



Role of senses in the construction of knowledge

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Abstract

The rationale of this articulate study is to critically, deeply, and analytically evaluate core phenomena of knowledge creation based on the sensory notions driven by the experience, through a literature review. The study sets Locke's arguments as a yardstick for comprehensive analysis and drives the rationale of knowledge creation by the knowledge based on the sensory notions. Hence, the study has set strong arguments that all knowledge exclusively is driven through the experience based on the five senses (smell, taste, sound, touch, and sight) as stated by Locke. Following the set arguments of Locke, this study has compared, critiqued, and analyzed the arguments delivered on the knowledge created by other researchers. Not only has this study compared the arguments of just mentioned philosophers but also, we have compared underlying assumptions and declarations of developed theories such as the theory of realism, rationalism, and empiricism, whereas this article belongs to empiricism. The study, therefore, emphasizes the theory of empiricism and also retaliated critiques the empiricism by the means of solid arguments. However, the findings of this article in the light of a thorough comparative study revealed that apparently, knowledge is not only created by senses only, but also by existing experience in the external world.

Keywords: Empiricism; Experience; Ideas; Senses; Knowledge; Thoughts.

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1. Introduction

Senses have a direct traceable relationship with the components of knowledge; therefore, human intelligence, intellectual, verbal communication, observation, and experiments expose new dimensions in the value addition of lying knowledge in general and specific fields, even at the level of sensation, "pure" sense knowledge is only a hypothetical entity (Haber, Liu, Seidlitz & Bullmore, 2022). In general, sensing can retaliate against a specific thing or event either on an automatic or preconscious level; and this makes knowledge possible, even though within itself it "Knows Nothing," yet granted the existential unity of man's sensory and intellectual activities. One can still make an epistemological study of the role of the senses in knowledge. This article will be witnessing the Role of Senses in the Construction of Knowledge, along with its properties such as validity and relation to intellectual knowledge.

The sensation is suitable for the active life form, i.e., a psychosomatic harmony (Lala & Prasad, 2020). Extremely specified cells or receptors get different sorts of upgrades and change these into neural instincts. Every receptor is impatient with a specific type of actual energy. In light of the social character of sensation, the two aspects of this wonder cannot be grabbed a handle on as one. Therefore, the inclination to decrease sensation either to a mental action or to a simply actual change.

The sensation is the activity of a psychical force or ability through a bodily organ (see abilities of the life force). One perspective is the action of the structure working as a proper origin and determining the force; the other is the action of the feeling that captures the practical and officially establishes sensation (Chen, Jiang, Lou, Chen & Shen, 2018; Angulo et al., 2020). The prescribed object of the sense is the part of the material thing that is fit for turning into the inherent type of force when actuated. The practical causality of the item leads to the logical causality generation, while in the request for conclusiveness the clear rule is the cause of physical action.

In this theory, the fact or subject is to must-have factor that asks the specific sensory organ to react towards it. With-in this proportionality lies the likelihood of some aspect of the object evolving the reason for power's intrinsic structure. In summation, only beings or objects that can have a causal relationship to the cognitive sense powers are sensibly knowable (Marvinam, 2020). When this condition is met, the psychical capabilities of the sense powers can be actuated by a substance or physical manifestations.

The idea of intellect then assimilates the essential nature face of the object, changing only the mode of existence (Koen & Rugg, 2019). In a psychosomatic unity, man anticipates an epistemological division; his bodily senses serve this unit as a bridge between his superficial mind and the external world. They must be considered a reliable basis of understanding because they testify to the existence of man's own body and other bodies. The information they provide is confirmed by an intellectual analysis of the facts of sense reasoning.

The intellect in judging may be in error in its interpretation of the phenomena that stimulate sensation, but sensation as such cannot be false. To test the validity of a sensitive reaction, a normal state of the organism must be assumed as a standard. When such a standard is established, errors are traceable to defective senses, improper media, or some disproportion existing between the sense and the object. The most frequent source of error, however, lies not in the sense but in the intellect's precipitancy in judging.

