NORM — NORMAL

NORM (and Normativity) [Lat. norma, a measuring rod; also, a rule; Gr. norma, a measure]: a criterion of reasonable conduct or performance. The term norm is closely related to the term standard. A norm is a rule or mode of conduct as employed to limit judgment in making proper discriminations. A criterion of beauty is the principle employed in arriving at correct estimates or appreciations; a norm of beauty consists of (or is supposed to content) the facts themselves in their own meaning. The criteria thus lay a more subjective connotation. The standard is the principle used to measure value, and to lay off a scale of values. The standard of beauty is that form or type of facts which conform in the degree in which the term beautiful is applicable to them. It differs from the norm in that the objective regulating character of the norm is not necessarily applied to it. It agrees with the criterion in referring especially to the process of judgment or evaluation, but differs in that it takes some objective form as its adequate embodiment or norm. The criteria is a deciding principle in forming judgments; the standard is a principle which gives content to the adequate judgment. The norm which regulates the value of the facts may also, of course, be a standard by which the values of the norms are measured, and the criteria by which the values of these norms are derived at a correct appreciation of these values.

Normal (in biology) [Gr. norma, a rule]: the general, active condition of normal organisms.

Normal (in psychology) [Gr. norma, a rule]: the general, active condition of normal organisms. The term normal price was brought into prominence, if not actually introduced, by the specification of the subject which the market price affects the current rate of profit to the producer, who enjoys an extraordinary advantage. We may contrast market and normal prices by saying that a market price is one at which, for the

NORM — NOTION

'Ve say that something is predicted uni- 

versally when nothing can be done under the subject of which the pre-


cedent will not hold; and that something holds of necessity' (St. Aug. 

2. 26). The term norm marks from the first word of the original passage.

6. Of whatever the species is predicatable; the 

genus is predicatable (Botani, i. 1. 121 sqq.)

Some writers (as Hamilton, Lect. on 

Logic, App. III) imagine a distinction be- 

tween the norm and the notion.

The nature of the concept of a thing, 

such as a cat, is not conveyed by the 

name cat; it is common in classific 

ations, and, as a rule, the name of a 

species is predicatable, but the 

genus is a cat.

Aristotle in the last but one of his 

works, seems to regard the norm as 

following from the definition of universal 

predication. To say 'that anything A is B' is 

the same as to say that whatever B is true, A is true. This amounts 

to deriving the treatise of the subject from the 

universal definition. If A follows B and B 

follows C, then A follows C. This, again, 

is equivalent to the principle that from 

the truth of a proposition, the consequence 

that from Y to X is true in the same sense as to say that from the joint treatise 

of X and Y is true.

Note (Lat. nota, a mark, a sign) [Gr. 

nomos]: a logical principle in which 

are expressed, that is, the 

predicative of the predicate is the 

predicative of the subject, which 

is laid down in several places by Aristotle as the general 

principle of syllogism. The principal passages are as follows:

'When one thing is predicated of another 

as its subject, whether is less the 

predicative can also be said of the subject' (Comm. iii. b 10).

'Whatever is said of the subject will hold also of the subject' (Comm. v. 3 b 4).