

Abridged Glossary of Technical Terms

- 2LAR:** second-level analytic representation. The four heads of a 2LAR are Quantity, Quality, Relation, and Modality.
- 2LAR of combination:** an alternate name for the 2LAR of general ideas of representation. This name is used particularly in referring to the transcendental schematic of the theoretical Standpoint or determining judgment.
- 3LAR:** third-level analytic representation. A 3LAR can be regarded as the combination of a pair of 2LARs.
- absolute value:** *see* value, absolute.
- acroam:** a fundamental principle of metaphysics proper. In the Critical Philosophy acroamatic principles are consequences of adopting the Copernican hypothesis. They occupy a role in metaphysics proper not unlike the role of axioms in mathematics with one key difference: mathematical axioms as constructed concepts must be based upon acroamatic principles that ground them in the system of metaphysics if such mathematical axioms are in any way to be regarded as “self-evident truths.” Thus, formal mathematics requires an applied metaphysic for tying mathematical analysis to the analysis of Nature.
- actio invita** (reluctant action): action one takes contrary to one's own wishes and inclinations.
- actio involuntaria** (involuntary action): action one would not take if any alternative choice was pragmatically feasible.
- adaptive psyche:** the 2LAR representation of *psyche* in terms of its animating principles of somatic *Kraft*, noetic *Kraft*, somatic organization, and noetic organization.
- affirmation of reevaluation:** the affirmative function of Quality in the motivational dynamic.
- affirmative judgment:** the logical momentum of Quality in judgments in which the subject concept is placed within the sphere of the predicate concept. The affirmative momentum places restrictions on the sphere of the subject concept.
- agreement** (*Einstimmung*): The relationship of Quality between two cognitions *A* and *B* such that: if the concept of *A* is a mark of an object *x* and the recognition of *x* does not sensibly preclude or cancel the sensible representation of the concept of *B* being included in the representation of *x*, then *A* and *B* are in agreement [KANT 17: 344-345]. The ideas of agreement and opposition (*Widerstreit*) are contrary opposites, but the idea of agreement has the peculiarity that, unlike opposition, it has no positive material criterion for recognition but only the negative criterion of ‘lack of opposition.’ Agreement therefore has a syncretic character in acts of representation. If representation *A* does not preclude representation *B* in the same object at the same moment in time and vice versa, then *A* and *B* are “in agreement.”
- Amiable:** the interpersonal style defined by the quadrant of the D-PIPOS circumplex that is centered on the social pole of the antisocial-social axis. The term is also used to refer to a person who habitually expresses this interpersonal style. The interpersonal style is characterized by expressions of low-assertive and ask-oriented behaviors.
- Analytic:** (also called Analytical) the interpersonal style defined by the quadrant of the D-PIPOS circumplex that is centered on the idiosyncratic pole of the idiosyncratic-emulative axis. The term is also used to refer to a person who habitually expresses this interpersonal style. The interpersonal style is characterized by expressions of low-assertive and tell-oriented behaviors.
- animating principle:** (1) in an Organized Being, a principle of *nous-soma* reciprocity. *Psyche* is the faculty of animating principles in an Organized Being. (2) in mathematical organized being, a principle of *kinesis* in the co-determination of all the parts of an organized being.
- animating principle of intellectual power of the corporate person:** the principle is: The institution of means for the public civic education of every member of the Community. Providing the institution is a Community Obligation pledged to every member. The member's participation in the institution, whereby each to the best of his personal ability accomplishes the aim of the institution, is a civic Duty owed by each member of the Community.
- animating principle of noetic Kraft:** the co-determination of somatic representations and the affective perceptions of Quality in reflective judgment are energetics for understanding and reasoning in the structuring of a value system and for the orienting of activity.
- animating principle of noetic organization:** equilibration is the activity leading to closure of the cycle of affective interaction in a state of equilibrium.
- animating principle of persuasive power of the corporate person:** the principle is: Corporate persuasive power is measured by the degree of generation/annihilation activity in bonding and anti-bonding leadership events in the embedding field graph representation of the corporate person.
- animating principle of physical power of the corporate person:** the principle is: Each person in the Community accepts and attends to specific civic Duties, for the performance of which he can justly be held accountable by the Community-as-corporate-person.
- animating principle of somatic Kraft:** reciprocity through somatic *Kraft* is determination of a condition, called an *elater animi*, through which the structuring of somatic actions expresses acts of aesthetical judgment of the form of a system of values, desires, and interests.
- animating principle of somatic organization:** motivation is the accommodation of perception and motoregulatory expression is its assimilation.
- animating principle of tangible power of the corporate person:** the principle is: social-economic utility optimization.
- annihilation activity:** expressed social interaction activity that either (1) generates/strengthens social-chemical anti-bonds or (2) weakens/annihilates social-

chemical bonds.

anthropological person: the combination (*conjunctio*) of the Self-composing person (*compositio*) and the orderly person (*nexus*). The character of a person who participates in a community and undertakes processes of Community-building is his character as an anthropological person.

anti-bonding factor: any mathematical object having a meaning implication effect in semantic representing or the determination of appetition by a person that produces or expresses competition responses by a person in relationship to the other person or the social environment.

antisocial benefit: a state of affairs in which one of either a leader or a follower is not satisfied by the outcome of their cooperative actions.

antisocial-social axis: the principal axis in Wells' inter-personality style circumplex model denoting the dimension of the effects of one person's overt behavioral actions on another person.

apodictic: the logical momentum of Modality in a judgment of a proposition *p* connected in the unity of consciousness as "I am certain *p*."

apodictic judgment: a determinant judgment having for its Modality the apodictic logical momentum.

appetite (*Begierde*): the representation of a practical purpose and regarded: (1) from the practical Standpoint as the self-determination of the power of an agent to take action through the representation of something in the future as an effect of this self-determination; (2) from the judicial Standpoint as a practical *parástase* having Desire for its matter and a structure within the manifold of rules as its form; (3) from the theoretical Standpoint as the assimilation of perceptions.

appetitive power (*Begehrungsvermögen*): the capacity of an Organized Being to be, through its representations, the cause of the actuality of the objects of those representations.

appetitive power in a corporate person: the capacity of a corporate person to preserve or increase *Personfähigkeit* for each of its members' liberties of action. Realization of this constitutes social Order and Progress.

appetitive power, momenta of: *see* choice, expedience *per liberum*, expedience *per motiva*, expedience *per stimulos*, practical law, practical maxim, practical rule *per se*, rule of commission, rule of exception, rule of omission, will, wish.

applied metaphysic of public instructional education: the system of metaphysical principles providing the transition between Critical metaphysics proper and the special science of public instructional education.

arc of a network: an edge in a graph having an assigned direction from a source node to a sink node.

art: the disposition or modification of things by human skill to answer the purpose intended.

art cultivation: the function of corporal empirical education in the personal dimension of the learner: inclusion in the curriculum of designed physical exercises that exploit the phenomenon of moral realism in such a way that the learner develops a desired sense of justice.

asocial education: a phenomenon of educating

experience in which the learner and the teacher are one and the same person.

assertoric: the logical momentum of Modality in a judgment of a proposition *p* connected in the unity of consciousness as "I think *p*."

assertoric judgment: a determinant judgment having for its Modality the assertoric logical momentum.

authority: possession of the *Kraft* of causing something to become greater, to increase, to be strengthened, or to be reinforced in some way. *See also*, expectation of authority.

authority figure: the position of an agent of leadership governance charged with the duty of causing the association's general success and welfare to become greater, to increase, to be strengthened, or to be reinforced. Success and welfare are measured in terms of average Progress and Order in the Community.

axiom of choice: the metaphysical axiom of intellect empirical education. The axiom states: chosen actions are non-contrary to the actor's value system.

axiom of design objective: *see* design-objective-of-social-outcomes axiom.

axiom of developed social taste: the metaphysical axiom of tangible rational education. The axiom states: learner tastes are formable through instructional education.

axiom of existence: *see* existence axiom of corporal rational education.

axiom of expedient scheme: the metaphysical axiom of intellect rational education. The axiom states: for every manifold of Desires presented by reflective judgment there is some practical scheme in the manifold of possible schemes of motoregulatory expression associated with it by which the condition of equilibrium can be satisfied.

axiom of good means: the metaphysical axiom of empirical persuasion education. It states: the learner will always seek means he holds-to-be good means.

axiom of optimization of *Personfähigkeit*: the metaphysical axiom of tangible social education. The axiom states: Progress in perfecting *Personfähigkeit* is achieved by means of a series of transforming activities regulated by a persistent sense of interest.

axiom of principled satisfactions: the metaphysical axiom of rational persuasion education. It states: persuasion education is education for Progress in acting on principles. This axiom does no more than state that learners can and must be cultivated to act from a basis of general principles rather than merely acting on the basis of impulse and inclination.

axiom of procedures: the metaphysical axiom of social persuasion education. It states: the learner's capacity for problem solving is limited by the sphere of his concepts of procedural schemes.

axiom of skill set development: the metaphysical axiom of tangible empirical education. The axiom states: skills of Progress in tangible *Personfähigkeit* are developed by exercises of adaptation performance focusing on scheme-building and scheme-regulating that prepare the learner to achieve Welfare success in life.

axiom of value: *see* value axiom of corporal social

education.

axiom of variations: the metaphysical axiom of intellect social education. The axiom states that learning is based on discoveries of compensations for disturbing factors that do not involve the simple ignorance of type- α compensation behavior but, on the contrary, negate the disturbance through a series of scheme adaptations that convert disturbance factors into mere variations dealt with by modifications or variations of the original action scheme.

behavior: the observable actions of an object.

behavioral convention: a convention pertaining to how one is expected to behave by others.

benefit: *See* anti-social benefit, social benefit.

body: (1) one of two principal phenomena characteristic of the nature of human beings. Body is the sensible nature of a human being regarded in his aspect as *homo phaenomenon*. In the Organized Being model phenomena of body are represented in the logical division of *soma*; (2) by analogy to definition 1, 'body' is a term used to describe any sensible matter regarded as extended in space and constituting a unity as an object.

body politic: the regulative Idea of the totality of all members of a Community.

bonding factor: any mathematical object having a meaning implication effect in semantic representing or the determination of appetite by a person that produces or expresses cooperation responses by a person in relationship to the other person or the social environment.

breakdown: the process of disintegration.

capability: *see* *Fähigkeit*.

capacity: the potential power to realize an ability in an action.

catalytic reactive: the transition region octant of the D-PIPOS circumplex between the central Amiable personality style and the central Expressive personality style.

catalytic reactive axis: the vector axis in the D-PIPOS circumplex model that defines the center of the catalytic reactive overlap octant.

categorical imperative: 1) in the practical Standpoint, the first, absolute, and unconditioned imperative of pure practical Reason which acts as the practical transcendental scheme for the process of reasoning. The categorical imperative is the single grounding regulation of pure practical Reason. There is only one categorical imperative, and it is recognized as the fundamental law of acting unconditionally for equilibration in the overall *Existenz* of the Organized Being; 2) in the theoretical Standpoint, any tenet recognized without conditions placed on its application. Every theoretically categorical imperative when viewed from the practical Standpoint as a formula is a practically hypothetical imperative.

categorical judgment: the logical momentum of Relation in judgments in which the *nexus* of the manifold has for its matter subject and predicate concepts subordinated to one another *as* predicate to

subject for the unity of consciousness.

character: the manner in which two or more concepts are combined in determinant judgment to form a proposition.

characteristic: a *parástase* regarded in Relation as internal to another *parástase*. A characteristic of a concept is a higher concept that serves as a ground for the cognition of its lower concept.

choice (*Willkür, arbitrium*): (1) the practical capacity to make a representation the object of one's appetite; (2) the Modality of the power of choice in which the determination of appetitive power is logically assertoric and transcendently the *momentum* of actuality; (3) the result of Reason acting to harmonize the free play of the synthesis of appetite and the process of practical judgment by means of ratio-expression.

chunking: the organizing process whereby distinct intuitions are connected in a temporal order structure to synthesize a unitary sequence. This sequence is called a chunk.

circumplex model: a circular ordering of variables depicting the geometric implications of their correlation matrix.

civic: applying or pertaining to the conduct or behavior of an individual in his social interactions.

civic action: an action operationalized by an individual that is congruent with his Duties under the terms of a social contract.

civic conduct: individual conduct that is not-hostile to the interests of another person in the Community.

civics planning function: the function of intellect social education in the personal dimension of the learner: inclusion in the social intellect education curriculum of exercises that stimulate the learner's development of procedural schemata applied to technical objects.

