

## Principles of Psychology v1 - Chapter 9: The Stream of Thought

### Citation:

James, W. (1890). *The principles of psychology*, Vol. 1. Henry Holt and Co.

- The author affirms that the consciousness is of a complex multiplicity of objects and relations, and what we call simple perceptions are results of discriminative attention, often pushed to a higher degree.
- The author asserts that there are *five characters of thought*:
  1. *Thought tends to be part of personal form*; the universal consciousness is *I think*, and *I feel*.
    - Thoughts that are studied continually tend to appear as parts of personal selves; *tend to* due to the fact of the subconscious.
  2. *Thought is constantly changing*; no state gone can recur and be identical to what it was before.
    - Psychology celebrates the theory of ideas, which seeks to show how this is all a resultant influence of fluctuations in the combination of specific simple elements of consciousness (simple ideas) that always remain the same.
    - The *ratio* of a given sensation and other sensations appeals to psychologist's attention due to the notion that we never descend twice into the same stream; we must realize the same river of life and the river of elementary feeling.
    - When the identical facet recurs, we must think of it freshly, see it from different perspectives, apprehend it in different relations from those it last appeared.
    - Lived experiences (funds of knowledge) remold us every moment, and our mental reaction to every given thing results from our experience of the whole world up to that date.
    - The author attests that we must admit that the portions of the brain that have just been maximally excited retained a *soreness*, a condition of our present consciousness.
  3. *Within each consciousness, thought is sensibly continuous*; the author avows that continuous is without breach, crack, or division due to the seamlessness of past feelings being received with the present mental state; we should describe it as the stream of thought consciousness, or subjective life.
    - The author believes that remembrance is like a natural feeling; its object is suffused with warmth and intimacy to which no object of insignificant interpretation ever attains.

- The quality of warmth and intimacy, and immediacy is what our *present* thought also possesses for itself.
- The author maintains that we think, and if the thinking (the action of thought) is our thinking, it must be integrated all its parts with that particular feeling and sensation (warmth and intimacy) that make it come as ours.
- *Brain Process: A + B + C = New Thought*. The author affirms that three different processes coexist and correlate; the new thought occurs due to the combination of thoughts A, B, and C and would not have occurred if thought A, B, or C was absent from the brain process equation.
- Resting places (substantive parts) are usually occupied by sensorial imaginations; the places of flight (transitive parts) are filled with thoughts of relations, dynamic or static.
- At times, the end of our thinking is the attainment of some other substantive part than the one form we have launched.
- The transitive element is to guide us from one substantive resolution to another.
- Sensationalism, for the most part, denied that feeling of relation exists.
- The intellectualists affirm that the relations must be known, in something that is no feeling, no mental, modification continuous and identical (consubstantial) with the subjective tissue out of which sensation and other states are made.
- The author avows that if there is such a thing as feeling, the relations between objects exist like Things (*Rerum naturâ*); stronger relations occur when feelings exist to which these relations are known.
- *Feelings of Tendency*.
- The author affirms that the spectrum of the sense of familiarity that occurs from a wide range of smell, sound, and taste can carry an inarticulate feeling that is so familiar to the deep consciousness, we are overwhelmed with an unexplainable emotional power.
- The author asserts that large tracts of human speech are nothing but signs of direction in thought, of which direction we have an intensely discriminate sense, though no definite sensorial image plays a part; sensorial images are stable psychic facts.
- The author attests that we feel tendencies of the nascent images to arise before they were there; tendencies exist, facts for the observer (psychologist), a physical zero, with only its results are felt.

- The author avows that we acknowledge the cognitive capacity of diverse states of mind; we may feel convinced that the difference between those that are insignificant knowledge of its relation (acquaintance, and those that are knowledge-about).
- The importance of the stream (train) of thought is its meaning, topic, or conclusion; the connections of some words of a language, understood in the minds' comprehension of those who speak it, is a result of words employed as signs of connected or related things.
- Language is the only way we communicate knowledge and discoveries of others, and by means, knowledge, and discoveries of others are communicated to us.
- The author believes that each word in a sentence is felt, not only by word, but as having meaning; dynamic meaning is usually reduced to the context and conclusion; static meaning consists of other words aroused, forming the definition, it is possible that thought can occur without language.

