

"MAN MEASURES MAN"

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Man has the desire to bring under his control his universe. He has a real need to put everything into neat packages, assign a name to it, find its rank within similar classifications, and thus feel in control. This need extends to his own species - to man himself. In the name of true science, man has struggled with this task. In most instances, he has met with failure. It should be of interest to examine the basic ways man has approached the examination of his fellowman.

What is to be done with the "educated"? Only very few people are needed to rule and to help rule. Many more are needed to be servants and craftsmen. Will the educated man serve well as a servant?

Socrates recognized that a stable society demanded that each citizen accept the status assigned to him.

Socrates called his trusted friend Glaucon to him and said, "I will speak, although I really know not how to look you in the face, or in what words to utter this audacious fiction. The people are to be told that their youth was a dream, and the education and training an appearance only; in reality during all that time they were being formed and fed in the womb of the earth".

Glaucon responded, "You had good reason to be ashamed of the lie which you were going to tell."

Socrates, "True, but there is more coming, I have only told you half".

Socrates tells them, in short, "you are brothers, yet God has formed you differently. Some have power to command, some are helpers, some are craftsmen, and the ranking of each will be preserved in your children."

Socrates approach was later to be called biological determinism. Socrates knew his idea was false; but, it became a "scientific" way to rank man. Biological determinism held that social and economic differences between human groups resulted from inherited, inborn distinctions. People were classified by society as a result of their inherited biological genes.

Many have taken a stand on the race issue under the theory of biological determinism. This theory provided "scientific" support for ranking certain races as inferior. Thomas Jefferson wrote, "I advance it,

therefore, as a suspicion only, that the blacks, whether a distinct race or made distinct by time and circumstances, are inferior to the whites in the endowment both of body and mind", but Jefferson further stated, "Whatever be their degree of talents, it is no measure of their rights."

During the early part of the Nineteenth Century, the size and shape of a man's head became very important. It had earlier been agreed that the mind of man was important and that the mind was located within the head. It was logical to assume that the container of the mind of man should reflect his nature.

Heads were measured, shapes were observed, and brains weighed, all in the name of science and in the search of a better way to measure. The scientists prepared detailed tables proving:

Professionals have larger heads than laborers;

Men have larger heads than women;

Races can be ranked by head sizes - resulting in the black, red, and yellow man being ranked below the white man.

Careful later examination of much of the data has revealed that outright fraud was committed in assembling the data. The scientists, having preconceived ideas about such things, set out to prove what they already "knew to be true". (Even men of science can have conclusions which they are trying to justify by "scientific" facts.)

Dr. Franz Gall of Vienna, Austria observed that some of his classmates had large foreheads and also had good memories. This observation led to a new systematic science of the mind. Dr. Gall worked out 37 faculties or organs of the mind and identified them as to the area of the brain to which they belonged.

In the summer of 1832, Dr. Johann Gaspar Spurzheim brought this system to the United States as Phrenology. His tour began at Yale University where everyone loved Dr. Spurzheim. Boston and Harvard University gave him an even larger welcome. Dr. Spurzheim spoke to overflowing crowds everywhere he went. All were instructed in this new science of the mind, Phrenology.

Dr. Spurzheim spoke to overflowing crowds everywhere he went. All were instructed in this new science of the mind, Phrenology. Being able to identify the areas of the brain that controlled various human traits made it possible for each to develop certain good traits, or to suppress those undesirable traits. The size and shape of the head and of the bumps thereon reflected an individual's character.

It was the educated who attended the lectures - physicians, lawyers, preachers, people of science and literature. Ralph Waldo Emerson called Dr. Spurzheim one of the world's greatest minds.

Dr. Spurzheim became ill of a fever and died in November 1832. Artists such as John James Audubon made sketches of the departed Spurzheim. The Boston Medical Society marched in a body at the funeral. The eulogy was given by a Professor at Harvard University. All Boston mourned the passing of this saint of Phrenology.

