

Chapter 1 : "Rejection in the Church: Perception or Reality?"

Rejection Perception. February 11, Patent Dennis Crouch. Ji-Yong David Chung is a partner at Snyder Clark Lesch & Chung LLP. About Dennis Crouch.

I threw a party for my birthday and invited over guests, of which only 34 said they would be there. Of that group, I still have not heard from 5 of them. Only one of them actually called to let me know 5 days prior and that was my sister whose kids planned their last-minute wedding on the same date as my party. So I feel like I could be the poster child for this affliction. Anyway, when I found this information I felt some hope for relief - at least there is a name for what I have. Hoping now to find help that will allow me to move past it and someday be able just to focus on all the wonderful people who came and supported me and on how much fun I had. Self fulfilling prophecy could just be my last name. I am almost 28 years old and never got a real job. When I am rejected in things like a job interview, it just feels like a bullet when through my heart. Even if I try not to care, I spend days in a sort of psychological hangover. Another problem is that most people do not understand my reactions and just add more rejection to the mixture. I just feel safer away from people. It is not healthy, but is how I feel. Right now I am just afraid of other readers rejecting me. I developed skills, things I did on my own but did and still do suffer loneliness. I am sensitive to rejection, yes and get rejected in places and from others but I have developed a "cheeky" self. I get back up, dust myself off and go back, for more. And I like people. I was surprised to learn that "most" people actually want to tell other people about their writing, research discoveries, or art work. Seriously, I have never understood that. I, however, shudder at the very thought. Even writing resumes is a nightmare. The breakdown of trust occurs when the step-parent fails to maintain the trust of the child and withdraws their affection. Crispety Post 5 Latte31 - That is true. I had a friend that was rejected by a long term boyfriend. He broke up with her in a letter and she was never able to get over the rejection. It has been years since that happened and she has avoided dating ever since because she was afraid of being rejected again. While she has not gotten rejected lately, she has also developed a very lonely life and although she always wanted to get married and have children she longer avoids social situations and handling rejection the more elusive that dream will be for her. There is always a chance of rejection in anything that we strive for, but if we never take a chance then we will never know how great our life can become. I think that people sometimes let a rejection define them and they are really more than that. It actually makes the times when we do succeed in life that much sweeter. I understand why people avoid rejection, but this can also lead to a lot of depression because if you get rejected you are least trying to connect with other people or trying to improve your life somehow. People that refuse to put themselves out there never get rejected, but they never have any fun either. The fear of rejection can paralyze people into not trying things that they would want to try for fear that they would be rejected. As a matter of fact, rejection psychology tells us that the most successful people in the world were the ones that were experts in dealing with rejection and the actual rejection did not allow them to give up on their dreams. It is very understandable that you have a fear of rejection because your father was not around for you in your most crucial moments growing up. I was reading that when a person grows up without a parent it does affect them because you have to think of each parent as putting two legs on a table. The mother puts two legs and the father puts two legs and when there is an imbalance the foundation is not sturdy and the table falls and insecurities develop. I think that therapy is great for dealing with rejection because we often internalize things and make things worse in our own mind that what reality is. I also think that therapy will help you overcome your issues with your father and make a happier person. Good luck to you. In my case my grandfather died and my father left when I was so I could see both as rejection. Thank you for opening my eyes!

Chapter 2 : The Rejection Project

Once an individual has begun to change the thinking about rejection, he/she may try some "experiments" to show that their perception of rejection may be inaccurate or exaggerated. One way of doing this is a technique called "mistake practice."

Prolonged engagement and member check were used for creditability. Peer check was applied for confirmability of the data. In this way, the whole coded data and categories were reviewed by supervisors and peer advisors. The audit trail was applied for dependability of the data. In this study, the researcher kept the original data, categories and subthemes till the end of the research process. In this study, sampling was accomplished with the highest variance in age, gender, level of education, and the duration of infection. This can help the transferability and stability of the data. In addition, written agreements were taken from the participants after full description of the research aim, data collection method, data record, safety and comfort at the time of interview, their right to leave the program, and keeping their names and the data as a secret. Results Interviews with 13 patients, three family members and two health professionals helped us to access the complete information, repetition and saturation of data. From the researched data, after removing the overlapping items, codes were obtained. The main extracted concepts in this study involved three basic themes and nine subthemes. The main themes were multidimensional stigma, rejection, and discrimination and insults in health services Table 2. This category included such subthemes as social stigma, self-stigma and treatment system stigma. Social Stigma The participants claimed that social stigma caused them to be judged wrongly in their social relations. They felt the insulting and humiliating looks by the society. The female patients felt it much more. I tried a lot to ignore their behavior and looks. This problem annoyed me so much. In spite of all these misbehaviors, I attempted very hard to bear a healthy child by receiving pregnancy health care on time" a year-old woman. Labeling as prostitutes and sexual stigma is important and agonizing for the participants. They understood that most of the people in the society think that AIDS originates from sexual deviances and matches immorality. Being seen in hospital by an acquaintance or a relative is really painful since they think of me as a street woman who betrays her husband. I gave up the treatment process for this reason" a year-old woman. To be away from stigma, they put mask on their faces when referring to treatment centers. They pushed the patients away from themselves and deprived them from treatment services. As they knew about our infection, they refused to visit us. The lab professionals misbehaved us" a year-old woman. The rejection category had the subthemes as self-isolation, family and relative rejection, and friend and community rejection. Self-Isolation The participants reduced and cut their social relations and kept away from the community. They ran away from stigma and concealed their illness. When he got informed of my positive HIV status, he forced me to leave the house and did not let me live with the family again. He explained that I was a threatening being for the family members, especially for my sisters. This kind of behavior led me to depression and caused me to delay my treatment" a year-old man. Friends and Community Rejection The participants mentioned friends and community awareness as one of the most humiliating experiences. My classmates humiliated and mistreated me. My chair was taken away from others. None of my classmates were allowed to get in touch or even have a talk with me. The teacher would punish them" a year-old man. Discrimination and Insult in Receiving Services Almost all the participants encountered challenges while receiving health and medical services. The "discrimination and insult in receiving services" category had subthemes as: Discrimination in Receiving Services Most of the participants mentioned the experience of discrimination in receiving temporary and clinical services. As she found out about my disease, she did not examine me and left for a reason. I went to another one. This time I did not say anything about my disease. She prescribed some medications. I did not dare to ask about the contradictory side effects of HIV medications with the newly given ones" a year-old woman. Insult and Humiliation by Health Professionals Most of the participants experienced receiving the services along with insult, humiliation, devaluation, mistreatment and wrong pre-judgment. He refused to provide any services to me. In the presence of other patients, he tore out my record file and put it in the trash" a year-old woman. Ignorance in Giving Services The participants

