

When Happiness Emerges:

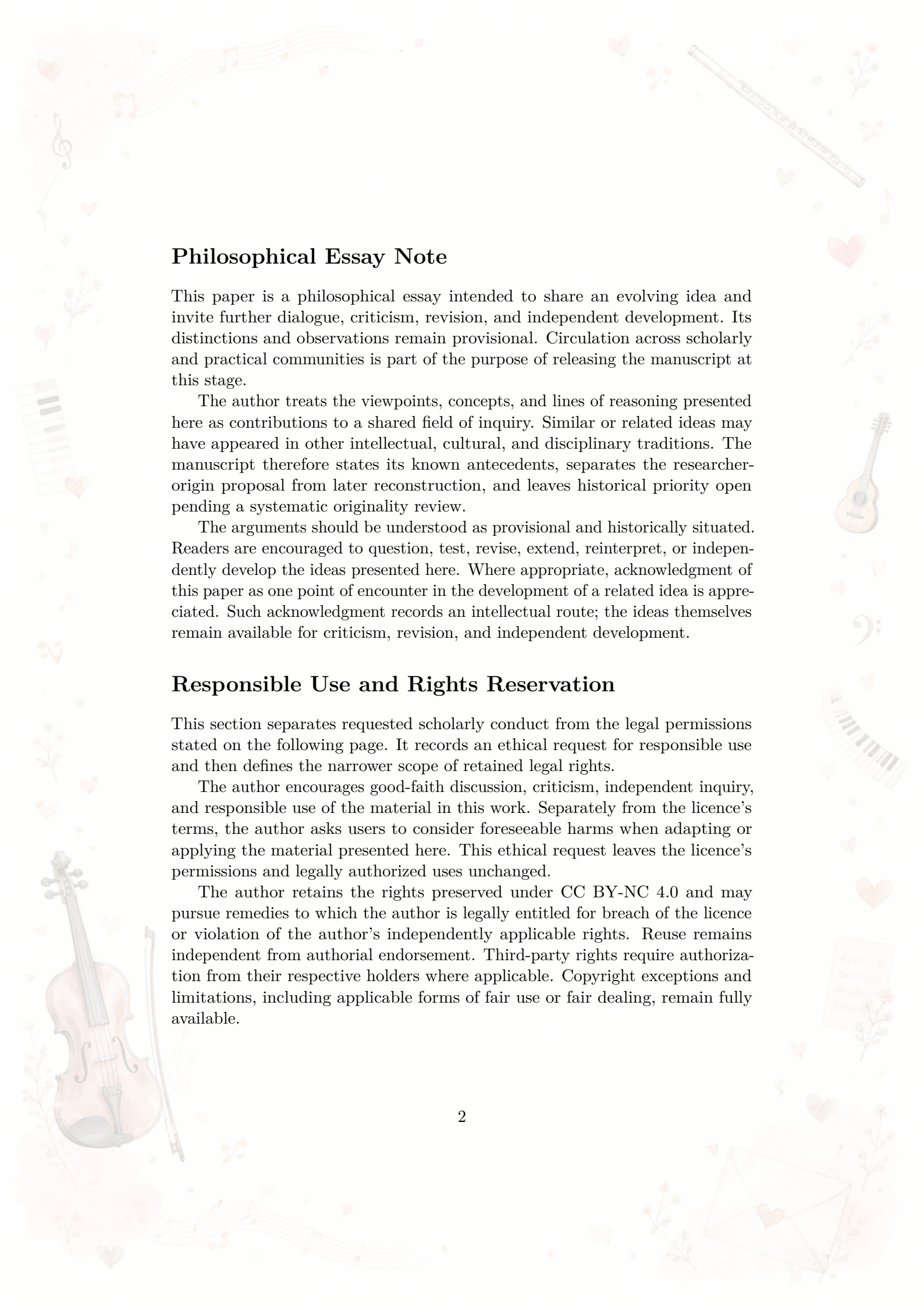
Notes from Ginza Street on the Conditions of Reception

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Abstract

Ordinary description of a street encounter reaches for verbs of transport: happiness spreads, is shared, is caught. This essay works from four scenes observed on a single day in Ginza and asks what that vocabulary commits us to. It commits us to a quantity that moves and is conserved, and a musician is not depleted by the number of people who stop. What travels between the parties and what occurs at a person who receives it are therefore distinct: a physical carrier travels, attenuates and can be blocked, while what occurs at each listener is neither conserved nor divided. From that separation the essay draws a case in which it could be shown wrong, since receivers of one carrier who differ in prior state either diverge or converge, and a transmission model defined by mimicry and emotional convergence predicts the second. It then distinguishes three conditions under which reception fails, and asks what would show a judgement about reception to be mistaken. The last section turns the account on the observer, whose own terms of reception varied across the four scenes in ways the record does not separate from the scenes themselves. The question that prompted the walk, whether the happiness on display was real, is set aside early and with reasons. The essay concedes that happiness as an emergent property of activity and situation is long established, proposes no theory of happiness, and reports no data.

Keywords: happiness; emergence; coupling; reception; street observation; generative relations.



Philosophical Essay Note

This paper is a philosophical essay intended to share an evolving idea and invite further dialogue, criticism, revision, and independent development. Its distinctions and observations remain provisional. Circulation across scholarly and practical communities is part of the purpose of releasing the manuscript at this stage.

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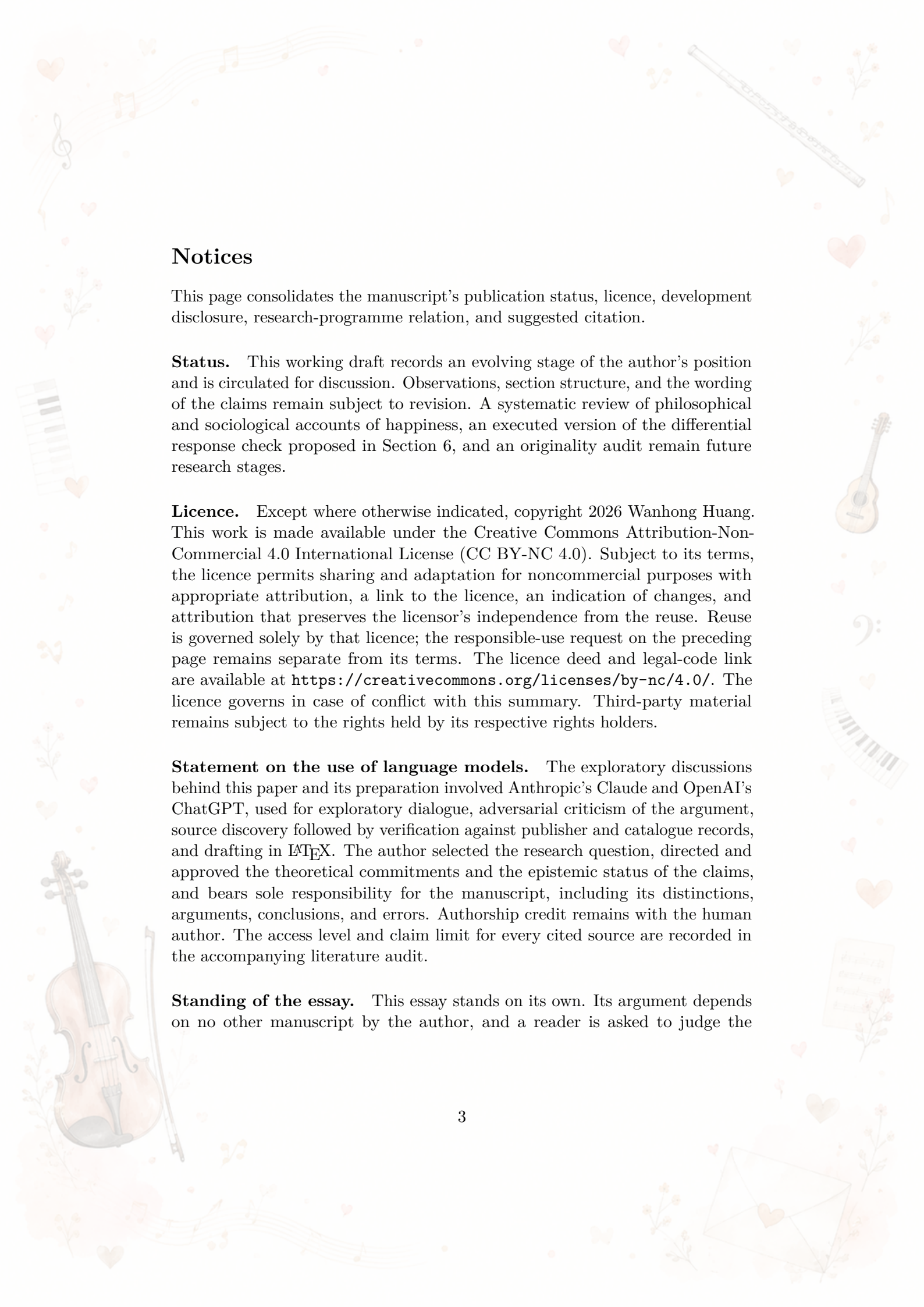
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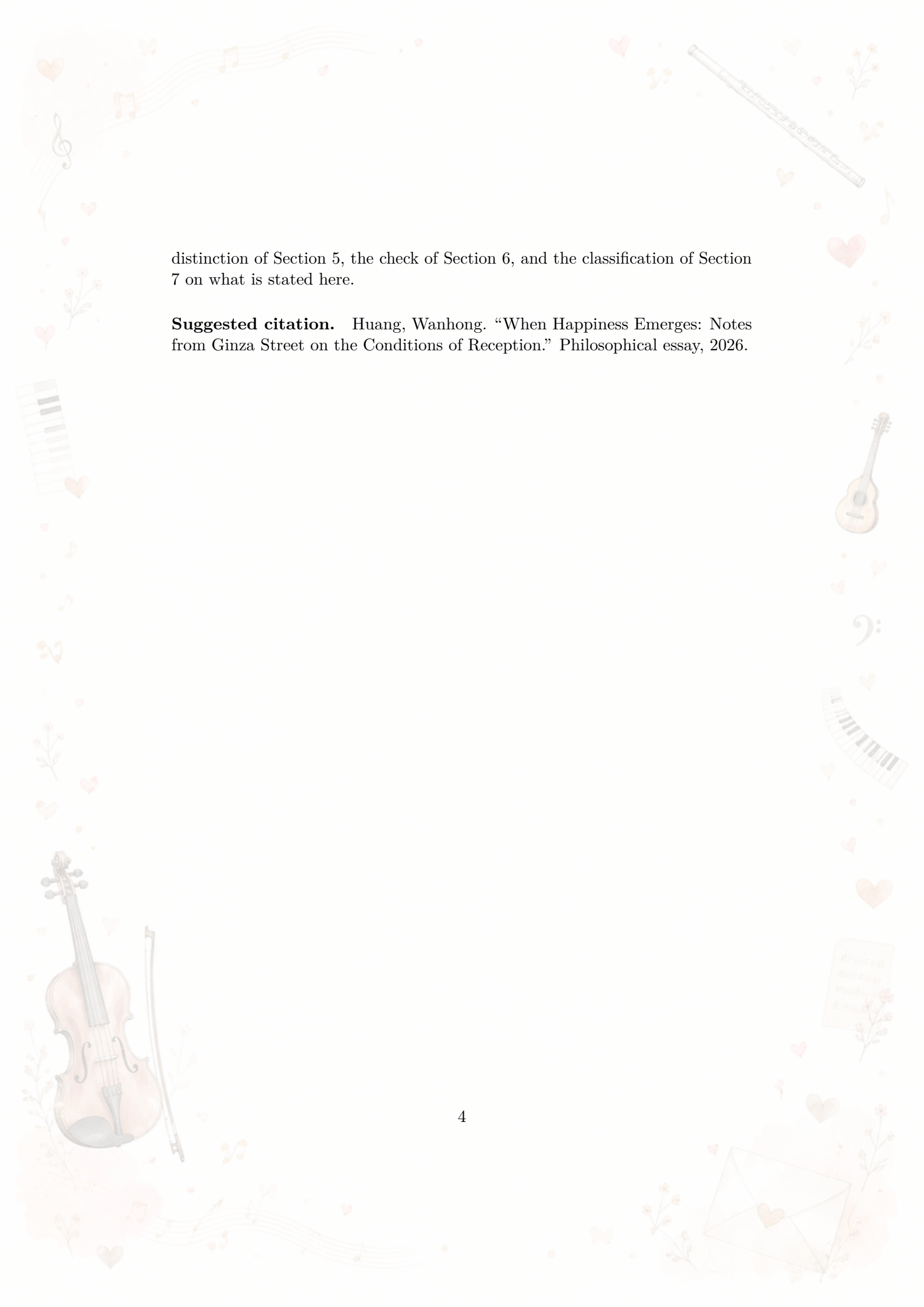
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Status. This working draft records an evolving stage of the author’s position and is circulated for discussion. Observations, section structure, and the wording of the claims remain subject to revision. A systematic review of philosophical and sociological accounts of happiness, an executed version of the differential response check proposed in Section 6, and an originality audit remain future research stages.

