

A. Svyashchuk, S. Shyroka, A. Kuznetsov

PHILOSOPHY: BASIC CONCEPTS

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«Kharkiv Aviation Institute»**

A. Svyashchuk, S. Shyroka, A. Kuznetsov

PHILOSOPHY: BASIC CONCEPTS

Tutorial

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Навчальний матеріал подано короткими статтями, які розкривають історію розвитку і сучасний стан філософії. Висвітлено найважливіші поняття й ідеї в генезі філософської думки від античності до сучасності.

Для студентів і аспірантів усіх напрямів підготовки й спеціальностей, які вивчають курс філософії англійською мовою.

Reviewers: Doctor of Science in Philosophy O. P. Prochenko,
Candidate of Science in Philosophy V. O. Danilyan

Svyashchuk, A.

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The tutorial is intended for English-speaking students who study a course of philosophy. It provides an overview of general concepts that characterize the history of the development and the current state of philosophy. The authors present the most important ideas and issues in the genesis of philosophical thought from antiquity to modern times.

The textbook can be used by the undergraduate and postgraduate students of all fields and professions.

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INTRODUCTION

Philosophy is a controversial subject that deals with the most fundamental aspects of reality and value. Every area of inquiry and endeavour – from physics and mathematics to art and history – generates philosophical problems.

Thus, philosophy focuses on general trends and fundamental problems, such as those connected with existence, knowledge, values, reason and mind.

Most sciences study particular subjects, whereas the subject of philosophy is the whole reality. And, if various sciences focus on distinct things, philosophy aims to reflect the links and correlations between these things. Philosophy is a comprehensive multidisciplinary area of research that operates special notions – categories. Hence, philosophy as a science has a high level of abstraction

The tutorial provides an overview of the history and the current state of philosophical thought. It contains general information about conventional notions of world philosophy. The textbook is a philosophical glossary where one will read about the influential ideas, philosophical societies and circles and popular statements etc. The definitions are arranged in alphabetical order.

This book will help everyone who is interested in philosophy and wants to get familiar with a variety of philosophical ideas, movements, names, papers and concepts. However, given the small volume of this edition, there are some limitations in the coverage of concepts and personalities. The authors tried to make the book user-friendly, compressing some interpretations and highlighting the most essential characteristics of the concepts presented.

The authors are interested in further improvement of the glossary by adding new concepts or extending the existing entries as well, and will be grateful to readers for their critical comments and observations.

A

Absolute, the, is the solitary, uniquely unconditioned, utterly independent, and ultimately all-encompassing spiritual being that comprises all of reality according to such Romantic idealists as Schelling, and Hegel. British philosopher F.H. Bradley emphasized that the Absolute must transcend all of the contradictory appearances of ordinary experience, while American Josiah Royce took the Absolute to be a spiritual entity whose self-consciousness is reflected.

Absolutism is in general, the view that there are no exceptions to a rule. In moral philosophy, such a position maintains that actions of a specific sort are always right (or wrong) independently of any further considerations, thus rejecting the consequentialist effort to evaluate them by their outcomes. In political theory, absolutism is the view that a legitimate sovereign is unrestrained by the rule of law.

Abstraction is the process of forming a general concept by omitting every distinguishing feature from our notions of some collection of particular things; thus, substantively, an abstraction is the concept or idea that results from this process. Introduced by Peter Abelard as part of his solution to the problem of universals, abstraction became crucial for other nominalistic explanations, including Locke's account of our use of general terms. Thus, for example, the idea of "green" could in principle be derived by abstracting from one's specific experiences of a summer lawn, the leaves of trees, and emeralds. Berkeley, on the other hand, argued that abstract ideas in this sense are impossible because every sensible idea has only particular content. In the more recent work of Frege, Quine, and Kripke, efforts to understand the status of abstract ideas focus on the proper analysis of general terms in language.

Absurd is contrary to reason or beyond the limits of rational thought; paradoxical, nonsensical, or meaningless. According to Camus, Sartre, and other existentialists, absurdity is an inescapable consequence of any sensitive effort to live in the face of an indifferent reality. The all-too-human inclination to yearn most passionately for those things which we can never possess, for example, is absurd in this sense.

Academy is a school founded in Athens by the philosopher Plato in the fourth century B.C.E. Maintained by his nephew Speucippus after Plato's death, the Academy eventually became fertile ground for the rise of ancient skepticism.

Accident is a feature that something happens to have but that it might not have had. The thing could exist without having this feature, since it is not part of the very nature of the thing, unlike the essence without which the thing could not be at all.

Act / rule utilitarianism is a distinction between ways of applying the greatest happiness principle for the moral evaluation of actions on utilitarian grounds. Act-utilitarianism supposes that each particular action should be evaluated solely by reference to the merit of its own consequences, while rule-utilitarianism considers the consequent value of widespread performance of similar actions. The act-utilitarian asks, "How much pleasure or pain would result if I did this now?" The rule-utilitarian asks, "How much pleasure or pain would result if everyone were to do this?"

Action theory is a branch of philosophy concerned with the analysis of what human beings do intentionally. This typically includes an effort to distinguish actions from mere events and some proposal concerning the ethical significance of actions. Understanding the relation between choice or volition and the performance of an action, for example, has been taken to be crucial for the ascription of moral responsibility to those who act. Aristotle's distinction between what really is the case and what merely has the power to change or to come to be the case. Thus, for example, the fresh acorn is actually a seed but potentially an oak tree.

Ad hominem argument (argument against the person) is the informal fallacy of supposing that a proposition should be denied because of some disqualifying feature of the person who affirms it. This fallacy is the mirror image of the appeal to authority. In its abusive form, ad hominem is a direct (and often inflammatory) attack on the appearance, character, or personality of the individual.

Adiafora is a Greek term used by the classical Stoics to designate actions that are morally indifferent. On this view, we have no direct obligation either to perform or to avoid such actions, even when they might indirectly affect our general well-being. Thus, for example, although there is no duty to

preserve one's own health, doing so is advisable, since it will probably feel good and improve one's capacity for doing what is right. Pyrrho, Carneades, and other Sceptics, on the other hand, argued that there can be no coherent reason for preferring beneficial acts unless they are themselves virtuous.

Aesthetics is a branch of philosophy that studies beauty and taste, including their specific manifestations in the tragic, the comic, and the sublime. Its central issues include questions about the origin and status of aesthetic judgments: are they objective statements about genuine features of the world or purely subjective expressions of personal attitudes; should they include any reference to the intentions of artists or the reactions of patrons; and how are they related to judgments of moral value? More specifically, aesthetics considers each of these issues as they arise for various arts, including architecture, painting, sculpture, music, dance, theatre, and literature. Aesthetics is a significant component of the philosophical work of Plato, Aristotle, Kant, and Santayana.

Agnosticism is a belief that human beings do not have sufficient evidence to warrant either the affirmation or the denial of a proposition. The term is used especially in reference to our lack of knowledge of the existence of god. In this, the agnostic, who holds that we cannot know whether or not god exists, differs from the atheist, who denies that god exists.

Anthropic principle is a belief that the existence of human life entails certain features of the physical world. In a minimal form, this view merely points out that we would not be here to observe natural phenomena were they not compatible with our existence. Stronger versions of the anthropic principle, however, seem to rely upon the idealistic notion that the universe could not exist without intelligent observers.

Antinomy is a pair of equally defensible yet contradictory conclusions. Kant employed the antinomies of pure reason to show the consequences of misapplying regulative principles in the attempt to gain knowledge of noumena.

Antithesis is Reversal of an initial conviction; see **thesis / antithesis / synthesis**.

Anxiety is according to many existentialist philosophers, the normal emotional response to the overwhelming responsibility entailed by human freedom.

Apeiron is an Anaximander's Greek word for the boundless extent of the universe as undifferentiated matter. Although Plato made only scant reference to this notion of what is unlimited, the neoplatonic philosophy of Plotinus elevated it as the material principle of all change.

Aporia is a Greek term for a difficulty or puzzle (literally, "with no pathway"). Aristotle commonly used this term to signify a group of individually plausible but collectively inconsistent statements. The reconciliation of such statements by considering alternative solutions, he supposed, is the chief business of philosophy.

A posteriori is depending upon or being justified by reference to sensory experience. Thus, an a posteriori concept is one that can only be understood in empirical terms, and a posteriori knowledge relies upon evidence as its warrant. For contrast, see a priori / a posteriori.

Appearance / reality is the distinction between the way things seem to be and the way they are. The merely apparent is often supposed to be internal, subjective, or temporal, but available for direct awareness, whereas the the real is supposed to be external, objective, or eternal, but known only inferentially. Drawn in different terms and applied in various contexts, the distinction is important in the philosophies of Plato, Descartes, Kant, and Bradley.

Apperception is self-conscious awareness (as opposed to sensory perception of external objects), including especially the operation of the will, in the philosophy of Leibniz and Kant.

Argument is a collection of two or more propositions, all but one of which are the premises supposed to provide inferential support—either deductive or inductive—for the truth of the remaining one, the conclusion. The structure of arguments is the principal subject of logic.

Association of ideas means presumed regularities in the co-existence or succession of particular mental contents. Noted as unreliable by Locke, the process of association became a central feature of human thought in the philosophy of Hume and Mill and in the psychology of Skinner.

Assumption is a proposition accepted without proof or evidence as the basis for some further conclusion.

Ataraxia is a Greek term used by Pyrrho and Epicurus for tranquillity, or the freedom from disturbance and pain that characterizes a balanced mind and constitutes its first step toward the achievement of pleasure.

Atheism is a belief that god does not exist. Unlike the agnostic, who merely criticizes traditional arguments for the existence of a deity, the atheist must offer evidence (such as the problem of evil) that there is no god or propose a strong principle for denying what is not known to be true.

Atomism is the belief that matter is composed of simple, indivisible, physical particles that are too tiny to be observed by human beings. The atomism of such presocratic philosophers as Leucippus and Democritus partly anticipated the corpuscularianism of the seventeenth century and modern physics.

Attribute is a property or feature possessed by a substance. In the philosophical nomenclature employed by Aquinas and Descartes, attributes are commonly regarded as essential to the substances that have them.

Authority, appeal to (*argumentum ad verecundiam*) is the informal fallacy of claiming that we ought to accept the truth of a proposition because of some personal feature of the individual who affirms it.

Autonomy / heteronomy of the will is Kant's distinction between ways of choosing how to act. Autonomous agents are self-legislating; they act according to the categorical imperative of willing only what is universalizable as moral law. Heteronomous agents derive principles of action from outside themselves, by considering the objects or consequences of their choices or being influenced by the will of others. At a personal level, then, autonomy is the practice of reflecting carefully upon one's choices. In the political context, autonomy is the right of self-determination.

Axiology is a branch of philosophy that studies judgments about value, including those of both aesthetics and ethics. Thinking about value at this general level commonly emphasizes the diversity and incommensurability of the many sorts of things which have value for us.

Axiom is a proposition formally accepted without demonstration, proof, or evidence as one of the starting-points for the systematic derivation of an organized body of knowledge.

B

Belief is an affirmation of, or conviction regarding, the truth of a proposition, whether or not one is in possession of evidence adequate to justify a claim that the proposition is known with certainty. For example: I believe that two plus three equals five, I believe that Bill Clinton was President of the United States in 1995, and I believe that I will live another ten years. The first belief is also a case of knowledge; the second is probably knowledge; but the third is (at present) merely belief.

Biconditional stands for the conjunction of two conditionals, the antecedent of each of which is the consequent of the other; that is, any statement of the form: "P if and only if Q." Although they may have other uses, all biconditionals involve at least the logical structure of material equivalence.

Bivalence, principle of is a supposition that every proposition must be either true or false. The status of this supposition is controversial, especially with respect to future propositions about human action. Thus, for example, if "I will vacuum the carpet tomorrow." were regarded as already true (or false) today, it would seem that I cannot freely choose whether or not to clean. Note the difference between bivalence and excluded middle.

Boundless, the, is the eternal, infinite, undifferentiated stuff from which Anaximander believed the material world to be formed.