experienced lack of attention in care and treatment needs and long-time waiting. No one came to check me for some time. I felt my rights are ignored as a human" a year-old woman. The ideas obtained from this research involved three main themes and nine subthemes. The main themes were multilateral stigma, rejection, and insult and discrimination in receiving services. It started from a nonsense cycle through which people talked about the fear of their disease and infection disclosure. These stigma themes included three important aspects, as shame and shyness, different behaviors, and stigma due to the fear of transmission and recall. Stigma is often multidimensional AIDS is a health and medical phenomenon with broad economic, cultural and social aspects. Its stigma targets the social status of infected people. In this study, however, stigma was associated with cultural backgrounds. As homosexual behaviors contradict Islamic beliefs, they are not confirmed by our society. Since homosexual behaviors oppose Islamic socio-cultural rules, they have a religiously stigma base which creates assertive judgments and thus, they are not socially accepted. Their reactions were more positive compared to the past. Stigma alters during the time. The past stigma may not be the today stigma. We found out that by taking cultural backgrounds into account, women are exposed to more stigmas. Women living with HIV are blamed of sexual deviances and adultery. Stigma may appear because of sexual misuses or adultery. It may cause rejection and degradation 9. This can negatively affect care and treatment fields and act as a major barrier for infected patients to receive services. Discrimination itself has many effects on the society. It cannot weaken the HIV stigma. It can cause other problems. Concealment of the disease from health professionals may lead to a rise in the number of infected people and the disease prevalence. The bad looks of the community to patients with HIV have caused the patients not to introduce themselves to health professionals and physicians while referring to treatment centers. They have found out that they will face rejection or discrimination while receiving services if their disease is disclosed. Discrimination means to distinguish between HIV-positive people and other patients. Not tracing the treatment process by patients is the result of discrimination and rejection. This can create a cycle of health and social issues. Participants of the study explained their experiences associated with giving services and insult and degradation from health professionals. They also mentioned their experience about bad behaviors of most general practitioners or dentists and gynecologist. Most participants stated that not being accepted by the physician caused them to ignore or delay the treatment process. Some claimed that they concealed their disease to receive services in subsequent visits with physicians. Along with the present study and the discrimination problem in offering medical and dental services, a study in Nigeria was conducted. The results of the study focused on the discriminatory attitudes towards HIV-infected patients, given by dentists A study in Kenya highlighted the fear of being infected among midwifery caregivers, which concluded social stigma and discrimination for patients 5. They may assist them to reduce the outcomes and complication of their disease by planning and support. Studies have indicated that insufficient knowledge, misconceptions about the transmission ways, and the fear of being infected may lead to inappropriate social behaviors towards these patients. In this way, their social difficulties can be lessened. Acknowledgments The researchers appreciate the full cooperation of Tarbiat Modares University. Surely, without their help and support, conducting this study would not be easy. Mandana Saki was involved in the study interviews, extracting and encoding the data, data analysis and drafting the article. Sima Mohammad Khan Kermanshahi and Eesa Mohammadi were involved in revising the codes and data analysis and reviewing the content critically. Minoos Mohraz was involved in final revisions and critical reading. This study was a part of a Ph. Norman LR, Carr R. Perspectives of HIV-related stigma in a community in Vietnam: Int J Nurs Stud. Stigma, fatigue and social breakdown:

Chapter 3 : How to Overcome the Pain of Rejection

Social rejection can lead to feeling disliked and disrespected. From research on the culture of honor and perception of procedural justice, we predicted that feeling disrespected should be a more potent predictor of retaliatory aggression than feeling disliked.

This article has been cited by other articles in PMC. Abstract It has been robustly demonstrated using the ultimatum game UG that individuals frequently reject unfair financial offers even if this results in a personal cost. One influential hypothesis for these rejections is that they reflect an emotional reaction to unfairness that overrides purely economic decision processes. Offering support for bodily feedback theories, interoceptive accuracy moderated the relationship between changes in electrodermal activity to proposals and the behavioral rejection of such offers. Larger electrodermal responses to rejected relative to accepted offers predicted greater rejection in those with accurate interoception but were unrelated to rejection in those with poor interoception. Although cardiovascular responses during the offer period were unrelated to rejection rates, greater resting heart rate variability linked to trait emotion regulation capacity predicted reduced rejection rates of offers. Decision-making, Embodied cognition, Emotion Anyone who has endured the pain of being unreasonably overlooked for promotion, reacted angrily in response to a below-market value offer for their house, or felt slighted by an unduly small pay raise will acknowledge that humans are highly attuned to violations in fairness. Particularly in the financial domain, we are often forced to weigh up the demands of maintaining social equity versus economic self-interest, and how we respond to such dilemmas can have marked economic, social, and personal consequences. It is therefore important to understand the psychological mechanisms that underpin how we respond to perceived unfairness. On each trial, a proposer makes a once-only offer of how to divide a sum of money, and the responder either rejects or accepts the proposed division. If the offer is rejected, neither player receives any money. If the offer is accepted, the proposal is implemented. After all, some money is better than no money. However, a proportion of unfair offers are reliably rejected, despite the fact this entails a financial loss for the responder see, e. One proposed explanation of this rejection behavior is a failure of emotion regulation. Emotional experience in the face of unfairness e. Increased activity in the right anterior insula—a brain area implicated in emotion processing and experience—predicts greater rejection rates Sanfey et al. Participants retrospectively report feeling stronger emotions e. It is increasingly realized that substantial individual differences exist in behavioral reactions to perceived unfairness on the UG see, e. Experienced Buddhist meditators were found to be less likely to reject unfair offers and also showed a shift in activation during unfair offers from anterior to posterior insula, as compared with a nonmeditating control group. This suggests that emotion regulation mechanisms are not acting uniformly across individuals. The primary aim of the present study was to investigate one possible source of individual variability in emotionally driven rejection behavior. An important component of emotion is the physiological changes that occur in the body—for example, the experience of butterflies in the stomach during fear. According to bodily feedback theories, these peripheral responses should play a causal role in how we think and feel. James famously asserted that emotional experience is the perception of changes that occur in the body. Although the strong claim that bodily response profiles can uniquely differentiate between distinct emotion states e. There is encouraging circumstantial evidence that variation in bodily responses can partly account for individual differences on the UG. Moreover, the right anterior insula region activated during rejections in fMRI studies of the UG is also strongly associated with the ability to accurately perceive activity in the body interoception: In other words, the generation and perception of bodily responses may be an important mechanism through which emotion drives rejection on the UG. However, the direction of the relationship between bodily responses and rejection rates cannot yet be inferred. In particular, it is currently unclear whether these bodily responses are simply downstream consequences of brain-based emotion regulation processes that play no active part in UG rejection, or whether bodily reactions are a central part of the mechanism that shapes decisions to reject or accept. If bodily responses are simply epiphenomena, they cannot genuinely explain individual differences in UG behavior. These bodily feedback accounts are notoriously difficult to test with

