

The Impact of Perceptual Readiness and Neglect on Human Relationships: A Cross-Cultural Analysis of Cognitive Biases and Attachment Dynamics

Dr. Ku. Richa Shrivastava

PhD, IITR, Roorkee, TEFL, Dublin, Ireland

Abstract:

This paper delves into how the lenses of expectation and neglect shape our perceptions, relationships, and interactions with the world. Through the lens of expectation, individuals often fixate on objects or experiences that align with their desires, leading to a cognitive bias known as perceptual readiness. This bias results in a heightened focus on certain aspects of reality while potentially overlooking others. Conversely, the lens of neglect leads to the dismissal of stimuli that do not immediately attract our interest, often resulting in diminished engagement. These perceptual tendencies extend beyond inanimate objects to influence human relationships, where expectation can foster attachment to specific qualities in others, while neglect can erode potential connections. The study also examines the broader implications of these dynamics in cultural contexts, highlighting how our environment and cultural background shape our perceptual lenses. By acknowledging and understanding these biases, we can cultivate a more balanced and mindful approach to our interactions, fostering deeper and more meaningful relationships. Ultimately, this paper advocates for a mindset of tranquillity, where neither expectation nor neglect dominates our perceptions, allowing for genuine connections and personal growth.

The Lens of Expectation and Neglect: Shaping Perceptions and Relationships

The lenses through which we view the world have an enormous impact on how we perceive it when we interact with it. The lens of expectation can lead to a preoccupation with desirable objects or experiences. In contrast, the lens of neglect can cause us to ignore or downplay some elements of our environment. This dynamic has significant implications for forming connections and attachments with others.

As the prompt suggests, when we approach the world with a sense of expectation, our attention and emotional investment focus on the objects or situations that we find appealing or valuable. (Fatehi, 2015) This cognitive bias, known as perceptual readiness, can lead us to actively seek out and dwell on the things that fit our predetermined notions of what is desirable or worthwhile. (Fatehi, 2015) (Carey et al., 2020) Conversely, when we view the world through a lens of neglect, we tend to disregard or dismiss the things that do not immediately capture our interest or imagination, allowing them to leave little lasting impression on our minds.

This principle holds not just for our interactions with inanimate objects, but also in our relationships with others. When we approach others with an expectation of what they can offer us or how they can fulfil our desires, we are more likely to become preoccupied with those aspects of the relationship, potentially overlooking or undervaluing other important qualities. (Lim et al., 2020) In contrast, if we approach others with a sense of indifference or neglect, we may fail to develop the meaningful connections and attachments that are vital to our well-being and development as individuals. Perceiving the world through the lens of expectation tends to foster feelings of companionship, whereas the lens of neglect diminishes such sentiments and dissolves interpersonal attachments. It is crucial to avoid regarding others with either expectation or disregard.

Consider the following example: while strolling down the street, one may glance at a car, admire jewellery in a shop window, or notice attractive clothing, viewing these objects with indifference results in their observation and subsequent dismissal without emotional investment. However, regarding them with expectation - contemplating their value or imagining their acquisition - can lead to a preoccupation of the mind. This is exemplified by the situation where, after attending a spiritual discourse, one may find oneself drawn to a store to examine the same items noticed earlier.

Even in a spiritual context, if one's thoughts dwell on a sari, some jewellery, or a car admired in a showroom, one's attention becomes repeatedly drawn back to those desires. This occurs because they were perceived through the lens of expectation. In contrast, viewing something like street litter with neglect leaves no lasting impression on the mind. Only those observations made through the lens of expectation are remembered.

The implications of this dynamic extend beyond our personal experiences and into the wider realm of human relationships and cultural perspectives. As highlighted by the sources, our interactions with the world are guided by the efficient processing of sensory information, and the quality of this information is reflected in the attention resources we allocate to different stimuli (Meera et al., 2022). Furthermore, the cultural and social contexts in which we are embedded can influence the way we perceive and attend to our surroundings (Nisbett & Masuda, 2003).

It is therefore essential to cultivate a mindset of equanimity, where we neither approach others with expectation nor dismiss them with neglect. By letting go of attachments and maintaining a balanced perspective, we can foster genuine connection and companionship, allowing our relationships to flourish and our personal growth to thrive.