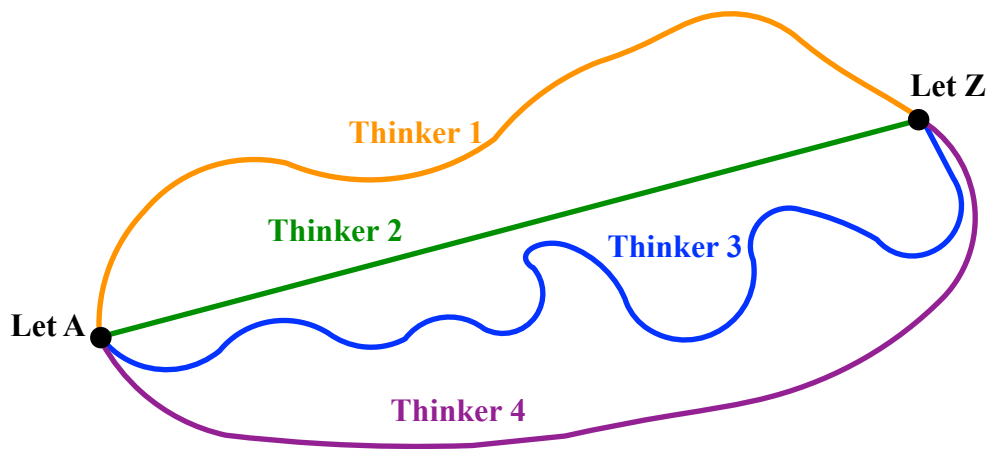


Figure 9.1 Independent Thinkers Journey of Thought

- The author describes an indifference of a mental means where the end is the same in three components: (1) Let A is an experience where four thinkers start; (2) Let Z be the practical conclusion rationally inferable from it; and (3) when the thinkers arrive at the same conclusion, they had essentially the same thought, but not the same experience.
4. *Human thought appears to deal thugh objects independently of itself; however elaborate the object is, its concept is one undivided state of consciousness.*
- The author affirms that there is no manifold (the elements of the subjective stream) of coexisting ideas; what a thought is, and what it may be manifested into, or explained to represent and be commensurate to, are two things, not one.

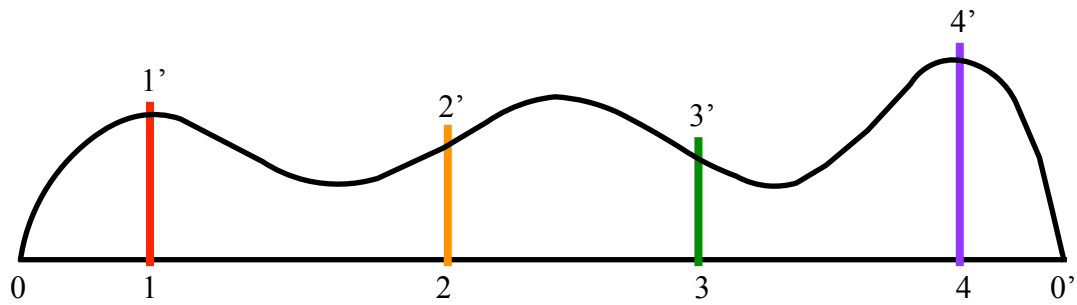


Figure 9.2 Stream of Thought

- The author asserts that every part of  $0 - 0'$  (representing a finite length of thought's stream) will stand for a fraction, every point for an instant of time; the stream is higher in figure 9.2, at its end than its beginning, the fuller and more affluent than the start.
5. *Thought is always fascinated more in one portion of its object than in another; we ignore most things before us.*
- The author affirms that the mind chooses to suit itself and decides what particular *sensation* shall be held more accurate and valid than all the rest; we pick out a few (sensations) to stand for the objective reality par excellence.
  - The author asserts that the empirical thought depends on the reality of funds of knowledge (lived experiences), primarily determined by the mind's habit of attention; however, if the mind fails to notice it, the object cannot be said to enter into the experience.
  - The author attests that reasoning is another form of the selective activity of the mind, being at every stage of the theatre of simultaneous possibilities.
  - The author avows that humanity largely agrees as to what it shall notice, name, and what not; however, we divide everything into two halves, me and not me, respectfully, and we each dichotomize Kosmos in a different place.
  - The author believes that in its broadest possible sense, however, the individual *Self* is the sum of all that the individual can call theirs; clothing (appearance), our immediate family, and our home are parts of our material Self.
  - The author maintains that an individual has as many social selves as other individuals recognize their existence.