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Statement on the use of language models. The exploratory discussions behind this paper and its preparation involved Anthropic’s Claude and OpenAI’s ChatGPT, used for exploratory dialogue, adversarial criticism of the argument, source discovery followed by verification against publisher and catalogue records, and drafting in L^AT_EX. The author selected the research question, directed and approved the theoretical commitments and the epistemic status of the claims, and bears sole responsibility for the manuscript, including its distinctions, arguments, conclusions, and errors. Authorship credit remains with the human author. The access level and claim limit for every cited source are recorded in the accompanying literature audit.

Standing of the essay. This essay stands on its own. Its argument depends on no other manuscript by the author, and a reader is asked to judge the



distinction of Section 5, the check of Section 6, and the classification of Section 7 on what is stated here.

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1 Introduction

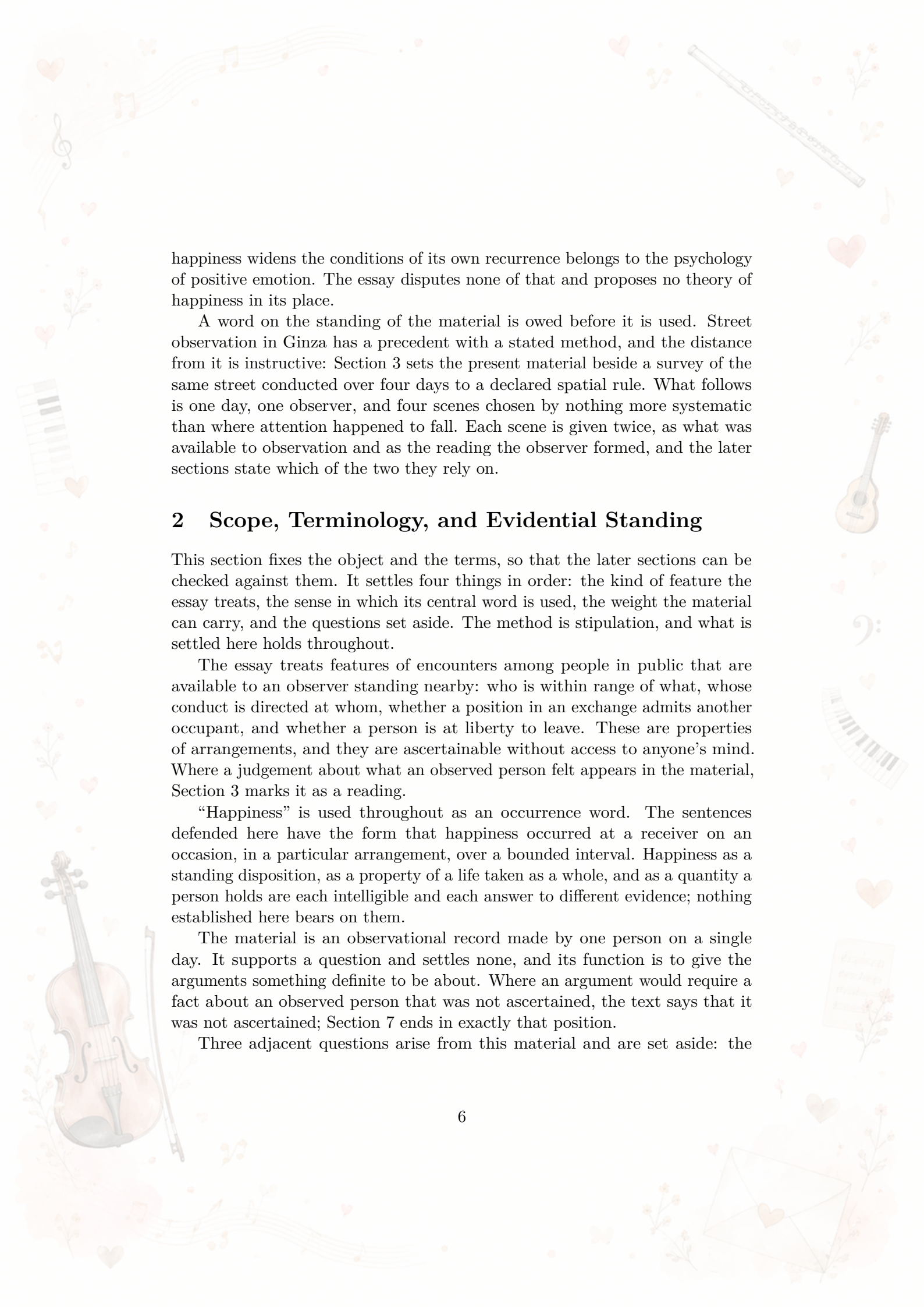
This essay examines the conditions under which happiness occurs in an encounter between people who have not arranged to meet, working from four scenes observed on a single day in Ginza and Tokyo Midtown Hibiya. The four are: people talking in a garden whose laughter reached a stranger standing nearby; a musician playing to a street, with passers-by stopping who had not intended to; a young pair in a café; and two colleagues walking and talking during a break. The observation began from the impression that some of these scenes were more real than the others, and from the intention of asking whether the happiness on display was genuine.

That question is set aside here, and the reason is worth giving at the outset. An observer in a street has no access to the inner states of strangers, four scenes are no evidence about them, and the word “real” fuses several senses that come apart under inspection: what exceeds a symbolic ordering, what appears when construction falls away, and what is simply unfeigned. What remains available is the arrangement in which people stand, and the conditions under which something occurs at one of them. That is the subject here.

The difficulty appears at once, in the ordinary language of the description. Happiness spreads, is shared, is passed on, is caught. Each of these verbs carries a quantity that is somewhere at one moment and elsewhere at the next, and the musician who plays to twenty listeners holds no less at the end than at the beginning. Section 5 draws the separation that follows: what travels between the parties and what occurs at a receiver are different things, and the physical carrier is retained, since range, occlusion and the direction a person faces would otherwise be inexplicable.

Once transport is set aside, the variation among receivers stops being noise around a transmitted signal and becomes the phenomenon. Section 6 states a case in which the account here and a transmission account predict differently, and it states what would show this essay to be wrong. Section 7 distinguishes three conditions under which a person within the field is not moved by it, and asks what would show such a judgement to be mistaken. Section 8 turns the account on the observer, whose own terms of reception varied across the four scenes.

