

## GLOSSARY

For every complex problem there is always a simple solution—and it's always wrong. H.L. Mencken

- a posteriori. A way of gaining *knowledge* by appealing to some particular *experience(s)*. This method is used to establish *empirical* and *hypothetical* truths. (Cf. *a priori*.) [IK]
- a priori. A way of gaining *knowledge* without appealing to any particular *experience(s)*. This method is used to establish *transcendental* and *logical* truths. (Cf. *a posteriori*.) [IK]
- aesthetic. Having to do with sense-perception. In Kant's first *Critique* this word refers to *space and time* as the necessary conditions for sense-perception. The first half of the third *Critique* examines the *subjective* purposiveness in our perception of beautiful or sublime *objects* in order to construct a *system* of aesthetic *judgment*. (Cf. *teleological*.) [IK]
- analysis. Division of a *representation* into two opposing representations, with a view towards *clarifying* the original representation. Philosophy as *metaphysics* employs analysis more than *synthesis*. (Cf. *synthesis*.) [IK]
- analytic. A statement or an item of *knowledge* which is true solely because of its conformity to some *logical* laws. (Cf. *synthetic*.) [IK]
- appearance. An *object* of *experience*, when viewed from the *transcendental perspective*. Though often used as a synonym for *phenomenon*, it technically refers to an object considered to be conditioned by *space and time*, but not by the *categories*. (Cf. *thing in itself*.) [IK]
- apperception. A term used by Leibniz for conscious perception, while he calls 'unconscious perceptions', 'minute perceptions' or just 'perceptions.' Leibnitz, G.W. 1704. *New Essays on Human Understanding*. Edited and Translated P. Remnant and J. Bennett. Cambridge: Cambridge University Press, 1999).
- architectonic. The *logical* structure given by *reason* (especially through the use of twofold and threefold divisions), which the philosopher should use as a plan to organize the contents of any *system*. [IK]
- ASX Australian Securities Exchange. <http://www.asx.com.au/>
- audiation. n. The mental review of sonic experiences with an auditory display [AD pp 188]. (C.f. ideation. n. the power of the mind for forming ideas [Ch]). A coined term.
- audient adj. listening. Paying attention. n. a hearer [Ch].
- audification. n. The direct playback of data samples [AD pp xxvii]. The direct conversion of data to sound [AD pp 190]. (C.f. sonification.) A coined term.
- audile adj. Pertaining to hearing. n. one inclined to think in terms of sound. [Ch].(C.f. visile.)
- audio. n. Reproduction of recorded or broadcast sounds (also adj) [Ch].
- audiolisation. n. see Auralisation. =A coined term.
- audition. n. The sense, or an act, of hearing [Ch].
- auditive. adj. Of, or related to, hearing [Ch].
- auditory icon. n. A mapping of computer events and attributes to the events and attributes that normally make sounds...In general, the result is to relate interface sounds to their referents in the same way that natural sounds are

