

**FEBRUARY 19 2022 3:16 PM ZULFIKAR MOINUDDIN
AHMED'S MEDITATIONS ON DEFINITION OF EMOTIONS**

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I am most pleased today to examine the various things that people have been doing on Emotions between 1649, when Rene Descartes wrote *Passions Of The Soul* and today, February 19 2022 and realising that people are quite confused about what emotions are. How long has it been? Let us quickly do our customary calculation in R. Ah, around 373 years.

You see, my dear reader, I, Zulfikar Moinuddin Ahmed, always like to see how long my beloved people, the human race have been confused about something. And then I ritualistically repeat something like, "And I Tiresias, who have sat below the walls of Thebes, and walked amongst the lowest of the dead," and "And I Tiresias perceived the scene and foretold the rest."

These rituals are meant to remind myself that the length of confusion here seems quite substantial, and this might suggest that I, Zulfikar Moinuddin Ahmed, might have to intervene to sort out these things.

Now where were we? Oh right. I was thinking about the issue of definition of emotions, and I used an analogy from early quantum mechanics.

The idea was that regardless of what sort of processes are involved deep in one's heart and soul regarding emotions, and let me quite clear, while I am quite confident that mammals have both emotions and thoughts, I am only incidentally interested in mammalian emotions and thoughts. I am interested primarily in human emotions and thought. I don't want people to get the wrong impression about the sort of man I am. I did love my kitten Rulfo dearly, but I generally have various loves for human *female* lovers rather than goats and other animals. I know that one should not really judge people who love goats and fuck them and marry them badly lest ye be judged yourself and so on, but I am quite *orthodox* in matters of love, quite ordinary and heterosexual, female-human-only sort of man.

1. EMOTION IS A LATENT STATE

So yes, yes. I define an emotion as a *latent state* of a human being. The same applies to mammals but I will restrict my attention only to human beings, homo sapiens, without regard for ethnicity. I have already submitted to the world that *Purples Are Superior* and I won't otherwise consider any other coloured human beings as Superior.

We define an *emotion* as a latent state of a human being. Then we consider measurement of the *effects of the state* not to be the emotion itself but the effect of the latent state. This distinction is not frivolous because this is crucial to avoid the confusions of 373 years regarding any serious study of emotions.

Date: February 20, 2022.

I will be looking at various things in literature in psychology of emotions. I will be strongly favouring the neuroscientific models of *Jaak Panksepp* (1943-2017) who was a profound genius whose establishment of seven neurosystems of the subcortical brain mark one of the most significant advances in human understanding of emotions.

My definition of emotion as a latent state of a human being could be made more precise in the following way. I warn the reader that these are exploratory ruminations and the definition will change in the future till there is a maturity that allows confidence in scientific theories involving emotions.

We will list the Panksepp Emotion systems first.

- SEEKING
- RAGE
- FEAR
- PANIC
- CARE
- PLAY
- LUST

Then we just number them 1-7 arbitrarily and label them e_1, \dots, e_7 . We then consider them as sources of a signal in a simple-minded manner. We assume that each human being has a latent variable that varies in time that is a vector in \mathbf{R}^7 . This is the emotional state of the human being. The latent variable is *unobservable*.

So Johnny Fruitcake, who is not necessarily an American white man but could be a Superior Purple man, is walking around in Downtown Podunk Hick Seattle one fine sunny day. He is wearing a hoodie so the locals do not realise that he is not an American White man. Even for him we assume

$$E(t) = (e_1(t), \dots, e_7(t))$$

is the *latent emotional state vector*. Then we will need models to tell us how to estimate the vector given measurements. Perhaps he is a self-hating Superior Purple man and he registers Self-Disgust at his own Superior Purpleness. Or perhaps he is proud but deluded and believes Hammurabi was Purple as well as Richard the Lionheart. Those things will need a scientific model to *estimate the latent variable* $E(t)$.

2. WHAT IS VALUABLE ABOUT MY DEFINITION OF EMOTIONS

First, my definition leads to immediate quantitative models in principle. You see, my four-sphere theory is the Final Theory of Physics above $\delta = 10^{-15}$ cm. Now psychology is hard because the fundamental theory is not as simple as in physics. In psychology, *all the variables* are extremely far from fundamental physics, and for this reason there is a problem of precise definition of what is being measured.