Little of this is new, and Section 4 says so before any argument of the author’s own is made. Happiness understood as something that appears when a capacity runs without obstruction is an ancient position. Happiness as a product of the local structure of a situation, generated there and carried into later situations, belongs to the sociology of emotion. The feedback by which



happiness widens the conditions of its own recurrence belongs to the psychology of positive emotion. The essay disputes none of that and proposes no theory of happiness in its place.

A word on the standing of the material is owed before it is used. Street observation in Ginza has a precedent with a stated method, and the distance from it is instructive: Section 3 sets the present material beside a survey of the same street conducted over four days to a declared spatial rule. What follows is one day, one observer, and four scenes chosen by nothing more systematic than where attention happened to fall. Each scene is given twice, as what was available to observation and as the reading the observer formed, and the later sections state which of the two they rely on.

2 Scope, Terminology, and Evidential Standing

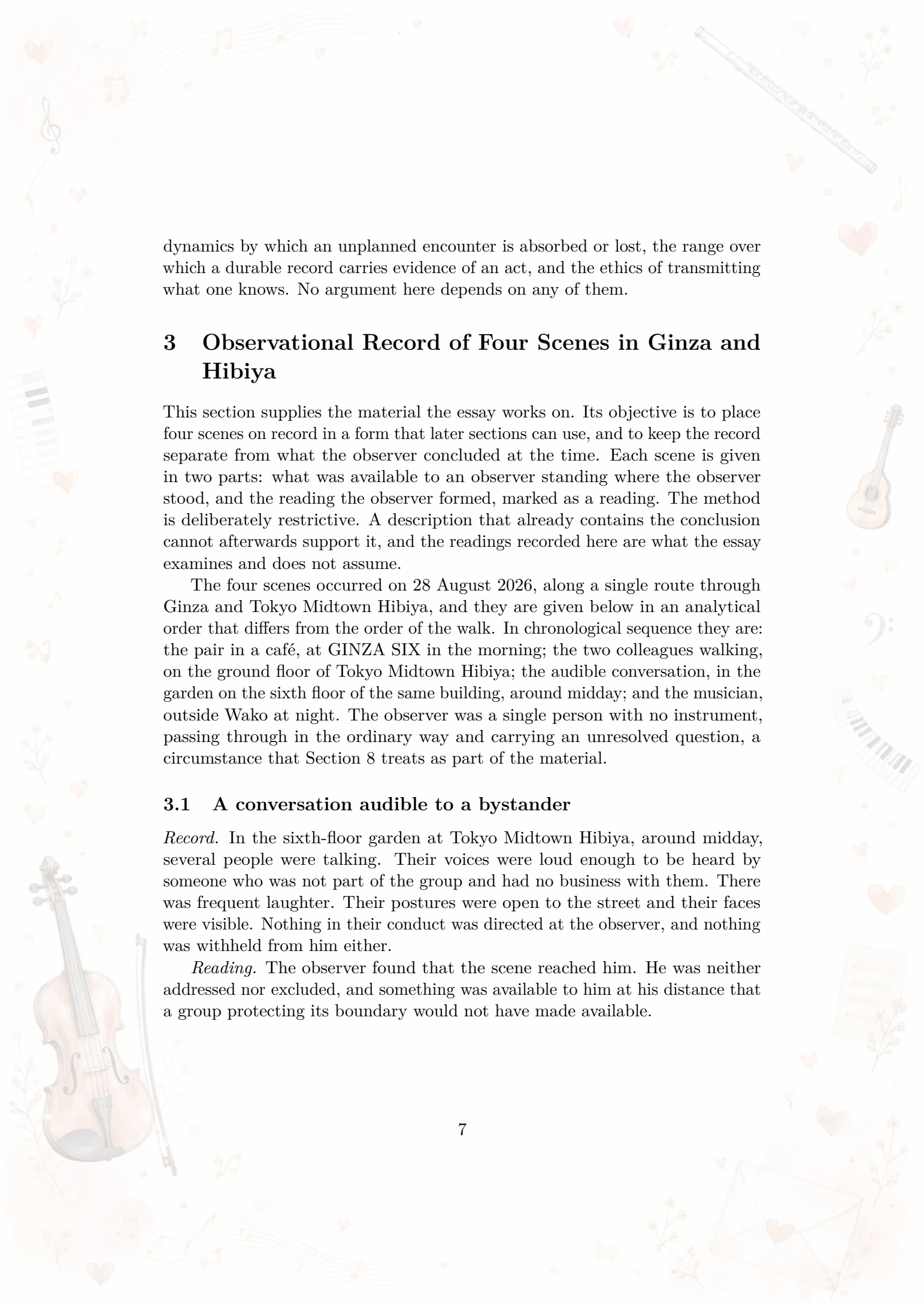
This section fixes the object and the terms, so that the later sections can be checked against them. It settles four things in order: the kind of feature the essay treats, the sense in which its central word is used, the weight the material can carry, and the questions set aside. The method is stipulation, and what is settled here holds throughout.

The essay treats features of encounters among people in public that are available to an observer standing nearby: who is within range of what, whose conduct is directed at whom, whether a position in an exchange admits another occupant, and whether a person is at liberty to leave. These are properties of arrangements, and they are ascertainable without access to anyone's mind. Where a judgement about what an observed person felt appears in the material, Section 3 marks it as a reading.

"Happiness" is used throughout as an occurrence word. The sentences defended here have the form that happiness occurred at a receiver on an occasion, in a particular arrangement, over a bounded interval. Happiness as a standing disposition, as a property of a life taken as a whole, and as a quantity a person holds are each intelligible and each answer to different evidence; nothing established here bears on them.

The material is an observational record made by one person on a single day. It supports a question and settles none, and its function is to give the arguments something definite to be about. Where an argument would require a fact about an observed person that was not ascertained, the text says that it was not ascertained; Section 7 ends in exactly that position.

Three adjacent questions arise from this material and are set aside: the

The page is decorated with a light pink background featuring various musical-themed illustrations. In the top left, there are musical notes on a staff. In the top right, a flute is shown. On the left side, a piano keyboard is partially visible. On the right side, a guitar is depicted. At the bottom left, a violin and bow are shown. At the bottom right, there is an envelope with a heart on it. Scattered throughout the page are small hearts and musical notes.

dynamics by which an unplanned encounter is absorbed or lost, the range over which a durable record carries evidence of an act, and the ethics of transmitting what one knows. No argument here depends on any of them.

3 Observational Record of Four Scenes in Ginza and Hibiya

This section supplies the material the essay works on. Its objective is to place four scenes on record in a form that later sections can use, and to keep the record separate from what the observer concluded at the time. Each scene is given in two parts: what was available to an observer standing where the observer stood, and the reading the observer formed, marked as a reading. The method is deliberately restrictive. A description that already contains the conclusion cannot afterwards support it, and the readings recorded here are what the essay examines and does not assume.

The four scenes occurred on 28 August 2026, along a single route through Ginza and Tokyo Midtown Hibiya, and they are given below in an analytical order that differs from the order of the walk. In chronological sequence they are: the pair in a café, at GINZA SIX in the morning; the two colleagues walking, on the ground floor of Tokyo Midtown Hibiya; the audible conversation, in the garden on the sixth floor of the same building, around midday; and the musician, outside Wako at night. The observer was a single person with no instrument, passing through in the ordinary way and carrying an unresolved question, a circumstance that Section 8 treats as part of the material.

3.1 A conversation audible to a bystander

Record. In the sixth-floor garden at Tokyo Midtown Hibiya, around midday, several people were talking. Their voices were loud enough to be heard by someone who was not part of the group and had no business with them. There was frequent laughter. Their postures were open to the street and their faces were visible. Nothing in their conduct was directed at the observer, and nothing was withheld from him either.

Reading. The observer found that the scene reached him. He was neither addressed nor excluded, and something was available to him at his distance that a group protecting its boundary would not have made available.

3.2 A musician and an audience formed at the encounter

Record. At night, outside Wako, a musician was playing an instrument on the street. Money was not required for listening. People who were walking past stopped. Some remained for a time and then left. The number of people standing changed while the playing continued. The musician could see the people who had stopped, and they could see him and one another.

Reading. The observer took the musician to be enjoying the playing independently of whether anyone stopped, and took the passers-by to have arrived with no intention of hearing music. Both parts of this reading exceed the record. The first is an attribution of a motive, and the second is an attribution of a prior plan. Section 5 shows that the analysis the scene supports does not require either.

3.3 A pair in a café

Record. At GINZA SIX, in the morning, a young man and a young woman were seated together. Speech was intermittent. Pauses occurred and were followed by a new topic. Both looked at the other while speaking and looked away between exchanges.

Reading. The observer took them to be tense and to be working to keep the conversation moving. This reading concerns inner states and is not recoverable from what was visible. What is recoverable is narrower and is used in Section 8: the position each occupied was occupied by that person alone, and no third party was available to take it up.

3.4 Colleagues walking and talking

Record. On the ground floor of Tokyo Midtown Hibiya, two people in business dress were walking together during what appeared to be a break. They were talking continuously. Laughter occurred at intervals. The pace of the walk did not change with the laughter.

Reading. The observer took some of the laughter to be doing the work of keeping the conversation from stopping. Here too the reading concerns purposes that were not visible. The essay retains from this scene one observable feature, namely that a silence in this configuration would have been a silence attributable to one of the two present parties.

3.5 Evidential standing of the recorded material

Four scenes on one day, chosen by nothing more systematic than the observer's attention, sample nothing. They are used here as material that raises a question, and every later section states which of the four features above it relies on. Where a section relies on a reading in place of a record, that dependence is marked in the text.

