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**ФІЛОСОФІЯ**

**Тетяна Сергіївна Павлова**

Доктор філософських наук, професор,  
Професор кафедри філософії,  
Дніпровський національний університет  
імені Олеся Гончара,  
пр. Гагаріна 72, Дніпро, 49010, Україна

E-mail: [pavlova\\_tatyana@ukr.net](mailto:pavlova_tatyana@ukr.net),

**Роман Анатолійович Павлов**

Кандидат економічних наук, доцент,  
доцент кафедри економіки, підприємництва та  
управління підприємствами,  
Дніпровський національний університет  
імені Олеся Гончара,  
пр. Гагаріна 72, Дніпро, 49010, Україна

E-mail: [r.pavlov.dnu@gmail.com](mailto:r.pavlov.dnu@gmail.com),

**Валентин Хмарський**

Аспірант кафедри банківської справи та фінансів,  
Цюрихський університет,  
Платтенштрассе 14, Цюрих, 8032, Швейцарія

E-mail: [valentyn.khmarskyi@bf.uzh.ch](mailto:valentyn.khmarskyi@bf.uzh.ch),

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**MORAL EMOTIONS PHENOMENON WITH POSITIVE VALENCE  
AS A SOCIAL BEHAVIOR INCENTIVE**

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**Abstract**

*The study aims at determining the role and significance of such moral emotions as nobility, gratitude, admiration for the socially significant behavior of a person in society. That involves identifying a close relationship between those emotions and personality's social behavior and that they can be one of the main incentives for socially significant behavior – theoretical basis. The importance of ethical emotions with positive valence when making decisions with their implementation in society determines the research's theoretical and methodological basis. Those are studied in the cognitive dimension of human social activity, considering their subjective experience and objectification. The authors determined that ethical emotions with positive valence, pleasant emotions stimulate a person to experience them again and behave socially desirable as such behavior allows reliving those emotions and self-actualizing. Emotions with a positive valence are most desirable for a person and are the essential behavior incentives in society. A person can act actively to achieve them, to experience them repeatedly, which is the basis of motivation for socially desirable and meaningful behavior. From exclusively subjective experiences, those emotions move into objectification, i.e., those motivated to act in conditions of a definite or indefinite social continuum. In due time, these socially crucial actions acquire normative content, sometimes even a form, since they serve as a model for others. Moral emotions with positive valence, empathy, rule-making, high culture, and responsibility to oneself and others form a good way of a person's self-realization through positive social behavior. Furthermore, moral emotions with positive valence are the most important incentive for such behavior.*

**Keywords:** *person, moral emotions with positive valence, cognitive processes, social behavior, society.*

**Феномен моральних емоцій з позитивною валентністю  
як стимул соціальної поведінки**

**Анотація**

Дослідження спрямоване на визначення ролі і значення таких моральних емоцій як благородство, вдячність, захоплення для соціально значимої поведінки особистості в суспільстві, що передбачає виявлення не тільки тісного взаємозв'язку між цими емоціями і соціальною поведінкою людини, а й того, що вони можуть виступати одним з основних стимулів соціально значущої поведінки. Теоретичний і методологічний базис дослідження визначається важливістю етичних емоцій з позитивною валентністю в процесі прийняття людиною рішень і їх реалізації в соціумі. Вони досліджені в когнітивному вимірі соціальної діяльності людини де розглядається не тільки аспект їх суб'єктивного переживання, але і об'єктивності. Авторами було визначено, що етичні емоції з позитивною валентністю - ці приємні емоції, стимулюють людину не тільки до того, щоб відчувати їх знову, але і до соціально бажаної поведінки, оскільки така поведінка не тільки дає можливість знову пережити ці емоції, а й самореалізуватися. Емоції з позитивною валентністю є дуже бажаними для людини і виступають найважливішими стимулами поведінки в суспільстві. Людина здатна до активної діяльності щодо їх досягнення, до переживання їх знову і знову в цьому лежить основа мотивації до соціально бажаної і значимої поведінки. З виключно суб'єктивних переживань вони переходять в сферу об'єктивності тобто мотивують до дії в умовах визначеного або невизначеного соціального континууму. Згодом ці соціально значимі дії набувають нормативного змісту, а з часом і форми, оскільки виступають зразком для інших. Моральні емоції з позитивною валентністю, емпатія, здатність до нормотворчості, висока культура, відповідальність перед собою та іншими - все це формує сприятливий спосіб самореалізації людини через позитивну соціальну поведінку. І моральні емоції з позитивною валентністю є найважливішим стимулом до такої поведінки.