C

Casuietry is an approach to ethics that begins by examining a series of concrete cases rather than by trying to deduce the consequences of a moral rule. Although Pascal criticized this method for the excessive, misleading, or

harmful cleverness with which it was practiced in his day, it remains a common tool for applied ethics in a theological vein.

Categorical / hypothetical imperative is used in the moral philosophy of Kant, a distinction between ways in which the will may be obliged. A hypothetical imperative (of the form, "If you want X, then do A.") is always conditioned on something else, but a categorical imperative (of the form "Do A.") is absolute and universal. Moral action for Kant always follows from the categorical imperative, "Act only according to that maxim whereby you can at the same time will that it become a universal law."

Categorical logic is a traditional interpretation of the logic of classes developed by Aristotle and the medieval logicians.

Categorical syllogism is a logical argument consisting of exactly three categorical propositions, two premises and the conclusion, with a total of exactly three categorical terms, each used in only two of the propositions.

Categorical term is a word or phrase that designates a class. Each categorical term divides the world into two parts: the original class and its complement; the things to which the term applies and those to which it does not.

Category is a predicate; hence, a fundamental class of things in our conceptual framework. In Aristotle's logic specifically, the categories are the ten general modes of being (substance, quantity, quality, relation, place, time, position, possession, doing, and undergoing) by reference to which any individual thing may be described. Following the lead of stoic thought, medieval logicians commonly employed only the first four of these ten, but allowed for additional, syncategorematic terms that belonged to none of them. Kant employed a schematized table of a dozen categories as the basis for our understanding of the phenomenal realm. Gilbert Ryle used the term much more broadly, warning of the category mistakes that occur when we fail to respect the unique features of kinds of things.

Cause / effect is the distinction between the events involved in a causal relationship, where the occurrence of one (the **cause**) is supposed to bring about or produce an occurrence of the other (the **effect**). Although the correct analysis of causation is a matter of great dispute, Hume offered a significant criticism of our inclination to infer a necessary connection from mere

regularity, and Mill proposed a set of methods for recognizing the presence of causal relationships. Contemporary philosophers often suppose that a causal relationship is best expressed in the counterfactual statement that if the cause had not occurred, then the effect would not have occurred either.

Causes, the four is Aristotle's distinction in the *Physics* among four answers to the question of why something is:

- the material cause is the stuff from which the thing is made;
- the formal cause is the pattern or structure it has;
- the efficient cause is the agent that imposed this form on that matter; and
- the final cause is the purpose for the thing.

Thus, for example, the material cause of this chair is the wood out of which it is made, the formal cause is the shape into which it was fashioned, the efficient cause was the carpenter by whom the chair was made, and the final cause is the sitting for the sake of which it was designed. In the case of living beings, Aristotle supposed, the soul is the formal, efficient, and final cause; the body is only the material cause.

Chain of being is a belief that existing things can be hierarchically ordered, from least to greatest, in an unbroken series from inanimate particles of matter to the deity. A. O. Lovejoy traced this concrete application of the principle of plenitude from ancient Greek thought through neoplatonism to its influence on early twentieth-century idealism.

Circularity is a reasoning that improperly assumes the truth of what is at issue. A circular argument implicitly employs its own conclusion as a premise. A circular definition defines an expression in terms of itself. The problem is that circular reasoning—however accurate—is bound to be uninformative.

Clear and distinct are the features of ideas considered as mental entities, without regard for their external relation to objects they are supposed to represent. An idea is **clear** if its content is precise and detailed; otherwise, it is obscure. An idea is **distinct** if it can be distinguished from any other idea, confused if it cannot. (Although the two notions are formally distinct, they are commonly supposed to coincide, on the grounds that clarity is a necessary and sufficient condition for distinctness.) Descartes held that the clarity and distinctness of our ideas is a criterion for the truth of what we believe.

Cogito ergo sum is "I think, therefore I am." Latin translation of the first truth that Descartes believed to escape his radical method of doubt.

Coherence theory of truth is a belief that a proposition is true to the extent that it agrees with other true propositions. In contrast with the correspondence theory's emphasis on an independent reality, this view supposes that reliable beliefs constitute an inter-related system, each element of which entails every other. Thus, such idealists as Bradley, Bosanquet, and Blanshard all defended versions the coherence theory.

Communism is a shared possession of property by all members of a society; hence, the political movement, fostered by Marx and Engels, that encourages formation of a proletarian state for the purpose of overcoming the class-structures and alienation of labor that characterize capitalistic societies.

Compatibilism is a belief that the causal determination of human conduct is consistent with the freedom required for responsible moral agency.

Complement is the class of all and only those things that are not included in the class designated by a categorical term. Thus, for example, things that go bump in the night is the complement of things that don't go bump in the night, and vice versa.

Completeness is a feature of formal systems whose axioms or rules of inference are adequate for the demonstration of every true proposition or for the justification of every valid argument. Thus, the addition of any unprovable formula to a complete system necessarily results in a contradiction. The propositional calculus is complete in this sense, but (as Gödel showed) higher-order versions of quantification theory are not.

Complex question is an informal fallacy of framing an issue as if it involved genuine alternatives while implicitly assuming the truth of the desired conclusion. Example: "Do you expect Peter to speak for thirty minutes or fifty? In either case, you acknowledge that he will be long-winded." Denying the presumption that lies behind both alternatives (in this case, that Peter will speak for at least thirty minutes) would eliminate the supposed evidence that the conclusion is true.

Composition, fallacy of is a informal fallacy of attributing some feature of the members of a collection to the collection itself, or reasoning from part to whole.

Consciousness is a subjective phenomenon of self-awareness that normally accompanies human experience. Correct analysis of consciousness is a central goal in the philosophy of mind.

Consequent is an element of a conditional statement that states its outcome or result. For example, "You'll see me tomorrow" is the consequent of both: "If you come by the office, then you'll see me tomorrow" and "You'll see me tomorrow, unless I see you first".

Consequentialism is any normative theory holding that human actions derive their moral worth solely from the outcomes or results that they produce. Utilitarianism is a consequentialist theory that typically identifies happiness or pleasure as the favored consequence. One of the difficulties inherent in the practical application of any such theory is our notoriously feeble ability (or willingness) to predict accurately what consequences our own actions will produce.

Consistency is a feature of any formal system from whose axioms no direct contradiction follows. The customary proof of consistency is to show that there is at least one interpretation of the system upon which all of its axioms are true.

Constant is used within a system of formal logic, any symbol that—unlike a variable—specifically designates an item. Thus, the propositional calculus employs statement constants, while quantification theory makes use of both individual and predicate constants.

Contenance / incontinence is a distinction between modes of human action in the ethics of Aristotle. A continent agent is able to carry out actions that conform to the demands of reason, while an incontinent agent is overcome by desire and said to suffer from weakness of the will.

Contradiction is a logical falsehood. A statement which, by virtue of its form, cannot be used to make a true assertion. For example: "Sugar is sweet and sugar is not sweet."

Contradictories make up a pair of categorical propositions, each of which is true if and only if the other is false. In the traditional square of opposition, an **A** proposition and its corresponding **O** are contradictories, as are an **E** proposition and its corresponding **I**. Thus, for example: "All dogs are

mammals" and "Some dogs are not mammal"s are contradictories, as are "No fish are tuna" and "Some fish are tuna".

Contraposition is the reciprocal relationship between two categorical propositions of the same form such that the subject term of each is the complement of the predicate term of the other. Contraposition is a valid immediate inference for both **A** and **O** propositions. Thus, for example: "All voters are citizens" and "All non-citizens are non-voters". "Some ants are not biter"s and "Some non-biters are not non-ants"are legitimate cases of contraposition.

Contraries represent a pair of categorical propositions which (provided that we assume existential import) cannot both be true, but can both be false. In the traditional square of opposition, an **A** proposition and its corresponding **E** are contraries. Thus, for example: "All cars are green" and "No cars are green" are contraries.

Conventionalism is a belief that judgments of a specific sort are grounded only on (explicit or implicit) agreements in human society, rather than by reference to external reality. Although this view is commonly held with respect to the rules of grammar and the principles of etiquette, its application to the propositions of law, ethics, science, mathematics, and logic is more controversial.

Converse accident is an informal fallacy of using exceptional specific cases as the basis for a general rule, omitting reference to their qualifying features. Example: "It rained on my birthday this year and it rained on my birthday last year. Therefore, it always rains on my birthday."

Conversion is the reciprocal relationship between two categorical propositions of the same form such that the subject term of each is the predicate term of the other. Conversion is a valid immediate inference for both **E** and **I** propositions. Thus, for example: "No snakes are mammals" and "No mammals are snakes", like "Some carnivores are bird"s and "Some birds are carnivores" are each the converse of the other.

Corpuscularianism is the seventeenth century physical theory that supposed all matter to be composed of minute particles. Corpuscularians included Gassendi, Boyle, and Locke.

Correspondence theory of truth is a belief that a proposition is true when it conforms with some fact or state of affairs. While this theory properly emphasizes the notion that propositions are true when they correspond to reality, its proponents often have difficulty explaining what facts are and how propositions are related to them.

Cosmological argument is an attempt to prove the existence of god by appeal to contingent facts about the world. The first of Aquinas's five ways (borrowed from Aristotle's *Metaphysics*), begins from the fact that something is in motion: since everything that moves must be moved by another but the series of prior movers cannot extend infinitely, there must be a first mover (which is god). The second and third of the five ways begin from efficient causation and the existence of contingent beings.

Counterfactual is a conditional statement whose antecedent is known (or, at least, believed) to be contrary to fact. Thus, for example, "If George W. Bush had been born in Idaho, then he would never have become President." Unlike material implications, counterfactuals are not made true by the falsity of their antecedents. Although they are not truth-functional statements, counterfactuals may be significant for the analysis of scientific hypotheses.

Courage is willingness to take reasonable risks in pursuit of a worthwhile goal. According to Plato, courage is vital for both social and personal embodiments of virtue.

Criterion is a standard by means of which to judge the features of things. Possession of appropriate criteria necessarily constitutes adequate evidence for our attribution of the feature in question. Thus, as Wittgenstein noted, for example, observation of writhing and groaning are criteria for our belief that someone is in pain.

Critical theory is the theoretical approach of the Frankfurt School of social philosophers. Relying on the work of Hegel and Marx, they tried to exhibit dialectically the contradictions imposed upon modern human beings by varieties of social organization that abuse formal rationality in order to deny power to classes of citizens. Rejecting the detached insularity of traditional efforts at objectivity, critical theorists of any sort generally hope that their explanation of the causes of oppression will result in practical efforts to eliminate it.

Cynicism is a belief (expressed by Diogenes) that the entire point of human life is the satisfaction of our most basic natural needs, without any respect for social conventions. Thus, the Cynics practiced self-discipline in order to avoid the unhappiness that invariably results from any effort to pursue artificial obligations.

D

Decision procedure is an algorithm by means of which to establish, in a finite number of steps, whether a statement form is tautologous or whether an argument form is valid. Drawing Venn diagrams provides a decision procedure for a modern interpretation of categorical logic, and truth-tables give a decision procedure for the propositional calculus, but there is no decision procedure for quantification theory.

Deconstruction is an interpretative method that denies the priority or privilege of any single reading of a text (even if guided by the intentions of its author) and tries to show that the text is incoherent because its own key terms can be understood only in relation to their suppressed opposites. Deconstructionists like Derrida seek to uncover the internal conflicts that tend to undermine (or at least to "decenter") the putative significance of any text. In ordinary language, for example, someone who says, "If I may be perfectly candid for a moment, . . ." thereby betrays a reluctance—at least in the past and, probably, even in the present case—to do so, and this difference points toward a systematic ambiguity in the very notions of honesty and truth.

De dicto / de re is a distinction between ways of understanding the logical necessity or truth of statements, either in terms "of what is said" (de dicto) or in terms "of the thing" (de re). Someone who does not know that the morning star is the planet Venus, for example, could believe the truth, de dicto, of the proposition, "The morning star is larger than Venus," even though no one would believe de re that Venus is larger than itself.

