

The polarity of
Emergency - normalcy situations

(a) In normalcy, the majority of citizens live the greater part of their lives privately. However, a small part of the basis of all and most of the life of some belongs to the public sphere. Normally

(b) In an emergency almost the whole life of practically all ~~citizens~~ members of society can become 'public' - for the duration.

(c) In a sub-emergency conditions an state is-between state obtains, is which somewhere on the continuum a - b.

How does this actually happen?

Societal survival is ensured in

(a) Emergency situations (through activation of the idea element in ideology of ideas)

(b) Normalcy conditions through heredity
(aa) ideological structure of valued value concepts in personality

(bb) motivating conditions as sociologically determined

(c) Sub-emergency conditions
(aa) ideological ambivalence (two-way traffic) individuals

(bb) differential conduct of

(cc) irrationalization of public motives in traded emergency

with +
discipline
(merging of
personality)

Pol. Demands of an
emergency situation
of propaganda (3!!!)

~~and~~
x semblance of
maintaining personality

3

(d) Re-normalization

(aa) through activation of drives
rationalization of ~~private~~
elements of personality

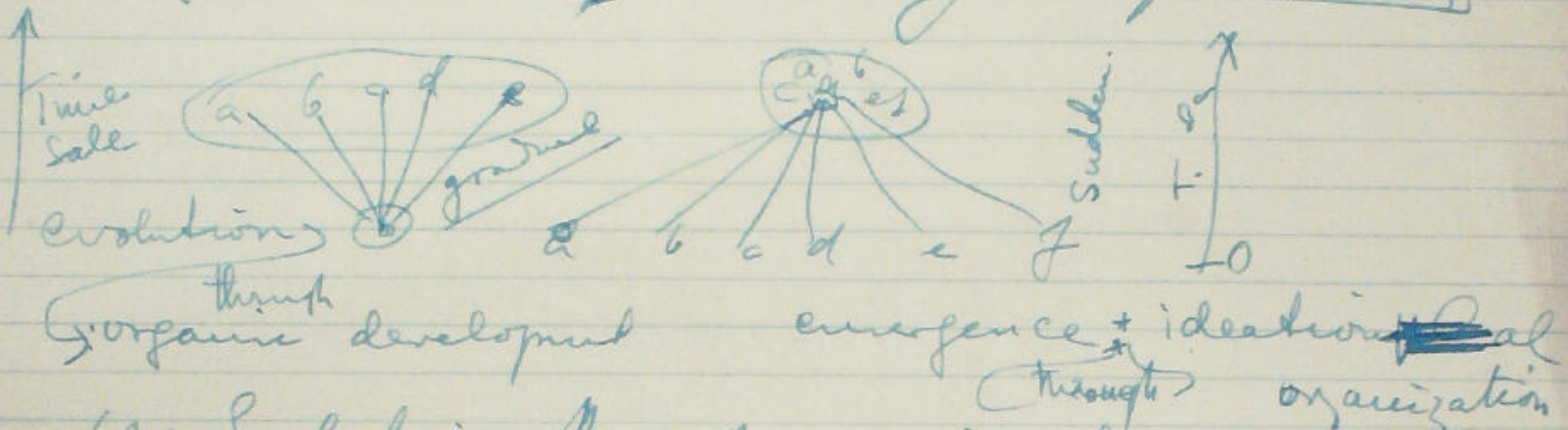
(bb) Subjectification of usages
of public experience,
emergency

