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Hereditary Emotional Capacities - Redefinition of Emotional Categorizations and Manifestations

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ABSTRACT

This paper will attempt to open a marginalized but topical debate on the notion of science and the temporal sustainability of stochastic laws in social sciences. It will offer a new interpretation, through a comparative analogy, aimed at revising the existing pedagogical - psychological - sociological scientific attitudes. The paper tries to define a new line of thought, defined by the limited and essentially unchanged individual capacities of the individual. Our approach is expressed in the view that science is a cognitive-developmental reality, rather than a value system of interpretations and defined lines of thought. What has been done in the area of stochastic regularities, performed categorizations, listed manifestations and the new definitions of "emotions" in the recent decades and what we propose, we will show through a simplified analysis within this paper.

INTRODUCTION

Contemporary social changes manifest in all spheres of life and individual and social adaptations to these changes are the cause and effect. Emotional adaptations of emotional changes. Our direct and comparative examinations, created as a result of permanent social changes. Considering the generational exposure of people to permanent social changes, that new basic emotion begins to appear from birth. It is observed in an increasing number of people, regardless of their cultural heritage. This research is a correlational survey model study that examines the relationship between emotions and future expectations. Correlational survey research is a type of research that shows the relationship between variables and that some of the change observed in one of the variables may be due to the other variable. The most important characteristic of the contemporary society is perpetual change. Appreciating the occurrence of the information revolution, developed countries are abandoning the concept of industrialization and turning to servicing activities. Contemporary society is transforming into a postmodern one, which increasingly doubts the previous scientific explanations. However, the imposed social circumstances did not change the differences in the definition of scientific knowledge in relation to the other forms of the acquired knowledge. In their several published scientific works and media appearances, the authors described the trichotomy of scientific religious and common sense (laic) knowledge in the following manner:

"We consider a science the developmental system of true knowledge (theorems, hypotheses, theories, laws...) about the world, which are reached by applying certain methods, consciously or unconsciously, starting from a

certain philosophical theory and world point of view. Science is more general term than theory, because every science includes a number of theories with which it interprets the results of research in its field: 1) Physics contains the quantum theory and the theory of relativity as its fundamental theories, 2) Biology contains Darwin's, Morgan's, Weismann's and the other theories, 3) Philosophy contains pragmatism, existentialism, phenomenology and the other philosophical theories, which develop philosophical sciences such as logic, ethics, aesthetics, etc. Scientific knowledge was preceded by religious and common sense knowledge that still exists today. Religious knowledge has its roots in human practice. It does not come from experience, but it is the fruit of divine revelation. Religious truths or dogmas (from the Greek dogma, meaning thought) were declared to the chosen ones (Moses, Jesus, Muhammad...), thus are considered eternal and immutable. This means that religious dogmas (about the divine origin of man, about the immortality of the soul, about the Last Judgment...) even if they can be properly presented as scientific knowledge and proven in some way, are not scientific knowledge, because their accuracy cannot be objectively verified and one can only either believe in them or not believe in them. Common sense (laic) knowledge is the practical knowledge of a person, which has acquired in the process of his life experience and which theoretically serves him to direct successfully his practical activities. This knowledge comes from practical experience and allows us to interpret phenomena and predict their course with some success. Thus, the practice of melting and processing metals, treating people and animals... centuries before the advent of science was based on common sense knowledge. However, the shortcomings of these

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knowledge is that they are unverified, unreliable, full of prejudices and their successful application is limited by their one-sidedness, resulting from the fact that they are derived from the limited practice of individuals and social groups (e.g. the common sense understanding is: The sun rises in the East and sets in the West, i.e. the Sun revolves around the Earth). If we compare the statements that we consider correct based on common sense, we will see that there are also those that are mutually excluding: for some, based on common sense, the position about the existence of God is correct, and for others, it is the position about his non-existence. Due to these shortcomings of common sense knowledge, our activity cannot rely on them, but needs to be guided by higher forms of knowledge, i.e. scientific knowledge, characterized by objective truth, and thus a high degree of successful application in practice, forecasting and changing the course of events. In order to achieve this, each science has a specific object of its study. According to subjects, which make up certain areas of reality, science is divided into five large groups: 1. Mathematical, 2. Natural (physics, chemistry, biology...), 3. Psychological, 4. Social (political economy, pedagogy, history, sociology...), 5. Philosophical. Depending on its subject, each science has its own specific method, i.e. ways to reach the truth. Nothing in the world is so liable to doubt as the truth is. Namely, what is true and what is untrue, what is axiom and what is dogma, what is a man and what is his shadow, it is not often easy to find out. All questions and answers can be summarized in the following way: there is the truth as a goal and the truth as a means. Where the truth ceases to be the goal and turns into the means that is the point when the truth turns into a lie, axiom into dogma and the man as a subject of the truth becomes an object of manipulation because he goes out from the sphere of anthropology and becomes an object of theology and ideology. The essential issue of what is the right path of the truth gives a conclusion from the up-to-now historical heritage: Although the truth is a real rarity, offer is always higher than demand.” (Kuka, M. 2011,2020,2021).