Deduction / induction is a distinction in logic between types of reasoning, arguments, or inferences. In a **deductive** argument, the truth of the premises is supposed to guarantee the truth of the conclusion; in an

inductive argument, the truth of the premises merely makes it probable that the conclusion is true.

De facto / de jure is a distinction between the grounds for a condition that merely happens to obtain (de facto) and one that holds as a matter of right or law (de jure). The maximum speed at which an automobile may lawfully travel on the highway is 70 m.p.h. de jure, but the de facto speed limit on a busy afternoon is only about 50 m.p.h.

Definite description is an expression that claims to refer to the single being that possesses some unique feature. Russell showed nearly a century ago that the proper analysis of such expressions, as the joint assertion of several distinct propositions, resolves a number of otherwise troubling difficulties.

Definition is an explanation of the meaning of a word. The five major kinds of definition (distinguished by the functions they may be used to perform) include: stipulative, lexical, precisising, theoretical, persuasive.

Deism is a trust in god based entirely on reason, without any reference to faith, revelation, or institutional religion. During the seventeenth and eighteenth centuries, advances in the natural sciences often fostered confidence that the regularity of nature reflects the benevolence of a divine providence. This confidence, together with a widespread distrust of the church, made deism a popular view in England and on the continent. Thus, in distinct ways, Toland, Lord Herbert, Paine, Rousseau, and Voltaire were all deists.

Denotation / connotation is Mill's distinction between the things to which a term refers (its **denotation**) and the meaning of the term (its connotation). In modern logic, this distinction is often assimilated to the distinction between the extension and intension of an expression.

Deontology is a study of moral necessity, duty, or obligation. A deontological normative theory holds that moral worth is an intrinsic feature of human actions, determined by formal rules of conduct. Thus, deontologists like Kant suppose that moral obligation rests solely upon duty, without requiring any reference to the practical consequences that dutiful actions may happen have.

Determinable / determinate are relative terms for general predicates and particular instances that are not (like the species of a common genus) distinguishable by differentiae. Thus, for example, "red," "yellow," "orange," and "maroon" are all determinates of the determinable "color."

Determinism is a belief that, since each momentary state of the world entails all of its future states, it must be possible (in principle) to offer a causal explanation for everything that happens. When applied to human behavior, determinism is sometimes supposed to be incompatible with the freedom required for moral responsibility. The most extreme variety of determinism in this context is fatalism.

Dialectic is a process of thinking by means of dialogue, discussion, debate, or argument. In ancient Greece, the term was used literally. Parmenides and the other Eleatics used such methods to defend paradoxical claims about the natural world. Dialectic is questioning and conversation for Socrates, but Plato regarded it as a systematic method for studying the Forms of suprasensible reality. Although he frequently employed dialectical methods in his own writing, Aristotle maintained that it is inferior to the careful logical reasoning that aims at theoretical knowledge. German philosophers of the modern era applied the term "dialectic" only to more narrowly-defined patterns of thinking. Thus, Kant's "Transcendental Dialectic" is an attempt to show the general futility of abstract metaphysical speculation, but dialectic is, for Hegel, the fundamental process of development—in both thought and reality—from thesis to antithesis to synthesis.

Dialectical materialism is a philosophical doctrine expounded by Engels and Marx. By emphasizing the independent reality of matter and the primary value of the natural world, they rejected the idealism of Hegel. But they fully accepted his notion of dialectic as an inexorable process of development in thought, nature, and history.

Dianoia is a Greek term used by Plato to signify understanding or intellectual activity as a discursive process, in contrast with the immediate apprehension characteristic of noesis. In the taxonomy of Aristotle, dianoia includes both the theoretical episteme and the more practical techne.

Dikh [díké] is a Greek term for legal compensation or justice; the corresponding human virtue of being just. According to Plato, justice in this sense is best exemplified by harmonious relations in the ideal state. Aristotle,

on the other hand, focussed primarily upon the equitable distribution of goods in a properly-run city.

Dilemma is a difficult choice between equally undesirable alternatives. In a disadvantageous rhetorical position, one is said to be impaled on the horns of a dilemma, but logicians employ Constructive Dilemma as a rule of inference.

Direct realism is a theory of perception according which we perceive material objects directly, without the mediation of ideas or sensory representations. Although it is also called "naïve" realism, this view often requires a sophisticated defence, especially in its attempts to account for the occurrence of hallucinations and perceptual error.

Division, fallacy of is an informal fallacy of attributing some feature of a collection to the members of that collection individually, or reasoning from whole to part. Example: "Today's newspaper has a lot of grocery ads, so each page of today's newspaper has a lot of grocery ads."

Double aspect theory is a belief that mental properties and events on the one hand and physical properties and events on the other hand are irreducibly distinct features or aspects of one and the same thing that exhibits them both. Spinoza, for example, maintained that thought and extension are distinct attributes of the one existing substance that is "god or nature."

Doubt, method of is the starting-point for Descartes's philosophy. He used perceptual illusions, the dream problem, and the possibility of a deceiving god to show the uncertainty of many common beliefs. Only the cogito then survives as an indubitable foundation for knowledge.

Doxa is a Greek term for opinion, belief, or judgment, as opposed to systematic knowledge (episteme). According to Plato, this limited awareness of the sensible world encompasses the lower portion of the divided line. In Aristotle's works on logic, the same terms are used to distinguish contingent from necessary truths about the world.

Dualism, mind-body is a belief that mental things and physical things are fundamentally distinct kinds of entities. As a solution to the traditional mind-body problem, dualism derives especially from Descartes and his followers in the seventeenth century. Variations on this theme (including interactionism, parallelism, and epiphenomenalism) arise when dualists try to

explain why events in the supposedly separate realms of mind and body seem so well-coordinated with each other.

Duties are what we ought to do; an action that people are required to perform; the practical content of a moral obligation.

E

Egoism is a belief that human conduct is governed by self-interest. Psychological egoism holds that all human beings are, as a matter of fact, motivated to act only in pursuit of their own (at least apparent) advantage, never for the sake of others. Ethical egoism is the normative theory that right conduct can be defined in terms of (an enlightened notion of) one's own welfare. Though often held jointly, the distinction between fact and value clearly renders the two views distinct: some might argue that human beings ought to act on their own behalf even though they don't always do so, while others could suppose that they invariably do act selfishly even though they ought not.

Eidos is a Greek term for what is seen—figure, shape, or form. In the philosophy of Plato, the *eidos* is the immutable genuine nature of a thing, one of the eternal, transcendent Forms apprehended by human reason (*nous*). Aristotle rejected the notion of independently existing Forms and understood them instead as abstract universals. By extension, Husserl used the term "eidetic" for the phenomenological apprehension of essences generally.

Eikasia is a Greek term used by Plato, to signify human imagination, which is focussed exclusively on a temporal appearance or image.

Emanation is an idea of inevitably outward flow from the transcendental central principle of reality ("the One") in the neoplatonic philosophy of Plotinus. Individual things, including human beings, are therefore presumed to be nothing more than the faint ripples left by a primordial big splash. The timeless reality of a central intelligence, Plotinus held, inexorably results in the formation of both soul as an active principle of organization and, eventually, inert matter.

Emotion, appeal to (argumentum ad populum) is an informal fallacy of persuading someone to accept (or reject) a conclusion by arousing favorable (or unfavorable) emotions toward it or by emphasizing its widespread acceptance (or rejection) by others. Example: "Nobody with an ounce of common sense or a single shred of integrity believes that our President is truly an effective leader. Therefore, the President is not an effective leader."

Empirical is based on the of the senses, observation, or experience generally. Hence, the empirical coincides with what is a posteriori.

Empiricism is a reliance on experience as the source of ideas and knowledge. More specifically, empiricism is the epistemological theory that genuine information about the world must be acquired by a posteriori means, so that nothing can be thought without first being sensed. Prominent modern empiricists include Bacon, Locke, Berkeley, Hume, and Mill. In the twentieth century, empiricism principles were extended and applied by the pragmatists and the logical positivists.

Encyclopedists represent a group of French philosophers, including Condillac, d'Alembert, d'Holbach, Diderot, Helvetius, Montesquieu, Rousseau, Turgot, and Voltaire, who expressed their anti-institutional views on morality, politics, and religion in the seventeen-volume *Encyclopédie ou dictionnaire raisonné des sciences, des arts, et des métiers* (Encyclopedia, or a Descriptive Dictionary of the Sciences, Arts, and Trades) (1751-1772), a generative text of the French Enlightenment.

Energeia is a Greek term for the operation or activity of anything. More technically, in the philosophy of Aristotle, energeia is the actuality characteristic of every individual substance toward some end (telos), in contrast with its potentiality (dynamis) or capacity to change.

Enlightenment is the eighteenth-century movement that placed great emphasis on the use of reason in the development of philosophical, social, political, and scientific knowledge. Enlightenment philosophers include Bayle, Hume, Wollstonecraft, Kant, and many lesser figures.

Entailment is a relation between propositions such that one of them is strictly implied by the other(s); that is, its falsity is logically impossible, given the truth of what entails it. Thus, the premises of a valid deductive argument entail its conclusion.

Enteleceia is a Greek term by Aristotle to denote the complete reality or perfection of a thing, as the soul is of the human body. For Leibniz, then, an "entelechy" is the active force resident in every monad.

Enthusiasm is an exaggerated state of religious fervor or reliance on divine inspiration. Enlightenment philosophers such as Locke and Leibniz decried manifestations of enthusiasm as incompatible with the proper employment of rational faculties.

Epiphenomenalism is a belief that consciousness is an incidental side-effect ("epiphenomenon") or by-product of physical or mechanical reality. On this view, although mental events are in some sense real they have no causal efficacy in the material realm.

Episteme is a Greek term for an organized body of theoretical knowledge. According to Plato, this encompasses the upper portion of the divided line. In the philosophy of Aristotle, episteme is a body of demonstrable truths about the essences of things.

Epistemology is a branch of philosophy that investigates the possibility, origins, nature, and extent of human knowledge. Although the effort to develop an adequate theory of knowledge is at least as old as Plato's Theaetetus, epistemology has dominated Western philosophy only since the era of Descartes and Locke, as an extended dispute between rationalism and empiricism over the respective importance of a priori and a posteriori origins. Contemporary postmodern thinkers (including many feminist philosophers) have proposed the contextualization of knowledge as part of an intersubjective process.

Epoche is a Greek term for cessation or stoppage; hence, in the philosophy of the skeptics, the suspension of judgment. Only by refusing either to affirm or to deny the truth of what we cannot know, they supposed, can we achieve the ataraxia] of a peaceful mind.

Equivocation is an informal fallacy that can result when an ambiguous word or phrase is used in different senses within a single argument. Example: "Odd things arouse human suspicion. But seventeen is an odd number. Therefore, seventeen arouses human suspicion."

Essence / accident is a distinction between the attributes, properties, or qualities of substances. A thing's possession of its essential properties is

necessary either for its individual existence or, at least, for its membership in a specific kind. Accidental features, by contrast, are those which the thing merely happens to have, even though it need not. Thus, for example, rationality may be part of the essence of any human being, but being able to calculate square roots accurately in one's head is (surely) an accident. The legitimacy of the distinction itself is called into question by philosophers ("anti-essentialists") who doubt whether any features are genuinely essential to the things that have them.

Eternal return is a belief that everything that happens has happened before and will happen again, since the universe (or time itself) is fundamentally cyclical. A standard feature of Pythagorean and Stoic thought, this view was more recently adopted as a basis for practical hope by Nietzsche.

Ethics is a branch of philosophy concerned with the evaluation of human conduct. Philosophers commonly distinguish: descriptive ethics, the factual study of the ethical standards or principles of a group or tradition; normative ethics, the development of theories that systematically denominate right and wrong actions; applied ethics, the use of these theories to form judgments regarding practical cases; and meta-ethics, careful analysis of the meaning and justification of ethical claims.

Ethos is a Greek word for custom or habit, the characteristic conduct of an individual human life. Hence, beginning with Aristotle, ethics is the study of human conduct, and the Stoics held that all behavior—for good or evil—arises from the ethos of the individual.

Evidence is a support for the truth of a proposition, especially that derived from empirical observation or experience.

