Comprehending the Incomprehensible: Perception of Self and Society

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Abstract

We lived in a civilization made up of individuals who lived in a confined region and had a similar culture. Relationships shape the long-term patterns of people in a community, which help to build society. And the individuals, groups, and institutions that make up a society's social structure are counted among each other. We need to understand the self and the society in comprehensive understanding. Therefore, the need to used methodology of LERI (Listening, Empathy, Rapport and Influence) needs to be understood. Despite the self being in vulnerable condition, how the self comprehend on the application of LERI which is another sorts of programs in the mind, the self need to inculcate to the society which are worth to be noted. Here the mind of the self become delusion to the society and unable to comprehend the social phenomena, and are carried away by the society he lived in. Therefore, in the finding, how the self and society are delusion to the social phenomena and only by understanding the self with the society, how the model of LERI could be implicated in the self and society. As Mead says, 'Self' and 'Society' are the two sides of the same coin.

Keywords: *Comprehending, Incomprehensible, Self, Society, Delusion, LERI.*

Introduction

In the concept of self and society perception, there are series of flickering though on the perception of individual which makes us deviates in our understanding on the thoughts which happen to be difficult to understand. Let's us try to think sociologically by adopting 'sociological imagination' to see how the events of our action affect the individual which actually reflect to our larger social issues. If we try to understand sociological imagination to our own individual life. For example, why did you choose to study the subject which you are studying? You could answer it, but each answer will varies from the other. Mills calls it 'personal trouble' because "your private decision also reflects your position within the wider society" (Giddens & Sutton, 2017, p. 8). Mills in his book "The Sociological Imagination", says that, "The sociological imagination enables its possessor to understand the larger

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historical scene in terms of its meaning for the inner life and the external career of a variety of individuals. It enables him to take into account how individuals, in the welter of their daily experience, often become falsely conscious of their social positions. Within that welter, the framework of modern society is sought, and within that framework the psychologies of a variety of men and women are formulated. By such means the personal uneasiness of individuals is focused upon explicit troubles and the indifference of publics is transformed into involvement with public issues" (Mills, 2000 p. 5).

According to Herbert Spencer (1898) in his book, "The Principles of Sociology" made a comparison between organism and society. When the evolution of society and organism evolves, growth takes place, this growth is compare to have its similarity with social aggregates and organic aggregates. Through this aggregates the society and organism substantially distinguish themselves from the inorganic world. He further illustrate, "Many organisms grow throughout their lives; and the rest grow throughout considerable parts of their lives. Social growth usually continues either up to times when the societies divide, or up to times when they are overwhelmed" (Spencer, 1898, p. 449). As society is an organism, both ally themselves in the organic world, "It is also a character of social bodies, as of living bodies, that while they increase in size they increase in structure. Like a low animal, the embryo of a high one has few distinguishable parts; but while it is acquiring greater mass, its parts multiply and differentiate. It is thus with a society. At first the unlikenesses among its groups of units are inconspicuous in number and degree; but as population [450] augments, divisions and sub-divisions become more numerous and more decided. Further, in the social organism as in the individual organism, differentiations cease only with that completion of the type which marks maturity and precedes decay" (Spencer, 1898, pp. 449-450). As we evolved, our intellectual evolved alongside, in here the question arise up to what extend can we evolved? Are we are able to understand the natural phenomena happening in our surrounding? What do we do to amalgamate in our understanding. To understand this, George Herbert Mead in his book "The Self," clearly justify how the self-developed from a stage to fully developed stage, "The self is something which has a development; it is not initially there, at birth, but arises in the process of social experience and activity, that is, develops in the given individual as a result of his relations to that process as a whole and to other individuals within that process"(Mead,1972, p. 135).Thus, the self has its own trait which are not genetically inherited, through social experiences of one self are pass on to the next generation and the next.