civil: applying to the collective conduct or behavior of a Community as this conduct or behavior affects one or more individual persons in the Community.

civil Community: an association of people sharing a civil convention (a civil association) having common civil rights and civil liberties with a common system of governance.

civil convention: a form of association which will defend and protect with the whole common force the person and goods of each associate and by which each associate, while uniting himself with all the other associates, may still obey himself alone and remain as free as he was before joining the association. *See also:* non-civil convention, uncivil convention.

civil liberty: a liberty bound by deontological Obligation to participate as a citizen in a civil Community. *See also,* liberty.

civil planning function: the function of intellect social education in the social dimension of the learner: inclusion in the social intellect education curriculum of exercises that stimulate the learner's development of procedural schemata applied to social situations.

civil right: any object defined by a civil convention that is regarded under that convention as an intangible property possessed by every member of the civil Community as an expected benefit of citizenship in

- that Community. A necessary condition for the practical *Existenz* of a civil right is a social contract entered into by every citizen.
- civil tranquility:** (1) from the judicial Standpoint, the mood of the body of citizens at large that results from being satisfied enough in their relationships to the general state of life in the Community so as to desire nothing more or different in this relationship. (2) from the theoretical Standpoint, Grossberg consensus in the actions of individual members of a Community.
- civil untranquility:** actions expressing the non-*Existenz* of civil tranquility.
- civilization:** the process of perfecting *Volks*-society. Its Object is an *Unsache*-thing (a "happening"). The level of Progress in civilization is broadly described in terms of three levels called natural society, free society, and ideal society.
- civilization arrest:** a state of equilibrium in which civilization genesis and civilization disintegration mutually negate each others' effects. It is an emergent property of social-physics.
- civilization disintegration:** the effect said to have occurred when civilization produces decreasing robustness and stability in cooperation, the number of cooperating people in a Community decreases, and a greater degree of internecine competition is manifested. It is an emergent property of social-physics.
- civilization genesis:** the effect said to have occurred when civilization produces greater robustness and stability in cooperation among larger numbers of individuals in forming or living in a Community. It is an emergent property of social-physics.
- Classification (*Eintheilung*):** see Division.
- cognition (*Erkenntnis*):** an objective perception generally involving representations of both an intuition and one or more concepts. A cognition always requires the representation of an intuition. An intuition without a participating concept is a cognition in the narrow sense.
- cognizance (*Kenntnis*):** the act of becoming conscious in which an intuition is transformed into a concept.
- Community:** a voluntary association of people who join together for some common purpose. A Community is either a civil Community or a non-civil Community.
- community:** a group of people living in the same district, geographical area, etc. under the same laws.
- competition:** activity interaction in which the activity of one person or group of persons hinders successful outcome from activities by another person or group.
- concept (*Begriff, conceptus*):** a rule for the reproduction of an intuition.
- conditioning of Desires:** the hypothetical function of Relation in the motivational dynamic.
- conditioning of motivation:** the infinite function of Quality in the motivational dynamic.
- consensus:** unanimity of agreement or consent in a group of people. The term comes from the Latin *consensus*, which derives from *consentio*, to be of one mind.
- contracting function:** the function of rational persuasion education. In the personal dimension of the learner the function is: inclusion in the curriculum of lessons of civic Duties of *obligatio interna* with consciousness of *obligatione externa*. In the social dimension of the learner the function is: inclusion in the curriculum of lessons of civil Duties and civil rights of *obligatio externa* with consciousness of *obligatione interna*.
- convention:** a form of association by means of common and agreed upon empirical rules of associating.
- convention cultivation:** the function of corporal empirical education in the social dimension of the learner: inclusion in the curriculum of designed physical exercises that exploit the phenomenon of moral realism in such a way that the learner acquires desired notions of behavioral conventions for the exercise of his liberty.
- cooperation:** (1) from the judicial Standpoint, the exhibition in action and behavior of mutually co-determined Self-regulations of the action expressions of individuals during civic and civil social interactions; (2) from the practical Standpoint, collective behaviors of a group of interacting people within a leadership dynamic in which each individual acts from a basis of Duties according to his personal and private moral code but in such a way that he interacts congruently with the Duty-determined behaviors of the other people. To congruently interact in this context means that satisfaction of Duty by one person in the group does not thwart satisfaction of Duty by another person in the group. Cooperation can be either civic or uncivic.
- cooperation of skill enterprises:** the function of tangible social education in the personal dimension of the learner: inclusion in the curriculum of group exercises in which the learners have divers pre-selected skill roles to practice and must cooperate to achieve a group objective.
- cooperation of social Enterprise:** the function of tangible social education in the social dimension of the learner: inclusion in the curriculum of group exercises in which the group is presented with an objective to be achieved and the learners must determine their own organization and plan for achieving it.
- cooperative World:** the Object having for its object the cooperative world and for its representation the idea of the cooperative world.
- cooperative world:** the object of the idea of the cooperative world that is exhibited phenomenally by actions of judicial cooperation.
- cooperative world, idea of:** the representation of the form of *nexus* in a Society as this form is exhibited by actions of judicial cooperation.
- corporal civics:** the function of corporal social education in the personal dimension of the learner: inclusion in the curriculum of a suite of designed corporal exercises in scheme-building that produce a value structure within the learner according to which he becomes willing to pledge himself to Duties to others according to their situations.
- corporal civil values:** the function of corporal social education in the social dimension of the learner: inclusion in the curriculum of a suite of designed corporal exercises in scheme-building that produce a

- value structure within the learner according to which his expectations of civil Obligations is congruent with the social contract of his Society.
- corporal education:** Quantity in the 2LAR of the applied metaphysic of public instructional education.
- corporate person:** the regulative Idea of the one-ness of the civil Community of a group of people regarded as a body-politic. The object of a corporate person is a Community in its entirety.
- craft:** the practice of some special art.
- craftsmanship laboratory:** the function of corporal rational education in the personal dimension of the learner: inclusion in the curriculum of physical exercises that are designed to teach the learner how to employ the physical capacities of his body in building sensorimotor schemes by which he can master any craft involving dead-matter objects he can reasonably be anticipated to encounter in life.
- crime:** any intentional transgression.
- criminal:** a person who commits a crime.
- criminal relationship:** a mutual relationship between a criminal and others he holds-to-be-members of a society.
- Critical metaphysics:** the system of epistemology-centered metaphysics discovered by Kant.
- Critical Semantics:** the transcendental Logic of combining cognitions and affective perceptions with expression to produce real meanings. Critical Semantics is the organic doctrine of an organized phenomenon found in all empirical appearances where Critical life is said to subsist.
- cultivation (*Kultur*):** study, care, and practice directed at improving or advancing something.
- curriculum:** a planned program of study used as a methodology for helping a learner move from a limited ability to Self-develop only by acting as a pupil to a general ability to Self-develop by acting as a student.
- Dasein:** existence in the context of that-which-exists without reference to the form or manner in which the object exists. See also, *Existenz*.
- dead matter:** an object regarded as a thing to which the Kantian definitions of life and organized being cannot be applied regardless of whether or not the object meets the biological definition of life.
- dead object:** an object of which the proposition of death is asserted.
- death:** proposition of the transcendental negation of life as a property of an Object.
- democracy, consensus:** governance of a Community by means of the consent and acceptance of all the members.
- democracy, non-consensus:** governance of a Community through rulership grounded in the principle that the majority opinion is to rule.
- describing function:** a phenomenological equation or set of coupled phenomenological equations used to transform the description of a set of mathematical input variables into a determined set of output variables.
- design-objective-of-social-outcomes axiom:** the objective of corporal empirical education is to orient and guide the learner's educational Self-development of his manifold of rules to produce a common system of meaning implications for laws of social intercourse that lead to congruent moral customs of behaviors and maxims of Enterprise for which actual agreement to the laws of this system by every citizen in the Community is made possible.
- desiration (*Begehrung*):** 1) the form of the unity of affective perceptions in relationship to the capacities of the Subject regarded as a *nexus* of desire. The judgment of this connection belongs to teleological reflective judgment and is understood from the judicial Standpoint; 2) the determinable in moteregulatory expression. Here desiration is the representation of a possible appetite as a rule judged to be expedient in an act of reflective judgment.
- Desire:** The unity in affective perception by which it is possible for subjective affects to be made into the representation of an appetite. In terms of a 1LAR, Desire is the combination of desire (*Begehren*) and desiration (*Begehrung*). See also, manifold of Desires.
- desire (*Begehren*):** the matter of a reflective judgment consisting of a combination of affective perceptions associated through an aesthetic Idea. The judgment of desire is an act of aesthetical reflective judgment and is understood from the judicial Standpoint. The form of a desire is called a value. The matter of a desire is called a feeling of *Lust* or *Unlust*. As transcendental object, desire is the judicial subject of an affective perception.
- despotism:** association under an uncivil convention.
- determinable:** that which can be used in the synthesis of a determination but which prior to this has no context.
- determination:** a synthetic attribution to a thing of one of two characteristics that are in opposition with each other.
- determination of *elater animi*:** the assertoric function of Modality in the motivational dynamic.
- determining factor:** that which constitutes the reason for making one determination rather than its opposite.
- dichotomy:** a Classification of a concept into two members of a disjunction.
- differentiation:** the form of the composition in which an aggregate is viewed as an *aggregate* of coordinate parts.
- differentiation of Desires:** the particular function of Quantity in the motivational dynamic.
- dignity of humanity in one's person:** a practical tenet in the manifold of rules pertaining to determination of an appetite orienting the person's action insofar as this action manifests an Obligation-to-Self.
- disintegration:** the division of a whole through its differentiation into inhomogeneous independent parts.
- disjunctive judgment:** the logical momentum of Relation for forming disjunctive propositions.
- disjunctive proposition:** the logical division of the sphere of a concept *H* into two or more subspheres σ_1 , σ_2 , etc., each of which constitutes a judgment, such that: 1) all the subspheres are mutually exclusive of each other (logically disjoint); 2) if the proposition in one subsphere is asserted then those of all the others are excluded, and if all but one are excluded then that remaining one is posited; and 3) the aggregate sum of

- all the subspheres constitutes the whole of the sphere of *H*.
- disturbance:** 1) any alteration in a cycle of equilibrium; 2) anything said to be the cause of such an alteration.
- Division:** the Object that understands the complementary concepts of a division (*Theilung*) and Classification (*Eintheilung*). A division proceeds by analysis and divides what is contained *in* a concept. A Classification partitions the sphere of a concept disjunctively and pertains to thinking about what is contained under a concept (see disjunctive judgment). A division makes distinct what is contained in the concept by analysis. Classification is always a synthesis operation, specifically, a polytomic synthesis.
- division** (*Theilung*): see Division.
- domain of a function:** the set of values that can be assumed by the independent variable(s) of a function.
- domestic tranquility:** collective tranquility in the members of a Society insofar as this tranquility pertains to the social Molecule within the Society's body politic.
- doubt:** consciousness of the possibility that the contradictory opposite of an objective judgment is possible. Doubt is an affective perception of a disturbance in equilibrium.
- D-PIPOS circumplex:** an empirical circumplex model denoting the placement of factors from the DSM-IV personality categories, Wilson interpersonal styles, and Kiesler operationalization styles in Wells' empirical personality styles circumplex model.
- drive:** Quality in the motivational dynamic.
- Driver:** the interpersonal style defined by the quadrant of the D-PIPOS circumplex that is centered on the antisocial pole of the antisocial-social axis. The term is also used to refer to a person who habitually expresses this interpersonal style. The interpersonal style is characterized by expressions of high-assertive and tell-oriented behaviors.
- drive-state:** Relation in the motivational dynamic.
- DSM-IV:** abbreviation denoting the *Diagnostic and Statistical Manual of Mental Disorders*, 4th ed.
- Duty:** a necessitated and objectively practical act, in accordance with an idea of objective moral law, that excludes all personal inclinations from serving as the ground of the action. A Duty is the object of a concept in the manifold of concepts.
- duty:** a necessitated action connected in a formula of obligation corresponding to a form of Duty. A duty is composition (matter) for the *nexus* (form) of obligation.
- dynamic:** a representation of the *Existenz* of a potential power of organization for a particular type of spontaneity.
- economic good:** any physical object (tangible good), rendered economic service (kinetic intangible good), or capacity for rendering an economic service (potential intangible good) that can be exchanged for something else.
- economic service:** the action that a person performs as a means for realizing an economic good; often just called a service.
- economics-in-general:** the production, distribution and consumption of assets of wealth-in-general.
- educate:** to cause education to occur.
- educating experience:** an experience that produces as an effect the possession of some new item of objective knowledge, practical skill or aesthetical taste the person did not possess prior to that experience.
- education:** the acquisition, development or perfection of knowledge, skill, mental capability, practical character, or aesthetical taste by an individual.
- education, instructional:** education by means of the transmitting of knowledge, etc. to a pupil or student from a teacher.
- education, private instructional:** instructional education available and conveyed only to select pupils or students by means of a teacher or teachers who are engaged to teach by specific individuals as a private joint personal enterprise in which the teacher or teachers do not act as agents for the general public.
- education, public instructional:** instructional education available and conveyed to all citizens or potential citizens of a Community through systematic institution of schooling in which the teachers are agents of the general public.
- educational activity:** any activity by which an individual makes an undertaking to develop and perfect his own knowledge, skill, mental capabilities, practical character or aesthetical taste.
- educational Self-development:** the idea of an individual's determination of a choice to be or not to be educated through the undertaking of an educational activity. The idea is represented by four topical headings: (Quantity) subject-matter of an educational activity; (Quality) choice to realize or not realize an educational activity; (Relation) condition of choice to realize an educational activity; (Modality) occurrence of an educational activity determination.
- elater animi:** "driver of mind"; 1) a ground of determination or a source of the possibility for producing represented, determining, or impelling causes. The term denotes the object of a mainspring; 2) in the logical-judicial perspective the hypothetical function of Relation in the synthesis in objectivity, which states that every noetic-psyche-somatic expression of activity springs from the logically hypothetical expression of a subjective regulation of practical Reason as its ground.
- embedding field:** the mathematical structure of a generally nonlinear and time-varying network in which functional association chains are formed between the nodes such that these chains become embedded in the field of the system's possible alternative behaviors.
- embedding field network:** a signed, directed graph depicting a generally nonlinear and time-varying system that instantiates a model under the doctrine of a non-stationary learning theory developed by Grossberg and called the theory of embedding fields.
- embedding field theory:** the theory of embedding fields and systems described by embedding field networks.
- emotivity:** the reciprocal determination of changes in *soma* and the representation of composition in aesthetical reflective judgment. In *nous* the matter of