- related to their sources and, thus, to allow people to use their existing everyday listening skills in listening to computers [Gaver, AD pp 420].
- auditory. adj. Relating to the sense of hearing.
- auditory information design. The design of sounds to support an information processing activity. [SB: 30]
- aural. adj. Pertaining to the ear. adv. aurally [Ch].
- auralisation. n. The auditory representation or "imaging" of data [AD pp xxvii]. The representation of program data using sound...an auralisation is based on the actual execution data of the program [Jackson, AD pp 292]. (C.f. sonification.) A coined term.
- autonomy. An action which is determined by the *subject's* own free choice (see *will*). In the second *Critique*, moral action is defined as being autonomous. (Cf. *heteronomy*.) [IK]
- autophenomenology. see hetrophenomenology.
- categorical imperative. A command which expresses a general, unavoid-able requirement of the *moral law*. Its three forms express the requirements of universalisability, respect and autonomy. Together they establish that an action is properly called 'morally good' only if (1) we can will all persons to do it, (2) it enables us to treat other persons as ends and not merely as the means to our own selfish ends, and (3) it allows us to see other persons as mutual law-makers in an ideal 'realm of ends'. [IK]
- categories. The most general *concepts*, in terms of which every *object* must be viewed in order for it to become an object of *empirical knowledge*. The four main categories (quantity, quality, relation and modality) each have three sub-categories, forming a typical example of a twelvefold, *architectonic* pattern. (Cf. *space and time*.) [IK]
- concept. The active species of *representation*, by means of which our *understanding* enables us to think. By requiring perceptions to conform to the *categories*, concepts serve as 'rules' allowing us to perceive general relations between representations. (Cf. *intuition*.) [IK]
- conscience. The *faculty* of the human *subject* which enforces the *moral law* in a particular way for each individual by providing an awareness of what is right and wrong in each situation.
- constitutive. Playing a fundamental role in making up some type of *knowledge*. (Cf. *regulative*.) [IK]
- Copernican revolution. In astronomy, the theory that the earth revolves around the sun; in philosophy, the (analogous) theory that the *subject* of *knowledge* does not remain at rest, but revolves around (i.e., actively determines certain aspects of) the *object*. Thus, the *formal* characteristics of the *empirical* world (i.e., *space and time* and the *categories*) are there only because the *subject's* mind puts them there, *transcendentally*.
- CPR. Kant's monograph, *The Critique of Pure Reason*. Within this glossary this work is also referred to simply as the *Critique*.
- critical. Kant's lifelong approach to philosophy which distinguishes between different *perspectives* and then uses such distinctions to settle otherwise unresolvable disputes. The Critical approach is not primarily negative, but is an attempt to *adjudicate* quarrels by showing the ways in which both sides have a measure of validity, once their perspective is properly understood. Kant's *system* of Critical philosophy emphasizes the importance of examining the

- structure and limitations of *reason* itself.
- critique. To use the method of *synthesis* together with a *critical* approach to doing philosophy. This term appears in the titles of the three main books in Kant's Critical philosophy, which adopt the *theoretical*, *practical* and *judicial standpoints*, respectively. The purpose of Critical philosophy is to prepare a secure foundation for *metaphysics*. (Cf. *metaphysics*.) [IK] See also *CPR*.
- data-controlled sound [AD pp xxvii]: Processes that disrupt the relationships of successive samples in favour of simplifying and enhancing features of the data, such as multiplying the data by a cosine wave, would be classified as sonification [AD pp 190]. A coined term.
- disposition. The tendency a person has at a given point in time to act in one way or another (i.e., to obey the *moral law* or to disobey it). (Cf. *predisposition*.) [IK]
- domain expert. Someone with knowledge in a particular field of endeavour. In sonification, a domain expert is the person with knowledge of the field from which the data is collected and for whom the sonification is attempting to assist. [DW]
- earcon. n. Tone or sequence of tones as a basis for building messages [Blattner, AD pp 450]. a nonverbal audio message used in the user-computer interface to provide information to the user about some computer object, operation, or interaction. the aural counterpart of an icon [Blattner et al. Earcons and Icons: Their Structure and Common Design Principles, 1989]. (C.f. auditory icon.) A coined term..
- empirical. One of Kant's four main *perspectives*, aiming to establish a kind of *knowledge* which is both *synthetic* and *a posteriori*. Most of the knowledge we gain through ordinary *experience*, or through science, is empirical. "This swm is black" is a typical empirical statement. (Cf. *transcendental*). [IK]
- empiricism., A practical rather than abstract epistemology that asserts that knowledge arises from experience rather than revelation. It emphasizes the role of experience and evidence, especially sensory perception, in the formation of ideas, while discounting the notion of innate ideas. In the philosophy of science, empiricism emphasizes those aspects of scientific knowledge that are closely related to evidence, especially as discovered in experiments. It is a fundamental part of the scientific method that all hypotheses and theories must be tested against observations of the natural world, rather than resting solely on a priori reasoning, intuition, or revelation. Hence, science is considered to be methodologically empirical in nature. [WP][DW]
- experience. The combination of an *intuition* with a *concept* in the form of a *judgment*. 'Experience' in this 'mediate' sense is a synonym for '*empirical knowledge*'. The phrase 'possible experience' refers to a *representation* that is presented to our *sensibility* through *intuition*, but is not yet known, because it has not been presented to our *understanding* through *concepts*. 'Experience' in this sense is 'immediate' and contrasts with 'knowledge'. [IK]
- faculty. A fundamental power of human *subjects* to do something or perform some *rational* function. [IK]
- faith. A rational attitude towards a potential *object* of *knowledge* which arises when we are *subjectively* certain it is true even though we are unable to gain *theo-retical* or *objective* certainty. By contrast, knowledge implies objective and subjective certainty, while opinion is the state of having neither objective nor subjective certainty. Kant encouraged a more humble approach to philosophy by claiming to deny knowledge in order to make room for faith-i.e., by

