nominalist, this rather favours the satis-
factoriness of the definition than otherwise.
It may be objected that it is unintelligible;
but in the sense in which this is true, it is
a mere, to an individual in uninterpretable
in that sense. It is a brute fact that the
moon exists, and all explanations suppose
the existence of that same matter. That
existence is uninterpretable in the sense in
which the definition is so. That is to say, a
reaction may be experienced, but it cannot
be conciled in its character of a reaction;
for that element evaporates from every general
idea. According to this definition, that which
alone immediately presents itself as an indi-
vidual is a reaction against the will. But
everything whose identity consists in a con-
tinuity of reactions will be a single logical
individual. Thus any portion of space, so
far as it can be regarded as reacting, is for
logic a single individual; its spatial'extension
is no objection. With this definition
there is no difficulty about the truth that
whatever exists is individual, since existence
(not reality) and individuality are occasion-
ally the same thing; and whatever fails
the present definition equally fails the
former definition by virtue of the principles
of contraction and excluded middles, re-
gard of mere definitions of the relations
expressed by 'not'. As for the principle of
indiscernibility, if two individual things are
exactly alike in all other respects, they must,
according to this definition, differ in their
spatial relations, since space is nothing but
the intentional presentation of the conditions
of reaction, or of some of them. But there
will be no logical hindrance to two things
being exactly alike in all other respects; and
if they are never so, that is a physical law, not
a necessity of logic. This second defini-
tion, therefore, seems to be the preferable
one. Cf. PARTICULAR (in logic).

Individual (social). (1) A single human
being. (2) Hence, by development of the idea of
separation and completeness, a human being in a marked degree differentiated from
others; a centre of social influences.

The history of the concept individual is
important both in psychology and in sociology.
The individual has been conceived as indepen-
dent of and antecedent to society, as correlative
with society, and as dependent on and created
by society. All of these conceptions are pre-
sented in Aristotle's Politics, where the di-
nications are made that in genius individual
and society are inseparable, that in will and
conduct the individual is independent or free,
while in moral perfection he is created by the
state. The political philosophy of Hobbes
De Cive (sections 1, 2, 3, 5, 7) assumes the antecedent
completeness and sufficiency of the individual.

Modern psychology and sociology demonstrate
the interdependence of individual and society
(cf. Baldwin, Social and Eth. Interprets.). See
also INDIVIDUALISM.

Individual Psychology: Gen. Individual:
psychology; Fr. psychologie individuale; Ital.
individualistica. That department of psychology which investigates the psy-
chological individual considered as different from
others, i.e. having for its subject matter psychological
variations among individuals.

Particular questions on which work has been
done are: (1) the psychology of Temper-
ament (q.v.); (2) of mental Type (q.v.); (3)
of mental differences of the sexes (Sexual
Character); (4) of Genius (q.v.); (5) of
mental defect (q.v., also special types of
defect); (6) of the Criminal (q.v., also
Criminality); (7) of character, professions, etc.,
considered as based upon individual differences.
Cf. Variational Psychology.

Literature: Hering, 2, i, c; lists, subj.
works, in the Psychological Index, i, 6; Bay.
and Herx, Amst Psychol, iii, (1866) 471
(a review and exposition); Delucchi, Die Ind.
Adolf Wiss. Berlin (1866), 232; (a.d.b., q.v.)

Individual Selection: Gen. Individual:
selection (Weismann); Fr. Selection entre
individus (q.v.); individua selection (better
than personology—J. A. Thomson). Ital.
selezione individuale. The survival of the indi-
vidual organism or animal under the opera-
tion of NATURAL SELECTION (q.v.), as
distinguished from the survival of parts, cells,
peripheral elements, etc. (cf. INTERRELEXION),
which are supposed to be selected by an anal-
ogous method.

This rendering of Weismann's Personal
selection for the original Darwinian view of
the survival of the individual—for which,
however, it was earlier used—is better than
the literal translation 'personal selection.'
Personal selection supports 'consequences selec-
tions' by a person, and it is better to reserve
it for that. See Selection. (L.c.d., l.d.b.)

Individualism: Gen. Individualismus;
Fr. individualisme; Ital. individualismo. (1)
Exclusive or excessive regard for self-
interested.
(2) The doctrine that the pursuit of self-
interest and the exercise of individual initia-
tives should be little or not at all restrained
INFANCY—INFERENCE


Infancy [Lat. infans, infant]: Ger. (Infant); Fr. (enfant); Ital. (infante).

The period of immaturity during which the individual is dependent on parental care; it extends from birth to the period of self-support (in a biological sense) and to maturity or self-support (in a social, legal, and economic sense).