An intellect judging may have significant errors to understand phenomena which are developed by the senses; therefore these sense data cannot be false completely, the normal state of the organism is kept as a benchmark to testify and validate senses reactions, therefore these benchmarks play a pivotal role in detecting the defective senses, inaccurate medium and misleading propositions which do exist amid object and the senses. Few of the arguments are considered the most frequent source of error such as lies which is a sense but intellect's precipitancy in judging. The objective of the real encroaching on the intellect is the dispassionate foundation of the knowledge of all human beings. Only in experience can intellect

knowledge be resolved, meanwhile, the exterior intellect is decisive amongst the supremacies of intellectual (Epstein, 2018). What's more, males can also associate realism from side to side otherwise acquaintances cannot be done by him. The feeling is just instinctive expressive handy for him. Knowledge ubiquitously approves it and non-concrete the information that strains it. The intelligence would be immobilized to deduce the presence and aspects of humans deprived of the information of intellect.

The sensation is the only intuitive knowing accessible to man. The objective of human activities is to get traceable knowledge by sense experience (Epstein, 2018). However, experience confirms it, and abstract knowledge demands it. The intellect would be powerless to infer the attributes without the data of sense. Only experience can resolve intellectual knowledge. As related to intelligence, the senses of humans performed as sensations and throughout the procedure, they would be modified. An official, practical similarity occurs. According to the custom of Aristotelian-Thomistic it is known as sorts of overwhelmed. The power of sense turns out to be objective at the level of perceptions. The performance of exterior perception in returns induces the performance of inner perception that assimilates manufactures, supplies, and assesses Aristotelian-Thomistic imitations of exterior intelligence. The sensation itself dismiss by the extremely sophisticated appearance of a sensor that will be known as delirium.

A two-fold influence on human intellect can be acknowledged by St. Thomas, the capability of concrete that exemplifies the intelligence of the mediator plus the capability to apprehend that exemplifies the intelligence of probable. The datum's intelligence is represented by the intelligence of the mediator through illusions. The intelligence of the mediator brightens the illusions and summarizes the features of individuating moreover their primary nature would be discriminating. The creation of the intelligence of the mediator is known as the captivated kind of lucid. Just because of the feature of the inconsequential deed upon the intelligence of probable the last is empowered to produce the thoughts or awareness.

1.1. Purpose of study

Human experiences can be limited to sensibly variable phenomena. In a thorough analysis of the empirical study, the researchers remained with significant limitations of this research to explore this phenomenon more to witness or encounter the role of senses in knowledge creation based on experience. This research has incorporated many philosophies, theories, and arguments, but still has huge gaps to study these phenomena. So there is significant room to exaggerate this research and fill up the underlying gap of this research article by utilizing more philosophies, theories, and arguments. The rationale of this articulate study is to critically, deeply, and analytically evaluate core phenomena of knowledge creation based on the sensory notions driven by the experience.

2. Results

2.1. Role of Empiricism in Philosophy

In general, empiricism is defined in philosophy as the role of senses to drive knowledge-based on experiences, where we consider experience as a sensory element of perception; this theory contradicts the rest of the other developed theories which support that knowledge exists outside experiences (Walter 2008, 82).

For instance, if at some time we have rationalist and empiricist philosophers so then there is significant restructuring in organizational formats because, in the early stages of philosophy, philosophers were grouped as either rationalist or empiricist, not both at the same time but these different categories of a philosopher have had the same/common agenda in philosophy (Markie, 2008). It is a further debate by the fundamental empiricist who arguably said that driving knowledge is only possible by the experience having various statements on the association amid thoughts and experiences which further suggests that

there are subjective examinations of thoughts themselves as perceived by the senses in its classification (Maxwell 1998, 59).

This article is based on the John Locke's (an empiricist) philosophy, whereas being an empiricist Hume rendered his philosophical services in the contribution of the philosophical universe, and both the philosophers stated that human born with no knowledge it is like a blank page with time when he grows up, he understands the things and creates knowledge through experience, in short, this means exactly that experiences are the root which is driven sensual cues and sensual cues drive the thoughts, ideas, and knowledge (Hume, 2006).