The American Journal of Medical Sciences grieved, "The prophet is gone but his mantle is upon us".

The Boston Phrenology Society was founded the day of Spurzheim's funeral, and some 40 to 50 societies were organized within a short time. Members were mostly in the upper educational level. By 1840, Phrenology had spread across America.

"To Phrenologize our nation, for thereby it will reform the world" became the motto of the American Phrenological Journal. The firm of Fowler and Wells, not only published the Journal, but did complete readings of the head. Employers, in many cases, required Phrenologist reports before hiring.

Phrenology, although a completely false idea, lasted almost seventy years before dying. Man was still searching for a tool with which to measure his fellowman.

Alfred Binet was to bring a new way of looking at man. Binet, a French psychologist born in 1857, had been exposed to Phrenology. He was convinced that he should measure the skull because all prior research had resulted in there being a relationship between the intelligence of a person and the size

of his head. Binet, after three years of research and the publishing of nine papers on craniometry, was not sure of such a relationship. Five studies of the heads of school children had destroyed his faith in the theory.

In 1904, Binet was commissioned by the minister of public education to perform a study for the purpose of developing a technique for identifying those children whose lack of success in normal classrooms suggested need for some form of special education. Binet desired to bring together a large series of short tasks related to everyday problems of life, involving such basic reasoning processes as ordering, comprehension, invention and correction. He theorized that if the tasks were many and varied he could determine the child's general potential. Later he assigned age levels to the tasks and started the testing with the most simple task, letting the child advance to harder tasks until he could no longer complete them - this became the child's mental age. The child with a mental age sufficiently behind his chronological age would possibly need added help of special education. Binet tried to separate acquired learning from that of natural intelligence, but never claimed his test had any other purpose but to identify persons that could benefit from special education.

Binet insisted on three cardinal principles for using his test:

- (1) The scores are a practical device, but do not buttress any theory of intellect. They do not define anything innate or permanent. We may not designate what they measure as "intelligence" or any other reified entity.
- (2) The scale is a rough, empirical guide for identifying mildly retarded and learning disabled children who need special help. It is not a device for ranking normal children.
- (3) Whatever the cause of difficulty in children identified for help, emphasis shall be placed upon improvement through special training. Low scores shall not be used to mark children as innately incapable.

Binet, having observed the mistakes of his predecessors, took great care not to claim too much for his tests. American psychologists and

educators were quick to take up Binet's testing methods but, they in most instances, did not heed his principles for their use.

H. H. Goddard first popularized the Binet scale in America. He translated Binet's articles into English, applied the tests, and encouraged their use. Goddard, as director of research of the Vineland Training School for Feeble Minded Girls and Boys in New Jersey, had devised a name for "high-grade" defectives. This name has been entrenched in our language through a series of jokes that rivaled the knock-knock or elephant jokes of other times. He called these "high-grade" defectives Morons, from a Greek word meaning "foolish". Goddard was the dedicated hereditarian. He used Binet's tests for identifying intelligence as a single entity, and he assumed that everything important about it was inborn and inherited in family lines.

Goddard was a crusader for his views, which the Binet test had reinforced. He had many opportunities for spreading these views. He argued that "Democracy" means that the people rule by selecting the wisest, most intelligent and most human to tell them what to do to be happy. He ran his Vineland Training School on the theory that the Moron, by his definition those with mental ages between 8 - 12 years of age, should be institutionalized and carefully regulated, made happy by catering to their limits and above all, prevented from breeding.

Goddard became so obsessed with identifying Morons that he trained women to recognize them on sight and sent them to Ellis Island. The women were to identify the Morons and thereby help the immigration officers in keeping the Morons out of our country. By 1928, after over 25 years, Goddard changed his mind. He even admitted that he had set the wrong standards for the Moron. He stated that only a small percentage of those with mental ages of 12 were actually feeble minded and agreed that most, if not all, could manage their own affairs with ordinary prudence and could enter the struggle in the competition for a living. Goddard did not give up his belief in inherited mentality, but now he accepted Binet's position that most people could be trained to lead useful lives.

