A priori: Knowledge that is derived solely from reason independently of the senses. The truth of a priori knowledge is claimed to be both necessary and universal; empirical.

Abortion: Expulsion of the products of conception. Some abortions are spontaneous. These are often referred to as miscarriages. Other abortions are induced.

Absurdist: The view that the world is intrinsically unreasonable and meaningless, often expressed in works of fiction, especially prominent in the middle of the twentieth century. Absurdists frequently define absurdity as the separation or alienation of thought from reality.

Active voice: A verb is in the active voice when its grammatical subject is the person or thing performing the action the verb refers to. In the sentence, “Socrates taught Plato,” the verb “taught” is active because the subject, “Socrates,” refers to the person doing the action of teaching. Contrast passive voice.

Ad hoc: “To this.” An explanation is said to be ad hoc when it invents theories or hypotheses which have no foundation other than their consistency with and purported ability to explain the phenomenon in question.

Adjudication (theories of): The process of deciding legal issues or cases, determining legal rights, and resolving legal disputes among citizens, by applying the law and other legal standards such as precedents. Theories that deal with issues regarding how judges should proceed and what constitutes an adequate process are theories of adjudication.

Aesthetic experience: According to many philosophers of art since the eighteenth century, aesthetic experience is a fundamental type of human experience, and the main task of a philosophy of art, according to these aestheticians, is to correctly define the nature of the experience of art works and objects of natural beauty.

Aesthetic: Having to do with feelings, sensations. The philosophical inquiry into the nature of art, beauty and taste.

Affirming the consequent: A formal fallacy exhibiting the invalid inference pattern: \( p \ldots q, q, \text{ therefore } p \).

Agent causality: A kind of causality in which a substance or entity—and not some event associated with the substance or entity—is the source of some action or change. Agent causality is contrasted with “event causality” in which one event or happening is the cause of another event or happening. In philosophical discussions of human freedom, agent causality is the theory that a person—and not some event within the person—can be the cause of an event.
Agent: A source of action or change.

Agreement: Grammatically, a sentence’s subject must agree in number with the sentence’s verb. A pronoun must agree in gender and number with its antecedent.

Alcibiades: The most famous pupil of Socrates. He was one of the three generals of the fated Sicilian expedition during the Peloponnesian War. After having set sail, he was recalled because of his putative involvement in the mutilation of sacred statues.

Altruistic hedonism: The theory that declares the greatest good to be the increase in pleasure of everyone and which therefore morally obligates us to do whatever will increase the pleasure of everyone, not just ourselves (which would be an egoistic hedonism). Utilitarianism in all its versions is an altruistic hedonism.

Amniocentesis: A common prenatal test wherein a needle is passed through the uterus into the amniotic sac in order to withdraw a sample of the tie amniotic fluid that can be tested for various defects in the fetus.

Analects (Lun Yu): English translation of the sayings of Confucius (Kongzi), collected probably by the students of his students, and most likely the only writings actually from Confucius.

Analogy: A kind of inductive argument which concludes that since two things share certain properties they are likely to share others as well.

Analytic: A statement is analytic if its truth or falsity can be determined by analysis of the meanings of the terms in the statement alone. Statements that are analytically true are said to be true by definition, or logically true.

Androgyny: An ideal that seeks to combine both masculine and feminine traits and does not denigrate or give priority and value preferences to either trait.

Antirealism: In the philosophy of science, denying that scientific theories reveal or claim to reveal unobservable entities; includes instrumentalism, conventionalism, and logical positivism.

Antisthenes (c. 445-c. 360 b.c.): Believed to be the founder of Cynicism and mentor to Diogenes.

Aporia: The type of puzzlement or confusion that Socratic dialectic is aimed at. In a typical dialectical exchange, Socrates convinces his interlocutor, through a serious of questions designed to get at the nature of some virtue like piety or justice, that he doesn’t know what he thought he knew. The interlocutor winds up bewildered and frustrated. In positive exchanges, his interlocutor pledges to inquire into what he thought he knew before engaging in any further matters concerning that virtue. In less-than-positive exchanges, Socrates’ interlocutor, refusing to accept his ignorance, marches away in anger. See Socratic dialectic.

Apotropaic: Of or related to warding off evil.

Appeal to common belief: An informal fallacy that asserts that a claim is true because its generally believed. The same as an argumentum ad populum.
Appeal to the consequences of belief: An informal fallacy that asserts that a claim is true because, if it were to be believed true, some desirable consequences would follow from that belief.

Applied ethics: Moral theory applied to specific contemporary moral issues, such as abortion, affirmative action, pornography, capital punishment, and so forth.

Approximate unanimity: the notion of approximate unanimity is used to describe a decision-making process where almost everyone agrees to a policy with only a few exceptions or dissenters and there is a reasonable basis to ignore those few dissenters.

Archaic Greece: Roughly the period from the end of the Dark Ages or the beginning of the first official Olympiad, 776 B.C., to the beginning of the classical period, around 500 B.C.

Areté: Literally, “excellence.” Generally translated as “virtue,” the word has far greater versatility in Greek. It applies to one’s ethical character, but also to one’s physical prowess. It even applies to inanimate objects that do well what they are designed to do.

Argument: A set of claims or sentences, the truth of one of which, the conclusion, is supported by the others, the premises.

Argumentum ad baculum: A fallacious argument that appeals to force.

Argumentum ad hominem: A fallacious argument that attacks a person rather than that person’s belief.

Argumentum ad misericordiam: A fallacious argument that appeals to pity.

Argumentum ad populum: A fallacious argument that appeals to common belief.

Argumentum ad vericundiam: A fallacious argument that appeals to an illegitimate authority.

Aristotle: Greek philosopher (384–322 B.C.E.), studied in Plato’s Academy, later established his own school, the Lyceum. Accepted Plato’s idea of universals but denied Plato’s theory of their independent existence apart from physical objects.

Atheism: The assertion that God does not exist.

Atomism: Metaphysical view originated by the ancient Greek philosophers Democritus and Leucippus which held that all reality is ultimately composed of small bits of stuff called atoms, which were not further divisible (the term “atom” means uncuttable).

Authenticity: Heidegger’s term for the attitude that embraces one’s freedom and responsibility.

Autonomy: “Self-legislated.” For Kant, autonomy was a key notion for morality, since an act can have moral significance only if it is willed freely and without compulsion by a rational being. In social and political philosophy autonomy refers to the right of every person to lead the kind of life they choose, so long as
they do not interfere with the equal right of others to autonomously pursue their life goals.

**Axiology:** A concern with values in the broadest sense; in philosophy of science a concern with the goals of science.

**Ayer, A. J.:** English logical positivist (1910–89).

**Bad faith:** The English translation of Sartre’s phrase *mauvaise foi*, literally “bad faith.” This condition occurs when we try to avoid accepting responsibility for our actions and instead shift that responsibility to other factors, such as hereditary, environment, or the decision of other.

**Basic belief:** A belief which is justified (at least to some extent) without the support of other beliefs.

**Basic norm:** The fundamental norm of a legal system which, according to Hans Kelsen, is the ultimate source of legal authority and validity. It is the ultimate legal authority beyond which there is no other authority. It specifies the process by which other legal norms or standards are created and made valid.

**Begging the question:** A fallacious argument in which the conclusion is covertly smuggled into the premises.

**Belief:** A claim that someone holds to be true. Beliefs may be either true or false; that a claim is believed offers no particularly strong evidence for its truth.

**Benevolence:** Actions are said to be benevolent when they are primarily aimed at others.

**Benign:** Intended to aid or benefit.

**Bias:** A disposition to believe a claim either true or false. Bias is generally held to be formed before any evidence is taken into account, and therefore to be irrational, but certain kinds of bias may, if based on evidence, be rationally formed assumptions.

**Binary logic:** Dichotomous, hierarchical logic. Western philosophical thought has been dominated by the metaphysical logic of binary oppositions that historically came to operate on a persistent juxtaposition of such concepts as I/other, matter/soul, presence/absence, being/nothingness, nature/culture, and masculine/feminine. Consequently, these oppositions allow for a hierarchy that esteems a “positive” side and subdues its “negative” counterpart. Binary logic has been theoretically analyzed as Eurocentric logic which has historically functioned as a discursive rationale for colonial invasions and as a basis for imperialist and racist discourses that valorize the West as the creator of science, progress, and humanism, while patronizing, or even demonizing, non-Western peoples and cultures.

**Bodily identity theory:** The necessary aspect of a human person is a human body. Personal identity necessarily although perhaps not sufficiently is a physical characteristic.
Burden of proof: The responsibility of providing evidence for one of a pair of contradictory claims.

Capitalism: An economic system in which the means of production are privately owned and government does not interfere with the “free market forces” of “supply and demand.”

Cartesianism: The philosophy of René Descartes.

Case error: Grammatically, failure to use the proper case of the noun. In English, this most commonly occurs when writers misuse the apostrophe.

Casuistry: A method of determining right or wrong in matters of conscience and conduct by fastidiously applying general principles to particular concrete cases.

Categorial: Having to do with categories or sets.

Categorical Imperative: For Kant, the unconditional moral law that we should act only on that principle that we could make a universal law. If we cannot universalize our principle without contradiction, the action resulting from the principle is immoral.

Category mistake: A term used by Gilbert Ryle to refer to those cases when words are taken to belong to a different category than their true one.

Causality: The relationship that obtains between a cause and its effect.

Certainty: One of the modalities of belief. A claim that one knows with certainty cannot be false.

Ceteris paribus: A Latin expression meaning ‘other things being equal’.

Charity: The act of voluntarily helping others who are considered poor or needy.

