also a distinguished geographer, a scientist and a positivist. He saw the development of anarchism as one aspect of the whole movement of modern science towards an integrated philosophy. He believed that the dominant phenomenon in nature was harmony, arrived at by a continuous process of adjustment between contending forces. In human, as in animal societies, the dominant phenomenon was mutual aid: thus once metaphysics, law and state authority had been shaken off, harmony could be realized.

See also: ANARCHISM

Further reading

CAROLINE CAHM

KUAN TZU see GUANZI

KUHN, THOMAS SAMUEL (1922–96)
The early 1960s saw substantial turmoil in the philosophy of science, then dominated by logical empiricism. Most important was the confrontation of the prevailing philosophical tradition with the history of science. Whereas the philosophy of science was mainly normatively-oriented, that is it tried to delineate what good science should look like, historical studies seemed to indicate that the practice of science both past and present did not follow those prescriptions.

An American, Thomas S. Kuhn was educated as a theoretical physicist but soon turned to the history and philosophy of science. In 1962, he published *The Structure of Scientific Revolutions* (SSR). This book was the single most important publication advancing the confrontation between the history and the philosophy of science; it is now a classic in science studies. SSR was most influential not only in the discussion within philosophy but also in various other fields, especially the social sciences. The central concepts of SSR, like scientific revolution, paradigm shift and incommensurability, have been in the focus of philosophical discussion for many years, and the term ‘paradigm’ has even become a household word (although mostly not in Kuhn’s intended sense). After SSR, Kuhn continued to develop his theory; apart from minor modifications it is mainly the explication of SSR’s more intricate philosophical topics, especially of incommensurability, which is characteristic of his later work.

See also: INCOMMENSURABILITY

Further reading
Kuhn, T.S. (1962, 1970) *The Structure of Scientific Revolutions*, Chicago, IL: University of Chicago Press. (Kuhn’s classic work; the second edition, to which citations refer, contains an important Postscript.)

PAUL HOYNINGEN-HUENE

KUKAI (774–835)
Kukai, also known by his posthumous honorific title Kōbō Daishi, was the founder of Japanese Shingon (‘truth word’ or ‘mantra’) Buddhism and is often considered the first comprehensive philosophical thinker in Japanese history. Building on the Buddhist esoteric tradition first developed in India and then in China, where Kukai encountered it, he maintained that reality is a cosmic person, the Buddha Dainichi. Dainichi’s cosmic thoughts, words and deeds form microcosmic configurations, resonances and patterns of change. By performing Shingon rituals, one can supposedly accord with the microcosmic constituents and know the foundational structures of reality that compose the sensory world in which we ordinarily live.

See also: BUDDHIST PHILOSOPHY, JAPANESE

Further reading

THOMAS P. KASULIS

KUKI SHŪZŌ (1888–1941)
Kuki studied Western philosophy in Tokyo before going to the West, where he studied under Husserl and Heidegger and was associated with Bergson. Back in Japan, he lectured on Western philosophy at Kyoto Imperial University. His philosophical project was focused on the issues arising from dualistic thinking. He incorporated into his work a cross-cultural, historical perspective, while applying Heidegger’s hermeneutical ontology and exhibiting bold, systematic, speculative acumen.

See also: KYOTO SCHOOL; LOGIC IN JAPAN

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Light, S. (ed.) (1987) *Shūzō Kuki and Jean-Paul*
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