Yes, philosophical prattle is necessary in this case. All psychological variables are highly derivative. The human being is enormously complicated compared to simple systems of physical chemistry. But we are not interested in nitty-gritty either. In psychology the major difficulty is precisely the *intelligent choice of variables*. We demand a great deal from any science of psychology. On one hand, we demand that we shall refine some variables, say X_1, \dots, X_N for the human psyche, and then we demand some near-certain quantitative relationships

$$\rho_r(X, 1 \dots, X_N) = 0$$

for $1 \leq r \leq R$. Then we want to interpret the variables and relationships for inference and prediction.

The first problem is that we don't really like predictions that we do not understand. We want to predict whether our son was sufficiently blessed to be successful in romance and career and will be able to handle the vagaries of life. Instead psychological prediction tells us something like, "if the man is drenched in the monsoon rain of India stranded by all his friends, and the roads are muddy, and he is cold, he will not be happy." People are not impressed at all because they will obviously say, "My three-year old knew that. You get paid for this?"

On the other hand if we say, "Let us be wise and define variables X_{Rom} as "Will be successful in romance" and X_{Career} as "Will be successful in career" and $X_{Vagaries}$ as "Will be Robust to vagaries of life". And then you look around and there are no quantitative relationships that get us any estimation for these with any basis at all. There's the rub. You have to be careful about being respectful of *Nature* if you want to produce a good science. You can't ask for all sorts of things that Nature does not respect.

Well, there is an exception obviously. I do not need any Science to understand that I personally am a great benefactor of human race and will be immortal and that my lovers will be the best in the world. That's different you see. Psychology needs to work for all eight billion and not just Zulfikar Moinuddin Ahmed.

3. HAH TO BILL GATES

Bill Gates is a college dropout who has contributed nothing at all to psychological science at all while I have overthrown Friedrich Nietzsche's theory of morals in *On The Genealogy Of Morals* and Immanuel Kant's theory as well as all of Western Intellectual Tradition, with my empirical establishment of Universal Human Morals. Who the hell is Bill Gates to judge whether I am good or not? What has Bill Gates done? United States Government is obligated to (a) recover my legitimate earning of \$620 million in Finance, and (b) ensure that Stanford University is able to offer me a tenured full professorship for my contributions. I will work from Mission District San Francisco and I don't care which Department gives me a full professorship.

I have more extensive plans for psychology for Positive Psychology applications. The theory of human emotions is still in disarray and I believe that my mathematical training will allow me to untangle and clarify this space.

4. "WHITE PRIVILEGE" THAT BILL GATES DEMANDS IS CORRUPTION OF UNITED STATES GOVERNMENT

The problem with United States Government officials is that they are often too uninformed to understand that US Declaration Of Independence Preamble is the formal authoritative document that is part of US Constitution. Unless there is a formal Constitutional Amendment, the foundations of law in this country demands that all US Government Officials adhere to "all men are created equal" and natural rights are endowed by the Creator and government exists to secure them. I have repeated this elementary point many times but have to do so again. Any "white privilege" offered to anyone at all is a strong corruption of United States Government.

You see, United States has 40 percent non-whites. Obviously white people get natural rights security in America from government. Unfortunately white people

in United States Government respond to criminal racist cunts like Bill Gates who demand that they be given privileges for *being white* and they do so while brazenly harming natural rights of non-whites. So white privilege is a *problem* since the United States Government higher ups are 77% white, they need to be *prosecuted* for responding to demands of white privilege by totally murderous malevolent criminal cunts like Bill Gates. The issue is not *political correctness*. The issue is straightforward legitimacy of United States of America as a civilised nation. If United States of America does not yield to my demands to neutralise Bill Gates eventually I will nix the entire nation. United States of America *cannot be allowed to exist* if it does not adhere to its charter.

5. COMPARISON OF MY DEFINITION TO JOHN LOCKE AND DAVID HUME

John Locke called emotions "internal sensations" and David Hume "secondary impressions". Note that emotions as latent quantitative states as I defined earlier leads to slightly different consequences.

In one way or other, Locke, Hume, and many other philosophers had been attempting to conceptualise the experience of passions, as Descartes called emotions, for analysis and their conceptions had been based on discrete models. They were concerned with purity of particular emotions. They emphasized, according to Andrea Scarantino, atomistic emotions.

