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Synergy: Ger. *Synergie*; Fr. *synergie*; Ital. *sinergia*. The union of partial or lesser motor processes or movements in a whole, giving a larger process or movement.

The term is applied especially to the motor functions of the brain, which unite in innervating a group of muscles; but it is also sometimes used for the muscles themselves, which are thus correlated in a single function or group of functions.

The theory which holds that mental synthesis and unity are due to the union of motor processes has been called the synergy theory (see James, *Psychol. Rev.*, ii, March, 1895, 105 ff.). (J.M.B.)

Synkatathesis [Gr. *συνκατάθεσις*, acceptance]. A Stoic term signifying the assent to or endorsement of a presentation as true.

The theory was very near to the modern view of judgment, which makes it an act of accepting or endorsing a presentation. See Eisler, *Wörterb. d. philos. Begriffe*, 'Beifall', 'Synkatathesis,' for citations. (J.M.B.)

Synopsis: see SYNAESTHESIA ('Synopsis').

Synthetic: see MIMICRY (in biology), CONVERGENCE (in biology), and cf. RESEMBLANCE (table).

Synthesis [Gr. *σύν + τίθεαι*, to set]: Ger. *Synthese*; Fr. *synthèse*; Ital. *sintesi*. The method, process, and function of putting things together, with the results; the opposite of analysis. See the various topics SYNTHESIS, and SYNTHETIC. (J.M.B.)

In education: synthesis applies to the subject-matter itself, as in chemistry, or to the logical processes involved, or more generally and vaguely to the chief direction of the mental activity. Thus, in illustration of the last, Ziller called the presentation of new matter in a lesson a 'synthetic' step, since the mind in apperceiving unites the new to the old; it 'synthesizes' present and former experiences. For similar reasons he called preparation an 'analytic' step, since the contents of the child's mind are analysed so that the ideas most needful for appreciating the new lesson shall be in the foreground of consciousness. See ANALYSIS, PREPARATION, PRESENTATION, FORMAL STEPS, and METHOD (in education).

Literature: BAIN, *Educ. as a Science*, 129-31; HERBART, *Sci. of Educ.* (trans. by Felkin), 154-69; ROSENKRANZ, *Philos. of Educ.*, 101-6. (C.D.G.)

Synthesis (chemical): see CHEMICAL SYNTHESIS.

Synthesis (mental or psychic): Ger. *psy-*

chische Synthese; Fr. *synthèse mentale* (or *psychique*); Ital. *sintesi mentale* (or *psichica*).

(1) A mental combination in which the composing elements are not separately distinguishable; opposed to INTEGRATION (q.v., in psychology, 1).

The idea of synthesis has assumed great importance in view of the growing tendency to substitute some such principle for the law of association of ideas in many cases in which the latter has proved inadequate. Synthesis views take many forms, as in the theories of APPERCEPTION, ASSIMILATION, SYNERGY, and mental ACTIVITY (see those terms). (J.M.B., G.F.S.)

(2) That unification or combination of the contents of presentation whereby they become qualifications of the same objective whole. Cf. INTEGRATION (in psychology, 2).

Thus the correlation of the data of different senses in the perception of a single material thing is a synthesis (1). Similarly, the comparison of different colour sensations so as to form a single qualitative series is a synthesis (2) at a higher level. At a yet higher level, we have the synthesis which Newton effected by his discovery of the law of gravitation. (G.F.S., J.M.B.)

Synthesis (of Apprehension, &c., Kant): see APPREHENSION, ad fin. Kant distinguishes between 'mathematical' and 'dynamical' synthesis (*Critique of Pure Reason*). (J.M.B.)

Synthetic (-al): Ger. *synthetisch*; Fr. *synthétique*; Ital. *sintetico*. Having or producing the unity of a SYNTHESIS (q.v.).

Synthetic (-al) argument, inference, reasoning, &c. An argument whose conclusion expresses a fact the being of which is given in the being of the premises, so that the conclusion could not be false as long as the premise is true, is analytical; any other mode of argument is synthetic.