- emotivity subsists in the determination of feelings of satisfaction/dissatisfaction; in *soma* it subsists in determinations of anatomical, muscular and physiological somatic expressions. The form of emotivity is the *nexus* of *nous* and *soma* in the orienting of activities through the synthesis of objectivity and value expression.
- enforcement of law:** the categorical function of Relation in the motivational dynamic.
- enormity:** an action taken by agents of an institution that harms members of a society.
- Enterprise:** the common Object of all the individual instantiations of personal enterprises carried out by a group of people associated with each other in a united Community.
- enterprise, personal:** any undertaking actualized by an individual for reasons grounded in duties to himself or Duties to himself reciprocally with others to whom he had bound himself by Obligation.
- entity:** in social-natural contexts, any nominally designated aggregate of people in regular effective interaction with each other.
- epistemology-centered:** a system of metaphysics grounded in Ideas and principles of Critical epistemology.
- equality, natural:** the communal condition in which no person has any natural liberty that every other person does not also have.
- equilibration:** the process of synthesizing a balance between generalization and specialization; specifically, synthesis of a balance between assimilation and accommodation. The process of equilibration is the idea of integration in the faculty of pure consciousness.
- equilibrium:** 1) a closed cycle of activity in which there are no innovations; 2) complete negation of the intensive magnitude of *Lust per se*.
- equilibrium pursuit:** the specifying concept of persuasion education: the learner pursues equilibration, to the full extent his liberty of action is unconstrained by his manifold of rules, until he achieves empirical consciousness of satisfaction of a state of equilibrium.
- essence of a successful Enterprise:** the realization of satisfaction, by each member of the Enterprise Community, of his purposes that ground his own individual enterprise activities.
- evil (Bösen):** the Object of practical Reason by which an object is represented a negative and necessary object of appetitive power. Evil is a practical representation of the power of Reason and refers to the choice to effect or maintain the non-actuality of an object of representation in judgment. The notion of evil is contained in the act of practical determination of appetitive power (as a means) according to a practical maxim and not in the outcome of the action as an object.
- existence (existentia):** presence in Nature represented by an Object. The matter of this representation is *Dasein*; the form of this representation is *Existenz*.
- existence axiom of corporal rational education:** there are actual physical expressions of behavior that are educational activities for promoting Progress in the physical power of an organized being.
- Existenz:** existence in the context of the-manner-in-which-something-exists. The term designates forms of appearance of an object and its formal relationships with other objects.
- expectation of authority:** the demand by citizens of a Community that a person holding a position as a designated authority figure possess the *Kraft* of authority and actualize it for the benefit of their common association.
- expedience (Zweckmäßigkeit):** a property of a representation regarded as possible only with respect to some purpose from the practical Standpoint. The expedience of something is the congruence of a thing with that property of things that is possible only in accordance with purposes.
- expedience per liberum:** transitive Relation in the 2LAR of appetitive power denoting the capacity of an Organized Being to elevate mere sensuous expedience to a principle of objective happiness.
- expedience per motiva:** internal Relation in the 2LAR of appetitive power as the expedience of an intellectual appetite.
- expedience per stimulus:** external Relation in the 2LAR of appetitive power as the expedience of a sensuous appetite.
- experimental heuristics function:** the function of social persuasion education. In the personal dimension of the learner the function is: inclusion in the curriculum of lessons and exercises in experimental learning of how to discover possibilities and options by means of heuristic methods. In the social dimension of the learner the function is: inclusion in the curriculum of lessons and exercises in heuristic social experiments for discovering common grounds and means for negotiating consensual agreements with other people taken both individually and in groups.
- expression:** the capacity for an act to produce an action.
- expression of interest:** the singular function of Quantity in the motivational dynamic.
- Expressive:** the interpersonal style defined by the quadrant of the D-PIPOS circumplex that is centered on the emulative pole of the idiosyncratic-emulative axis. The term is also used to refer to a person who habitually expresses this interpersonal style. The interpersonal style is characterized by expressions of high-assertive and tell-oriented behaviors.
- external Relation:** the form of connection among objects in which is represented something not contained in the representation of any of these objects by themselves.
- faculty (facultas):** the form of an ability insofar as the ability is represented in an idea of organization. Faculty represents how that ability is exhibited in experience.
- faculty of knowledge (Erkenntnißvermögen):** the systematic structure of the ability to make representations of knowledge.
- faculty of representation (Vorstellungsfähigkeit):** the organization of representations in the manifold of representations.
- Fähigkeit:** capability, i.e., the quality of possessing a

- power to do something. Depending on specific context, *Fähigkeit* can refer to an ability, a faculty, or a talent.
- failure:** (1) from the judicial Standpoint, perception of lack of congruence between the appearance of a phenomenal object and the appearance of an Object of anticipation; (2) from the practical Standpoint and in the context of an actor, perception of lack of congruence between the appearance of an Object of anticipation and the appearance of an outcome of an action intended to make the anticipated object actual.
- fault:** any unintentional transgression.
- feeling of Lust or Unlust:** any of the 13,122 distinct species of affective perception judged by the process of reflective judgment.
- field bond:** a functional describing the effect of an environment on a person or the effect a person has on his environment.
- first principle of public education:** all the institutions of government in a Society necessarily effect educating actions that provoke educational Self-development events in the Society's citizens.
- follower:** a person is a follower if the act of his Self-determination is stimulated by the actions of another person. That other person is his leader.
- free society:** socialization grounded in unanimities of meanings shared by a group of people.
- freedom:** the capacity for one's Self-determination to take action.
- freedom of choice:** the autonomy of appetitive power from being determined because of sensuous impulse and the ability of pure Reason to be in itself practical. Freedom of choice is often abbreviated in this treatise and by Kant as merely "freedom".
- frustration:** rupture in the cycle of judgmentation with initiation of a new cycle in an entirely different action direction.
- functional:** in mathematics, a function having a domain that is a set of functions and a range belonging to another set of functions.
- fungible skill:** a skill an individual can employ as an economic good by means of providing a labor service such that he can exchange this service for some other economic good. Examples of the good for which it is exchanged include wages, a salary, a barter good, or another person's labor service.
- Gemeinschaft:** governance of a Community through loosely organization cooperations by groups of individuals on specific matters of direct interest to them, and in which cohesion of governance is primarily reliant upon citizens' civic conformity to Community mores and folkways.
- general public:** the citizen-members of a Community regarded as a corporate person.
- general systems theory:** the science of principles and general rules applicable to all systems that has for its practical aim interdisciplinary knowledge of factors and methodologies common to the divers disciplinary sciences and applicable to integrating scientific knowledge across different specialty fields. A general system theorist is a science generalist and his Object is the architectonic of systems.
- general welfare:** the entirety of all the personal civic interests and civic objectives of every citizen in a Community. Civic interests and civic objectives are interests and objectives that are not in conflict with those of other citizens such that satisfaction of one person's interests or objectives violates a civil right of another citizen. In 2LAR form, general welfare is: health and safety welfare (Quantity); public education welfare (Quality); economic welfare (Relation); and political welfare (Modality).
- general will:** the unity in acting to improve the communal idea of ethical and moral perfection of the association through on-going processes of review, evaluation and refinement taking as their aliments all factors pertinent to the maintaining and sustaining of civil tranquility within the Community. General will as transcendental Object is the Object of appearance of coherence in practical orientation with respect to Community interpersonal interactions. The logical essence of general will is that it is the process of judging judgments of Community governance.
- generation activity:** expressed social interaction activity that either (1) generates/strengthens social-chemical bonds; or (2) weakens/annihilates social-chemical anti-bonds.
- good (Guten):** deontologically, the Object of practical Reason by which an object, called an objective good, is represented a necessary object of appetitive power. Good is a practical representation of the power of Reason and refers to the choice to effect or maintain the actuality of an object of representation in judgment. The notion of good is contained in the act of practical determination of appetitive power (as a means) according to a practical maxim and not in the outcome of the action as an object.
- good, objective:** an objective good is an object for which its concept has been associated with one or more meaning implications such that the synthesis of appetite validates the meaning implication as deontologically good (*Guten*).
- governance:** (1) from the practical Standpoint, the exercise of authority in management and administration of the leadership dynamics within a Community; (2) from the judicial Standpoint, a set of co-determining emotivity operationalizations that characterize leader-follower dynamics purposively aimed at maintaining and perfecting a relationship of civil Community among a group of persons; (3) from the theoretical Standpoint, mutually co-determined Self-regulation of individuals' action expressions during civic interactions.
- government:** the system of institutions formed by members of a Society for the purpose of realizing Order and Progress through the dynamics of governance.
- granulated socialization:** a complex social environment in which the person regards himself and all the other associated people as being members of the same abstract society, but which he further sub-divides into logical sub-societies. Specific persons or groups of individuals are classified by the person as belonging to one or more of these sub-societies with non-bonded,