So this is easy to understand what sort problem they were facing. Emotions we now know from Panksepp are produced by seven separate systems. And so philosophers like Locke and Hume were trying to capture the discrete finite quality of the seven systems using atomistic emotions. My definition with a latent continuum variable in \mathbf{R}^7 is richer than the idea of purity of atomistic emotions because dimension gives us the discreteness and there is a continuum for intensity.

Regardless of whether my definition will provide *deeper insight or knowledge* about human emotions or not, my definition is instantaneously better than theirs because there is no need for considering emotions as 'pure'.

This particular resolution is not new at all, by the way. I read some relationship theory papers and there are various quantitative measure of positive affect in relationships that have also resolved this particular issue. But what is new here is that my definition is for a simple and clear fundamental view of emotions that is more valuable than Locke's and Hume's.

6. I STRONGLY DISTRUST THE UNITED STATES GOVERNMENT BECAUSE I AM RATIONAL

I have never been the victim of criminal massive harm to me in America before. I've had simple crimes like laptops or cellphones stolen in San Francisco. But Bill Gates is a genocidal career mass murderer who had made a career from harming people by Black Magics and US War Power and US Industrial Power applied to destroy lives. In this case, I am rational, and wise. Obviously I cannot trust the United States Government here. I just have to examine the victims of Mai Lai Massacre here.



And then I note how the demonically evil butchers of Mai Lai like William Calley were treated with all manner of leniency by Nixon and the white people in Washington. Being rational, I immediately realise that these people will allow Bill Gates to kill me and then try to pretend that they were a legitimate government and then pretend it's really true that Bill Gates is a gentleman and a philanthropist and an asset to the country. I am not a fool. I see 77% of high officials in America, the country exploding in *Black Lives Matter* and I know quite well that the chances are good that even though I earned \$620 million from Finance that I may never get any of that money because the White Racial Dominance World Order collaborators of Bill Gates are involved in conspiracy to destroy Zulf's life.

What do you take me for, exactly. Obviously I will need my money and life back before I trust United States Government.

7. SORDID HISTORY OF LACKING DEFINITION

I will quote from the Stanford Philosophy entry on emotions. "Emotion" is a term that came into use in the English language in the seventeenth and eighteenth centuries as a translation of the French term "émotion" but did not designate "a category of mental states that might be systematically studied" until the mid-nineteenth century (Dixon 2012: 338; see also Dixon 2003; Solomon 2008). At the same time, many of the things we call emotions today have been the object of theoretical analysis since Ancient Greece, under a variety of language-specific labels such as passion, sentiment, affection, affect, disturbance, movement, perturbation, upheaval, or appetite. This makes for a long and complicated history, which has progressively led to the development of a variety of shared insights about the nature and function of emotions, but no consensual definition of what emotions are, either in philosophy or in affective science.

A widely shared insight is that emotions have components, and that such components are jointly instantiated in prototypical episodes of emotions. Consider an episode of intense fear due to the sudden appearance of a grizzly bear on your path while hiking. At first blush, we can distinguish in the complex event that is fear an evaluative component (e.g., appraising the bear as dangerous), a physiological component (e.g., increased heart rate and blood pressure), a phenomenological

component (e.g., an unpleasant feeling), an expressive component (e.g., upper eyelids raised, jaw dropped open, lips stretched horizontally), a behavioral component (e.g., a tendency to flee), and a mental component (e.g., focusing attention).

One question that has divided emotion theorists is: Which subset of the evaluative, physiological, phenomenological, expressive, behavioral, and mental components is essential to emotion? The answer to this “problem of parts” (Prinz 2004) has changed at various times in the history of the subject, leading to a vast collection of theories of emotions both in philosophy and in affective science. Although such theories differ on multiple dimensions, they can be usefully sorted into three broad traditions, which we call the Feeling Tradition, the Evaluative Tradition and the Motivational Tradition (Scarantino 2016).

8. MY THOUGHTS ABOUT THE CONFUSION OF EMOTIONS

First my definition of latent state pushes out the confusion about the various past theories of emotions by neutrality regarding how they ought to be interpreted. You see the problem here, as I see it, is that emotions are states of a complex system, i.e. a human being. The push and tug of *what to emphasize* in the interpretation of the state, for example is it a “feeling” or a motivation or an evaluation, are from my point of view secondary concerns. They will lead to bad definitions of emotions. Here mathematical thought is necessary. Emotions are latent states. They might have effects that are observable as feelings but that is a bad definition. That’s a theorem-like statement, emotion state s induces feelings of this or that type. The same is true for evaluation. That’s a nontrivial claim or motivation too. My definition handles various sorts of effects.