2.2. Theories

Locke emphasizes the senses & secondary qualities e.g., smell, taste, sound, & color as the main components of the sentient organism, which is supposed to have no reality in the sensible object. He focuses on the knowledge of the external world; he believes that sensation is the main reason for ideas transformation; he further classified knowledge into three segments.

2.2.1. Intuitive knowledge

It is not all about the agreement and disagreement of two or more ideas and it has very rapid, direct, and immediate recognition of these decisions. It is sometimes called the advanced form of knowledge (sometimes called gut feelings) and is rarely easily accessible apart from this, I can recognize an elephant intuitively that it's not like a dog is one of the set examples for intuitive knowledge.

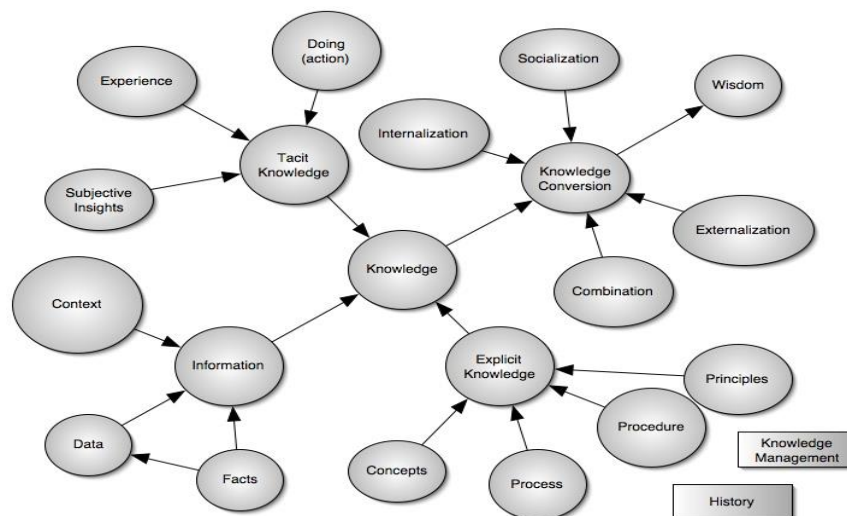
2.2.2. Demonstrative knowledge

Having an agreement or disagreement indirectly on a series of intermediate ideas which we perceived. For instance, we know that 10 is greater than 9 and 9 is greater than 8 so it demonstrates that 10 is greater than 8.

2.2.3. Sensitive knowledge

Existing things cause our sensory ideas although we do not have a single idea what is the actual causes of ideas within us; such as I can only smell the odor, but I do not know where it is coming from.

Figure 1
Knowledge Map



Source: http://www.nwlink.com/~donclark/knowledge/knowledge_typology.html

Figure 1 defines the function and components of humane knowledge. It is about the contribution of J. Locke as mentioned in his book *Knowledge of External World*, and the diagram was retrieved from an authentic website for philosophy students. Regarding the objective of human knowledge, Hume (2006) follows Locke's (1817) covers that is logically impossible to reveal or confirm realities. Hume being an empiricist, stated that only subjective senses impression are known by the mind and is far away that everything is not knowable. He believes that all perceptions may be classified into two broad categories of impression and ideas, which are surely comparable through force and vivacity.

All cognitional determinants in the context of the mechanical and passive transformation of exogenous sensations are narrated in the customs of Democritus and Lucretius. Thought they reduced to the level of sense perception and regarded quantified matter as adequately explaining the phenomenon of knowing. This theory recurred in the thought of Marks (2011), de Condillac, (1798), and Hobbes et al., (2017).

Moore (2014) and Russell (2009) were key philosophers who gave birth to modern philosophy in the 20th century. Moore (2014) & Russell (2009) provide a new realism concept to analyze human ideas by using both senses and science in context to logical & linguistic transmission of sensitive data. Direct observation used to be considered to get data from the senses in the preliminary stages of logical positivism and it was the belief of early philosophers. Sense data either by given meaning or become meaningless it depends on the proposition. Cartesian argued that Moore finds himself in a confusion of attempting to analyze these data could be transcended by a self-aware only of sense data. Keeping this in view it is analyzed that self-objectives are specific sense qualities in a remarkably simple way. Moore rejected the material to work out a conclusive theory of perception. His appeal to sense phenomena inevitably led him back to the position of Hume.