- bonded or anti-bonded relationships to himself depending on what specific tenets or maxims he applies to the particular sub-societies.
- granulated Society:** a Society in which granulated socialization hinders the achievement of equilibrium in the corporate person of the Society.
- granulated society:** a society with granulated socialization by the person whose society it is.
- graph:** a mathematical structure consisting of a set of points, called vertices or nodes, connected by a set of edges. A directed graph is a graph in which direction is associated with the edges. These directed edges are then called arcs.
- gregarious:** the transition region octant of the D-PIPOS circumplex between the central Analytic personality style and the central Amiable personality style.
- gregarious axis:** the vector axis in the D-PIPOS circumplex model that defines the center of the gregarious overlap octant.
- groping:** searching to find or establish something with inability to anticipate what the action will produce.
- groping for equilibration:** the problematic function of Modality in the motivational dynamic.
- Grossberg, Stephen:** (1939-) professor of mathematics, psychology, and biomedical engineering at Boston University and discoverer of embedding field theory.
- heuristics of social custom:** the function of intellectual education in the social dimension of the learner: inclusion in the curriculum of exercises through which the learner practices developing heuristic social procedures applied to live-matter objects (other people).
- heuristics of technique:** the function of intellectual education in the personal dimension of the learner: inclusion in the curriculum of exercises through which the learner practices developing his ability to construct heuristic procedures applied to dead-matter objects.
- homo noumenal:** pertaining to a human being as *homo noumenon*.
- homo noumenon:** in the practical Standpoint of Critical metaphysics, the human being as an intelligible being who is himself the first cause of his own actions.
- homo phaenomenon:** in the theoretical Standpoint of Critical metaphysics, the human being as the phenomenon of a physical being in physical Nature.
- humanity:** (1) a non-technical term referring to all human beings collectively; (2) an abbreviation of the term humanity in one's person.
- humanity in one's person:** pertaining to a person's Obligations-to-Self.
- hypothetical imperative:** a constructed imperative recognized as a maxim about maxims (precept of Reason). The formula expressed by a practical hypothetical imperative is conditional and is grounded by the categorical imperative of pure practical Reason. All imperatives regarded as categorical from the theoretical Standpoint are always hypothetical from the practical Standpoint.
- hypothetical judgment:** the logical momentum of Relation for forming hypothetical propositions. An hypothetical proposition is a combination of concepts forming an aggregate concept in which the form of connection (copula) joins two propositions as antecedent and consequent. The form of this connection is symbolized as AyC where y represents the copula as a mark of a necessary succession; y is therefore called a *Consequenz*.
- hypothetical mathematics:** mathematics structures grounded in axioms that have not been deduced from Critical acroams.
- Idea (Idee):** a pure concept made up entirely of notions, the Object of which is beyond the possibility of actual experience. The Object can therefore have only practical objective validity as the mathematical concept of a regulative principle of actions.
- idea (Begriff):** (1) in cognition, an empirical idea is an empirical concept containing notions, and therefore cannot be completely exhibited in an intuition, and for which the object of the representation is a noumenon; (2) in general, a perception for which the object of the perception is not completely exhibited in an intuition.
- Idea of a Society's system of education:** the regulating principle stating that a Society's *Existenz* and continuation are not adequately protected if the Society's social institutions are not organized to be systematic in performing their education roles.
- Ideal:** an Object that exhibits in its representation *in concreto* the most perfect instantiation of an idea.
- ideal:** an Object that exhibits in its representation *in concreto* the most perfect instantiation of an idea.
- Ideal of happiness:** (1) the apodictic function of the judicial Idea by which the process of judgmentation in general realizes a disposition to act on the basis of the matter of desire with an *a priori* aim of achieving a robust state of satisfaction by means of the equilibration of the feelings of *Lust* and *Unlust*. (2) From the judicial Standpoint of reflective judgment, perfect satisfaction in the equilibration of *Lust* and *Unlust*. The Ideal of happiness is the judicial counterpart of the practical Ideal of the *summum bonum*.
- ideal society:** socialization grounded in symbolic thinking and judgmentation insofar as the meanings of the symbols are shared by a group of people who collectively constitute a civil Community. An ideal society is a Society of symbolic ideals.
- identification:** the form of the composition in which an aggregate is views as a singular object.
- idiosyncratic-emulative axis:** the principal axis of Wells' personality style circumplex model denoting the dimension of a person's subjective orientation towards his own actions.
- imperative of happiness:** a theoretically hypothetical imperative with assertoric Modality.
- imperative of pragmatism:** See pragmatismal imperative.
- imperative of prudence:** a theoretically hypothetical imperative that synthesizes an imperative of skill and an imperative of happiness. The Modality of this imperative is logically apodictic because the application of the skill is held-to-be-necessary for the achievement of the Object of happiness.
- imperative of skill:** a theoretically hypothetical

- imperative with problematic Modality.
- incongruent motives:** relationship between the motive of a leader and the motive of a follower in which the condition of satisfaction for one of them is such that this condition must result in dissatisfaction for the other in the outcome of their cooperative actions.
- individualistic:** the transition region octant of the D-PIPOS circumplex between the central Driver personality style and the central Expressive personality style.
- individualistic axis:** the vector axis in the D-PIPOS circumplex model that defines the center of the individualistic overlap octant.
- infinite judgment:** the logical momentum of Quality in judgments in which the subject concept is designated to the sphere of some undetermined third concept outside the sphere of the predicate concept. The infinite momentum places restrictions on the sphere of the predicate concept.
- injustice:** contradiction of justice.
- innovation:** (1) a condition of *Existenz* in which there exists an incongruence of fact with an anticipation. (2) the introduction of a change in the *Existenz* of something; this change is called "the innovation."
- instantiation:** an occurrence experienced in cognition that exhibits or exemplifies an Object.
- instinct (*Instinkt*):** 1) the *a priori* capacity to perform a particular scheme under the condition of a given perceptive state; 2) such a capacity determined as a sensuous appetite for an activity without cognition of an object of desire. An instinct is regarded as appetite carrying the Modality of actuality, i.e. assertoric appetite; 3) the singular *momentum* of Quantity in the categories of freedom.
- integration:** the form of the composition of many given parts into an entire whole in which the object is known *as* a totality of composing aggregates.
- intellect education:** Quality in the 2LAR of the applied metaphysic of public instructional education.
- intellectual power:** *see* power of a person.
- intelligence:** (1) the capacity for adaptation of mental structures; (2) the capacity to constitute a state of equilibrium towards which tend all successful sensorimotor and cognitive adaptations and all assimilatory and accommodatory interactions between a human being and his environment; (3) the intelligible Nature of a human being regarded as *homo noumenon*.
- intelligence-building:** the constructing of mental schemes for how to effectively adapt knowledge to uses. It is the specifying concept of intellect education.
- intelligence *per se*:** the ability of a human being to which degree he has the power to represent what cannot by its own quality occur in the senses.
- interaction bond:** a functional describing the effect the expressed actions during one person's social interaction with another person has on that person.
- interest:** anticipation of a satisfaction or dissatisfaction combined with a representation of the *Existenz* of some object of desire. As an Object interest is a judicial function of Relation to formal expedience in reflective judgment and can either be immanent (internal expedience subsisting merely in the affective representation alone), transeunt (external expedience subsisting in the actual *Existenz* of an object of desire), or reciprocal (transitive expedience subsisting in a subjective state for which the *Existenz* of an object of desire is merely a means).
- interests of Reason:** the three transcendental interests of the power of Reason in the regulation of the exercise of this power from the theoretical (understanding: what can I know?), judicial (reflective judgment: what may I hope?), and practical (appetitive power: what should I do?) Standpoints.
- internal Relation:** the form of connection in a representation in which the connections have no reference to anything other than the object which is being represented in the connection.
- interpersonal style:** the habitual behaviors and operationalizations expressed by a person during his interpersonal interactions with other people.
- intuition (*Anschauung*):** the immediate reference of the power of representation to an individual Object. An intuition is the direct, singular and sensible objective perception of an appearance in sensibility.
- isomerization:** any Self-determined mental self-change effected in any or all of a person's manifolds of concepts, Desires or rules.
- judge (*urtheil*):** to compare something as a mark with a thing.
- judgment (*Urtheil*):** 1) the act of subsuming a particular under a general rule; 2) the representation of the unity of the consciousness of various representations, or the representation of their relationship insofar as they constitute a concept. Strictly speaking, *Urtheil* is called 'representative judgment' in distinction from the overall process of judgmentation.
- judgment, determining:** the capacity for making judgments where the general rule is given and the particular rules to be subsumed under it are found.
- judgment, practical:** *see* practical judgment.
- judgment, reflective:** 1) the capacity for making judgments where the particulars are given and the general rule is formed. Composition in reflective judgment is called aesthetical reflective judgment; connection (*nexus*) in reflective judgment is called teleological reflective judgment; 2) the product of an act of reflective judgment.
- judgmentation:** (*Beurtheilung*) the overall process of exercising reasoning, determining judgment, reflective judgment, the synthesis in sensibility, and the regulation of motoregulatory expression by which understanding is attained.
- judicial cooperation:** cooperation regarded from the judicial Standpoint of Critical metaphysics.
- judicial Idea of continuity in Self-*Existenz*:** the capacity to gauge formal expedience of sensuous conditions for determining appetites for Self-actualization of the person's accidents of *Existenz*.
- just law:** a legislated law in a Society's legal code that is not-incongruent with the Society's social contract.
- justice:** the negating of anything that is unjust.
- justice system:** the social institutions and mechanisms of governance for the purpose of realizing justice within a

Community or a Society.

Kant, Immanuel: (1724-1804) professor of philosophy at the University of Königsberg and originator of the Critical Philosophy.

kinesis: change of any kind.

Knowledge (*Wissen*): systematic and inalterable assertion of truth with consciousness that holding-to-be-true is grounded in judgments that have apodictic Modality with both objectively and subjectively sufficient grounds of understanding.

knowledge (*Erkenntnis*): (1) in the wide sense, any conscious representation or capacity for making such a representation by or through which meanings are determined; (2) in the narrow sense, a cognition held-to-be an inalterable assertion of truth.

Kraft: (1) in the context of a human being, the ability of a person to Self-determine his own accidents of *Existenz*; (2) in general, the matter of an ability in terms of what the ability is able to do.

law of reason, constituted: a concept in the manifold of concepts that represents a legislated idea of a precept or a theoretical imperative. A law of reason is a Self-legislated theoretical tenet.

law of Self-optimization: a human being, regarded as *homo noumenon*, is a Self-optimizing agent with regard to his state of *Personfähigkeit*. The law of Self-optimization is the mathematical counterpart for human Nature to the modified Hamilton's principle in the physics of physical-Nature.

leader: a person who purposively stimulates the Self-determination of another person to express an action congruent with the leader's purpose.

leadership: the reciprocal and dynamic relationship between two or more people by which the self-determination of actions by the follower(s) is stimulated by the actions of the leader(s). The synthetic mathematical form of the concept of leadership is {integration, subcontrarity, transitive Relation, determination}.

learner: the person who acquires (comes to possess) some new objective knowledge, practical skill or aesthetical taste as a result of an educating experience.

learning (noun): the objective knowledge, practical skill or aesthetical taste a learner acquires as a result of an educating experience.

legal code: the corpus of a Society's legislated laws constituting a part of its legal system.

legal system: the social institutions and mechanisms of a government having the purpose of instantiating the justice system of a Society.

lessons of *mos maiorum*: the function of tangible rational education in the social dimension of the learner. The function is: inclusion in the curriculum of lesson-matters orienting the learner's Self-developed principles of mores and folkways to be in congruence with those of his Society.

lessons of vocation: the function of tangible rational education in the personal dimension of the learner. The function is: inclusion in the curriculum of lesson-matters pertaining to developing the learner's personal

vocational taste.

liberty: freedom plus the ability to realize the action undertaken.

liberty, civil: *See* civil liberty.

liberty, natural: liberty such that the ability realize the undertaking of an action is constrained only by physical laws of Nature.

life: the capacity of a being to take action in accordance with the laws of appetitive power. This is the Critical *Realerklärung* made from the practical Standpoint and has practical objective validity as a functional rule that grounds judgments that attribute theoretical life to individual things.

Lust (pronounced 'loost'): *Lust per se* in its positive or attractive character of an adaptation towards making actual the *Existenz* of some condition of desiration that is judged as expedient for equilibrium. There is no English equivalent of this word. *see also*, *Lust per se* and *Unlust*.