**Ключові слова:** людина, моральні емоції з позитивною валентністю, когнітивні процеси, соціальна поведінка, суспільство.

**Феномен моральных эмоций с позитивной валентностью  
как стимул социального поведения**

**Аннотация**

Исследование направлено на определение роли и значения таких моральных эмоций как благородство, благодарность, восхищение для социально значимого поведения личности в обществе, что предполагает выявление не только тесной взаимосвязи между этими эмоциями и социальным поведением человека, но и того, что они могут выступать одним из основных стимулов социально значимого поведения. Теоретический и методологический базис исследования определяется важностью этических эмоций с позитивной валентностью в процессе принятия человеком решений и их реализации в социуме. Они исследованы в когнитивном измерении социальной деятельности человека где рассматривается не только аспект их субъективного переживания, но и объективации. Авторами было определено, что этические эмоции с позитивной валентностью – эти приятные эмоции, стимулируют человека не только к тому, чтобы испытывать их снова, но и к социально желательному поведению, поскольку такое поведение не только даёт возможность вновь пережить эти эмоции, но и самореализоваться. Эмоции с позитивной валентностью являются очень желательными для человека и выступают важнейшими стимулами поведения в обществе. Человек способен к активной деятельности для их достижения, к переживанию их снова и снова в этом лежит основа мотивации к социально желательному и значимому поведению. Из исключительно субъективных переживаний они переходят в сферу объективации то есть мотивируют к действию в условиях определенного или неопределенного социального континуума. Со временем эти социально значимые действия приобретают нормативное содержание, а порой и форму, поскольку выступают образцом для других. Моральные эмоции с позитивной валентностью, эмпатия, способность к нормотворчеству, высокая культура, ответственность перед собой и другими - все это формирует благоприятный способ самореализации человека через позитивное социальное поведение. И моральные эмоции с позитивной валентностью являются важнейшим стимулом такого поведения.

**Ключевые слова:** человек, моральные эмоции с позитивной валентностью, когнитивные процессы, социальное поведение, общество.

## Introduction

A person's social behavior combines rational and irrational in the most wonderful way. Furthermore, philosophers still cannot answer what is considered truly rational and the criteria for rationality. That raises many questions. What are the limits of rational social behavior? Do irrational behavioral acts hide behind rational? Are there any mechanisms of rational behavior, and how can they be identified? If one acts according to the same rational principles, is it possible to achieve a new result? How often the reason or emotions in social activities guides a person [Pavlova et al. 2019]? Therefore, the question arises about constructiveness and non-constructiveness, predictability and unpredictability, success and failure of human behavior, its benefit or harm both for a particular person and society as a whole.

Modern philosophical thought follows the path of criticism of any rational way of thinking claims to the exceptional possibility of achieving truth. That tendency is typical for philosophy and the entire culture. In essence, it shows the cultural meaning of the era that we call modern today and defines the value continuum where the modern person exists. If we mean such complex and multifaceted spheres of the human being as a society, thinking, consciousness, psychological phenomena, the behavior of an individual and social groups, only one way of cognition, namely, rational one is not enough as it cannot provide by itself true knowledge about those phenomena.

Current conditions of new philosophical approaches formation demand to study of the role of positive emotions in various social processes [Petrażycki 1907] in human behavior and their influence on the cognitive level. Since emotionality is a state of mind that can become the epistemological basis for studying various psychological and behavioral reactions, social behavior was considered a complex phenomenon.

Nevertheless, the clear separation of the rational and the emotional in human social behavior [Haidt 2003] is more theoretical and methodological since, in practice, both of these human qualities always interact and realize together. Current philosophy proceeds from the assertion that universality in the cognitive realm is impos-

sible these days [Adolphs & Anderson 2018]. We cannot argue that the rational, irrational, and emotional interaction in thinking can be somehow unified. In the up-to-date philosophical literature, there is no longer the rationality term. Instead, various types of rationality interact differently with the unconscious, intuition, corporeality, representation, fantasy, and emotions. Therefore, the non-universal, complex, mixed rational-irrational way of thinking and behavior comes to the fore in philosophical research [Tangney et al. 2007], where its irrational component is of particular research interest.

