THE THEORY OF SOCIALIZATION: A SYLLABUS OF SOCIOLOGICAL PRINCIPLES FOR THE USE OF COLLEGE AND UNIVERSITY CLASSES

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A SYLLABUS OF SOCIOLOGICAL PRINCIPLES

FOR THE USE OF

COLLEGE AND UNIVERSITY CLASSES

BY

FRANKLIN HENRY GIDDINGS, M.A.

PROFESSOR OF SOCIOLOGY IN COLUMBIA UNIVERSITY IN THE CITY OF NEW YORK. AUTHOR OF "THE PRINCIPLES OF SOCIOLOGY"

WITH REFERENCES TO THE THIRD EDITION OF "THE PRINCIPLES OF SOCIOLOGY"

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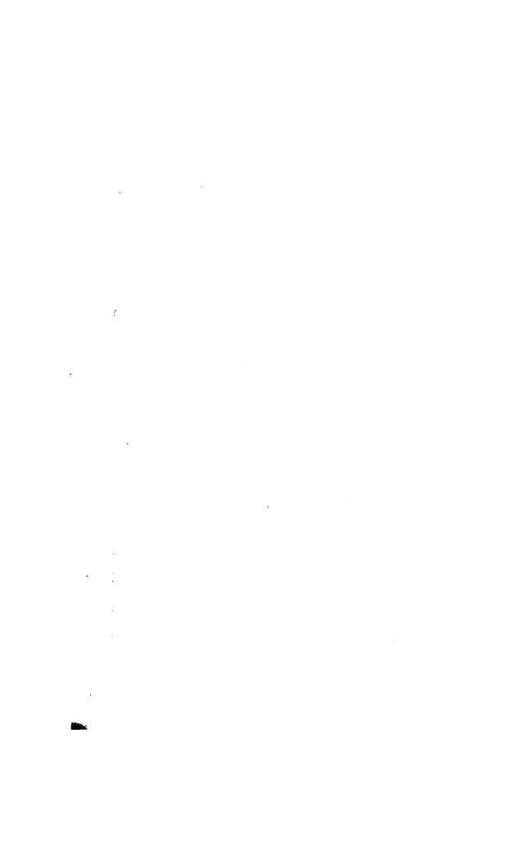
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The Memory of th. th. Scott

PRINCIPAL OF THE GREAT BARRINGTON, MASS., HIGH SCHOOL, 1873-1877
TEACHER, FRIEND, AND COMRADE IN PHILOSOPHY



"When I compare the modern with the ancient world, I am assured as to the future of man. I am far from denying that legislation and political changes have been the direct means of great good, but every good change in legislation or in government has been preceded or brought about by an increase of intelligence, of reasonableness, or of brotherly kindness on the part of the people at large. . . . Congentality or similarity of manners is what has drawn social times ever since man began to consort with his fellows. . . . Birds of a feather have flocked together since civilization began, and probably will do so till it perishes."—E. L. Godern, Social Classes in the Republic.

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PREFACE

My volume on "The Principles of Sociology" is described in the preface as an attempt to combine the principles of sociology in a coherent theory. In plan and method the book is on the whole concrete rather than abstract. Consequently, the theoretical propositions that it contains are scattered through many pages of descriptive and historical matter, and are nowhere brought together in a didactic series. It is therefore possible that not every reader of the volume has perceived the coherence of its theory, and that classes using the book as a text have experienced a degree of difficulty in arranging its theoretical propositions in a consecutive order.

The theory assumes that certain adaptations of the individual to the physical world, certain economic experiences, ideas, and activities, and certain ethical experiences, ideas, and tendencies, precede social life (see "The Principles of Sociology," pp. 41-45, 100-103, 239).

The theory itself, as distinguished from these presuppositions, comprises the following propositions,