APPENDIX C

Glossary

Aristotle: Greek philosopher of 4th century B.C. He wrote about justice in Book V of his *Nicomachean Ethics*, and in his *Politics*, which have been influential ever since.

Buber: German philosopher of 20th century who, while accepting the existentialist, individual responsibility for moral actions, proposed that that should not be at the expense of treating other people as objects—the “I-it” relationship—but should recognise the value of the “I-Thou” relationship.

classical economics: the theory that markets are continually tending towards a perfect equilibrium between supply and demand, and that wages and prices must be determined by such equilibrium, and not by moral considerations.

cogent: cogent arguments are those which, while not necessarily valid in formal logic, are nevertheless weighty, and should carry conviction.

consequentialism: the assessment of actions or policies solely with regard to their consequences.

Descartes: philosopher of 17th century who started by doubting everything, but found he could not doubt his own existence, arguing *cogito, ergo sum*, I think, therefore I exist.

economics: the study of the exchange and trading of goods and services between different parties to the transaction; from the Greek word *oikonomía* (*oikonomía*) meaning ‘household organization’.

Epicureans: disciples of Epicurus, a Greek philosopher of 3rd century B.C. They held that men should be free from the irrationality of superstitious religious beliefs, and that individual contentment and peace of mind was the highest good a man could attain. Their philosophy has come down to us in the Latin poem of Lucretius, *De Rerum Natura*, On the Nature of Things. They were supposed, often unfairly, to live self-indulgent lives.
Establishmentarians: those who support the Establishment, particularly those who supported the Church of England against the Dissenters, i.e. members of Nonconformist Denominations or Sects.

ethics: from the Greek, ἔθος, (ethos), meaning ‘custom’ or ‘behaviour’.

Existentialists: Philosophers who abhor general principles, and decide each moral question on its own, from their individual point of view.

Gadgrind: a Dickensian character, noted for his meanness.

Gyges’ ring: a ring which conferred invisibility.

Hayek: economist and philosopher of 20th century. He wrote *The Road to Serfdom*, *The Constitution of Liberty*, and *Law, Legislation and Morality*, in which he argued against central planning, and in favour of free markets, as being far more efficient in providing decision-makers with the information they needed.

Hegel: philosopher of 19th century who stressed the importance of the State in his *The Philosophy of Right* and *The Phenomenology of Mind*, and other works.

Hobbes: philosopher of 17th century who was sceptical of the effectiveness of moral argument, and in his *Leviathan* justified a strong State as the only alternative to the law of the jungle.

interests: interests are values that can be assigned to particular persons. Third-personal interests can be assigned vicariously, simply on the basis of the person’s being a person—a person can be assumed to care for his health, wealth, and liberty, because that is what people naturally care for. First-personal interests are those actually avowed by an individual as being what he happens to be interested in. He may be interested in French art, or ball-room dancing, but he could not be assumed to be interested in those things except on the basis of his own words or deeds.

Kant: philosopher of 18th century, who based morality on the “categorical imperative”, Act only on that maxim that you can will to be a universal law of nature. He claimed that actions were only moral if they were based solely on the categorical imperative, and not on any pruden-
tial considerations. He maintained also that we should treat other men as "ends-in-themselves" and not as means to some other end.

Locke: philosopher of 17th century who justified political obligation on a supposed contract between the government and the governed.

Mackie: philosopher of 20th century who was sceptical of the objective existence of moral values.

Malthus: Malthus’ theory of population was based on the belief that, because men reproduce faster than their resources increase, most wage earners must always earn the smallest amount possible that will keep them and their families alive. It was an important influence on those who regarded economics as a science, and opposed the optimism of those who thought that poverty and all social ills could be eradicated.

Metaphysics: from the Greek Τω των Μετά των Φυσικῶν (Των Μετα τα Φυσικα), meaning ‘after the physics’, the title of Aristotle’s book in which he goes on from his account of natural philosophy to discuss the most fundamental principles of existence. In modern parlance, metaphysics is divided into ontology, the discussion of reality, and what really exists, and epistemology, the discussion of the nature of knowledge.

natural law/ positive law: laws that ought to be obeyed irrespective of whether they have been enacted by an effective regime/ laws that have been enacted by an effective regime.

normative: ought to be obeyed or observed

Physiocrats: a school of 18th century thinkers who held that only agriculture was properly productive, and that all those who did not work on the land were, strictly speaking, parasites.

omni-personal/ first-personal: moral precepts which we urge on everyone/ moral precepts which an individual may adopt for himself.

Plato: Greek philosopher of 4th century B.C. Pupil of Socrates and teacher of Aristotle. He argued strongly for the existence of objective moral values, and in his Republic, portrayed an ideal society, governed in accordance with those values by a class of Guardians, who held all possessions in common.
privative/
non-privative: privative goods are those, such as motor cars, which if belonging to some, necessarily do not belong to others; non-privative goods are those, like information, which can be shared, without any diminution in what is possessed by each.

Socrates: Greek philosopher of 5th century B.C., notable for his moral courage, and willingness to question accepted ideas, for which he was put to death by the Athenians. His use of dialectical method to investigate the nature of concepts like justice is described in the dialogues of his pupil Plato.

solipsist: I am a solipsist if I think I am the only person to exist.

universalisable: a precept is universalisable, if it can be expressed so as to apply to everyone.

utilitarianism: the belief that those desires or actions are good which promote the general happiness of all. Utilitarianism propounded an ethic that is democratic and egalitarian.

values: ‘value’ is the most general term for principles that can guide a person’s actions. Philosophers differ on whether they exist independently of us—as Plato held—or are just the projections of our desires and attitudes—as Mackie held. Values are non-privative, and can be shared.