The distance between this material and a survey is best shown by an example from the same street. Kon Wajirō and Yoshida Kenkichi conducted their first *kōgengaku* survey in Ginza across four days in May 1925, over a defined stretch between Kyōbashi and Shinbashi, working mainly along one side of the pavement, publishing the result in the July 1925 issue of *Fujin Kōron*; the survey and its method are studied by Nagayama [7]. That is a bounded population, a stated interval, and a declared spatial rule. The present material has none of the three, and the arguments built on it are correspondingly restricted to what a single day can raise.

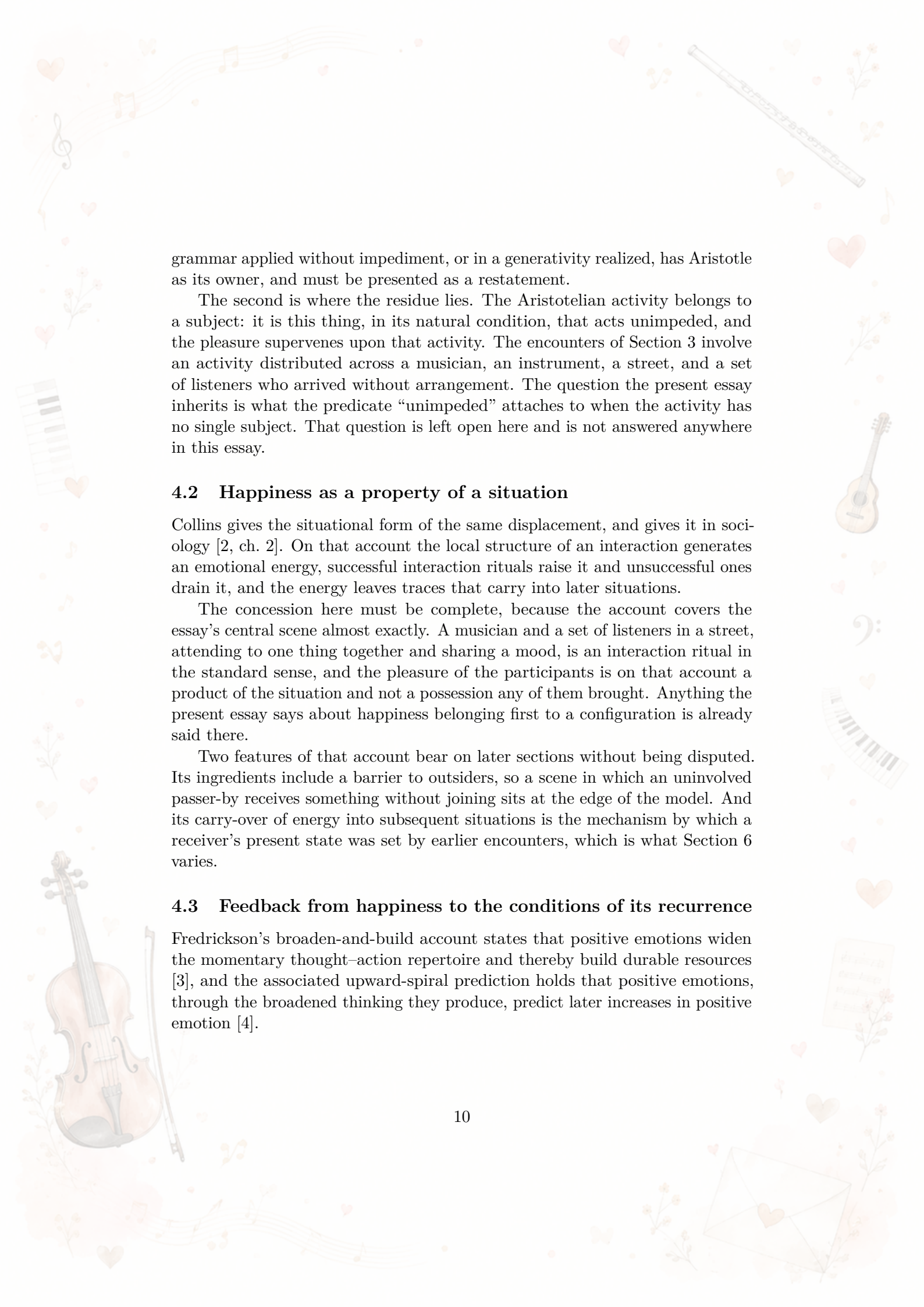
4 Happiness as an Emergent Property of Activity and Situation

This section sets out the positions already established in the literature, before the essay states anything of its own. Three positions are taken in order: happiness as a property of activity, happiness as a property of a situation, and the feedback from happiness to the conditions of its recurrence. Each is stated at its own strength, and each is followed by the one thing the present essay takes from it or leaves beside it. Every source used here appears in the accompanying literature audit with its access level and its claim limit.

4.1 Happiness as a property of activity

Aristotle treats pleasure as the unimpeded activity of a thing in its natural condition, and, in a second and differently framed account, as an end which supervenes upon an activity and completes it, in the way that the bloom of youth supervenes on those in their prime [1, 1153a12–15 and 1174b31–33]. Two things follow for the present essay.

The first is that happiness understood as something that appears when a capacity runs without obstruction is an ancient position and not a proposal. Any account that locates happiness in the successful exercise of a capacity, in a



grammar applied without impediment, or in a generativity realized, has Aristotle as its owner, and must be presented as a restatement.

The second is where the residue lies. The Aristotelian activity belongs to a subject: it is this thing, in its natural condition, that acts unimpeded, and the pleasure supervenes upon that activity. The encounters of Section 3 involve an activity distributed across a musician, an instrument, a street, and a set of listeners who arrived without arrangement. The question the present essay inherits is what the predicate “unimpeded” attaches to when the activity has no single subject. That question is left open here and is not answered anywhere in this essay.

4.2 Happiness as a property of a situation

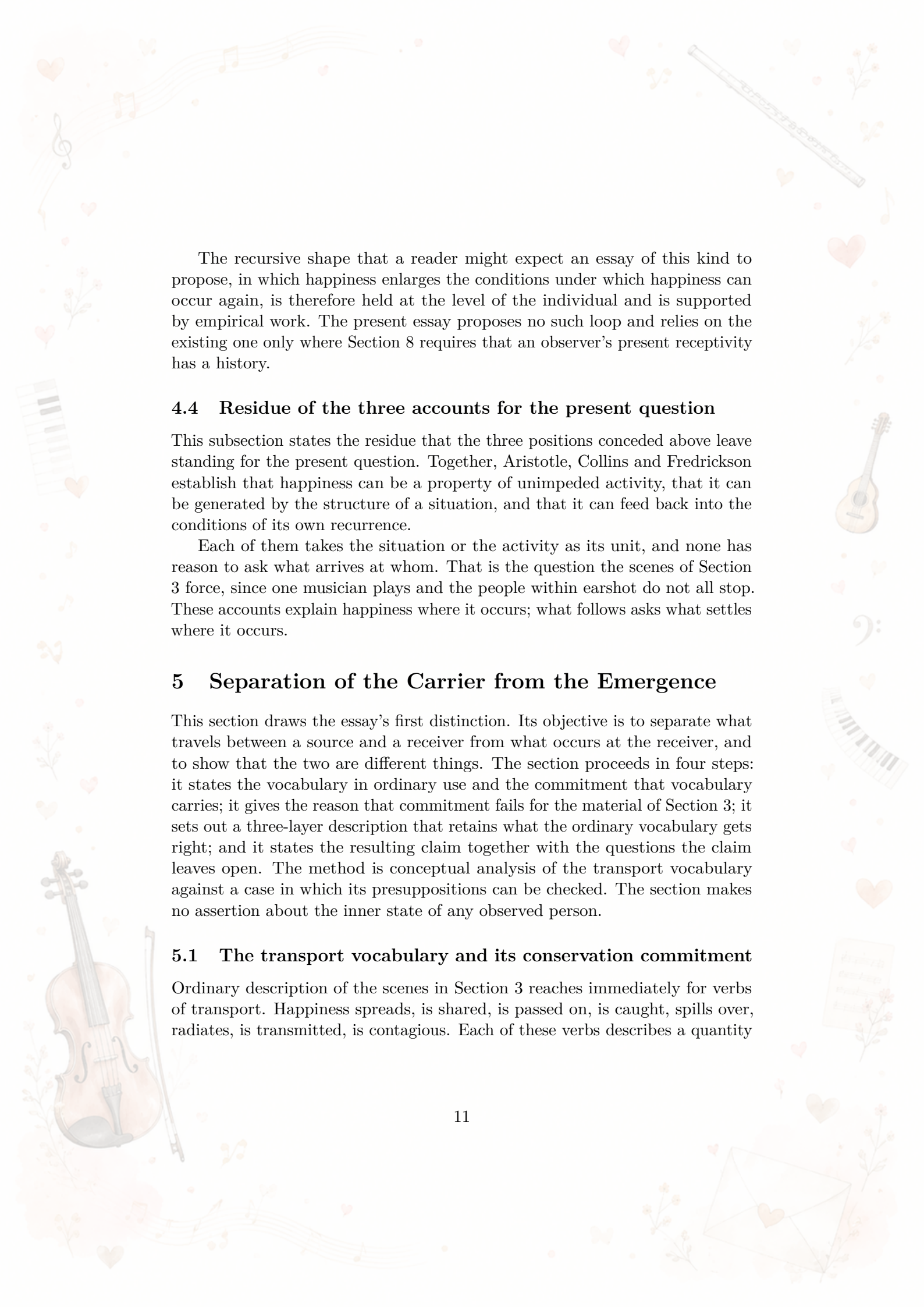
Collins gives the situational form of the same displacement, and gives it in sociology [2, ch. 2]. On that account the local structure of an interaction generates an emotional energy, successful interaction rituals raise it and unsuccessful ones drain it, and the energy leaves traces that carry into later situations.