(cc) activating privacy values

Problems of structural change

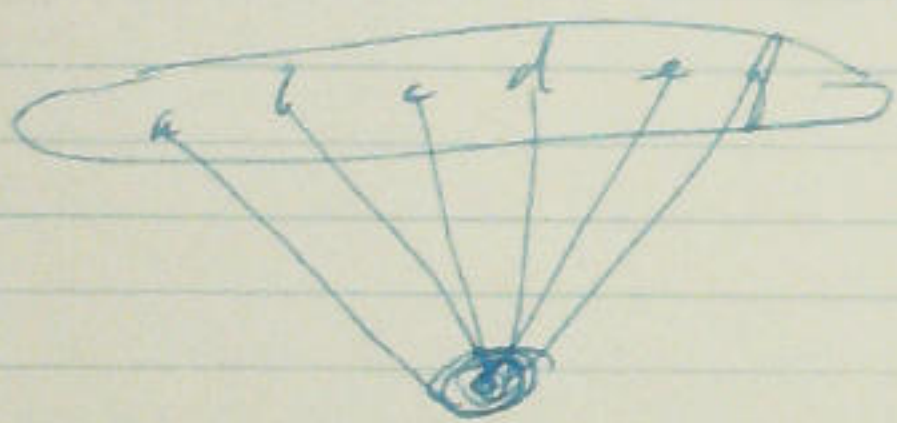
~~Continuous & discontinuous~~

~~Evolutionary and field phenomena~~

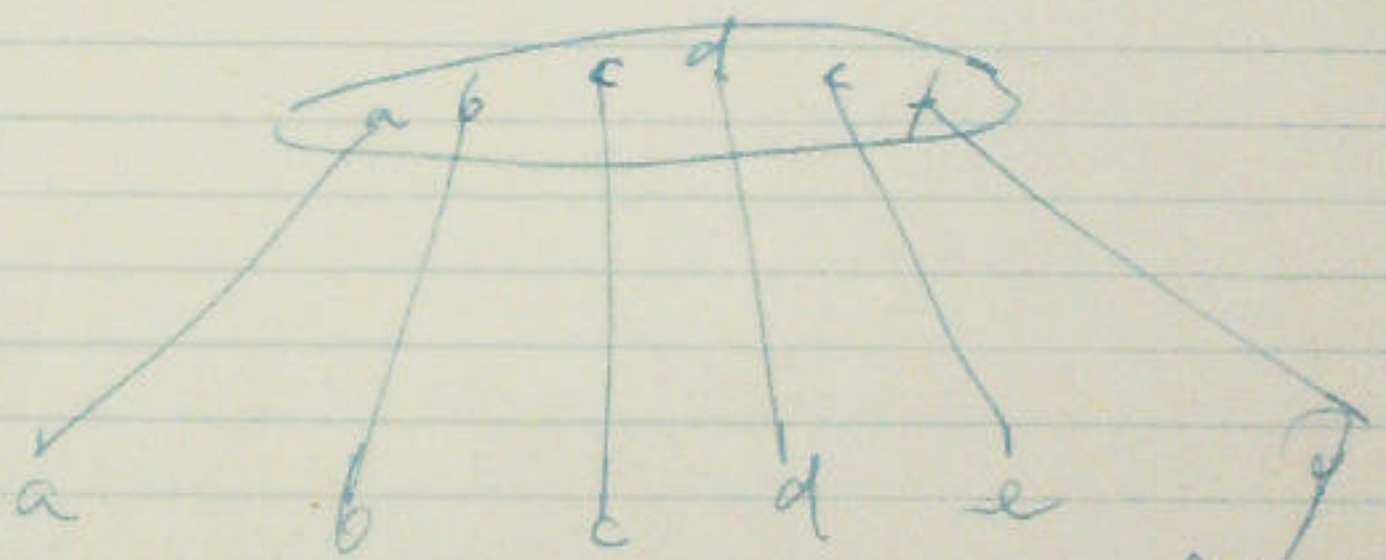


(A) Evolution through organic development
~~Continuous~~ Growth from a
 the change of the simple to a differentiated
 + integrated conditions

(B) Emergence through ideational organization.
~~System change from~~ disparate elements into complex
 Patterning-out of (unconnected) units (wholes)



Evolution (gradual)
 out of simple whole



Sudden Emergence (sudden)
 out of unconnected elements

That the group is nothing but
an aggregate of individuals?
and the

The central problem of political science
is this: ^{human}
How ~~can~~ ^{is it possible that} both the group
and the individual survive, seeing
that the principle of their survival
is different?

- What the principle of their survival is different
is shown in this way:
- (a) If the individual's existence is ~~is~~ ^{is} shown
to be exhausted by ~~itself~~ ^{itself} but a function
of the survival ~~of the group~~ ^{of the group},
how can he ~~then~~ ^{then} ~~understand~~ ^{understand}
survive as in its own terms?
 - (b) If on the other hand, the individual's ^{behavior}
~~shows the existence~~ ^{behavior} ~~is~~ ^{is} shown
to be his own survival
how can then the group
survive in its terms?

Rat and Spruce are inseparable
- that there is no individual outside
the current - does not solve
the question & even less does it
make the question void. On the
contrary, it is the indissoluble
relationship of which I wish
to point that poses the problem.

