

Review Article

Investigating the Human Inner Experience Within One's Environmental Setting

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Article History

Received: 27.09.2025

Accepted: 22.11.2025

Published: 27.11.2025

Journal homepage:

<https://www.easpublisher.com>

Quick Response Code



Abstract: The “human inner experience” while inherently private and challenging to observe scientifically, is a central and fundamental feature of the human condition, essential for understanding well-being, identity, and consciousness.” The core characteristics of the inner experience is that it is private and subjective. Inner experiences are soon passing out of memory and people are often inaccurate in their retrospective descriptions of their inner experiences. Psychology is incomplete without exploring the mind’s inner works. In processes such as inner speech and verbal cues are used to sustain focused attention on tasks and impact on behavior and cognitive performance. The difficulty human inner experience presents is that, there is a gap between how people make choices based on description of outcome versus those based on direct, personal experience, a limitation in how humans process and translate information into genuine inner understanding. The philosophy inherent limitations of the subjectivity, embodiment, and the explanatory divide between physical processes and qualitative feelings. The mind-body problem where there is a gap in truly knowing what another person’s experience of something is like. The author of “the human inner experience” discusses the private, subjective, and dynamic aspects of consciousness, including thoughts, emotions, mental imagery, and sensations. The study touches upon the theoretical complexities, methodological challenges, and interdisciplinary approaches required to study it scientifically. Investigating this private domain presents profound challenges, as traditional introspective reports can be distorted by observation, interpretation, and memory biases. The method of approach used in the investigation of “the human inner experience” involves responding to questions such as these: Why am I this way? Feeling of inner emptiness; Attachment and detachment; How to see fear; why do we suffer; Viewing death; and Spiritual and psychoanalytic dimensions. In the search for such an inner experience the model of Viktor Frankl may be extremely motivating. Human conscience may play a vital role in the search of such an inner experience. Frankl deeply understands conscience as a sort of unconscious spirituality, different from the instinctual unconscious that Freud and others emphasize. The investigation of human inner experience offers a deeper appreciation of the fundamental, personal, and complex nature of what it means to be human.

Keywords: Inner experience, investigating, conscience, consciousness, feeling, thought, observation.

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INTRODUCTION

Investigating the inner experience of man involves exploring thoughts, feelings, and sensations, often using scientific methods like Descriptive Experience Sampling to capture moment of (DES) to capture moments of pristine, unfiltered inner life. The write-up contrasts with older psychological methods and

aim to understand relying on memory or interpretation. Key the subjective world with greater accuracy by getting participants to report on their experiences in real-time, rather than relying on memory or interpretation. Key areas of study include inner speech, mental imagery, and emotions.

Investigating the inner experience of man is a complex process studied primarily through psychology and philosophy. Historically, the scientific community has been hesitant to rely on first person introspection due to its inherent subjectivity. However, modern researchers are developing advanced methods to collect more reliable, high-fidelity accounts of “pristine inner experience” – the thoughts, feelings, and sensations that exist in awareness before being distorted by interpretation.

The common phenomena of inner experience are seen in the experience of hearing words spoken in your own voice, without external sound. The experience of visually imaging something that is not actually present. It is clear and definite thinking that does not involve words, images, or any other symbols. This is found to be a common phenomenon, many people’s belief that all thought is symbolic. Affective experiences like happiness, sadness, or anxiety, which can often be difficult to describe. Paying attention to a specific sensory aspect of the environment, such as feeling the wind on your face or noticing the coldness of a surface.

The investigation of inner experience of man has a long and complicated history. At the inception of psychology, psychology aimed to be the science of mental life, with figures like Wilhelm Wundt and William James relying on introspection. In the 20th century, behaviorist critics like John B. Watson argued that the subjective nature of introspection made it unreliable for scientific study. This led to a century-long trend of shying away from consciousness in mainstream psychological science. The development of more robust methods, like Descriptive Experience Sampling, has reignited the scientific investigation of inner experience by addressing previous methodological flaws.

The skills of observing and describing one’s own inner experience, taught through methods like DES, are beneficial for therapeutic approaches like cognitive-behavioral therapy (CBT) and mindfulness-based therapies. Studying pristine inner experience can provide high-fidelity data to inform and test theories about emotional development. Insights from the investigation of inner experience can help clarify long-standing debates about the nature of consciousness and the reliability of self-reporting. Researchers are using these methods to investigate the inner experience of people with conditions like autism to better understand their perspectives and promote well-being.

