

## Sentience vs. Sensation: Review of an Inner Clash

Saeed Shoja Shafti

Emeritus Professor of Psychiatry New York, USA.

**\*Corresponding Author:** Saeed Shoja Shafti, Emeritus Professor of Psychiatry New York, USA.

**Received date:** March 21, 2025; **Accepted date:** March 29, 2025; **Published date:** April 04, 2025

**Citation:** Saeed S. Shafti, (2025), Sentience vs. Sensation: Review of an Inner Clash, *J Clinical Research Notes*, 6(3); DOI:10.31579/2690-8816/164

**Copyright:** © 2025, Saeed Shoja Shafti. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

It is not an unusual faith that education may change, modify, or enhance individual approaches concerning different issues by reason of the formation or induction of new insights in the mindset of the trainee. Accordingly, it is expectable that analysis of signs and symptoms by clinicians, cosmos by astrologists, finances by economists, movie industry by film makers, fine art by artists, politics by politicians, social events by sociologists, psychological processes by psychologists, and transcendent subjects by ecclesiastics will generally be more accurate and reliable in comparison with the outlooks of inexpert folks. In the same way, the importance of science, as well, may be defined in its quantitative and qualitative assistance to enhancement of life and survival of human beings. In this regard, while the major backing of basic sciences may be found in quantitative changes of surroundings, the major support of social sciences may be acknowledged in qualitative modification of sociocultural atmosphere. Therefore, this is the social sciences that may formulate motives, shape relationships, integrate thoughts, and settle the infrastructure systematically, rather than higgledy-piggledy. The development of civilizations may be recognized first as a result of the progress of discoveries and tools and, then, the expansion of hypotheses and viewing platforms. Sociocultural insights, too, may be known as the outcome of the interplay between experience, inference, and feedback. On the other hand, though physical experience may generally be expected to have the same impression or conclusion, personal inference regarding social happenings may not be idem, because theoretic formulation, per se, may depend on additional parameters, like personality traits, cultural habits, media's impressions, and subjective inclinations, which are not independent from deep-seated drives, like death instinct, on the word of classical psychoanalysis. Metaphorically, aggression may be introduced as the dramatic reflection of death instinct, which is in balance with compassion (Eros), too. On the other hand, friendliness, as a distinct communicative instrument that may annihilate rivals or foes, like a defensive instrument, may be accepted as a sense or strategy that may be expressed covertly or overtly, verbally or physically, properly or exaggeratedly, individually or collectively, legitimately or illegitimately. Though it may be controlled, modified, sublimated or masked, more or less, by training or management, it is not eradicable thoroughly or perpetually. Thus, it is part of our life, whether ontogenetically or phylogenetically. Clinically, the main aim of insight-oriented psychotherapies is the enhancement of intuition regarding conflicting mental issues because they believe that by gaining insight, the client or neurotic patient may start a new process of contemplative and

behavioral improvement. Alternatively, gaining insight, personally and deeply, which may be facilitated by the help of a psychoanalyst or a psychoanalytic psychotherapist, may prepare the milieu for vanishing of

contrived symptoms in psychoneurosis, lessening of tension in mindset, stoppage of recurrent behavioral algorithms that are not constructive, better communication with others, lesser unconscious or unjustifiable guilt-feeling, and, perhaps, more pleasure of life. Scholastically, gaining scientific perception regarding society and setting by enhancement of knowledge may assist the novice to find better choices and solutions for common concerns, like employment or social affiliations. However, culturally, there are lots of ceremonies or rhetorical, as well, that are being enacted traditionally, or favorably, disregarding the existence or missing of logical grounds. Consequently, it is not surprising that sophisticated and gauche opinions may act synchronously. As a result, though wishes may mobilize abilities for more achievements, feelings may disobey logics or principles for evading potential despair. On the other hand, the impression of insight on decision or conduct is usually a gradual process, which may demand, longitudinally, some frequent cognitive boosters, too. Therefore, finding contradictory judgments, conducts, or responses among some seemingly sophisticated persons due to the existence of fragmented understandings may not be rare or surprising. In this regard, ambivalence, too, which is usually an indication of intellectual conflict, is typically an unconscious phenomenon that may not be free from cultural, chronological, native, or subjective dynamics. Therefore, while a person may distinguish the correct alternative, he may feel incongruously because his commonsensical understanding, which is typically conscious, may not be in harmony with his inner feeling, which may be shaped habitually by the unconscious. Such a conflict between conscious conclusions and unconscious desires is in some way comparable to the difference between primary process thinking and secondary process thinking in dream analysis, which is customarily fixed by secondary revision. Thus, figuratively, while eluding the clash between Id, Ego, and Superego may not be imaginable, constant congruity between thinking and sensation, too, may not be conceivable. Hence, in addition to individuals who may live in a modern environment but think or behave fanatically, there may be people, as well, who may make out properly but feel erroneously, which, if exaggerated, may motivate them, unreceptively, to revise their verdict radically. Hence, free association of thought, aggressiveness, jealousy, unfairness, unawareness, obliviousness, narrow-mindedness, suspiciousness, radicalness, self-centeredness, chauvinism, state of affairs, etc., may turn a sophisticated, fair, and optimistic person into a gauche, opinionated, or pessimistic individual, occasionally or frequently, moderately or mercilessly, passionately or behaviorally, ideally or harmfully. Therefore, the gap between fairmindedness and unreasonableness may be so tinny or fragile that even an ordinary person may not, occasionally, recognize his actual views or moods, which may not be dissimilar to clinical alexithymia. Essentially, sociocultural impressions may be so