The cultural and contextual factors that shape our perceptions and expectations are also crucial to consider. As (Nisbett & Masuda, 2003) suggests, the built environment and artistic products of different cultures can influence the way individuals perceive and attend to their surroundings. Additionally, as (Bâlc, 2018) highlights, our cultural predispositions can lead us to judge and interpret the behaviour of others based on our own biases and assumptions, rather than acknowledging the subtleties and complexity of many cultural settings.

By recognizing the power of our perceptual lenses and avoiding the tendency to view others with expectation or neglect, we can cultivate more meaningful and fulfilling relationships. As (Quesenbery & Szuc, 2011) suggests, embracing a global perspective and being open to insights from diverse cultures can help us develop a deeper understanding and emotional connection with the people and world around us. In doing so, we can transcend the limitations of our biases and preconceptions and cultivate a more compassionate and inclusive stance in our dealings with other people

The Dual Worlds of the Mind: Attachments, Aversions, and the Restless Inner Landscape

Our minds are intricate tapestries, woven with threads of attachment and aversion, memories and emotions that often dictate our experience of the world around us (Fraley & Shaver, 2000). On the surface, we may navigate through crowds and engage in worldly conversations, but beneath the facade, a parallel inner world thrives, shaping our perspectives and challenging our sense of solitude (Sahdra et al., 2010) (Shonin & Gordon, 2016).

This duality of our existence is a complex interplay between the external stimuli we encounter and the internal narratives we construct (Markus & Kitayama, 2010). As we move through life, we form attachments to people, objects, and ideas, which become deeply ingrained in our psyche (Mullet et al., 2013). Similarly, we develop aversions and resentments, which linger in our minds, disrupting our sense of peace even in moments of solitude (Shonin & Gordon, 2016).

Memories, both sweet and bitter, become the echoes that reverberate within us, influencing our emotions and behaviours (Shonin & Gordon, 2016). Our minds tend to dwell on and repeatedly revisit these memories, like a mill grinding the same flour over and over (Shonin & Gordon, 2016).

This constant churning of the mind can be a source of both joy and turmoil. Recalling the words of a loved one might fill us with warmth, while the memory of a betrayal can reignite feelings of anger and a desire for revenge (Shonin & Gordon, 2016).

Without the steady presence of friendship and companionship, our minds can become a lonely, echo-chamber, devoid of the external stimuli that might otherwise distract us from this inner maelstrom (Shonin & Gordon, 2016).

The nature of this inner world and its relationship with the external world is a complex interplay that has been explored by various disciplines. Psychological research has highlighted the significant impact of social isolation on mental and emotional well-being, noting that the absence of meaningful connections can profoundly shape our sense of identity and ability to reason (Pietrabissa & Simpson, 2020).

Furthermore, the concept of attachment and its role in psychopathology has been widely studied. Although attachments might offer a feeling of safety and belonging, they can also become a source of intense anguish and distress when disrupted or lost.

The human need for social belonging and the consequences of its absence are further emphasized in research exploring the role of "place-work" in the negotiation of collective identity and shared experiences. (Hochschild, 2010) Ultimately, the duality of our inner and outer worlds reflects the fundamental human condition.

The consequences of this internal turmoil can be profound, leading to a range of psychological and emotional challenges. As the Greek philosopher Aristotle reminds us, "Man is a social animal unable to live isolated from others since the absence of relationships removes essential conditions for the development" of personal identity and the exercise of reason (Pietrabissa & Simpson, 2020).

Ultimately, the inner world we cultivate can become both a blessing and a curse. As we engage with the external world, our attachments and aversions shape our perceptions and interactions (Jacobs et al., 1975). Without the anchor of meaningful relationships or a deeper sense of purpose, our minds can become a tumultuous landscape, filled with the echoes of the past and the anxieties of the present (Mullet et al., 2013).

The challenge lies in finding a balance, recognizing the transient nature of our attachments and aversions, and cultivating a more mindful and detached perspective (Shonin & Gordon, 2016). As we grapple with the complexities of the human experience, we must strive to navigate the dual worlds of the

mind with awareness, compassion, and the willingness to let go (Shonin & Gordon, 2016) (Ramphela, 1990).