The concession here must be complete, because the account covers the essay’s central scene almost exactly. A musician and a set of listeners in a street, attending to one thing together and sharing a mood, is an interaction ritual in the standard sense, and the pleasure of the participants is on that account a product of the situation and not a possession any of them brought. Anything the present essay says about happiness belonging first to a configuration is already said there.

Two features of that account bear on later sections without being disputed. Its ingredients include a barrier to outsiders, so a scene in which an uninvolved passer-by receives something without joining sits at the edge of the model. And its carry-over of energy into subsequent situations is the mechanism by which a receiver’s present state was set by earlier encounters, which is what Section 6 varies.

4.3 Feedback from happiness to the conditions of its recurrence

Fredrickson’s broaden-and-build account states that positive emotions widen the momentary thought–action repertoire and thereby build durable resources [3], and the associated upward-spiral prediction holds that positive emotions, through the broadened thinking they produce, predict later increases in positive emotion [4].



The recursive shape that a reader might expect an essay of this kind to propose, in which happiness enlarges the conditions under which happiness can occur again, is therefore held at the level of the individual and is supported by empirical work. The present essay proposes no such loop and relies on the existing one only where Section 8 requires that an observer's present receptivity has a history.

4.4 Residue of the three accounts for the present question

This subsection states the residue that the three positions conceded above leave standing for the present question. Together, Aristotle, Collins and Fredrickson establish that happiness can be a property of unimpeded activity, that it can be generated by the structure of a situation, and that it can feed back into the conditions of its own recurrence.

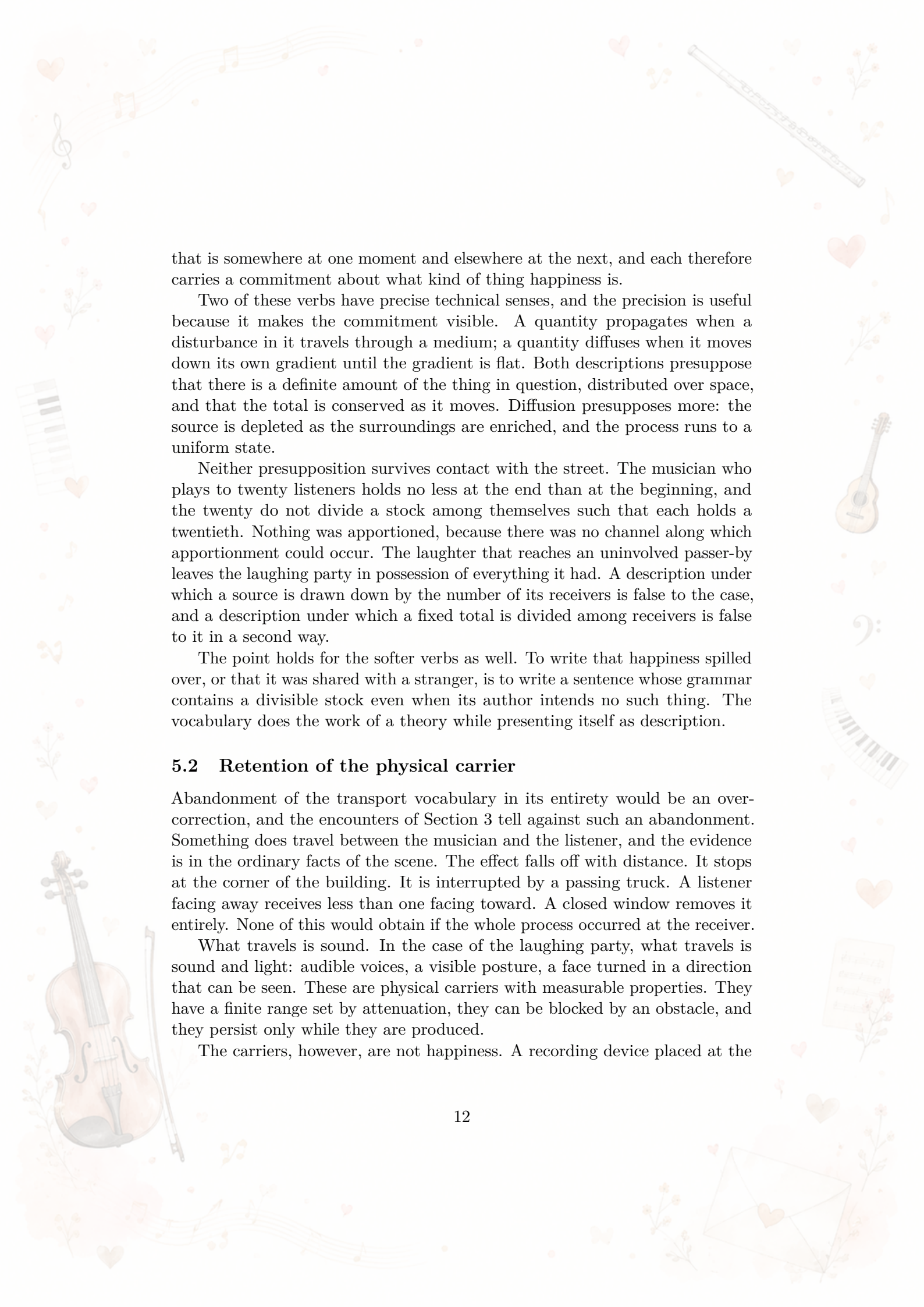
Each of them takes the situation or the activity as its unit, and none has reason to ask what arrives at whom. That is the question the scenes of Section 3 force, since one musician plays and the people within earshot do not all stop. These accounts explain happiness where it occurs; what follows asks what settles where it occurs.

5 Separation of the Carrier from the Emergence

This section draws the essay's first distinction. Its objective is to separate what travels between a source and a receiver from what occurs at the receiver, and to show that the two are different things. The section proceeds in four steps: it states the vocabulary in ordinary use and the commitment that vocabulary carries; it gives the reason that commitment fails for the material of Section 3; it sets out a three-layer description that retains what the ordinary vocabulary gets right; and it states the resulting claim together with the questions the claim leaves open. The method is conceptual analysis of the transport vocabulary against a case in which its presuppositions can be checked. The section makes no assertion about the inner state of any observed person.

5.1 The transport vocabulary and its conservation commitment

Ordinary description of the scenes in Section 3 reaches immediately for verbs of transport. Happiness spreads, is shared, is passed on, is caught, spills over, radiates, is transmitted, is contagious. Each of these verbs describes a quantity



that is somewhere at one moment and elsewhere at the next, and each therefore carries a commitment about what kind of thing happiness is.

Two of these verbs have precise technical senses, and the precision is useful because it makes the commitment visible. A quantity propagates when a disturbance in it travels through a medium; a quantity diffuses when it moves down its own gradient until the gradient is flat. Both descriptions presuppose that there is a definite amount of the thing in question, distributed over space, and that the total is conserved as it moves. Diffusion presupposes more: the source is depleted as the surroundings are enriched, and the process runs to a uniform state.

Neither presupposition survives contact with the street. The musician who plays to twenty listeners holds no less at the end than at the beginning, and the twenty do not divide a stock among themselves such that each holds a twentieth. Nothing was apportioned, because there was no channel along which apportionment could occur. The laughter that reaches an uninvolved passer-by leaves the laughing party in possession of everything it had. A description under which a source is drawn down by the number of its receivers is false to the case, and a description under which a fixed total is divided among receivers is false to it in a second way.

The point holds for the softer verbs as well. To write that happiness spilled over, or that it was shared with a stranger, is to write a sentence whose grammar contains a divisible stock even when its author intends no such thing. The vocabulary does the work of a theory while presenting itself as description.

5.2 Retention of the physical carrier

Abandonment of the transport vocabulary in its entirety would be an over-correction, and the encounters of Section 3 tell against such an abandonment. Something does travel between the musician and the listener, and the evidence is in the ordinary facts of the scene. The effect falls off with distance. It stops at the corner of the building. It is interrupted by a passing truck. A listener facing away receives less than one facing toward. A closed window removes it entirely. None of this would obtain if the whole process occurred at the receiver.

What travels is sound. In the case of the laughing party, what travels is sound and light: audible voices, a visible posture, a face turned in a direction that can be seen. These are physical carriers with measurable properties. They have a finite range set by attenuation, they can be blocked by an obstacle, and they persist only while they are produced.

The carriers, however, are not happiness. A recording device placed at the

Table 1: Three layers in a street encounter, with the properties that distinguish them and the observations that bear on each

Layer	Description	Distinguishing property	Bearing observation
Carrier	Sound, light, visible posture and expression	Travels; attenuates with distance; blocked by obstacles; ceases when production ceases	Range, occlusion, orientation of the receiver
Field	The condition maintained in a region while carriers are produced there	Has an extent and a duration; holds for whoever is within it; contains no happiness	The boundary of the region within which stopping occurs
Emergence	What occurs at a receiver upon coupling to the field	Occurs once at each receiver; not conserved; not divided; not present before the coupling	Differing outcomes among receivers of one carrier

listener's position registers everything that arrives and registers no happiness. The arriving signal is the same for the listener who is moved and for the listener who walks past unaffected, a case taken up in Section 6. Whatever the listener comes to have is not a copy of something the musician sent.

5.3 Layer structure of a street encounter

A description that holds the failure of conservation together with the fact of a travelling signal separates three things that the transport vocabulary runs together. Table 1 sets them out.