Evil, problem of denotes a bad things sometimes happen. Whether they are taken to flow from the operation of the world ("natural evil"), to result from deliberate human cruelty ("moral evil"), or simply to correlate poorly with what seems to be deserved ("non-karmic evil"), such events give rise to basic questions about whether or not life is fair. The presence of evil in the world poses a special difficulty for traditional theists, as both Epicurus and Hume pointed out. Since an omniscient god must be aware of evil, an omnipotent god could prevent evil, and a benevolent god would not tolerate evil, it should follow that there is no evil. Yet there is evil, from which atheists conclude that

there is no omniscient, omnipotent, and benevolent god. The most common theistic defense against the problem, propounded (in different forms) by both Augustine and Leibniz, is to deny the reality of evil by claiming that apparent cases of evil are merely parts of a larger whole that embodies greater good. More recently, some have questioned whether the traditional notions of omnipotence and omniscience are coherent.

Existence is an instantiation in reality, or actual being. Kant pointed out that existence is not a predicate, and Frege proposed that it is a second-order property of those first-order properties that happen to be instantiated. The metaphysical question of what kinds of things exist is the subject of ontology, as is the even more general question of why there is something rather than nothing.

Existential fallacy is a formal fallacy committed in a categorical syllogism that is invalid because it has two universal premises and a particular conclusion. Example: "All inhabitants of another planet are friendly people, and all Martians are inhabitants of another planet. Therefore, some Martians are friendly people."

Existentialism is mostly the twentieth-century approach that emphasizes the primacy of individual existence over any presumed natural essence for human beings. Although they differ on many details, existentialists generally suppose that the fact of my existence as a human being entails both my unqualified freedom to make of myself whatever I will and the awesome responsibility of employing that freedom appropriately, without being driven by anxiety toward escaping into the inauthenticity or self-deception of any conventional set of rules for behavior, even though the entire project may turn out to be absurd. Prominent existentialists include Kierkegaard, Heidegger, Jaspers, Beauvoir, Sartre, and Camus.

Expected value is a net return, it is reasonable to anticipate as the result of an action or investment. Expected value may be calculated as the sum of the products of each possible outcome and the relative likelihood that it will occur.

Explanation is an intelligible account of why something happens. On a covering law model, the scientific explanation of an event has the form of an argument whose conclusion is the event to be explained and whose premises include both antecedent circumstances and one or more hypotheses.

Extension means spatial dimensions; the characteristic attribute of anything that occupies space, has shape, is tangible, moves, and is divisible into physical parts.

Extension / intension is a distinction between ways in which the meaning of a term may be regarded: its **extension**, or denotation, is the collection of things to which the term applies; its **intension**, or connotation, is the set of features those things are presumed to have in common.

Extensionality is a feature of a formal system in which the meaning of every non-logical term is wholly determined by its extension; this ensures that compound statements of the system will be truth-functional.

F

Fact / value is a distinction between assertions about how things really are (**fact**) and how things ought to be (value). Drawn by Hume, but also defended by Stevenson, Hare, and other ethical noncognitivists, the distinction is usually taken to entail that claims about moral obligation can never be validly inferred from the truth of factual premises alone. It follows that people who agree completely on the simple description of a state of affairs may nevertheless differ with respect to the appropriate action to take in response to it.

Facticity refers to the contingent conditions of an individual human life. In the existentialism of Heidegger and Sartre, facticity includes all of the concrete details—time and place of birth, for example, along with the prospect of death—against the background of which human freedom is to be exercised.

Fallacy is a mistake in reasoning; an argument that fails to provide adequate logical support for the truth of its conclusion, yet appears convincing or persuasive in some other way. Common examples include both formal fallacies (structural errors in deductive logic) and informal fallacies (efforts to persuade by non-rational appeals).

Fallibilism is a belief that some or all claims to knowledge could be mistaken. Although Peirce limited the application of fallibilism to the empirical

statements of natural science, Quine extended it by challenging the notion that any proposition can be genuinely analytic. Unlike a skeptic, the fallibilist may not demand suspension of belief in the absence of certainty.

False cause is an informal fallacy of affirming the presence of a causal relationship on anything less than adequate grounds. Post hoc, ergo propter hoc is a common variety of this fallacy. Example: "After drinking milk for twenty years, Melanie became addicted to cocaine. Therefore, drinking milk caused her cocaine addiction."

Falsifiability is a property of any proposition for which it is possible to specify a set of circumstances the occurrence of which would demonstrate that the proposition is false. According to Karl Popper, falsifiability is the crucial feature of scientific hypotheses: beliefs that can never be tested against the empirical evidence are dogmatic.

Fatalism is a belief that every event is bound to happen as it does no matter what we do about it. Fatalism is the most extreme form of causal determinism, since it denies that human actions have any causal efficacy. Any determinist holds that indigestion is the direct consequence of natural causes, but the fatalist believes that it is bound occur whether or not I eat spicy foods.

Feminism is a commitment to the abolition of male domination in human society. Feminists differ widely in their accounts of the origins of patriarchy, their analyses of its most common consequences, and their concrete proposals for overcoming it, but all share in the recognition that the subordination of women to men in our culture is indefensible and eliminable. Many feminist philosophers oppose Cartesian dualism, scientific objectivity, and traditional theories of moral obligation as instances of masculine over-reliance on reason. Serious attention to the experiences of women would offer a more adequate account of human life.

Fideism is a belief that religious doctrines rest exclusively on faith, instead of on reason. In various forms, fideism was maintained by philosophers as diverse as Pascal, Bayle, and Kierkegaard.

Final cause is the ultimate purpose, end, or goal of a thing; one of Aristotle's four causes. Explanations of how a thing is that rely on reference to

its end (telos) are often called "teleological" their use fell into disfavor during the Renaissance.

Five ways is the attempts to prove the existence of god included in Thomas Aquinas's Summa Theologica I, 2, 3. They include three versions of the cosmological argument, an argument from moral perfection, and the teleological argument.

Force, appeal to (argumentum ad baculum) is an informal fallacy of securing agreement by threatening adverse consequences in case of disagreement. Example: "Anyone who believes that the government has exceeded its proper authority under the constitution will be subjected to severe harassment by the provincial police. Therefore, the government has not exceeded its authority."

Formal cause comprizes structural features or attributes of a thing; one of the four causes.

Forms, Platonic are pure objects of mathematical and dialectical knowledge. In the vigorous realism of Plato's middle dialogues, necessary truths are taken to involve knowledge of eternal, unchanging Forms (or Ideas). Particular things in the realm of appearance are beautiful, or equal, or good only insofar as they participate in the universal Forms of Beauty, Equality, or the Good. The doctrine of Forms was attacked in Plato's own Parmenides and by Aristotle.

Freedom is the human capacity to act (or not to act) as we choose or prefer, without any external compulsion or restraint. Freedom in this sense is usually regarded as a presupposition of moral responsibility: the actions for which I may be praised or blamed, rewarded or punished, are just those which I perform freely. The further question of whether choice – the volition or will to act – is itself free or subject to ordinary causality raises the issue of determinism in human conduct. But most modern philosophers have held that (internal) determination of the will by desire or impulse does not diminish the relevant sense of moral responsibility.

Functionalism is an approach to the philosophy of mind that analyzes mental states in terms of what they do, rather than of what they are. This focus on activities performed instead of on intrinsic features, often taken to

parallel the difference between software and hardware in a Turing machine, may help to avoid many thorny problems.

G

Gender / sex is a distinction between the socially-constructed expectations associated with masculinity and femininity and the biological categories of male and female. De Beauvoir, MacKinnon, and other feminists draw attention to the disparate power relationships established by gender differentiation in our culture.

General will is a collective desire for the welfare of a society as a whole. According to Jean Jacques Rousseau, the citizens of a properly-contracted civil society are infallibly guided by the general will, rather than by their conflicting individual self-interests.

God, existence of refers to attempts to demonstrate the existence of god have been a notable feature of Western philosophy. The most commonly employed theistic efforts include: the cosmological argument, the ontological argument, the teleological argument, and the moral argument. The most serious atheological argument is the problem of evil.

Good is the most general term of approval, both moral and non-moral, whether intrinsic or extrinsic.

Greatest happiness principle is a definition of moral value by utilitarians. As stated by Hutcheson, Bentham, and Mill, the principle is that actions are right only insofar as they tend to produce the greatest balance of pleasure over pain for the largest number of people.

H

Haecceity is thisness; the property that uniquely distinguishes each individual thing from others of its kind. Introduced by Duns Scotus as a name

for the individuating essence of any particular, the term has been used more recently in connection with the view that rigidly designated individuals can exist in each of many possible worlds.

Happiness is a general well-being in human life, an important goal for many people and a significant issue for theories in normative ethics. Aristotle disagreed with the identification of happiness with bodily pleasure defended by Aristippus and other hedonists. Most utilitarians accept this identification, but emphasize the importance of considering the greatest happiness of everyone rather than merely one's own.

Hedonism is a belief that pleasure is the highest or only source of intrinsic value. Although commonly defended as a moral theory about the proper aim of human conduct, hedonism is usually grounded on the psychological claim that human beings simply do act in such ways as to maximize their own happiness. Aristotle argued against any attempt to identify pleasure as the highest good, but Epicurus held that physical pleasure and freedom from pain are significant goals for human life. The utilitarianism of Bentham proposes a practical method for calculating hedonic value.

Hermeneutics is a formal study of appropriate methods of interpretation, first developed as a formal discipline of study by Schleiermacher. Following the work of Dilthey, Gadamer, and Ricoeur, the hermeneutical process is often regarded as involving a complex interaction between the interpreting subject and the interpreted object. The task is complicated by the apparent circularity of understanding particular elements in light of the text as a whole, which can in turn be understood only by reference to them.

Heteronomy is a submission to the moral authority of external influences, hope, or fear; see autonomy / heteronomy of the will.

Heuristic is an informal method for solving problems in the absence of an algorithm for formal proof. Heuristics typically have only restricted applicability and limited likelihood of success but, as George Polya showed, contribute significantly to our understanding of mathematical truths.

Historicism is a belief that social structures, events, and texts are best to be understood in the context of their historical development. Versions of this view were defended by Dilthey, Lukacs, and Gramsci. More recently, Popper and Hayek criticized the extreme version of this view, according to which the

historical outcomes are inevitably determined. In the milder form embraced by Croce, Kuhn, and Gadamer, however, historicism is simply the notion that a purely ahistorical perspective on human affairs would be misleading.

Humanism is a belief that individual human beings are the fundamental source of all value and have the ability to understand—and perhaps even to control—the natural world by careful application of their own rational faculties. During the Renaissance, humanists such as Bruno, Erasmus, Valla, and Pico della Mirandola helped shift attention away from arcane theological disputes toward more productive avenues of classical study and natural science.

Hylomorphic is Aristotle's theory that natural objects are irreducible composites of matter and form.

Hypothesis is a general principle, tentatively put forward for the purposes of scientific explanation and subject to disconfirmation by empirical evidence. For a more detailed discussion, see Logic.

Hypothetical imperative is a conditional moral demand; see categorical / hypothetical imperative.

I

Idea is a content of conscious thought. Plato used word idea to designate the universal Forms. For modern representationalists like Descartes and Locke, however, ideas are the immediate objects of every mental activity. Ideas in this sense are supposed to represent things – present or absent – before the mind.

Idealism is a belief that only mental entities are real, so that physical things exist only in the sense that they are perceived. Berkeley defended his "immaterialism" on purely empiricist grounds, while Kant and Fichte arrived at theirs by transcendental arguments. German, English, and (to a lesser degree) American philosophy during the nineteenth century was dominated by the monistic absolute idealism of Hegel, Bradley, and Royce.

Identity is a logical relation of numerical sameness, in which each thing stands only to itself. Although everything is what it is and not anything else, philosophers try to formulate more precisely the criteria by means of which we may be sure that one and the same thing is cognized under two different descriptions or at two distinct times. Leibniz held that numerical identity is equivalent to indiscernibility or sameness of all the features each thing has. But Locke maintained that judgments of identity are invariably made by reference to types or sorts of things. The identity of individual persons is an especially troublesome case.