The Psychology of Attachment: Overcoming the Obsessive Grip of the Mind

The human mind possesses a remarkable ability to fixate on experiences, even those that may seem trivial or inconsequential. When someone insults us or curses us, our mind can become consumed by the incident, replaying it repeatedly and causing significant distress. This phenomenon, known as attachment, is a deeply rooted aspect of human psychology that can have profound implications for our emotional well-being and personal growth.

Attachment, as described in Buddhist teachings, is the "over-allocation of cognitive and emotional resources towards a particular object, construct, or idea to the extent that the object is assigned an attractive quality that is unrealistic and that exceeds its intrinsic worth" (Shonin & Gordon, 2016). This tendency to cling to and obsess over specific experiences or situations can lead to a downward spiral of rumination and self-torment, where the mind continuously digs deeper into the perceived wound, amplifying the pain and suffering.

The roots of this attachment can be traced to the fundamental human desire for security, belonging, and control (Bowlby, 1977). When these basic needs are threatened or perceived to be under attack, the mind instinctively clings to the source of the perceived threat, desperately seeking to regain a sense of stability and predictability. This attachment, however, comes at a significant cost, as it prevents us from moving forward and embracing the inherent impermanence of life.

Mindfulness and the Art of Letting Go

The Buddhist tradition offers a compelling perspective on the nature of attachment and a pathway to overcome its detrimental effects. "Through the practice of mindfulness, individuals are encouraged to observe the arising and dissolution of cognitive, affective, and sensory processes with a non-judgmental and detached awareness" (Shonin & Gordon, 2016).

Individuals can develop a deeper understanding of the transient nature of existence by cultivating this present-centred attention, reducing their attachment to specific objects, people, or situations present-centred. This shift in perspective can help individuals let go of negative emotional states, such as shame, guilt, and anger, and foster more positive emotions like kindness, compassion, and self-acceptance. (Boyd et al., 2018)

The Duality of Human Relationships: Selflessness and Selfishness

In the intricate web of interpersonal connections, we frequently discover ourselves caught between the dual forces of selflessness and selfishness. The prompt presented here delves into this intricate dynamic, inviting us to reflect on the nature of our attachments and the underlying motivations that drive our interactions with others.

At the heart of this discussion lies the notion that a person solely focused on material gain and who fails to return a simple greeting may lack a genuine understanding of the most profound ties that improve our quality of life. When faced with such individuals, we may feel compelled to engage with them due to work obligations, and in a hurried attempt to connect, we might express a greeting that conveys our desire to see them and the joy it brings us. However, upon closer examination, we realize that our attachment to these individuals is often rooted in the fulfilment of our own needs, rather than a genuine concern for their well-being.

This dichotomy is echoed in the metaphor of the grinding wheel presented by the poet Kabir, where no one escapes being caught between the stones. (Pinker)(Sampson) (Pintar) In any relationship, if

selflessness is present, it represents true service and brings lasting peace. However, if selfish motives are at play, even acts of service can lead to conflict. (Welch et al.) (McAdams)

The intimacy motive, as described by Buber, Maslow, Bakan, and Sullivan, highlights the qualities of genuine interpersonal connection, which involve mutual delight, reciprocal communication, openness, and a concern for the well-being of the other. (McAdams) These characteristics stand in contrast to the instrumental nature of relationships driven by selfish needs.

The evolutionary social psychology of indirect speech acts further sheds light on the negotiations that occur within our relationships. The logic of "what's mine is thine" that underpins the communal sharing relationship is often safeguarded by the desire for a "positive face," the wish that others want for us what we want for ourselves. However, as M.S. Clark and colleagues have shown, true mutuality goes beyond mere desirability and is essential for promoting well-being and satisfying the fundamental need to belong. (Baumeister and Leary)

In the context of the COVID-19 pandemic, the Afro-communitarian perspective emphasizes the importance of social harmony, which is understood as a combination of identification with others and goodwill towards them. This approach underscores the crucial role of traditional African healers in fostering a sense of togetherness and cooperative participation in initiatives that improve the community's quality of life. In conclusion, the research presented here illuminates the complex interplay between selflessness and selfishness in human relationships. While the temptation of material gain and the pursuit of self-interest can often cloud our judgment, it is the cultivation of genuine concern for others, grounded in fairness and a deep sense of belonging that holds the key to fostering lasting and meaningful connections.