causal methodologies, because of the difficulties in fully isolating the brain from the body or in simultaneously manipulating all of the relevant bodily feedback systems see Dunn et al. We have previously argued that, in the absence of tractable causal methodologies, some evidence for the direction of the relationship between bodily responses and cognitive-affective processes can be gleaned from moderation approaches. Supporting this prediction, those with superior interoceptive ability showed a greater coupling between HR responses and self-reported arousal but not valence in response to emotional stimuli Dunn et al. Furthermore, intuitive decision making was more strongly influenced by bodily responses, both for better and for worse, in those with accurate interoception. Where individuals exhibited greater bodily responses to unprofitable relative to profitable options, accurate interoception aided decision making. In contrast, where bodily responses were more marked for profitable than for unprofitable options, accurate interoception impaired decision making Dunn et al. In our view, these findings can be straightforwardly accommodated only by a model that gives bodily signals a partly causal, rather than solely epiphenomenal, role. If the body is simply a downstream consequence of the response, then why would the degree to which one can tune in to the body shape how strongly it is coupled to thinking and feeling? The primary aim of the present study was to test whether interoceptive ability also moderates the relationship observed between bodily responses and social decision making on the UG. In particular, if this moderation account is correct, we would expect that bodily responses would be unrelated to rejection behavior in those with poor interoception, but that a greater bodily response to rejected relative to accepted offers would be associated with greater behavioral rejection rates in those with accurate interoception. Moreover, it would suggest the interplay between emotional bodily responses and their perception can account for a share of individual variation on the UG. As far as we are aware, no studies have yet looked at how interoception relates to UG rejection. Although Kirk et al. Previous psychophysiological studies of the UG have differed in whether they primarily focus on bodily responses to fair versus unfair Moretti et al. In the present study, we concentrated on the differential response to offers that were rejected versus accepted, since this mostly closely maps onto our behavioral measure *i*. To index interoception accuracy, we utilized the mental tracking task Schandry, , which asks individuals to count their heartbeats and compares these judgments to the electrocardiogram record. Increasing HRV reflects the degree to which cardiac activity can be adjusted by the brain to meet changing environmental demands. For example, reduced vagus influence on the heart may promote mobilization behaviors such as fight or flight, and, conversely, increased vagal influence should result in social engagement behaviors see Porges, The brain both controls the heart via projections to the vagus from preganglionic sympathetic and parasympathetic neurons and receives input signals from the heart via the baroreceptor reflex. This can be understood as increasing vagal control of the heart promoting affiliative behavior *i*. Our second and central hypothesis was that interoception would moderate the degree to which bodily emotional responses correlated with overall rejection rates of unfair offers. For those with accurate interoception, we expected greater bodily responses to rejected relative to accepted offers to predict greater rejection behavior. However, in those with poor interoception, we predicted that bodily responses would be unrelated to rejection behavior. Our third hypothesis was that higher HRV variability indicating greater ability to centrally regulate the function of the heart via the vagus would predict fewer rejections of offers. This is based on the polyvagal perspective that greater control of the heart encourages affiliative behavior, as opposed to fight or flight responding see Porges, We had no a priori hypothesis that interoception would moderate the relationship between HRV and rejection rates. However, we examined this possibility in exploratory analyses. The study was approved by the Cambridge University psychology research ethics committee, and all participants gave written informed consent prior to taking part. As a manipulation check, after completing all 20 UG trials, participants retrospectively rated how angry each offer type made them feel and how fair each offer was, on a scale from 0 not at all to extremely. We chose not to take anger and fairness ratings immediately after each trial, because we did not want these ratings to influence subsequent rejection behavior. Prior to the responder trials, all of the participants also made five proposals for future players on the task and had their photographs taken. This approach was taken to make it believable that the human offers that participants received were made by real people. To keep participants highly motivated, they were instructed that one of their twenty responder decisions would be chosen at

random to be paid out on, meaning their decisions were not purely hypothetical. Interoception task Interoceptive accuracy was measured using the Schandry heartbeat perception task as described in see Dunn et al. If the time approximation strategy is confounding results, any relationship between interoceptive accuracy and UG behavioral and physiological measures should no longer hold when covarying out these variables. Interoception accuracy, time accuracy on a trial-by-trial basis, and HR belief accuracy were expressed as percentage error scores. Modulus scores were used as the primary index of accuracy; the distribution of nonmodulus scores is very difficult to interpret, because very negative and very positive values would both indicate poor accuracy. We selected the mental tracking task Schandry, rather than alternative tone detection procedures e. Given that the primary focus of the present study was on individual differences, we therefore selected the Schandry task. We conceptualized these parameters as measures of core affect rather than discrete emotions cf. Barrett, ; Barrett et al. Data were averaged into half-second chunks prior to analysis. HR responses were quantified as mean HR change during the offer period, relative to a pre-offer 1-s baseline. EDA responses were quantified as the maximum positive change observed during the 6-s offer period, excluding trials where no positive change occurred i. Since the EDA analysis did not use a baseline subtraction to control for variation in background activity, we covaried mean EDA across the entire UG in all individual differences analyses. We also recorded HR variability during a 5-min baseline recording taken prior to the UG as an additional measure of trait emotion regulation. A tachogram of the R-R intervals for each participant was visually inspected for marked outliers. Where outliers were identified, the raw ECG data was reexamined and adjusted if necessary. The use of ANOVA approaches with proportion data has been criticized, and alternative multilevel logistic regression techniques have been recommended Jaeger, Multilevel analyses consider effects at the individual trial level, taking into account that each trial is nested within a particular participant. We repeated the key rejection rate analysis using multilevel logistical regression applying the `xtmelogit` command in Stata

Chapter 4 : Change Your Perceptions, Change Your Reality | Embracing Balance

The Rejection of Jack McFarland: Perception and Identity of Gay Men in Media September 23, May 29, Steven Salvatore I've recently learned of a new term used to describe men who are so far out of the closet that they've basically become a poster child for the clichéd, Hollywood-crafted stereotype of what a gay man is: "Billboard."