Identity theory of mind is a belief that mental properties and events are identical with physical properties and events. Although the details are not yet apparent, identity theorists suppose that scientific research into the nature of the central nervous system will eventually establish the contingent identity of every kind of conscious experience with some neurophysiological phenomenon. Significant variations of the identity theory include physicalism and neutral monism.

Ignorance, appeal to (argumentum ad ignoratiam) is an informal fallacy of supposing that a proposition must be true because there is no proof that it is false. Example: "The police investigation was never able to establish that Smith was not at the scene of the crime on the night of June 25th, so we may safely conclude that he was there."

Imagination is a human capacity to consider sensible objects without actually perceiving them or supposing that they really exist. Philosophers have disagreed over whether or not acts of imagination necessarily involve mental images or ideas.

Immediate inference is the relationship between two propositions that are logically equivalent. In categorical logic, the traditional immediate inferences include: conversion, obversion, and contraposition.

Impartiality is the absence of any bias toward or away from a particular person or opinion. Enlightenment philosophers often upheld the use of human reason as an impartial tool, but postmodern thinkers raise significant doubts about the possibility and value of such objectivity. Although moral impartiality has traditionally been regarded as a virtue, in strict practice it would require callous disregard for every special relationship with another person. In public life, however, impartiality is a crucial component of justice.

Incommensurability is incapability of being measured against a common standard. The presumed incommensurability of individual human pleasures is sometimes raised as an objection against hedonistic versions of utilitarianism. Feyerabend and Kuhn suppose that rival scientific theories are incommensurable if neither can be fully stated in the vocabulary of the other.

Indubitable is a characteristic of a proposition whose truth cannot be doubted, such as "My father is older than I am," even though (given bizarre suppositions about time and/or human conception) it might be false. Descartes and other modern philosophers supposed that only such propositions would provide a suitable foundation for human knowledge.

Induction is a probable reasoning whose conclusion goes beyond what is formally contained in its premises; see deduction / induction.

Ineffable is incapable of being expressed in language, as the experience of qualia generally and mystical insight in particular are sometimes held to be.

Innate ideas refers to mental contents that are presumed to exist in the mind prior to and independently of any experience. Although rationalists like Plato and Descartes presume the existence of innate ideas, empiricists like Locke typically argue that there are no innate ideas. Noam Chomsky has proposed that grammatical structures, though not ideas, may be innate.

Instrumentalism is a belief that statements or theories may be used as tools for useful prediction without reference to their possible truth or falsity. Peirce and other pragmatists defended an instrumentalist account of modern science.

Intentionality is a characteristic feature of cognitive states—that they invariably represent or are about something beyond themselves. The intentions of a moral agent are, therefore, the states of mind that accompany its actions.

Interactionism is the supposition, defended by Descartes and others, that the minds and bodies of human beings exert direct causal influence on each other, even though they are distinct substances of different kinds.

Intertextuality is a complex mosaic of relationships by means of which signifiers have meaning in the semantic theories of Lyotard and Kristeva.

Intuition is a direct, non-inferential awareness of abstract objects or concrete truths. Plato held that intuition is a superior faculty, and Spinoza supposed that intuition is the highest sort of human knowledge. Russell, on the other hand, designated as intuitive any unreflective instance of knowledge by acquaintance.

Intuitionism is a reliance on unmediated awareness as a criterion of truth. In logic and mathematics, intuitionism denies the independent reality of mathematical objects and the principle of excluded middle. In moral philosophy, intuitionism is the metaethical theory that moral judgments are made by reference to a direct, non-inferential awareness of moral value. Ethical intuitionists usually hold that we recognize our duties in the specific features of particular moral decisions.

Irony is the use of language to convey something entirely different from its literal meaning. Thus, Socrates professed an ignorance that was the mark of true wisdom, and Kierkegaard often tried to provoke his readers by writing exactly the opposite of what he intended for them to believe.

J

Judgment is a mental act of affirming a proposition or the capacity for distinguishing truth from falsity.

Justice is equitable distribution of goods and evils in a social institution, including the moral sanctions of reward and punishment. After surveying alternative notions of the virtue of justice, Plato defined it as the harmonious function of diverse elements of society or of the distinct souls within an individual person. Most social philosophers of the Western tradition, however, have followed Aristotle's conceptions of retributive and distributive justice. In contemporary philosophy, Rawls employs a notion of "justice as fairness" to argue that social inequalities are justifiable only if the benefit even the least favored members of a society.

Justification is what is offered as grounds for believing an assertion. Hence, it is also an explanation of the legitimacy of each step in the formal proof of the validity of a deductive argument.

K

Knowledge is a justified true belief. Since Plato, nearly all Western philosophers have accepted this deceptively simple statement of the three necessary (and jointly sufficient) conditions for knowledge. That is, I know a proposition if and only if:

1. I sincerely affirm the proposition,
2. the proposition is true, and
3. my affirmation is genuinely based upon its truth.

The correct analysis of each element of the definition, however, is open to question. Philosophers have held different views about the nature of belief and have proposed many different theories of truth. Much of Western epistemology has focussed on the third element: precisely what constitutes adequate justification for knowledge? Rationalists and empiricists disagree about the sources which might provide relevant evidence, fallibilists raise practical doubts about our certainty in achieving the second condition, skeptics suppose that the third condition is never met, and contemporary philosophers since Gettier have questioned whether even the satisfaction of all these elements is genuinely sufficient for knowledge.

Knowledge by acquaintance / knowledge by description is Russell's distinction between ways of knowing. Only the objects of immediate experience are known by acquaintance, through our direct awareness of them. Other things are known only by description, through the mediation of our apprehension of true propositions about them. For example: "I have a headache now." may be known by acquaintance, but "Aspirin will relieve a headache." can be known only by description. Despite its apparently narrow extent, knowledge by acquaintance is supposed to provide the foundation for knowledge by description.

L

Legal positivism is a belief that the laws of a society express nothing other than the will of the sovereign that legislates them. Thus, in opposition natural law theory, legal positivist John Austin denied that the law is grounded upon any higher morality.

Liar, paradox of the is the sentence "I am now lying" would seem to be true (because I am lying) only in those cases when it is false (since what I say is the case) and false (because I am not lying) when it is true (since what I say is not the case). Less personally, the statement "This sentence is not true" generates a similar perplexity. These are particular instances of the self-referential semantic paradoxes that have troubled logicians since Epimenides, the Cretan who is supposed to have said, "All Cretans are liars."

Logic is a branch of philosophy concerned with the distinction between correct and incorrect reasoning. It commonly comprises both deductive and inductive arguments.

Logical positivism is the twentieth-century philosophical movement that used a strict principle of verifiability to reject as meaningless the non-empirical statements of metaphysics, theology, and ethics. Under the influence of Hume, Russell, and the early Wittgenstein, the logical positivists regarded as meaningful only statements reporting empirical observations, taken together with the tautologies of logic and mathematics. Prominent logical positivists included members of the Vienna Circle and Ayer.

Logos / mythos is a Greek distinction by Plato between two ways of explaining what happens: either by providing an explicit rational account (logos), which combines with belief to form accurate knowledge of the essence of things; or merely by telling a story with figurative significance (mythos). The Stoics elevated logos into an active principle that generates the specific "seminal reasons" from which individual things flow. Philo Judaeus fully personified this notion as the divine agent responsible for creation of the world.

M

Matter is physical stuff whatever has size and shape, is solid and tangible, takes up space, and can move. Hence, for many philosophers of the Western tradition, material objects are substances that have the attribute of extension. Idealists deny the reality of any such stuff, while materialists deny that there is anything else.

Mean is the middle way between too much and too little of something. Aristotle held that virtue is always a mean between vicious extremes of excess and deficiency.

Meaning is a customary significance attached to the use of a word, phrase, or sentence, including both its literal sense and its emotive associations; what is elucidated in a definition. Philosophical theories of meaning endeavor to explain the conditions under which an expression comes to have internal significance and external reference.

Mechanism is a belief that science can explain all natural phenomena in terms of the causal interactions among material particles, without any reference to intelligent agency or purpose. As employed by Descartes and Hobbes, mechanism offered an alternative to the scholastic reliance on explanatory appeals to final causes.

Memory is a capacity to recall past experience or information in the present. The reliability of memory as a source of knowledge and the extent of its contribution to personal identity are matters of philosophical dispute.

Meta-ethics is a branch of philosophical ethics concerned with the meaning of moral propositions and the grounds upon which moral judgments are to be justified. Meta-ethical theories typically offer an account of moral language and its uses together with an explanation of the logical relations between assertions of fact and value.

Metanarrative refers to stories employed to legitimate the mechanisms of social control. Thus, for example, when parents tell their children, "We only want to help you avoid our mistakes," they are constructing a metanarrative that justifies the imposition of rules of conduct they are unwilling to follow

themselves. Lyotard supposed that the deliberate subversion of prominent metanarratives is a significant tool of postmodernism.

Metaphilosophy is a branch of philosophy that tries to determine the proper aims, methods, and conditions for the discipline of philosophy itself.

Metaphysics is a branch of philosophy concerned with providing a comprehensive account of the most general features of reality as a whole; the study of being as such. Questions about the existence and nature of minds, bodies, god, space, time, causality, unity, identity, and the world are all metaphysical issues. From Plato onwards, many philosophers have tried to determine what kinds of things (and how many of each) exist. But Kant argued that this task is impossible; he proposed instead that we consider the general structure of our thought about the world. Strawson calls the former activity revisionary, and the latter descriptive, metaphysics.

Microcosm is literally a "little world" in the philosophy of the Stoics, many neoplatonists, and Leibniz, individual human beings are taken to reflect the structure of the universe as a whole.

Mind is what thinks, reasons, perceives, wills, and feels. Philosophy of mind is concerned with explaining the characteristic features of mental events, the proper analysis of conscious experience, the relation between mind and body, and the moral status of persons.

Mind-body problem is the difficulty of explaining how the mental activities of human beings relate to their living physical organisms. Historically, the most commonly accepted solutions have included mind-body dualism (Descartes), reductive materialism (Hobbes) or idealism (Berkeley), and the double aspect theory (Spinoza). Although many contemporary philosophers accept some form of identity theory, they often rely on behavioral or functional methods of analyzing mental events and upon the achievements of neuroscience.

Moderation is self-control. According to Plato, a person who has the virtue of moderation subordinates the desire for pleasure to the dictates of reason. For Aristotle, all virtues are to be understood as the mean between vicious extremes.

Monad is a complete individual substance in the philosophies of Conway and Leibniz, who supposed that each contains all of its properties—past, present, and future.

Monism is a belief that only things of a single kind exist. In its most extreme form, monism may lead to Spinoza's conviction that only a single being is real or the idealist's supposition that everything is comprised by the Absolute. Contemporary philosophers more commonly suppose that many distinct things exist, each of them exhibiting both mental and physical properties.

Moral / non-moral is a distinction between the types of value, judgments, or propositions. Although a precise line is difficult to draw, there seems to be a genuine difference between universalizable moral concerns that impinge upon other people and merely personal matters of taste. For example: "Murder is wrong." is a moral assertion, but "This coffee is good." is a non-moral assertion.

Moral argument is an attempt to prove the existence of god by appeal to presence of moral value in the universe. The fourth of Aquinas's five ways concludes that god must exist as the most perfect cause of all lesser goods. Kant argued that postulation of god's existence is a necessary condition for our capacity to apply the moral law.

Moral sense is a putatively innate human faculty for distinguishing right from wrong. In the moral intuitionism of Shaftesbury and Hutcheson, the moral sense motivates proper conduct by enabling us to perceive the distinctive pleasure of moral rectitude.

Mythos is a Greek term for speech, a tale or a story, as opposed to a rational explanation (see **logos/mythos**). Although Plato typically derided myth as inferior to analysis, Philo Judaeus incorporated it as allegorical interpretation in order to synthesize theology and philosophy.

Mysticism is a belief in direct apprehension of divine or eternal reality by means of spiritual contemplation distinct from more ordinary avenues of human knowledge.