Cheapest cost avoider: One who is ascribed liability simply because he is the person who can reduce or avoid in the cheapest way the cost that may result in future from a possible loss, harm, or injury.

Checks and balances: involves a process or structure of making sure that the powers of different arms of government are not abused: it is a way of placing structural limitations on how different arms of government exercise their powers.

Circularity: An argument is said to be circular when its conclusion turns out in turn to establish one of its premises.

Classical Greece: Roughly that time from the Persian conflict to the death of Alexander the Great. We may round this off to the period from 500–300 B.C.

Cloning: An individual grown from a single somatic (not a gamete) cell of its parent; such an organism will be genetically identical to its parent.

Cogito ergo sum: “I think, therefore I am.” This statement is Descartes’s undoubtable and self-evident principle of which he attempts to construct a body of knowledge that is beyond the power of skeptics to destroy.
Cogito: The Latin word for “I think.” In general the term refers to the individual or thinking self. The term is associated with the philosophy of René Descartes, whose statement cogito ergo sum, “I think, therefore I am,” was considered by him to be an indubitable truth.

Cognitive mapping: Fredric Jameson describes the idea of cognitive mapping as a process by means of which the human subject can orient and locate itself within multiple and competing contemporary cultural discourses and spaces.

Cognitive relativism: The view that what is true, rational, or reasonable to believe is dependent on or determined by one’s circumstance and situation.

Coherentism: About justification, the view that beliefs derive their justification from how well they fit in with some coherent set of beliefs.

Comma splice: A kind of run-on sentence in which two independent clauses are joined by a comma without a coordinating conjunction.

Communalism, community: The view that there is a special value, need, and interest in the principle of living together in harmony with other people as a group or organic whole that takes precedence over the needs and value of a person as an individual.

Communitarianism: Social and political doctrine that a person’s identity is tied to the group; the theory that individuals exist in order to serve the state. (The opposite of libertarianism.)

Comparative justice: Determining what is fair or right by comparing the claims, circumstances, and backgrounds of people and balancing their claims accordingly.

Compatibilism: The theory that one and the same action can be both free and fully causally determined.

Conclusion: The claim whose truth an argument’s premises support.

Conditional: A kind of complex claim having the form $p \implies q$; an if/then claim.

Confucianism: Chinese philosophical and occasionally religious tradition based on the teachings of Confucius (Kongzi) and his followers, Mencius (Mengzi), Xunzi (Hsun Tzu) and Dong Zhongshu (Tung Chung-shu).

Confucius (551–479 B.C.E.): The latinized name given Kongzi, China’s first and best-known philosopher, by Jesuit missionaries in 1687.

Conjunction: “And.” $p \land q$.

Constructive empiricism: Bas van Fraassen’s version of antirealism, rejecting the real existence of unobservable scientific entities.

Consumerism: A social movement seeking to protect and inform consumers by requiring such practices as honest packaging and advertising, product guarantees, and improved safety standards.
Contextualism: About justification, the view that the standards for justification vary from context to context so that beliefs which are justified in one context may not be justified in another.

Continued consciousness theory: The necessary aspect of a human person is memory or a sustained recollection of a series of events in which the person participated as an agent. Survival is often more important than identity according to this theory.

Contractarianism: See social contract.

Contractual rights: An ethical theory that assumes that ethics is a matter of honoring freely agreed-upon contracts between parties.

Contradiction: A claim that is the simple negation of some other claim.

Conventionalism: In philosophy of science the view that scientific laws are accepted by mutual consent, rather than by correspondence to facts or empirical verification.

Conventionalism: The view that the power of the judge to make and apply the law derives from accepted conventions of a society.

Corrective justice: The fair or adequate process of repairing or compensating someone in the right amount for the loss, harm, or injury suffered.

Corrective justice: The requirement that wrongs be righted.

Corroboration: Used by Karl Popper to describe the status of scientific theories that have not yet been falsified; they are not positively verified but simply retained until proven false.

Cosmological: A term derived from the Greek word meaning order and used to refer to nature as an ordered system. Applied to a type of argument for the existence of God, it refers to that kind of reasoning which proceeds from the apparent order and regularity of the world to God as the best explanation for this order.

Cosmopolitanism: Literally, the view that the cosmos itself is one’s polis or community.

Counterfactual: A conditional whose antecedent is false. Counterfactual conditionals may themselves be either true or false.

Covering law: A model of explanation (whether deductive-nomological or inductive-statistical) associated with the work of Carl Hempel, according to which any valid scientific explanation must include at least one empirically falsifiable law of nature.

Cultural relativism: The skeptical position that there are no universal, objective moral standards, but moral standards vary from culture to culture. What is morally right in one society may be morally wrong in another.

Cyborg: A cyborg is a fusion of human and machine. As Donna Haraway argues, the figure of a cyborg transgresses the rigidly maintained traditional boundary
between human and animal, or human and machine, and as such can be described as a hybrid. Because the cyborg foregrounds ambiguity, fusion, and transgressed boundaries, its ontology disputes such notions as organic wholeness, biological identity, purity of being, and a stable self.

**Death of God:** According to German philosopher Friedrich Nietzsche (1844–1900) the Death of God was a result of society’s lack of belief in God. Prior to the death of God all meaning and value were derived from God. With the death of God, new possibilities are opened and we are free to apply our own meaning and value systems to the world.

**Deduction:** The drawing of a conclusion by logical reasoning. Geometric proofs are good examples of deductions.

**Deductive-nomological:** A model of scientific explanation, introduced by Carl Hempel, according to which a scientific explanation is a deductively valid argument that includes at least one scientific law as a premise.

**Definition:** Something (a sentence, list, paragraph, pointing gesture, etc.) that fixes the meaning of a term.

**Demarcation criterion:** A criterion for distinguishing genuine science from pseudoscience.

**Denying the antecedent:** A formal fallacy of the form \( p \rightarrow q, \sim q, \therefore \sim p \).

**Deontological:** Derived from the Greek word for “ought” and referring to any ethical system that makes the morality of an action depend on one’s acting out of sense of duty (the opposite of teleological). Kant’s ethical system is deontological.

**Deontology:** The view, formulated by Kant, that reason guides one to act in conformity with duty, which is the same for everyone. Reason is also sufficiently equipped to control desire.

**Deontology:** The view, formulated by Kant, that reason guides one to act in conformity with duty, which is the same for everyone. Reason is also sufficiently equipped to control desire.

**Descriptivism:** The view that the meaning of any evaluative statement is descriptive or determined by its truth conditions. In other words, descriptivism is non-normativistic in that evaluative statements do not concern themselves with what ought to be the case, but rather what is the case.

**Determinism:** The theory that the way the world is at any past moment uniquely fixes the way the world will be in all future moments. This theory is also sometimes called “soft determinism.”

**Dialysis:** The separating of substances in a solution (e.g., blood) by means of their different rates of diffusion (ability to pass through) a semipermeable membrane.

**Difference principle:** Rawls’s second principle of justice (second in order of priority) which demands that any inequality in the distribution of social goods can be
justified only if it contributes to the improvement of everyone in the society, especially the least well-off.

**Dionysus:** The god of wine, merriment, ecstasy, and irreason. Dionysian cults came into prominence in late fifth-century B.C. Greece, probably as a palliate for the suffering induced by the constant warring in the fifth century.

**Discretion (judicial):** The special power or authority on the part of the judge to apply the law in some manner outside specific legal parameters but within acceptable legal practices.

**Discretionary power:** Involves the power of a person to act on behalf of other people in a way that allows the person to make independent judgments on what he thinks is best in the situation.

**Disease:** An unwanted condition seen by medical professionals as a single biological entity, usually because there is an agreed-upon cause (or set of causes). Sometimes physicians recognize diseases before society. Sometimes, it is the physicians who have to catch up with society (and their patients).

**Disinterestedness:** One of several closely related proposed criteria for defining aesthetic experience. According to this characterization, an aesthetic experience differs from other types of experiences in that it is not motivated by a desire for personal gain.

**Disjunction:** The logical “or,” which conventionally always has the sense of “and/or”: \( p \lor q \).

**Disjunctive syllogism:** A valid deductive inference pattern of the form: \( p \lor q, \lnot p, \therefore q \).

**Distance:** One of several closely related attempts to define the differentiating characteristic of aesthetic experience. According to this view, aesthetic experience differs from other kinds of experience in terms of the psychological space or distance we establish between ourselves and the object we are viewing.

**Distributive justice:** The requirement that basic goods be distributed to the largest number possible.

**Divergent logic:** According to Gloria Anzaldúa, a “divergent” mode of thinking disputes and subverts the “convergent” logic. The latter paradigm—analytical reasoning—rests on the mode of exclusionary separation and constructs such hierarchical binary oppositions as subject/object, I/other, mind/body, the creator/the created, knower/known. On the other hand, divergent logic, based on inclusion, undoes the dichotomous differentiations and performs the breakdown of binaristic pairs.

**Divine command theory:** An ethical theory that states that morality is defined and enforced by some transcendental authority, e.g., God.

**Documentation:** The citation of sources for claims made in a text. Most commonly these take the form of parenthetical references, footnotes, or endnotes, supple-
mented by fuller bibliographic information as needed. The Modern Language Association, the American Psychological Association, and the Turabian or Chicago style are the three most commonly used conventions of documentation.

**Dogmatism:** A term used by Immanuel Kant to refer to philosophical views, and especially metaphysical theories, offering *a priori* principles that are not rationally founded.