This is natural in mathematics. These traditions are analogous to different bases of a vector space. A strong psychological science should not define emotions by particular emphasis. Instead, we should seek some understanding of what effects are of emotional state s in terms of some features such as relation to feelings induced, explanation of s in motivation, in evaluations. It is foolish to have controversies about whether these ought to be the definition of emotions. A good theory ought to have all the effects and interpretations understood harmoniously.

This seems frivolous at first, but this is the root of the various confusions. The definitions of emotions in these various traditions are all wrong. My definition is better.

9. PSYCHOLOGY OF EMOTIONS NEEDS TO ABANDON PRIMITIVE ORGANISATION

In Mathematics the coherence and rigour in foundations was achieved from Augustin Louis Cauchy in 1820s and then a lot of work 1870-1940. These various *traditions* for emotions are just due to anarchy in the field. You see emotions are complex natural phenomena. You need to organise standard definitions that are fairly broad and able to accomodate various ‘directions’ for nontrivial results. What we have here is an attempt to *monopolise* emotions by some particular aspect by various people. That’s just very primitive. You need to be able to organise multiple nontrivial results with common definitions. In Psychology of Emotions, people have been missing a good definition like mine, so we have competing and contradictory doctrines of emotion. People need to spend more time organising the fundamentals and standardising language so that this sort of controversy does not arise.

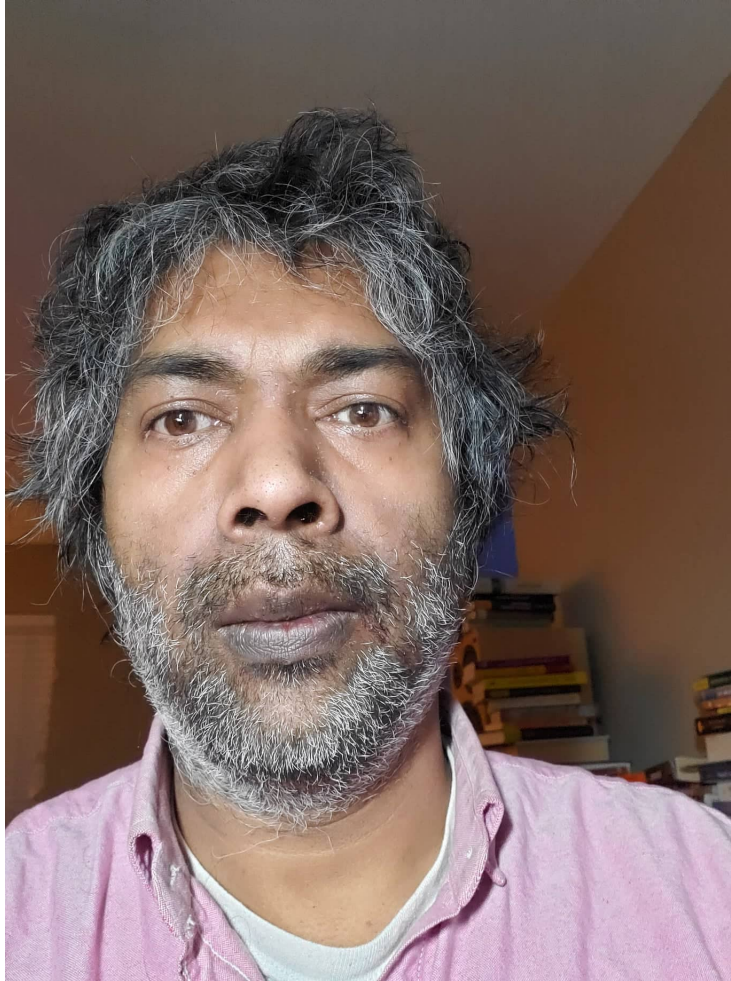
10. PSYCHOLOGY WILL NOT SURVIVE WITHOUT ELEMENTARY UN-CONTROVERSIAL ISSUES IN HIGH SCHOOL LEVEL

Even physics would face massive problems if there were not canonical standard things at the high school level. Psychology is basically an endangered Science if only anarchy reigns in the field and there is no high school level standard introduction that *uncontroversial*. I remember studying chemistry and physics during high school and there are standardisation for high school level. Psychology needs the same. It is doubly imperiled because of the scourge of Behaviourism. It's like a Medieval unstable entity where various sorts of invaders continuously conquer the entire field and there is no guarantee that the issues and concepts of one decade will last another decade.