N

Natural law theory is a belief that the principles of human conduct can be derived from a proper understanding of human nature in the context of the universe as a rational whole. Although voluntarists suppose that god could will anything at all, Aquinas held that even the divine will is conditioned by reason. Thus, the natural law provides a non-revelatory basis for all human social conduct.

Naturalism is a belief that all objects, events, and values can be wholly explained in terms of factual and/or causal claims about the world, without reference to supernatural powers or authority. Prominent naturalists include Clifford and Dewey. Quine proposed a naturalistic epistemology, understood as empirical study of the origins and uses of sensory information.

Necessary / contingent is a distinction between the kinds of truth. Necessary truth is a feature of any statement that it would be contradictory to deny. (Contradictions themselves are necessarily false.) Contingent truths (or falsehoods) happen to be true (or false), but might have been otherwise. Thus, for example: "Squares have four sides" is necessary, "Stop signs are hexagonal" is contingent, "Pentagons are round" is contradictory. This distinction was traditionally associated (before Kant and Kripke) with the distinctions between a priori and a posteriori knowledge and the distinction between analytic and synthetic judgment. Necessity may also be defined *de dicto* in terms of the formal logical property of tautology.

Necessary / sufficient is a distinction between logical or causal conditions. In logic, one proposition is a necessary condition of another when the second cannot be true while the first is false, and one proposition is a sufficient condition for another when the first cannot be true while the second is false. Thus, for example: "I have a dog" is a necessary condition for "My dog has fleas," and "You scored ninety-five percent" is a sufficient condition for "You received an A". In causal relations, a necessary condition for the occurrence of an event is a state of affairs without which the event cannot happen, while a sufficient condition is a state of affairs that guarantees that it will happen. Thus, for example: the presence of oxygen is a necessary condition for combustion, and the flow of electrical current is a sufficient condition for the induction of a magnetic field.

Neikos is a Greek term to denote a quarrel, feud, or battle; hence, in the philosophy of Empedocles, the spirit of discord or strife in constant struggle with the benevolent influence of philia.

Neoplatonism is a philosophical system developed by Plotinus and others. Nominally derived from Plato's metaphysics, neoplatonic philosophy regards the natural world as a series of emanations from the nature of god. During most of the medieval period, this system was the most influential version of Plato's thought.

Neothomism is the nineteenth- and twentieth-century movement (encouraged by Leo XIII's *Aeterni Patris* in 1879) that attempts to defend the philosophical and theological doctrines of Thomas Aquinas in a contemporary context. Prominent neo-Thomists include Gilson, Maritain, and Lonergan.

Nihilism is a complete rejection of the existence of human knowledge and values or denial of the possibility of making any useful distinctions among things.

Nominalism is a belief that only particular things exist, as opposed to realism. Nominalists hold that a general term or name is applied to individuals that resemble each other, without the need of any reference to an independently existing universal. Prominent representatives of this view include Ockham, Berkeley, and Goodman

Noumena are the things as they are in themselves; see phenomena / noumena.

Nous is a Greek term for mind, reason, or intellect. Thus, in the philosophy of Anaxagoras, nous is an organizing principle for the universe as a whole. Plato distinguished this cosmic sense from the more ordinary operation of the human soul in achieving higher knowledge. Aristotle typically regarded nous as the distinctive faculty involved in the acquisition of general knowledge. As always, Plotinus elevated this into a quasi-divine principle.

O

Objective / subjective is a distinction between propositions or judgments about the way things are and those about how people think or feel about them. The truth of **objective** claims is presumed to be entirely independent of the merely personal concerns reflected in subjective expressions, even though it is difficult to draw the distinction precisely. Thus, for example: "Spinach is green" is objective, while "I like spinach" is subjective. "Seventy-three percent of people in Houston don't like spinach," however, seems to be an objective claim about certain subjects. The legitimacy of this distinction is open to serious question, since it is unclear whether (and how) any knowing subject can achieve genuine objectivity. Nevertheless, because objective truth is supposed to carry undeniable persuasive force, exaggerated claims of objectivity have often been used as tools of intellectual and social oppression.

Obligation is what binds us to act in accordance with duty. Obligatory acts are those one is morally, legally, or contractually required to perform. Normative theories usually try to explain the grounds of moral obligation as well as its practical application.

Occasionalism is a belief that natural events are not directly related in causation, since both the apparent cause and the apparent effect are, in fact, produced by some third thing (usually divine providence). Geulincx and Malebranche introduced occasionalism as an improved way of reconciling the mechanism with the dualism of Descartes.

Ontological argument is an attempt to prove the existence of god by a priori reasoning from the content of the concept of god. As formulated by Anselm, the ontological argument begins with a notion of "that than which nothing greater can be conceived." Anything that satisfies this concept must exist in reality as well as in thought (since otherwise it would be possible to conceive something greater—one that really exists); hence, god exists. Descartes endorsed a different version of this argument, and Spinoza also relied upon it, but Kant rejected it because of the unintelligibility of comparing the relative greatness of real and merely possible beings. A form of the argument that emphasizes god's possession of the attribute of necessary existence has been defended in recent decades.

Ontology is a branch of metaphysics concerned with identifying, in the most general terms, the kinds of things that actually exist. Thus, the "ontological commitments" of a philosophical position include both its explicit assertions and its implicit presuppositions about the existence of entities, substances, or beings of particular kinds.

Operationalism is a belief that the meaning of scientific terms and concepts is wholly captured by a description of the process that determines their applicability in particular cases. On this view, theoretical entities are merely logical constructs.

Opinion is acceptance of a proposition despite a lack of the conclusive evidence that would result in certain knowledge of its truth.

Optimism is a belief that everything happens for the best; the opposite of pessimism. Thus, for example, Leibniz was an optimist who supposed that this is the best of all possible worlds.

Ostension is the attempt to provide a non-linguistic definition of a term by pointing at something to which it applies. Although useful enough for some primitive purposes, ostensive definitions are systematically ambiguous, since they poorly discriminate among things and their temporal features.

P

Panpsychism is a belief that everything in the world has some mental aspect. This view attributes some degree of consciousness—however small—even to apparently inert bits of matter. Varieties of panpsychism have been defended by the Pythagoreans, Plotinus, Leibniz, Schopenhauer, and Whitehead.

Pantheism is a belief that god is present in all of nature, rather than transcending it. Spinoza's identification of god with nature ("Deus sive Natura") and Hegel's notion of the Absolute as World-Spirit are usually regarded as forms of pantheism.

Paradigm is an exemplary instance or model; hence, also, a set of background assumptions. Thus, a "paradigm case" argument shows that an adequate philosophical analysis must conform to the most ordinary applications of what it analyzes. According to Kuhn, procedural paradigms control our study of the natural world during periods between scientific revolutions.

Paradox is an absurd truth. Hence, the derivation of an unacceptable conclusion from apparently unquestionable premises is provided by an apparently valid inference. Resolution of a paradox requires that we abandon at least one of the premises, refute the process of inference, or somehow learn to live with the unpalatable result. Zeno used paradoxes to demonstrate the impossibility of motion. Modern semantic paradoxes (such as the liar and the term "heterological") arise from difficulties inherent in self-reference.

Parallelism psychophysical is a belief that even though the minds and bodies of human beings are distinct substances that can never interact with each other causally, it is nevertheless true that their development, features, and actions coordinate perfectly. Leibniz supposed that this happens as a result of a providentially pre-established harmony.

Perception is awareness of an object of thought, especially that of apparently external objects through use of the senses. Since things don't always turn out actually to be as they seem to us, there is ample reason to wonder about the epistemological reliability of sense perception, and theories of perception offer a variety of responses. The skeptical challenge to direct realism is often answered by representative realism, phenomenalism, or idealism.

Perceptual illusion refers to cases in which what we apprehend by sensation does not correspond with the way things really are. Thus, for example, the apparent discontinuity between the portions of a spoon in and out of a glass of water is a visual illusion caused by the different indices of refraction of water and air. Representationalists commonly try to account for such cases by appeal to the distinction between primary and secondary qualities, but skeptics and idealists use perceptual illusion to raise more general doubts about the reliability of sensory knowledge.

Perfectibility is the Enlightenment belief that proper employment of reason will result in the full achievement of human potential. To various

degrees, this optimistic supposition was held by Godwin, Rousseau, Saint-Simon, Kant, Hegel, Comte, and Marx.

Peripatetics are Greek philosophers who followed the principles of Aristotle, so-named because they learned from the master while strolling about in the covered walkways of the Lyceum.

Person is an individual capable of moral agency. Although the details of their theories of human nature differ widely, Descartes, Locke, Kant all accepted a functional description of the person that includes both mental and physical features: the attribution of responsibility to a moral agent requires both the ability to choose and an ability to act on that choice.

Personal identity is a persistent identity of persons is a matter of special concern for both moral decision-making and the imposition of moral sanctions that are fair and effective. Under what criteria may we be sure of the identity of the moral agent at different times? Locke proposed a theory of personal identity based on self-conscious appropriation of past and future events. More recently, many philosophers have pointed out the difficulty of establishing the identity of persons independently of their bodily continuity.

Persuasive definition is an effort to influence attitudes by surreptitiously attaching emotive significance to the meaning of a term. The most common instance is an effort to change the descriptive meaning of an emotionally-charged evaluative term.

Pessimism is a belief that things generally happen for the worst; the opposite of optimism. Thus, for example, Schopenhauer was a pessimist who supposed that life is endless suffering.

Phenomenology is the description of experience. Hence, a philosophical method restricted to careful analysis of the intellectual processes of which we are introspectively aware, without making any assumptions about their supposed causal connections to existent external objects. Philosophers who have made extensive use of diverse phenomenological methods include Brentano, Husserl, Hartmann, Heidegger, and Merleau-Ponty.

Phenomena / noumena is Kant's distinction between things as they appear to us and things as they are in themselves. Although cautious application of transcendental arguments may provide a firm basis for

knowledge of the former, Kant supposed, the latter lie forever beyond our grasp.

Philosophy is literally love of wisdom. Hence, careful thought about the fundamental nature of the world, the grounds for human knowledge, and the evaluation of human conduct. As an academic discipline, philosophy's chief branches include logic, metaphysics, epistemology, and ethics, and the appropriate aims and methods of each are the concern of metaphilosophy.

Physicalism is a belief that all mental properties, states, and events can be wholly explained in terms of physical properties, states, and events. Versions of this position – usually focussed on type rather than token identity – predominate in contemporary application of materialist principles to the philosophy of mind.

Pity, appeal to (*argumentum ad misericordiam*) is an informal fallacy that tries to elicit feelings of mercy from an audience.

Plenitude, principle of is a belief that everything that can be, is. Leibniz clearly maintained that every genuine possibility must be actualized in the best of all possible worlds, and A. O. Lovejoy supposed adherence to this notion a significant source for the notion of the great chain of being envisioned by such philosophers as Plato, Plotinus, and the Neoplatonics.

Pluralism is a belief that reality ultimately includes many different kinds of things. Thus, in ethics, the supposition that there are many independent sources of value and, in political life, acceptance of a multiplicity of groups with competing interests. Epistemological pluralism is a common feature in postmodernist thought.

Pneuma is a Greek term for wind, breath, or spirit. Aristotle relied on the literal senses of the term, but the Stoics gave it a quasi-divine cosmological significance. Hence, **pneumatology** is the study of spiritual beings, the branch of Christian theology concerned with third person of the trinity.

Politics is what pertains to the life of the city or state. Hence, study of citizenship or the art of governance generally. Political philosophers, including Plato, Aristotle, Machiavelli, Hobbes, Locke, Rousseau, Mill, Marx, and MacKinnon examine the origins, forms, and limits of political power as exercised in practical life.

Positivism is a belief that natural science, based on observation, comprises the whole of human knowledge. Positivists like Auguste Comte, then, reject as meaningless the claims of theology and metaphysics. The most influential twentieth-century version is logical positivism.

Post hoc, ergo propter hoc is a Latin phrase meaning "After this, therefore because of this." Thus, mistaken reliance upon temporal succession alone is enough to establish the presence of a causal relationship between two events.