LITERATURE REVIEW

The scientific definition of emotions is complex, comparatively, it provides answers to many other questions and philosophical dilemmas. The British philosopher and mathematician Bertrand Russell (1872 - 1970) noticed that scientists who think they are studying a simple phenomenon, eventually comprehend that the question, e.g. “why the sky is blue?” is much more complicated than they presumed. In the same way, the question “what is emotion?” offers answers that are filled out with vagueness, that do not accept clear and transparent definitions like speed and heat (Kagan, J. 2007). The question often raised how should we think about emotions: as an excuses for responsibility or irresponsibility, as dangerous or irrelevant, as disruptive or as crucial factors for our rationality? Which of the aspects of emotions, i.e. of the various sensory, physiological,

behavioral, cognitive and social phenomena that typically correspond to emotions, we should consider essential? (Solomon, R. C. 2008).

Emotion is a process that is launched when a certain situation, which can be external (some event or person) or internal (some thought or sensation) leads to a change in our body, behavior and perception. We can experience such a change as pleasant or unpleasant, i.e. emotions trigger reactions and physical changes in our body that help us to control the situation. Therefore, it can be said that emotions are the result of a complex interrelationship of cultural, sociostructural, cognitive and neurological forces and our aim is to understand how they are connected (Turner, J.H., Stets, J.E. 2005). Additionally, it is possible to argue that emotions of natural types, which have common characteristics and origins in human nature (Izard, C.E. 2007). However, there is emotion’s research that points out the evidence that separate emotions such as happiness, sadness, anger, and anxiety cause concrete and specific changes in an individual’s cognition, behavior, judgment, experience, and physiology (Lench, H.C., Flores, S.A., Bench S.W. 2011). The neurophysiological approach to emotions refers to the assumptions that certain psychological processes triggered by the activity of a group of neurons that are located in the same physical place. There is sufficient empirical evidence for the assertion that there is a set of complex, separate, and mutually distinct emotional reactions in the autonomic nervous system (Levenson, R.W. 1992). The neurological determinants of male and female emotions described by M. Kuka in the scientific paper Psychophysical, neurological and sociological dualisms of the sexes in the function of an incompatible male-female communities (Kuka, M. 2023).

Emotions are manifested in several manners:

1. Physiological,
2. Expressive (behavioral),
3. Subjective (experience).

The physiological manifestation of the experienced emotion manifests through physiological changes: rapid heartbeat, rapid breathing, increased secretion of hormones, muscle tension, etc. The function of physiological changes is to prepare the organism for a reaction and the stronger physiological changes are the stronger experience of emotion is. The expressive manifestation of emotion manifest through laughter, crying, gestures, changes in the voice tone or color of the voice, etc. The expressive manifestation of emotion is a combination of verbal and non-verbal communication, with the aim of conveying messages about our emotional status, what we intend to do and what we expect from the others. On the other hand, people recognize the other people’s emotional manifestations, thus prepare and decide how they will behave. The subjective manifestation of emotion manifests through personal experiences: happiness, sadness, fear, jealousy, anger, etc. These manifestations direct us to think about how to control the circumstances we encounter.

Emotions are most frequently categorized into basic and complex. Basic emotions appear from birth and are characteristic of all people, i.e. we all express them in the same manner, regardless of the culture we belong to and they arise from the same circumstances in all people (e.g. the loss of a loved one makes us sad). The significant characteristics of basic emotions:

1. Appear at an early age of life,
2. Caused by relatively simple situations,
3. Culturally universal,
4. Additionally occur in people blind from birth,
5. Can be identified on facial expressions,
6. Have a specific organic basis,
7. Most of them can also be identified in animals too, especially in higher primates.

The basic emotions include six emotions: anger, joy, sadness, fear, disgust, surprise. Perceived causally, every basic emotion has its own cause and effect:

Anger

The cause is an outcome contrary to expectation and the consequence is preparation for acting in one's own interest.

Joy

The cause is the fulfillment of a desire and the consequence is the adoption of behavior that leads to a pleasant feeling.

Sadness

The cause is the loss of someone or something and the consequence is seeking help in order to compensate the loss.