Speaking about the positive emotions ontology, it is notable that they are available both at the internal and subjective level, when the person experiences them, and at the external objective level when emotions are expressed outside as certain reactions, behavior. Social phenomena have an emotional component. It is essential to comprehend that events occurring objectively in society are of great importance and how they are subjectively, psychologically perceived [Brohmer et al. 2019]. The existence of society has two sides: objective and subjective, and it is wrong not to consider the latter in scientific research. It is emotions that allow subjectively studying the reactions with various social phenomena, processes, and events, and which, by influencing human behavior, form that very social being, where moral emotions phenomenon with a positive valence take a special place.

## Concept, typology of emotions and their role in cognition

Many factors cause emotions; therefore, humanities have difficulties in defining them. In particular, one can say that those cover subjective feelings and have a physical expression in facial gesture and voice. Those also include a cognitive assessment of the situation, a physiological stimulus, or the desire to act [Frijda 1986]. Thus, some experts [e.g., Cowen et al. 2019] propose a multi-factorial or multi-component definition of emotions where those appear as ways of biological perception, impressions, physiological states, actions, and communication that are episodic, short-term, and occur in response to various situations, processes, phenomena relating to a person in the physical, spiritual and social ways.

The most fascinating for this research are such approaches to studying emotions that are directly connected with human activity. Thus, A. Leont'ev [Leont'ev 1974] considers emotions mainly as an internal regulator of activity that constitutes the key content of a person's emotional life at higher emotional processes such as social, intellectual, and aesthetic ones. According to this approach, emotions are viewed as a vital regulator of human social behavior, largely determining its value, significance, and character.

The views on ethical emotions of L. Petrazycki are also of interest. He viewed them as an essential factor in human life that generally affects behavior. In particular, he noticed the ability of such emotions, especially those arising concerning law and morality, to act as motives of behavior. Those motivate people to do one action and not do another [Petrazycki, 1907]. The emotional ability to influence the motivation of human behavior reflects, first of all, the internal tendencies of human activity oriented to outside, the ability to make internal regulation of one's social behavior. Herein not only the emotion itself becomes essential, but also its appearance source, the incentive, and its consequences. The emotional source must be both real and imaginary. Furthermore, emotion is the result of an accomplished event and a presumed one.

Based on the above, it is clear that there is no single definition of emotion; there are different approaches to understanding it. In this study, the greatest interest is the consideration of emotions in their impact on human behavior in society and such behavior reasons, which does not preclude the multi-factor of this phenomenon. Emotion, thus, is a complex phenomenon that can act not only as an inner experience of a person but also as an external manifestation of such experience and a motive of human behavior. It is essential to note that emotion is one of the vital regulators of mental life, and its occurrence is closely related to the person's social being.

Thus, emotion is triggered by an event or incentive that initiates it and can manifest differently. Firstly, it is expressed through changes in the person's physiological state due to the activation of certain brain parts, which alter depending on the emotion. Some of them can lead to a change

in the person's physiological state that becomes a source of pleasure, including joy, gratitude, nobility, etc. While others cause the change of the physiological state to suffering or discomfort, those cover sadness, anger, guilt, and so forth.

Therefore, one can classify the perception of personal emotions on a bipolar scale, called valence. Positive valence refers to pleasant emotional states, while negative valence to unpleasant ones.

The physiological impact of an emotional incentive can also be measured as the physiological activation level or the emotional engagement level. That corresponds to an intensity measurement of the psychophysiological effects of various emotions, which can be high in anger or boredom.

The emotion often occurs in behavior and actions they encourage to perform. That is a «tendencies for action» [Frijda 1986] term with many definitions. For instance, an angry person may seek revenge, the emotion of guilt pushes the person to correct the mistake, and acting in shame tends to withhold information or focus and shutting into oneself. Here, we mean «tendencies for action» and not specific actions. Nevertheless, one should not underestimate their role in a person's decision-making process in one's social activities. A person often acts exclusively under emotions, and in this case, those «tendencies to action» set by emotions have a more important role in a person's social behavior than all other factors. Besides, one needs to understand that any so-called «tendency to action» has the full potential to be realized.