The question can be broken down
in the following parts: ^{broken}

- (a) How is man's ~~particular~~ ^{particular} ~~existence~~ ^{existence}
seen to survive as an individual
& as a social being?
(as his ^{external} ~~own~~ mind & through
necessary to societal survival)
- (b) and the freedom his own
internal mind & freedom?

needed for his
own survival?

Emergency and Normalcy

I submit, is

The crucial problem of the social sciences is this: - How is it possible to account for the fact that a tendency to ensure their ~~own~~ survival ^{appears in both} ~~is shown~~ by the behavior of ~~the~~ ^{Society} ~~group~~ and the individuals composing it. Seeing that the survival of ~~the one~~ does not imply the survival of the other?

By survival we mean survival of the entity, ~~whether group or individual~~ in its own terms.

In case of the group, this does not ~~imply~~ necessarily imply physical survival of ~~the~~ individuals composing it, ~~members~~ ^{members}, while in the case of these ~~members~~ ^{individuals} physical survival may not be sufficient. However, it is

think that to give ~~the~~ precision. The sciences which

Disciplines ~~sciences~~ like biology, physiology or psychology which create the individual their object, ~~assumes~~ assume a tendency of behavior to serve the individual's "survival" while ~~part of~~ ^{part of} assumes a similar tendency on the part of groups whether ~~they~~ they be voluntary associations or social as a whole. ~~But how~~ ^{we ask,} are these two ~~sets of assumptions~~ ^{sets of assumptions} to be reconciled, seeing that society consists of individuals, while ~~the~~ and ~~to~~ ^{to} postulate the survival of ~~both~~ the group is incompatible? ~~the one~~ ^{the one} does not imply the individual, nor vice versa?

This difficult ~~has~~ ^{has} been proposed a ~~series~~ ^{series} of attempted solutions. ~~See~~ ^{See} XVIII and XIX

Centuries had a dramatic way of expressing
~~paradoxical ideas.~~ The frontpiece of ~~some~~
"Leviathan" showed the body of the ~~offe~~
society made up of man-shaped worms.
A century later, the opening words of
"Contrat social" ~~saan~~ ran: "Man is born
free, yet everywhere he is in chains." ~~that~~
~~main~~ ~~to~~ Kant, Hegel, Marx and
Spencer were hardly less conscious of
the polarity between individual and
society. Since the dissociation of social
philosophy into separate autonomous
disciplines there is a tendency to
minimize hesitancy to recognize the
problem, or rather a tendency to
minimize it. At times it is treated
as obvious and trivial; at others, ~~in~~
~~the contrast,~~ as speculative and
obscure; it is reckoned either a
tautology or a pseudo-problem.

Actually, it is neither. It is one of the
aims of this paper to establish it as the
key to ~~the~~ empirical study ~~of~~ ~~the~~
functioning of ~~the~~ human society.
The human world human society.
It may not be easy to recognize this
as long as we lay the emphasis
on the speculative aspects of the conceptual
polarity: individual and society.
For ethical or religious thought such
a disjunction is ~~quite~~ ^{independent} ~~entirely~~ ~~unreal~~, and
as for a whole series of social
sciences, just protest against ~~the~~ ~~very~~
very ^{inward} attempt of separating
the two empirical domains. ~~#~~ For a
human society consists of individuals,

and no individual ~~can exist or is indeed~~
~~even~~ conceivable, except as a member
of a group, social group. This seems to
settle of the question for all but the
addicts of verbalization.

However, this is far from being the case.
It is precisely because society consists of
individuals, and no individuals occur
outside of social life, the independent
assumption of their tendency to
survive is either ~~an~~ absurd ~~one~~
or because it is now, untroubled
by the facts, or it raises ~~with~~ ^{before empirical facts} a
question as to fact, which involves an
assumption as to facts of the utmost
interest and importance.

Scientific

It is, of course, ~~latter as~~

Now the latter assumption is not only empiri-
cally defensible, but ~~latter as~~ ^{more} granted on
account of its ~~correspondence~~ ^{correspondence} with
the facts, broad facts of common experience.
No matter how ^{human} the individual
is defined, or defined by
physical anthropology, biology, or
physiology, he is assumed to behave
in a manner which tends ^{roughly} to ensure
his bodily survival. Similarly,
the individual in psychology or in
physiology involves a ~~deliberation~~
~~assumption~~ ^{bundle} of phenomena
which tend to maintain ~~the~~ ^{these} ~~the~~