The middle layer requires a word of care, because a field is easily read as a reservoir. The term is used here for a condition with a spatial extent and no contents: the region around the musician is a region in which a certain coupling is available, in the way that a lit room is a region in which reading is available. A lit room contains no reading. The extent of the field is set by the attenuation of its carriers, which is why the field has an edge, and the duration of the field is set by the production of its carriers, which is why the field ends when the playing ends.

5.4 Statement of the claim and its limits

This subsection states the separation developed in the two preceding subsections as a numbered claim, and then bounds it. The claim is given first, and three limits on its scope follow.

Claim 5.1 (Carrier and emergence). In the encounters described in Section 3, what travels from a source to a receiver and what occurs at the receiver are distinct. What travels is a physical carrier with a finite range and duration. What occurs at the receiver is not conserved, is not divided among receivers, and is not a copy of anything the source relinquished. A description that transports happiness itself asserts a conservation that these encounters do not exhibit.

Claim 5.1 concerns description and what description presupposes, and it settles less than it may appear to. Three limits belong with it.

The claim identifies no mechanism at the receiver. It states that the outcome occurs there and denies that the outcome arrived; it supplies no account of what the occurrence consists in, and Section 7 takes up only the conditions under which the occurrence fails.

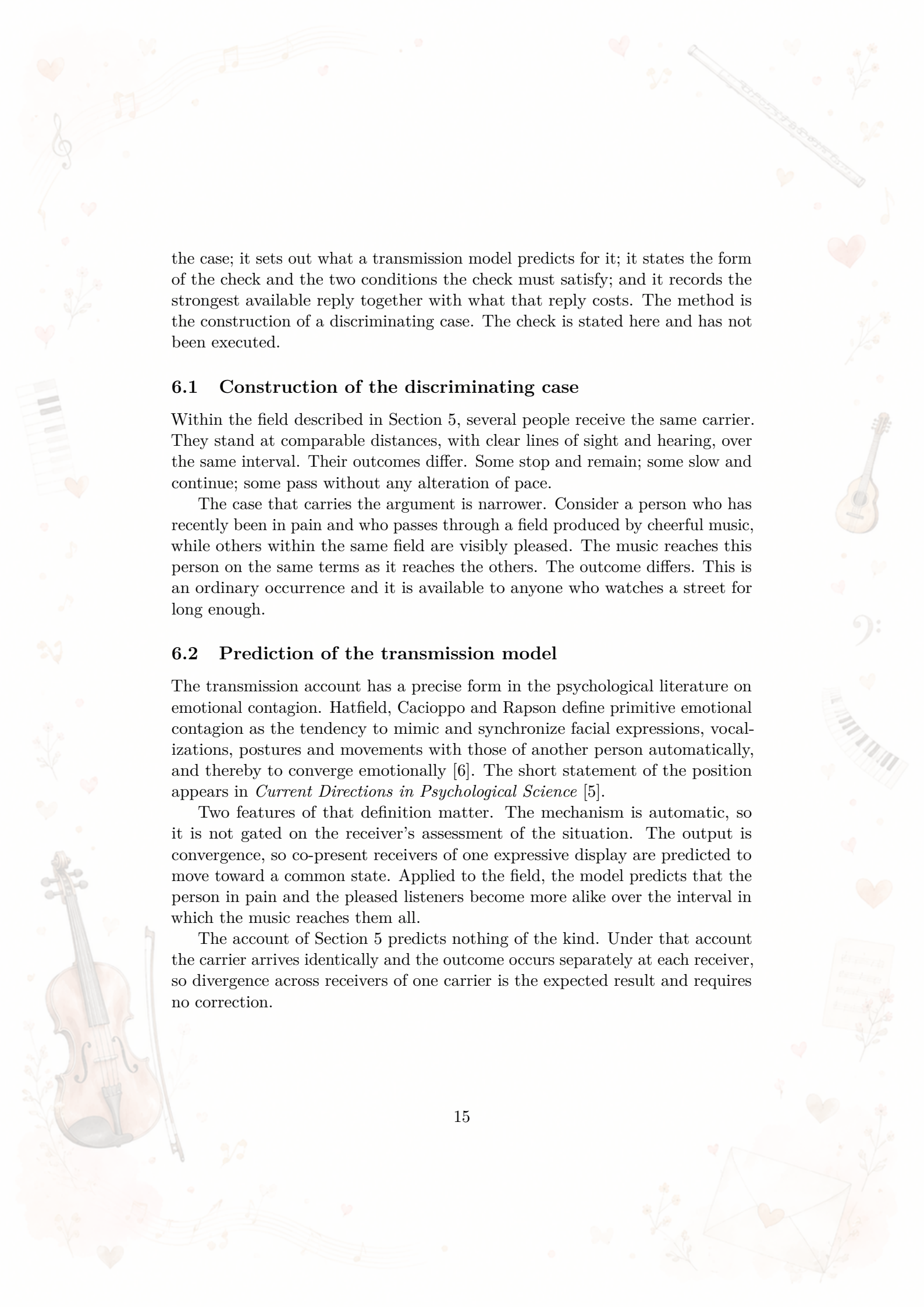
The claim carries no evaluative content. Nothing in it makes an encounter with a wide field better than an encounter with a narrow one, and nothing in it distinguishes a true from a feigned expression. The carriers produced by a person who is performing an emotion are carriers on the same footing as any other, and the analysis applies to both without discriminating between them.

The claim is stated for the encounters at hand and not for affect in general. The scenes of Section 3 involve strangers in a public street over intervals of minutes. Whether the same separation holds where parties have a history, an expectation of meeting again, or an obligation to respond is a further question, and one on which the material collected here bears very little.

What the claim does supply is a form for the question the remainder of the essay asks. Once transport is set aside, the variation among receivers stops being noise around a transmitted signal and becomes the phenomenon itself. Section 6 states the check that variation makes possible.

6 Differential Response Under a Common Carrier

This section states the one part of the essay that can come out wrong. Its objective is to convert the distinction of Section 5 into a check with a stated outcome, by identifying a case in which the transmission account and the account offered here predict differently. The section proceeds in four steps: it describes



the case; it sets out what a transmission model predicts for it; it states the form of the check and the two conditions the check must satisfy; and it records the strongest available reply together with what that reply costs. The method is the construction of a discriminating case. The check is stated here and has not been executed.

6.1 Construction of the discriminating case

Within the field described in Section 5, several people receive the same carrier. They stand at comparable distances, with clear lines of sight and hearing, over the same interval. Their outcomes differ. Some stop and remain; some slow and continue; some pass without any alteration of pace.

The case that carries the argument is narrower. Consider a person who has recently been in pain and who passes through a field produced by cheerful music, while others within the same field are visibly pleased. The music reaches this person on the same terms as it reaches the others. The outcome differs. This is an ordinary occurrence and it is available to anyone who watches a street for long enough.

6.2 Prediction of the transmission model

The transmission account has a precise form in the psychological literature on emotional contagion. Hatfield, Cacioppo and Rapson define primitive emotional contagion as the tendency to mimic and synchronize facial expressions, vocalizations, postures and movements with those of another person automatically, and thereby to converge emotionally [6]. The short statement of the position appears in *Current Directions in Psychological Science* [5].

Two features of that definition matter. The mechanism is automatic, so it is not gated on the receiver's assessment of the situation. The output is convergence, so co-present receivers of one expressive display are predicted to move toward a common state. Applied to the field, the model predicts that the person in pain and the pleased listeners become more alike over the interval in which the music reaches them all.

The account of Section 5 predicts nothing of the kind. Under that account the carrier arrives identically and the outcome occurs separately at each receiver, so divergence across receivers of one carrier is the expected result and requires no correction.

6.3 Form of the check and its admissibility conditions

The check has a simple form and two conditions of admissibility. Hold the carrier fixed, vary the receiver's prior state, and compare outcomes. Two conditions decide whether the result means anything.

The carrier must be common in fact. Receivers must occupy comparable positions within the field, without occlusion, orientation differences, or unequal intervals of exposure. A difference in outcome that follows a difference in what arrived tests nothing, and Section 5 supplies exactly the properties by which such differences can be excluded.

The prior state must be identified independently of the outcome. If the receiver's state is inferred from the fact that the receiver was unmoved, the check is circular and the account becomes unfalsifiable, since every outcome confirms it after the event. Section 7 carries the same requirement in a more general form, and the requirement should be read as a constraint on the account here and not as a difficulty about measurement.

6.4 The reply available to the transmission account, and its cost

The transmission account is not defeated by variation alone, and the strongest reply should be stated at full strength. A transmission theorist may accept the divergence and attribute it to differences among the receivers in susceptibility to contagion, holding that the process runs as described and that its effect is modulated at each receiver by a standing individual characteristic.

Accepting that reply has a consequence worth following. Once outcome is determined jointly by an arriving signal and a receiver-side coefficient, the work of explanation has moved to the coefficient, and the arriving signal is doing what the carrier does in Section 5. The two positions then agree on the structure and disagree about vocabulary, and the vocabulary of transmission has by that point lost the conservation commitment that gave it content. The remaining disagreement is over which term the theory treats as its object: a signal, corrected for receivers, or a reception, occasioned by signals.

The essay takes the second, and states plainly what follows. If receivers of one carrier, differing in prior state, converge in outcome, the transmission model is supported and this essay is wrong. That result would show the outcome to be governed by the arriving display and would leave the receiver-side term with no work.

Three limits belong with the check. It bears on the presence of divergence and supplies no magnitude. It does not distinguish among the reasons a receiver

fails to be moved, which is the subject of Section 7. And it has not been carried out; no data are reported anywhere in this essay.