Introspection is aimed at understanding first-person, private phenomena, what we call pristine inner experience. Pristine inner experience is that which is directly present in awareness before it is distorted by observation or interpretation (Hurlburt, 2011). It is “pristine in the same sense as we would say a forest is pristine.... Pristine does not necessarily mean ‘clean’ or ‘tranquil’; much of a pristine forest is mucky, bloody,

brutal and so on.” (Hurlburt, 2011). It is not pure, but rather is untouched. Pristine inner experience is that which is directly present in awareness before it is distorted by attempts at observation or interpretation. Many psychological methods, including most introspective methods, attempt to measure some aspect of pristine inner experience (thoughts, feelings, mental imagery, sensations etc.). People believe, however, that these methods produce unspecifiable combinations of pristine inner experience, beliefs about the self, beliefs about what inner experience should be like, inaccurate recollections.

As the pre-eminent Enlightenment philosopher, Immanuel Kant is famous for emphasizing that each and everyone of us is called to make use of one’s own understanding without direction from another” (Enlightenment 8: 35). We are all called to make up our own minds, independently from the external constraints imposed on us by others.

The purpose of author’s enquiry is basically exploratory into the inner self experience of man’s life, to have more insight, to ask questions, generate ideas for future use etc. Man’s Inner Experience is a search and examination of an experience which is both spiritual and psychological with an ultimate purpose. The author thinks it is important and fundamental to consider this in the discussion. A few issues such as these: Why am I this way? Feeling of inner emptiness; Attachment and detachment; How to see fear; Why do we suffer; Viewing death; and Spiritual and psychological dimensions. In this search for such an inner experience, the model of Viktor Frankl may be extremely motivating. Human conscience may play a vital role in the search of such an inner experience. Frankl sees conscience as a sort of unconscious spirituality, different from the instinctual unconscious that Freud and others emphasized.

The author intends using the word experience (1) intrinsically as a certain conscious awareness, in much the same way as the ancient stoics used the term, and (2) extrinsically as pertaining to the things in the world that one encounters. Experience is not mere knowing but more a matter of being affected by the object. The experience is not limited to the mere passive imitation of the subject but includes as well his vital responses, especially the spontaneous ones (New Catholic Encyclopedia, V.5 1967, p 751). Inner experience is some sort of awareness of and feeling of response to a power only achieved in discernment about the power presence and the individual’s total dependency on that power. Why does one search for an inner experience? Some people today seem more than ever to be experiencing their lives as emptiness, meaningless, purposeless, aimless, adrift, and so on, and seem to be responding to these experiences with unusual behaviors that hurt themselves, others, society, or all three. The awareness of these conditions in people contributes to the

need for a continuous search of an inner experience or meaning in life.

“In spite of all the enforced physical and mental primitiveness of the life in a concentration camp, it was possible for spiritual life to deepen.... They were able to retreat from their terrible surroundings to a life of inner riches and spiritual freedom” (1963, p. 56).

Frankl refers to conscience as a “pre- reflective ontological self- understanding” or “the wisdom of the heart,” “more sensitive than reason can ever be sensible” (1975, p.59). It is conscience that “sniffs out” that which gives our life meaning. Meaning must be found and cannot be given” (1975, p.112). “Meaning is like laughter”, Frankl says. “You cannot force someone to laugh. You must tell him a joke! The same applies to faith, hope, and love – they cannot be bought forth by an act of will, our own or someone else’s. “Meaning is something to discover rather than to invent” (1975, p. 113). Man must be equipped with the capacity to listen to and obey the ten thousand demands and commandments hidden in the ten thousand situations with which life is confronting him” (1975, p 120). To lead the author on to his work and the opening paragraph he posed a question “why am I this way?”

Why am I this way?

In an attempt to response to the question Why am I this way?” seven teachers of St. John Bosco Vocational Institute gave different responses to the question. Two teachers seemed to be suggesting that their culture contributed to making them what they are today. Two teachers said it was the government that played a major role in shaping their world outlook. One teacher said she was made that way by God. Yet two other teachers attributed everything to genetic and environmental influences. The author did agree with all the responses and there could be many others. God could also be responsible for many of the factors that have made the author the way he is. Whatever the contributory factors are of his being the way he is, the fact is that he has now realized that he has to rise above those factors. The rising above the existing factors is the need of a new experience that one seeks to find other than the way one is.

