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The Manifold of Sense – Part III

By Sam Vaknin

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Feeling is a "hyper-concept" which is made of both sensation and emotion. It describes the ways in which we experience both our world and our selves. It coincides with sensations whenever it has a bodily component. But it is sufficiently flexible to cover emotions and attitudes or opinions. But attaching names to phenomena never helped in the long run and in the really important matter of understanding them. To identify feelings, let alone to describe them, is not an easy task. It is difficult to distinguish among feelings without resorting to a detailed description of causes, inclinations and dispositions. In addition, the relationship between feeling and emotions is far from clear or well established. Can we emote without feeling? Can we explain emotions, consciousness, even simple pleasure in terms of feeling? Is feeling a practical method, can it be used to learn about the world, or about other people? How do we know about our own feelings?

Instead of throwing light on the subject, the dual concepts of feeling and sensation seem to confound matters even further. A more basic level needs to be broached, that of sense data (or *sensa*, as in this text).

Sense data are entities cyclically defined. Their existence depends upon being sensed by a sensor equipped with senses. Yet, they define the senses to a large extent (imagine trying to define the sense of vision without visuals). Ostensibly, they are entities, though subjective. Allegedly, they possess the properties that we perceive in an external object (if it is there), as it appears to have them. In other words, though the external object is perceived, what we really get in touch with directly, what we apprehend without mediation - are the subjective *sensa*. What is (probably) perceived is merely inferred from the sense data. In short, all our empirical knowledge rests upon our acquaintance with *sensa*. Every perception has as its basis pure experience. But the same can be said about memory, imagination, dreams, hallucinations. Sensation, as opposed to these, is supposed to be error free, not subject to filtering or to interpretation, special, infallible, direct and immediate. It is an awareness of the existence of entities: objects, ideas, impressions, perceptions, even other sensations. Russell and Moore said that sense data have all (and only) the properties that they appear to have and can only be sensed by one subject. But these all are idealistic renditions of senses, sensations and *sensa*. In practice, it is notoriously difficult to reach a consensus regarding the description of sense data or to

base any meaningful (let alone useful) knowledge of the physical world on them. There is a great variance in the conception of sense. Berkeley, ever the incorrigible practical Briton, said that sense data exist only if and when sensed or perceived by us. Nay, their very existence IS their being perceived or sensed by us. Some sense data are public or part of larger assemblages of sense. Their interaction with the other sense, parts of objects, or surfaces of objects may distort the inventory of their properties. They may seem to lack properties that they do possess or to possess properties that can be discovered only upon close inspection (not immediately evident). Some sense data are intrinsically vague. What is a striped pajama? How many stripes does it contain? We do not know. It is sufficient to note (=to visually sense) that it has stripes all over. Some philosophers say that if a sense data can be sensed then they possibly exist. These sense data are called the *sensibilia* (plural of *sensibile*). Even when not actually perceived or sensed, objects consist of *sensibilia*. This makes sense data hard to differentiate. They overlap and where one begins may be the end of another. Nor is it possible to say

if sense data are changeable because we do not really know WHAT they are (objects, substances, entities, qualities, events?).

Other philosophers suggested that sensing is an act directed at the objects called sense data. Other hotly dispute this artificial separation. To see red is simply to see in a certain manner, that is: to see redly. This is the adverbial school. It is close to the contention that sense data are nothing but a linguistic convenience, a noun, which enables us to discuss appearances. For instance, the "Gray" sense data is nothing but a mixture of red and sodium. Yet we use this convention (gray) for convenience and efficacy's sakes.

B. The Evidence

An important facet of emotions is that they can generate and direct behaviour. They can trigger complex chains of actions, not always beneficial to the individual. Yerkes and Dodson observed that the more complex a task is, the more emotional arousal interferes with performance. In other words, emotions can motivate. If this were their only function, we might have determined that emotions are a sub-category of motivations.

Some cultures do not have a word for emotion. Others equate emotions with physical sensations, a-la James-Lange, who said that external stimuli cause bodily changes which result in emotions (or are interpreted as such by the person affected). Cannon and Bard differed only in saying that both emotions and bodily responses were simultaneous. An even more far-fetched approach (Cognitive Theories) was that situations in our environment foster in us a GENERAL state of arousal. We receive clues from the environment as to what we should call this general state. For instance, it was demonstrated that facial expressions can induce emotions, apart from any cognition.

A big part of the problem is that there is no accurate way to verbally communicate emotions. People are either unaware of their feelings or try to falsify their magnitude (minimize or exaggerate them). Facial expressions seem to be both inborn and universal. Children born deaf and blind use them. They must be serving some adaptive survival strategy or function. Darwin said that emotions have an evolutionary history and can be traced across cultures as part of our biological heritage. Maybe so. But the bodily vocabulary is not flexible enough to capture the full range of emotional subtleties humans

are capable of. Another nonverbal mode of communication is known as body language: the way we move, the distance we maintain from others (personal or private territory). It expresses emotions, though only very crass and raw ones.