Detachment and Devotion: The Path to Fulfillment

The search for contentment and pleasure is an essential human endeavour, one that has been explored and expounded upon by philosophers, spiritual leaders, and thinkers throughout the ages. In the Bhagavad Gita, the ancient Hindu text, Lord Krishna imparts to the warrior Arjuna the wisdom of performing one's duties with a yogic mindset, renouncing attachments, and finding peace in the act of service itself (Lolla, 2020)(Ghosh, 2023).

This notion of detachment and devotion is a powerful one, as it suggests that true happiness and fulfilment can be found not in the pursuit of external rewards or the gratification of personal desires, but in the selfless and mindful execution of one's responsibilities (Brown, 2014).

This does not mean a complete withdrawal from the world or abandoning one's duties, but rather a shift in perspective and approach. By performing our actions with a spirit of detachment and devotion, we can transcend the ego-driven attachment to results and find a "profound sense of peace and fulfilment in the very act of service itself" (Kumar, 2017).

The Gita's teachings on this matter are profound and practical, offering insights that can be applied not just in the spiritual or religious realm, but in the everyday pursuits of our professional and personal lives (Kumar, 2017).

The metaphor of the fly and the honey illustrates this principle beautifully (Lolla, 2020). Just as the fly, drawn to the sweetness of the honey, becomes increasingly entangled and ultimately undone by its attachment, so too can we become trapped and consumed by our desires and attachments, no matter how seemingly innocuous or benign they may be.

The key, then, is to engage with the world and its pleasures with caution and discernment, avoiding the pitfall of over-indulgence and the subsequent entanglement that can lead to our downfall (Lolla, 2020) (Sivananda, 1965).

By cultivating a mindset of detachment and devotion, we are capable of navigating the complexity of the modern world, "performing our duties with a sense of purpose and fulfilment, without becoming entangled in the web of our desires and attachments" (Kumar, 2017).

The Gita advises engaging with the world and its pleasures with a light touch, maintaining a sense of detachment and perspective that allows us to enjoy without becoming ensnared (Sivananda, 1965).

The image of the ox turning the millstone, forever circling but never truly progressing, serves as a powerful cautionary tale (Lolla, 2020).

By aligning our actions with a higher purpose, and by renouncing the attachment to the fruits of our labour, we can transcend the endless cycle of toil and find true peace and fulfilment (Ghosh, 2023).

In the words of the Gita, "O Arjuna, one who is united in yoga, has renounced association with the works of the Kurus". It is a reminder that true fulfilment and progress cannot be found in the endless pursuit of external rewards or the relentless cycle of action and reaction but in the cultivation of a deeper sense of purpose, meaning, and inner peace.

Accepting the Bhagavad Gita's lessons can help us become more adept at navigating the world's difficulties with, "a steadfast commitment to duty, a profound sense of detachment, and a deep well of devotion" (Ghosh, 2023).

In doing so, we can find the peace and fulfilment that so many seek, not in the fleeting pleasures of the world, but in the very act of living and serving with a yogic mindset.

Representation of Steadfast Intellect in Hindu Texts

Ancient Hindu scriptures, like the Bhagavad Gita, offer deep philosophical and spiritual insights into human experience and the path to unwavering equanimity (Balodhi & Keshavan, 2011). In a notable passage, Arjuna asks about the traits and behaviours of someone who has achieved stable wisdom and meditation (Sidorova-Biryukova, 2020).

Lord Krishna's response vividly describes this steadfast state. The term "स्थितप्रज्ञ" refers to an individual whose intellect is firmly grounded, transcending the fleeting concerns of the material world (Kumar, 2017). Such a person remains unshaken and anchored in inner wisdom and tranquillity, regardless of external circumstances.

This sage-like figure aligns with the holistic, non-dual understanding of reality central to Hindu philosophy. As Sidorova-Biryukova (2020) suggests, the Hindu worldview emphasizes the unity of all phenomena, with the ultimate reality being the Supreme Spirit, Parabrahman. This perspective is similar to the "theory of everything" in modern physics, where all diverse manifestations of the universe are seen as aspects of a single, underlying unity.