**Dong Zhongshu (Tung Chung-shu, 179-104 B.C.E.):** Han dynasty Chinese Confucianist who synthesized the doctrines of Mengzi and Xunzi, arguing that human nature is a combination of good and bad elements. In 136 B.C.E. persuaded Han emperor, Wu Di, to adopt Confucianism as the state ideology.

**Dualism:** An explanation offered in terms of two equal but opposed realities or principles—for example, good and evil, mind and matter.

**Duhem-quine thesis:** The holistic theory that a scientific theory cannot be tested in isolation from other theories, contextual values, and social conventions.

**Duty theory:** An ethical theory originally formulated by German philosopher Immanuel Kant (1724–1804), which assumes that everyone can learn and know what he or she must do by understanding their moral obligation in a particular situation. It then becomes their “duty” to act accordingly. Duty describes how we should act.

**Easy case (formalism):** The kind of legal issues or disputes that are considered clear and straightforward given the facts, such that there is relatively no controversy regarding which law to apply and how to apply it. The legal process or method of applying the law to these clear cases is called formalism or mechanical jurisprudence—mechanical because of the mechanical process or method of application.

**Écriture féminine:** A term coined by French feminists. *Écriture féminine* denotes women’s writing that consciously transgresses the confines of patriarchal discourse and foregrounds the discursive experience of the body as a site of a radical creative potential.

**Egalitarian:** Political doctrine that no one has a right to a greater share of social goods than another; that individuals do not deserve the results of superior innate talents and abilities.

**Egalitarianism:** Social and political doctrine that everyone deserves an equal share of the social goods (which should therefore be divided equally among everyone).

**Egoism:** The ethical view that self-interest is the rule of conduct. There are two types of egoism: psychological egoism, which is the claim that people act only out of self-interest, and ethical egoism, which claims that people *ought* to act only out of self-interest.
Glossary

Egoistic hedonism: The view that each person ought to act so as to seek his own pleasure.

Eigenetlichkeit: See authenticity.

Eleemosynary: Having to do with alms or the giving of alms (money given to the poor).

Emotivism: In ethics, emotivism claims that ethical sentences express the speaker’s feelings and seek to evoke similar feelings in other people. Ethical sentences do not make true or false claims about the world.

Emotivism: The view that moral judgments are illustrative only of an agent’s attitude toward an object that is being evaluated.

Empirical: Knowledge deriving from the five senses.

Empiricism: The view that all knowledge relies fundamentally upon sensory experience.

En-soi: See in-itself.

Enabling rights; action rights: rights or some protected or respected entitlements that help, aid, or allow people to act or do what they choose and want in order to achieve some substantive purpose or aim.

Enlightenment: Eighteenth-century European humanistic movement, stressing reason and science over emotion and superstition.

Epistemology: An inquiry into the nature, origin and validity of knowledge; attempts to answer the questions: What is knowledge and how does that differ from mere belief? What can we know, and what are the sources of reliable knowledge?

Equality: A moral or normative view (as opposed to a descriptive view regarding facts about human nature) that human beings ought to be treated equally, given equal consideration and respect, and given equal opportunity in society. In other words, people ought not to be treated differently without an overriding moral justification or consideration.

Eros: This generally means “lust” to the ancient Greeks.

Esse est percipi: “To be is to be perceived.” A Latin phrase used by George Berkeley to express his view that reality is mind-dependent.

Essentialism: The belief in inherent universal qualities.

Esthetics (or aesthetics): The philosophical study of art and value judgments about art and beauty in general.

Ethical absolutism: The view that there are absolutes in ethics; that is, moral standards that are independent of the personal preferences of individuals. See Objectivism.

Ethical egoism: The theory that we are morally obligated to put our own interests above everyone else’s. Although utilitarianism emphasizes pleasure or happi-
ness as the highest, and ultimately the only good, the pleasure or happiness sought was not for the agent alone but for the “greatest number” of people. Thus, utilitarianism is not an egoistic hedonism (pleasure-seeking), but an altruistic hedonism.

**Ethical relativism:** The view that there are no objective moral standards, and that the principles for conduct are relative to individuals or societies (the opposite of **ethical absolutism**).

**Ethics:** A moral philosophy that investigates principles of human actions in terms of their goodness, badness, rightness, and wrongness.

**Ethnocentrism:** Willingness to judge the actions and principles of other societies by the standards of one’s own society.

**Ethnophilosophy, folk philosophy:** A system of thought based on the cultural worldviews, beliefs, values, myths, folklore, folk wisdoms, conceptions, proverbs, and theories of a group of people, which have been passed by oral tradition to successive generations.

**Eulogy:** Literally, “good word” or “good speeches.”

**Eurocentrism:** A special case of ethnocentrism in which the actions and principles of other societies are judged by European standards.

**Event causality:** A kind of causality in which one event brings about a second event.

**Ex ante:** A Latin expression meaning (roughly) ‘from ahead’.

**Ex hypothesi:** A Latin expression meaning (roughly) ‘by assumption’.

**Ex post:** A Latin expression meaning (roughly) ‘from behind’.

**Existence precedes essence:** Sartre’s slogan underscoring his claim that human beings first exist and then define themselves through choices and action. Non-human things, in contrast, have a fixed and predetermined essence, whereas human beings do not.

**Existentialism:** A philosophical movement that takes the central question of philosophy to be that of the meaning of human existence. Although it has roots in the thought of such nineteenth-century philosophers as Søren Kierkegaard and Friedrich Nietzsche, existential philosophy emerged as a distinctive movement in Europe after World War II and is associated with the work of such thinkers as Jean-Paul Sartre and Gabriel Marcel in France and Martin Heidegger and Karl Jaspers in Germany.

**Explanation:** An answer to the question “why?”

**Expressionism:** The theory of art... holds that art is primarily the expression of human emotions and feeling. Expressionism thus defines art in terms of its relationship to the human experience of art, both in creating and in enjoying it.
External point of view (external aspect of a rule; external statement): The point of view of an outsider looking into a society to see how people in the society behave and seeing regularity in people’s behavior in accordance with a set of rules. Viewing a rule from this perspective is described by H. L. A. Hart as the external aspect of a rule. A statement about a rule indicating this perspective is an external statement.

Externalism: About justification, the denial of internalism about justification.

Extrinsic criteria: In aesthetics, judging an art work by standards external to and therefore presumably irrelevant to art itself, such as moral considerations, educational interest, or economic attractiveness. In general, extrinsic criteria are criteria external to that which is being judged by them.

Fact: A state of affairs.

Fallacy: A bad argument.

Fallibilism: About justification, the view that a justified belief may nonetheless be a false belief.

False analogy: An informal fallacy that falsely concludes that two things, in virtue of certain similarities, are likely to share other properties as well.

False dilemma: An unsound disjunctive syllogism that incorrectly limits the number of disjuncts.

Falsificationism: Popper’s view that a theory is scientific only if it is falsifiable, that is, logically predicts empirically falsifiable outcomes.

Fascism: A system of extreme, right-wing dictatorial government.

Fiduciary: Holding something in trust for another.

For-itself: English translation of Sartre’s phrase pour-soi, “for itself,” which refers to the uniquely human capacity to make decisions with complete freedom. This is in contrast to things, which are en-soi and have no such freedom. The great temptation facing humans is to flee from this freedom and refuse responsibility for choices and actions.

Form (or idea): Derived from the Greek word ideos, the term was used by Plato to refer to those eternal immaterial realities which exist apart from both human minds and physical objects (not “idea” in the modern sense of the contents of human consciousness).

Formal model: A model that represents a system by capturing certain abstract formal properties of that system.

Formal principles of justice: Refers to the abstract requirement involving the universal application and applicability that a principle of action or institution must meet in order to be considered just or fair.

Formalism: In aesthetics, the theory that only intrinsic factors within the art work are relevant for viewing, interpreting, or criticizing the work. These factors usu-
ally include the relationship, pattern, or form existing among the parts of the art work, such as line, color, shape, and so forth.

**Foundationalism**: About justification, the view that any justified belief must either at some point derive its justification from the support of at least one basic belief or else must be a basic belief itself.

**Free-rider**: An individual who evades his or her obligation to contribute but takes advantage of the benefits accruing from the contributions of others.

**Function**: In Aristotle, a teleological concept associated with nature.

**Fung Yulan (1895–1997)**: Most important 20th century Chinese philosopher; introduced Chinese philosophy to a Western audience.

**Fused sentence**: A kind of run-on sentence in which two or more independent clauses are conjoined without either a semicolon or a coordinating conjunction.

**Fusion**: The merging of multiple states of consciousness to form one new string of memories.

**Gaozi (Kao Tzu)**: 4th century B.C.E., Chinese philosopher whose writings are lost but who is extensively quoted in Mengzi (Mencius) as an antagonist of Mengzi, arguing (against Mengzi) that there is no human nature.

**General will**: Usually used to indicate what is in the best interest of people or what they will truly need or agree to, not as individuals, but as members of a social group.

**Genome**: The genes of an organism (and their arrangement on the chromosomes).

**Genotype**: The genes that cause a characteristic (trait) to be observed. To be distinguished from phenotype, which is the trait.

**Gettier, Edmund** (1927 - ) A philosopher who produced a very well known argument to establish that a person can have a justified true belief without thereby having knowledge.

**Goal**: A certain state of affairs to be achieved by designated methods within a specified time frame.

**Gong-Sun Lung (Kung-sun Lung)**: Early Chinese ming jia (school of names) philosopher who argued for the immutability of concepts like hardness and whiteness.

**Grand narrative**: Metanarrative or master-narrative. Jean-François Lyotard describes grand narratives as dominant narratives of the past which have historically posed as guiding, unifying and controlling “stories” of history. They have traditionally served as guarantors of truth, knowledge, and meaning.