- distinguishing between what we can know *empirically* and what is *transcendent*, which we can approach only by means of *faith*. [IK]
- formal. The active or *subjective* aspect of something—that is, the aspect which is based on the *rational* activity of the *subject*. (Cf. *material*.) [IK]
- heteronomy. An action which is determined by some outside influence (i.e., some force other than the freedom given by *practical reason*, such as *inclination*) impelling the *subject* to act in a certain way. Such action is nonmoral (i.e., neither moral nor immoral). (Cf. *autonomy*.) [IK]
- HCI Human Computer Interaction.
- heterophenomenology. "phenomenology of another not oneself". A term coined by Daniel Dennett to describe an explicitly third-person, scientific approach to the study of consciousness. It consists of applying the scientific method with an anthropological bent, combining the subject's self-reports with all other available evidence to determine their mental state. The goal is to discover how the subject sees the world and themselves, without taking the accuracy of the view for granted. [WP] (Cf. *phenomenology*)
- hypothetical. One of Kant's four main *perspectives*, aiming to establish a kind of *knowledge* which is both *analytic* and *a posteriori* (though Kant himself wrongly identified it as *synthetic* and *a priori*). Most metaphysical knowledge is properly viewed from this perspective, instead of from the *speculative* perspective of traditional *metaphysics*. (Cf. *logical*.) [IK]
- ideas. The species of *representation* which gives rise to metaphysical beliefs. Ideas are special *concepts* that arise out of our *knowledge* of the *empirical* world, yet seem to point beyond nature to some *transcendent* realm. The three most important metaphysical ideas are God, freedom and immortality. [IK]
- imagination. The *faculty* responsible for forming *concepts* out of the 'manifold of *intuition*' and for synthesizing intuitions with concepts to form *objects* which are ready to be *judged*. [IK]
- inclination. The *faculty* or *object* which motivates a person to act in a *heteronomous* way. Following inclinations is neither morally good nor morally bad, except when doing so directly prevents a person from acting according to *duty*—i.e., only when choosing to obey an inclination results in disobedience to the *moral law*. [IK]
- information. A recognised relation between datum. a difference which makes a difference. [GB 1972]. The answer to a question. [JB 1981]
- intelligible. Presented to the *subject* without any *material* being provided by *sensibility*. It is more or less equivalent to the terms *supersensible* and *transcendent*. (Cf. *sensible*.) [IK]
- intuition. The passive species of *representation*, by means of which our *sen-sibility* enables to have sensations. By requiring *appearances* to be given in *space* and *time*, intuitions allow us to perceive particular relations between representations, thereby limiting *empirical knowledge* to the *sensible* realm. (Cf. *concept*.) [IK]
- judgment. In the first *Critique*, the use of the *understanding* by which an *object* is determined to be *empirically* real, through a *synthesis* of *intuitions* and *concepts*. The third *Critique* examines the form of our feelings of pleasure and displeasure in order to construct a *system* based on the *faculty* of judgment (= the *judicial standpoint*) in its *aesthetic* and *teleological* manifestations. (Cf. *reason*.) [IK]