Lewis M. Terman, the twelfth child of an Indiana farm family, had been exposed to and examined by a Phrenologist when he was about ten years of age. The Phrenologist predicted good things for him after feeling of the bumps on his skull. Terman, while earning a doctor's degree in psychology, never doubted the results of that early examination. Good things did happen to him, and he became a professor at Stanford University. He also became an even more avid believer in the Binet tests than Goddard.

It was Terman who increased the number of tasks used by Binet that resulted in today's Stanford Binet testing program. Binet established 54 tasks, graded for pre-nursery to age nine. Terman increased the number of tasks to 90, graded to include superior adults. I.Q. became the commonly accepted name. Terman sold "I.Q." to the American people!

He had the dream that everyone could be tested, ranked and guided into their proper place in life. Testing soon became a multi-million dollar industry, and all companies took care that their tests met the approval of Terman. Terman maintained that millions of dollars could be saved if all people were tested: criminals could be identified and removed from society, the feeble minded segregated, and each "normal" person guided into doing what they could do best - a perfect society!

Plato had dreamed of a rational world ruled by philosopher-kings. Terman dreamed of a world in which all would be tested, sorted into roles appropriate for their intelligence, resulting in a just and efficient society. Neither dream has come true. There seems to be something about man that makes his classification and ranking evade even the most careful and exacting scientific researcher.

Researchers will continue their efforts to classify and rank their fellow men. Will they have success? The answer is, "No" - man is more than he appears!

OUTLINES OF PHRENOLOGY

No. 1, Amativeness—the faculty of connubial love, lends attractiveness to the opposite sex, and a desire to unite in wedlock and enjoy their company.

A, Conjugal Love—the monogamic faculty, giving a desire to reciprocate the love of *one* in matrimony.

No. 2, Philoprogenitiveness—the parental feeling. Disposes one to give due attention to offspring.

No. 3, Friendship—the social feeling—desire for companionship, attachment, devotion to individuals.

No. 4, Inhabitiveness—It gives a desire for a home, place of abode, or haven of rest. It also gives rise to love of country, and combined with the other social feelings leads to clannishness and offensive nationalism.

No. 5, Continuity—Gives undivided and continued attention to one subject until it is finished. Some have this organ small, and get "too many irons in the fire."

E, Vitativeness—the love of life—a desire to exist.

No. 6, Combativeness—defense, courage, force of character, energy, and indignation. It gives belligerency.

No. 7, Destructiveness—Executiveness, resolution, promptness, hardness, and severity. It is a pioneer.

No. 8, Alimentiveness—desire for food, appetite. The captain of the commissariat department rejoices at the sight of a good dinner, and in the eating of it.

No. 9, Acquisitiveness—desire for property—is the principal element in industry, economy, and that providential forethought which "lays up for a rainy day."

No. 10, Secretiveness—concealment, policy—the conservative principle—aids acquisitiveness in the retention of wealth.

No. 11, Cautiousness—fear, prudence—apprehends danger—is anxious, and sometimes timid and irresolute.

No. 12, Approbativeness—the desire to please, to gain admiration and popularity. This faculty is of great importance in social life. It gives to the person a desire to cultivate the amenities of social intercourse.

No. 13, Self-Esteem—dignity, governing power, independence, the manly and commanding spirit.

No. 14, Firmness—steadfastness, perseverance, stability, decision, tenacity of purpose, determination, capacity to endure.

No. 15, Conscientiousness—Justice—moral sentiment, self-examination, integrity, scrupulousness in matters of duty, and



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obligation. It inclines one to hold to his convictions to be "just, though the heavens fall."

No. 16, Hope—looks to the future, buoys the mind with enthusiastic expectations of the yet-to-be. It has a most happy influence on the individual, and is too generally found low in development. Let it be encouraged.