Emotion can lead to different behaviors allowing adapting to all kinds of situations, where the same emotions may arise, e.g., anger will not lead to the same reaction if directed against a close person or a stranger. «Tendency for action» is an important aspect of the processes occurring in emotional perception. According to N. Frijda [Frijda, 1986], emotion dominates the control of a person's behavior because it is primary over other actions. However, even if a person cannot suppress emotions, one can suppress some emotional responses and retain some degree of control over such «tendencies to action». Nevertheless, showing and non-showed emotion in action or behavior is important for a person's social life. In any



case, whether the emotion is experienced only at the internal level or externally, it forms the person's vibrant culture, one's habits, and intentions manifested in one way or another.

«Tendencies for action» are not the only indicators of a certain emotional state of a person. There are many ways of expression used consciously or unconsciously and may include postural (crossing the arms or head down), vocal (voice intensity and vocabulary), behavioral (trembling or decreased social presence), and facial expressions (tears, grimaces, smiles). For others, such expression indicates that a person is in one or another emotional state. However, as in the case of «action tendencies», people can control those means of expression. The internal control of one's emotional state is often referred to as the problem of upbringing and a person's self-development, the emotional intelligence level, and whether a person wishes to show the emotions.

Cognition and emotions are closely related as emotions can regulate cognition to influence them. Emotions can accentuate mental processes or suppress them; moreover, they can trigger the search for new information necessary for solving situations. In addition, emotions influence imagination and fantasy and are sometimes considered as a special kind of cognition.

Emotions strongly influence cognition and lead to the suspension of ongoing automatic actions, and the mind focuses on the emotional context. Attention resources focus on information processing and assess the context associated with emotion. That cognitive assessment can play a role at the level of emotion or the intensity of the emotional response resulting from a particular event. For instance, the emotion of gratitude occurs when a person realizes that someone did something useful intentionally and voluntarily. Besides, the cognitive aspect of the emotional process can also implement or limit the «tendency to action» or the expression of emotion that can be estimated as desirable or, conversely, undesirable towards a specific context where the emotion arises. Finally, the cognitive aspect of emotions is of particular importance because certain expectations and predictions are possible. Thanks to the cognitive assessment of the situation wherein people find themselves, they can use

their memory and thinking to predict emotions. As noted by A. Smith [Smith 1759], expected or imagined emotions, although not very perceptible, can also influence the moral decision-making process of people. Forecasting through the search for positive emotions or, conversely, attempts to avoid negative emotions - particularly the adoption of various decisions. In particular, decisions about socially significant or antisocial behavior. So a person with a sufficiently high cultural level and seeing oneself as a part of society, in addition to recognizing the regulations, rules, norms of the society, is emotionally connected with it. That is, one seeks to avoid negative emotions as a reaction to one's behavior on the part of society and oneself; therefore, in addition to other factors, such as respect for the law, personality, freedom, responsibility, and others, the emotional factor has a great influence on one's social behavior [Pavlova & Bobyl 2018].

In psychology, such a phenomenon is known as the «feedback-loop», when an action leads to more positive or more negative results. That phenomenon builds a transition from conscious to unconscious or nonconscious actions. There is positive and negative feedback. In the first case, positive actions lead to the same positive or even better results, while negative actions lead to the same negative or even more negative results. Applying that approach and concerning the relationship between cognition and emotions, one can say that they are not necessarily contradictory or conflicting. In thinking about an emotion that occurred, a person can determine its origin, cause; at the same time, emotions can interfere with the cognitive process and make their adjustments. Positive emotions can lead to even more positive action, while negative emotions can lead to even more negative action. A person may or may not be aware of those connections and processes. This study requires considering different approaches to the emotions typology. That allows combining emotions with common features into groups to classify and organize them, providing an opportunity for their orderly consideration.

The emotions typology is an essential point in their study. Developing an up-to-date and comprehensive typology is challenging due to the variety of emotions and the relatively blurred boundaries.

