

As there is a development of feelings, so too there are aberrations. Perhaps the most notable is what has been named, from the French, "ressentiment" by Friedrich Nietzsche and later in a revised form by Max Scheler. According to Scheler, ressentiment is a re-feeling of a specific clash with someone else's value-qualities. The someone else is one's superior physically or intellectually or morally or spiritually. The re-feeling is not active or aggressive, but extends over time, a feeling of hostility, anger, indignation even a life-time. It is a freely indulged but not directly expressed hostility, anger, indignation. What it attacks is the value-quality ~~that~~ that the superior person possessed and the inferior lacked and feels unequal to acquiring. The attack amounts to a continuous be-littling of the value in question. It can extend to hatred and even violence against those that possess it. It distorts scales of values and, as the distortion can spread through a whole ~~human~~ social class, a whole people, a whole epoch, the analysis of ressentiment can turn out to be a tool of ethical, social, and historical criticism.

See Manfred Frings, Max Scheler, chapter V, Pittsburgh, Duquesne University Press, and Louvain, Nauwellaerts, 1965.

More generally, there is an aberration of feeling when there is a conflict between the self as feeling and the self as objectified. Just as there is a ^{needed} whole process of attending, inquiring, reflecting, deliberating if one is to proceed from the data of intentional consciousness to their objectification in concepts, judgements, decisions, so too there is a similar process our feelings as given in consciousness to their objective expression. Again, just as the data of intentional