

**THE INDIVIDUAL AND  
SOCIETY;  
OR, PSYCHOLOGY  
AND SOCIOLOGY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649612918

The Individual and Society; Or, Psychology and Sociology by James Mark Baldwin

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Cover @ 2017

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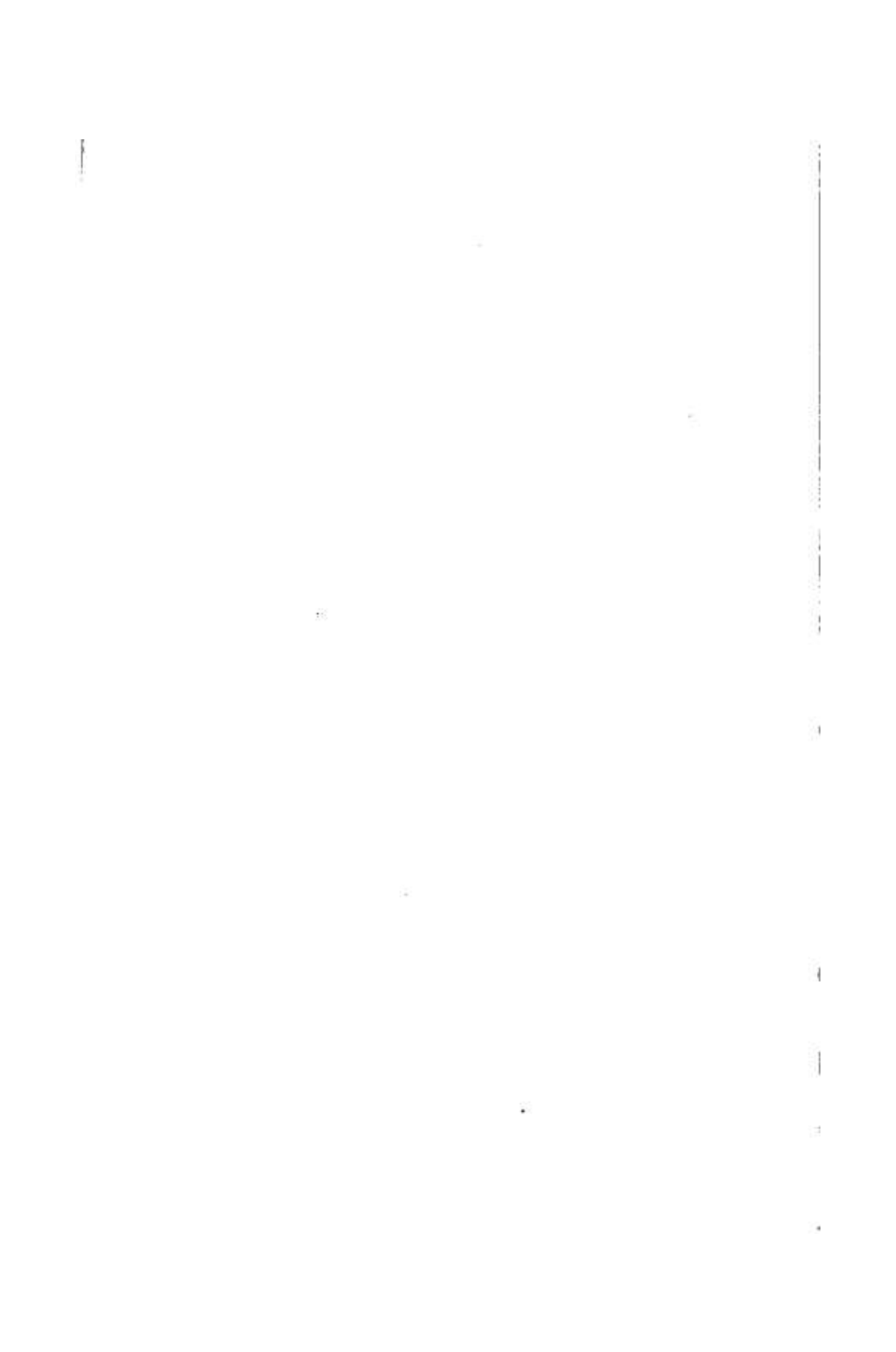
## OTHER WORKS

by

JAMES MARK BALDWIN

- HANDBOOK OF PSYCHOLOGY.** Vol. I. SENSES AND INTELLLECT; Vol. II. FEELING AND WILL. Holt & Co., New York. 2d ed. 1891-2.
- ELEMENTS OF PSYCHOLOGY.** Same Publishers. London, Macmillan. 1893. Translated into Spanish.
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**THE INDIVIDUAL AND SOCIETY**  
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**PSYCHOLOGY AND SOCIOLOGY**



# THE INDIVIDUAL AND SOCIETY

OR

## *Psychology and Sociology*

BY

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1911

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## PREFACE

**T**HIS little book has been written under the very exact and exacting limitations of space imposed by the editor of the series.\* In the space allowed it is impossible to argue or to demonstrate. Accordingly, I have chosen to illustrate a point of view rather than to establish it. No doubt, to those not already committed to a different view, this may itself be about as good a way to make the point as any other — to show that the main facts to be interpreted serve to illustrate it.

I regret, however, that the limitation in size has made it necessary to omit

\*The French Bibliothèque Internationale de Sociologie, Series in 18, edited by R. Worms (Paris, Giard et Briere, for which this book was written by request. The French edition bears the title, "Psychologie et Sociologie (l'Individu et la Société)." Besides verbal alterations throughout, I have added one chapter (vi) to the book in the English form.

references to authorities. In my own larger and more reasoned books, of which this is in a sense a sort of popular resumé, full citations are made of other and of different theories. With this excuse for the omission, I apologize to those able writers whose works should be mentioned in any treatment of the topics here presented.

The point of view from which I write is, briefly stated, this: Society is looked upon as a mode of organization *sui generis*; its matter is psychological; its rules of organization are those which characterize the personal development of minds in relation to one another. To this no analogy, drawn from another sphere of fact, biological, chemical, physical, can do any sort of justice: it can be understood only by the knowledge, direct and indirect, of the motives and movements of minds capable of certain modes of intercourse. Sociology itself, dealing with the external and historical aspects of

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