**Han dynasty (220 –206 B.C.E.)**: The first great imperial Chinese dynasty, following the short-lived Qin dynasty (221-206 B.C.E.) which united all of China for the first time. During the Han Confucianism was established (by Dong Zhongshu) as the leading, officially sanctioned state philosophy.
Han Feizi (Han Fei Tzu, 280–233 B.C.E.): Student of Xunzi and founder of Legalist philosophy (Fa Jia), killed by his student Li Ssu, who advised the king of Qin, later China’s first imperial ruler, Shih Huang Di, to end disputes and unify the country by burning all philosophy books (in 231 B.C.E.).

**Hard (penumbra) case:** The kind of case considered difficult because either there is no legal standard at all to apply to resolve the case or determine rights, or there is no clear standard. Such cases usually require judges to use discretion to resolve the case and in some instances, the decision maybe a new standard, sometimes called a landmark decision.

**Hard (penumbra) case:** The kind of case considered difficult because either there is no legal standard at all to apply to resolve the case or determine rights, or there is no clear standard. Such cases usually require judges to use discretion to resolve the issues, and in some instances, a decision may be a new standard, called a landmark decision.

**Hard determinism:** The theory that all human actions are fully causally determined and are therefore not free.

**Hasty generalization:** An inductive fallacy in which one arrives at a general conclusion on the basis of insufficient evidence—normally on the basis of a sample that is too small.

**Hedonism:** Derived from the Greek word for pleasure, hedonism is the ethical philosophy that holds the view that pleasure is the goal of life. Most philosophical hedonists have held, however, that intellectual pleasures are superior to sensual pleasures.

**Hedonistic:** The pursuit of or devotion to pleasure, especially to the pleasures of the senses. The ethical doctrine holding that only what is pleasant or has pleasant consequences is intrinsically good.

**Heteroglossia:** Multivoicedness. The belief that language is inherently dialogic, and is linked to Mikhail Bakhtin’s idea of language as fluid, dynamic signification that is always in process and never a unitary force. Heteroglossia expresses the notion that all utterances are plural and multivoiced and that the meaning of language is socially determined. Its opposite force is monoglossia, a discourse that desires to hold on to one, unitary voice.

**Heuristic:** A useful technique for accomplishing or teaching some task.

**Hobbes, Thomas (1588-1679):** English materialist philosopher who held that human nature is selfish and aggressive, leading to social anarchy without the Social Contract.

**Holism:** About justification, the view that whether or not a belief is justified is a matter of how that belief is related to other beliefs; the theory associated with Quine and Duhem.
**Hu Shih:** Early 20th century philosopher who studied with the American Philosopher, John Dewey, and who was the first (in 1919) to use the Chinese word for philosophy (zhe xue) to refer to Chinese writing.

**Hui Shih Early Chinese:** (4th century B.C.E.) ming jia philosopher and friend of the Taoist Zhuangzi (Chuang Tzu), held everything is constantly changing and relative.

**Human rights:** Those entitlements which all human beings are said to be born with and have simply by virtue of being human beings, in the earlier 18th century version these included only individual rights and personal freedoms but in the later 19th century version was expanded to also include egalitarian rights to social goods and services.

**Humanism:** A system of thought that is concerned above all with the interests, needs, and welfare of human beings. Humanism is a philosophical doctrine, which assumes that man himself creates the meaning of his own world.

**Hume, David:** Scottish empiricist philosopher (1711–1776) who denied any rational basis for the belief in causality or for the belief in an underlying material or mental substance.

**Hybridity:** Within the postcolonial context, hybridity signifies the fusion of cultural binary configurations such as the colonizer/the colonized and the powerful/the powerless as a result of the colonial and the postcolonial dynamic. According to Homi Bhabha, the condition of hybridity questions traditionally stable notions of nation, culture, power, national identity, and the colonial subject.

**Hyperreality:** The mode of representation governed by the idea of self-referential signs, that is, the notion that signs refer only to themselves and not to some “real” referents. The world of simulation, claims Jean Baudrillard, “dissolves” the “representational imaginary” and questions the possibility of imitating, or reflecting what is termed “reality.”

**Hypothetical imperative:** Kant’s term for a command that is conditional; a command of the if ... then form would be a hypothetical imperative.

**Hypothetical syllogism:** A valid inference pattern: p … q, q … r, therefore p … r.

**Hypothetical:** A kind of complex claim: if p, then q. Hypotheticals are also known as conditionals.

**Hypothetico-deductive:** A model of science which holds that scientific theories are acceptable only if they are empirically testable (verifiable or falsifiable).

**Idea:** Another translation of the Greek word otherwise translated as “form” (See form).

**Idea:** In Plato, a form. In the moderns, a psychological event that may or may not accurately represent something about the world.

**Idealism:** A view that explains reality as consisting of nothing but minds and ideas. According to idealists, all reality is mind-dependent.
Illegitimate appeal to authority: An argument whose evidence consists of testimony from someone who is not in a position to know anything relevant about the conclusion being drawn.

Imitation: In aesthetics, the view that art is essentially the attempt to provide either idealized copies or replicas of objects in the external world.

Imperative: Expressing a command or plea. Impossible to deter or evade; urgent. A command, order, obligation or duty. A rule, principle, or instinct that compels a certain behavior.

In-itself: English translation of the French phrase en-soi. Used by Sartre for things, in contrast to human existence which is pour-soi, “for itself.”

Inauthenticity: The term Heidegger uses to refer to the attitude that denies or distances itself from freedom and responsibility.

Incommensurability: The claims of Paul Feyerabend, Thomas Kuhn, and others that the meaning of a theoretical term depends on the theory in which it occurs, with the result that terms appearing in rival theories have different meanings and so are not comparable.

Incompatibilism: The theory that one and the same action cannot be both free and fully causally determined; that is, freedom and causal determinism are incompatible with one another. (See also hard determinism and libertarianism.)

Indeterminance: Ihab Hassan’s neologism that denotes two central tendencies in postmodernism: indeterminacy and immanence. “Indeterminacy” signifies terms of unmaking such as ambiguity, displacement, difference, plurality, and delegitimation, and might be conceptualized as a mode that marks the breakdown of authority of Western humanism. “Immanence” references the idea that the human subject is interdependent upon language and its social, epistemic, and political forces.

Individualism: The theory that bases moral and social policy on the rights and needs of “atomistic” individuals, viewing the state, government, and community as the product of individuals’ willingness to cooperate with one another (in the Social Contract), the state (government, community) therefore existing in order to serve the needs of the individual (opposite of communitarianism).

Induction: A deductively invalid inference in which observational premises make the conclusion only probable (e.g., I’ve noticed that it often rains in Seattle; therefore I’ll probably need an umbrella when I visit Seattle).

Inductive generalization: A simple inductive argument in which one draws a general conclusion from a number of particular instances.

Inductive-statistical: Carl Hempel’s model of a kind of explanation which is at best only probable.

Inference: The process of drawing a conclusion from premises.
**Infrastructure:** An underlying base or foundation especially for an organization or a system. The basic facilities, services, and installations needed for the functioning of a community or society, such as transportation and communications systems, water and power lines, and public institutions including schools, post offices, and prisons.

**Instrumental value:** $M$ is instrumentally valuable for $E$ if and only if $M$ is for the sake of $E$.

**Instrumentalism:** The view that theories are merely tools for making predictions, and not descriptions of real entities; this includes using law as an instrument to make life better for people in society and to improve on the past.

**Integrity thesis:** A thesis by Dworkin regarding how judges should decide cases by applying or interpreting the law; this involves applying the law in a way that presents the total network of legal standards as a coherent set, thus creating an interpretative fit between any particular case, judicial decision, and other legal standards.

**Intentionality:** The characteristic of consciousness that defines it as always consciousness of something; it always points to or contains an object beyond itself.

**Intermediary:** Acting as a mediator or an agent between persons or things.

**Intermediate scrutiny:** A classification is subject to intermediate scrutiny if its use is substantially related to the achievement of an important state interest.

**Internal point of view (internal aspect of a rule; internal statement):** The point of view of an insider who accepts the rules of a society as a set of standards and uses them to guide his conduct as well as criticize the conduct of others. Viewing a rule from this perspective by accepting it and using it is described by H. L. A. Hart as the internal aspect of a rule. A statement about a rule indicating this perspective is an internal statement.

**Internalism:** About justification, the view that if a particular belief held by a person is justified, then the reasons why that belief is justified are reasons the person is aware of or could become aware of by reflection.

**Intrinsic and Instrumental Value:** $M$ is instrumentally valuable for $E$ and $M$ is intrinsically valuable if and only if $M$ and $E$ are preferable to $E$ by itself.

**Intrinsic criteria:** In aesthetics, standards for appreciating, interpreting, and criticizing a work of art which arise solely within the art work itself, such as the interrelationships among the parts of the art work. In general, criteria that are derived from that which is to be judged by them.

**Intrinsic Value:** $M$ is intrinsically valuable if and only if $M$ is for the sake of $M$.

**Invidious:** Intended to harm or exclude.

**Justice as fairness:** Refers to what is considered acceptable and what will be chosen by people if they were disinterested and impartial such that their choices are not influenced by their knowledge of their specific situation and abilities.
Justice: A social ideal concerned with the distribution of society’s benefits and burdens. For example, the health care system tries to distribute the good of health to as many people as possible in a just manner.

Kant, Immanuel: German philosopher (1724–1804) who synthesized empiricism and rationalism and developed the ethics of duty.

