

The Manifold of Sense - Part I

By Sam Vaknin

The Manifold of Sense - Part I by Sam Vaknin

"Anthropologists report enormous differences in the ways that different cultures categorize emotions. Some languages, in fact, do not even have a word for emotion. Other languages differ in the number of words they have to name emotions. While English has over 2,000 words to describe emotional categories, there are only 750 such descriptive words in Taiwanese Chinese. One tribal language has only 7 words that could be translated into categories of emotion... the words used to name or describe an emotion can influence what emotion is experienced. For example, Tahitians do not have a word directly equivalent to sadness. Instead, they treat sadness as something like a physical illness. This difference has an impact on how the emotion is experienced by Tahitians. For example, the sadness we feel over the departure of a close friend would be experienced by a Tahitian as exhaustion. Some cultures lack words for anxiety or depression or guilt. Samoans have one word encompassing love, sympathy, pity, and liking – which are very different emotions in our own culture."

"Psychology – An Introduction" Ninth Edition By: Charles G. Morris, University of Michigan Prentice Hall, 1996

Introduction

This essay is divided in two parts. In the first, we survey the landscape of the discourse regarding emotions in general and sensations in particular. This part will be familiar to any student of philosophy and can be skipped by some. The second part contains an attempt at producing an integrative overview of the matter, whether successful or not is best left to the reader to judge.

A. Survey

Words have the power to express the speaker's emotions and to evoke emotions (whether the same or not remains disputed) in the listener. Words, therefore, possess emotive meaning together with their descriptive meaning (the latter plays a cognitive role in forming beliefs and understanding).

Our moral judgements and the responses deriving thereof have a strong emotional streak, an emotional aspect and an emotive element. Whether the emotive part predominates as the basis of appraisal is again debatable. Reason analyzes a situation and prescribes alternatives for action. But it is considered to be static, inert, not goal-oriented (one is almost tempted to say: non-teleological - see: "Legitimizing Final

Causes"). The equally necessary dynamic, action-inducing component is thought, for some oblivious reason, to belong to the emotional realm. Thus, the language (=words) used to express moral judgement supposedly actually express the speaker's emotions. Through the aforementioned mechanism of emotive meaning, similar emotions are evoked in the hearer and he is moved to action.

A distinction should be – and has been – drawn between regarding moral judgement as merely a report pertaining to the subject's inner emotional world – and regarding it wholly as an emotive reaction. In the first case, the whole notion (really, the phenomenon) of moral disagreement is rendered incomprehensible. How could one disagree with a report? In the second case, moral judgement is reduced to the status of an exclamation, a non-propositional expression of "emotive tension", a mental excretion. This absurd was nicknamed: "The Boo-Hoorah Theory".

There were those who maintained that the whole issue was the result of mislabeling. Emotions are really what we otherwise call attitudes, they claimed. We approve or disapprove of something, therefore, we "feel". Prescriptivist accounts displaced emotivist analyses. This instrumentalism did not prove more helpful than its purist predecessors.

Throughout this scholarly debate, philosophers did what they are best at: ignored reality. Moral judgements – every child knows – are not explosive or implosive events, with shattered and scattered emotions strewn all over the battlefield. Logic is definitely involved and so are responses to already analyzed moral properties and circumstances. Moreover, emotions themselves are judged morally (as right or wrong). If a moral judgement were really an emotion, we would need to stipulate the existence of an hyper-emotion to account for the moral judgement of our emotions and, in all likelihood, will find ourselves infinitely regressing. If moral judgement is a report or an exclamation, how are we able to distinguish it from mere rhetoric? How are we able to intelligibly account for the formation of moral standpoints by moral agents in response to an unprecedented moral challenge?

Moral realists criticize these largely superfluous and artificial dichotomies (reason versus feeling, belief versus desire, emotivism and noncognitivism versus realism).

The debate has old roots. Feeling Theories, such as Descartes', regarded emotions as a mental item, which requires no definition or classification. One could not fail to fully grasp it upon having it. This entailed the introduction of introspection as the only way to access our feelings. Introspection not in the limited sense of "awareness of one's mental states" but in the broader sense of "being able to internally ascertain mental states". It almost became material: a "mental eye", a "brain-scan", at the least a kind of perception. Others denied its similarity to sensual perception. They preferred to treat introspection as a modus of memory, recollection through retrospection, as an internal way of ascertaining (past) mental events. This approach relied on the impossibility of having a thought simultaneously with another thought whose subject was the first thought. All these lexicographic storms did not serve either to elucidate the complex issue of introspection or to solve the critical questions: How can we be sure that what we "introspect" is not false? If accessible only to introspection, how do we learn to speak of emotions uniformly? How do we (unreflectively) assume knowledge of other people's

emotions? How come we are sometimes forced to "unearth" or deduce our own emotions? How is it possible to mistake our emotions (to have one without actually feeling it)? Are all these failures of the machinery of introspection?