In particular, E. Ilin [Ilin 2011] divides emotions into several groups: 1) emotions of expectation and prediction that include excitement, anxiety, fear, despair; 2) emotions of satisfaction and joy; 3) frustrating emotions that cover resentment, disappointment, annoyance, anger, frenzy, sadness, despondency, melancholy, nostalgia, and grief; 4) communicative emotions that include fun, embarrassment, confusion, shame, guilt, and contempt; 5) intellectual emotions that cover surprise, interest, a sense of humor, the emotion of guesswork, and doubt.

This typology is interesting as it distinguishes emotions according to their manifestation and experience valence and from the point of view of their occurrence about future prediction.

However, one can apply the typology suggested by J. Elster [Elster 1998], which is relevant for this study. The author, in his typology, proposes to divide emotions into five groups.

The first group includes social emotions, including the emotions of anger, hatred, guilt, shame, nobility, admiration, and affection. Such emotions can be self-directed or directed at another person and relate to the behavior accepted in society, and the nature of the individual goal pursued by a person is the source of the emotions. Social emotions are also associated with a positive or negative assessment of a person's goal. Those emotions can play a critical role in social, philosophical, ethical, political, and economic studies considering such social interaction as cooperation, negotiation, trust, responsibility, agreement, commitment, etc. [e.g., Taleb, 2019; Krupskyy & Grynko, 2018; Pavlov et al., 2020; Bayer et al., 2020]. Aleksandr Ivin also stresses the importance of social emotions and their connection with collective sensibility. He interconnects those two phenomena and notes that collective creativity finds its expression in various social patterns, and social creativity occurs as the highest form of social activity [Ivin, 2017]. Indeed, with cultural development, society becomes more sensitive to antisocial behavior. On an emotional level, people are increasingly outraged by such negative phenomena as violations of law and morality. Moreover, those social regulators are changing, e.g., European countries' legislation becomes more demanding and categorical on the prohibi-

tion of violating natural human rights [Pavlova et al. 2019].

The second group, by J. Elster typology, includes counterfactual emotions generated by comparing what happened and what might have happened [Elster 1998]. First of all, here we mean the emotions of regret, joy, disappointment, and delight. Such emotions are closely related to economic research (especially in uncertainty) and play an important role in modeling the decision-making process of economic agents [Van de Calseyde et al. 2017]. In the third group, J. Elster [Elster 1998] combines emotions arising from events that may occur in the future, including fear and hope. The fourth group includes such emotions as joy and sadness resulting from good or bad events that have happened. The fifth group includes such emotions as envy, indignation, ill will, i.e., caused by assessing what other people have. Also, according to J. Elster [Elster 1998], some emotions are beyond any particular group, such as contempt, disgust, or romantic love. It should be noted that within the typology, there are also contradictory emotions on the border of several groups, particularly surprise, boredom, sexual desire, pleasure, anxiety, and dissatisfaction.

The Elster typology is interesting as it highlights social and evaluative emotions and distinguishes a whole group of emotions related to the temporality and the likelihood of a particular event. That allows considering emotions as a reaction to what has happened or is happening at the moment and as a reaction to what could be or may happen in the future. However, unlike the previous Ilin [Ilin 2011] typology, where the emotions of temporality include excitement, anxiety, fear, and despair, J. Elster [Elster 1998] also includes regret, joy, disappointment, delight, fear, hope, joy, and sadness.

The Elster typology [Elster 1998] allows exploring emotions productive for the philosophical and social sciences in the humanities. However, it is not exhaustive, and it cannot reveal the critical role that moral emotions play in the decision-making process. Interest in moral emotions should be considered in the context of the advent of a large number of researches on social or moral behavior [Adolphs & Anderson 2018]. That is since the influence of emotions on behavior is an im-

portant area of scientific knowledge and requires research. Giving priority to target motivation in human activity, its equally important component, emotions, is overlooked. Depending on objective and subjective factors and the context, emotions sometimes decisively impact human behavior. Furthermore, of course, it is of great importance whether emotions are positive or negative.

Emotions with negative valence affect social behavior so that a person under their influence is capable of active socially negative behavior in society, leading to the same negative consequences both for society and the person who commits them. If such emotions block the cognitive sphere strongly enough, then this can manifest in various forms of deviant behavior, offenses, and aggression.