Confirming ~~that~~ ^{the} Klein's ~~assumption~~

Hobbes man This notion is expressed in a
 many ways as there are schools of
 psychology. The description in - environment
 ment description of man is ~~as~~ insisted
 on this point as the personal ^{as} interpretation
 of his the same events.
 Neither the ~~material~~ physical nor psychological
 man are as much as understandable
 apart from the postulate of the
 mind and maintenance of life. ~~The~~
~~conclusion~~ ~~the~~ ~~desire~~ ~~this~~ ~~limits~~ ~~this~~
 This principle transcends man for
 it ~~integrates~~ ~~his~~ ~~encompasses~~ also the
 beasts and angels. Not ~~the~~ ~~life~~
~~on~~ ~~all~~ ~~levels~~ Or, all levels, life
 breeds life & sustains itself and on
 all levels the individual represents the
 unit of life.

~~At one point, of course, there is a break.~~

The same ~~who~~ ~~old~~ ~~good~~ however
 of society, to which the ~~the~~ individual units
 'add up' social also is an "organism - an -
 environment", as behavioural ~~theory~~
 has it; or a ~~personality~~ ~~super-personality~~
 or a "Leviathan" in the terms of social
 philosophy which deals in terms of
~~personality~~ the metaphors of personality.
 In whatever way society ~~is~~ a whole
 is designated, its main characteristic is
 its permanence. Hobbes proclaimed it
 inevitable & the behaviourists tend to
 agree although for the opposite reason, while
 Hobbes argued the independence of
 the state of its ~~and~~ citizens, the survival
 of its citizens, the behavioural means
 the indifference of society to its organizational
 forms such as the state. Yet the

behaviourist would not deny that his
"organism - in - environment" follows the law
of survival.

the infrance of
the and raising definite solutions

This leads us back to proposition of the
the two propositions from which we started.
and which ~~to~~ ~~be~~ ~~in~~ ~~their~~ ~~cases~~,
together constitute they form a startling
postulate. No less is involved than
the double assumption of both the individual's
"will to survive" and
two principles which must be ~~separate~~
limited, cannot be one at the same
time. ~~What~~ definite limitations
or if principle ~~is~~, ~~multiplying~~ ~~to~~ ~~being~~
"principle" ~~merely~~ ~~to~~ ~~mean~~, ~~an~~ ~~indication~~
of "pointer to investigation inquiry"
The double two fold ~~is~~ two
~~survival~~ ~~and~~ ~~lines~~ of - suggested lines
of investigation ~~must~~ must be capable
of revealing ~~to~~ the secret of
how the individual can live
both his own life and - ~~mean~~
~~that~~ ~~of~~ ~~origin~~. Or, ~~from~~ ~~from~~ ~~to~~
putting it in ~~two~~ ~~in~~ the reverse,
how society can ~~carry~~ ~~and~~ maintain
itself while ~~repressing~~ ~~the~~ ~~absorption~~ ~~by~~ ~~the~~ ~~individual~~
process ~~the~~ ~~lives~~ of the individuals ~~(from)~~
of which it consists.

Theoretically, the two ~~ways~~ ~~of~~ formulations
are of equal equivalent; ~~but~~ in practice, they
are not. The absorption of society by ~~the~~ ~~its~~
individual members is ~~both~~ ~~the~~ ~~same~~
leads to the denial of the existence of the individual,
still the former which is

The former leads to the denial of the existence of society, while that of the individual both are equally absurd, ~~although~~ ^{but} ~~but~~ ₆₀₀

^{heretically} Yet since we ourselves happen to be individuals, the latter is also solipsistic i.e. it practically amounts since it argues ourselves only existence. In the first case, the individual's functions are neglected to the so successful that what some call history, language, art and city become superfluous; categories ~~have~~ having been replaced by equations representing the functions of individuals. ~~The~~ assumption is ~~of course~~ however, not at all absurd, it is also heretically insufficient though absurd, is yet insufficient. For ~~the~~ society, defined in its own terms, is also independent in terms of its ~~own~~ origin, is independent of the survival of the individuals comprising it. Consequently, however,

(We assume that)

In the latter case the practical objection of solipsism ~~should~~ be added. If society ~~exists~~ ^{must} through the behavior of its members, then these members can possess no existence of their own apart from their function as members of the society. In other words, ~~the~~ no individual can have existence on the assumption that the survival of society is the law governing the realm of human society. This is not to be understood as the absence of the individual to the whole, which we leave nothing over —

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1. Normalcy & Emergency

1. Survival of the group has precedence over survival of the individual members.
(although the group's survival of individuals!)
2. This would lead to the absorption of individuals of life by the group, except for the fact that it is limited to situations such as the survival of the group as at stake (e.g. elections on vital issues)
3. Evolutionary ~~group~~ ~~advertising~~ ~~we~~ ~~with~~ ~~only~~ ~~emergency~~ ~~situations~~
(we will call these)
4. Tension between actual & assumed ~~capacities~~ ~~ideologies~~ ~~ideas~~ ~~&~~ ~~values~~ which make for the effective unity of the group.