The proto-psychologists James and Lange have (separately) proposed that emotions are the experiencing of physical responses to external stimuli. They are mental representations of totally corporeal reactions. Sadness is what we call the feeling of crying. This was phenomenological materialism at its worst. To have full-blown emotions (not merely detached observations), one needed to experience palpable bodily symptoms. The James-Lange Theory apparently did not believe that a quadriplegic can have emotions, since he definitely experiences no bodily sensations. Sensationalism, another form of fanatic empiricism, stated that all our knowledge derived from sensations or sense data. There is no clear answer to the question how do these *sensa* (=sense data) get coupled with interpretations or judgements. Kant postulated the existence of a "manifold of sense" – the data supplied to the mind through sensation. In the "Critique of Pure Reason" he claimed that these data were presented to the mind in accordance with its already preconceived forms (sensibilities, like space and time). But to experience means to unify these data, to cohere them somehow. Even Kant admitted that this is brought about by the synthetic activity of "imagination", as guided by "understanding". Not only was this a deviation from materialism (what material is "imagination" made of?) – it was also not very instructive.

The problem was partly a problem of communication. Emotions are qualia, qualities as they appear to our consciousness. In many respects they are like sense data (which brought about the aforementioned confusion). But, as opposed to *sensa*, which are particular, qualia are universal. They are subjective qualities of our conscious experience. It is impossible to ascertain or to analyze the subjective components of phenomena in physical, objective terms, communicable and understandable by all rational individuals, independent of their sensory equipment. The subjective dimension is comprehensible only to conscious beings of a certain type (=with the right sensory faculties). The problems of "absent qualia" (can a zombie/a machine pass for a human being despite the fact that it has no experiences) and of "inverted qualia" (what we both call "red" might have been called "green" by you if you had my internal experience when seeing what we call "red") – are irrelevant to this more limited discussion. These problems belong to the realm of "private language". Wittgenstein demonstrated that a language cannot contain elements which it would be logically impossible for anyone but its speaker to learn or understand. Therefore, it cannot have elements (words) whose meaning is the result of representing objects accessible only to the speaker (for instance, his emotions). One can use a language either correctly or incorrectly. The speaker must have at his disposal a decision procedure, which will allow him to decide whether his usage is correct or not. This is not possible with a private language, because it cannot be compared to anything.

In any case, the bodily upset theories propagated by James et al. did not account for lasting or dispositional emotions, where no external stimulus occurred or persisted. They could not explain on what grounds do we judge emotions as appropriate or perverse, justified or not, rational or irrational, realistic or fantastic. If emotions were nothing but involuntary reactions, contingent upon external events, devoid of context – then how come we perceive drug induced anxiety, or intestinal spasms in a detached way, not as

we do emotions? Putting the emphasis on sorts of behavior (as the behaviorists do) shifts the focus to the public, shared aspect of emotions but miserably fails to account for their private, pronounced, dimension. It is possible, after all, to experience emotions without expressing them (=without behaving). Additionally, the repertory of emotions available to us is much larger than the repertory of behaviours. Emotions are subtler than actions and cannot be fully conveyed by them. We find even human language an inadequate conduit for these complex phenomena.

(continued)

Sam Vaknin is the author of Malignant Self Love - Narcissism Revisited and After the Rain - How the West Lost the East. He is a columnist for Central Europe Review, United Press International (UPI) and eBookWeb and the editor of mental health and Central East Europe categories in The Open Directory, Suite101 and searcheurope.com. Visit Sam's Web site at <http://samvak.tripod.com>

The Exhaust System

By Kevin Schappell

The Exhaust System

by: **Kevin Schappell**

Your car's exhaust system carries away the gases created when the fuel and air are burned in the combustion chamber. These gases are harmful to humans and our environment. A frequent check of your exhaust system is a must to provide for you and your family's safety. Make sure there are no holes in the exhaust system or in the passenger compartment where exhaust fumes could enter. Let's begin by listing the parts of the exhaust system and their functions.

Exhaust manifold: The exhaust manifold attaches to the cylinder head and takes each cylinder's exhaust and combines it into one pipe. The manifold can be made of steel, aluminum, stainless steel, or more commonly cast iron.

