KINESTHESIC SENSATION — KINDSHIP

(q.v.) The use of the term, moreover, does not prejudice the discussion of the facts.

KINESTHESIC SENSATION. Of special importance are JAMES, Prince of Psychol., ch. 8, 9, 10; DESCARTES, R., De homine. Any sensation of the kind is used for the collection of objects having a certain common property, e.g., character, simple or complex.

Thus, in Blundell's Art of Logic, we have: 'Genus is a general word, under which it is possible to speak of many things differing in specific kind.' At other times, and more seriously, it was restricted to the species or attributes recognized class, or that which was supposed to be derived from one stock. Thus Wiltz's "Element of Rhetoric " has: 'Genus is a general word, under which the whole desire kind or order of things are comprehended.'

But before persons who picked their words had become ready to use 'class' as a mere logical extension, they had begun to avoid 'kind,' except when the emphasis of attention was placed upon the stock rather than the breadth. Wiltz's Logic (1742) illustrates this.

This is the last ordinary popular sense of the word today; so that 'of this kind,' 'of this nature,' 'of this character' are interchangeable phrases. J. S. Mill, however, in his System of Logic, Bk. I., chap. VII. 5, created the word into a technical term of logic, at the same time introducing the term 'particular.' His usage, as far as it was determinate, was that classes are of two kinds, the first, the universal, or above and above the classes which are involved in its definitions and which serve to define its extension, and which is at least a member of number of others, and those following as consequences, under law of nature, of the defining characteristics; and the second kind, comprising those classes which is inessential common properties independent of its structure. As instances of real kinds, he mentions the class of animals and the class of sulphur; as an instance of a kind not real, the class of white things. It is important for the understanding of Mill's thought here, to note that he was not talking of 'propositions,' he was in mind, mainly, characters interesting to us. Otherwise, we would not be able to say anything about the whole, things have few properties in common. By a "law of nature" he means any absolute proposition; so that it is hard for us to assert that if all white things had any property P, this would be a "consequence, under a law of nature," of their whitesomeness; for it would be itself an absolute and ultimate universality. Mill says that if the common properties of a class thus follow from a small number of primary characters 'which, as the

kind is, account for all the rest,' it is not a real kind. He does not reject that the natural classification is best upon ultimate class, e.g., accounting for each and every property that it beholds. The following definition seems relevant: Any class 'which, in addition to its defining character, has another third, permanent and internal and common and peculiar to the members, is destined to be preserved in that ultimate conception of the universe in which we aim,' and is accordingly to be called 'real.'

Kind (in biology) (AN. cuff, from cuff, family). Another term for species (qv), as in the phrase 'each after his kind' (Gen. 1: 21). See also CLASSIFICATION (qv) in biology.

The term has been extended to apply to various groupings analogous to biological species, and has been used in sociology in the phrase CONSCIOUSNESS OF KIND (qv). Am (q.v.).

Kind and Degree: For the foreign equivalents see the adjacent topics. A distinction applied to differences or transformations according to whether they are (degree) or are not (kind) stated entirely in terms of Quantity (qv). The distribution, as popularly used, covers all ambiguity and condensation. (qv)

Kindergarten: (Ger. Kindehird, children's garden, or courtyards for children's entertainment, c. q.v.; Ital. giardino di fanciulli. A school for very young children, the first large play is utilized as an instrument of instruction in the facts of nature and the customs and ideals of society. According to Froebel, the object is as follows: It shall receive children before the school age, give them employment suited to their nature, strengthen their bodies, exercise their senses, employ the waking mind, make them acquainted judicially with nature, especially the beauty of the heart and temper, and lead them to the sentiments all living— to unity with themselves.

Literature: Froebel, New, Ethic. of. Love; however, Ital. giardino di fanciulli is the same.

Kinds (q.v.; kindred; see also Biology, G. 2, 4). (q.v.)

Kind (as word, from cuff, natural). Before 'class' acquired its logical significance in Queen Anne's reign, kind was sometimes used for any collection of objects having a certain common property, e.g., a group of a certain kind, or order of things are comprehended.'

In biology, the term has been extended to apply to various groupings analogous to biological species, e.g., classes, orders, families, genera, and species. The term has also been used in sociology in the phrase CONSCIOUSNESS OF KIND (qv).

Kinesics (Gr. kinesis, movement, activity; see note on (Ger. kinesis, from cuff, family). Another term for movement (qv), as in the phrase 'each after his kind' (Gen. 1: 21). See also CLASSIFICATION (qv) in biology.

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