Language and Behavior of the One with Steady Wisdom

The Bhagavad Gita's concept of the "Sthitaprajna" or one with steady wisdom explores human consciousness and enlightenment. According to the Gita, the Sthitaprajna transcends desires and finds profound peace and equanimity within the self, unaffected by external changes (Natesan et al., 2009).

Lord Krishna explains that the Sthitaprajna "renounces all desires arising from the mind and is content in the self by the self" (Jeste & Vahia, 2008). This detachment from the cycle of desire and its fulfilment or frustration is the hallmark of steady wisdom. The peace from such desirelessness is more profound and lasting than the fleeting satisfaction from gratifying desires (Jeste & Vahia, 2008).

The Sthitaprajna's language and behaviour reflect this inner state of equanimity and detachment. They speak with calm, and clarity, free from emotional reactivity typical of ordinary discourse. They view situations impartially and respond with compassion and a desire to help, rather than personal agendas or biases.

In interactions, the Sthitaprajna is "content in the self by the self," indicating deep self-sufficiency and inner fulfilment, independent of external validation (Natesan et al., 2009). They listen attentively and respond thoughtfully, avoiding drama or conflicts (Jeste & Vahia, 2008; Natesan et al., 2009; Ghosh, 2023).

Their manner of sitting, walking, and overall behaviour exudes grace and poise. They move with quiet confidence, guided by an understanding of interconnectedness and respect for the dignity and worth of all beings.

The Path to Inner Peace: Reconciling Desire and Tranquility

The pursuit of inner peace is a timeless human endeavour that has intrigued philosophers, spiritual leaders, and individuals throughout history. The idea presented here suggests a paradox: to achieve peace, one must first reconcile with their desires (Roy, 2019). This aligns with various sources that emphasize a holistic understanding of peace. The notion that fulfilling one's desires can lead to mental ease echoes teachings from different spiritual traditions, which highlight the paradoxical nature of the path to enlightenment or union with the divine (Roy, 2019).

True peace is not just the absence of conflict or the suppression of desires but a state that transcends the dichotomy of desire and its absence. As "Satsang, A Contemporary Religion of Convergence" suggests, "We cannot experience joy, delight, and happiness by actively pursuing them." The concept of "contentment and self-acceptance" as a pathway to well-being beyond mere happiness, underscores that inner peace comes from accepting and integrating all aspects of oneself, including both desirable and undesirable circumstances (Roy, 2019; Cordaro et al., 2024).

Ultimately, the research paper suggests that the key to finding peace lies in the ability to embrace one's desires, acknowledge them, and cultivate a state of acceptance and inner wholeness. By doing so, one can transcend the cycle of worry and fear that often accompanies the pursuit of desire, and discover a deep and abiding sense of peace that is not contingent on the fulfilment of any particular wish or goal.

The Path to Inner Wealth: Insights from Bhartrihari's Philosophy

Bhartrihari, the eminent Sanskrit scholar and philosopher, profoundly captured the essence of true wealth in his timeless statement, which underscores the notion that genuine affluence resides not in the accumulation of material possessions, but rather in the attainment of inner contentment. When an individual's mind is at peace, transcending the limiting binaries of wealth and poverty, they unlock a profound sense of abundance that far surpasses the ephemeral trappings of material success.

The central message conveyed by Bhartrihari's philosophical perspective is the paramount importance of cultivating inner satisfaction and practising patience. This alignment with the deeper currents of the self, as opposed to the relentless pursuit of external gratification, is the key to unlocking a state of sustained happiness and a profound sense of being. The ethical doctrines espoused in ancient Sanskrit texts, such as the Bhagavad Gita, echo this sentiment, emphasizing the need to overcome the obstacles of greed, restlessness, and longing, which arise from the mode of rajasa, or passionate activity (Buzarbaruah, 2019).