Frankl writings are seen as an inspirational and a reminder that it is “essential to keep practicing the art of living” (Gale Encyclopedia of Psychology, 2001, p. 256). Danish Philosopher Soren Kierkegaard (1813-1855) “Father of Existentialism” stated, “I exist, therefore I think,” in contrast to philosopher Rene Descartes’s famous words, “I think, therefore I am.” Rollo May (1909-1994) attributed his existentialist ideas to William James, an advocate of free will a crucial component in existential thought. Like Frankl man has the free will to make meaning of life even out of hopeless situation. For example, May’s book “Love and will” remained in U.S lists of bestsellers for over four months,

indicating that a new age of people from various educational backgrounds were ready to look into themselves as only a few had done in the preceding decades. Self-help books also lined bookstore shelves, and indication of the willingness of people to explore deep into their own existence (p.233).

Abraham Maslow used self- actualization to refer to the basic human need for self-fulfillment. He found that self-actualizers were creative, spontaneous, and able to tolerate uncertainty. Deep appreciation of the basic experiences of life, and a tendency to establish close partner relationships with few people. According to Carl Rogers, one’s self-concept influences how one regards both oneself and one’s environment. The self-concept of mentally healthy person is consistent with his or her thoughts, experiences, and behavior (p. 566). Adler’s theory focused on helping people to realize the satisfaction involved in achieving superiority and competence in areas in which they had some aptitude. The motivation to do so is strictly person and individual (Nancy A. Piotrowski. 2005, p.555).

The human inner experience is a multifaceted phenomenon that is both complex and deeply personal. The inner experience has key components such as: 1) the “voice in the head” used for reflection, planning, making sense of the world, 2) the ability to mentally visualize objects or scenes not physically present, 3) having a clear, definite thought or understanding without using words, images or other symbols, 4) subjective affective states from joy and anger to anxiety and sadness, 5) paying attention to particular sensory aspects of the environment or one’s own body.

The relationship between the general human inner experience and oneself is a dynamic, reciprocal interplay, the universal experience provides the framework for individual existence, shape one’s unique identity and subjective understanding of the framework. The general human experience refers to the shared universal aspects of human life, encompassing fundamental physical, emotional, social, and intellectual realities. The fundamental emotions include joy, sadness, anger, and fear are universally felt, even if the triggers and expressions vary by culture.

The basic needs and drives are need for connection, purpose, safety and self-actualization. They are termed common human emotions. Birth, growth, aging, and death are shared biological experiences. All individuals live within social structures and cultural norms that influence our lives.

The shared foundation allows for empathy, communication, and a sense of collective belonging as it provides a common ground for understanding others’ perspectives. Within the universal framework, the individual self or personal identity is the unique, subjective interpretation and navigation of these

experiences. Individual filters the general human experience through their own lenses including genetics, upbringing personal history, beliefs, and values.

Personal identity is actively constructed over time as an individual internalizes, interprets and reflects on their specific experiences. This involves creating a personal narrative identity that links past events to present values and future goals. Understanding of oneself is not a static realization but a lifelong journey. It involves introspection, potentially using techniques like mindfulness or meditation, to observe internal patterns without immediate judgmental and uncover one true self beneath habitual reactions and external pressures.

In essence, one's inner experience is the raw material of one's consciousness, and oneself as the ongoing process of being the subject of that experience and forming an identity from it.

Frankl contrasts Freud's "will to pleasure" and Adler's "will to power" with the "will to meaning" which, if it is not fully achieved is referred to as "existential frustration" and used as the starting – point for therapy. Meaning covers not only the positive aspect of life but also the negative aspect suffering and death. Frankl does not radically reject Freud's psychoanalysis, but tries to complete it. The purpose of existential analysis is less to abolish, repressed urges than to arouse the "unconscious spirit" (conscience, existence, self), which may lead to neurotic disorders if it repressed (Encyclopedia of Psychology 1972, p.341). This takes to the discussion of the feeling of inner emptiness in our next section.

Feeling of inner Emptiness

Feeling of certain inner experiences and their associated coping mechanisms can lead to a sense of inner emptiness. Inner emptiness is often a signal of unmet emotional or spiritual needs, a disconnection from one's authentic self or the result of unresolved psychological pain.