Fear

The cause is the perception of danger and the consequence is preparation for facing danger or running away.

Disgust

The cause is a morally or physically undesirable circumstance for us and the consequence is moving away from the undesirable.

Surprise

The cause is novelty in the environment and the consequence is driving attention to events in the environment.

Distinct from the basic emotions, the complex emotions develop during growing up through different personal experiences and social interactions, so the people differ from each other in experiencing and expressing these emotions. The complex emotions are e.g. guilt, shame, jealousy, love, etc. These emotions usually represent a combination of two or more emotions (e.g. jealousy can be a combination of an anger and a fear or a sadness) or different intensities of one of the basic emotions (e.g. a wrath is an anger of a strong intensity and an anger can be interpreted as a punishment that we impose to ourselves for some kind of behavior).

MATERIALS AND METHODS

Contemporary social changes manifest in all spheres of life and individual and social adaptations to these changes are the cause and effect. Emotional adaptations of emotional changes.

SURVEY

This survey is anonymous and is used exclusively to examine the potential impact of social changes on human emotions

1. Gender: (a) Male (b) Female
2. How old are you?: _____
3. What is your profession?: _____
4. Are you employed and where do you work? _____
5. Do you work in the profession for which you were educated? _____
6. My salary meets my living needs:
 - (a) I totally agree (b) I agree (c) I have no answer (d) I disagree (e) I totally disagree
7. Are you married, and if so, for how many years: _____
8. Do you have children (how many): _____
9. I live in a time of sudden and intense social changes:
 - (a) I totally agree (b) I agree (c) I have no answer (d) I disagree (e) I totally disagree
10. Name at least three sudden and intense social changes that affect your life:
11. Circle which feelings the mentioned social changes cause in you:
 - (a) anger (b) joy (c) sadness (d) fear (e) disgust (f) surprise
12. Are there any other feelings that the mentioned social changes cause in you?
13. I live in a harmonious marriage:
 - (a) I totally agree (b) I agree (c) I have no answer (d) I disagree (e) I totally disagree
14. Are these social changes affecting your marriage?
 - (a) Yes (b) Not
15. If it's your answer yes, list how social change affects your marriage:

Thank you for participating in this survey

Figure 1: Survey that examined the potential impact of social change on human emotions

The first industrial revolution began during the rapid social development in the second half of the XVIIIth century, when manual production began to be replaced by machine production. The second industrial revolution (the so-called technological industrial revolution) occurs between 1870 and 1914 and is marked by the invention of electricity and mass production (the construction of railroads, and the Ford Motor was the first company to start using line production). The third industrial revolution (the so-called digital industrial revolution) begins at the end of the 60s of the XXth century and is marked by the transition from analog electronics and mechanical devices to the digital technologies we use today. The fourth industrial revolution brings us changes in robotics, artificial intelligence, nanotechnologies, etc. To these progressive social phenomena, we must add over a hundred wars fought in the period from 1914 - 1918 (World War I) to 2011 - 2023 (war in Libya, Syria, Afghanistan, Ukraine, Israel, Palestine, Nagorno-Karabakh...) which results are territorial, demographic, economic... catastrophic consequences.

Our direct and comparative examinations, observations and perceptions indicate that basic human emotions (anger, joy, sadness, fear, disgust, surprise) must be supplemented with some new emotion, created as a result of permanent social changes. In our direct and comparative investigations (interviews, surveys), observations and perceptions, carried out from 2020 - 2023, 592 respondents participated (female / male: 278 / 314, average age 43 years. The survey was conducted in Serbia (Belgrade, Novi Sad, Niš, Zrenjanin, Leskovac). Considering the generational exposure of people to permanent social changes, that new basic emotion begins to appear from birth. It is observed in an increasing number of people, regardless of their cultural heritage. According to us, that new basic emotion is ambivalence, which is used in psychoanalysis to describe the existence of the opposite feelings towards the same object (person, object, and phenomenon). For example, a person looks forward to a new technological achievement, because he will use it in a conformist manner in life. Nevertheless, the same technological achievement cause a consideration and worries him, causing a fear... he does not know for what purpose it will be used (for example, we can drive a nail with a hammer, but we can also kill a person). The market will dictate reduction of the need for employment and increase the offer for which there is no need (loss of job and existence). The term "tolerance to ambivalence" introduced the Swiss psychiatrist Paul Eugen Bleuler (1857 - 1939) at the Congress of Swiss psychiatrists held in Bern, while talking about schizophrenia. He described the simultaneous presence of contradictory feelings towards an object or a person, which manifested itself in an irresolvable opposition of two different behavioral tendencies (Bleuler, E.P. 1950). The Austrian psychiatrist Sigmund Freud (1856 - 1939) in the medical history of the "rat man" (a young lawyer whose compulsive thoughts