We understand this more precisely as follows: Perceptual experience, in its character, involves the presentation as of ordinary mind-independent objects to a subject, and such objects are experienced as present or there such that the character of experience is immediately responsive to the character of its objects. To clarify this, we can break it down into two components: The first component of Openness is, Mind-Independence: Mind-Independence is thus a claim otherwise expressed as follows: Mind-Independence concerns familiar perceptible things, things that we admit as part of common sense ontology. Strawson argued, reflection on ordinary perceptual experience supports a characterization of it in terms of Mind-Independence: Strawson begins his argument by asking how someone would typically respond to a request for a description of their current visual experience. He says that it is natural to give the following kind of answer: There are two ideas implicit in this answer. One is that the description talks about objects and properties which are, on the face of it, things distinct from this particular experience. As Heidegger puts it, We never originally and really perceive a throng of sensations, e. Much closer to us than any sensations are the things themselves. We hear the door slam in the house, and never hear acoustic sensations or mere sounds. So let us suppose that we ask our imagined perceiver to repeat their description without committing themselves to the existence of things outside their experience, but without falsifying how their experience seems to them. We give a description of our experience in terms of the ordinary objects of our world. And we do this even if we are trying not to commit ourselves to the existence of these objects. Rather, it should be a starting point for philosophical reflection on experience This is why this intuitive datum of consciousness is not supposed to rule out idealism, the view that the objects and properties we perceive are in fact mind-dependent see the entry on idealism. The idealist need not disagree with Strawson that reflection on ordinary experience supports Mind-Independence. They will just hold that, for philosophical reasons, this is not how experience really is. Mind-Independence, they can say, is intuitively appealing but ultimately false as a characterization of experience and its objects. First, the phenomenal character of an experience has something to do with its presented objects: It seems a simple matter to move to the further claim that the way these objects actually are is part of what determines the phenomenal character of an experience. But this is to move too fast. For what can be said here about experience can also be said about belief: So what is distinctive of the dependence of perceptual experience on its objects? For the objects of knowledge must exist too, but states of knowledge do not, as such, have presence in the same way as perceptual experiencesâ€”except, of course, in the case when one knows something is there by perceiving it. So what is this perceptual presence? Compare perceptual experience with pure thought. Pure thought, like experience, goes straight out to the world itself. This is not available in perception, because perception can only confront what is presently given: It is because of this that perception is sometimes said to have an immediacy or vividness which thought lacks: Openness is the combination of Mind-Independence, and Presence. It is most clearly understood when it applies to those perceptual experiences involved in genuine perception e. Suppose one has an hallucination of a snow covered churchyard for what it is, even when there is no such churchyard there to be perceived. And, in a sense, Presence holds. The hallucination is, in its character as of the snow covered churchyard, and the churchyard seems to be there, present to one, such that the character of the experience is constrained by that apparent scene. Transparency is normally defined as the thesis that reflection on, or introspection of, what it is like to have an experience does not reveal that we are aware of experiences themselves, but only of their mind-independent objects. There are two claims here: Transparency is similar to Openness. The latter claim does involve something like i. But Transparency is not the same as Openness, for it is not obvious that ii is part of our intuitive conception of experience. We do not have to hold that the phenomenal character of experience is exhausted or completely determined by the nature of the objects and qualities which are

presented in experience. This claim can be disputed. But it can be argued that this phenomenal difference in experience need not derive from any apparent or represented difference in the objects of experience. Rather, it seems to be a difference in the way in which those objects are experienced although see Tye for a different understanding of this phenomenon. So there are reasons for thinking that it is not part of the common sense conception of experience. For further discussion on seeing blurrily see Smith, Allen, and French. For a different challenge to it see Richardson and Soteriou. But it is part of our ordinary way of thinking about perceptual experience that we sometimes make perceptual contact with the world. Thus, we come to the second component of our ordinary conception of perceptual experience: For instance, in seeing a snow covered churchyard for what it is, one has a visual experience, and is visually aware of a snow covered churchyard. Here we understand perception as a conscious state or event "as something which is or involves perceptual experience" which is a mode of awareness. The Problem of Perception The Problem of Perception is that if illusions and hallucinations are possible, then perception, as we ordinarily understand it, is impossible. The Problem is animated by two central arguments: A similar problem has also been raised with reference to other perceptual phenomena such as perspectival variation or conflicting appearances, on which see Burnyeat and the entry on sense-data. For some classic readings on these arguments, see Moore; Russell; Price; Broad; and Ayer, see Swartz for a good collection of readings. And for some fairly recent expositions see Snowdon, Robinson Chapter 2; Smith Chapters 1 and 7, and Martin. In this section we present the arguments from illusion and hallucination both as challenging Awareness. Such awareness can come from veridical experiences "cases in which one perceives an object for what it is. But it can also come from illusory experiences. For example, a white wall seen in yellow light can look yellow to one. In such cases it is not necessary that one is deceived into believing that things are other than they are. The argument from illusion, in a radical form, aims to show that we are never perceptually aware of ordinary objects. But the basic idea goes as follows: In an illusory experience, one is not aware of an ordinary object. The same account of experience must apply to both veridical and illusory experiences. Therefore, one is never perceptually aware of ordinary objects. Four immediate comments on this are in order: Second, it is useful to represent the argument in this basic form to begin with as it enables us to highlight its two major movements; what Paul Snowdon calls the base case, and the spreading step. Snowdon. In the base case a conclusion about just illusory experiences is sought: In the spreading step, B, this result is generalized so as to get conclusion C. Finally, this argument is radical in that it concludes that we are never perceptually aware of ordinary objects. A less radical version concludes instead that we are never directly aware of ordinary objects, but for all that we may be indirectly aware of them. Moving beyond the simple formulation, the argument from illusion is typically presented as involving these steps: In an illusory experience, it seems to one that something has a quality, F, which the ordinary object supposedly being perceived does not actually have. When it seems to one that something has a quality, F, then there is something of which one is aware which does have this quality. Since the ordinary object in question is, by hypothesis, not-F, then it follows that in cases of illusory experience, one is not aware of the object after all. Therefore, in cases of veridical experience, one is not aware of the object after all. If one is perceptually aware of an ordinary object at all, it is in either a veridical or illusory experience. This improves on the simple version of the argument in having both a fuller base case stage and a fuller spreading step. That is, the basis of premise A is made clear, and the spreading from B is expanded. The most controversial premise in the argument is premise ii. The other premises just reflect intuitive ways of thinking about perceptual experience, and so are unlikely to be targeted by one seeking to reject the argument from illusion. This is clear enough with premises i and vi, but what about premise iv? What this means is that the account of the nature and objects of illusory and veridical experiences must be the same. Though it may be disputed, this premise seems plausible. For veridical and illusory experiences both seem to be cases where one is aware of an ordinary object. The only difference is that in the illusory case, but not in the veridical case, the object one is aware of appears some way other than it in fact is. If there sensibly appears to a subject to be something which possesses a particular sensible quality then there is something of which the subject is aware which does possess that sensible quality. Broad motivates this principle on explanatory grounds. In cases of perceptual experience things appear some ways rather than others to us. We need to explain this. Why does the

penny one sees look elliptical to one as opposed to some other shape? One answer is that there is something of which one is aware which is in fact elliptical. Other philosophers have simply taken the principle to be obvious.