7 Conditions of Reception Failure and the Asymmetry of Their Remedies

This section classifies the ways in which a receiver within a field fails to be moved by it. Its objective is to replace a single undifferentiated notion of unreceptiveness with three conditions that differ in what would remedy them, and then to constrain the classification so that it can be wrong. The section proceeds in four steps: it imports the three classes from the author's earlier work on the ethics of knowledge transmission; it states the asymmetry of remedy among them and the error that asymmetry invites; it applies the classification to the case of Section 6; and it states the guard without which the classification would explain every outcome after the event. The method is the transfer of an existing distinction to a new domain, with the transfer conditions stated.

7.1 Statement of the classification

The classification distinguishes three conditions under which a receiver within a field is not moved by it. It was developed by the author in another context, namely the conditions under which a transmission is received, and it is stated here in its own terms and is to be judged on the divisions it draws.

A *representational* failure obtains when the receiver has no apparatus by which what arrives can be taken as what it is. What arrives is registered, and it is registered as something else, or as nothing.

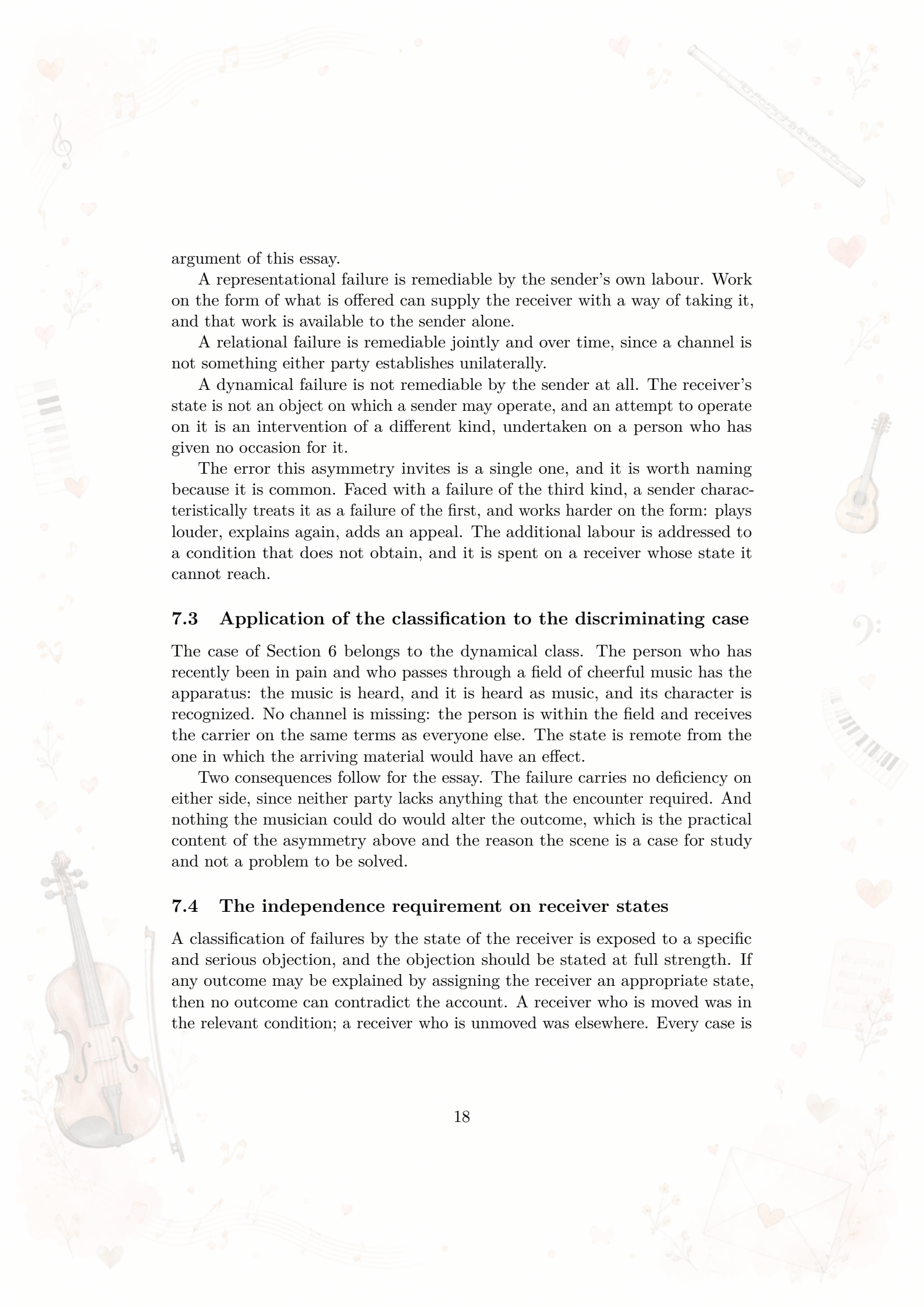
A *dynamical* failure obtains when the receiver's own state is remote from the condition in which the arriving material would have an effect. The apparatus is present and the material is registered correctly. The receiver is elsewhere.

A *relational* failure obtains when no channel exists along which the material could be taken up at all: the receiver is outside the field, or the carrier is blocked, or the parties stand in a relation that forecloses reception.

The three are independent. Any one of them suffices for a failure, and their co-occurrence is possible.

7.2 Asymmetry of remedy among the three conditions

The representational, dynamical and relational conditions differ in what would remove them, and the differences are unequal in a way that matters for the



argument of this essay.

A representational failure is remediable by the sender's own labour. Work on the form of what is offered can supply the receiver with a way of taking it, and that work is available to the sender alone.

A relational failure is remediable jointly and over time, since a channel is not something either party establishes unilaterally.

A dynamical failure is not remediable by the sender at all. The receiver's state is not an object on which a sender may operate, and an attempt to operate on it is an intervention of a different kind, undertaken on a person who has given no occasion for it.

The error this asymmetry invites is a single one, and it is worth naming because it is common. Faced with a failure of the third kind, a sender characteristically treats it as a failure of the first, and works harder on the form: plays louder, explains again, adds an appeal. The additional labour is addressed to a condition that does not obtain, and it is spent on a receiver whose state it cannot reach.

7.3 Application of the classification to the discriminating case

The case of Section 6 belongs to the dynamical class. The person who has recently been in pain and who passes through a field of cheerful music has the apparatus: the music is heard, and it is heard as music, and its character is recognized. No channel is missing: the person is within the field and receives the carrier on the same terms as everyone else. The state is remote from the one in which the arriving material would have an effect.

Two consequences follow for the essay. The failure carries no deficiency on either side, since neither party lacks anything that the encounter required. And nothing the musician could do would alter the outcome, which is the practical content of the asymmetry above and the reason the scene is a case for study and not a problem to be solved.

7.4 The independence requirement on receiver states

A classification of failures by the state of the receiver is exposed to a specific and serious objection, and the objection should be stated at full strength. If any outcome may be explained by assigning the receiver an appropriate state, then no outcome can contradict the account. A receiver who is moved was in the relevant condition; a receiver who is unmoved was elsewhere. Every case is



accommodated, the classification is confirmed by everything, and it is therefore an idiom for redescribing outcomes and no account of them.

The requirement that answers this objection is the one already stated in Section 6 and is repeated here as a constraint on the present section. *A receiver's state counts as a variable in this account only where it can be identified independently of the outcome it is invoked to explain.* Independently means: ascertainable before the encounter, or from evidence other than whether the receiver was moved.

Two things follow, and the second is a cost the essay accepts.

Where the state is ascertainable in advance, the classification does work and can fail. A prediction is available, since receivers identified in advance as being in a given condition should differ in outcome from receivers identified in advance as being in another, under a carrier held common.

Where the state is available only after the event, the correct conclusion is that the classification does not apply to that case. It is not permitted to assign a class on the strength of the outcome and then to report the assignment as a finding. The observations of Section 3 are of this kind throughout: no prior state of any observed person was ascertained, and nothing in this essay establishes which class of failure obtained in any actual scene the observer witnessed.

The classification is offered here as a division of the possibilities, and the question of which possibility was realized on the day in question remains unanswered. Section 8 takes up the one receiver whose prior state is available for inspection.

8 The Observer's Reception State as an Instance of the Account

This section turns the account on the observer who produced the material. Its objective is twofold: to state a difficulty that the four scenes raise for any comparison drawn among them, and to identify the one receiver in this essay whose prior state is open to inspection. The section proceeds in four steps: it records the difference between the observer's positions across the scenes; it draws the consequence for the comparison; it uses the observer as a case under Section 6; and it states the limit of what a first-person report can settle. The method is the application of the essay's own account to the conditions under which the essay's material was obtained.

8.1 Terms of reception occupied by the observer

The observer stood differently toward the scenes involving undirected conduct and toward those involving a directed exchange, and the difference is a difference in the terms of reception.

The first and second scenes involved conduct directed at no determinate recipient. The conversation in the garden was audible beyond the group that produced it, and the musician played outward to a street. The observer received what was available at his distance, was addressed by nobody, and had no part in producing it.

The third and fourth scenes involved exchanges directed at a determinate other party who was present. The pair in the café and the two colleagues each occupied positions admitting no third occupant, and the observer's position was that of a person attending to an exchange he could not enter.

The four also occurred at four places across a single day, from morning to night. The observer's own condition therefore differed across them in ways the record does not fix.

8.2 Consequence for the comparison across scenes

The four scenes of Section 3 have been treated in this essay as material about differing configurations. The difference just recorded shows that they differ in a second respect at the same time, and the two differences are not separated by anything in the record.