Kantianism; deontology: the moral view associated with the moral philosopher Immanuel Kant, that an action is good or bad depending on the action itself or the motive of the action, as opposed to the consequences of the action. It may be better understood when contrasted with utilitarianism or consequentialism, i.e., the moral view that an action is good or bad depending on the consequences or utility of the action.


Kropotkin, Pierre: Nineteenth-century Russian anarchist.

Laozi (Lao Tzu): 4th-3rd century B.C.E. legendary founder of Taoism (pinyin, Daoism), supposed author of *Dao De Jing (Tao Te Ching),* Classic of the Way and Virtue.

Laws of nature: Well-established scientific regularities on the nature of which philosophers of science debate but cannot agree.

Legal positivism (separation thesis): The view that law and morality are not necessarily connected, and that one can account for the nature of law, legal obligation, and existence or validity of law without reference to true moral principles.

Legalism (fa jia, 3rd century B.C.E.): School of philosophy founded by Han Feizi which denied the Confucian idea that broad-based moral education was necessary to good government, in favor of a system of clear and certain legal rewards and punishments for whatever policies the government desires.

Legitimacy, legitimate authority: An authority is legitimate if it is acceptable and is willingly accepted by those who have to obey commands and whose actions are being controlled.

Leibniz’s law: The impossibility that two things that exist in different places at the same time can be the same thing. If two identical things exist simultaneously, they must be two separate things, for they do not exist in the exact same location.


Li: Traditional Chinese virtue of propriety (good manners and appropriate behavior).
Liability: The cost that one has to bear resulting from a harm, loss, or injury to someone else, such that the cost is considered a way to repair or compensate such a person for the harm, loss, or injury suffered.

Liberal: Political doctrine that individuals should be free from governmental restraint, especially in matters which do not harm others freedom of speech, conscience, association, religion. Liberalism differs from libertarianism primarily in the libertarian emphasis on the right of an individual to accumulate an unequal share of wealth through native talent and ability which the liberal tries to balance with a measure of egalitarian redistribution of wealth.

Liberal democracy: a system of government that considers voting and the free participation of its people in the affairs of government as a substantive process of protecting the liberty of individuals.

Liberal theories: The idea of freedom or liberty and associated ideas and rights, or the absence of governmental constraints, as what the content of laws should be and what a government should try to achieve as an end.

Liberalism: The view that coercive institutional policy can be justified only when it promotes liberty.

Libertarian: Political doctrine that each individual should be maximally free from governmental restraint, especially as regards the freedom of the individual to accumulate and dispose of an unequal share of social goods through superior intelligence, or other talents and abilities.

Libertarianism (metaphysical): The theory that some human actions are free and are not, therefore, fully causally determined. (Not to be confused with Libertarianism (political).)

Libertarianism (political): Social and political doctrine of the personal rights and freedoms of the individual, the opposite of communitarianism, that social goods should be divided according to individual merit and contribution, that each person deserves what he earns.

Libido: For Freud, the psycho-sexual energy associated with our impulses.

Loaded language: A form of rhetoric that succeeds principally because of the emotional associations of the words it uses.

Locke, John: English philosopher (1632–1704), founder of British Empiricism, liberal social political philosophy.

Logical positivism: Associated with the Vienna Circle in the 1930s (Moritz Schlick, Rudolf Carnap, Herbert Feigl, Hans Hahn, Otto Neurath, Friedrich Waismann), the theory that only empirically verifiable (or falsifiable) statements are meaningful.

Lottery paradox: Suppose a lottery is to be held for which one million tickets have been printed. Suppose also that each ticket is equally likely to be the winning ticket. It seems that I would be justified in thinking that ticket number one will
not win. The same can be said of ticket number two, ticket number three, etc. Thus, I would be justified in believing of each ticket that it will not win. This would seem to justify me in believing that no ticket will win. The paradox arises because it also seems to be the case that I am justified in thinking that some ticket will win.

**M-predicates:** A set of terms devised by P. F. Strawson that describe predicates ascribed to material bodies that one would not dream of ascribing to persons.

**Majority principle, majoritarianism, majority rule:** This involves the idea of accepting and adopting a principle or policy, or electing a candidate to an office on the basis of the fact that the policy or person is voted for or accepted by the majority.

**Master morality:** Nietzsche’s term for the type of morality that originates in the ruling class and values the exalted, proud individual who decides and decrees what is good and evil, right and wrong. Nietzsche contrasts this with slave morality.

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**Material model:** A model that captures features of a system by being physically similar to it, and therefore behaving in relevantly similar ways.

**Materialism:** Metaphysical doctrine that only matter is real, while mind is only an appearance. The ethical theory or doctrine which states that physical well-being and worldly possessions constitute the greatest good and highest value in life. A great or excessive regard for worldly concerns.

**Mauvaise foi:** See bad faith.

**Mengzi (Meng Tzu, Mencius, 371-289 B.C.E.):** 4th century B.C.E., one of the leading interpreters of Kongzi (Confucius), arguing that there is a human nature and that it is basically good. All people are born with the “beginnings” or “sproutings” of the classical Chinese virtues (human-heartedness, propriety, righteous, and learning). In the Song Dynasty (approximately 1000 CE), declared the major interpreter of Kongzi (Confucius) and his book (and that of his followers), The Mengzi, included as one of the “Four Books” of Confucian classics (along with Analects (Lun Yu), The Doctrine of the Mean (Zhong Yung) and The Great Learning (Da Xue))

**Mercantilist:** A person involved with trade or commercial enterprises.

**Meta-philosophy:** An aspect of philosophy or an approach or methodology in philosophy that deals with questions, issues, or theories about the nature of and approaches or methodology in philosophy.

**Metaethics:** A philosophical investigation of the terms and principles used in an ethical system, as opposed to an attempt to deal with an actual ethical problem. An
example of metaethics is the attempt to analyze how the term *right* is used in
discourse or in an ethical theory.

**Metaphysics:** The philosophic study of what is real. The attempt to give a com-pre-
hensive, consistent, and coherent account of reality. More narrowly, the study of
Being in itself. In this latter sense, metaphysics is synonymous with ontology.

**Metic:** Resident aliens who could live and work in Athens, but enjoy no other priv-
ileges of citizenship.

**Mill, John Stuart (1806–1873):** An English philosopher who supported an ethics of
utilitarianism.

**Ming jia (“school of names,” 5th-4th centuries B.C.E.):** Early school of Chinese
logic, including Hui Shih and Gong-Sun Lung.

**Minimal state; minimal functions of the state:** A view about the nature, power,
and function of the state, which holds that the state should have the power only
to perform the function of protecting individuals against harm, violence, and use
of force by others. The state does not have the power to perform redistributive
functions; that is, functions which involve using the coercive power of the state
to take property from some to help others.

**Modus tollens:** A valid inference pattern: \( p \rightarrow q, \sim q, \therefore \sim p \).

**Monastic:** Resembling life in a monastery in style, structure, or manner, such as
being secluded and contemplative, strictly disciplined or regimented.

**Monism:** A metaphysical theory that explains reality in terms of a single substance
or principle. Both materialism and idealism are monistic views.

**Moral accountability:** Property of certain agents whereby they deserve either
reward or punishment, praise or blame, for their actions.

**Moral agent:** A source of action that ought to be held morally accountable for what
is done.

**Moral judgment:** A value judgment about what is morally right or wrong, good or
bad, proper or improper.

**Mores:** Customs or folkways of a people that have taken on moral significance and
can have the force of law.

**Mozi (Mo Tzu, Mo Ti, 479-381 B.C.E.):** China’s second philosopher (after Kongzi,
Confucius), founder of Mohism, a utilitarian who held that the world’s problems
are all caused by partial love and can only be corrected by impartial love.

**Mysticism:** The view that the ultimate reality can be directly experienced even
though it cannot be known objectively.

**Natural law (non-separation thesis):** The view that law and morality are necessar-
ily connected, and that one cannot account for the nature of law, legal obliga-
tion, and the existence or validity of law without reference to moral principles.
In which case, moral obligation and moral obligation are the same, and a morally bad or unjust law is not a valid law.

**Naturalism:** In ethics, the doctrine that morality is the natural expression, manifestation, and fulfillment of our innate human nature; that human beings are so constituted by nature that only by being just and otherwise virtuous can we fulfill our full potential as human beings and thereby achieve happiness. A version of natural law theory; it is a view about the nature of adjudication espoused by Ronald Dworkin. It says that adjudication is a process of interpretation that requires the judge to find the best explanatory fit between political morality and past decisions in a way that presents the system in the best light. This idea seems to combine the ideas in the integrity and rights theses.

**Naturalistic fallacy:** A logical fallacy in which the conclusion, which is a moral statement, is wrongly argued to follow from a purely descriptive premise. An example is: “X lied, therefore X should tell the truth.” The conclusion, “X should tell the truth,” does not logically follow from the premise, “X lied.” To avoid the naturalistic fallacy in this example, a second premise would have to be added: “All liars should tell the truth.” A logically valid statement would be: “X lied. All liars should tell the truth. Therefore, X should tell the truth.” The naturalistic fallacy is similar to a *non sequitur*, with the exception that a non sequitur need not have a purely descriptive premise.

**Nature:** For Aristotle, an internal origin of change or stability. For moderns, the system of the material universe, operating in accordance with physical laws.

**Necessary condition:** A necessary condition for a particular state or thing is one without which that state cannot be brought about or that thing cannot exist, e.g., being a man is a necessary condition for being a bachelor.

**Necessity:** One of the logical modalities. A claim is said to be necessary if it cannot fail to be true.

**Negative liberty:** The absence of restraint or external coercion that may prevent one from doing what one wants and chooses to do.