- judicial. One of Kant's three main *standpoints*, relating primarily to *experience*-i.e., to what we feel, as opposed to what we know or desire to do. Judicial *reason* is virtually synonymous with '*Critique*' itself, and is concerned with questions about the most profound ways in which we *experience* the world. Finding the source of two examples of such experiences is the task of the third *Critique*. (Cf. *theoretical* and *practical*.) [IK]
- knowledge. The final goal of the *understanding* in combining *intuitions* and *concepts*. If they are *pure*, the knowledge will be *transcendental*; if they are impure, the knowledge will be *empirical*. In a looser sense, 'knowledge' also refers to that which arises out adopting any legitimate *perspective*.
- logical. One of Kant's four main *perspectives*, aiming to establish a kind of *knowledge* which is both *analytic* and *a priori*. Hence it is concerned with nothing but the relationships between *concepts*. The law of noncontradiction (A is not -A) is the fundamental law of traditional, Aristotelian logic. (If we call this 'analytic' logic, then '*synthetic*' logic would be based on the oppo-site law of 'contradiction' [A is -A].) 'All bachelors are unmarried' is a typical logical statement. (Cf. *hypothetical*.) [IK]
- material. The passive or *objective* aspect of something-that is, the aspect which is based on the *experience* a *subject* has, or on the *objects* given in such an experience. (Cf. *formal*.) [IK]
- maxim. The *material* rule or principle used to guide a person in a particular situation about what to do (e.g., 'I should never tell a lie'). It thus provides a kind of bridge between a persons inner *disposition* and outer actions.
- metaphysics. The highest form of philosophy, which attempts to gain knowledge of the *ideas*. Because the traditional, *speculative perspective* fails to succeed in this task, Kant suggests a new, *hypothetical perspective* for metaphysics. Metaphysics can succeed only when it is preceded by *Critique*. (Cf. *Critique*.) [IK]
- noemata. The phenomena at which noesis it is directed. (Husserl) [WP]
- noematic. The object or content (noema) which appears in the noetic acts (respectively the believed, wanted, hated and loved ...). (Husserl) [WP]
- noesis. An act of consciousness. (Husserl) [WP]. The psychological result of perception and learning and reasoning [syn: cognition, knowledge]
- noetic. The intentional act of consciousness (believing, willing, etc.) (Husserl) [WP]
- noumenon. The name given to a thing when it is viewed as a *transcendent object*. The term 'negative noumenon' refers only to the recognition of some-thing which is *not* an object of *sensible intuition*, while 'positive noumenon' refers to the (quite mistaken) attempt to know such a thing as an *empirical object*. These two terms are sometimes used loosely as synonyms for '*transcendental object*' and '*thing in itself*', respectively. (Cf. *phenomenon*.) [IK]
- object. A general term for any 'thing' which is conditioned by the *subject's representation*, and so is capable of being known. The *thing in itself* is a thing that cannot become an object. (Cf. *subject*; see *thing in itself*.) [IK] (Lat. *objectus*, pp. of *objicere*, "to throw over against") In the widest sense, object is that towards which consciousness is directed, whether cognitively or conatively The cognitive or epistemological object of mind is anything perceived, imagined, conceived or thought about. See Epistemological Object. The conative object is anything desired, avoided or willed. [L.W.]
- objective idealism. The view that the mind possesses objects, norms, or meanings of