Lust per se: the fundamental property of adaptive *psyche* for determining adaptation to a state of equilibrium; regarded as an Object, *Lust per se* is the unity of *Lust* and *Unlust*.

mainspring (*Triebfeder*): a representation that serves as a condition for a *causatum* of spontaneous activity. The object of a mainspring is called an *elater animi*.

manifold: the entirety of an arrangement comprised of many units or parts of one kind arranged in such a way as to constitute a faculty.

manifold of concepts: the structured knowledge of objects constructed by means of thinking by the process of determining judgment.

manifold of Desires: The *nexus* in reflective judgment presenting a manifold in formal expedience. *See also* Desire.

manifold of rules: the structure of a multiplicity of practical rules.

manifold perspective: perspective from the viewpoint of evaluating metaphysical concepts in terms of the four general headings of a 2LAR: Quantity, Quality, Relation, and Modality. These headings are metaphysically distinct because each pertains to a different kind of manifold synthesis: (1) extensive manifold; (2) intensive manifold; (3) combinations of appearances with one another; and (4) combination of appearances in the *a priori* faculty of knowledge.

mathematics: knowledge through the construction of concepts. A mathematical object is inherently an abstract object and is represented by mathematical constructs that can be distinguished into two classes: principal quantities and secondary quantities. Principal quantities are Objects of Critical mathematics, i.e., mathematics having for its axiomatic basis only axioms that objectively valid under the acroams of Critical metaphysics. Principal quantities are those mathematical objects that correspond to real sensuous phenomena and serve as *noumena* uniting ideas of experience with real experience. Secondary quantities are mathematical *noumena* that are not objects of any possible sensuous experience. Their axiomatic basis can be founded upon any set of axioms regardless of

- whether or not the axiom set is objectively valid under Critical acroams. An example axiom system is the Zermelo-Fraenkel-Skolem system of standard axiomatic set theory.
- member** (*membrum*): an Object for which the concept is an idea of synthesis and the object is a subject-matter regarded as possessing the agency to effect something.
- mental physics**: the science of applying the acroams and principles of Critical metaphysics to understand the phenomenon of mind exhibited by *H. sapiens*.
- metaphysical axiom**: abbreviated MA; an axiom deduced from transcendental Ideas by subsuming one transcendental Idea used as a minor acroam (μ) under another transcendental Idea used as a major acroam (M) according to the logical formula $MA = \mu \subset M$.
- metaphysical axioms of corporal public instructional education**: the three metaphysical axioms in deducing the functions of Quantity in public instructional education: (1) the existence axiom of corporal rational education; (2) the design-objective-of-social-outcomes axiom; and (3) the value axiom of corporal social education. See the individual entries for the statements of these axioms.
- mind**: one of the two principal phenomena characteristic of the nature of human beings. Mind is the super-sensible nature of a human being in his aspect as *homo noumenon*. In the Organized Being model phenomena of mind are represented in the logical division of *nous*.
- mind-body division**: the strictly logical-mathematical division of one's experience of one's own Self into a sensible-physical nature (body) and a supersensible-intelligible nature (mind). It is not objectively valid to posit the mind-body division as a real division.
- mini-Community**: a civil Community constituted as a proper subset defined by the intersect of its members' societies.
- mini-Society**: the mathematical object constituted as a mathematical set of people defined by the union of all people belonging to the divers mini-Communities of the members of a common mini-Community. A mini-Society is almost always contained in a social Molecule because it rarely exists without social interactions with people who do not belong to it who, because of these social interactions, must be included as constituents of its social Molecule. A mini-Society is a principal quantity of Critical mathematics and is therefore a proper Object of social-natural science.
- mobile scheme**: a presentative schema that can be applied in divers schemes as a constituent component of that scheme.
- model**: a representation that mirrors, duplicates, imitates, or in some way illustrates a pattern of relationships observed in data or in nature.
- monarchy/oligarchy**: governance of an association through rulership of the majority of its people by a single ruler or by a small and select class of rulers.
- moral code**: the structure of practical rules in the manifold of rules constituting the practical representation of the person's imperatives of Self-respect.
- moral context**: a *nexus* of concepts in which a concept of *officium* is understood.
- moral custom** (*Sittlichkeit*): a custom or folkway assigned a moral significance in its meaning.
- moral law** (*Sittengesetz*): a law of reason taking its context from ideas of reciprocal Duties and Obligations of moral customs. A moral law is a man-made law (a convention) of custom, manners, or propriety held to be a law of civil behavior and regarded as a social law.
- moral personality**: the categorical Relation to Duty by which a person respects himself as an individual and sets terms by which he is willing to accept obligations and bind himself to duties.
- moral secession**: the withdrawal of a citizen from a Community or Society without transgression that is justified by a perpetuation of injustice committed by the body politic through violation of the condition of their social contract. A moral secessionist reverts to outlaw status in a state of nature relationship to his former association and does not thereby become a criminal. He freely alienates all his civil rights and civil liberties and regains all his formerly alienated natural liberties. All the remaining members of the association who acquiesced in the perpetuation of injustice are morally culpable for his act of secession and have committed a deontological moral transgression by failing to carry out their Duty to commit their persons and powers to maintenance of the civil Community.
- Moralität**: a system of practical laws standing under practical hypothetical imperatives that a human being constructs in his manifold of rules. His conceptualization of this system has rules of duty for its objects and is called morality.
- morality**: the idea represented in the manifold of concepts having a system of moral laws as its object.
- morals** (*Sitten*): the use of freedom according to constituted laws of reason.
- mos maiorum**: greater established custom. Respect for *mos maiorum* was the centerpiece of Roman education.
- motiva objective moventia**: motives that objectively stir the senses.
- motivation**: the practical *Realerklärung* of this term is that motivation is the accommodation of perceptions. Motivation *per se* is one of the animating principles of *psyche*.
- motivational dynamic**: *nexus* of motive-determinations in the synthesis of judgmentation. The motivational dynamic is the representation of the *Existenz* of the power to organize and regulate accommodation of perception (motivation). Thus it is a capacity of pure Reason to bring the application of animating principles of *psyche* under regulation by the practical categorical imperative (which is the law of equilibration and the master regulator of all non-autonomic actions in *H. Sapiens*).
- motive**: (1) problematically, a ground of motion. In this context motive is called *Bewegungsgrund* and denotes a rational reason for acting according to choice in some particular circumstance; (2) assertorically (a) from the practical Standpoint, the cause of an intellectual appetite; (b) from the judicial Standpoint, the binding determination of motoregulatory expression by an act

of reflective judgment. In contexts with assertoric Modality, motive is called *Bewegursache*.

motoregulatory expression: the co-determined capacities of *nous* and *soma* for realizing the agency of an Organized Being.

natural science: a science in which the topic is some aspect of actual human experience and in which the fundamental principles and propositions are grounded in epistemology-centered Critical metaphysics.

natural society: socialization grounded in personal affective judgments reciprocated among a group of people.

Nature: the objective representation or "world model" of all-that-exists.

nature: the principle of the *Dasein* of a thing so far as it is internally determined according to general laws.

negation of Desires: the negative function of Quality in the motivational dynamic.

negative judgment: the logical momentum of Quality in judgments in which the subject concept is placed outside the sphere of the predicate concept. The negative momentum places restrictions on the sphere of the subject concept.

network: a directed graph in which every arc is assigned a functional defining the association between the source node of the arc and its sink node.

noetic: pertaining to *nous*.

noetic Kraft: the power of *nous* to produce or suffer effects. Noetic *Kraft* is the idea of Quality in the adaptive *psyche*.

noetic organization: the noetic structure of adaptation in *nous-soma* reciprocity. It is the *nexus* of meanings expressed in the reciprocity of *nous* and *soma*. Noetic organization is the idea of Modality in the adaptive *psyche*.

non-civil Community: a Community in which the association does not involve a civil convention, civil rights or civil liberties.

non-frustrating social failure: the function of intellect empirical education in the social dimension of the learner: inclusion in the curriculum of public instructional education failure-provoking experiences involving live-matter objects, i.e., other people who aid the learner in finding solutions in failure-provoking situations. The failure-provoking experience is one in which re-equilibration is possible through developing maxims for seeking the aid of other people. Its object is the development of maxims for seeking cooperative social maxims of skill. It is an enterprise function because it pertains to the civil employment of liberty in Society.

non-frustrating technical failure: the function of intellect empirical education in the personal dimension of the learner: inclusion in the curriculum of public instructional education non-frustrating failure-provoking experiences involving dead-matter objects. The failure-provoking experience is one in which re-equilibration is possible by development of technical maxims of personal skill. Its object is the development of maxims for seeking technical maxims of skill. It is a justice function because it pertains to learning about

scope and limitations in the employment of personal liberty.

notion (*Begriff, notio*): a pure concept that cannot be exhibited in an intuition. Notions can be explained only in terms of their applications, i.e. the effect the notion has in the noetic processes of *H. sapiens*. Notions have epistemological real significance but not ontological real significance.

noumenon: an object understood without the testimony of the senses and represented under an Object of reason. A *real* noumenon is represented in immediate connection to concepts of phenomena that describe its *Existenz*. When the object's *Dasein* is epistemologically necessary for the possibility of experience it is called a *transcendental object*. A *real noumenon* is a thing-as-we-know-it. A *noumenon* for which the concept lacks all immediate conceptual connection to phenomena is a non-real object, is called a *Ding an sich Selbst*, is said to be *transcendent*, and its representation is the representation of a thing-as-we-cannot-know-it. The concept of a *noumenon* is called an idea. All mathematical objects are *noumena*.

nous: the logical division of an Organized Being to which is assigned all phenomena of mind. *Nous* is a mathematical Object and the significance of this logical division is epistemological, not ontological.

Object (*Objekt, Object*): that in the concept of which the manifold of a given intuition is united, which stands as subject of a judgment that can contain different possible predicates, and which has no opposite. The matter of an Object is the object; the form of an Object is the *parástase* of the object. The objective validity of an Object is practical objective validity as a schema of the organization of knowledge.

object (*Gegenstand*): the matter of an Object; that which is a unity of concepts, in the concepts of which meanings are vested, and which is contrary to cognitions being haphazard or arbitrary. From the judicial Standpoint of Critical metaphysics, an object is a thing-as-we-know-it.

obligatio deliberatus (deliberate pledging): a form of pledging in which pledger and pledgee are one and the same person, the matter of duty is a duty-to-Self with regard to one's situation, and the obligation is an obligation-to-Self with regard to one's situation. *Obligatio deliberatus* is logically hypothetical pledging.

obligatio externa (outward pledging): a form of pledging in which the pledgee is another person or group of persons. The matter of duty for *obligatio externa* is a reciprocal duty to oneself (the pledger) with respect to the situation of others. The form of *obligatio externa* is logically disjunctive, which means in this case that the pledger regards the determination of his duty as co-determined with a duty pledged to him by the pledgee that he can require the pledgee to fulfill.

obligatio in loco parentis (pledging to stand in the place of a parent): a social compact between a teacher and a pupil or student in which the teacher pledges to train or instruct the latter as if he were the latter's parent. The social convention of *in loco parentis* derives from the

Roman educational practice of *tirocinium fori* or "training for public life."

obligatio interna (internal pledging): a form of pledging in which pledger and pledgee are one and the same person, the matter of duty is a duty-to-Self with regard to one's own personality, and the obligation is an obligation-to-Self with regard to one's own personality. The form of *obligatio interna* is logically categorical pledging.

Obligation (*Verbindlichkeit*): an overall orientation of judgmentation in the self-determination of appetites such that the action is necessitated by a practical moral imperative represented in the manifold of rules.

obligation (*Obligation*): (1) in the narrow sense, the necessity of a free act under a theoretically categorical imperative of Reason; (2) in the wide sense, a ground for an act that originates in the manifold of rules in practical Reason.

obligatione activa: practical legal liability.

obligatione externa: outward legal liability. A liability attached to any failure to perform some action the person has pledged to perform and for which failure others can justly hold him culpable and justly compel him to negate the injustice perpetrated by his deed.

obligatione interna: inner legal liability. This is a wholly subjective internal liability subsisting in a dissonance between a representation of a theoretical imperative in the manifold of concepts and a practical tenet in the manifold of rules in which either the concept of an action or cognizance of the result of that action after it is expressed provokes a feeling of *Unlust* in reflective judgment. Perception of such a feeling is called conscience.

obligatione passiva: legal liability subject to passions or emotion.

obligee: the pledgee who has placed himself under some obligation to fulfill some duty.

obligor: a pledgee to whom a person has placed himself, by pledging, under some obligation to fulfill some duty.

officium: (1) the Object of unity of Duty and Obligation or duty and obligation; (2) that which one is bound to do in the service of obligations; (3) from the judicial Standpoint, an act of Critical Self-respect; (4) from the practical Standpoint, the combination of a matter of Duty-action (*Pflicht*) and a form of Obligation; (5) from the theoretical Standpoint, the combination of a matter of duty-action (as a *Verpflichtung*) and a form of obligation. Definition 1 is the root definition, definition 2 is the instantiating definition, and the remaining definitions are the term's epistemological explanations.

ontology-centered: a system of metaphysics or pseudo-metaphysics grounded in ideas and principles of an ontology, in relationship to which epistemology is derivative and grounded in objects. All ontology-centered metaphysics are without real objective validity.

operationalization: the act of putting something into operation.

opposition (*Widerstreit*): opposition in the sense of being in conflict and implying real negation.

Widerstreit implies transcendental negation in Quality where two real representations in sensibility cancel one another's effect.

optimization: (1) in general, the activity of perfecting some object by minimizing the degree of difference in intensive magnitude between the state of the object as determined by a measure of its perfection and a standard of perfection; (2) in mathematics, the process of finding the best possible solution to a problem. The process usually consists of maximizing or minimizing the value of a certain function subject to any given constraints. A human being, regarded as *homo noumenon*, is a Self-optimizing agent with regard to the state of his *Personfähigkeit*.

option: a presentative scheme of action expression that can be inserted in a placeholder in a procedural schema.