Postmodernism is most generally, abandonment of Enlightenment confidence in the achievement objective human knowledge through reliance upon reason in pursuit of foundationalism, essentialism, and realism. In philosophy, postmodernists typically express grave doubt about the possibility of universal objective truth, reject artificially sharp dichotomies, and delight in the inherent irony and particularity of language and life. Various themes and implications of postmodern thought are explored by Foucault, Derrida, Lyotard, Rorty, Haraway, and Cixous.

Postulate is a proposition assumed to be true without any appeal to evidentiary support, especially when it is then used to derive further statements in a formal system or general theory.

Potentiality is what might have been or could be, as opposed to what is the case. Hence, for Aristotle, it is a disposition or tendency to manifest itself.

Pragmatic theory of truth is a belief that a proposition is true when acting upon it yields satisfactory practical results. As formulated by William James, the pragmatic theory promises (in the long term) a convergence of human opinions upon a stable body of scientific propositions that have been shown in experience to be successful principles for human action.

Pragmatism is an indigenous American philosophical theory that explains both meaning and truth in terms of the application of ideas or beliefs to the performance of actions that have observable practical outcomes. Prominent pragmatists in the tradition include Peirce, James, Mead, Addams, and Dewey. More recently, such analytic philosophers as Quine, Putnam, and Rorty have expressed sympathy with various portions of the pragmatic program.

Prediction is an explanation of an event that has not yet occurred by reference to observed regularities in the natural world.

Prescriptivism is R. M. Hare's contention that the use of moral language conveys an implicit commitment to act accordingly. Thus, for example, saying that "Murder is wrong" not only entails acceptance of a universalizable obligation not to kill, but also leads to avoidance of the act of killing.

Presocratic philosophers are Greek philosophers of the sixth and fifth centuries B.C.E., many of them known to us only through fragmentary reports by later writers, whose speculative and practical thought predates the development of critical philosophy by Socrates and Plato. Prominent presocratics include: Thales, Anaximander, Anaximenes, Pythagoras, Heraclitus, Xenophanes, Parmenides, Zeno of Elea, Empedocles, Anaxagoras, Protagoras, Hippias, Leucippus, Democritus, and the Sophists.

Probability is the likelihood that an event will occur, expressed quantitatively by a number ranging from 0 (impossible) to 1 (certain). Initial probabilities are often assigned either on the classical assumption that every possible outcome is equally likely to occur or by careful empirical observation of the relative frequency with which events have actually occurred in the past. The likelihood of alternative and joint occurrences can be calculated directly from these initial values.

Problematic / assertoric / apodeictic is a distinction between the modalities of propositions. A problematic proposition states what is possible; an assertoric proposition states what is actual; and an apodeictic proposition states what is necessary. For example: "A novel could be larger than a dictionary" is problematic, "Atlanta is larger than Knoxville" is assertoric, "142 is larger than 37" is apodeictic.

Proof is a formal demonstration of the validity of a deductive argument.

Prudence refers to practical wisdom; sound judgment in everyday life as distinguished from theoretical wisdom. According to Aristotle, this ability to discover and carry out the proper goals of human life is a vital element in moral deliberation.

Psyche is a Greek term for soul as the essential principle of life and the locus of consciousness. Although used pre-philosophically simply in reference

to the "breath of life," the term was associated by presocratic philosophers, including especially Anaxagoras, with an explanatory principle. Pythagorean thought proposed that this be understood as the persistent element in the life of an individual. Plato expanded upon this view with a detailed account of the tripartate soul, with associated human virtues, and an argument for the immortality of its rational component. Aristotle restored a broader sense of the term, using it for the several functions characteristic of living things generally. Neoplatonic thinkers made it the cosmic principle of all motion.

R

Rationalism is a reliance on reason as the only reliable source of human knowledge. In the most general application, rationalism offers a naturalistic alternative to appeals to religious accounts of human nature and conduct. More specifically, rationalism is the epistemological theory that significant knowledge of the world can best be achieved by a priori means; it therefore stands in contrast to empiricism. Prominent rationalists of the modern period include Descartes, Spinoza, and Leibniz.

Realism is a belief that universals exist independently of the particulars that instantiate them. Realists hold that each general term signifies a real feature or quality, which is numerically the same in all the things to which that term applies. Thus, it is opposed to nominalism.

Reality is the totality of what is, as opposed to what merely seems to be. Metaphysicians and ontologists differ widely in their convictions about what kinds of entities are properly included.

Reason is an intellectual ability to apprehend the truth cognitively, either immediately in intuition, or by means of a process of inference.

Recollection is a belief that we come to know fundamental truths by recalling our acquaintance with their eternal objects before birth. Plato (perhaps following the lead of Socrates) defended recollection as the source of our knowledge of mathematics and morality in *Meno*, *Phaedo*, and *The Republic*.

Reductio ad absurdum is a method of proving that a proposition must be false [or true] by assuming the truth [or falsity] of the proposition and then showing that this assumption, taken together with other premises whose truth is already established, would lead to a contradiction (or, at least, to an obvious falsehood). This method is sometimes called indirect proof.

Reductionism is a belief that statements or expressions of one sort can be replaced systematically by statements or expressions of a simpler or more certain kind. Thus, for example, some philosophers have held that arithmetic can be reduced to logic, that the mental can be reduced to the physical, or that the life sciences can be reduced to the physical sciences.

Redundancy theory of truth is a belief that it is always logically superfluous to claim that a proposition is true, since this claim adds nothing further to a simple affirmation of the proposition itself. "It is true that I am bald." means the same thing as "I am bald."

Reification is improper treating of something as if it were an object. In the political thought of Lukacs and other Marxists, reification often involves trying to turn human beings into marketable commodities. The philosophical reification of abstract concepts is commonly called hypostasization.

Relativism is a belief that human judgments are always conditioned by the specific social environment of a particular person, time, or place. Cognitive relativists hold that there can be no universal knowledge of the world, but only diverse interpretations of it. Moral relativists hold that there are no universal standards of moral value, but only the cultural norms of particular societies.

Renaissance is the fourteenth-, fifteenth- and sixteenth-century European intellectual movement characterized by rejection of scholastic authority, renewed interest in classical antiquity, and excitement about the prospect of achieving scientific knowledge. Prominent Renaissance thinkers include Lorenzo Valla, Marsilio Ficino, Giovanni Pico della Mirandola, Desiderius Erasmus, Thomas More, Giordano Bruno, and Francisco Suarez.

Representationalism is a theory of perception according to which we are aware of objects only through the mediation of the ideas that represent them. Descartes and Locke were both representationalists. Although it handily

accounts for perceptual illusion and memory, such a theory often leads (as in Hume) to skepticism about the existence of external objects.

Res cogitans / res extensa is Descartes's Latin distinction between the two major ontological categories comprising reality: thinking things and extended things, or minds and bodies.

Responsibility is accountability for the actions one performs and the consequences they bring about, for which a moral agent could be justly punished or rewarded. Moral responsibility is commonly held to require the agent's freedom to have done otherwise.

Rights are justified expectations about the benefits other people or society ought to provide. We are entitled to our rights in the sense that others have a moral obligation to respect them. At an individual level, my duty to act toward you in a certain way entails your corresponding right to my performance of that action.

S

Sanction, moral is an extrinsic force that is supposed to motivate moral agents to perform their duties. Positive and negative sanctions commonly include reward and punishment by the state, praise and blame by other people, and the dictates of one's own conscience. The natural consequences of one's actions are not usually regarded as sanctions.

Satyagraha is a Sanskrit term (literally, truth-force) used by Gandhi for the practice of non-violence in the face of political oppression.

Scholasticism is a philosophical study as practiced by Christian thinkers in medieval universities. The scholastics typically relied upon ancient authorities as sources of dogma and engaged in elaborate disputations over their proper interpretation. These practices were largely discontinued by philosophers of the Renaissance.

Scientific method is a procedure for the development and evaluation of explanatory hypotheses.

Secondary qualities are the extrinsic features that things produce in us when we perceive them, as opposed to the primary qualities the things are supposed to have in themselves. Locke.

Self-deception is avoidance or outright denial of unpleasant aspects of reality, especially those which might otherwise warrant an unfavorable opinion about us. Thus, for example, the wishful thought, "I'm not really addicted to nicotine; I could quit smoking any time." is clearly self-deceptive. Kierkegaard, Heidegger, and Sartre condemned self-deception as bad faith, or an inauthentic response to the anxiety produced by contemplation of human freedom. Although most of us retrospectively acknowledge the role of such a practice in our own lives, it isn't clear what makes it possible for a single person to be both deceived and deceiver. How can I both know the truth and yet keep it from myself at the same time? Unless the deception is entirely unconscious, there must be some degree of willful disregard of the evidence that I suspect would lead to the unpleasant truth I would rather not face.

Self-evident is certainly known without proof. The notion of self-evidence is commonly assimilated either to that of a priori knowledge or to that of logical tautology.

Semantics is a theory of meaning; study of the signification of signs or symbols, as opposed to their formal relations (syntactics).

Semiotics is a theory of signs, comprising both semantics and syntactics, especially in the philosophy of language of Peirce and Saussure.

Sensation is a conscious experience or feeling that apparently conveys awareness of the external world. Empiricists commonly suppose that sensations are the basis for our a posteriori knowledge of the world.

Sense / reference is a distinction between the meanings of words introduced by Frege. The **sense** of an expression is the thought it expresses, while its reference is the object it represents. Since the ability to use a term presupposes familiarity with its sense but not knowledge of its reference, statements of identity can be genuinely informative when they link two terms with the same reference but distinct senses, as in "The husband of Barbara Bush is the President who succeeded Ronald Reagan."

Skepticism is a belief that some or all human knowledge is impossible. Since even our best methods for learning about the world sometimes fall short of perfect certainty, skeptics argue, it is better to suspend belief than to rely on the dubitable products of reason. Classical skeptics include Pyrrho and Sextus Empiricus. In the modern era, Montaigne, Bayle, and Hume all advocated some form of skeptical philosophy. Fallibilism is a more moderate response to the lack of certainty.

Social contract theory is a belief that political structures and the legitimacy of the state derive from an (explicit or implicit) agreement by individual human beings to surrender (some or all of) their private rights in order to secure the protection and stability of an effective social organization or government. Distinct versions of social contract theory were proposed by Hobbes, Locke, Rousseau, and Rawls.

Solipsism is a belief that only I myself and my own experiences are real, while anything else—a physical object or another person—is nothing more than an object of my consciousness. As a philosophical position, solipsism is usually the unintended consequence of an over-emphasis on the reliability of internal mental states, which provide no evidence for the existence of external referents.

Sophia is a Greek term for the intellectual virtue of wisdom, in contrast with the more practical function of knowledge. According to Plato, this is the distinctive feature of rulers in the ideal state and the crowning achievement of the rational soul of an individual.

Sophism is a plausible argument that is actually fallacious, especially when someone dishonestly presents it as if it were legitimate reasoning.

Sophists are presocratic philosophers who offered to teach young Athenians how to use logic and rhetoric to defeat opponents in any controversy. Socrates and Plato sharply criticized most of the sophists because they accepted monetary rewards for encouraging unprincipled persuasive methods.

Soul is an active principle present in living things. Plato distinguished three distinct components of the human soul, and Aristotle supposed that plants and animals, no less than human beings, have souls of some sort. Under the influence of Christianity, medieval philosophers focussed on the

intellectual component of the human soul, and Descartes identified it as an immaterial substance.

Stoicism is a school of philosophy organized at Athens in the third century B.C.E. by Zeno of Citium and Chrysippus. The stoics provided a unified account of the world that comprised formal logic, materialistic physics, and naturalistic ethics. Later Roman stoics, including Seneca, Epictetus, and Marcus Aurelius, emphasized more exclusively the development of recommendations for living in harmony with a natural world over which one has no direct control.

Structuralism is a method of interpreting social phenomena in the context of a system of signs whose significance lies solely in the interrelationships among them. Initiated in the linguistics of Saussure and Chomsky, structuralism was applied to other disciplines by Lévi-Strauss, Piaget, Althusser, Lacan, Barthes, Foucault, and Eco. Most structuralists share a conviction that individual human beings function solely as elements of the (often hidden) social networks to which they belong.