Cooley's theory of self in "Human nature and the social order" also try to put up in a similar contextual that we comes to know who we are through our social-interaction with others, this means that our image i.e., 'self' comes from our own self-reflection and how or what others views or think about the self in social reality. Thus, Cooley (2010), "self, indeed any group self, can be felt only in relation to a larger society, just as the individual self is felt only in relation to other individuals." In the similar concept, Sigmund Freud in his book "The Ego and the Id", explain how the "Ego is that part of the Id which has been modified by the direct influence of the external world (1989, p. 18)". If 'Ego' is 'Self' how will 'I' comprehend with 'Id' when entangle with 'my' unconscious mind which bound to be visible

through 'Ego' in the society in a conscious state of mind. Thus, 'Ego' or 'Self' or 'I' or 'Me' of an individual's consciousness strives to balance congenital efforts which urges to fulfil the society we lived in.

There will be trajectory in every dimension of our self and society in every darkest hours in transition which embark either unconsciously or consciously in the part of social phenomenon. Each of us who consider to be different from others, but are one in nature in a common structure in which we are cease to functions in our self. To become ourselves, we have understand how we are in a group of community we belong to and how the self are related to each other. And again the self is either directly or indirectly influence on the society, the society as we know consist of groups of individual and this individuals created a society. In this regards, who is/are influence to whom? The self is delusion in the society and are adjusted in the society. The delusion of the mind are incomprehensible and this incomprehensible needs LERI. Why LERI? As we evolved we need a certain methodological traits of understanding of how the self goes to each stages of comprehensible. Thus, the general structure of self reflects in the confinement of the social group. Once we understand our self we become comprehensible to the self from incomprehensible.

Objective of the study

The self and the society are the combination of two factors into a singular forms and each forms has a series of understanding of a sphere, which enhanced into the needs to understand. The objective of the study is to intricate how the self needs in comprehending the society and the society needs the self to be comprehended. In this, the self as a child needs to undergo in every stages of the mind to development in social reality, in this juncture the model of LERI need to be implicated into the social world.

Methodology of the Research

In this study, basic research methodology is used for the purpose of understanding to describe the social behaviour or social phenomena in the delusion of the self and society. To understand how the social behaviour can be influence when the self-understand the society in using the basic phenomenon of LERI in the social sphere of our life.

Understanding Delusions of Self and Society

According to the Diagnostic and Statistical Manual of Mental Disorders, delusions are "false belief based on incorrect inference about external reality that is firmly sustained despite what almost everyone else believes and despite what constitutes incontrovertible and obvious proof or evidence to the contrary. The belief is not one ordinarily accepted by other members of the person's culture or subculture (e.g. it is not an article of religious faith). When a false belief involves a value judgment, it is regarded as a delusion only when the judgment is so extreme as to defy credibility" (DSM-IV 2000, p. 765). So therefore, can delusions be accounted or treated as sui generis? Delusions sometimes surfaces with beliefs in this epistemic features in social phenomena. How do we understand them in the concept of our understanding in delusions? According to Emile Durkheim 'beliefs' is a sacred things and this beliefs is hard to be explain in a way to justify what is belief. Therefore, it cannot be

empirically proof or argued about but in this, it is in the self of the mind where people practised rituals and customs in the society. Just like 'belief', 'delusion' is applied in its rigidity or persistence. Kiran & Chaudhury in their article, "Understanding delusions" truly stated that, "The key feature of a delusion is the degree to which the person is convinced that the belief is true. A person with a delusion will hold firmly to the belief regardless of evidence to the contrary. Delusions can be difficult to distinguish from overvalued ideas, which are unreasonable ideas that a person holds, but the affected person has at least some level of doubt as to its truthfulness. A person with a delusion is absolutely convinced that the delusion is real" (Kiran & Chaudhury, 2009).

If delusion is a merely an object which can be understood subjectively, how could we know what is factual and illusion to belief in or to belief for. For example, if we imagine, we lived inside a cave and never see the outside world. Instead, we see shadows of that world projected on the cave wall. The world we see in the shadows is not the real world but for the people who lived in the caved, it could be so real to them that they seem to believe it is real. Here, the question arise what is real and delusion. And suppose, if we were to show them the world as it actually is, the world rejects it as incomprehensible. Now, what if, instead of being in a cave, we were out in the real world, except you couldn't see it. Because we trusted that the world, we saw through the prism was the real world. This is the delusion of the narcissist, who believes that they alone are real. Their feelings are the only feeling that matter because other people are just shadows, and shadows don't feel, because they are not real. But what if everyone lived in a cave? Then no one would be real. Not even 'YOU' and 'I'. Unless one day we woke up and left the cave. How strange the world would look after a lifetime of sharing at shadows reflected in the cave. Can our self delusional mind comprehend to the social reality? Or the reality of the self is the society we lived with?

