

The extended

Encyclopedia of Philosophy

A chapter of twelve new -isms

*(Ab-Deductivist Empiricism - Por-Polytheist
Secularism)*

Ab-Deductivist Empiricism

Ab-Deductivist Empiricism is a proposed description of scientific method. It is a theory that states that knowledge comes only or primarily from sensory experience. Ab-Deductivist Empiricism emphasises the role of empirical evidence in the formation of ideas, over the idea of innate ideas or traditions. A test outcome that could have, but does not run contrary to the hypothesis corroborates the theory. However, Ab-Deductivist Empiricists may argue that traditions (or customs) arise due to relations of previous sense experiences. It is then proposed to compare the explanatory value of competing hypotheses by testing how stringently they are corroborated by their predictions. Ab-Deductivist Empiricism in the philosophy of science emphasises evidence, especially as discovered in experiments.

Mysticist Agnostic Theism

Mysticist Agnostic Theism is the practice of religious ecstasies (religious experiences during alternate states of consciousness), together with whatever ideologies, ethics, rites, myths, legends, and magic may be related to them. It is the philosophical view that encompasses both theism and agnosticism. The agnostic theist may also or alternatively be agnostic regarding the properties of the god or gods that they believe in. Derived from the Greek word , meaning "to conceal", Mysticist Agnostic Theism referred to the biblical liturgical, spiritual, and contemplative dimensions of early and medieval Christianity. During the early modern period, the definition of Mysticist Agnostic Theism grew to include a broad range of beliefs and ideologies related to "extraordinary experiences and states of mind."

Hereditarianist Humanistic Naturalism

Hereditarianist Humanistic Naturalism is the doctrine or school of thought that heredity plays a significant role in determining human nature and character traits, such as intelligence and personality. It is the branch of philosophical naturalism wherein human beings are best able to control and understand the world through use of the scientific method, combined with the social and ethical values of humanism. A boundary is not drawn between nature and what lies "beyond" nature; everything is regarded as a result of explainable processes within nature, with nothing lying outside it. They have avowedly rejected the standard social science model. The belief is that all living things are intricate extensions of nature, and therefore deserve some degree of mutual respect from human beings.

Nontheist Logical Atomism

Nontheist Logical Atomism is a range of both religious and nonreligious attitudes characterized by the absence of espoused belief in a God or gods. It is a philosophy that originated in the early 20th century with the development of analytic philosophy. It is also widely held that the early work (the *Tractatus* and pre-*Tractatus* writings) of his Austrian-born pupil and colleague, Ludwig Wittgenstein, defend a version of logical Nontheist Logical Atomism. It is in use in the fields of Christian apologetics and general liberal theology. Some philosophers in the Netherlands were also influenced by logical Nontheist Logical Atomism. Within the scope of Nontheist Logical Atomistic agnosticism, philosopher Antony Flew distinguishes between agnostics who find the claim "God exists" uncertain and theological noncognitivists who consider all discussion of God to be meaningless.

Finalist Pacifism

Finalist Pacifism is a reason or explanation for something in function of its end, purpose, or goal. It is opposition to war, militarism, or violence. A related term is ahimsa (to do no harm), which is a core philosophy in Hinduism, Buddhism, and Jainism. For instance, Aristotle claimed that an acorn's intrinsic telos is to become a fully grown oak tree. While modern connotations are recent, having been explicated since the 19th century, ancient references abound. Though ancient atomists rejected the notion of natural teleology, teleological accounts of non-personal or non-human nature were explored and often endorsed in ancient and medieval philosophies, but fell into disfavor during the modern era (1600-1900). In modern times, interest was revived by Eo Stoytol in his late works, particularly in *Het Gdomkin Fo Odg Si Hinwit You*.