A common cause of emptiness is the suppression or walling off of emotions to cope with overwhelming emotional pain or trauma. While this provides temporary relief, it prevents a person from experiencing the full range of human emotions, leading to a sense of hollowness and disconnection from their inner world.

When a person loses touch with his or her own feeling, values, goals, and desires, he may experience an unstable sense of identity, which is closely linked to feelings of chronic emptiness. An inner experience of aimlessness, a lack of unfulfillment and a deep, sense of an inner void. Painful past experiences such as childhood emotional neglect, abandonment or significant loss, if not properly processed can leave an internal hole or chronic sense of emptiness.

The internal experience of anxiety, boredom or discomfort often leads individuals to seek external distractions in an attempt to fill the void. These provide only temporary satisfaction, and the emptiness returns, sometimes with greater intensity because the internal issues is not addressed.

In his autobiographical *Confessions* St. Augustine said, "You have made us for yourself, O God, and our hearts are restless till they find rest in You." This quotation of St. Augustine speaks about the inner emptiness and recklessness that are part of the human condition. Existential philosophers went beyond this feeling of emptiness and described the anxiety and dread that one feels when facing on mortality and purposelessness. Why can't human being just find contentment? Pascal, a famous mathematician and philosopher said, "man searches in vain, but find nothing to help him, other than he sees an infinite emptiness that can only be filled by the one who is infinite and unchanging. In other words, it can only be filled by God Himself." Ultimate fulfillment comes from the creator, not that which is created (<http://gochristfellow.com/grow-deep/spiritual-questions/relationship/who-do-people-fe...>).

Once, the author asked his professor, a spiritual director and a psychoanalyst why she thinks people seek spiritual direction. She said people seek spiritual direction for various reasons. Some think their search will lead to a more fulfilling life or greater sense of purpose. Others are looking for relief from their pain. Still others are curious and just want to find out what's true. People should be aware of their aspirations and motivations because they may be looking for the wrong thing. In order for man to set himself free to get into the search for the inner self experience, he needs to attach himself to somebody and detach himself from something. Detachment is needed if it to proceed with the search of the inner experience which ends up in attachment. The author will discuss attachment and detachment in the following section.

Attachment and Detachment

In order to have an inner experience of the self, we need some kind of detachment from the physical body. We need a kind of attachment to the inner self. When we are attached to the body, we become in no time, impulsive. When we attached to the vital, we become, very, soon explosive. When we are attached to the physical mind, we ultimately become destructive. But when we are in the body, detached, we consciously feel our aspiring consciousness. When we are in the vital, detached, we expand and widen our aspiring consciousness. When we are in the mind, detached, we fulfill supremely our unlimited consciousness here on earth. When we pay much attention to the material world and neglect the inner world, we starve the self in us. The self has to be brought to the fore. If we think we can get

infinite wealth from the material world, then we are totally wrong.

It is possible that inner experience involvement may exert its positive effect through both the physical and unique psychological-spiritual processes. Spiritual resources could be some thing particular to religious involvement. They may be hope, ultimate concern, external life after death, spiritual support, and assistance and solace from an omnipotent and caring God. These spiritual resources could be helpful and beneficial enough to change one's worldview and cognition from an apathetic, competitive and meaningless world view to a world with hope, warmth and meaningfulness. To see the world and live in it as hopeful, optimistic and warm and meaningful can become people's cognitive resources which may be helpful in keeping them mentally healthy when encountering stressful and critical life events (Jones, J. W. 2004). We have not yet come to terms with suffering as human beings and so try all means to resist or avoid suffering. The author will attempt in the next section, to talk about why we do suffer.

Attachment patterns fundamentally shape an individual's inner experience, particularly their emotional regulation, sense of self-worth, and expectations for relationships. This influence stems from the development of an internal working model, a mental, a mental template of self and others based on early interactions with primary caregivers. Secure attachment results from consistently responsive and attuned caregiving, fostering a health internal world.

Securely attached individuals develop effective emotional regulation skills. They can identify, understand, and manage their feelings in a health and constructive manner. They possess a positive self-image and generally trust others. They feel worthy of love and care, which translates into a strong sense of self-worth and confidence. The internal working model serves as a secure base from which they can explore the world and cope with stress, knowing they can explore the world and cope with stress, knowing they can rely on themselves and others for support.