Chapter 5 : Perception of Patients With HIV/AIDS From Stigma and Discrimination

Article by Rachel Moore ~ Published in the Autumn issue of Perception ~ The Cognitive Hypnotherapy Review "Death would be an easier option." I heard the warning loud and clear in my mind, "Death would be an easier option."

Scott Fitzgerald Rejection, and the fear of being rejected, ranks among the most potent and distressing of the everyday events that people experience; it can even lead to suicide. Emotional rejection is the feeling a person experiences when disappointed about not achieving something desired. It is commonly experienced in a quest of emotional relations, such as among romantic couples, in social and group settings, or in the professional world in relation to advancement. As a result, people are highly motivated to avoid social rejection, and, indeed, much of human behavior appears to be designed to avoid such experiences. The act of rejection can make the person experiencing it undergo a sudden drop in positive emotion. This is displayed as something ranging from a vague disappointment, sadness, and depression, to anxiety, phobic behavior, or even stalking or forcibly abducting the rejecting person. Rejection is both a cause and consequence of depression. Peer and family rejection in childhood and marital discord in adulthood are all associated with increased risk of developing a depressive disorder. Interpersonal processes involved in depression, such as self-verification striving, excessive reassurance-seeking, blame maintenance, and stress generation cause rejection and are key factors in the maintenance and recurrence of depressive symptoms. Rejection and Suicide Rejection is heavily associated with increased risk of suicide. In particular, social isolation and family discord are associated with elevated risk of suicide. Many evidence-based psychotherapies for depression and suicidal behaviors target interpersonal functioning. These therapies help clients change their interactions with others to prevent rejection and skillfully manage emotional pain that results when rejection occurs. Thus, although rejection is associated with both depression and suicide, psychotherapy can halt the downward cycle. The detection and treatment of mental disorder is oftentimes the main focus of suicide prevention strategies. However, additional suicide prevention strategies may be necessary to help individuals who may take their own life despite no signs of a serious mental disorder. There have been cases of persons, who in spite of accomplishments and successes, had taken their own lives in young adulthood leaving loved ones at a loss to understand what really happened. These persons appeared to have compensated for their lack of self-worth by exaggerating the importance of success, thus developing a fragile, achievement-based self-esteem in adulthood which left them vulnerable in the face of rejection and the perception of failure. A study done by researcher Mette Lyberg Rasmussen of the Norwegian Institute of Public Health, uncovered a particular vulnerability in persons to feeling rejected and to not having succeeded in achieving their goals. This is in stark contrast to previous research, which largely seeks to establish that mental illness, and in particular depression, in the period prior to death is an important risk factor for suicide. This develops into unbearable thoughts that the vulnerable person cannot regulate or manage, and leads to a feeling of a life not worth living. The former strategy, which involved compensation with continual increased efforts, does not work anymore, and suicide becomes a way out of a situation of unbearable psychological pain. They are so driven by the need for acceptance by others that they lose their own identity in the process. They mimic the ways in which others act, dress, talk and function. Acceptance is the underlying process in the power of peer pressure and is what causes young people, and older people alike, to fixate on the culture of the day. They crave recognition and acceptance from the reference group with whom they want to be identified. People who operate out of a fear of rejection often display little or no assertiveness; they do not speak up and let others know how they feel about something, especially if their opinions differ. They will often keep their personal feelings hidden from others and too often from themselves. For too many people, the fear of rejection and the desire for acceptance are the main motivating forces for all actions in their lives. It plays a part in their choices concerning their education, career direction, work behavior, achievement level, interpersonal and marital relationships, family and community life, and the ways in which they spend leisure time. The person who operates out of a fear of rejection all too often ends up pushing away the very friends, family, and helpers who care the most. The pulling away of these caring ones appears to be rejection, and the vicious cycle goes on with negative results. The causes of fear of

rejection can range from such things as having a physical condition that the person believes makes them unattractive to others, being rejected as a child, or having been abandoned or unloved. The person may have had a traumatic experience of rejection that deeply scarred them, they may have never been exposed to healthy ways of dealing with conflict or disagreement, or they may lack a healthy self-concept, sense of self-worth or positive self-esteem. Fear of rejection can lead to codependent, clingy, obsessive, jealous, or angry behavior in relationships. It can make you drive others away from you. It can cause you to reject others to avoid being rejected yourself. Overall, a fear of rejection can result in a very damaging pattern of emotions and behaviours that can cause real hurt to relationships and your enjoyment of life in general. We list all our faults, lament all our shortcomings, and chastise ourselves endlessly. Romantic rejections cause some of us to employ an inner dialogue so harsh that it verges on abusive. We then convince ourselves we somehow deserve it. Revive your self-worth The best way to restore confidence, motivation, and especially self-esteem after a bruising rejection is to use a self-affirmation exercise. Self-affirmations remind us of our actual skills and abilities and by doing so, affirm our value in the domain in which we experienced the rejection. The exercise has two steps. First, make a list of qualities you have that you know have value, and second, write a brief essay about one of them. By writing a couple of paragraphs about one of our strengths, we remind ourselves of what we have to offer and revive our self-esteem.

Chapter 6 : Social judgment theory - Wikipedia

Rejection, and the fear of being rejected, ranks among the most potent and distressing of the everyday events that people experience; it can even lead to suicide. Emotional rejection is the feeling a person experiences when disappointed about not achieving something desired.

Overview[edit] Social judgment theory is a framework that studies human judgment. It is a meta-theory that directs research on cognitive perspective, which is how you perceive the situations. Social judgment theory represents an attempt to generalize psychophysical judgmental principles and the findings to the social judgment. Attitude change is the fundamental objective of persuasive communication. SJT seeks to specify the conditions under which this change takes place and predict the direction and extent of the attitude change, while attempting to explain how likely a person might be to change his or her opinion, the probable direction of that change, their tolerance toward the opinion of others, and their level of commitment to their position.