Mead & Morris argued on the self that "The self is something which has a development; it is not initially there, at birth, but arises in the process of social experience and activity, that is, develops in the given individual as a result of his relations to that process as a whole and to other individuals within that process" (Mead & Morris, 1972, p. 135). How the self-developed? In this process of social experience and activity are the scenario to make the adjustment. Similarly, the child delusion his belief that all the actors who watch movies are real and any incident like birth, death, songs, poltergeist, protagonist and antagonist etc., in the character are actually happening in the real world which is not real, its difficult to make the child understand at the early stage of their mind. Therefore, delusion on a child if one is set firm, it's hard to replace into another belief in positivistic and empirical ways. For Jean Piaget theory in "The Notion of Thought" (Piaget, 1971, p.37), in his book, "The Child's Conception of the World", traced three distinct stages of how the child perceived the world of his development. In the first stage, children believed that their "though is with the mouth", in second and the third stage, "Thinking is with the Head." Here the two distinct point are identical, the child reality is distinguishing from an internal subjective world, and establishes limits between the self and the objective reality. Here, the child is found in the depth and nature of his conception of cause and law, and the use he makes of this conception. Thus, the nature of the child's concept of social reality at various age levels of development in the

sociological discourse of self in society perception need to be studies in comprehending the incomprehensible.

The needs of LERI: in Sociological Discourse of Self in Society Perception

What is LERI? LERI is can be understood as Listening, Empathy, Rapport and Influence. What does it do? Is it really necessary to be apart in our social behaviour? Well it's hard to say but it all depends upon self-perception of our understanding. Sometimes every perception which are perceived are not alike, do we see the way how it's being perceived? So, lets finds out how LERI is being used in sociological discourse to understand self and society. And why LERI model is being necessary to be implicated in our social behaviour of self.

LERI is alleged to be Behavioural Change Stairway Model (BCSM) which are used by The Federal Bureau to Investigation (FBI) a staple of the high-stakes world of crisis negotiation. The FBI used BCSM model to process for developing a relationship between a negotiator (Bureau) and the counterpart, which reach the pinnacle to influencing the decisions of the counterpart. Similar to this, but in a different juncture, LERI can also be used as a model to understand self and society in comprehension to the social world. So, how the self try to comprehend to the society?

Let's try understand the new model of LERI. L-E-R-I, listening (L) is a powerful tools if we want to or have to actually hear what the other person wants. Not just think about what you're going to say next. Empathy (E) is understanding where the other person's coming from and we urge to try to understand how they feel. Rapport (R) happens when the other person understand what you're feeling. And then once you have rapport, than you will be able to influence (I) people. Let's try to use the model of LERI in our strategical behavioural to change in the society.

Listening

In the first step of LERI is to listened, encourage conversation on the other side's story to happened. This also required a skilled and required an "unconditional personal regard" (Carl Rogers). One important concept of listening is to 'nod the head' conciouly in a conversation and to say 'yes', and on the other hand making eye contact is essential to indicates that 'I am listening to you'. This makes the conversation more interesting and indepth. There is another cachy on nodding the head, in some culture it means 'no', so as a speaker you have to know your opponent which culture he belong to, keeping this in mind conversation could continue. For example, in an interview, when any conversation takes place, the interviewer need to indicate to the listener (interviewee) and show intrigued and curiousity. Through this attempts of listening, it can be identify and confirm on the emotions to expressed in the conversation for emphatic effects takes place for the next phase of empathy.

Empathy

In the second stage is empathy. As mention above, by nodding our head and saying 'yes' to the speaker in a conversation is believed to developed an empathy to the speaker with the listener. So, what is empathy? Empathy is trying to take on the perspective of another and feel that emotion and feel the way that sits with you in something we don't practice enough. According to Hodges and Myers in the Encyclopedia of Social Psychology, "Empathy is often defined as understanding another person's experience by imagining oneself in that other person's situation: One understands the other person's experience as if it were being experienced by the self, but without the self actually experiencing it. A distinction is maintained between self and other" (2007, p. 296). Therefore, through this perception of the listener will develop the feelings to the speakers and can accomplished the conversation with a tone of voice that is genuine and conveys interest in and concern for the other side. There is another snappy in the society as mention above, the nodding of the head which indicate 'yes' may not be applicable to all the society, therefore, as a speaker/interview we need to keep in mind that all nodding head does not mean 'yes' rather it can mean something else depending from society to society the person comes from.