And there is overt behaviour. It is determined by culture, upbringing, personal inclination, temperament and so on. For instance: women are more likely to express emotions than men when they encounter a person in distress. Both sexes, however, experience the same level of physiological arousal in such an encounter. Men and women also label their emotions differently. What men call anger - women call hurt or sadness. Men are four times more likely than women to resort to violence. Women more often than not will internalize aggression and become depressed.

Efforts at reconciling all these data were made in the early eighties. It was hypothesized that the interpretation of emotional states is a two phased process. People respond to emotional arousal by quickly "surveying" and "appraising" (introspectively) their feelings. Then they proceed to search for environmental cues to support the results of their assessment. They will, thus, tend to pay more attention to internal cues that agree with the external ones. Put more plainly: people will feel what they expect to feel.

Several psychologists have shown that feelings precede cognition in infants. Animals also probably react before thinking. Does this mean that the affective system reacts instantaneously, without any of the appraisal and survey processes that were postulated? If this were the case, then we merely play with words: we invent explanations to label our feelings AFTER we fully experience them. Emotions, therefore, can be had without any cognitive intervention. They provoke unlearned bodily patterns, such as the aforementioned facial expressions and body language. This vocabulary of expressions and postures is not even conscious. When information about these reactions reaches the brain, it assigns to them the appropriate emotion. Thus, affect creates emotion and not vice versa.

Sometimes, we hide our emotions in order to preserve our self-image or not to incur society's wrath. Sometimes, we are not aware of our emotions and, as a result, deny or diminish them.

C. An Integrative Platform - A Proposal

(The terminology used in this chapter is explored in the previous ones.)

The use of one word to denote a whole process was the source of misunderstandings and futile disputations. Emotions (feelings) are processes, not events, or objects. Throughout this chapter, I will, therefore, use the term "Emotive Cycle".

The genesis of the Emotive Cycle lies in the acquisition of Emotional Data. In most cases, these are made up of Sense Data mixed with data related to spontaneous internal events. Even when no access to sensa is available, the stream of internally generated data is never interrupted. This is easily demonstrated in experiments involving sensory deprivation or with people who are naturally sensorily deprived (blind, deaf and dumb, for instance). The spontaneous generation of internal data and the emotional reactions to them are always there even in these extreme conditions. It is true that, even under severe sensory deprivation, the emoting person reconstructs or evokes past sensory data. A

case of pure, total, and permanent sensory deprivation is nigh impossible. But there are important philosophical and psychological differences between real life sense data and their representations in the mind. Only in grave pathologies is this distinction blurred: in psychotic states, when experiencing phantom pains following the amputation of a limb or in the case of drug induced images and after images. Auditory, visual, olfactory and other hallucinations are breakdowns of normal functioning. Normally, people are well aware of and strongly maintain the difference between objective, external, sense data and the internally generated representations of past sense data.

The Emotional Data are perceived by the emoter as stimuli. The external, objective component has to be compared to internally maintained databases of previous such stimuli. The internally generated, spontaneous or associative data, have to be reflected upon. Both needs lead to introspective (inwardly directed) activity. The product of introspection is the formation of qualia. This whole process is unconscious or subconscious.

If the person is subject to functioning psychological defense mechanisms (e.g., repression, suppression, denial, projection, projective identification) - qualia formation will be followed by immediate action. The subject - not having had any conscious experience - will not be aware of any connection between his actions and preceding events (sense data, internal data and the introspective phase). He will be at a loss to explain his behaviour, because the whole process did not go through his consciousness. To further strengthen this argument, we may recall that hypnotized and anaesthetized subjects are not likely to act at all even in the presence of external, objective, *sensa*. Hypnotized people are likely to react to *sensa* introduced to their consciousness by the hypnotist and which had no

existence, whether internal or external, prior to the hypnotist's suggestion. It seems that feeling, sensation and emoting exist only if they pass through consciousness. This is true even where no data of any kind are available (such as in the case of phantom pains in long amputated limbs). But such bypasses of consciousness are the less common cases.

More commonly, qualia formation will be followed by Feeling and Sensation. These will be fully conscious. They will lead to the triple processes of surveying, appraisal/evaluation and judgment formation. When repeated often enough judgments of similar data coalesce to form attitudes and opinions. The patterns of interactions of opinions and attitudes with our thoughts (cognition) and knowledge, within our conscious and unconscious strata, give rise to what we call our personality. These patterns are relatively rigid and are rarely influenced by the outside world. When maladaptive and dysfunctional, we talk about personality disorders.