multidimensional, deterministic, and instinctive, or impelling that escape from traditional impressions may become problematic. But how such an ambivalent aspect of mentality, or cognitive dissilience, may be managed or modified in a person who knows the truth but, at the same time, dislikes it? Indeed, such a remedial aim may, occasionally, demand a newer generation, or even generations, if, hypothetically, a substantial amendment is needed. Otherwise, no specific teaching may fix, straightforwardly, fixed beliefs, magical thinking, masked hatreds, or core desires. Available cognitive, behavioral, or dynamic styles of management may not be effective if thorough enlightening of the dark side of mind is not likely or allowable. Though, psychoanalytically, Ego may be acknowledged as the aftermath of Id, Ego may never be independent from Id, principally. Likewise, objectivity may not be devoid of subjectivity unless measured, over again, objectively. Moreover, identification with aggressor, parents, relatives, or populaces, too, may turn, unintentionally, an insightful person into a frenzied individual. Besides, such a cognitive dichotomy between knowledge and feeling may be a bit comparable to the functional difference between cortex and subcortex, white matter and gray matter, right hemisphere and left hemisphere, in an integrated brain structure, and, once more, consciousness versus unconsciousness, in a fused mentality. Nevertheless, while the outcome of the above biological variations is expectedly serviceable, the upshot of psychological discrepancy may not be at all times purposeful. For example, gloominess, nervousness, fierceness, or loneliness may be among the unfavorable consequences of such unwelcome conflicts. Likewise, while in psychiatry the main difference between intellectual insight and true emotional insight is regarding their ultimate impact on functional parameters, the main difference between an analytic session and an interrogative meeting is the provision of insight for the help-seeker and the exposing of evidence, respectively. Nonetheless, if the said insight lacks intuitive understanding or ultimate behavioral modification, there may be no dissimilarity between clinical analysis and forensic cross-examination. Furthermore, while, clinically, an analyst may provide the necessary atmosphere for attainment of constructive insight and abreaction of cloaked emotion, an ordinary person is usually deprived of such opportuneness. Truthfully, while commonality in core values is still a far-fetched wish and shared aims do not seem to be automatically within reach, fortunately, most people, with or without assistance, may successfully or secretly compromise with their inner feelings or tensions (1 – 14).

## References:

1. Shoja Shafti S. (2021), Honor Killing: A Review in Developing Societies. *American Journal of Humanities and Social Science*, 1–9.
2. Shoja Shafti S. (2023), Sex and Radicalism: A Sociobiological Approach. *Int J Psychiatr Ment Health*, 29-34.
3. Shoja Shafti S. (2024), Appraisal of a Nonconforming Childrearing: A Debate in the Field of Developmental Psychology. *Biomed J Sci & Tech Res*, 47771-47775.
4. Shoja Shafti S. (2023), Motherland, Immigrant and Clinical Psychiatry: A Reconsideration. *On J Neur & Br Disord*, 596-598.
5. Shoja Shafti S. (2024), Environments and Gender Dysphoria: A Case-Based Appraisal, *Psychology and Mental Health Care*, 1-5.
6. Shoja Shafti S. (2022), Political Economy and Mental Health: A Reconsideration in Modern Era. *J. Clinical Research Notes*; 1-5.
7. Shoja Shafti S. (2022), Class Struggle: A Critical Review in the Field of Political Psychology. *Biomed J Sci & Tech Res*, 36199 - 36207.
8. Shoja Shafti S. (2021), Clash of Theories in the Realm of Behavioral Sciences: Globalization VS. Pop Sociobiology. *American Journal of Humanities and Social Science*, 11-22.
9. Shoja Shafti S. (2022), Why War? Parallel with Freud's Reply to Einstein's Query. *In J Fore Res*; 3(2), 121-125.
10. Saeed Shoja S. (2023), Modernization, Anarchy and Evolving Societies: Reconsideration of a Challenging Stance. *International Journal of Psychiatry and Mental Health*, 17-22.
11. Shoja Shafti S. (2023), Psychosocial Silhouette of Manipulation and Manipulator. *Online Journal of Neurology and Brain Disorders*, 588 – 592.
12. Shoja Shafti S. (2022), Psychosocial Dynamism of Public Mass Shooting: A Reevaluation. *Journal of Clinical Case Reports, Medical Images and Health Sciences*, 1 -7.
13. Shoja Shafti S. (2024), Prophecy and Doomsday: Reconsideration of a Likelihood. *Biomedical Journal of Scientific & Technical research*, 47788 – 47790.
14. Shoja Shafti S. (2023), Hostile Radicalness: A Second Look. *Clinical Research Notes*; 1 – 6.



This work is licensed under Creative Commons Attribution 4.0 License

To Submit Your Article Click Here: **Submit Manuscript**

DOI:10.31579/ 2690-8816/164

### Ready to submit your research? Choose Auctores and benefit from:

- fast, convenient online submission
- rigorous peer review by experienced research in your field
- rapid publication on acceptance
- authors retain copyrights
- unique DOI for all articles
- immediate, unrestricted online access

At Auctores, research is always in progress.

Learn more: <https://auctoresonline.org/journals/clinical-research-notes>