Oxygen sensor: All modern fuel injected cars utilize an oxygen sensor to measure how much oxygen is present in the exhaust. From this the computer can add or subtract fuel to obtain the correct mixture for maximum fuel economy. The oxygen sensor is mounted in the exhaust manifold or close to it in the exhaust pipe.

Catalytic converter: This muffler-like part converts harmful carbon monoxide and hydrocarbons to water vapor and carbon dioxide. Some converters also reduce harmful nitrogen oxides. The converter is mounted between the exhaust manifold and the muffler.

Muffler: The muffler serves to quiet the exhaust down to acceptable levels. Remember that the combustion process is a series of explosions that create a lot of noise. Most mufflers use baffles to bounce the exhaust around, dissipating the energy and quieting the noise. Some mufflers also use fiberglass packing, which absorbs the sound energy as the gases flow through.

Exhaust pipe: Between all of the above-mentioned parts is the exhaust pipe which carries the gas through its journey out your tail pipe. Exhaust tubing is usually made of steel but can be stainless steel (which lasts longer due to its corrosion resistance) or aluminized steel tubing. Aluminized steel has better corrosion resistance than plain steel but not better than stainless steel. It is however cheaper than stainless steel.

Common Problems:

Well, the worst enemy of your exhaust system is corrosion... or more commonly known as rust. Rust is caused by moisture reacting with the iron in the steel and forming iron oxide. Moisture, or water vapor, is present in the exhaust as a by-product of combustion and the catalytic converter. Moisture can also come from the outside in the form of rain.

Short trips in your car can shorten the life of your exhaust system. When you shut down your engine whatever water vapor is in the pipes condenses and turns back into a liquid. On a short trip the water never has a chance to get hot enough to turn back into water vapor and just stays in the system and rusts away the pipes. If you drive for short distances consider replacing your exhaust system with stainless steel when the plain steel one rusts through. If you drive more than 15 miles at a time then you should not have to worry about this.

If you live in an area, which uses salt on the roads in the wintertime, make sure to wash the underside of you car with water every few weeks. Salt speeds up the corrosion process and getting it off as soon as possible will help stop the corrosion. Make sure you run the engine after washing to drive off all of the water on the pipes.

Noticing a decrease in your gas mileage? Your oxygen sensor could be going south on you. As time goes on the oxygen sensor begins to wear out and becomes less accurate. This sometimes results in a rich fuel mixture where your engine burns more fuel than is needed. Most of the time your check engine light will come on and alert you to a failing oxygen sensor. I suggest changing the oxygen sensor every 60,000 miles just to be safe. Even though your check engine light might not be on, you could be using more gas than is needed. Pay a few bucks and change the sensor, your wallet will thank you when you have to buy less gas down the road.

The next part in line to go is the muffler. Most of the time mufflers rust through and need to be replaced. There are allot of options out there for replacement mufflers. Some cheap and some expensive. It holds true... you get what you pay for. If you plan on keeping your car for any period of time, spend the extra cash and get an OEM muffler or a high quality name brand muffler.

On rare occasions the catalytic converter will become clogged and need to be replaced. Symptoms include loss of power, heat coming from the floor of your car, glowing red converter or a sulfur smell. Never let a mechanic tell you that you can do without the catalytic converter. Removing this component is illegal in most states and can lead to a hefty fine to the government if you are not careful.

That's about it for the exhaust system; just remember that rust is the biggest enemy to your exhaust system. Take the above-mentioned steps and your exhaust system will last a long time

Kevin Schappell maintains <http://www.carbuyersclub.com> where he gives advice on buying, selling, insurance, and financing. A mechanical engineer and car guy, Kevin has decided to spend his online time helping others learn about automobiles. To learn more about how your car works, Kevin has created <http://www.mycarwizard.com>.

kevin@schappell.com

Related eBooks:

[The Exhaust System](#)

[Listen To A Talking Cockatiel](#)

[Spiritual Gifts](#)

[The Manifold of Sense - Part II](#)

[Reflections on the Season: Good Will to Men](#)

Get more Free PDF eBooks at FreePDFeBooks.com

Related Products:

[Expand Your Professional Coaching and Consulting Business](#)

[Web Audio Plus Software](#)

[Beat that Fat](#)

[Inside The Minds of Winners](#)

[Paylocker Pro](#)

Malamaal.com: A genuine resource center for Quality Ebooks and Softwares

Co-Sponsored Advertisement:

This PDF eBook is for free Distribution only, it cannot be SOLD
An online Community Services Directory for the Mid-Columbia River Gorge

[Click here to know more](#)

Powered By FreePDFeBooks.com

[ReBrand this PDF eBook with your Name / URL / ClickBank Affiliate ID for Free](#)