#### **Positive emotions of nobility, gratitude, admiration as incentives for socially significant behavior**

Emotions with negative valence are partially discussed in the scientific literature. At the same time, positive emotions (e.g., joy, nobility, gratitude, admiration, and love) are relatively poorly studied. It is worth noting that negative emotions are undesirable for a person, as one tries to avoid them in every possible way. While positive emotions, on the contrary, are pleasant and desirable, a person strives to experience them as often as possible. In this regard, emotions with positive valence act as an additional incentive for socially significant behavior. Such emotions perform social, cultural, and educational functions since they largely determine human behavior, always a certain pattern. Over time, under the influence of positive emotions, a person develops the habit of acting according to the norms, rules, traditions, and ideas common in society. At the same time, the negative influence of emotions on behavior in society is weakened. Moreover, that socially significant behavior gets stronger in personal consciousness, and through social activity becomes an example, a model influencing other people's behavior. Therefore, studying this emotion is an essential part of social life study in general.

However, it is necessary to clarify that when it comes to emotions with positive valence and a person's desire to experience them as often as possible, it is also necessary to consider the ade-

quacy of emotions and human behavior in a particular situation. Such emotions are pleasant to a person; however, emotions with negative valence for a person in a difficult life situation, possibly other unfavorable or psychologically uncomfortable circumstances, are natural and appropriate to the prevailing circumstances.

For emotions with positive valence, we distinguish self-conscious emotions, first of all, nobility and emotions on assessments of others, firstly, gratitude and admiration.

Positive events that can be attributed to one's personality initiate nobility. Therefore, it can be seen as a contrast of the shame emotion, which is experienced when one thinks that one could not meet the ideal image of oneself in the face of others. The nobility emotion, on the contrary, is experienced when a person believes to be justified.

M. Mascolo and K. Fisher [Mascolo & Fisher 1995] define nobility as an emotion occurring when a person realizes one's responsibility for accepting socially valuable behavior or when a person is highly valued socially. Nobility encourages behavior that conforms to particularly valuable social norms. Such encouragement appears in anticipation of the nobility emotion, which is a pleasant emotion to experience. It encourages adherence to what the relevant moral standards dictate or even motivates to improve. It also discourages incentives to act immorally, encompassing the essential function of rewarding and reinforcing people's adherence to established moral and social norms [Tangney et al. 2007]. There is also a close relationship between the emotions of shame and nobility about those norms - adherence is encouraged, and non-observance leads to informal punishments [Scheff 1988]. Nobility acts as a hidden reward for the acceptance and implementation of morally appropriate behavior. Thus, the considered reward mechanism can be an incentive for the implementation of certain behavior. A person with respect for self-respect and respect for others and wants to realize high spiritual ideals by one's behavior strives for the emotion of nobility since it shows the person's depth and moral loftiness. The fulfillment of social norms is always realized as a certain behavioral act; it cannot be theoretical as it is always practical. This practicality of socially significant behavior allows

bringing the gratitude emotion from a purely subjective into the social being sphere since actions associated with this emotion are always realized and have a socially significant effect.

Speaking about the gratitude emotion, it is notable that even in the second half of the 18th century, A. Smith emphasized the primary role of this emotion in social relations. The Theory of Moral Sentiments [Smith, 1759] considered gratitude as a basic social emotion that allows people to be guided for their attitudes and moral behavior. Gratitude also plays a critical role in social life, as it contributes to greater stability of relations in society. Despite A. Smith's interest in that issue, only a few scholars had focused on studying this emotion until the middle of the 20th century [Ma et al. 2017].

Gratitude is defined as a positive valence emotion experienced when a stranger has performed or attempted to perform a deliberate and voluntary action that benefits others and is of value to others and to the person who performs it without immediate monetary compensation [McCullough et al. 2001]. According to R. Emmons and C. Crumpler [Emmons & Crumpler 2000], gratitude promotes personal well-being, strengthening of civil position, and spiritual satisfaction, people, strive for it because it is a positive valence emotion. The gratitude emotion has four socially directed functions: 1) a moral barometer; 2) an incentive for direct positive reciprocity; 3) an incentive for indirect positive reciprocity; 4) «moral reinforcement».

Gratitude can be regarded as an emotional reaction to the awareness of a person's benefits arising from the action, providing a measure of moral assessment (barometer) of one's behavior.