Order: an Object subsisting in the preservation of the degree of all kinds and amounts of objective good people deem to already actually exist.

orderly person, the: the object of the dynamical idea that the person himself actualizes the connection of Self + world. The idea of the orderly person is logically divided into: order (*Anordnung*) through ideas as its form; and (2) order (*Anordnung*) through sensation as its matter. The matter idea is an idea of taste (*Geschmak*). The principle of the orderly person references the functional invariant of noetic and somatic organization (organizing).

organization of equilibration: the universal function of Quantity in the motivational dynamic.

organization of motivation: the disjunctive function of Relation in the motivational dynamic.

Organized Being: the model of an organism, especially a human being, in which the phenomenon of mind is held to exist and to which the definition of an organized being applies.

organized being: an Object in which its parts, in terms of their *Dasein* and form, are possible only through their interrelation in the whole, and in which each part must be regarded as being combined in the unity of the Object in reciprocal determination as an effect of the other parts and, at the same time, as a cause of the other parts.

orienting acroam: a metaphysical acroam used to orient and direct the deduction of an applied metaphysic. An orienting acroam is deduced from metaphysics proper and specialized for an application by applying general ideas of representations, logical functions, and the categories of understanding.

outlaw: a person having relationships of interactions between himself and others who he regards as members of a society, but who regards all of these relationships as without any reciprocal commitments or obligations and who judges his interactions with that society only in contexts of Duties-to-himself with respect to his own situation. The outlaw relationship is reciprocal: the society regards this individual as outlaw with respect to itself, and he regards the society as outlaw with respect to himself.

parástase: the determined outcome or "depiction" of a

- noetic act of representation.
- part** (*pars*): an Object for which the concept is an idea of analysis and the object is an ontological identification of a subject-matter distinguished by the act of making the analytic division.
- particular judgment**: the logical momentum of Quantity in judgments in which the sphere of the subject concept is partly but not wholly contained in the sphere of the predicate concept.
- pattern**: an arrangement of form as a grouping or distribution of elements. A mathematical set is an example of a pattern.
- person** (*Person*): that subject of a judgment who can be regarded with practical objective validity as the agent of his own actions and to whom alone these actions can be attributed as effects for which the person is the original cause.
- personality** (*Personlichkeit*): (1) from the theoretical Standpoint, the entirety of the nexus of practical rules in the manifold of rules regulating a person's habits expressed by his physical and mental activities; (2) from the practical Standpoint, the capacity for freedom by which a person can be his own Self-determining agent in autonomy from being externally determined by factors outside of his Self.
- personality style**: the phenomenal appearances of personality expression.
- personality style circumplex**: an empirical circumplex model proposed by Wells for modeling interpersonal interactions in social-chemistry modeling of social environments. Also called the D-PIPOS circumplex.
- Personfähigkeit**: See power of a person.
- Personlichkeit**: See personality.
- perspective-in-general**: a philosophical viewpoint for systematically evaluating philosophical concepts that emphasizes a particular aspect of these concepts in relationship to metaphysics proper and in relationship to the capacities of the phenomenon of mind. Perspective-in-general is classified into objective perspectives, called reflective perspectives, subjective perspectives, called Standpoints, and mathematical perspectives called manifold perspectives. The four reflective perspectives are evaluations with regard to the four heads of Critical metaphysics proper. The three Standpoints evaluate in context with the synthetic capacities of mind. Manifold perspectives evaluate in terms of the general headings of Quantity, Quality, Relation, and Modality in a 2LAR.
- persuasion education**: Modality in the 2LAR of the applied metaphysic of public instructional education.
- persuasive power**: see power of a person.
- Pertinence**: an Object that has the state or quality of being pertinent. The state or quality itself is called a pertinence.
- phenomenon**: a sensible object of experience represented by concepts as an object of understanding.
- physical power**: see power of a person.
- placeholder**: a temporal interval within a procedural schema where any of several divers options can be inserted as an act of choice. A subschema that can be inserted in a placeholder is called an option.
- planning**: devising a scheme for doing, making, or arranging something.
- planning function**: the function of empirical persuasion education. In the personal dimension of the learner the function is: inclusion in the curriculum of lessons and exercises provoking Progress in the learner's ability to synthesize and identify objective ends he intends to achieve and objective means of achieving them. In the social dimension of the learner the function is: inclusion in the curriculum of lessons and group exercises for producing consensus in the planning of ends and means of group Enterprises.
- pledgee**: the person to whom anything is pledged.
- pledger**: one who pledges, i.e., makes a pledge.
- pledging**: the action of making a pledge.
- pledging, active**: pledging in which duty is not pledged to an obliger. Active pledging is an impersonal pledging, i.e., the pledger consciously makes his pledge to an abstract Object or an ideal. There is then no identifiable actual person who stands as pledgee and obliger.
- pledging, passive**: pledging in which duty is pledged to a person who is thereby made an obliger with respect to a pledger, i.e., an obligation is assumed by a pledger in exchange for something the obliger has pledged to first provide to the obligee. For example, a borrower has enacted a passive pledging to a lender and the borrower's obligation to repay the loan becomes effective as soon as he receives the actual loaned good. The lender has likewise enacted passive pledging, but in his case the obligation to provide the loan is effective immediately and his obligation is discharged after the loan is actually made. Passive pledging is therefore reciprocal pledging specifying an ordering by which obligations become effective. Passive pledging is always personal pledging, i.e., the pledges are made to specific and identifiable persons.
- pledging, proxy**: pledging in which active pledging is regarded as passive pledging. In proxy pledging the pledger identifies some actual person or persons to stand as an Ideal for an abstract Object without making a distinct representation that the proxy Object is an Ideal and not an actual person.
- polytomy**: a Classification of a concept into more than two complementary members.
- portable concept**: a synthetic concept produced from a synthesis of general ideas of representation, logical functions, and the categories of understanding. A portable concept is used to bring into focus the special technical problem that is to be systematically solved.
- power of a person** (*Personfähigkeit*): the organization of the capacities of a person for realizing or attempting to realize the objects of his appetites. Its 2LAR structure is: the person's physical power, which subsists in the capacities of his body (Quantity); the person's intellectual power, which subsists in his knowledge, intelligence and judgment (Quality); the person's tangible power, which subsists in his stock of tangible personal goods, fungible skills, and his stock-of-time available to him for using them (Relation); and the person's persuasive power, which subsists in his ability to sufficiently communicate his thoughts and ideas to other persons and thereby gain their consent,

- agreement or cooperation.
- practical cooperation:** cooperation regarded from the practical Standpoint of Critical metaphysics.
- practical hypothetical imperative:** any currently unconditioned rule in the manifold of rules.
- practical judgment:** the mental process that constructs the manifold of rules in pure practical Reason. This process is responsible for the person's capacity for experience-driven construction of his personal and private moral code as well as for all practical lessons of experience he acquires as practical knowledge of actions and schemes.
- practical law:** the universal function of Quantity in appetitive power regarded as an act of determination by appetitive power of a practically unconditioned rule in the manifold of rules, i.e., one that stands under no higher rule in the constructed manifold of rules.
- practical maxim:** the particular function of Quantity in appetitive power regarded as the act of determination by appetitive power of a conditioned rule in the manifold of rules contained under a higher rule in this manifold.
- practical rule *per se*:** the singular function of Quantity in appetitive power regarded as the practical know-how for determining some specific action as an act of composition by appetitive power. See also *practical maxim* and *practical law*.
- pragmatic:** the practical employment of prudence in exercising one's liberty of actions.
- pragmatic association:** association without a civil convention or under a non-civil convention.
- pragmatical imperative:** a theoretically hypothetical imperative of the prudent use of a practical skill in the exercise of one's liberty of actions.
- praxis:** the application of a theory to cases encountered in experience but which is at the same time also ethically significant thought.
- presentative scheme:** a concept of a succession of intuitions that have been connected in a specific order structure under the *modus* of succession in time and which regenerates a specific temporal sequence of motoregulatory actions through the manifold of Desires to produce a procedural scheme when that concept is introduced by imagination into the synthesis of apprehension by reproductive imagination.
- prime objective of a Society's system of education:** the prime objective of a Society's system of education is protection of the Society's *Existenz* and continuation as this is afforded by the protection of its citizens' civil rights.
- principle of corporal *Personfähigkeit* development:** Learning by doing is necessary for the possibility of learning in general.
- principle of formal expedience of Nature:** the transcendental interest of the capacity for the feeling of *Lust* and *Unlust*. The principle is: All acts of reflective judgment legislate for formal unity in Nature according to the expedience of representations for the categorical imperative of pure practical Reason.
- problematic:** the logical momentum of Modality in a judgment of a proposition *p* connected in the unity of consciousness as "What if *p*?"
- problematic judgment:** a determinant judgment having for its Modality the problematic logical momentum.
- procedure:** a synonym for procedural scheme.
- procedural schema:** a higher concept of a set of possible procedural schemes and which functions as a general form of a species of action expressions. The matter of a procedural schema is an aggregate set of presentative schemes. Points of differences between the members of the set are represented as disjunctive inferences of Reason called placeholders. The form of a procedural schema is a temporal order structure for scheme expression.
- procedural scheme:** a specific temporal sequence of action expressions.
- process (*processus*):** the development or course of an action, event, etc.
- process of appetition:** the making of a determination of appetitive power.
- Progress:** an Object subsisting in increasing the kinds and amounts of objective good people deem to be possible to realize (make actual).
- provoke:** to stimulate to action; to arouse action.
- prudence:** the use of skill to realize an objective of happiness.
- pseudo-necessity:** a presentative scheme that has not been coordinated under a procedural schema, thus functions as its own procedural schema, and lacks placeholders.
- psyche:** the logical division of an Organized Being to which is assigned animating principles of *nous-soma* reciprocity. *Nous* and *soma* must always be regarded as indivisible aspects of a singular real object, namely the individual human being. The division between them is merely a logical division having no ontological significance of any kind because it is the individual human being in his entirety who is the objectively valid real object. This means *nous* and *soma* are co-determining in the real unity of the human object. This co-determination is called animation and *psyche* is the logical division to which the principles of animation are assigned. *Psyche* is a mathematical Object and the significance of this logical division is epistemological, not ontological.
- pupil:** a person engaged in educational Self-development under the direct supervision and guidance of a teacher and whose educational activities are all concretely determined, planned and guided by the teacher.
- purpose:** the object of a concept so far as the concept has been taken as the real ground of the possibility of the object (i.e., regarded as the cause by which the *Dasein* of the object is made possible) [KANT 5: 219-220]. Purpose is the Idea of a relationship between teleological reflective judgment and acting on Desire.
- purpose of Reason:** the purely practical object of the idea of a regulative principle of pure Reason regarded as a necessitated purpose under the categorical imperative.
- purposiveness:** expedience in the narrow sense; *see* expedience.
- range of a function:** the set of values that can be assumed by the dependent variable(s) of a function.

ratio-expression: the homologue in *nous* of motoregulatory expression in *psyche*. Ratio-expression is the determination of the employment and direction of determining judgment through the regulating acroams of pure Reason according to the dictates of practical Reason. The capacity for ratio-expression is called speculative Reason.

real: represented in a concept that is connected to other concepts such that these concepts provide contexts and meanings for objective predications. In this nexus at least one of the concepts must be constructed under the rule of the category of reality, by which the representation of the object satisfies the condition of reality by a connection with sensation.

real division: a disjunction between coordinate concepts in which the judgment of the disjunction carries the Modality of actuality.

real-explanation: see *Realerklärung*.

real significance: significance that is objectively valid for a phenomenon of actual experience.

real Society: the practical actuality of a Society which is regarded: (1) from the theoretical Standpoint, as the principal quantity of Critical mathematics representing the real *Existenz* of a Society. Its 2LAR structure is: in Quantity, the general idea of integration regarded in the context of the entirety of the behavioral structure of individual activities in an embedding field network of the social chemistry of a Society taken as one whole; in Quality, the general idea of subcontrarity regarded in the context of practical cooperation; in Relation, the general idea of transitive Relation regarded in the context of an Object representing knowledge of a cooperative World; and in Modality, the general idea of the determinable regarded in the context of that which can be used in the synthesis of a determined *parästase* of an appearance of a Society; (2) from the judicial Standpoint, as a social entity regarded as an object of organized being constituted as an integrated population of cooperating individuals whose Self-determined actions interact to produce a cooperative World. In 2LAR form, it is judicially constituted by (a) a unified whole of an aggregate of individual activities; (b) these activities are co-determined as practical cooperations; (c) these cooperations express civic and civil self-regulations of behavior; and (d) individual action expressions comprise the determinable matter-from-which determinant judgments of the *Existenz* of the Society are made. Parts of a real Society subsist in expressed human actions, not in the individual human beings who comprise the members of the Society.