Sublime is an aesthetic feeling aroused by experiences too overwhelming in scale to be appreciated as beautiful by the senses. The awe produced by standing on the brink of the Grand Canyon or the terror induced by witnessing a hurricane are properly said to be sublime.

Sub specie aeternitatis is a Latin term for "under the aspect of eternity;" hence, from Spinoza onwards, an honorific expression describing what is universally and eternally true, without any reference to or dependence upon the merely temporal portions of reality.

Substance is what a thing is made of; hence, the underlying being that supports, exists independently of, and persists through time despite changes in, its accidental features. Aristotle identified substance—both primary and secondary—as the most fundamental of the ten categories of being. According to Spinoza, there can be no more than one truly independent being in the universe.

Sufficient condition is what logically or causally secures the occurrence of something else; see necessary / sufficient. Thus, Leibniz supposed that there must always be a sufficient reason for the way things are.

Sui generis is Latin for "of its own kind;" hence, whatever is absolutely unique or distinctive about something.

Summum bonum is a Latin phrase meaning "highest good." Hence, that which is intrinsically valuable, the ultimate goal or end of human life generally.

Supererogatory is above and beyond the call of duty. Although agents are not obliged by the dictates of ordinary morality to perform supererogatory acts—extraordinary feats of heroism or extreme deeds of self-sacrifice, for example—they may be commended for doing so. Normative theories that demand the performance of the best possible action in every circumstance render supererogation impossible by identifying the permissible with the obligatory.

Supervenient is belonging to or characteristic of something only in virtue of its having other features. Although a supervenient property cannot be defined in terms of, or reduced to, the properties on which it supervenes, nothing possess (or can possess) those properties without also having it. In this sense, Hare supposed that moral properties are supervenient with respect to straightforward descriptions of human conduct, and Davidson proposes that mental events supervene on physical events.

Syllogism is an important variety of deductive argument in which a conclusion follows from two or more premises; especially the categorical syllogism.

Synderesis is immediate, intuitive apprehension of the fundamental principles of morality. For such medieval ethicists as Peter Lombard and Aquinas, synderesis, unlike mere conscience, is both infallible and general.

Synthesis is a combination or reconciliation of opposed notions; see thesis / antithesis / synthesis.

T

Tautology is logical truth. A statement which is necessarily true because, by virtue of its logical form, it cannot be used to make a false assertion. Example: "If neither John nor Betty is here, then John is not here."

Tecnhe is a Greek term for the art, craft, or skill involved in deliberately producing something, by contrast with those things that merely derive from nature or chance. Both Plato and Aristotle distinguished its productive and practical components from more theoretical concerns.

Teleological argument is an attempt to prove the existence of god based upon an observation of the regularity or beauty of the universe. As employed by Cicero, Aquinas, and Paley, the argument maintains that many aspects of the natural world exhibit an orderly and purposive character that would be most naturally explained by reference to the intentional design of an intelligent creator. Hume pointed out that since we have no experience of universe-formation generally supposed inferences to its cause are unwarranted. Moreover, Darwin's theory of natural selection offered an alternative, non-teleological account of biological adaptations. In addition, anyone who accepts this line of argument but acknowledges the presence of imperfection in the natural order is faced with the problem of evil. Nevertheless, reasoning of this sort remains a popular pastime among convinced theists.

Telos is a Greek term for the end, completion, purpose, or goal of any thing or activity. According to Aristotle, this is the final cause which accounts for the existence and nature of a thing. Following Wolff, modern philosophers (often pejoratively) designate as **teleological** any explanation, theory, or argument that emphasizes purpose.

Theism is a belief in the existence of god as a perfect being deserving of worship.

Theodicy is an attempt to explain or defend the perfect benevolence of god despite the apparent presence of evil in the world. In this vein, for example, Leibniz devoted great effort to demonstrating that this is the best of all possible worlds.

Theoretical definition is a proposal for understanding the meaning of a term in relation to a set of scientifically useful hypotheses.

Thesis / antithesis / synthesis are introduced in the philosophy of Hegel, referring to the inevitable transition of thought, by contradiction and reconciliation, from an initial conviction to its opposite and then to a new, higher conception that involves but transcends both of them. Thus, for example:

Being / Non-being / Becoming,

Subjective / Objective / Absolute, Or

Symbolic / Classical / Romantic.

Since he identified reality with thought, Hegel believed that the same triadic movement is to be found in nature, cultural progress, and history.

Things-in-themselves is an object as it is (or would be) independently of our awareness of it; the noumenon. As Kant showed, we cannot know things-in-themselves but can only postulate their nature from what we know about observable phenomena.

Time is temporal duration. Philosophers have traditionally addressed such questions as: whether time is an independent feature of reality or merely an aspect of our experience; whether or not it makes sense to think of time as having had a beginning; why time is directional and the past and future are asymmetrical; whether time flows continuously or is composed of discrete moments; whether there is absolute time in addition to relations of temporal succession; and whether it is possible to travel through time. The Eleatics developed general arguments to show that time and motion are impossible, and Augustine employed the analysis of time to explain human freedom in the face of divine power. Leibniz maintained that time is nothing more than temporal relations, Newton and Clarke defended its absolute character, and Kant tried to mediate by regarding space and time as pure forms of sensible intuition. Later idealists commonly followed McTaggart in denying the reality of time.

Transcendental argument is the reasoning from the fact that we do have experiences or engage in practices of a certain sort to the truth of those conditions without which these experiences or practices would not be possible.

Kant employed transcendental arguments to establish our synthetic yet a priori knowledge of mathematics and natural science as features of the world as it appears to us. Strawson employs a similar pattern of reasoning to show that our identification of particulars presupposes the existence of material objects.

Triad, Hegelian is Ref. **Thesis / Antithesis / Synthesis**.

Truth is the conformity of a proposition to the way things are. Precise analysis of the nature of truth is the subject of the correspondence, coherence, pragmatic, redundancy, and semantic theories of truth.

Types, theory of is a solution proposed by Russell for the self-referential paradox that arises from the notion of "the class of all classes that are not members of themselves." Russell envisioned an indefinite hierarchy of types to be symbolized: ordinary objects; the properties and relations of ordinary objects; the features of properties of objects; etc.; etc. Defining each item by reference only to those of a lower type avoids paradox, but may not resolve every instance of difficulty with self-reference.

U

Unconscious is a mental activity such that a person engaged in it is not aware of it; hence a presumed source of unknown internal influences over the conduct of human agent. Psychoanalysts as Freud, Jung, and Lacan supposed it possible to discover the content and significance of such influences with suitable methods of psychiatric investigation.

Underdetermination is the characteristic of rival hypotheses, each consistent with the available evidence. The possibility that every scientific theory must always remain undetermined raises significant doubt about the success of abductive reasoning.

Understanding is the human capacity for comprehending the nature of reality. In Plato's theory of knowledge, we comprehend the truths of mathematics through understanding. For modern philosophers following Descartes or Locke, the understanding is the intellectual faculty considered more broadly or generally.

Uniformity of nature is a presumption that the future will be like the past; assumption that the world exhibits enough regularity to warrant inductive reasoning. Hume pointed out that such uniformity is presupposed by all of our belief in matters of fact, Mill identified several practical methods for recognizing its instances, but Goodman raised a significant paradox of induction.

Universals, problem of are features (e.g., redness or tallness) shared by many individuals, each of which is said to instantiate or exemplify the universal. Although it began with dispute over the status of Platonic Forms, the problem of universals became a central concern during the middle ages. The metaphysical issue is whether or not these features exist independently of the particular things that have them: realists hold that they do; nominalists hold that they do not; conceptualists hold that they do so only mentally.

Universalizability is the applicability of a moral rule to all similarly situated individuals. According to both Kant and Hare, universalizability is a distinguishing feature of moral judgments and a substantive guide to moral obligation: moral imperatives must be regarded as equally binding on everyone. The force of this principle, however, depends upon the generality of the judgments and the particularity of the situations to which they are applied.

Utilitarianism is a normative theory that human conduct is right or wrong because of its tendency to produce favorable or unfavorable consequences for the people who are affected by it. The hedonistic utilitarianism of Bentham, Mill, and Sidgwick maintains that all moral judgments can be derived from the greatest happiness principle. The ideal utilitarianism espoused by G. E. Moore, on the other hand, regarded aesthetic enjoyment and friendship as the highest ethical values. Contemporary utilitarians differ about whether the theory should be applied primarily to acts or rules.

V

Vagueness is the characteristic of words or phrases whose meaning is not determined with precision. Use of one or more vague terms typically renders it impossible to establish the truth or falsity of the sentences in which

they appear. Example: "The temperature is warm today." is difficult to evaluate because there is no clear borderline between "warm" and "not warm".

Valid / invalid is the most crucial distinction between deductive arguments and the inferences upon which they rely. In a **valid** argument, if the premises are true, then the conclusion must also be true. Alternatively: it is impossible for the premises of a valid argument to be true while its conclusion is false. All other arguments are **invalid**; that is, it is possible for their conclusions to be false even when their premises are true. Thus, even the most reliable instances of inductive reasoning fall short of deductive validity.

Value is worth in some respect, which may be either intrinsic or extrinsic to the things that have it. The most general philosophical issue in the study of value (axiology) is whether values arise from objective or subjective features of experience. Noncognitivists defend a strict distinction between fact and value, and many contemporary thinkers challenge the presumption that human knowledge can ever be genuinely free of value-judgments.

Verifiability principle is the claim that the meaning of a proposition is just the set of observations or experiences which would determine its truth, so that an empirical proposition is meaningful only if it either actually has been verified or could at least in principle be verified. (Analytic statements are non-empirical; their truth or falsity requires no verification.) Verificationism was an important element in the philosophical program of logical positivism.

Vienna Circle is a group of philosophers, mathematicians, and scientists in Austria during the 1920s and early 1930s who founded logical positivism with their joint publication of *Wissenschaftliche Weltauffassung—der Wiener Kreis* (A Scientific World-view—The Vienna Circle) in 1929. Members of the Circle included Carnap, Feigl, Gödel, Hahn, Neurath, Schlick, and Waismann. Schlick died in 1936, and the others all left for England or the United States by 1938.

Virtue is excellence, skill, or art. In classical thought, virtues are admirable human characteristics or dispositions that distinguish good people from bad. Socrates sought a singular virtue for human life, while Plato identified four central virtues present in the ideal state or person. Aristotle held that every moral virtue is the mean between vicious extremes. Modern deontologists and utilitarians tend to suppose that individual virtues are morally worthwhile only when they encourage the performance of duty or contribute to the general welfare.

Virtue ethics is a normative theory that all moral value is derived from the character of moral agents. Aristotle and many medieval Christians assumed that the acquisition of virtue is the proper goal of human conduct, though they differed significantly in their valuation of particular virtues. Rejecting the impersonality of moral judgments in the ethical theories of Kant and Mill, contemporary virtue ethicists emphasize the achievement of a meaningful life.

Volition is the power or faculty of willing. The supposition that an act of volition is a necessary precondition for any voluntary action notoriously leads to an infinite regress in explaining the voluntary nature of the volition itself.

Voluntarism is a belief that the nature of reality, the principles of morality, or the structure of society derives from the determinations of human or (especially) divine will.

Voluntary / involuntary is, in moral philosophy since Aristotle, the distinction between actions that are freely performed in accordance with determination of the will of a moral agent and those which are produced by force or ignorance.

W

Weakness of will is inability to carry out an action in accordance with reason or virtue. Socrates held that agents never knowingly do wrong, but Aristotle maintained that the influence of the passions often results in incontinence.

Will is a human phenomenon with a force-like character which is evident in our acting or trying to act and is necessary for these types of events.

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Навчальне видання

**Свящук Андрій Леонідович
Широка Світлана Іванівна
Кузнецов Анатолій Юрійович**

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Національний аерокосмічний університет ім. М. Є. Жуковського

«Харківський авіаційний інститут»

61070, Харків-70, вул. Чкалова, 17

<http://www.khai.edu>

Видавничий центр «ХАІ»

61070, Харків-70, вул. Чкалова, 17

izdat@khai.edu