5. Tension betw. actual & assumed motives operates in an emergency ~~in the direction~~ ~~of~~ ~~the~~ ~~assumed~~ ~~motives~~. This is accompanied by the ~~for~~ ~~phrasing~~ of actual ~~assumed~~ motives in terms of actual motives, i.e. the individual's action ~~is~~ ~~no~~ conforms to ~~the~~ approved picture

6. ~~consequently~~ while in a condition of ~~unity~~ normalcy tension betw. actual & assumed motives operates in the direction of actual motives, i.e. individual behavior conforms to actual his own actual motives while these motives is often phrased in terms of ~~as~~ the approved picture assumed motives and what accompanies it. This is the whole process by which a result eventually what is ~~at~~ essentially private life is made to appear as public life and ~~the~~ individual are satisfied in a joy (inner needs of the)

Extremely
which is in harmony with the life
requirements of group life

3/ close ~~and~~ inconsistent and often even

A closer analysis reveals the incoherence of the arguments.

The ^{whole} total process is further under the aegis of rationalization.

6. In an emergency, the opposite tends to happen: the individual in effect lives up to the requirements of the group, behaves in accordance with a common and approved picture ~~but~~ while at the same time he phrases his behavior in private terms of private life in respect to the ~~inconsistency~~ ^{inconsistency} of the process ~~of the two~~. He may join in a war situation, he may join ~~in~~ ⁱⁿ an innumerable people will join up ~~or otherwise~~ ^{or otherwise} act on the lines of public policy while ~~pretending~~ ^{pretending} to their actual wishes to do so are still closely linked ~~now~~ ^{now} nourished from the emotional source that ~~opens~~ ^{opens} or ~~helps~~ ^{helps} ~~the~~ ^{the} private life lives. The ~~whole~~ ^{whole} ~~process~~ ^{process} ~~is~~ ^{is} ~~called~~ ^{called} ~~rationalization~~ ^{rationalization}.

of ~~the~~ ^{the} ~~emotional~~ ^{emotional} ~~source~~ ^{source}

Rationalization ~~removes~~ ^{gives scope} ~~the~~ ^{freedom} ~~full~~ ^{to} ~~of~~ ^{to} private and personal life ~~without~~ ^{without} too much regard for the formal requirements of public life which are seemingly satisfied. Rationalization

on the other hand actually satisfies these requirements in an ~~the~~ ^{the} emergency and puts the ~~substance~~ ^{substance} ~~of~~ ^{of} ~~full~~ ^{full} emotional ~~up~~ ^{up} of personality ~~held~~ ^{held} at their ~~own~~ ^{own} disposal. ~~So~~

8. As a result the ~~person~~ ^{person} of the individual is ~~separated~~ ^{separated} and the survival of the group ~~is~~ ^{is} ~~as well as~~ ^{are} brought to an ~~optimum~~ ^{optimum} ~~made~~ ^{made} up of point into harmony, though in an emergency he put her ~~to~~ ^{to} precedence over the labor.

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(9) If the emergency ~~but~~ involves a crisis of the ~~the~~ group - ~~if it means a test which~~ which the group cannot stand - ~~then~~ if the group may not be able to stand - ~~then~~ the ~~no~~ actual motives are ~~summed~~ suddenly expand ~~to the point~~ until they comprise (links) ~~to~~ an alternative so. Outlets. (the) connecting up with

Thus in a critical emergency actual motives may gain a ~~de~~ to overwhelming ~~con-~~ ~~sequence.~~

While an unproblematical / sharp for-ward emergence is accompanied by a decisiveness of consciousness in regard to the objective roots of the situation, a ~~the~~ critical emergency may manifest the opposite traits.