The origin and meaning of infancy is an important biological problem. From the point of view of evolution, especial significance attaches to this period. It is thought to have arisen contemporaneously with the parental instinct in the higher animals, and to have direct relation to the Guarinxo (infant). Indeed, the term infancy is sometimes used to cover both periods, a division being made between the intra-uterine (gestation or prenatal) period and the extra-uterine (postnatal) period. The relation of these periods is somewhat thus: a relatively short prenatal period in correlation with swift embryonic development in animals which are born equipped for immediate or very early independent self-support. The infant period is found in these animals which are born practically adult or well developed. On the other hand, a relatively long postnatal infancy goes with retardation in embryonic development, relative immaturity at birth, and relative complex nutritive and protective adaptations peculiar to a young animal after birth. The significance of this is that by this arrangement higher animal organisms, involving plasticity, intelligence, complex social relationships, develop possible, for the young, not having to begin immediately at birth to take care of themselves, need not have the fixed instinctive and other special adaptations, but may have the general capacity for learning by accommodation by a serial set of conditions, while nourished and protected by their parents. The infant period, therefore, is characteristic of the life of the higher animals. With this goes the education of the brain in quality and complexity in the gray matter, with its later development. It is stated in terms of function, the meaning of the term being that by having an infant period the individual may learn less and acquire more—have less fixity and more variability (p. 2).

(2) See: (in law). 影响 [an influence]; Ger. (Einfluss); Fr. (influence); Ital. (influenza).

Infant [Lat. infans, infant]: Ger. (Kind); Fr. (enfant); Ital. (infante).

(a) In logic: the act of considering the content of a proposition with respect to a previous proposition or cognition, in a way which cannot generally be accomplished in ordinary knowledge.

(b) In psychology: a term for CHILD PSYCHIATRY.

Infrequent [Lat. fr. a form to frequent]: Ger. (selten); Fr. (fréquent); Ital. (infrarite). (Conclusion). (1) In logic: the act of considering the content of a proposition or cognition, in a way which cannot generally be accomplished in ordinary knowledge.

In this sense the word differs from frequent [infrequent] only in referring indirectly to a single step of the process, or to what seems a single step in the act of reasoning. The mental act of reasoning, as thus defined, can be expressed: (a) in syllogism or, generally as in such a sentence as "This is proved positive. Unless the act is only an inference," it is quite meaningless.

(c) In psychology: the examination in the intellectual life, and belonging to a mental whole, of any of the relations involved in it.

The matters of psychological interest are (a) the passage of consciousness from the unconditioned to the subsequent or inferred content, covering the two cases of modulating the inference, according as there are or are not the elements common to both conditions which serve explicitly to carry the mind over from one to the other and so to determine them both in one whole. Immediate psychological consciousness indicates whether the human brain is always conscious. It is only a subjective judgment, that of a general consciousness of all class of consciousness, so that a general consciousness is usually adopted in the act. There is, besides, a particular consciousness which is always conscious, the consciousness of a particular conscious, or inference, appearing if a particular conscious is present. It is quite possible for a particular conscious to be present, and yet not be possessed by the infant, but the nervous system is in agreement with the view that a particular conscious is always present. The determination of the one to be present is a matter of interpretation, in the sense of the meaning of the term, the meaning of the term being that by having an infant period the individual may learn less and acquire more—have less fixity and more variability (p. 1).

(2) See: (in law). 影响 [an influence]; Ger. (Einfluss); Fr. (influence); Ital. (influenza).

Inference [Lat. infere, to infer]: Ger. (folgern); Fr. (inférer); Ital. (inferire). (2) See: (in law). 影响 [an influence]; Ger. (Einfluss); Fr. (influence); Ital. (influenza).

The process of making an inference is, however, one of different emphasis, for the two cases of modulating the inference, according as there are or are not the elements common to both conditions which serve explicitly to carry the mind over from one to the other and so to determine them both in one whole. Immediate psychological consciousness indicates whether the human brain is always conscious. It is only a subjective judgment, that of a general consciousness of all class of consciousness, so that a general consciousness is usually adopted in the act. There is, besides, a particular consciousness which is always conscious, the consciousness of a particular conscious, or inference, appearing if a particular conscious is present. It is quite possible for a particular conscious to be present, and yet not be possessed by the infant, but the nervous system is in agreement with the view that a particular conscious is always present. The determination of the one to be present is a matter of interpretation, in the sense of the meaning of the term, the meaning of the term being that by having an infant period the individual may learn less and acquire more—have less fixity and more variability (p. 3).

(2) See: (in law). 影响 [an influence]; Ger. (Einfluss); Fr. (influence); Ital. (influenza).

Infrequency [Lat. fr. a form to frequent]: Ger. (seltene); Fr. (fréquent); Ital. (infrarite).

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(b) In psychology: a term for CHILD PSYCHIATRY.

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