

Anarchism is based on the assumption that human beings are, at heart, moral creatures, instinctively drawn to freedom and autonomy, its energies have often been more directed towards awakening these moral instincts than to analyzing the system of state oppression and explaining how it can or should be challenged.

A theory or a political movement which interprets the ideals of human freedom and equality very strictly. There is refusal to accept the legitimacy of state power.

A Utopian political theory that seeks to eliminate all authority and state rule in favor of a society based on voluntary cooperation and free association of individuals and groups.

ANEKANTAVADA (अनेकान्तवाद): Jaina's metaphysics is called anekantavada or the doctrine of the manyness of reality. According to this theory there are innumerable, material atoms and innumerable individual souls which are all separately and independently real and each atom and each soul possess innumerable aspects of its own or an infinite number of characteristics of its own. Every object possesses innumerable positive and negative characters.

ANIMISM: The belief that material objects and the physical environment are imbued with some kind of soul or spirit. Anima means breath, vital principle, soul or spirit. For philosophical theories that all matter contains an element of mind, the term Panpsychism is more appropriate.

ANIRVACHANĪYA (अनिर्वचनीय): The advaitins explain illusion as experience of a relatively real object, which is neither absolute being (sat) nor absolute non-being (asat) nor both. Accordingly, it is called anirvachaniya or indescribable.

ANTHROPOCENTRISM: An outlook that places mankind at the centre of the universe, the view that everything in nature exists for the sake of man. A belief that human needs and interests are of overriding moral and philosophical importance; the opposite of eco-centrism.

ANTHROPOMORPHISM: The attribution of human characteristics to God or to inanimate objects. The term may refer to the portrayal of God as having human form or human characteristics. The ascription of human characteristic to non-human beings. Views which represent God as closely resembling a human being are anthropomorphic. Of the known attacks on religious anthropomorphism the first was made by Xenopanes. A belief that human needs and interests are of overriding moral and philosophical importance; the opposite of ecocentrism.

God is described in terms of a man. God is like man in at least some respects.

ANTINOMY: A Paradox. A contradiction between two conclusions drawn from equally credible premises. Kant in his *Critique of Pure Reason* presents four antinomies: four pairs of thesis and antithesis, both of which are supplied with proofs. The *first* thesis is that the world has a beginning in time and is limited in space. The *second* thesis is that there are ultimately simple substances. The *third* thesis is that not everything in the world is determined by natural causes, that is, there is freedom. The *fourth* thesis is that there exists an absolutely necessary being, that is, not everything exists contingently. Each thesis expresses a demand of reason to find an ultimate basis for everything conditioned, that is, a first cause, and the antithesis in each