A synthetical argument may be a fallacy. In that case, it may be so absurd as not to be an argument in any other sense than that it professes to be so. But if it is an argument (as commonly happens) the real argument is either inductive or presumptive in its nature, these being the two types of synthetic argumentation.

Synthetic judgment: see ANALYTIC AND SYNTHETIC JUDGMENT, KANT'S TERMINOLOGY (Glossary, 'synthetische Urtheile'), HEGEL'S TERMINOLOGY (Dialectic, III, IV), SYNTHETIC PHILOSOPHY, and SYNTHESIS (different topics).

Synthetic method (in logic). What is commonly, very confusedly, meant by a synthetic method is a progressive deductive method,

more or less of the nature of reasoning in *Barbara*.

The confusion between analysis and synthesis is so great (cf. ANALYTIC AND SYNTHETIC JUDGMENT), and the distinction is founded upon such false views of logic, that it is perhaps best to abandon the words altogether in logic. (C.S.P.)

Synthetic Philosophy (the): Ger. *die synthetische Philosophie*; Fr. *la philosophie synthétique*; Ital. *la filosofia sintetica*. The title of the series of treatises by Herbert Spencer, in which his philosophical system is built up as a 'unification of knowledge' drawn from various sciences. See the topics cited under SPENCERIANISM. (J.M.B.)

System [Gr. *σύν + στήναι*, to be set up, to stand up]: Ger. *System*; Fr. *système*; Ital. *sistema*. The term system is employed to designate a whole from the standpoint of the methodic connection and arrangement of its constituent members.

It differs from such terms as aggregate, collection, and inventory, in expressly connoting the orderly inherent bonds which bind together, from the standpoint of rational apprehension and explanation, the parts of the whole. It differs from such terms as organism, totality, and whole, in expressly connoting that it is from the standpoint of *thought*, of mental *method*, that the parts are interdependent. It differs, however, from 'classification' in implying that the mental method has been successfully applied to, and as it were worked over into, the facts; it does not remain outside of them as a merely mental scheme. A system arises whenever a particular plan, a working hypothesis, or scientific method has been so consistently, extensively, and deductively applied to the interpretation and arrangement of a body of facts as to give them internal intellectual coherence and unity, and obvious external detachment or distinction from other facts. This meaning

will be found to apply to such apparently diverse uses as the solar system, the post-office system, the system of Platonic philosophy, the system of Shakespearean dramas. The term is more nearly allied to 'organization' than to any of its congeners, all of which agree with it in connoting some kind of whole made up of parts. Cf. AGGREGATE, CLASSIFICATION, COLLECTIVE, ORGANISM, UNIT, and WHOLE AND PARTS. (J.D.)

System (in education). A term used by Herbart to designate the organization of knowledge into a system; hence a stage in method, namely, that of 'generalization.' See FORMAL STEPS, and METHOD (in education).

Literature: HERBART, *Sci. of Educ.* (Eng. trans.), 126; REIN, *Outline of Pedagogics* (Eng. trans.), 135. (C.D.G.)

System (mental). The mental life considered as a progressive organization of parts or elements in a SYSTEM (q.v.). Cf. SYNTHESIS (mental), SELECTIVE THINKING, and SELECTION. (J.M.B.)

Systematic Determination (of thought): see SELECTIVE THINKING, RELATIVE SUGGESTION, and SELECTION (in psychology).

Systematic Theology: Ger. *systematische Theologie*; Fr. *théologie systématique*; Ital. *teologia sistematica*. That department of general THEOLOGY (q.v.) which treats of the system of religious doctrine and its organization into a logically coherent discipline; more especially, the system of the doctrines of the Christian religion.

The whole body of theology is ordinarily treated in four divisions: exegetical, historical, systematic, and practical. Systematic theology is either dogmatic or speculative, and includes such topics as the following: (1) theology proper (doctrine of God); (2) anthropology; (3) christology; (4) pneumatology; (5) soteriology; (6) ecclesiology; (7) eschatology.

Literature: see THEOLOGY. (A.T.O.)