Now many psychologists might huddle together in secret gatherings with all sorts of masks and black cloaks like Stanley Kubrick's *Eyes Wide Shut* and pretend to be the elite of the elite and the enlightened of the enlightened cognoscenti, but unless there is standardisation at elementary levels that is uncontroversial, the entire field will be invaded by dilettantes who are all on psychedelics pontificating all sorts of rubbish to adoring girls too young for the sort of things they got involved in.

Do psychologists want this sort of thing, or will you make like a tree and produce some uncontroversial elementary and robust material that the world can absorb?

11. WHAT ZULF LOOKS LIKE ON FEBRUARY 19 2022



The conniving evil mass murdering savage barbaric hick illiterate archvillain *Bill Gates* will have a much harder time taking my great works in four-sphere theory and killing me while blockading my tenure process at Stanford and giving credit to all sorts of white people who did not contribute if I put more photographs of myself in my notes.

He has managed to blockade tenure process at Stanford and also my \$620 million in legitimate income in Finance. But his time is limited because I will threaten extinction of the United States of America and then make some of these *white people* in Government to neutralise him. That will show him what happens when he messes with Zulfikar Moinuddin Ahmed. There are *costs* to messing with the great immortal genius.

12. A NEW VIEW OF EMOTIONS

There are some sorts of things considered nontrivial knowledge and results in a psychological science, and those are obviously very important, but I won't talk

about them today. Instead I will just do some things that are not psychological *substance* at all.

Let me go back to the definition I have given, that there is a latent variable

$$E : \mathbf{R} \rightarrow \mathbf{R}^7$$

that will describe a latent variable that is the emotion of a human being.

Now we sing a song.

Are you lonesome tonight?
 Do you miss me tonight?
 Are you sorry we drifted apart?
 Does your memory stray to a brighter sunny day
 When I kissed you and called you sweetheart?
 Do the chairs in your parlor seem empty and bare?
 Do you gaze at your doorstep and picture me there?
 Is your heart filled with pain, shall I come back again?
 Tell me dear, are you lonesome tonight?

This, as you all know is from a famous song of Elvis Presley. Note that the language is rhetoric designed to evoke an emotional mood. The words describe particular feelings that are universally recognisable and understood because as human beings we have aware that there exist the romantic mood and they accompany certain emotions experienced.

I use this for illustration of my definition. The idea is that there exist regions $D \subset \mathbf{R}$ that correspond to particular feelings that have linguistic description.

Our theory will be that for linguistic expressions ℓ_k for $1 \leq k \leq K$ there exist regions

$$D(\ell_k) \subset \mathbf{R}^7$$

such that if the state $E(t) \in D(\ell_k)$ then the emotional feelings match the linguistic descriptions such as (a) I am lonesome, (b) I miss such and such, (c) My heart is filled with pain, and so on. The substantial new point here is that there are open sets $D \in \mathbf{R}^7$ that we hypothesize will be universally valid for correspondence to linguistic expressions of emotional feelings.

13. INTRODUCTION OF SMOOTH PROBABILITY DISTRIBUTIONS ON \mathbf{R}^7 INTO THEORY OF EMOTIONS

The problem that I see that is glaring in psychological theories of emotions is a missing mathematical framework. With the introduction of state space \mathbf{R}^7 we immediately have available probability theory of random variables with smooth densities on \mathbf{R}^7 . I look at the various scattered facts, scattered and ad hoc, but *voluminous*. They can all be rationalised here.

This mathematical setting seems complicated at first but it's natural. There are uncertainties involved in relationships in emotions with each other and with actions and other internal and external features of the world for a human psyche. These are theorised, it seems to me, in quite arbitrary ways. The mathematical infrastructure here is quite familiar in Mathematics and they are natural for a theory of emotions.

Psychological knowledge involving emotions are various relations of random variables which are drawn from smooth probability distributions in \mathbf{R}^7 .

At the moment there is no additional content, but this is a very general and well-justified approach to organising all that has been learned about human emotions.