Development[edit] SJT arose from social psychology and was based on laboratory findings resulting from experiments. These experiments studied the mental assessment of physical objects, referred to at the time as psychophysical research. Subjects were asked to compare some aspect of an object, such as weight or color, to another, different object. The researchers discovered that, when a standard was provided for comparison, the participants categorized the objects relative to the aspects of the standard. For example, if a very heavy object was used as the standard in assessing weight, then the other objects would be judged to be relatively lighter than if a very light object was used as the standard. The standard is referred to as an "anchor". Meaning an individual is more likely to assume a speaker with authority will be informative, truthful, relevant, and clear. With regard to social stimuli specifically, judgment processes incorporate both past experiences and present circumstances. The behavior can be in response to arranged or naturally occurring stimuli. This method requires research participants to place statements into piles of most acceptable, most offensive, neutral, and so on, in order for researchers to infer their attitudes. This categorization, an observable judgment process, was seen by Sherif and Hovland as a major component of attitude formation. Therefore, attitudes are acquired. Furthermore, even though two people may seem to hold identical attitudes, their "most preferred" and "least preferred" alternatives may differ. There is the latitude of acceptance, which is the range of ideas that a person sees as reasonable or worthy of consideration; the latitude of rejection, which is the range of ideas that a person sees as unreasonable or objectionable; and, finally, the latitude of noncommitment, which is the range of ideas that a person sees as neither acceptable nor questionable. Sherif and Hovland define the latitude of acceptance as "the range of positions on an issue On the opposite end of the continuum lies the latitude of rejection. The greater the rejection latitude, the more involved the individual is in the issue and, thus, harder to persuade. In the middle of these opposites lies the latitude of noncommitment, a range of viewpoints where one feels primarily indifferent. Sherif claimed that the greater the discrepancy, the more listeners will adjust their attitudes. The opposite of contrast is assimilation, a perceptual error whereby people judge messages that fall within their latitude of acceptance as less discrepant from their anchor than they really are. The contrast effect is what happens when the message is viewed as being further away than it actually is from the anchor. Messages falling within the latitude of noncommitment, however, are the ones most likely to achieve the desired attitude change. Religion, politics, and family are examples of issues that typically result in highly involved attitudes. In short, Sherif et al. People who have a deep concern or have extreme opinions on either side of the argument always care deeply and have a large latitude of rejection because they already have their strong opinion formed and usually are not willing to change that. High involvement also means that individuals will have a more restricted latitude of acceptance. According to SJT, messages falling within the latitude of rejection are unlikely to successfully persuade. Therefore, highly involved individuals will be harder to persuade, according to SJT. In opposition, individuals who have less care in the issue, or have a smaller ego involvement, are likely to have a large latitude of acceptance. Because they are less educated and do not care as much about the issue, they are more likely to easily accept more ideas or opinions about an issue. This individual will also have a large latitude of noncommitment because, again, if they do not care as

much about the topic, they are not going to commit to certain ideas, whether they are on the latitude of rejection or acceptance. An individual who does not have much ego involvement in an issue will have a small latitude of rejection because they are very open to this new issue and do not have previously formed opinions about it. An individual adjusts an attitude once he or she has judged a new position to be in his or her latitude of acceptance. If someone judges that message to be in his or her latitude of rejection, they will also adjust their attitude, but in the opposite direction from what they think the speaker is advocating. In the boomerang effect, an attitude changes in the opposite direction from what the message advocates—the listener is driven away from, rather than drawn to, an idea. This explains why oftentimes fear appeals used in advertising do not work on the audience. As the threat perceived by the audience increases and the capacity to produce the desired effect is low, people will tend to do the opposite of what is advocated. In the interpersonal domain, people tend to shift their attitudes to align with those of their significant others. The general picture of social influence thus remains one of conformity and alignment attitudes. This suggests that even successful attempts at persuasion will yield only small changes in attitude. Stefanelli and Seidel [18] conducted a large-scale simulation of SJT, based on real-life data. They collected survey data from Swiss citizens, regarding their attitudes towards building a deep-ground-repository for nuclear waste. Attitudes were ranked on three scales: The data was fed into an agent-based social simulation. In each time-period, two random agents were selected to interact. Their opinions on these three topics risk, benefit and process were compared. If they were in the latitude of rejection, the opinions were pushed away from each other; otherwise, the opinions were pulled towards each other. The results showed a four-opinion cluster solution, representing four types of opinions: Alternative models[edit] Elaboration likelihood model — emphasizes the two routes of persuasion — central cognitive arguments and peripheral emotional influence. Social impact theory - emphasizes the number, strength and immediacy of the people trying to influence a person to change their mind. Assimilation and contrast effects in communication and attitude change. A First Look at Communication Theory. Archived from the original on March 4,

Chapter 7 : The Problem of Perception (Stanford Encyclopedia of Philosophy)

Terms from unit on Sensation and Perception in AP Psychology. (Myers for AP 2e) Learn with flashcards, games, and more " for free.

Subjective constancy Perceptual constancy is the ability of perceptual systems to recognize the same object from widely varying sensory inputs. A coin looked at face-on makes a circular image on the retina, but when held at angle it makes an elliptical image. Without this correction process, an animal approaching from the distance would appear to gain in size. The brain compensates for this, so the speed of contact does not affect the perceived roughness. Principles of grouping Law of Closure. The human brain tends to perceive complete shapes even if those forms are incomplete. The principles of grouping or Gestalt laws of grouping are a set of principles in psychology , first proposed by Gestalt psychologists to explain how humans naturally perceive objects as organized patterns and objects. Gestalt psychologists argued that these principles exist because the mind has an innate disposition to perceive patterns in the stimulus based on certain rules. These principles are organized into six categories: The principle of proximity states that, all else being equal, perception tends to group stimuli that are close together as part of the same object, and stimuli that are far apart as two separate objects. The principle of similarity states that, all else being equal, perception lends itself to seeing stimuli that physically resemble each other as part of the same object, and stimuli that are different as part of a different object. This allows for people to distinguish between adjacent and overlapping objects based on their visual texture and resemblance. The principle of good continuation makes sense of stimuli that overlap: The principle of common fate groups stimuli together on the basis of their movement. When visual elements are seen moving in the same direction at the same rate, perception associates the movement as part of the same stimulus. This allows people to make out moving objects even when other details, such as color or outline, are obscured. The principle of good form refers to the tendency to group together forms of similar shape, pattern, color , etc. Contrast effect A common finding across many different kinds of perception is that the perceived qualities of an object can be affected by the qualities of context. If one object is extreme on some dimension, then neighboring objects are perceived as further away from that extreme. Perceptual learning With experience, organisms can learn to make finer perceptual distinctions, and learn new kinds of categorization. Wine-tasting, the reading of X-ray images and music appreciation are applications of this process in the human sphere. Specifically, these practices enable perception skills to switch from the external exteroceptive field towards a higher ability to focus on internal signals proprioception. Also, when asked to provide verticality judgments, highly self-transcendent yoga practitioners were significantly less influenced by a misleading visual context. Increasing self-transcendence may enable yoga practitioners to optimize verticality judgment tasks by relying more on internal vestibular and proprioceptive signals coming from their own body, rather than on exteroceptive, visual cues. Set psychology A perceptual set, also called perceptual expectancy or just set is a predisposition to perceive things in a certain way. Subjects who were told to expect words about animals read it as "seal", but others who were expecting boat-related words read it as "sail". They were told that either a number or a letter would flash on the screen to say whether they were going to taste an orange juice drink or an unpleasant-tasting health drink. In fact, an ambiguous figure was flashed on screen, which could either be read as the letter B or the number When the letters were associated with the pleasant task, subjects were more likely to perceive a letter B, and when letters were associated with the unpleasant task they tended to perceive a number People who are primed to think of someone as "warm" are more likely to perceive a variety of positive characteristics in them, than if the word "warm" is replaced by "cold". For example, people with an aggressive personality are quicker to correctly identify aggressive words or situations. It starts with very broad constraints and expectations for the state of the world, and as expectations are met, it makes more detailed predictions errors lead to new predictions, or learning processes. Clark says this research has various implications; not only can there be no completely "unbiased, unfiltered" perception, but this means that there is a great deal of feedback between perception and expectation perceptual experiences often shape our beliefs, but those perceptions were based on existing beliefs [40]. Indeed,