Here, if the listeners/self-perceived and feeling to understand the speaker only than empathy can comply. Without empathy further relationship between the speaker and listener will not be able to proceed. Only through empathy can be accomplished through a word spoken that can be genuine and conveys interest in and concern for the speaker. Through listening and empathy, the third stage i.e., rapport developed.

Rapport

The third stage is rapport, knowing how to build rapport can make us realize how important to experience success and fulfilment in life. Through this rapport, we get on a set of self-actualization skills that can make the difference in our lives between happiness and unhappiness. According to Maslow (2013) in his book "A Theory of Human Motivation" mention in the need for self-actualization, "Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what he is fitted for" (Maslow, 2013, p. 10). Therefore, without rapport, there is no meaning in the message to communicate and little chance to influence.

This rapport can establish through active listening and empathy, which ultimately lead to trust between the listener and speakers to ratify the conversation. The continuous effort to build rapport through conversation with the speaker can now focuses on the other phase through positive framing and reframing of the situation, and exploring areas of common ground.

Influence

The last and final stage of LERI is influence, once rapport has been firmly established, the speaker/interviewer can begin to make suggestions to the listener on the other side, explore potential and realistic solutions to the conflict, and consider the likely alternatives available to the other side.According to Jones, other people can be influence in

our self-concept and self-esteem through our social being. He further stated that, "While interactions we have with individuals and groups are definitely important to consider, we must also note the influence that larger, more systemic forces have on our self-perception. Social and family influences, culture, and the media all play a role in shaping who we think we are and how we feel about ourselves" (Jones,2013). Thus, by undergoing all this stages (LERI) information can be retieved by the interviewer from the interviewee.

LERI can be the most significance in social communication, just like Newcomb's Model (1953) gives a different approach to the communication process. In Mc Quail & Windahl (2015) in their book "Communication models for the study of mass communications" stated clearly how Newcomb's Model work, "The model takes the form of a triangle, the points of which represent, respectively, two individuals A and 8 and an object X in their common environment. Both individuals are orientated to one another and to X and communication is conceived of as the process which supports the orientation structure, in the sense of maintaining or improving the symmetry of the relationship between the three elements by transmitting information about any change and by allowing adjustments to occur. The basic assumption of the model is that strain towards consistency of attitude and relationship will instigate communication, where conditions permit" (McQuail & Windahl, 2015). LERI too cannot precede it stages until the next is completed. Therefore, until self-realization is not comprehended as a sui generis than the self-actualization within the society will never be comprehended.

Conclusion

Since, the self is delusion to the social world is not able to comprehend, as the self developed in its interia of sui generis, LERI too needs to emerged in the sphere of the mind of the self in society. As Berger and Luckmann put it, "I am alone in the world of my dreams, but I know that the world of everyday life is as real to others as it is to myself" (1991, p.37). We lived in a dream, and the dream to become reality. This dream can further be interpreted bySigmund Freud in his book "Interpretation of Dreams" says, "dreams which exhibit a complete contrast to the individual's customary liberty to endow his dream-world with a special individuality"(1931, p. 98). So, the self-exhibit to the societal world, how the self-perception to the society and along with the society perception to the self. Similarly, Cooley states that "society and individuals do not denote separable phenomena, but are simply collective and distributive aspects of the same thing" (2017, p. 22). Therefore, the self in society and society in the self urge to fulfil its requirement in it to become augmented, and every self and society undergo into the stages of LERI. LERI can become the most indulgent in the augmentation of social reality. Even Berger has a similar concept, "Where human beings live or work in compact groups, in which they are personally known and to which they are tied by feelings of personal loyalty (the kind that sociologists call primary groups), very potent and simultaneously very subtle mechanisms of control are constantly brought to bear upon the actual or potential deviant" (2011, p.71). Therefore, we can put forth 'LERI' in the construction of social reality in comprehending the self and society.

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