**Nihilism:** The complete absence of values. Nietzsche thought that civilizations fall into nihilism when the basis for the prevailing morality disappears, and the only way out is to allow the values of the strong to prevail.

**Nomoi:** Customs, conventions, or laws. Generally contrasted with *physis* or nature.

**Non sequitur:** A statement that is purported to, but does not, follow logically from what preceded it. A non sequitur is an argument in which the conclusion does not follow logically from the premise.

**Non-comparative justice:** Determining what is fair or right by considering the claims and rights of an individual without reference or comparison to the claims and rights of others.
**Normal science:** Thomas Kuhn’s term for science in an ordinary period, apart from rare periods of scientific revolution and upheaval.

**Normative:** That function of philosophy concerned with establishing standards for distinguishing the correct from the incorrect, whether in ways of reasoning, believing, aesthetic judgments, or acting.

**Noumena:** According to Kant, things-in-themselves or reality as it is. Knowledge is a joint product of the mind and the external world. The external world “appears” through the forms and categories of the mind. Accordingly, we know only “phenomena” or “appearances.” We never really know noumena or things-in-themselves apart from the forms and categories our minds impose on them in the knowing situation.

**Noumenal self:** Kant thought that as physical beings, we are subject to causal forces just as any object in nature; that is our phenomenal being. Our noumenal self is free to initiate a change without this being the result of a prior act. Kant calls the first kind causality according to nature; he terms the second kind causality arising from freedom.

**Objectivism:** In ethics, the view that ethical assertions can be true or false and that there are objective principles of ethics independent of personal preferences.

**Oligarchy:** Literally, rule of the few, especially wealthy noblemen.

**Ontic explanation:** Wesley Salmon’s claim that a scientific theory counts as an explanation only if it correctly describes the underlying causes.

**Ontogeny:** The life history of an organism beginning from the earliest stages of the embryo.

**Ontological:** Derived from the Greek word for being; the term relates to the question of being. The ontological argument is an argument for God’s existence based solely on an analysis of the concept of the being of God. Ontology is the metaphysical inquiry into the nature of being in general.

**Ontology:** The things a theory says exist. The values the variables of a theory can assume.

**Oracle at Delphi:** Religious sanctuary in honor of the god of prophecy, Apollo. This was the wealthiest and most prestigious sanctuary in Greek antiquity. It was likely in existence as early as the eighth century B.C. and it came into prominence by the sixth century B.C.

**Original position:** A theoretical position of equality where people are not aware of their abilities, circumstances, and specific interests, such that their choices of social principles are not skewed by these factors.

**Outcome theories:** Theories that justify a state or government by considering the consequences or end result of such a government, that is, whether it makes laws or policies which make people’s lives better.
**Overinclusive:** Any procedure or policy that routinely includes individuals who do not satisfy the requirements of the procedure or policy.

**P-predicates:** A set of terms devised by P. F. Strawson that describe predicates especially ascribed to persons.

**Palliative:** Treatment that is aimed at making problems bearable. Distinguished from a cure.

**Paradigm:** Thomas Kuhn’s term for an exemplary scientific theory that serves as a model for future research.

**Participatory democracy:** This is used to describe a system of government where the citizens are allowed to make their views, interests, opinions, concerns on public policy issues known: People are allowed to participate in discussions and debates, and the views of people are seriously considered as a basis for arriving at the final decision.

**Particular:** An individual thing. Particulars are contrasted with universals.

**Particularism, particularist approach to African philosophy:** The view that African philosophy must be different and peculiar, in that it must reflect the particular and unique situations and cultures of Africa. This view thinks that philosophy is a way of capturing the unique and peculiar thought systems, beliefs, and values of a group of people and their cultures. Hence, philosophies differ from one cultural circumstance to another.

**Passive voice:** Grammatically, a verb is in the passive voice if its subject is not the agent of the action the verb refers to.

**Pastiche:** As a postmodern style, the notion of pastiche rests on imitation and the idea of drawing together different stylistic cultural elements. Pastiche, as Fredric Jameson claims, resists a sense of coherence that references historical moment as it randomly borrows codes from other historical forms and simulates their sensibilities without necessarily commenting on the original.

**Paternalism:** The idea of acting like a father; used in political and legal discourse to describe regulations that limit the freedom of an individual simply because such limitation is for the interest, welfare, and good of the individual whose freedom is limited.

**Patriarchal system:** This is a family system where the father, husband, or a male acting as a father-figure is the head of the household and the dominant person in the family.

**Patriarchy:** A family, community, or society based and/or governed by men.

**Pedagogy:** Teaching.

**Perception:** What we achieve with our five senses.

**Persuasion:** Bringing someone to believe that some claim is true.
Phallocentric: A system of thought or belief centered around the phallus as a symbol of natural generative power.

Phallogocentrism: A term that combines the idea of phallocentrism and logocentrism, both coined by Jacques Derrida. The notion of phallogocentrism has been employed by feminist thinkers such as Hélène Cixous, who argue that the notion of the phallus as a historically privileged signifier and a center signifying an unmovable and imposed authority have supported and propelled Western patriarchal discourse.

Phenomena: Derived from the Greek word for appearances, phenomena refers to reality as it appears to us, in contrast with noumena, which is reality as it is apart from our knowledge of it. In the philosophy of Immanuel Kant, objects as experienced and hence as organized and unified by the categories of the understanding and the forms of space and time.

Phenomenology: A twentieth-century movement that insisted upon immediate experience, undistorted by previous theories and assumptions, as the only proper point of departure for philosophy. Phenomenologists believed that anything of which we can be conscious is a legitimate field for philosophical inquiry.

Phenotype: Observed traits, e.g., eye color. To be distinguished from genotype.

Philanthropic: Organized to provide humanitarian or charitable assistance.

Philosophic sagacity: An approach to African philosophy that seeks to elicit philosophical materials or texts and a system of thought from African sages or people in specific African cultures who are considered as having tremendous wisdom.

Phylogeny: The life history of a phylum.

Plato: Early Greek philosopher (429–347 B.C.E.) who studied with Socrates, whom he later memorialized in his Dialogues (Plato’s reconstructed conversations of Socrates with Sophists and others), founded the first Western institution of higher learning, the Academy, whose most famous student was Aristotle.

Plea bargains (negotiated plea): A process of avoiding trial whereby the prosecutor will negotiate with a defendant or an accused to plead guilty to a specified crime in return for some accepted considerations or leniency in sentencing.

Pluralistic: Characterized by a social theory that embraces diverse cultures, races, etc. or multiple points of view.

Polis: The basic political unit for the ancient Greeks after the demise of the kingdoms that populated Greece prior to 800 B.C. A polis consisted of proper citizens (usually males only), females and youths (being protected under the law, but being without say in the law), and secondary citizens (such as free-born natives without influence in government, resident aliens, and slaves). The many poleis (pl.) that existed in Greece, roughly from 800 B.C. to the aftermath of Alexander’s campaigns (c. 300 B.C.), were independent political units that, through utility or kinship, formed ties with other poleis. While the first poleis were mostly
aristocracies (rule of the best or most suited), most of these evolved into democracies (i.e., Athens) or oligarchies (rule of a few, generally the wealthy) (i.e., Sparta, Corinth, and Thebes).

**Positive liberty:** The facilities or control which enables one to achieve what one wants and chooses to do.

**Positivism:** Form of empiricism, that we can only know what we can perceive through our five senses and any logical inferences derived from that.

**Post hoc, ergo propter hoc:** “After this, therefore because of this.” The informal fallacy of judging, without proper warrant, that an event which happens to follow some other event is caused by the first event. You go to your chiropractor with a backache, he manipulates your spine, in two weeks the pain is gone, and you conclude that you feel better because of the chiropractic manipulation.

**Postcoloniality:** As the authors of *An Introduction to Post-Colonial Theory* argue, postcolonialism can be understood in two, intertwined ways: one which refers to the societies and cultures that have been formed (or, rather, de-formed) by the imposed power of European colonialism; and one which conceives it as a set of discursive practices involving resistance to colonialism and colonialist logic and legacies. In terms of the classification of literary texts, editors of *The Post-Colonial Studies Reader*, for example, characterize postcolonial literature as literature written in English in formerly colonized societies. Some scholars also use the term “postcolonial” to imply the urgency of reading the dynamics of postcolonial narratives within American culture itself, rather than locating them exclusively in the cultural space of the so-called Third World. Furthermore, other postcolonial thinkers discuss the use of this term with caution because, contrary to the suggestive meaning of “post” (“after”), many postcolonial spaces are not yet free from the agonizing inheritance of colonialism just because they have been proclaimed officially free and independent.

**Pour-soi:** See for-itself.

**Pragmatism:** The philosophical view that the meaning of concepts lies in the difference they make to conduct and that the function of thought is to guide action.

**Precedent (judicial):** The set of judicial decisions or legal standards made by judges and used subsequently by other judges to guide their decisions.

**Premise:** A claim is an argument that provides evidence for the truth of another claim, called the conclusion.

**Prenatal:** Literally, before birth. Thus tests done on a fetus to determine its health are referred to as prenatal tests.

**Prima facie duty:** In the philosophy of W. D. Ross, a *prima facie* duty is something that it is your moral duty to do unless it is overridden by a higher moral duty.

**Prima facie:** A Latin expression meaning roughly “at first glance”. To say that a belief is prima facie justified is to say that it seems to meet the basic require-
ments for justification but that a fuller investigation might reveal the belief is unjustified when all things are considered.