predictive coding provides an account where this type of feedback assists in stabilizing our inference-making process about the physical world, such as with perceptual constancy examples. Theories[edit] Perception as direct perception[edit] Cognitive theories of perception assume there is a poverty of stimulus. This with reference to perception is the claim that sensations are, by themselves, unable to provide a unique description of the world. A different type of theory is the perceptual ecology approach of James J. His theory "assumes the existence of stable, unbounded, and permanent stimulus-information in the ambient optic array. And it supposes that the visual system can explore and detect this information. The theory is information-based, not sensation-based. Animate actions require both perception and motion, and perception and movement can be described as "two sides of the same coin, the coin is action". Gibson works from the assumption that singular entities, which he calls "invariants", already exist in the real world and that all that the perception process does is to home in upon them. A view known as constructivism held by such philosophers as Ernst von Glasersfeld regards the continual adjustment of perception and action to the external input as precisely what constitutes the "entity", which is therefore far from being invariant. The invariant does not and need not represent an actuality, and Glasersfeld describes it as extremely unlikely that what is desired or feared by an organism will never suffer change as time goes on. This social constructionist theory thus allows for a needful evolutionary adjustment. Evolutionary psychology EP and perception[edit] Many philosophers, such as Jerry Fodor, write that the purpose of perception is knowledge, but evolutionary psychologists hold that its primary purpose is to guide action. Theories of perception[edit].

Chapter 8 : Leibniz's Philosophy of Mind (Stanford Encyclopedia of Philosophy)

The perception of rejection can be almost as powerful as rejection itself. As an example, Dr. Susan Forward, in her book Toxic Parents, says: "Godlike parents make rules, make.

As simply put as possible The Law of Attraction is like attracts like. What you put out, you get back. People use this rule to bring more pleasant things into their lives by focusing on that and letting go of the negative. These tiny inconveniences that plague me throughout a day can really leave me flustered, agitated and if left unchecked can even start to trigger me. My perceptions were skewed. Once I decided that people were annoying, worried about things that were entirely out of my control, and let that bitterness take over, my reality became heavy. My choice on how to perceive my own difficult moments led to a spiral of depression. Sure sometimes my mood swings from bipolar disorder play a role in situations like these, but sometimes bipolar disorder has nothing to do with any of it, my outlook, my choices and my reactions are what does it. The consequences of these self-inflicted pity parties have been very unhealthy. The upside to all of this was that it got me into my first mindfulness class where the instructor focused on the power of positive and present thinking. Basically I learned how to flip my thoughts and stay in the moment. CBT is also great for retraining your thoughts. Changing your perception is not an easy task. Going back to The Law of Attraction now, there really is something to visualizing. The first step in changing your perception is imagining how you want your life to be. I know that some of you may see this as a little hokey, and I understand that, but give it a whirl what have you got to lose? Here are some tips to help you start changing your perceptions. Decide to be in charge of your life. Start acknowledging the good qualities about yourself they are there, I promise. Happy takes work, and if you have an illness you know how hard happy can be. Your perception is your reality; there is no question about that. Reality and thoughts change and flicker constantly. Changing your thoughts and trying to go from negative to positive costs nothing. Visualizing happiness and where you would like to be in your life takes a few minutes a few times a day. Appreciating what you have that is good in your life only makes you feel better and opens your eyes to more good things. Once you start the boll rolling it picks up speed very quickly.

Chapter 9 : What is Rejection Sensitivity? (with pictures)

If you haven't experienced rejection, this exercise serves as a simulation of what rejection feels like. Actually, a slap in the face is much more pleasant than rejection. Rejection is more of a

Matter and Thought For present purposes, we may think of materialism as the view that everything that exists is material, or physical, with this view closely allied to another, namely, that mental states and processes are either identical to, or realized by, physical states and processes. Leibniz remained opposed to materialism throughout his career, particularly as it figured in the writings of Epicurus and Hobbes. The realms of the mental and the physical, for Leibniz, form two distinct realms—but not in a way conducive to dualism, or the view that there exists both thinking substance, and extended substance. By opposing both materialism and dualism, Leibniz carved himself an interesting place in the history of views concerning the relationship between thought and matter. His position is that perception and consciousness cannot possibly be explained mechanically, and, hence, could not be physical processes. His most famous argument against the possibility of materialism is found in section 17 of the *Monadology*. One is obliged to admit that perception and what depends upon it is inexplicable on mechanical principles, that is, by figures and motions. In imagining that there is a machine whose construction would enable it to think, to sense, and to have perception, one could conceive it enlarged while retaining the same proportions, so that one could enter into it, just like into a windmill. Supposing this, one should, when visiting within it, find only parts pushing one another, and never anything by which to explain a perception. Thus it is in the simple substance, and not in the composite or in the machine, that one must look for perception. But no explanation of perception, or consciousness, can possibly be deduced from this conglomerate. No matter how complex the inner workings of this machine, nothing about them reveals that what is being observed are the inner workings of a conscious being. Hence, materialism must be false, for there is no possible way that the purely mechanical principles of materialism can account for the phenomena of consciousness. In other writings, Leibniz suggests exactly what characteristic it is of perception and consciousness that the mechanical principles of materialism cannot account for. The following passages, the first from the *New System of Nature*, the second from the *Reply to Bayle*, are revealing in this regard: Furthermore, by means of the soul or form, there is a true unity which corresponds to what is called the I in us; such a thing could not occur in artificial machines, nor in the simple mass of matter, however organized it may be. But in addition to the general principles which establish the monads of which compound things are merely the results, internal experience refutes the Epicurean [i. This experience is the consciousness which is in us of this I which apperceives things which occur in the body. This perception cannot be explained by figures and movements. An aggregate of matter is not truly one and so cannot be regarded as a single I, capable of being the subject of a unified mental life. Materialism holds that matter can explain is identical with, can give rise to perception. A perception is a state whereby a variety of content is represented in a true unity. Thus, whatever is not a true unity cannot give rise to perception. Whatever is divisible is not a true unity. Matter is infinitely divisible. Hence, matter cannot form a true unity. Hence, matter cannot explain be identical with, give rise to perception. If matter cannot explain be identical to, give rise to perception, then materialism is false. Hence, materialism is false. Searle ; Nagel ; McGinn ; Jackson According to this dualism, the world fundamentally consists of two disparate substances: This bifurcation, of course, carries no burden of holding that the operations of the mental are realized by the operations of the physical. But despite his claim that consciousness and perception cannot be realized by, nor reduced to, the mechanical operations of matter, Leibniz found the alternative of postulating two distinct kinds of substance equally implausible. He writes to Arnauld: And, as we saw above, in order for something to be a genuine unity, it must be a simple, indivisible entity. But matter is extended, and thus, Leibniz believes, infinitely divisible. Hence, there is no such thing, for Leibniz, as material substance. It is summarized in the following passage from a letter to Arnauld of 30 April I believe that where there are only beings through aggregation, there will not even be real beings. For every being through aggregation presupposes beings endowed with a true unity, because it obtains its reality from nowhere but that of its constituents, so that it will