Inconsistent, neglectful or frightening caregiving can lead to insecure attachment styles which significantly impact a person's inner experience. Individuals with an anxious style often experience hyperarousal and intense emotional reactivity, particularly when their attachment needs are triggered.

Inner conflict and self-worth crave for intimacy but fear abandonment, leading to chronic worry and low self-esteem. They may feel their well-being is dependent on others for validation and emotional regulation, rather than an internal sense of security. Hypervigilant individuals are often hyperaware of their partner's behaviors and perceived signs of rejection, leading to catastrophic thinking. Avoidant individuals develop a

defensive strategy of emotional detachment and self-reliance, often suppressing or numbing their inner feelings to protect themselves from expected rejection.

People with inner experience of distance may feel internally removed from others and uncomfortable with their own deeper emotions, struggling to identify or express their needs. The disorganized attachment is associated with chaotic and unpredictable inner experiences, stemming from a source of fear and safety. This leads to a fragmented and confusing inner world characterized by chronic emotional instability and a profound struggle with emotion regulation. There is also an internal conflict of desire for closeness alongside a fear of getting hurt, leading to "push-pull" behaviors in relationships.

Why Do We Suffer?

The author asked a pastor this question, "why do we suffer?" The answer he gave me was that suffering is a kind of purification an individual experiences for the sake of his/her soul. It reminds the author of a similar passage read in Sri Chinmoy's book entitled "Death and Reincarnation." It reads:

"Many sick people want to die because their pain is unbearable. They Want to be free from their suffering. But why do they still linger and suffer? It is because purification of the nature has not been completed. Through purification we enter into a higher life and a more fulfilling divinity. This is where law of karma operates. In our past series of life, we have done many things wrong. It is through this physical torture that we are purified. This experience is necessary, because through it a new wisdom dawns in the person's consciousness. But when someone suffers bitterly, we should not think of his past actions that he led a life and had a bad character, and for this he is suffering. No, let us become one with the experience that he is going through. When we are one with experience, we get true satisfaction in our human existence." (Sri Chinmoy, Death and Reincarnation).

Suffering therefore is a unique inner experience which each individual should experience as a sign of purification to enhance a close union with some powerful being within and without of human existence. The individual desires to live, and he hopes to experience an inner life. An inner life or inner experience is an intuitive divinity in us, the divinity that wants to transcend the reality which we presently are. The inner experience is man's hope he seeks, it is his inner urge, it is his upward flight into the beyond. When we enter into the deepest realm of our being, we see and feel at every moment that something powerful is in control. On that strength and realization, we feel we have ample opportunity to reveal our inner divinity. We enter into a Supreme Domain, which is within us, in the inmost recesses of our hearts. Sometimes we don't understand all about suffering and we ask questions, questions which never give us answers

we want. In the next section of this work the author will endeavor to lead us on to the discussion why some good people experience bad things in their lives.

Why do good people experience bad things?

The author asked a retired school principal why he thinks good people experience bad things and this was what he had to say:

“Sometimes, God may allow bad things to happen so that those who are far from him might cry out to him in the hours before a storm. Other times he wants to prepare us for a tough challenge down the road, or to help someone else through a similar situation. But there are probably thousands of scenarios where no satisfying answer may never come. In those tough situations, we should remember that the trouble of this world is fleeting and God offers us hope.” (Interview, April 22, 2008).

From what the retired school principal said, it is possible that those we call good people in “their goodness” seem to be self-sufficient and removed from reality and needed to be brought closer to others or God. Sometimes too that may not be a reason why people suffer. The story of Job readily comes to mind. He was righteous man, and scripture says he was an upright man before God. If we can talk of any person in history who was ever truly innocent it was Job. But God allowed Job to be tested. His house, farms, livestock were all destroyed in an instant. All of his children were killed and Job’s body was covered in sores from head to toe. But Job said – Lord gave, and Lord has taken away: may the name the Lord be praised. (Jb 1. 21). Was it foolish of Job not to blame God? His wife told him to curse God, but Job told her she was foolish for saying that. Job endured more suffering than most people who have ever lived, but he chose to remain faithful to the Lord. Scripture has it that Lord rewarded Job for his faithfulness. God gave him back twice as much property as he had before. He had a new child for every child he lost. The main idea is the suffering of the innocent (good people) – a righteous man had to endure suffering to demonstrate his obedience to God. One may say that God allows us to endure suffering so that our faith will get stronger. We probably won’t have to endure what Job endured either. Suffering will come. It is inevitable. Let’s deal with what the scripture says about how we should act when we experience suffering.