An impression that the first two scenes were somehow more open than the last two is therefore compatible with two accounts. It may report a property of the configurations observed. It may equally report the observer's own terms of reception, since a person walking past with no stake and no obligation is differently placed toward what he sees than a person seated and attending. The material as collected supplies no way of deciding between them, and this essay does not decide.

A comparison that would decide is available in principle and was not made. It requires the observer's position to be held fixed across scenes of differing configuration, or the configuration to be held fixed across differing observer positions, which is the same requirement stated in Section 6 with the roles exchanged.

8.3 The observer as an instance of the account

The observer is also the one receiver in this essay whose prior state is available, and the state is of a definite kind: he was walking with a question he had not resolved, in the condition of a person for whom certain things in the environment stand to be relevant.

Set beside the case of Section 6, this yields a pair. Two people traverse a street on the same day. One has recently been in pain. One is carrying an unresolved question. What arrives at each is the ordinary content of a public street. The outcomes differ, and they differ in a direction that follows the prior state in each case.

The pair is worth stating because it makes the essay's position concrete without appeal to any inner report. A street does not distribute its effects evenly over the people in it, and the unevenness follows the people in place of the street. That is the whole of what Section 5 claimed, exhibited from the receiving side.

8.4 Limits of the first-person report

The first-person material carries a boundary, and that boundary lies closer than it may appear.

The observer knows that he was carrying an unresolved question, since that is the kind of thing a person knows about himself. He does not know that this is what made the scenes legible to him. The prior state is available; the connection between the prior state and the outcome is inferred, and it is inferred by the party whose account it supports. The guard of Section 7 applies here with no relaxation on account of the access being first-personal. A state one reports about oneself after the fact is not thereby ascertained independently of the outcome.

The essay accordingly claims for this section only what the position of the observer permits. It records that the observer's terms of reception varied across the material and that no attempt was made to hold them constant. It offers the observer as an illustration of a receiver-side difference, and not as evidence for one.

One feature of the record bears on this and is stated here. The account of Section 3 was composed after the walk and not during it, and no contemporaneous field note is relied upon anywhere in this essay. The record was therefore set down by a party who had already formed the impression the essay examines, and the wording of each scene was chosen with that impression available. Section 3 separates record from reading for that reason, and the separation is a discipline

applied afterwards in place of a protection built into the observing.

That the essay cannot escape this position is worth stating plainly. An account holding that what occurs at a receiver depends on the receiver's own state applies to the person who assembled the account, and the material was assembled by one such receiver on a single day. The account is offered under that condition and makes no claim to have stood outside it.

9 Recapitulation, Limits, and Open Questions

This section states the point the argument has reached, the limits under which it was obtained, and the questions it leaves open. It recapitulates the line of the essay, then sets out what the material does not settle, then the questions that remain, the largest of them first, and closes with what a further study would require. The method is summary; no new argument is made here.

9.1 Recapitulation of the argument

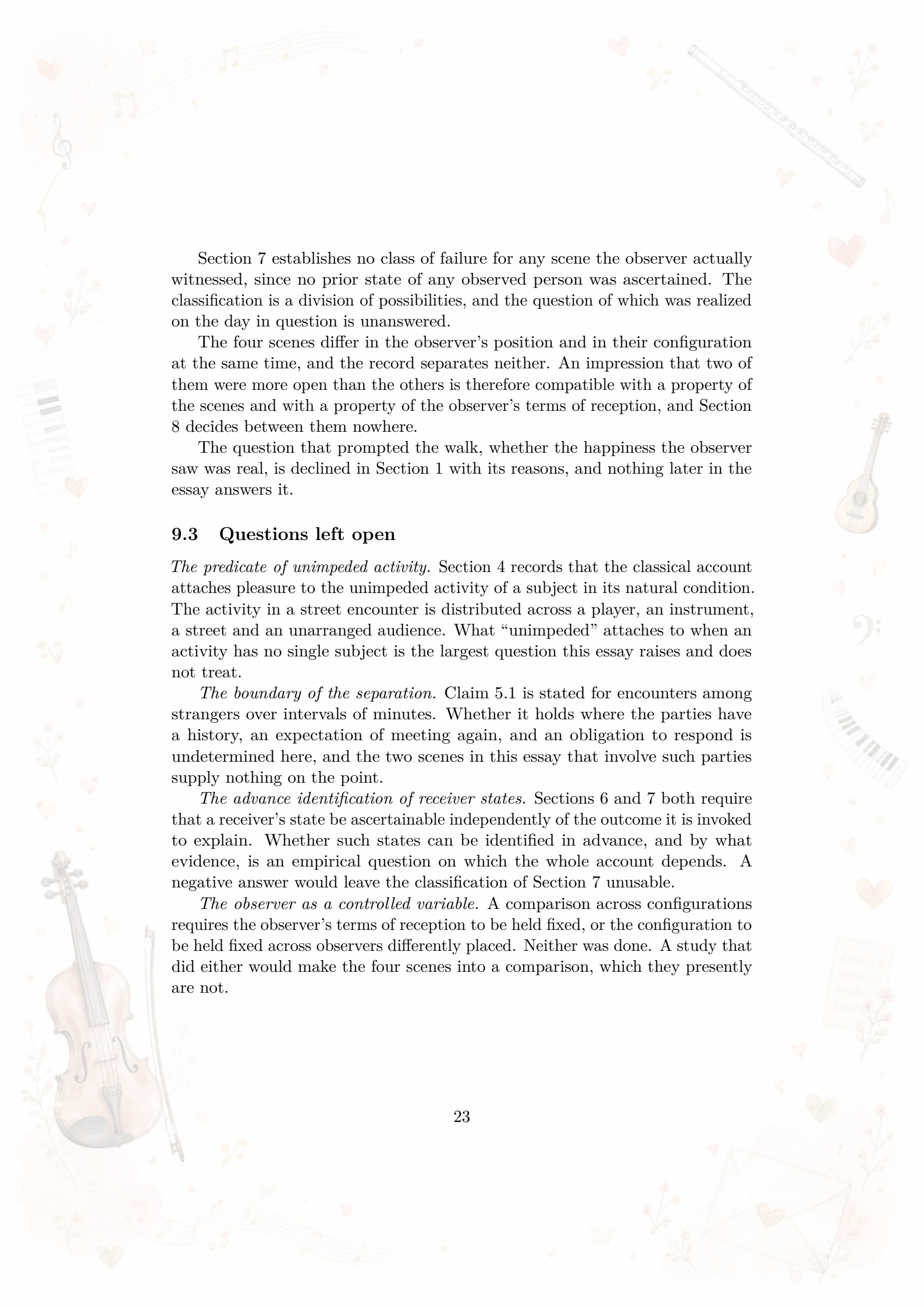
This subsection restates the line of the essay in the order it was developed. The transport vocabulary commits a description to a quantity that moves and is conserved, and that commitment fails where a source is not depleted by the number of its receivers. What travels and what occurs are therefore separate, and the carrier is kept, since range, occlusion and the direction a person faces would otherwise be inexplicable.

The separation makes the variation among receivers into the phenomenon, and that variation can be checked. It also makes the failure to be moved a thing with kinds, and the three named here differ in what would remedy them. Both the check and the classification were then held to a single requirement, that a receiver's state count only where it can be identified independently of the outcome it is invoked to explain, and that requirement was applied last to the observer himself.

9.2 Limits of the material and of the argument

This subsection sets out the limits under which the foregoing results were obtained. The material is four scenes on one day, observed by one person who made no attempt at sampling. Nothing in the essay is evidence about how often anything occurs.

The check of Section 6 is stated and has not been carried out. No data appear anywhere in this essay.



Section 7 establishes no class of failure for any scene the observer actually witnessed, since no prior state of any observed person was ascertained. The classification is a division of possibilities, and the question of which was realized on the day in question is unanswered.

The four scenes differ in the observer's position and in their configuration at the same time, and the record separates neither. An impression that two of them were more open than the others is therefore compatible with a property of the scenes and with a property of the observer's terms of reception, and Section 8 decides between them nowhere.

The question that prompted the walk, whether the happiness the observer saw was real, is declined in Section 1 with its reasons, and nothing later in the essay answers it.

9.3 Questions left open

The predicate of unimpeded activity. Section 4 records that the classical account attaches pleasure to the unimpeded activity of a subject in its natural condition. The activity in a street encounter is distributed across a player, an instrument, a street and an unarranged audience. What "unimpeded" attaches to when an activity has no single subject is the largest question this essay raises and does not treat.

The boundary of the separation. Claim 5.1 is stated for encounters among strangers over intervals of minutes. Whether it holds where the parties have a history, an expectation of meeting again, and an obligation to respond is undetermined here, and the two scenes in this essay that involve such parties supply nothing on the point.

The advance identification of receiver states. Sections 6 and 7 both require that a receiver's state be ascertainable independently of the outcome it is invoked to explain. Whether such states can be identified in advance, and by what evidence, is an empirical question on which the whole account depends. A negative answer would leave the classification of Section 7 unusable.

The observer as a controlled variable. A comparison across configurations requires the observer's terms of reception to be held fixed, or the configuration to be held fixed across observers differently placed. Neither was done. A study that did either would make the four scenes into a comparison, which they presently are not.

9.4 Requirements for an executable form of the check

This subsection sets out the requirements for an executable form of the check. The check of Section 6 is the next undertaking, and it is a separate one. It requires a field whose carrier can be held common across receivers, a means of identifying receiver states in advance, and an outcome measure that does not presuppose what it is used to test. Each of the three is a difficulty in its own right, and the essay offers no solution to any of them.

What the essay leaves is a smaller thing than the question it began with, and a more tractable one. A street produces a condition available to whoever is within it, and what occurs within that condition varies with the people it reaches. The variation is the phenomenon.

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