The second socially directed function comes from the tendency towards the gratitude emotion action that implies a form of positive reciprocity, i.e., the desire and intention to do the same with the one who is the object of gratitude. Therefore, when we feel gratitude to a person who has done good for us, we feel a desire to thank that person by taking some action in one's favor. Thus, the gratitude emotion acts as a «moral engine», encouraging people in society to show positive reciprocity. According to R. Trivers [Trivers 1971], gratitude is an integral part of the emotional al-

truistic reciprocity mechanism. In this regard, the gratitude emotion that promotes the rewarding process can be seen as the exact opposite of the anger emotion, which tends to punish morally and socially inappropriate behavior. This tendency to action is essential in social relations. The gratitude emotion, along with guilt and love, plays a key role in building trusting relationships among people by encouraging acceptance of behaviors that support and strengthen this kind of relationship, even when the response actions in positive reciprocity bring short-term costs to individuals who did them [Forster et al. 2017]. Consequently, the gratitude emotion can help maintain and strengthen the good relationships between people in society and thus play a role in the formation of social structures and social communication.

The gratitude emotion can also encourage taking socially directed actions, not only for the benefactor benefit but also for others [Forster et al. 2017; McCullough et al. 2001]. In this case, indirect reciprocity may arise when a person experiencing the gratitude emotion in connection with the benefactor's socially directed and socially desirable behavior decides to behave in the same way towards a third person or group of persons. Thus, the gratitude emotion does not always evoke a certain targeted reaction; a person who experiences it is not only imbued with great trust in the world, society, and other people but is also ready to relay a certain socially significant line of behavior to other people who are not a source of gratitude. Thus, a model of desirable social behavior is formed, compliance with which entails adherence to socially binding norms and a higher goal of altruism and disinterestedness.

Motivating and encouraging benefactors, who cause others to feel grateful to persist in their socially directed behavior, the gratitude emotion serves as a «moral reinforcement». That is where the reward mechanism is triggered by the gratitude emotion, allowing benefactors to continue to adhere to their socially significant behavior and relay it as a model for others.

Besides gratitude, there are other emotions in the praise emotion group, first of all, the admiration that corresponds as closely as possible to the «elevation» and is found in works of Anglo-Saxon authors. According to J.Haidt [Haidt 2003], this



emotion occurs when there is a manifestation of moral beauty, i.e., in the highest degree, moral action, such as mercy, charity, benevolence, decency, and self-sacrifice. J.Haidt [Haidt 2003] points out that the emotion is, to a large extent, the opposite of the disgust emotion, which, in turn, is experienced when moral decay is observed in others. The tendency to the admiration emotion action is the positive assessment awareness to the person who causes the experience of such emotion. However, in contrast to the gratitude emotion, the tendency to act is significantly focused on the benefactor; the tendency to act of the admiration emotion can be more general and relate to the desire of the individual to become much better morally. Thus, the admiration emotion can lead to the reward of the person being admired; however, it is mainly about the intention to accept highly moral behavior by the person who experiences this moral emotion. That indicates the ability of gratitude, especially admiration, to create mechanisms of chain reactions or «spillover effects» of moral behavior that can benefit society as a whole.

### **Empathy and sympathy as emotions of compassion**

J.Haidt [Haidt 2003] distinguished in the emotions typology a special group, emotions associated with empathy, which includes two relatively close types: emotions of empathy and sympathy. Historically, the empathy emotion first appeared as sympathy in the scientific literature of A.Smith [Smith 1759] and D. Hume [Hume 1740]. J.Haidt emphasizes that those authors characterize the ability of people to experience painful sensations when they see another person suffering, which often prompts them to help people in trouble [Haidt 2003]. According to C.Batson [Batson 2011], empathy is the process of perceiving events from the inside. J.Haidt [Haidt 2003] believes that empathy should be viewed as an emotional response to an emotional state or position, a situation of one person, which is consistent with the emotional state, position, situation of another person. Thus, empathy is the ability to experience one or more emotions based on the perception of one or more similar emotions experienced by another person.