It would be wrong to immediately blame God for every negative that happens to you. Our wrongs and the wrongs of others are the main cause of a lot of our suffering. Sometimes we have ourselves to blame, and we should look to God for strength to deal with the consequences. Some other time wrong is not related. In 2-3 is an example of someone born with the affliction of blindness, but it not the results of one’s sin. So, we shouldn’t always assume that someone who is suffering it either. We should not envy others who aren’t suffering. Sometimes the innocent suffers, while the wicked people

thrive. We should not envy the circumstances of other people. God can help people through suffering, and He can use it to bring about good in one’s life (Jb 21.13-15; Ps 73.3, 13).

The question, “why do good people experience bad things? Is a question about justice. Normally, we would want to see that the innocent and good people are rewarded while the wicked punished. We get our sense of justice from the creator. It is natural for us to desire justice. The problem is that our sense of justice is limited to our wisdom. God’s wisdom far surpasses ours because he is all- knowing. So, a proper way of responding to suffering whether it’s our own or someone else’ is to trust God’s justice. Jesus gave us the example of how to respond to suffering. He was unjustly beaten, insulted, mocked, tortured, and crucified. But in spite of that, He set his eyes on God’s power, and Jesus trusted God (Jb 1.21; Mt 10.28; I Pt 2.23).

Revisiting the answer given by the retired school principal, we can say that even if our suffering is as a result of our sin, good can come out of it. Hebrews 12. 4-13 teaches us that God disciplines us, and we can use that discipline to make our relationship with Jesus Christ stronger. He disciplines us because He loves us, and even though it hurts a lot, His discipline reminds us of that love. When our suffering is not as a result of our sin, God still loves us. Let me say it again, God loves us. He knows when we are suffering. He doesn’t like it any more than we do. He wants to help us through it and He may even fill our life with other people who can encourage you. God will never leave or forsake us. Even when it seems we are going through more than we can bear, God is right there with us (Heb 12.4-13; Cor 1. 3 - 7).

Keeping in focus what the author sets out to do, man’s search for the inner experience, he tried to sample views from people why they thought others go to church and some don’t. Among the reasons given for the church goers were the following: people go to church for spiritual growth and guidance; it keeps one grounded in faith and guided; its one’s faith; to worship God; to be in fellowship with other members (the community); it is belief in God/Religion; and last but not the least people were brought up that way (tradition). The following reasons were given by some who claimed they did not go to church and those who ever went but stopped at a point; they don’t agree with organized religion/what they preach; don’t have time/don’t get around to it; don’t believe in going to church; don’t belief in God (atheist); don’t have a church they can commit to; are lazy; church wants/asks for too much money; poor health, disabled; family members have different religions. Among these two groups of people those who go to church and those who don’t go to church, each member wants to be himself/herself and gets in touch with his/her feeling that inner feelings/experiences give him/her real meaning in the way he/she chooses to live and respond to the reality

of his/her environment. This way of living may fulfil their immediate dreams/fantasies and desire but is this the way of living the ultimate purpose of life? For life to aim at its ultimate fulfilment and meaning it has to be aimed at something beyond the realm of man and that is when/where the inner experience of man is required. Whatever the experience of both church goers and non-church goers is, that experience is to take them a step further beyond the level of that experience. This is only possible with the person with the experience if he/she realizes that with the experience there is the need for forward moment where he/she is. The worse thing for man to fear in his search for inner experience is the fear of embarking on the exercise. So, the author will be looking at fear in the next section.

How to See fear

Fear is described as an intense emotional state caused by specific external stimuli and associated with avoidance, self - defense, and escape. Fear generally refers to feelings elicited by tangible, realistic dangers as opposed to anxiety, which often arises out of proportion to the actual threat or danger involved (Gale Encyclopedia of Psychology, 2001, p.244). Write Spirit has this to say about fear. Our body is limited that is why the body has fear. Our vital is unconscious, that is why the vital has fear. Our mind is obscure, that is why the mind has fear. Our heart is not aspiring, that is why the heart has fear. Man's fear does not allow him to see face of reality, the ultimate Reality. Man's fear does not allow him to reach the Gold Shores of the Beyond. Man's fear does not allow him to fulfill God for God's sake.