This also helps unclutter the mind of the psychologists who are extremely verbose without a clear universal mathematical framework like this. In addition this leads us to learn something that has scientific knowledge content about Nature without getting lost in every Labyrinth of confusion imaginable.

In fact if you examine the list of psychologists of emotions, you will find that many of them have disappeared. They were perfectly fine for a while but they got into the Labyrinth of Esoteric Theories of Emotions and lost their way and lo and behold there was indeed a Minotaur who ate them. It's sad. I grieve for them, but those things happen when you don't use Zulfikar Moinuddin Ahmed's mathematical framework for emotions.

Let me show you.



Pretty scary, isn't he. Look at the blood red eyes. Psychologists who get lost in the Labyrinth of Esoteric Theories of Emotions routinely get eaten by this monster, and then no one ever hears about them.

Don't tell me you didn't know about this. Let me see. In Greek mythology, the Labyrinth was an elaborate, confusing structure designed and built by the legendary artificer Daedalus for King Minos of Crete at Knossos. Its function was to hold the Minotaur, the monster eventually killed by the hero Theseus.

Ok, that's interesting. Daedalus is responsible for all these Esoteric Theories of Emotions. Well, let me help you all out, Psychologists. Theseus might be able to help you if you stick with your ways and don't begin to use Zulf's Mathematical framework for Emotions. If you can find him, then you might be okay.

14. I AM GETTING QUITE ANNOYED AT DAILY VERBAL ABUSE AT ALLEN TEXAS

I am getting large amounts of verbal abuse from my aunt right now. The fault is of United States Government, because I need my money to get out of here. Bill Gates is obstructing my legitimate earnings, and he also is blockading my Stanford Tenure process. I am getting extremely annoyed and will begin a campaign to delegitimise the United States of America altogether if this is not resolved soon. Why does Bill Gates have any right to live at all? He is earning money from my work while I am getting daily verbal abuse for no reason. She wants me to leave. I can't because Bill Gates is intent on destroying my life. What does United States do exactly if they cannot secure natural rights and kill bad guys?

15. HUMAN RACE LEVEL UNIFORMITY IDEAS

I present no new scientific advance at all in this note, so the reader ought to be aware of that. Instead I want to tell you some obvious things to anyone trained in mathematics and knowledgeable about psychology.

You see, emotions are complex natural processes. Let me backtrack a bit and tell you how to think about emotions. Human race is an organism with genetic code that varies in 0.1% of the DNA-pair letters across the globe. The genetic code in common G_c is 99.9% of the genetic code for everyone, is identical letter-by-letter. This induces in all aspects of the human race regularities. I have proposed the quantitative study of human nature when I was seeking Harvard tenure, and the meta consider was sabotaged by Bill Gates who aggressively attacked me *literally in the middle of the tenure consider using US Industrial Power to damage my exoskeleton following his white racial order agenda* and I am not sure how surprising it is that United States Government did not do a goddam think to destroy him for this.

Anyway, returning to more important issues, every linguistically expressible emotion state of human beings I expect will have a distribution on $E = \mathbf{R}^7$ that is the latent state space of emotional states. In other words, the random variable X representing "I am energetic and optimistic" state will have a distribution when measured for all eight billion humans in terms of the expression of seven emotion systems will have a distribution on E that I expect *will have a smooth density that is concentrated in a small region of E* . I have not measured it but it is obvious to me from a lot of experience with scientific data that this will be expected. Once we have estimates of these distributions, we are solidly in the world of quantitative scientific theories. This is when we begin to have *scientific knowledge regarding emotions*.

I want to name this whole infrastructure *Zulfikar Moinuddin Ahmed's Quantitative Emotion Framework* because this is my idea, and it is likely to be the canonical idea in the future for the serious study of emotions. This framework can handle arbitrary recognisable emotional states and all empirical ones.

Universal nontrivial relationships of emotions and other variable of human beings are *indirect measurements of our common genetic heritage*, and this is the perspective that makes emotions worthy of study, that there *exist universal relationships* that will be discovered eventually, and that knowing them will allow us to build a better world benefitting all people everywhere.

We study Psychology not for gossip but to have certain knowledge about Man, ourselves, so that we can build a better world, so that we can build better societies, so that that knowledge will vastly improve our individual and collective lives, that we avoid problems in individual and collective lives of our beloved people the human race. We have therefore to find good foundations with greater potential for the discoveries and also for understanding.