- universal validity. The opposite of subjectivism, psychologism, solipsism, individualism (q.v.) [W.L.]. A name for that philosophy which is based on the theory that both the subject and the object of knowledge are equally real and equally manifestations of the absolute or ideal. Earlier employed to describe Schelling's philosophy. Used independently by Charles S. Peirce (1839-1914) and A. N. Whitehead (1861-) to describe their varieties of realism. Subjective idealism supposes the world to consist of exemplifications of universals which have their being in the mind. Objective idealism supposes the world to consist of exemplifications of universals that have their being independent of the mind. [J.K.F.]
- objective reference. The self-transcendence of an immediately given content whereby it is directed toward an object. See Object. [L.W.]
- objective relativism. The epistemological theory which ascribes real objectivity to all perspectives and appearances of an object of perception. (See A. E. Murphy, "Objective Relativism in Dewey and Whitehead," *Philosophical Review*, Vol. XXXVI, 1927.) [L.W.]
- objective. Related more to the *object* or *representation* out of which *knowledge* is constructed than to the *subject* possessing the knowledge. Considered *transcendentally*, objective knowledge is less certain than *subjective* knowledge; considered *empirically*, objective knowledge is more certain. (Cf. *subjective*.) [IK]
- objectivism, epistemological. A doctrine that maintains that everything apprehended is independent of the apprehender. (Montague.) [H.H.]
- perceptions, minute. A term used by Leibniz for 'unconscious perceptions'. (Cf. *Apperception*.)
- perspective. A way of thinking about or considering something; or a set of assumptions from which an *object* can be viewed. Knowing which perspective is assumed is important because the same question can have different answers if different perspectives are assumed. Kant himself does not use this word, but he uses a number of other expressions (such as *standpoint*, way of thinking, employment of *understanding*, etc.) in precisely this way. The main *Critical* perspectives are the *transcendental*, *empirical*, *logical* and *hypothetical*. [IK]
- phenomenology. The description and classification of phenomenon. [AOED]. (Cf. also autophenomenology, hetrophenomenology)
- phenomenon. the *object* of *knowledge*, viewed *empirically*, in its fully knowable state (i.e., conditioned by *space and time* and the *categories*). (Cf. *noumenon*.) [IK] A fact or occurrence that appears or is perceived, especially one of which the cause is in question.
- phenomenalism. The doctrine that human knowledge is confined to the appearances presented to the senses. [AOED]
- practical. One of Kant's three main *standpoints*, relating primarily to action -i.e., to what we desire to do as opposed to what we know or feel. Practical *reason* is a synonym for *will*; and these two terms are concerned with questions of morality. Finding the sources of such action is the task of the second *Critique*. (Cf. *theoretical* and *judicial*.) [IK]
- predisposition. The natural tendency a person has, apart from (or before having) any *experience*, to be morally good or evil. (Cf. *disposition*.) [IK]
- pure. Not mixed with anything *sensible*. Although its proper opposite is 'impure', Kant normally opposes 'pure' to 'empirical'.
- rational. Bounded in the *faculty* of *reason* rather than in *sensibility*. (See also *intelligible*.) [IK]

- reality. If regarded from the *empirical perspective*, this refers to the ordinary world of nature; if regarded from the *transcendental perspective*, it refers to the *transcendent* realm of the *noumenon*. [IK]
- reason. In Kant's first *Critique*, the highest *faculty* of the human *subject*, to which all other faculties are subordinated. It abstracts completely from the conditions of *sensibility*. The second *Critique* examines the form of our desires in order to construct a *system* based on the faculty of reason (= the *practical standpoint*). Reason's primary function is *practical*; its *theoretical* function, though often believed to be more important, should be viewed as having a secondary importance. (Cf. *judgment*.) [IK]
- regulative. Providing important guidelines for how *knowledge* should be used, yet not itself playing any fundamental role in making up that knowledge. (Cf. *constitutive*.) [IK]
- representation. The most general word for an *object* at any stage in its determination by the *subject*, or for the *subjective* act of forming the object at that level. The main types of representations are *intuitions*, *concepts* and *ideas*. In the first *Critique*, the understanding is the dominant faculty in processing representations, while in the third *Critique* the faculty of imagination is dominant. Sometimes translated as 'presentation'. [IK]
- res cogitans*. Thinking thing [Latin *res*, thing + *cogitan*, to think]. Descartes's term for thinking substance, in contrast to *res extensa*. [c.f.]
- res extensa*. Extended thing [Latin *res*, thing + *extensa* extended, external] Descartes's term for extended or corporeal substance, the physical world. Descartes presents a subjectivist point of view : it is the subject that determines the world around him, and not the other way around. subject ("res cogitans") -> world ("res extensa")
- schematism. The function of the *faculty* of *imagination*, through which *concepts* and *intuitions* are combined, or *synthesized*, according to a rule (called a schema). In the first *Critique*, this function is presented as one of the steps required in order for the *understanding* to produce *empirical knowledge*. [IK]
- sensibility. The *faculty* concerned with passively receiving *objects*. This is accomplished primarily in the form of physical and mental sensations (via 'outer sense' and 'inner sense', respectively). However, such sensations are possible only if the objects are intuited, and *intuition* depends on *space and time* existing in their *pure* form as well. (Cf. *understanding*.) [IK]
- sensible. Presented to the *subject* by means of *sensibility*. (Cf. *intelligible*.) [IK]
- sonication. Sonic articulation. A term to identify a type of sonification (C.f.) in which principal purpose is to articulate the information being sonified as clearly as possible, rather than for the sheer beauty of the sound or other artistic expressive purposes. A term coined in this thesis largely to cover the somewhat ambiguous term scientific sonification, which seems to have fallen out of favour. [DW]
- sonification. N. A mapping of numerically represented relations in some domain under study to relations in an acoustic domain for the purposes of interpreting, understanding, or communicating relations in the domain under study [Scaletti, AD pp 224]. A mapping of numerically represented relations in some domain under study to relations in an acoustic domain for the purposes of interpreting, understanding, or communicating relations in the domain under study. [CS 1994]. A mapping of information to perceptual relations in the acoustic domain to meet the information requirements of an information