**Primary rules:** Rules in a society that specify what is to be considered acceptable and unacceptable conduct; rules that specify people’s obligations in society, hence H. L. A. Hart calls them primary rules of obligation.

**Probability:** A property of claims, probability is the likelihood of a claim’s being true.

**Procedural theories:** Justifications of a government or state by considering the nature of the processes and structures by which the government or state operates in making and implementing laws and policies.

**Proportional representation:** This involves a process of giving representation to different and various groups of people and interests; a group is represented in say, a general assembly, where decisions are made based on the numerical size of the group or those who have interest in an issue.

**Proprietor:** One who has legal title to or owns and manages a business or other such establishment.

**Psychological egoism:** The theory that human beings do in fact always act in their own interests, and not in those of other people.

**Punitive:** Inflicting or aiming to inflict punishment.

**Q-memories:** A concept developed by Derek Parfit that describes realistic memories. I can have a q-memory if (1) I have a belief about a past experience that seems in itself like a memory belief, (2) someone did have such an experience, and (3) my belief is dependent upon this experience in the same way in which a memory of an experience is dependent upon it.

**Qi (chi):** Ultimate matter-energy in neo-Taoist and neo-Confucianist metaphysics and cosmology.

**Quota:** A certain number of positions earmarked exclusively for members of a particular group.

**Rational inquiry:** Refers to a stringent process of finding out relevant and requisite information such that the result is considered reasonable and acceptable.

**Rationalism:** The view that reason predominates or is the exclusive tool in the acquisition of knowledge.

**Rawls, John:** Contemporary American philosopher whose book *A Theory of Justice* attempts to reconcile the libertarian Right and the egalitarian Left.

**Realism:** Sense experience presents a true and uninterrupted, if limited, account of objects. It is possible to have faithful and direct knowledge of the actual world. In philosophy of science the acceptance of unobservable entities described in scientific theories.
Recipient rights: Rights or some protected or respected entitlements that are due people and given to them by others for immediate consumption or satisfaction.

Reductio ad absurdum: A sort of argument which is supposed to show that a particular claim cannot be correct because, if it were, we would be led to an absurd conclusion.

Reductionism: The attempt to explain complex entities on the basis of simpler ones and, going further, to claim that such complex entities are nothing but a combination of the simpler ones.

Reductivism/Reductionism: As a methodological principle, the belief that all fields of knowledge are reducible to one type of methodology.

Reference: The thing a sign stands for. An aspect of meaning.

Reflective equilibrium: A process justifying the choice of principles which requires that the principle of choice matches other principles that one already accepts as reasonable.

Relativism: An ethical theory that assumes ethical standards vary from culture to culture or from person to person. There are no absolute or objective ethical standards. A relativist could not make the statement “murder is wrong” because in some cases it may be justified.

Reliabilism: The view that what determines whether or not a belief is justified is whether the belief was formed through a reliable belief forming process (i.e., a process that is somehow likely to produce true beliefs).

Ren (jen): Traditional Chinese virtue of human-heartedness.

Reparation: Repayment for an unjust injury.

Rhetoric: The art of using language effectively and persuasively. Language that is elaborate, pretentious, insincere, or intellectually vacuous.

Rhetorical success: An argument is rhetorically successful if it persuades its audience. Bad arguments may be rhetorically successful, and there is no particular reason the conclusion of a rhetorically successful argument need be true. Rhetorical success is to be distinguished from validity, soundness, strength, and explanatory power.

Right: In social and political philosophy, used as a noun, the basis of a legitimate claim one person has or can make on another, whether that claim is based on innate, universal human characteristics, morality, or social legislation. An entitlement that other people have a duty or obligation to respect, and that a government has an obligation to protect so that other people will not deprive others of it.

Rights thesis: The idea by Ronald Dworkin that a legal system and the adjudication of cases with respect to the application of law are efforts and processes to establish, determine, and safeguard the rights and entitlements of individuals. A judicial decision must determine the rights of the individuals involved in litigation;
such determination ought to be or must yield the correct answer with respect to who in the litigation has a right in the dispute.

**Rule of adjudication:** A rule regarding how a judge should adequately decide cases and apply the law in the process. It specifies the duty and power of the judge to apply the law.

**Rule of change:** A rule regarding how to change or modify an existing rule.

**Rule of recognition:** A rule that specifies the method or process or criterion by which to determine when a law exists or when a legal standard is valid or legally binding, or when standards, duties, and powers have legal force or the backing of the law.

**Run-on sentence:** A sentence that contains more than one independent clause improperly conjoined.

**Secondary rules:** A set of rules that specify how to manipulate other rules, which may involve applying and interpreting them, making them to have the force of law, bringing them into existence, and changing or modifying or annulling them.

**Semantics:** Meaning, or the study of meaning.

**Sense:** The aspect of meaning that enables a sign to have a reference.

**Senses:** The conventional five senses: sight, hearing, taste, smell, and touch.

**Sentence fragment:** A phrase that is not a sentence because it either lacks a subject, lacks a verb, or begins with a subordinating conjunction.

**Set-aside:** A proportion of opportunities targeted for members of an underrepresented group.

**Similitude:** Where anything can stand for another thing and the second appears identical to the first.

**Skepticism:** A doubting or questioning attitude or state of mind. The view that there can be no knowledge. In one form, adherents hold on to the proposition *Nothing can be known*. In another, even this proposition is cast into doubt.

**Slave morality:** Nietzsche’s name for the prevailing morality accepts weakness and timidity as good, in contrast to master morality, which elevates strength and the values of the aristocracy as supreme.

**Slippery slope:** An informal fallacy. A slippery slope argument is an unsound disjunctive syllogism.

**Social contract:** The hypothetical agreement people would reach in order to overcome the dangers of living in a “state of nature” by forming a state with a governing body; Chinese versions developed by Mozi (Mo Tzu) and Xunzi (Hsun Tzu).

**Social goods:** Whatever the members of a given society value positively money, power, respect, education, health care, and so on.
Social-(Societal)-Good Approach: An ethical theory which holds that courses of actions should be determined by what is best for society. This theory is closely related to utilitarianism.

Socialism: A political/ethical theory that states that society or political entities, not the free market, should control the distribution of wealth.

Socrates: Early Greek philosopher (470–399 B.C.E.) who wrote no philosophy but engaged fellow Athenians in discussions of mainly ethical issues; admired by Plato, most of whose writings are about these conversations or “dialogues.”

Socratic dialectic (elenchus): A method of inquiry that begins usually by an interlocutor stating a view on some topic and then having it exposed to dialectical analysis. Socrates, through dialectical refutation, attempts to show that his interlocutor does not know what he thought that he knew. At each stage of the argument as it unfolds, Socrates attempts to refine or rebut definitions, opinions, and even concessions through skilful elenctic refutation by means of counterexamples. His interlocutor ends up contradicted and confounded, and winds up in a state called aporia. Prior to this, there was a state of undiagnosed ignorance. Now, the interlocutor’s ignorance is disclosed or diagnosed. In the best possible scenario, an interlocutor realizes his ignorance and commits himself to eradicating it by seeking the truth and not pursuing any activities on which his ignorance may have some bearing. In a less-than-favorable scenario, an interlocutor will admit to frustration but not to ignorance, and so he will continue to do those things about which he is ignorant. This is not the proper aporetic state, conducive to knowledge. This, as a kind of mental gymnastics, is a necessary condition for learning.

Soft determinism See Compatibilism.

Sophists: Itinerant philosophers in ancient Greece who flourished during the fifth and fourth centuries B.C. Sophists (from the Greek word sophia, or “wisdom”) purported to be able to teach a willing pupil whatsoever he desired to know, but specialized in topics such as rhetoric, logic, politics, morality, mathematics, grammar, and natural science. Their art boiled down to being able to teach students to argue persuasively on any topic, but Plato tells us (Prt. 318d-319a) that their main aim was to prepare people for active public life. So, instead of truth or knowledge, they aimed at craftiness in argumentation or persuasiveness. Though early on they ranked as men of wisdom, by the time of Aristotle they were generally held in contempt. Noted Sophists were Protagoras of Elis, Gorgias of Leontini, Prodicus of Ceos, and Hippias of Elis.

Soundness: A property of deductive arguments. An argument is said to be sound when it is valid and all of its premises are true. The conclusion of a sound argument is always true.

Sovereign (sovereignty): The power beyond which there is no further power, or the final source of authority, or whoever such authority and power are vested in. The
command of such authority is considered by John Austin as law; such authority is the source of legality and validity, and the basis for legal obligation.

**Sovereign authority:** Involves the power to act or command others to act in a way that is acceptable. Such power or command involves controlling the action of other people in a way that they are willing to conform to. To say that authority is sovereign is to say that it is the highest power and there is no other power beyond it.

**Stakeholder:** One who has a share or an interest in a business, though not necessarily a stockholder.

**State of nature:** Hypothetical condition of life (that is, what it would be like) without any form of state or governing body, part of the Social Contract theory of the state; Chinese versions developed by Mozi (Mo Tzu) and Xunzi (Hsun Tzu).

**Statistical syllogism:** A kind of inductive argument in which one concludes something about a member of a class from some properties of the class.

**Steward:** One who manages another’s property, finances, or other affairs.

**Strength:** A property of inductive arguments. An argument is strong if its conclusion is more probably true than false.

**Strict scrutiny:** A classification is subject to strict scrutiny if its use requires that it be necessary to achieve a compelling state interest.

**Subjectivism:** Any view which places primary emphasis on the knowing or acting subject. In ethics, subjectivism is the view that ethical statements are descriptions of the way people feel about things. According to subjectivism, there are no moral standards independent of human feelings. See **Ethical Relativism**.