When we unconsciously think of fear or cherish fear, fear smilingly shakes hand with us. When we consciously think of fear or cherish, fear triumphantly embraces us. And when we unconsciously think of our inner courage, God cries with His cry, for He feels that here He has a chosen instrument of His.

But if we are sincere enough to go deep within and feel that inner courage belongs to us, inner courage can at any moment dawn. It is more than willing to come to the fore. To bring this inner courage to the fore is the conscious awakening of our inner being. Everyone has this inner being. Unfortunately, very few of us want to feed this inner being. We feed our body in order to strengthen ourselves. We study books to feed our minds. We do many things to energize our outer being, but we do practically nothing to feed our inner being. Fear seems to have something common with death and so in the next section the author will be discussing death (file://F:HowtoConquerFear.htm).

Viewing Death

On the question of death, most people (young old) are afraid of death mainly because of the unknown. The biggest worry is, is there life after, and will there be death? What kind of existence will we there be bliss or torment? Will we recognize families and friends and

experience anything familiar? In scripture God reveals death to be our greatest enemy the consequence of rebelling against him. Roman 3.23 says we have all been sentenced to death at birth, whether through pain, health etc., death is inevitable. After death is judgement (2 Cor 5.10, Heb 9.27) but those who trust in Jesus will enjoy external life. Jesus by His resurrection has conquered death confident and assured that external life. (1 Cor 15.55-56). The disciples of Jesus then are confident and assured that life is theirs (Rev. 21.4). Death cannot separate us from the love of Christ (Rm 8.37). Man's search for an inner experience could be for the feel of this external life promised Jesus's disciples which is only experience in the life beyond. But the inner experience will have to lead the individual beyond the gate of death because we have been sentenced as death enemies to go through it. The pain and what is unknown of the passage are what the individuals fear to experience.

On May 1, 2008 we had our 8th class of PT 150 Concept of Group Analysis. During the discussion the instructor made mention of the death of Dr. Hyman Spotnitz and instinctively, the author asked the instructor if it was appropriate to observe a moment of silence for Dr. Spotnitz. The instructor told author to ask the class if members would give the go ahead it was fine with him. The author put the question to the group and there was dead silence, and the respond was positive. We observed the moment of silence for Dr. Spotnitz. Then some participants were expressing the great loss of a founder of modern psychoanalysis. As the discussion went on one of the participants said she had something to say, and what she said was that she did not like the silence observed. She did not say why she did not like it and no one asked her why she did not like the silence. One another female said she did not like the silence because it reminded her that in her country it is not done, only with the death of a military official.

The silence was an acknowledgement of something tragic and something meaningful that has happened to a great man. But beyond the tragedy of death we were wishing late Spotnitz something meaningful that his memories are with us and in us he will continue to live in our world until we experience what he has experienced in life in its fullness. One person also asked the author whether the silence observed was therapeutic. The author said yes, it was therapeutic silence. For him it was therapeutic in the sense that the man we observed the silence for was somebody who gave therapeutic help to so many people who came his way. Now, he too was perhaps in need of the therapeutic help of his Divine Creator to usher him the meaningfulness and wholeness of life which he consciously or unconsciously toiled for in this life by the therapeutic help given to thousands of people.

The silence could also be a reminder of how one day we too will die and could be something unpleasant to us. That brought to mind some questions posed such

as, “Why do we fear death? Is death painful? Is death the end? What the two female participants in respond to silence observed was a resistant attitude towards the idea of existing the world.

No one wants to be reminded of that moment. In the next class PT 144, we were discussing drugs and one person said that someone was doing drugs and when dying he asked his friends to give him “lysergic acid diethylamide” (LSD) to facilitate his exiting the world. The friend after giving him the LSD said he hoped that one day when he is dying, he will also get someone to give him LSD to help him exit the world. All this is to tell us that people are afraid of suffering and death. For them death could be the end of everything. It will be difficult for them to look for meaning in human suffering let alone death. Man finds an inner experience of peace and love. Love is the way to grasp another human being in the innermost core of his being. One can’t be fully aware of the essence of another human being unless he loves him. By his love he is enabled to see the essential traits and features in the beloved person and even more, he sees the potential in him, which is to be actualized. By his love, the loving person enables the beloved person to actualize these potentialities. In the next section, the author intends to look at the spiritual and psychoanalytic perspectives of what he set out to do.