- processing activity. [SB 1996]. The use of non-speech audio to convey information. More specifically, sonification is the transformation of data relations into perceived relations in an acoustic signal for the purposes of facilitating communication or interpretation. [GK 1999]. The transformation of information or data relations into acoustic signals for perception and interpretation by listeners. [DW 2008].
- space and time. Considered from the *empirical perspective*, they form the context in which *objects* interact outside of us; considered from the *transcendental perspective*, they are *pure*, so they exist inside of us as conditions of *knowledge*. (Cf. *categories*.) [IK]
- speculative. The illusory *perspective* which wrongly uses *reason* in a hope-less attempt to gain *knowledge* about something *transcendent*. Sometimes used loosely as a synonym of *theoretical*. [IK]
- standpoint. The special type of *perspective* which determines the point from which a whole *system* of perspectives is viewed. The main *Critical* standpoints are the *theoretical, practical* and *judicial*. [IK]
- subject. A general term for any *rational* person who is capable of having *knowledge*. (Cf. *object*; see also *representation*.) [IK]
- subjective. Related more to the *subject* than to the *object* or *representation* out of which *knowledge* is constructed. Considered *transcendentally*, subjective knowledge is more certain than *objective* knowledge; considered *empirically*, subjective knowledge is less certain. (Cf. *objective*.) [IK]
- summum bonum*. Latin for 'highest good'. This is the ultimate goal of the moral *system* presented in the second *Critique*; it involves the ideal distribution of happiness in exact proportion to each person's virtue. In order to conceive of its possibility, we must postulate the existence of God and human immortality, thus giving these *ideas practical reality*. [IK]
- supersensible. see *intelligible* and *transcendent*. [IK]
- synaesthesia. n. sensation Produced at a point different from the point of stimulation; a sensation of another kind suggested by one experience (e.g. in colour-hearing). adv. synaesthetic [Ch]. n. the substitution of one sensory modality for another [AD pp 11].
- synthesis. integration Of two opposing *representations* into one new representation, with a view towards constructing a new level of the *object's reality*. Philosophy as *Critique* employs synthesis more than *analysis*. On the operation of synthesis in the first *Critique*, see *imagination*. (Cf. *analysis*.) [IK]
- synthetic. A statement or item of *knowledge* which is known to be true because of its connection with some *intuition*. (Cf. *analytic*.) [IK]
- system. A set of basic facts or arguments (called 'elements') arranged according to the order of their *logical* relationships, as determined by the *architectonic* patterns of *reason*. Kant's *Critical* philosophy is a System made up of three subordinate systems, each defined by a distinct *standpoint*, and each made up of the same four *perspectives*. [IK]
- tabula rasa*. Blank slate. [Latin].
- teleological. Having to do with purposes or ends. The second half of the third *Critique* examines the *objective* purposiveness in our perception of natural organisms in order to construct a *system* of teleological *judgment*. [IK]
- theoretical. One of Kant's three main *standpoints*, relating primarily to cognition-i.e., to what we know as opposed to what we feel or desire to do. Theoretical *reason*