were related to rats, torture and punishment) indicates that the conflict of love and hatred towards the same person can be explained by the existence of obsessive thoughts (Freud, S. 1909). For him, ambivalence stems from the bisexuality of human beings, which means that a child can simultaneously love and hatred its parents. We found out through our examinations, that ambivalence is increasingly present in marriage (one of the products of the process of women's emancipation), i.e. one feels love and joy towards one's spouse at the same time... but also anger, hatred... (Kuka, M. 2002, 2023). Thus, ambivalence is a new basic emotion in humans, a product of permanent social changes, which manifests at the same time through different, opposing feelings (love, joy, anger, hatred) towards the same object (person, object, phenomenon). Like any other basic or complex emotion, ambivalence has its cause and effect.

Ambivalence: the cause is permanent social changes (wars, refugees, technological progress, unstable labor markets...), and the consequence is different, conflicting feelings (uncertainty, fear, sadness, surprise, joy, anger...). We will state two examples, the results of which we observed in our research, which denote to daily exposure of contemporary man to ambivalent emotions. For example, most of men enjoy watching football, but today's supply and demand for football matches, compared to the past, is in discrepancy i.e. a contemporary man is overwhelmed by the offer. The cause (a large offer) the feeling of former joy, satisfaction... consequently transforms into the opposite feeling towards the same object (watching football), because it initiates questions of meaning, which in the permanent offer of football see meaninglessness, disgust, anger... Research indicated that women unlike men, prefer shopping. Considering a similar example of a large offer, a woman who has decided on a specific item while shopping (manifested emotion joy, satisfaction...), soon she feels the opposite due to a similar or in the impression better item, which she sees in a large offer towards the previous choice i.e. expresses dissatisfaction, anger, disappointment, etc.

In addition, we established that in contemporary man, due to various personal experiences and social interactions, ambivalence associated with a fear (e.g. of existence) manifests itself expressively and subjectively in an increased selfishness. We believe that selfishness, given its increasingly pronounced representation, can be included as a new complex emotion, determined by ambivalent indeterminacy and latent existential fear, because of contemporary social changes. Selfishness exclusively manifests in taking care of one's own needs and personal gain. Selfish people do not necessarily be exclusively bad, evil or corrupt, they can be extremely sensitive (e.g. to the pain of another person) but almost never offer their help. In addition, selfish people often avoid unpleasant situations (illness, funerals, hospitals), under the pretext that they "can't bear it", while the main motive is only the desire to protect themselves.

RESULTS AND DISCUSSION

Based on personal experiences and comparative analyses, we concluded that in the same way as psychophysical capacities (Kuka, M. 2020), emotions are also determined by our “emotional capacities” inherited at birth, which cannot be changed during the lifetime. Each individual has his own way of perceiving and acting in certain situations and his nature is responsible for that, i.e. external relation to the world and his nature, i.e. internal, mental, motivational - emotional, social, cognitive characteristics, which determine reactions to certain events. Precisely because of his nature, but also due to the environment in which he is, an individual determines the rules of life that he adheres to in an interaction with the other people. Therefore, our “character assessment” of a certain event or an individual activates our “basic emotions”, primarily the “dominant emotion”, which produces a reaction, i.e. “emotional response” to certain events or individuals. It can be concluded that e.g. compatible married couples are made up of individuals of similar “emotional capacities”, i.e. emotional awareness, for knowing one’s own and recognizing the other people’s feelings. However, the emotional compatibility of couples, unlike the basic emotions of individuals, can change over the time, due to various psychosocial factors.

Every individual possesses each of the basic emotions (anger, joy, sadness, fear, disgust, surprise, ambivalence), but in his subjective and expressive manifestation, one of these emotions is dominant from birth, i.e. the most pronounced. If the basic emotion of “joy” is expressively dominant in an individual from birth, it will additionally manifest itself in situations of sadness and vice versa. For example, the source of sadness due to the loss of a close person is the most often manifested physiologically through a decrease in heart rate, rapid breathing, quieter and slower speech, crying, raised eyebrows, lowered lips, etc. However, an individual whose dominant emotion is joy will overcome the state of sadness faster than an individual whose dominant emotion is anger, sadness, fear, disgust, surprise or ambivalence. An individual whose dominant emotion is joy does not suppress sadness, but “shows it to himself” by arguments initiated by the dominant emotion, i.e. joy. Dominant joy transforms sadness into a milder expressive manifestation (e.g. if a person dear to us has died → the arguments of a person whose dominant emotion is joy are most often: “she has gone to a better place”, “the life of the dead remains in the memories of the living ones, while we remember them, will live with us” etc.).