Strategic integrated ideas, courses, and disciplines are the key determinants to make a significant urge to critical thinking in contrast to a more typical curriculum. Winter, McClelland, and Stewart (1981), to witness this hypothesis, an experimental curriculum is created by the researchers in which students were to select two or more two but complementary subject areas. Nevertheless, integrated difference areas of disciplines were targeted by the courses, later on, in the study, it is revealed that the integration of more or more than two disciplines at the same time exhibits higher cognitive growth rather simply learning the exact material in the same course having no integrated structure. The role of senses in the construction of knowledge is an incomplete chapter without discussing empiricism which is strictly adherent that all knowledge is based on experience is developed through the senses; we will be aligning relevant literature with empiricism.

3. Discussion

Hume (2006) argued that knowledge only can be driven through the experiences of the senses because an entire idea cannot be conceived through an equivalent sense impression. He further emphasizes an example that no notion of colors can be formed by a blind man and similar sounds cannot be formed by a deaf man. Ward, (n.d) contradicts Hume's explanations; according to him, we can even imagine a purple lion but in reality, we have not seen that. This means we can concatenate the ideas and thoughts altogether for more intricate thought.

Walter (2008) emphasizes the post-prior approach, having arguments that knowledge is acquired by sense experiences like observations, listening, and reading. We realized that relationships amid ideas and thoughts including the existing truth in the external world can only be achieved by sense experience Markie (2008). Maxwell (1998), argued with Markie (2008), by stating that simple ideas are the replication of impression whereas complex ideas compounded or expanded forms of impression.

The philosophical theory of empiricism contradictor opposes the theory of rationalism; rationalism explains that knowledge is achieved through the reasons or rationales without having help from the human senses (Limeri et al., 2020). Human experiences can be limited to sensibly variable phenomena are to fail to be potentially empirical. Moreover, it has further been witnessed that, as broad demands of empiricism that factors of humane experience can be explained and acknowledged, the core belief of empiricists is that knowledge only can be achieved or obtained only through the practice and experience of individual senses for specific or general information and which is highly, accurately and correctly presumed, understood and concluded. The results have also quantified sensible qualities that have the potential to record, witness, capture, represent, and abstract the natures and essences of things. For instance, natures of things/essences may be classified as 'Existence', 'humanity', 'Truth', and 'life', any of the sensation or image never experienced aforementioned essence of things or natures of things or universal character concepts.

4. Conclusion

In this detailed article, we have analyzed many ancient, classical, and modern philosophers with a set of philosophies such as rationalism, realism, and empiricism to find out the role of senses in the construction of knowledge. We explored the role of senses in the construction of knowledge by the thorough analysis of the aforementioned hosted arguments by well-known philosophers, such as Locke's (an empiricist) emphasis on ideas and thought not only gained by the senses based on experience but also by the means existing knowledge in the external world. He quoted examples of newborn babies that are clueless when born, however with the time they learn utilizing experience that is based on the senses; he creates or explores knowledge. It has also been considered by many thinkers that the mind is a blank table or a white paper and through empirical ways, experience writes knowledge and that is what is captured in the brain. Findings witnessed inefficiency to provide significant fundamentals to found scientific knowledge of universal ideas. It is rarely phenomenal to have similarities or imaginative relationships for the ideas which are not ideologically adequate to hold essential universality, and it has also been observed that empiricism contradicts the notion that refers to intrinsic knowledge by human beings, which is believed that it will be to no avail without experiencing something.

This article was mainly based on the concepts of Locke and developed thoughts with comparative analysis with ancient, classical, and model philosophers. Meanwhile, in this comparative analysis, the author also analyzed famous philosophies such as empiricism, realism, and rationalism. Therefore, Rene Descartes delivered reasonable evidence by the theory of rationalism which contradicts empiricism and reject this theory by claiming that there are significant errors in the theory of empiricism. Therefore, this piece of the article has contributed significant arguments in the light of Locke's thoughts; that knowledge is not only created by only senses but some other external world experiences have significant contributions to human knowledge creation.

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