- is concerned with questions about our *knowledge* of the ordinary world (the world science seeks to understand). Finding the source of such knowledge is the task of the first *Critique*, which would best be entitled the *Critique of Pure 'Theoretical' Reason*. (Cf. *practical* and *judicial*; see *speculative*.) [IK]
- thing in itself. An *object* considered *transcendentally* apart from all the conditions under which a *subject* can gain *knowledge* of it. Hence the thing in itself is, by definition, unknowable. Sometimes used loosely as a synonym of *noumenon*. (Cf. *appearance*.) [IK]
- time. See *space and time*. [IK]
- transcendent. The realm of thought which lies beyond the boundary of possible *knowledge*, because it consists of *objects* which cannot be presented to us in *intuition*-i.e., objects which we can never *experience* with our senses (sometimes called *noumena*). The closest we can get to gaining knowledge of the transcendent realm is to think about it by means of *ideas*. (The opposite of 'transcendent' is 'immanent'.) [IK]
- transcendental object. An *object* considered *transcendentally* insofar as it has been presented to a *subject*, but is not yet *represented* in any determined way-i.e., not yet influenced by *space and time* or by the *categories*. Also called an 'object in general'.
- transcendental. One of Kant's four main *perspectives*, aiming to establish a kind of *knowledge* which is both *synthetic* and *a priori*. It is a special type of philosophical knowledge, concerned with the necessary conditions for the possibility of *experience*. However, Kant believes all knowing *subjects* assume certain transcendental truths, whether or not they are aware of it. Transcendental knowledge defines the boundary between *empirical* knowledge and *speculation* about the *transcendent* realm. 'Every event has a cause' is a typical transcendental statement. (Cf. *empirical*.) [IK]
- understanding. On the first *Critique*, the *faculty* concerned with actively producing *knowledge* by means of *concepts*. This is quite similar to what is normally called the mind. It gives rise to the *logical perspective*, which enables us to compare concepts with each other, and to the *empirical perspective* (where it is also called *judgment*), which enables us to combine concepts with *intuitions* in order to produce empirical knowledge. The first *Critique* examines the form of our cognitions in order to construct a *system* based on the *faculty* of understanding (= the *theoretical standpoint*). (Cf. *sensibility*.) [IK]
- visile. adj. Of or pertaining to sight. learning by means of visual images and recalling such images readily. n. one whose imagery naturally takes a visual form [Ch]. C.f. audile.
- will. The manifestation of *reason* in its *practical* form (see *practical*). The two German words, 'Willkür' and 'Wille' can both be translated in English as 'will'. Willkür refers to the *faculty* of choice, which for Kant is just one (*empirical*) function of the more fundamental faculty of practical reason (= *Wille*). [IK]
- 'world-as-it-is'. The real empirically experienced worldThe world from which Husserl's phenomenal world is bracketed off by a process known as *epoche*.
- XAOThe All Ordinaries Index of the ASX (c.f.). A broad market indicator.

**Glossary references**

- [ACOD] Australian Concise Oxford Dictionary. 2nd Edition. 1992.
- [AD] Auditory Display, ed. Gregory Kramer, Proc. Vol XVIII Santa Fe Institute Studies in the Sciences of Complexity; Addison-Wesley Reading MA, 1994. Definitions from Auditory Display, unless prefixed by an author's name are provided by Gregory Kramer.
- [Ch] Chambers English Dictionary, mostly by way of Vicker's website.
- [CS] Scaletti, C. 1994.
- [DW] Worrall, D.R. 2008.
- [GK] Kramer, G. et al. 1999.
- [IK] As used by Immanuel Kant. Compiled by Stephen Palmquest. Used with permission. Available separately and in full at <http://www.hkbu.edu.hk/~ppp/ksp1/KSPglos.html>
- [JB] Bertin, J. 1981.
- [SB] Barrass, S. 1994.