**Subjectivity:** The notion of subjectivity questions the humanist concept of an “individual” as an autonomous, rational, coherent, and stable self that exists prior to language and rests upon the assumption of a universal human experience. Instead of a static idea of identity, the concept of subjectivity poses a more fluid view of identity, taking into account the human self as a subject whose identity is constructed by history, social forces, culture, language, and discourses of power.

**Substance:** In Aristotelian metaphysics, a concrete particular that has a nature.

**Substantive principles of justice:** Refers to how to apply a set of abstract principles to specific situations to achieve a just result such that each situation to which a principle is applied is considered just and fair.

**Sufficient condition:** A sufficient condition for a particular state or thing is one which is such that if the condition is fulfilled, then the state will be brought about or the thing will be brought into existence, e.g., running two hundred yards is a sufficient condition for having run one hundred yards.

**Summum bonum:** The highest or supreme good. The ultimate intrinsically worthy goal of human conduct.
Supererogatory acts: Acts that are considered to be beyond what we are morally required to do; beyond the call of duty.

Syllogism: A three-term argument.

Symposion: An all-male, after-dinner drinking party hosted by aristocrats that was essentially of a sexual-intellectual nature. Sesame cakes and other appetizers, but drinking of wine was focal point. Servers and entertainers were generally young male and female slaves, chosen for their beauty. Hetairai (party friends as prostitutes, servers, dancers, and flute girls) presided over the party.

Each symposiast would recline on couch, propped up on his left elbow, Phoenician style. There were usually between seven and 15 couches, with two men to a couch. One of the symposiasts was appointed sumposiarchos and presided over the night’s events, especially the drinking.

Symposiasts drank from a wide and shallow vessel (kulix), nicely suited for the reclined drinking of wine. Wine was diluted with water (1/3 or 1/4 wine-water ratio), and admixture prepared in large krater and distributed by slaves. Ratio might change during night, but drinking undiluted wine was generally frowned upon.

Kottabos, flicking dregs of wine at specified target, and competitive singing often featured. Often philosophical or political (mostly right wing) discussion occurred. It is certainly as such symposia that subversive, antidemocratic sentiment took root. As evening “progressed,” the hetairai might climb on to couches or symposiasts might start a komos, a drunken torchlit procession in honor of Dionysus.

Syndrome: A group of symptoms that occur together and characterize a particular abnormality. Typically, a disease entity is classified as a syndrome to indicate that its cause (causes) are unclear; thus there might really be two or more diseases making up a syndrome.

Syntax: Word order, or more generally, the order in which signs appear in formulae.

Taoism (Daoism): An ancient folk tradition evolving into a religion (Tao Jiao) and a philosophy (Tao Jia), associated with Laozi (Lao Tzu) and Zhuangzi (Chuang Tzu).

Tautology: A sentence that is trivially true, true in virtue of the meaning of its words.

Tay-sachs disease: An inherited disease characterized by failure to thrive, progressive paralysis, loss of vision, convulsions, and mental degeneration in, general. It is a lipid (fat) storage disease. Death occurs between the ages of two and five years.

Teleological: A term derived from two Greek words: telos meaning “purpose or goal” and logos meaning “principle of reason.” Hence teleological is relating to goals. The teleological argument for God’s existence proceeds from alleged pur-
poses in nature to a divine designer. Kant called this argument the physicoteleological proof. A teleological ethic assesses an act as right or wrong on the basis of the goals or consequences it produces.

**Teleology:** Study of phenomena that are goal-directed, orderly, designed, purposive, or dispositional. In particular, the notion that certain things are designed for or function toward some end or good. This view is prevalent in Plato, Aristotle, and the Stoics in antiquity. For instance, Aristotle thought that the parts of a body function for the good of the organism as a whole, while the human organism itself acts because of some perceived end.

**Tetsugaku:** Japanese word used to translate “philosophy.”

**Therapeutic:** Medicine is often divided into three parts: clinical; experimental; epidemiological/public health. Supposedly the only aim of clinical medicine is to help the patient. The help is rendered with therapy. Thus methods used to help a particular patient are said to be therapeutic. The borders are then between these three branches of medicine.

**Timarchy:** Literally, rule of the most deserving or honorable.

**Timetable:** A sequence of steps to be completed at predesignated times in the course of meeting a certain goal.

**Tort (cases):** Damage, injury, or a wrongful act done willfully, negligently, or in circumstances involving strict liability, but not involving breach of contract, for which a civil suit can be brought.

**Tort law:** A set of laws that regulate human behavior and actions, and determine the nature of harm, loss, or injury which could result from human actions, and how to hold one responsible or liable, such that one can be made to repair or pay compensation for such a harm, loss, or injury.

**Totalitarianism:** describes a state or system of government where people wield absolute power and have overwhelming control over all aspects of people’s lives; it allows for very limited freedoms or no freedom at all for its citizens and it places what is perceived to be the interests of the collective people over that of the individuals.

**Transvaluation of values:** Nietzsche’s term for the inversion of good and evil from their current meaning to embrace the values of the aristocracy. Such transvaluation views aggressive egoism as good and regards selflessness as evil.

**Ubertmensch:** Nietzsche’s term for the “overman” or self-transcending person who stands apart from the mediocrity of the masses and legislates what is right and wrong, thereby giving new content to the terms good and evil.

**Underdetermination:** The theory associated with Quine and Duhem that neither the truth nor the falsity of scientific theories can be determined by empirical evidence.
Underinclusive: Any procedure or policy that routinely excludes individuals who satisfy the requirements of the procedure or policy.

Undistributed middle term: A fallacious categorial syllogism in which the middle term does not appear in both premises.

Uneigentlichkeit: See inauthenticity.

Universal: A general property. The color red is a universal. Universals are contrasted with particulars.

Universalism, universalist approach to African philosophy: The view that African philosophy must be similar to or exactly the same as the universal view of what philosophy is. This view thinks that philosophy, as a unique discipline different from other disciplines, has essential features that universally define it as a unique discipline, and that African philosophy must have or display these features.

Utilitarianism: Ethical doctrine (of Jeremy Bentham and John Stuart Mill) that one ought always to do that which increases the greatest happiness (or pleasure) for the greatest number of people. The belief that the value of a thing or an action is determined by its utility.

Utility: The quality or condition of being useful.

Utopia: A term used to describe a political or social system which is ideal for all intent and purposes; it describes a system where all political ideals are realized and where there is harmony both among the interests of people, and between such interests and governmental policies.

Validity (theories of): A reference to the existence of law or the idea that a precept has the force of law or is legally binding. Theories about how to determine when a law exists or has the binding force of law are theories of validity. The issue about the nature of law is considered by some as the issue of validity, or when a law exists or has the force of law.

Value judgment: A proposition that explicitly or implicitly assigns a value to something.

Veil of ignorance: Rawls’s term for the stipulation that the parties in the “original position,” to ensure their impartiality, must have no concrete knowledge as to who they are, from what economic background they come, what their specific talents are, and so on.

Verifiability criterion: A theory of the Logical Positivists that only statements which are either analytically true or empirically verifiable (or falsifiable) are meaningful.

Verification principle: A principle suggested by A. J. Ayer by means of which to distinguish meaningful statements from nonsense. According to the verification principle, a statement is meaningful if and only if it is analytic or can in principle be empirically verified.
**Verificationism:** The view usually associated with logical positivism that the meaning of a statement is the method of verifying its truth and that a statement is meaningful just in case its truth can be verified.

**Virtue ethics:** The ethical theory that claims that what I ought to do is what the virtuous person would do. In virtue ethics, the primary question is: What kind of person should I be?

**Virtue:** The excellence of each kind of thing (e.g., the virtue of rubber is to be elastic); more particularly, the excellence of which human beings are capable; in the plural, the set of praiseworthy character traits, such as courage, temperance, industriousness; in modern usage, synonymous with morally righteous (as in a “virtuous person”).

**Welfare; welfarism:** The view that the general welfare of all citizens is the ultimate and overriding moral value or aim. It is a political doctrine that the ultimate end and aim a government, state, and laws should try to achieve is the general welfare of all citizens.

**Xunzi (Hsun Tzu, 298-212 B.C.E.):** 3rd century B.C.E., one of the leading interpreters of Kongzi (Confucius), arguing that there is a human nature and that it is basically evil and must be disciplined and civilized by social culture and education.

**Yang Zhu (Yang Chu, Yangzi):** Early Taoist egoist philosopher who refused to give up a single hair of his body to gain, or save the whole world.

**Yang:** positive force and/or ether (qi, chi) in Chinese cosmological theories from Han dynasty on.

**Yi (i):** Tradition Chinese virtue of righteousness.

**Yin:** Negative force and/or ether (qi, chi) in Chinese cosmological theories from Han dynasty on.

**Zen:** Japanese term for Chinese Chan Buddhist sect.

**Zhe xue:** Chinese word used to translate “philosophy.”

**Zhi (chih):** Traditional Chinese virtue of wisdom.

**Zhou (Chou) dynasty (1100-700 B.C.E.):** The last of the feudal, bronze age dynasties, and the one greatly admired by Confucius (Kongzi).

**Zhu Xi (Chu Hsi, 1130-1200):** Most famous neo-confucian scholar, revived Confucianism by blending Confucianism with Taoism and Buddhism.

**Zhuangzi (Chuang Tzu):** 4th century , leading Taoist after Laozi, author of (most of) *The Zhuangzi*, important throughout Chinese history as an aesthetic and literary model.

**Zi (Tzu):** Chinese word for master, or sage, meaning roughly “philosopher.”