Spiritual and Psychoanalytic Dimensions

Ecclesiastes presents us with a “series of free associations on the meaning of existence, the good that man can achieve in life and the problematic of attaining or creating an enduring sense of personal happiness” (Marcus, P. 2003, p. 119). Marcus sees in him a writer like Freud, with intellectual integrity, courage, and a devotion to the truth. Also, like Freud, he was trying to reconfigure his subjectivity, was committed to a relentless critique of himself and his world, and ended up advocating an attitude towards life characterized by resignation without despair, combined with an unwavering commitment to striving after joy in life. In this endeavor, he did not over-systematize a philosophy but respected and valued the complexity, ambiguity, and contradictory character of experience.

In the Confessions Marcus finds a thinker in Augustine whom he aptly describes the first psychologist of inner conflict and the divided self, and for whom love and its vicissitudes are central to the human condition and the pursuit of happiness. In his concepts of love, as well as his psychology of sin (real narcissism and pride), doctrine of grace, and perseverance in the face of suffering, Marcus sees a notion of happiness and dimension of experience that goes beyond how analysis dares to conceptualize.

Marcus gleans themes from these traditions that inform what he calls a “spiritually animated psychoanalysis,” which is one open to transcendence, yet maintains its mandate to be a critical, disruptive and

demystifying discourse and practice. According to Marcus, the wisdom traditions – in facing the ultimate nature of existence – make three claims. The world is more integrated and harmonious than it seems, better than it appears to be, and more mysterious than we can comprehend. And from these flows another insight, that in adding onto them the ethical behavior and view of an ideal life and conception of human virtue these traditions offer a model of being in the world of joy and enthusiasm for life that has the potential to be lasting. This draws us into the conclusion section of the write-up. (file:///F:/Divisionofpsychoanalysis-APA.htm).

CONCLUSION

In the author’s enquiry into “Human Inner Experience,” he did try to explore ways by which man could be in touch with himself being guided by his conscience knowing that the conscience is the core of his being and the source of his personality. The author tried to keep the focus by looking at the human being as responsible, existentially responsible, responsible for one’s own existence (Frankl, V. E. 1975, p. 26). Whatever the experiences of people are today, be it fear of death, suffering, attachment, emptiness, conditions in people contribute to the need for a continuous search of an inner experience or meaning in life. Like Frankl, the author may say that in all our experiences in life, it is only through our experiential values, creative values, attitudinal values that can help us reconstruct meaning in life.

According to Frankl, we can find inner experience or by experiencing something or someone we value. This can include Maslow’s peak experiences and esthetic experiences such as viewing great art or natural wonders. The most important example of experiential value is the love we feel towards one another. Through our love, we can enable our beloved to develop meaning, and by doing so, we develop meaning ourselves. Love he says, “is the ultimate and the goal to which man can aspire” (Frankl, V. E. 1963, pp58-59). About creative values, he views creativity as a function of the spiritual unconscious, that is the conscience. The irrationality of artistic production is the same as the intuition that allows us to recognize the good. He gives us an example:

“We know a case in which a violinist always tried to play as consciously as possible. From putting his violin in place on his shoulder to the most trifling technical detail, he wanted to do everything consciously, to perform in full self-reflection. This led to a complete artistic breakdown...”

Treatment had to give back to the patient his trust in the unconscious, by having him realize how much more musical his unconscious was than his conscious” (Frankl, V. E. 1975, P.38).

Attitudinal values include such virtues as compassion, bravery, a good sense of human, and so on.

Whatever means man chooses to go by to find this inner experience or meaning of life, he has to experience suffering of a kind. The author set out to explore the possibility of man finding an inner experience in life keeping in mind Victor Frankl as a guide. The areas he chose to look at included: why am I this way; feeling of inner emptiness; attachment and detachment; how to see fear; why do we suffer? why do good people experience bad things; viewing death; and spiritual and psychoanalytic dimensions did help the author to have a feeling of what he wanted to do in this write-up. Much has been done but one is happy that an attempt has been made. The author hopes to embark on the enquiry again some other time.

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Cite This Article: Konaku Doo Kuusegmeh (2025). Investigating the Human Inner Experience Within One's Environmental Setting. *East African Scholars J Edu Humanit Lit*, 8(11), 600-608.