have no reality at all if each constituent being is still an entity through aggregation; or else, one must yet seek another basis to its reality, which in this way, if one must constantly go on searching, can never be found. If there are aggregates of substances, there must also be genuine substances from which all the aggregates result. According to Leibniz, bodies qua material are aggregates, and an aggregate, of course, is not a substance on account of its lack of unity. The claim in the above passage is that whatever being, or reality, an aggregate has derives from the being and reality of its constituents. Atoms, he claims, are unfit for this role, because they are themselves extended beings, and for Leibniz, divisibility is of the essence of extension. Hence, Leibniz opts for the last of the above quoted alternatives: Indeed, in several writings, Leibniz invites us to conceive of these substances on the model of our notion of souls. These simple substances are the only things which suffice for grounding the reality of bodies. In short, Leibniz stands in a special position with respect to the history of views concerning thought and its relationship to matter. He rejects the materialist position that thought and consciousness can be captured by purely mechanical principles. But he also rejects the dualist position that the universe must therefore be bifurcated into two different kinds of substance, thinking substance, and material substance. Rather, it is his view that the world consists solely of one type of substance, though there are infinitely many substances of that type. These substances are partless, unextended entities, some of which are endowed with thought and consciousness, and others of which found the phenomenality of the corporeal world. The sum of these views secures Leibniz a distinctive position in the history of the philosophy of mind.

Denial of Mind-Body Interaction, Assertion of Pre-established Harmony

A central philosophical issue of the seventeenth century concerned the apparent causal relations which hold between the mind and the body. In most seventeenth-century settings this issue was discussed within the context of substance dualism, the view that mind and body are different kinds of substance. For Leibniz, this is a particularly interesting issue in that he remained fundamentally opposed to dualism. But although Leibniz held that there is only one type of substance in the world, and thus that mind and body are ultimately composed of the same kind of substance a version of monism, he also held that mind and body are metaphysically distinct. With this assumption in hand, we may formulate the central issue in the form of a question: For Descartes, the answer was mind-body interactionism: For Malebranche, the answer was that neither created minds nor bodies can enter into causal relations because God is the only causally efficient being in the universe. God causes certain bodily states and events on the occasion of certain mental states and events, and vice-versa.

Letter to Arnauld, 14 July

According to the latter, 1 no state of a created substance has as a real cause some state of another created substance i. Formulating 1 through 3 in the language of minds and bodies, Leibniz held that no mental state has as a real cause some state of another created mind or body, and no bodily state has as a real cause some state of another created mind or body. Further, every non-initial, non-miraculous, mental state of a substance has as a real cause some previous state of that mind, and every non-initial, non-miraculous, bodily state has as a real cause some previous state of that body. Finally, created minds and bodies are programmed at creation such that all their natural states and actions are carried out in mutual coordination. According to Leibniz, what appear to be real causal relations between mind and body are, in metaphysical reality, the mutual conformity or coordination of mind and body "in accordance with 3 "with no interaction or divine intervention involved. For example, suppose that Smith is pricked with a pin call this bodily state S_b and pain ensues call this mental state S_m , a case of apparent body to mind causation. Suppose now that Smith has a desire to raise his arm call this mental state S_m , and the raising of his arm ensues call this bodily state S_b , a case of apparent mind to body causation. So although substances do not causally interact, their states accommodate one another as if there were causal interaction among substances. It should be noted, however, that Leibniz did think that there was a sense in which one could say that mental events influence bodily events, and vice-versa. In this passage, Leibniz sets forth what he takes the metaphysical reality of apparent inter-substantial causation to amount to. We begin with the thesis that every created substance perceives the entire universe, though only a portion of it is perceived distinctly, most of it being perceived unconsciously, and, hence, confusedly. Now consider two created substances, x and y x not identical to y , where some state of x is said to be the cause of some state of y . In general, causation is to be understood as an increase in distinctness on the part of the causally active substance, and an increase in confusedness on the part of the passively effected substance. It is

difficult to say exactly why Leibniz denied inter-substantial causation. Some of the things he tells us, in both private and public writings, seem unsatisfactory. For example, in *Primary Truths* ? Strictly speaking, one can say that no created substance exerts a metaphysical action or influx on any other thing. For, not to mention the fact that one cannot explain how something can pass from one thing into the substance of another, we have already shown that from the notion of each and every thing follows all of its future states. What we call causes are only concurrent requisites, in metaphysical rigor. Leibniz found this theory inconsistent with his conception of substance. Influx theory could only explain causal relations between entities with parts, according to Leibniz. But there are, it seems, at least two problems with this explanation. First, Leibniz moves rather quickly from a conceptual explanation of substance in terms of the complete concept theory, to the conclusion that this consideration is sufficient to explain the activity of concrete substances. Second, even if conceptual considerations about substances were sufficient to explain their apparent causal activity, it does not seem to follow that substances do not interact – unless one is assuming that causal overdetermination is not a genuine possibility. Leibniz seems to be assuming just that, but without argument. Sometimes Leibniz gives a more familiar line of reasoning. At *Monadology* 7, we read this: There is no way of explaining how a monad can be altered or changed internally by some other creature, since one cannot transpose anything in it, nor can one conceive of any internal motion that can be excited, directed, augmented, or diminished within it, as can be done in composites, where there can be change among the parts. The monads have no windows through which something can enter or leave. Accidents cannot be detached, nor can they go about outside of substances, as the sensible species of the Scholastics once did. Thus, neither substance nor accident can enter a monad from without. He seems to think that causal interaction between two beings requires the transmission or transposition of the parts of those beings. But substances are simple unextended entities which contain no parts. Thus, there is no way to explain how one substance could influence another. Unfortunately, however, this line of reasoning would seem to also rule out one case of inter-substantial causation which Leibniz allows, viz. Language and Mind. Some scholars have suggested that Leibniz should be regarded as one of the first thinkers to envision something like the idea of artificial intelligence cf. Churchland ; Pratt