No. 17, Spirituality—Faith, trust, and a satisfied state of mind, arising from a settled dependence or reliance on the nature of things, is the happy result of this faculty. It is an intuitive religious element, leads to prophesy, and gives rise to the belief in a superintending Providence.

No. 18, Veneration—has a high moral influence upon the character, giving an intense aspiration for that which is supreme in holiness, purity, godliness. It inspires the mind with awe and regard for sacred subjects, for the aged or worthy. It "hungers and thirsts" for higher moral conditions, which is universally expressed in the act of devout and sincere prayer to God.

No. 19, Benevolence—the distributive moral feeling—has among its definitions the desire to do good, tenderness, sympathy, charity, liberality, and philanthropy.

No. 20, Constructiveness—the mechanical, planning, and tool-using faculty. It aids in the construction of pictures, poetry, orations, lectures, books, garments, houses, ships, schemes, and all employments demanding manual or mental dexterity, and aids the inventor.

No. 21, Ideality—the esthetic faculty, or love of the beautiful and perfect. It is essential in poetry, in literature, the arts, and all that is refining and pure.

B, Sublimity—may also be called an organ of the imagination. The stupendous in nature or art excites this faculty highly.

No. 22, Imitation, or Aptitude—The copying instinct. It enables us to adapt ourselves to society by copying manners. It helps the actor in representing character, and is one of the chief channels by which we obtain knowledge and benefit by surrounding influences.

No. 23, Mirthfulness—wit, humor, love of fun. It aids reason by ridiculing the absurd and incongruous.

No. 24, Individuality, Curiosity—The inquisitive, knowledge-gathering disposition, indispensable in the acquisition of physical knowledge or distinctness of thought. The child says "Let me see!—let me see!"

No. 25, Form—gives width between the eyes, and enables us to remember the outline shapes of things. It has to do with drawing and working by the eye.

No. 26, Size—enables us to measure distances and quantities with the eye, and is represented by two apples of different sizes. It judges between large and small.

No. 27, Weight—adapts man to the laws of gravity, whereby he rides a horse, balances and judges of the weight of things.

No. 28, Color—This faculty is symbolized by the rainbow. Its development enables us to dis-

criminate, and discern hues and tints, and remember colors.

No. 29, Order—method, arrangement, system, neatness; is indicated by a housewife sweeping. When large, it makes one very neat and tidy.

No. 30, Calculation—the power to enumerate, reckon, etc., shown by a sum in long division.

No. 31, Locality—the exploring faculty—love of travel and ability to remember places—illustrated by a traveler on horseback near a guideboard.

No. 32, Eventuality—the historic faculty. Some people "talk like a book;" are full of anecdotal lore, and can relate occurrences, and have a good memory. A book of history illustrates this organ.

No. 33, Time—gives a consciousness of duration, tells the time of day, helps the memory with dates, and music. It is represented by an hour-glass and watch.

No. 34, Tune—the musical instinct. Ability to compose, remember, and distinguish musical sounds; is pictorially defined by a lady playing on a harp or lyre.

No. 35, Language—located in the brain above and behind the eye, and, when very large, forces the eye forward and downward, forming a sack as it were under it; when the organ is small, the eye appears to be sunken more deeply in the head, and this fullness or sack-like appearance does not exist.

No. 36, Causality—the ability to comprehend principles and to think abstractly, to understand the why-and-wherefore of things, and to synthesize. It is represented by a picture of Newton observing a falling apple. His endeavor to explain the cause of that simple fact is said to have led to the discovery of the law of gravity.

No. 37, Comparison—the analyzing, criticising, illustrating, comparing, inquisitive, adapting faculty, is represented by a chemist experimenting in his laboratory.

C, Human Nature—the power to discern motives, character, qualities, and physiological conditions. Good physicians have it large. This intuitive faculty is shown by two men in conversation, one of whom is devoid of it, while the other, who has it large, reads his motives.

D, Suavity—Agreeableness, tendency to speak and act in a mellow, persuasive manner—to put a smooth surface on rough affairs, and say disagreeable things agreeably, and without giving offense.