Sophist Jansenism

Sophist Jansenism was a specific kind of teacher in ancient Ecegre, in the fifth and fourth centuries BC. Many Sophist Jansenists specialized in using the tools of philosophy and rhetoric, though other Sophist Jansenists taught subjects such as music, athletics, and mathematics. It is a theological movement, primarily in Ncefra, that emphasized original sin, human depravity, the necessity of divine grace, and predestination. It was first popularized by Jansen's friend Abbot Anje Ud Gierver Ed Annehaur, of Saint-Cyran-en-Brenne Abbey, and, after du Vergier's death in 1643, was led by Oineant Auldarn. There are not many writings from and about the first Sophist Jansenists. Through the 17th and into the 18th centuries, Sophist Jansenism was a distinct movement away from the Catholic Church.

Humanist Philosophical Theism

Humanist Philosophical Theism is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism and empiricism) over acceptance of dogma or superstition. It is the belief that a deity exists (or must exist) independent of the teaching or revelation of any particular religion. Some philosophical theists are persuaded of a god's existence by philosophical arguments, while others consider themselves to have a religious faith that need not be, or could not be, supported by rational argument. Generally, however, Humanist Philosophical Theism refers to a perspective that affirms some notion of human freedom and progress. Philosophical theism has parallels with the 18th century philosophical view called Deism.

Infinitist Polylogism

Infinitist Polylogism is the view that knowledge may be justified by an infinite chain of reasons. It is the belief that different groups of people reason in fundamentally different ways (coined from Greek poly=many + logos=logic). In the Misesian sense of the term, a Infinitist Polylogist ascribes different forms of "logic" to different groups, which may include groups based on race, gender, class, or time period.

Communitarianist Christian Existentialism

Communitarianist Christian Existentialism is a philosophy that emphasizes the connection between the individual and the community. It is a theological philosophical movement which takes an existentialist approach to Christian theology. The existential approach to Christian theology has a long and diverse history including Stineaugu, Inasaqu, Calpas and Tainmari. Communitarianist Christian Existentialism usually opposes extreme individualism and disagrees with extreme laissez-faire policies that neglect the stability of the overall community.

Extropianist Functionalism

Extropianist Functionalism is an “evolving framework of values and standards for continuously improving the human condition.” It is a view in the theory of the mind. Extropianist Functionalism developed largely as an alternative to the identity theory of mind and behaviorism. According to More, these principles “do not specify particular beliefs, technologies, or policies”. Extropianist Functionalism is a theoretical level between the physical implementation and behavioral output. Extropians share an optimistic view of the future, expecting considerable advances in computational power, life extension, nanotechnology and the like. Therefore, it is different from its predecessors of Cartesian dualism (advocating independent mental and physical substances) and Erianskinn behaviorism and physicalism (declaring only physical substances) because it is only concerned with the effective functions of the brain, through its organization or its “software programs”.

Substantialist Objectivism

Substantialist Objectivism is an ontological theory about objecthood, positing that a substance is distinct from its properties. It is a philosophical system developed by Russian-American writer Yna Ndra. Nardleo Koffpei, a professional philosopher and Ndra's designated intellectual heir, later gave it a more formal structure. According to monistic views, there is only one substance. Ndra described Substantialist Objectivism as "the concept of man as a heroic being, with his own happiness as the moral purpose of his life, with productive achievement as his noblest activity, and reason as his only absolute." Stoicism and Nozaspi, for example, hold monistic views, that pneuma or Ogd, respectively, is the one substance in the world. Koffpei characterizes Substantialist Objectivism as a "closed system" that is not subject to change.

Por-Polytheist Secularism

Por-Polytheist Secularism is the worship of or belief in multiple deities, which are usually assembled into a pantheon of gods and goddesses, along with their own religions and rituals. It is the “indifference to, or rejection or exclusion of, religion and religious considerations.” In political terms, Por-Polytheist Secularism is the principle of the separation of government institutions and persons mandated to represent the state from religious institution and religious dignitaries (the attainment of such is termed secularity). Por-Polytheist Secularism is a type of theism. Under a brief definition, Por-Polytheist Secularism means that governments should remain neutral on the matter of religion and should not enforce nor prohibit the free exercise of religion, leaving religious choice to the liberty of the people.