Realerklärung: an explanation in terms of those powers and processes of *nous* and *psyche* by which Nature is constructed, structured, and understood, and which makes the objective reality of the concept distinct.

Reason: the power to Self-regulate all non-autonomic acts of the Organized Being.

reasoning: 1) the capacity for the determination of the particular through the general; 2) the process of Self-regulation of the general process of judgmentation.

reasoning, empirical: the regulating of the discursive spontaneity of an Organized Being as this spontaneity might be affected by the senses.

receptivity: the capacity of an Organized Being to be affected by sensible objects via the *soma*.

reciprocal: in a relationship of mutual co-determination.

reciprocal duty: a duty understood by connection in the manifold of concepts with a Relation of community that pertains to some form of social compact or contract where the form of obligation includes both an idea of a duty owed to others plus an idea of expectations of duties owed to oneself by those others.

reciprocal interest: the representation of formal expedience judged aesthetically as subsisting in the subjective state of the Organized Being for which the coexisting object of appearance is interesting as a means. Reciprocal interest is the disjunctive *momentum* of value in aesthetical reflective judgment from the transcendental-judicial perspective.

reciprocity: co-determination of two or more relationships of *Existenz* whereby these determinations are not independent of one another. If I say “the sky is above the earth” I must also predicate “the earth is below the sky.”

recognition (*Rekognition*): the synthesis in imagination by which an intuition is made into a concept.

regulate: 1) to control or direct according to a rule; 2) to adjust to a particular standard or norm.

regulation: 1) a modification of an action or structure according to a specific rule or standard; 2) the act of regulating; 3) (Piagetian) a rule governing a compensation during an accommodation such that the resulting structure still assimilates everything it was capable of assimilating prior to the compensation; 4) the subcontrary idea in the Quality of motoregulatory expression. Regulation in this sense is the coalition of acts of excitation and inhibition in the adaptation of an impulsive structure.

regulation of motivation: the apodictic function of Modality in the motivational dynamic.

regulative: pertaining to an act of regulation.

regulative rule: a constitutive rule, particularly one that is *a priori*.

regulatory rule: a constituted rule of regulation arising as a consequence of experience.

reification: the act of postulating the existence of a thing having real *Dasein* and an *Existenz* independent of any relationship to one’s knowledge of this.

republic: governance of a Community: (1) without rulership; (2) in which all expectations of authority are derived from a common set of generally-agreed-to objectives of governance; and (3) which is administered by officials, appointed either directly or indirectly by consent of the citizens, who pledge themselves to faithfully carry out particular *Schuldigkeit* specific to the expectation of authority assigned to their office.

revolution: action taken by members of a Society or a Community that destroys an institution of that Society or Community.

Rücksicht: the act of taking into consideration an Object as a matter of importance or a matter of respect.

rule of commission: the first function of Quality in appetitive power = motoregulatory expression of the manifold of Desires serves a purpose of practical

- Reason under the second Analogy of Experience.
- rule of duty:** a concept in the manifold of concepts having a matter-of-duty as its matter of composition and a formula of obligation as its form of *nexus*. The object of the matter-of-duty is called its duty. A rule of duty is also called an idea of objective moral law.
- rule of exception:** the third function of Quality in appetitive power = validation of the motoregulatory expression of the manifold of Desires is contingent upon and conditioned by the manifold of rules in practical judgment.
- rule of omission:** the second function of Quality in appetitive power = motoregulatory expression of the manifold of Desires conflicts with a purpose of practical Reason under the second Analogy of Experience.
- ruler:** a leader whose leader actions are premised on tenets of a rulership relationship between himself and the follower, and who is at liberty to unilaterally take actions the follower judges to be detrimental to his welfare and counter to his purposes.
- rulership:** the relationship between a ruling leader and one or more followers in which Self-determination of behavior by a follower is grounded in Duties-to-himself conditioned by precepts of self-protection from possible actions the ruler is at liberty to take unilaterally. The follower is said to be subjugated by the ruler.
- rules of justice** (*Regeln des Rechts*): concepts of rules involving one's commitment-to-obligation (*Verpflichtung*).
- schema** (*Schema*): a rule governing the form of a synthesis in the manifoldness and order of the parts.
- schematic:** a *parástase* of the outcome of uniting a schema with a schematism.
- schematic of appetition:** the practical schematic of judgmentation. It is represented by the 2LAR of appetitive power. The formula of its synthesis is the schematism of practical judgment + the schema of appetition.
- schematic of combination:** the theoretical schematic of judgmentation. It is represented by the 2LAR of combination. The formula of its synthesis is the schematism of determining judgment + the transcendental schema of imagination.
- schematic of transcendental topic:** the judicial schematic of judgmentation. It is represented by the 2LAR of transcendental topic. The formula of its synthesis is the schematism of reflective judgment + the natural schema of judgmentation.
- schematism:** the procedure of synthesizing a schema.
- scheme:** that which can be repeated and generalized in an act or an action.
- scheme-building:** the specifying concept of corporal education in the applied metaphysics of public instructional education. The concept has two contexts: (1) for the learner-as-a-free-person: learning by doing; here the learner exercises his sensorimotor schemes as an integral part of acquiring new knowledge; (2) for the learner-as-member-of-a-Community: learning by active participation in group and team-organized activities.
- school:** a systematic institute for which the primary function is instructional education.
- school, private:** a school for which the primary function is private instructional education.
- school, public:** a school for which the primary function is public instructional education.
- schooling:** the Object that understands all activities of social interaction by which one person is assisted by another person in his efforts at accomplishing his purposes of educational Self-development.
- Schuldigkeit:** duty or obligation with a connotation of being responsible for carrying it out and culpable for neglecting it.
- science:** a doctrine constituting a system in accordance with the principle of a disciplined whole of knowledge.
- science, social-natural:** a natural science whose topic concerns the mental Nature of being a human being insofar as the topical phenomena of the science co-involve two or more human beings.
- Self:** the part of a real disjunction in Nature judged by a human being that constitutes the Object of his cognitions of his own *Existenz*. The term is the contrary opposite of the concept of not-Self. All objectively valid contexts of the idea of Self are contexts of accidents and never a context of a substance.
- self:** the context of the identity or logical essence of an object.
- Self-composing person:** the Object of the idea that a person is the cause of himself as a person and at the same time the effect of himself as an essential living being and a unique individual. The defining characteristic of a Self-composing person is movement and occupation of mind, either through sensation or through ideas. The idea subsists in the logical division of *psyche* and references the functional invariant of adaptation. Its principle is the principle of self-composing accommodation within a general organization, hence composition of himself as a person by affinity. The formula of the principle is homogeneity + specification → continuity. The term Self-moving person is synonymous with the term Self-composing person.
- self-love:** determination of a choice on the subjective ground of Desire for happiness.
- self-regard** (*Selbstsucht*): a feeling of *Lust* judged as aesthetically apodictic by which a person "feels good about himself." Self-regard originates from the spontaneity of the person and not through receptivity of the senses, but the feeling requires receptive stimulation to be consciously presented in the cycle of judgmentation. The feeling is the affective opposite of self-contempt.
- Self-respect:** the first and pure *a priori* interest of practical Reason to act for the practical perfection of the structure of the manifold of rules in absolute coherence with the formula of the categorical imperative.
- self-respect** (*Achtung*): the representation of a value prejudicial to self-love in the determination of appetitive power. It reflects Self-respect in affective

- perception, taking its transcendental place from spontaneity and never from receptivity. As an affective perception prejudicial to self-love, consciousness of self-respect has only a negative criterion. That is to say that one only becomes conscious of lack of self-respect.
- selfish interest:** an interest-object for which the concept is immediately conditioned by a concept of Duty-to-Self.
- semantic message:** the *parástase* of a message that can be associated with emotivity and ratio-expression by a meaning implication.
- semantic representing:** the synthesis of an intuition that presents a semantic message.
- Semantic set:** a subset of a meaning implication set regulated and delimited by a specific practical maxim in the manifold of rules.
- semantics, Critical:** the transcendental Logic of combining cognitions and affective perceptions with expression to produce real meanings.
- sensorimotor scheme:** a scheme of the sensorimotor system of an Organized Being.
- sensorimotor system:** the systematic unity of motoregulatory expression and sensory impression.
- singular judgment:** the logical momentum of Quantity in judgments in which the subject concept has no sphere.
- sink node:** the node in a network at which an arc terminates.
- Sitten:** see morals.
- Sittengesetz:** see moral law.
- Sittlichkeit:** see moral custom.
- situation:** the combination of circumstances at any given moment in time.
- skill:** ability to practice a craft.
- skill, fungible:** see fungible skill.
- skills of civil liberty:** the function of tangible empirical education in the personal dimension of the learner. The function is: inclusion in the curriculum of lesson matters developing the learner's sense of self-respect by development and practice of basic skills that he can recognize as being pertinent to his ability to achieve Welfare success in life.
- skills of enterprise:** the function of tangible empirical education in the social dimension of the learner. The function is: inclusion in the curriculum of lesson-matters perfecting learner self-actualization by practice in applying new skills in enterprise activities within social situations.
- social:** of or having to do with human beings living together in a situation requiring that they have dealings with one another.
- social art laboratory:** the function of corporal rational education in the social dimension of the learner: inclusion in the curriculum of physical exercises that are designed to teach the learner how to employ the physical capacities of his body in building sensorimotor schemes by which he can master interpersonal relationship skills involving his ability to accommodate his social intercourse expressions to divers mini-Communities and assimilate the normal habitual social intercourse expressions of divers mini-Communities he can reasonably be anticipated to encounter in life.
- social benefit:** a state of affairs in which both a leader and a follower are satisfied by the outcome of their joint cooperative actions.
- social character:** the totality of an individual's habits of prudence, balanced living, interpersonal social style, commitment to Obligations, sense of justice, personal integrity, convictions of value in his practical tenets, and personal courage.
- social chemistry:** the mathematical theory of social molecules and Molecules.
- social compact:** any agreement between individuals pertaining to their association with each other in a state of Community.
- Social Contract:** the mathematical Object grounding every applied metaphysic of a social-natural science. An applied metaphysic provides a bridge between the science and the fundamental principles of mental physics and the metaphysics proper of Critical epistemology.
- social contract:** a specific social compact entered into by all members of an association by which each member pledges himself to fulfill specific terms (civic Duties) under a set of specific conditions (civil rights).
- social death:** the disintegration of a Society into divers mini-Communities such that these coexist in a mutual state-of-nature relationship. It is a state of *Existenz* in social relationships, between individuals or groups, said to exist when their competitive interactions demonstrate lack of domestic tranquility in regard to their mutual social situations.
- social education:** a phenomenon of educating experience in which the learner and the teacher are different persons.
- social environment:** the entirety of all social situations and physical-natural conditions in which a particular human being is living at a given moment in time.
- social field bond:** a field bond modeling the indirect effect of the social environment on the person through means other than immediate social interactions or the effect the expressed actions of the person have on the state of his social environment.
- social isomerism:** a Self-excitation functional that produces an accommodation in the person's manifold of concepts or manifold of rules as a consequence of an act of semantic representing.
- social leverage:** the general phenomenon of indirect effects on a local social interaction due to social field effects originating elsewhere in the social environment.
- social life:** the capacity of a Society to produce, by means of cooperative social interactions among its members, a general state of domestic tranquility.
- social Molecule:** the representation by an embedding field network of the social environments of a population of human beings.
- social-molecule:** the representation by embedding field network of the social environment of a single individual and his personal society.
- social-natural science:** a natural science whose topic concerns the mental nature of being-a-human-being