Such a situation, however, falls neither under internalization nor externalization. ~~For~~ since the process is not due to ~~the~~ "tension" at all, but to ~~some~~ crisis factors which are, in principle ~~state~~ independent of ~~such a~~ tension.
 that

Soc

change of view

No attempt made to describe, understand
~~the~~ individual behavior in regard to
given institutions of the ~~role of~~ given ideas.
Instead the change of ideas ^{is} ~~is~~ 'explained.'

the central

concern are:

vital distinctions x

Soc

(1) emergency + necessity

(2) psychology
biologically + mentally
determined

+ ideology

(constitutionally
determined)

(3) strain, adjustment + change

(4)

IT Psychology & Motivation

An important application of Maslow's theory
of ~~actual~~ motives ~~with a focus on the~~ ~~state~~
is possible in ~~and~~ cases where
there is a sharp shift from one
emphasis from the one to the other.

Of actual motives

This will be found to happen in an emergency
when the ~~range~~ ~~of~~ ~~action~~ ~~is~~ ~~the~~ ~~same~~ ~~as~~ ~~the~~ ~~one~~ ~~that~~ ~~is~~ ~~found~~ ~~in~~ ~~the~~ ~~past~~
through a ~~great~~ ~~increase~~ ~~emphasis~~ ~~on~~ ~~the~~
~~same~~ ~~ideas~~ ~~underlying~~ ~~required~~
behavior: effectiveness of the ~~emphasizing~~
drive towards behavior conforming to
the service of the group demands ~~range~~ of
action and such

Sudden
overwhelmed
strong

The required behavior
is conducive to group survival. In
such cases a situation actual motives
are ~~of~~ like (a) aroused by assumed
motives which ~~actually~~ in effect become
the actual motives not many by or
actual motives are ~~planned~~

We ~~will~~ ~~not~~ presently describe what happens.

Before we do so we want to contrast
with this the state of normalcy.

In ~~under~~ peaceable conditions the individual
actual motives are centered on his private
life. For he ~~is~~ ~~usually~~ ~~concerned~~ ~~with~~ ~~the~~ ~~private~~ ~~life~~
which is safeguarded by his ~~private~~
habitually ~~pleasing~~ his private
needs in terms of public morality &
policy. This ~~is~~ ~~called~~ ~~is~~ ~~instrumental~~
It ~~is~~ ~~not~~ ~~to~~ ~~be~~ ~~confused~~ ~~with~~ ~~the~~

2/

dominance of people writing or speaking
ones, ^{through few} ~~while~~ ^{can} formulating them in terms
of public or approval motivation picture
example: —

~~The opposite happens when~~

Rationalization has been ^{usually} ~~thought~~ ^{bound}
of in its effects on the individual's ^{mental}
balance. It helps to maintain his
self-esteem and cover up the ~~true~~
silly nature of his behavior as well
as he unpleasant to him to
recognize ~~frankly~~. It does this by
phrasing his behavior in terms ~~more~~
of "respectable" terms — i.e. in terms
of that as fit in with approved
behavior, maybe ^(culturally)
with institutionally assumed ^{values}
or maybe ~~as~~ ^{with} the dominant pattern of his
activities, the ~~of~~ pattern that is
normal to his activities and which
he would like to see maintained.

His rationalization ^{covers}
It may a very broad field of phenomena.
^{refer} ~~to~~ ^{from} the simple ^{elaboration} of
to the pattern of thought + feeling to
and behavior ~~is~~ actually
patterned otherwise but ~~which~~
~~can~~ be fictional or other formal
means, to buy it ^{into} ~~with~~ the
preferred pattern; ~~to~~ ^{to} the cover
but may also

2

The phrasing of private orders in terms of
public policy ~~and~~ thus ensuring
the effectiveness of ~~uncontrolled~~ ^{checked} private
individual observations through
creation of the check created by
unchecked by ~~assessing~~ public/private
critical appraisal or by public
scrutiny.

I ~~They~~ normally: rationalizations

II ~~They~~ emergency: irrational gates ← { in an emergency society is at the institution. No Nr. III strains

III Cultural tensions strain - To be explained as strain on individuals exposed to the requirements of different assumed needs emanating from different institutions and expressing their requirements

IV

Cultural determination a 'psychological' concept.

For a specific social psychology this is not useful in this form: for a cultural person

(a) How does an indiv. behave under emergency?

Cult. strain or one institution.

↳ But the determination is here short run and causal in

(a) describes absence of cultural strain
(b) irrationalization.

(c) Normally he rationalizes his behavior. This is not a cultural determination; not sufficient to explain his behavior. One add above the irrationalization act & act under