From a large number of personal experiences with individuals who are angry, sad or happy from birth (expressive and subjective manifestation), we conclude that without major changes during life, they remain angry, sad or happy, regardless of the life circumstances they go through. “That’s why we divided dominant emotions in people, which cannot be changed during life, and manifest physiologically, expressively and subjectively, into three groups. The first group, called Tiha (Goddess of

Happiness), consists of people who, as soon as they wake up, without being provoked by anything but themselves, say “good morning” and continue to live the rest of the day according to that inherited dominant emotion. The second group, called Moira (Goddess of Good and Evil), consists of people who do not have the capacity to say “good morning” immediately after waking up, but need time to rise to the level of emotional functioning of people from the first group, so they can be expected to say “good day”. Until they rise to the “good day level”, and it is always a question of how long they can function at that level, this group of people most often functions as people from the third group, called Erida (Goddess of Strife and Discord). People from the third group do not have, nor can they build a “basic emotion” to say at any time “good morning, good afternoon or good night”, regardless how much it pleases them.” There are a large number of combinations of emotional manifestations in people, but only within the aforementioned three basic groups.

However, the described comparison of the psychophysical capacities of a person with the capacity of a computer can be applied to emotions too. Additionally, according to us, emotions are determined by birth, without the possibility of any other influence on them during life, there are circumstances that can transform emotions expressively and subjectively. From a limited number of personal experiences, but confirmed in a larger number of examinations of the experiences of others, we conclude that the dominantly manifested basic emotion at birth can be transformed into another dominant manifested form by some strong, external influence. This example could be described as a “reset” in the case of a computer, i.e. by restarting the computer, returning to the initial mode. We can consider for example a person (parent) whose dominant emotion is fear, which is most often manifested through timidity. Additionally, to imagine that this parent found himself in a situation where his child’s life was at risk (e.g. a child trapped in a burning car due to a traffic accident). With a sufficiently strong external influence, an “emotional reset” can be initiated in a human, who will break through some hitherto manifested limit (timidity), run into a burning car and save his child (manifested courage). This new experience may or may not be emotionally adopted, as a new manifested form, i.e. fear may or may not be suppressed by newly discovered and confirmed courage.

In this sense, based on our research, we supplemented the basic human emotions (anger, joy, sadness, fear, disgust, surprise) with a new emotion, created because of permanent social changes. That new basic emotion is ambivalence, which, as a product of permanent social changes, manifests at the same time through different, opposing feelings (love, joy, anger, hatred...) towards the same object (person, object, phenomenon). Additionally, we found out that in a contemporary man, due to various personal experiences and social interactions, ambivalence associated with fear (e.g. of existence) manifests expressively and subjectively in an increased selfishness.

CONCLUSION

Growing up and expressing ourselves in a broader social environment, we “seek” for social values that are aligned with our affinities, while their realization is determined by our inherited and essentially unchanged capacities. We express ourselves psycho-physically and emotionally through processes: 1. cultivation - i.e. developing fundamental human abilities such as: learning languages and communication methods, taking an experience from a given culture and training for an independence, 2. socialization - i.e. the process by which the child is introduced into the rules of social life, but at the same time creating his or her own standards and criteria of behavior, 3. individualization - i.e. the process by which one develops an internal system of motivation in accordance with one's own personality characteristics. However, considering the generational exposure of man to permanent social changes, those changes also initiated changes in a contemporary man: 1. change of previous perception to social reality, 2. change of previous adaptation to permanent social changes, 3. change of subjective and expressive manifestations according to performed adaptations, etc. In this sense, based on our research, we supplemented the basic human emotions (anger, joy, sadness, fear, disgust, surprise) with a new emotion, created because of permanent social changes. That new basic emotion is ambivalence, which, as a product of permanent social changes, manifests at the same time through different, opposing feelings (love, joy, anger, hatred...) towards the same object (person, object, phenomenon). Additionally, we found out that in a contemporary man, due to various personal experiences and social interactions, ambivalence associated with fear (e.g. of existence) manifests expressively and subjectively in an increased selfishness. Considering a limited number of personal experiences, but confirmed in a larger number of examinations of the experiences of the others, we concluded that the dominantly manifested basic emotion at birth can be transformed by some strong, external influence into another, dominantly manifested form, which may or may not necessarily be adopted. In the end, we believe that with this work (paper), we have pioneered new directions of research in the broad field of getting know a human.

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