- insofar as the topical phenomena co-involve two or more human beings.
- social situation:** the combination of circumstances having to do with human beings living together in a situation requiring that they have dealings with one another.
- Society:** the Object understood as a higher concept of divers individual concepts of society retaining what is contained in common among these divers concepts.
- society:** the mathematical object of a mathematical concept formed by an individual such that the concept: (1) is suitable for one or more of his practical purposes; (2) contains mathematical principal quantities representing appearances of individuals; (3) has no ontological significance whatsoever; and (4) in its logical essence is a concept of relationships and associations.
- soma:** the logical division of an Organized Being to which is assigned all physical phenomena of body. *Soma* is a mathematical Object and the significance of this logical division is epistemological, not ontological.
- somatic:** pertaining to *soma*.
- somatic Kraft:** the power of *soma* to produce or suffer effects. Somatic *Kraft* is the idea of Quantity in the adaptive *psyche*.
- somatic organization:** the somatic structure of adaptation in *nous-soma* reciprocity. Somatic organization is the idea of Relation in the adaptive *psyche*.
- source node:** the node in a network from which an arc emerges.
- specifying concept of corporal education:** *see* scheme-building.
- specifying concept of intellect education:** *see* intelligence-building.
- specifying concept of persuasion education:** *see* equilibrium pursuit.
- specifying concept of tangible education:** specifying concept for tangible education is the Idea of the Social Contract in the form Society makes its social contract.
- Standpoint:** in Critical epistemology, any of the three subjective perspectives for evaluating philosophical concepts with regard to the three higher capacities of the phenomenon of mind, i.e., power of understanding, Reason and appetitive power, and power of judgmentation. Respectively to these, the Standpoints are called the theoretical, practical and judicial Standpoints.
- student:** a person engaged in systematic educational Self-development whose educational activities are self-directed and focused upon a specific topical subject-matter he intentionally seeks to understand or master.
- subcontrarity:** the Quality of synthesizing a union of two contraries, specifically the synthesis of opposition (*Widerstreit*) regarded as agreement (*Einstimmung*). Subcontrarity can thus be regarded as the idea of a conditional agreement in which the condition is a sufficient ground for the negation of contradiction.
- synthesis in continuity:** the synthesis of organic unity of reflective judgment and adaptive *psyche*. In terms of the four heads of representation, the synthesis in continuity is represented by the functions of objectivity (Quantity), the aesthetic Idea (Quality), the judicial Idea (Relation), and Meaning (Modality). The fundamental principle for the synthesis in continuity is the general law of continuity (*in mundo non datur saltus, hiatus, casus, fatum*).
- system:** (1) in Critical epistemology, the unity of various knowledge under one Idea; the object that contains this unity is called 'the system'; (2) from the practical Standpoint of Critical ontology, a set of interdependent relationships containing an object with stable properties, independently of the possible variations of its elements.
- tangible education:** Relation in the 2LAR of the applied metaphysic of public instructional education.
- tangible power:** *see* power of a person.
- taste (Geschmak):** the aesthetical capacity for judgmentation of an object or mode or representation through a subjective satisfaction or dissatisfaction in which there is no objective interest. Taste is a selection of that which is generally engaging according to the laws of sensibility.
- teacher:** the person who, through communication or some other action, enables a learner to acquire a learning.
- tectly processive:** the transition region octant of the D-PIPOS circumplex between the central Driver personality style and the central Analytic personality style.
- tectly processive axis:** the vector axis in the D-PIPOS circumplex model that defines the center of the tectly processive overlap octant.
- tenet of means:** a theoretical categorical imperative stating that a person ought to always act so that he takes humanity, both in his own person and at the same time in the person of every other human being, always as an end and never merely as a means alone.
- tenet of moral legislation:** a theoretical categorical imperative stating that a person ought to act in such a way that the maxim of his will always can hold good at the same time as a principle of universal legislation.
- tenion:** an object referred to by a feeling of *Lust* or *Unlust* subsisting in the motivational dynamic with a 2LAR structural form {expression of interest, affirmation of reevaluation, enforcement of law, groping for equilibration}.
- thinking:** cognition through concepts.
- tirocinium fori:** training for public life under the mentorship of an experienced teacher. *tirocinium:* the state of being new to a profession, public life, etc.; apprenticeship; youthful inexperience. *foris:* away from home; among strangers; in one's public life; among the people.
- Tocqueville governance:** a mixed-form of civil governance subsisting in a linked system of distributed and non-hierarchical specialized sub-systems and institutions of governance all bound by a set of common general objectives of governance that provides a general orientation for *Schuldigkeit* for all of its offices, officers and agents. Also called an American Republic.
- tranquility:** a state of mind that results from being sufficiently satisfied in relationship to one's general

state of life and desiring nothing more or different in this relationship. An individual can know if he is or is not tranquil, but an observer cannot observe tranquility *per se*. He can only observe demonstrations of a lack of tranquility as this is exhibited by actions taken by an individual or group aiming to change the individual's or the group's social relationships with others.

transcendental apperception: the sense of awareness of an Organized Being of its own *Dasein* with no accompanying consciousness of its own *Existenz*; transcendental apperception can be described as the Organized Being's 'sense of aliveness'; the theoretical representation of transcendental apperception is called 'the faculty of pure consciousness.'

transcendental denial: the signifying (by the category of negation) of non-being-in-time for *materia in qua* of intuition.

transcendental Ideal: the practical object of the regulation by Reason of thinking which, in regard to the *nexus* in Reality, serves as the practical *a priori* standard for the perfection of knowledge (theoretical Standpoint) and of happiness (judicial Standpoint). Seen from the practical Standpoint the transcendental Ideal is called the *summum bonum*.

transcendental Ideas: the pure and *a priori* regulative principles of metaphysics proper for the regulation by Reason of the Organized Being's powers of judgmentation and understanding; the transcendental Ideas are: the psychological Idea, the cosmological Idea, the theological Idea, and the principles of Rational Physics, although Kant tended to call only the first three of these by the name 'transcendental Ideas.' *see* Summary of the Transcendental Ideas section.

transcendental Logic: the science of the laws of understanding and reasoning dealing with the origin, scope, and objective validity of pure *a priori* cognitive knowledge.

transcendental metaphysics: the metaphysics of Critical epistemology and epistemological ontology.

transcendental object: an object whose actual *Dasein* is necessary for the possibility of experience.

transcendental place: the origin of a representation in sensibility, either as arising from receptivity or spontaneity.

transcendental Subject: the *noumenon* for which the Self is the appearance. The transcendental Subject regarded as an Object is understood as an Organized Being. The *idea* of the Self as transcendental Subject is the absolute reference point and standard gauge in thinking for all other ideas of the *Dasein* of other transcendental objects. This idea is also the absolute norm for certainty in holding-to-be-true.

transcendental topic: the structure of the dynamics of determining transcendental place in the aesthetical perfection of sensibility. From the judicial Standpoint transcendental topic is the determination of the transcendental place of affective perception in regard to acts of teleological judgment in seeking to realize aesthetical perfection. From the theoretical Standpoint transcendental topic is given by the general ZLAR of representation.

transitive Relation: the form of connection in which the

concept of the connection is simultaneously the concept of an internal Relation and an external Relation.

trichotomy: a threefold Classification involving: (a) a higher concept as a condition; (b) a lower concept as the conditioned, i.e., a conditional; and (c) context concepts for the derivation of (b) from (a).

Triebfeder: *see* mainspring.

truth: the congruence of a cognition with its object.

type α compensation: compensation behavior that consists of canceling a disturbance to equilibrium. It is constitutive of a primitive form of classification and underlies the behavioral phenomenon of ignorance.

type β compensation: compensation behavior that transforms disturbances to equilibrium into variations by forming reciprocal relationships. It can produce primitive forms of seriation, i.e., order structures containing at least two contrary partial orders $A < B$ and $B > A$, as well as disjunctive sets of with members that can be substituted into scheme sequences.

type γ compensation: compensation behavior that can be regarded as the synthesis of type α and type β compensations. Type γ compensation anticipates possible variations and transforms disturbances in reciprocal relationships into mere variations. This permits cancellation of variations and leads to the ability to construct reversible action schemes.

type-of-motive: Modality in the motivational dynamic.

uncivic: pertaining to conduct or behavior by an individual that is contrary or contradictory to civic action.

uncivic conduct: individual conduct that is hostile to the interests of another person in the Community.

uncivic social interaction: a social transaction in which a person transgresses a civic Duty, to the fulfillment of which he is pledged by the terms of a social contract.

uncivil convention: a form of association where no pretense of having mutual relationship serve the social-natural purpose of a civil convention is made.

universal judgment: the logical momentum of Quantity in judgments in which the sphere of the subject concept is either entirely contained in the sphere of the predicate concept or entirely excluded from the sphere of the predicate concept.

unjust: anything that breaches or contradicts the condition of a social contract.

unjust law: a legislated law in a Society's legal code that is incongruent with the Society's social contract.

Unlust: *Lust per se* in its negative or repulsive character of an adaptation towards abolishing the actual *Existenz* of some condition of desiration that is judged as inexpedient for equilibrium. *see also, Lust per se* and *Unlust*.

unreal: lacking objective validity or lacking congruence between the object and its concept in some particular context. This term is always relative to context and so it is never correct to try to use this term to express an absolute. The idea of "absolutely unreal" is transcendent and self-contradictory in any ontological usage. The phrase "absolutely unreal" is correctly understood as a phrase synonymous with "objectively

false.”

Unsache-thing: an event; a “happening.” The *Unsache*-thing is an object regarded in the empirical reflective perspective as a change-in-Nature. Whereas a *Sache*-thing is regarded as a thing-in-the-world (substantial thing), the *Unsache*-thing is not regarded as “a thing in the world” but rather merely “a natural happening or occurrence.” It is an “unsubstantial thing.”

unselfish interest: an interest-object for which the concept is not immediately conditioned by a concept of a Duty-to-Self. Unselfish interests are interest-objects for which the concept of the object is conditioned by an episylogism standing under a grounding concept of reciprocal Duty.

unwealth: lack of what is practically needed to attain a state of satisfaction.

utility: having the character of being usable as or for a wealth-asset.

validation: a determination of appetitive power permitting motoregulatory expression of all or parts of the manifold of Desires.

valuation: the practical validation of actions as being in formal compliance with the condition of the categorical imperative of pure practical Reason.

value: the form of an affective perception of a desire presented in aesthetic reflective judgment as a sense of interest and referenced to a person's appetitive power through the synthesis of desiration in teleological reflective judgment. Value judgment is always a subjective judgment of taste.

value, absolute: a judicial Ideal inherent to the principle of formal expedience as a notion of a value that is valid in every respect and without condition. As a judicial notion of continuity in *Self-Existenz* it can be metaphorically described as an "atomic" value.

value axiom of corporal social education: corporal social education is effected through physical activities designed to provoke and orient the learner's development of a social value system congruent with the social contract of his Society.

value in reasoning: the universal function of the act of affective perception in integrating the manifold of sense data into the cycle of thought for the Self-regulation of the overall process of judgmentation.

value in understanding: the particular function of the act of affective perception that differentiates a part of the manifold of sense data by associating it with objectivity and the power of determining judgment in thinking.

value per se: the unity of the value structure regarded as the substratum upon which all particular values are viewed as limitations.

value, practical: the unity of a complete system of transcendental affirmations, negations, and limitations determining the value of an act.

value satisfaction: (1) in the context of an Organized Being, the experience of a satisfaction resulting from an act of valuation in appetitive power; (2) in the context of a corporate person, what is measured by the degree of global non-equilibrium in the cyclic dynamics of social interactions within the corporate

person. This is a measure of social-economic utility Progress that is available to be achieved.

value structure: the practical manifold of rules insofar as this structure is viewed in a context with the presentations of reflective judgment. A value structure is a system of self-organizing transformations through adaptation, in relationship to which values constitute conditions for the assertion of practical rules.

Verpflichtung: commitment-to-obligation.

versatility: a measure of the degree to which an individual demonstrates an ability to modify his interpersonal behavior style to better conform to the habitual interpersonal styles of other people.

virtue: the individual's constant disposition (unwavering attention) to carry out his duties.

Volks-society: an Ideal of pure Reason subsisting as an *Unsache*-thing of life-reasoning in the progression from natural society to free society to ideal society.

want: Quantity in the motivational dynamic.

wealth-asset: any good for which its use negates unwealth.

wealth-asset, economic: a wealth-asset the use of which further perfects a person's tangible power.

wealth-asset, education: a wealth-asset the use of which further perfects a person's intellectual power.

wealth-asset, health: a wealth-asset the use of which further perfects a person's physical power.

wealth-asset, political: a wealth-asset the use of which further perfects a person's persuasive power.

wealth-in-general: that which is not unwealth.

Weaver's model: a mathematical form of depiction of an Organized Being emphasizing the Critical semantics aspect of Self-determination.

Welfare: the Object said to be in or possess welfare.

welfare: the state or quality of being or doing well in life. The condition of being or doing well, however, can only be negatively judged in terms of the diminution and negation of *Unlust* because there is no real notion of a highest state of wellness, that notion being an infinite notion.

will: the Modality of the power of choice in which the determination of appetitive power is logically apodictic and transcendently necessitated in regard to the manifold of practical rules. Will is a capacity to beget objects according to the Organized Being's representation of these objects, and to determine appetitive power to act accordingly.

wish: the Modality of the power of choice in which the determination of appetitive power is logically problematical and transcendently possible. The Modality of wish refers to an act of appetitive power responding to a need without prior practical knowledge of what will satisfy this need.