Judgements contain, therefore strong emotional, cognitive and attitudinal elements which team up to create motivation. The latter leads to action, which both completes one emotional cycle and starts another. Actions are sense data and motivations are internal data, which together form a new chunk of emotional data.

Emotional cycles can be divided to Phrastic nuclei and Neustic clouds (to borrow a metaphor from physics). The Phrastic Nucleus is the content of the emotion, its subject matter. It incorporates the phases of introspection, feeling/sensation, and judgment formation. The Neustic cloud involves the ends of the cycle, which interface with the world: the emotional data, on the one hand and the resulting

action on the other.

We started by saying that the Emotional Cycle is set in motion by Emotional Data, which, in turn, are comprised of sense data and internally generated data. But the composition of the Emotional Data is of prime importance in determining the nature of the resulting emotion and of the following action. If more sense data (than internal data) are involved and the component of internal data is weak in comparison (it is never absent) - we are likely to experience Transitive Emotions. The latter are emotions, which involve observation and revolve around objects. In short: these are "out-going" emotions, that motivate us to act to change our environment.

Yet, if the emotional cycle is set in motion by Emotional Data, which are composed mainly of internal, spontaneously generated data - we will end up with Reflexive Emotions. These are emotions that involve reflection and revolve around the self (for instance, autoerotic emotions). It is here that the source of psychopathologies should be sought: in this imbalance between external, objective, sense data and the echoes of our mind.

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Why You Need A Performance Exhaust?

By Michelle Betz

To ensure car manufacturers meet the expectations of the mainstream customer, many of today's cars leave the factory with low-velocity, ultra-quiet exhaust systems. As a result, exhaust flow (along with power and torque) is restricted. But our performance exhaust systems release this stranglehold on your engine. By using patented technology to boost exhaust flow velocity, our exhausts systems unleash the power and optimize your cars performance.

What's more, you will gain a non-raspy distinctive euro exhaust note. And while stock exhaust systems tend to discolor and lose their showroom appearance quickly, our systems ads fine motorsport styling to your vehicle, designed to endure years of heavy use. Precision manufacturing using aircraft quality T-304 stainless steel prevents corrosion, and keeps your exhaust system looking new. Each system includes a variety of trademark engineering enhancements. Including ultra-smooth mandrel bends for maximum flow and power.

Sport Exhaust Systems:

If you are interested in modifying you VW/Audi for better performance, the exhaust system should be the first step. A good sport exhaust will provide more power for the money than any other modification you can consider. Plus, a sport exhaust makes your car sound that much better. Usually, both horsepower and mileage go up when you upgrade the exhaust.

Note: Failure to change the exhaust before making other performance modifications can hurt performance. Some cam and chip upgrades just do not work properly without upgrading the exhaust system.

The cast iron dual outlet manifold lasts and lasts and is quieter than a tubular header. In most cases, your stock cast iron exhaust manifold or a cast euro-manifold will offer excellent results when used with a Techtonics Tuned downpipe or euro-downpipe and sport exhaust system. (The exceptions to this are the '82 & up Scirocco, '83-'84 GTI/GLI single outlet manifolds.) The difference in power output between the best headers and the stock or euro-manifold/Techtonics Tuned downpipe combination is quite small.

Techtonics Tuning has a downpipe for use on the early VW's with stock catalytic converters. A direct replacement on early cars with a stock dual outlet manifold or cars that have been fitted with the dual outlet manifold, this downpipe will "keep you legal" while adding about 8% more horsepower to a stock motor. Something else to consider: Due to the rocking motion of a transverse mounted engine, it is difficult to make a header that will hold up well. Tubular headers just do not last for most people.

BBM is very pleased to offer you Techtonics Tuned Exhaust for the earlier VW's. This system doesn't make as much "advertised" horsepower as our competitors claim their's does. However, in terms of "real" dyno tested power Techtonics Tuning systems have the competition marking their words.

Another plus for the TECHTONICS TUNED exhaust is that all parts for the system are available separately. How do they fit? With more than 20 years of refinement TT systems fit better than the competitions. All systems have a resonator as well as a muffler to dampen out harsh sound levels.

Stainless Steel Exhaust Systems:

Simply the best fitting and longest lasting exhaust system available for your VW. With over 20 years of refinement and upgrading we are able to offer a * Limited Lifetime Warranty on all stainless steel cat back exhaust systems. Our latest systems are made of 304 stainless steel. This includes the tubing, clamps, resonator, and muffler. Perfect for "salt belt" dwellers. Nobody gives you the options that TT offers. You can choose the sound level by ordering the system with 0,1 or 2 resonators (available for the Mk2, Mk3, Passat 16V & Corrado G-60).

For more information please contact our technical support:



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