Empathy and sympathy, rather than purely discrete emotions, are emotional processes by

which some people experience such emotions as anger, sadness, or joy, depending on the emotions that other people experience. According to N.Feshbach [Feshbach 1975], the ability to express empathy requires three skills: a) the cognitive ability to put oneself in the place of another; b) the cognitive ability to recognize and distinguish the emotions experienced by another person; c) the emotional ability to personally experience a wide range of emotions. That is, all those skills are socially significant.

The perception of suffering or sadness in another person causes emotions of empathy or sympathy, whether a person is a close relative or a complete outsider. Those kinds of moral emotions often lead people who experience them to provide help, attempts at comfort, and other actions to reduce the suffering of others. Consequently, those emotional processes play a critical role in social and moral behavior since the ability of people to show empathy determines their ability to adhere to socially significant behavior, e.g., to help a person in distress. According to Brohmer et al. [Brohmer et al. 2019], empathic people are more likely to respond with compassion and empathy to the suffering of others, and they are also more likely to accept socially significant behaviors. In society, they can play the role of a behavioral model of how trusting, constructive, and useful social interactions can be and how important mutual socially significant behavior is.

Concerning such positive emotions as nobility, gratitude, admiration, empathy plays the role of a motivator of socially significant behavior since empathy acts as an understanding, acceptance, and approval of such emotions and stimulates their repeated manifestations.

Another important aspect of the emotional empathic process is that, in a sense, various mechanisms of punishment and reward are linked, which have been developed within other groups of moral emotions to improve their effectiveness. The empathy emotion is, to a large extent, comparable to the guilt emotion, and this ability to experience empathy facilitates actions and behavior in the context of correction and compensation on the part of the person who feels guilty [Tangney et al. 2007]. Moreover, according to Brohmer et al. [Brohmer et al. 2019], psychopaths or some

patients who suffered from accidents, as a result of which some parts of the brain got damaged, could exhibit immoral behavior, including such antisocial behavior as aggression, only because they could not predict the emotions of judgment, anger, disgust, and contempt from other people. Thus, the lack of empathic abilities in this category does not allow, firstly, to realize the harm that can be done to others, it implies the impossibility of experiencing emotions of guilt or shame, and secondly, to predict the negative emotions, anger, and disgust in others and activating appropriate punishment mechanisms. In this case, there is a connection between empathy emotion and negative moral emotions, regardless of whether they are self-conscious or not. Therefore, empathy emotion can also correlate with positive moral emotions. According to R.Lazarus and B.Lazarus [R.Lazarus & B.Lazarus 1994], gratitude is a full-fledged empathic emotion. Indeed, it is necessary to determine and expect the direction of the actions performed by the benefactor, and that ability can manifest through the emotional process of empathy. In addition, the benefactor can still be motivated in actions, on the one hand, by expectation, perhaps even through the empathic process of others' emotions of gratitude, and, secondly, by the expectation of experiencing the nobility emotion or a pleasant feeling of «warm glow giving» as a result of committing a socially significant act.

### Conclusions

The analysis result demonstrated that emotions with a positive valence, as their influence on human activity, have a rather serious effect on cognitive processes and act as a key incentive of social behavior.

Emotions with a positive valence pleasure a

person, as one strives for them. The desired effect of their occurrence is precisely what gives socially significant behavior. Being subjective reactions, they, in fact, also have an objective meaning since they set a certain tendency to action by realizing which a person behaves socially. An essential point of social emotions is that they are formed not just as exclusively subjective reactions to social phenomena and processes but also as socially conditioned reactions that emerge in the development of society, culture and are expressed in the norms and rules that act in the society. Emotions with positive valence not only motivate the socially significant behavior but also make it a model, contributing to the formation of a habit in oneself and others to behave the same way.

The development of empathy is of particular importance since it allows the formation of high emotional intelligence, developed legal and moral consciousness. Moral emotions with positive valence and developed empathy are the main motivators of socially significant behavior, which, along with a fairly high cultural development of the individual, awareness of own responsibility to oneself and others, are the basis of socially significant behavior.

Those emotions are based on social, cultural, and personal values like kindness, mutual recognition, responsibility to others. Hence, the person realizes the axiological component of their being, striving for those emotions and directing them in a socially significant way. Positive emotions and target motivation affect social behavior and enable a person to realize oneself as a person through socially significant behavior.

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