As the Advaita Vedanta traditions highlight, the path to self-realization involves a shift across the 'levels' of truth, where the empirical self, through the cultivation of virtues and the study of the Vedas, moves

towards the goal of realizing its essential, eternal nature. This paradoxical understanding of the human condition, where the transcendental self has never been subject to any form of bondage, yet the worldly self must engage in a process of purification, is a recurring theme in these traditions. (Salagame, 2016) (Barua, 2016) (Ghose, 1999)

References:

1. Bâlc, Samuël. The Relationship between Culture and Communication within the Ecclesia. 1 Jan. 2018, <https://doi.org/10.2991/rais-18.2018.44>.
2. Balodhi, J P., & Keshavan, M. (2011, December 1). Bhagavadgita and psychotherapy. Elsevier BV, 4(4), 300-302. <https://doi.org/10.1016/j.ajp.2011.10.005>
3. Barua, A. (2016, December 8). Returning Home to the Advaitic Self: Svāmī Rāma Tīrtha and His American Audiences. Multidisciplinary Digital Publishing Institute, 7(12), 145-145. <https://doi.org/10.3390/rel7120145>
4. Baumeister, F., Roy, and Mark R. Leary. "The need to belong: Desire for interpersonal attachments as a fundamental human motivation." American Psychological Association, vol. 117, no. 3, 1 Jan. 1995, p. 497-529. <https://doi.org/10.1037/0033-2909.117.3.497>.
5. Bowlby, J. (1977, March 1). The Making and Breaking of Affectional Bonds. Cambridge University Press, 130(3), 201-210. <https://doi.org/10.1192/bjp.130.3.201>
6. Boyd, J E., Lanius, R A., & McKinnon, M C. (2018, January 1). Mindfulness-based treatments for posttraumatic stress disorder: a review of the treatment literature and neurobiological evidence. Canadian Medical Association, 43(1), 7-25. <https://doi.org/10.1503/jpn.170021>
7. Brown, S. (2014, August 26). The power of karma yoga in human development. Emerald Publishing Limited, 13(3), 242-249. <https://doi.org/10.1108/ijdi-05-2014-0034>
8. Buzarbaruah, B. (2019, January 1). The Ethical Doctrines of Ancient Sanskrit Texts and Their Identification in the Principles of Dhammapada.11(1), 59-65. <https://doi.org/10.22271/pracya.2019.v11.i1.66>
9. Carey, A., Maureen, et al. "Ten simple rules for reading a scientific paper." International Society for Computational Biology, vol. 16, no. 7, 30 Jul. 2020, p. e1008032-e1008032. <https://doi.org/10.1371/journal.pcbi.1008032>.
10. Fatehi, Kamal. "Fooled by Our Perceptions." Wiley, vol. 13, no. 4, 1 Oct. 2015, p. 529-538. <https://doi.org/10.1111/dsji.12079>.
11. Fraley, R C., & Shaver, P R. (2000, June 1). Adult Romantic Attachment: Theoretical Developments, Emerging Controversies, and Unanswered Questions. SAGE Publishing, 4(2), 132-154. <https://doi.org/10.1037/1089-2680.4.2.132>
12. Ghose, A. (1999, January 1). The synthesis of Yoga. <http://ci.nii.ac.jp/ncid/BA36151668>
13. Ghosh, S. (2023, September 4). Lord Krishna as a Teacher: Exploring his Teachings in the Bhagavad Gita. , 5(5). <https://doi.org/10.36948/ijfmr.2023.v05i05.6114>
14. Hochschild, T R. (2010, August 18). "Our Club": Place-Work and the Negotiation of Collective Belongingness. SAGE Publishing, 39(6), 619-645. <https://doi.org/10.1177/0891241610378857>
15. Jacobs, L B., Biber, B., & Raths, L E. (1975, March 1). Value-Outcomes of the Curious Mind. Taylor & Francis, 51(5), 244-248. <https://doi.org/10.1080/00094056.1975.10728240>
16. Kumar, N. (2017, November 6). Bhagavadgeetha in Professional Life. SAGE Publishing, 4(2), 218-224. <https://doi.org/10.1177/2322093717732207>

17. Lim, Sang, Thien, et al. "An Investigation of Financial Investment Intention using Covariance-Based.", vol. 25, no. 2, 30 Jun. 2020, p. 37-50. <https://doi.org/10.17549/gbfr.2020.25.2.37>.
18. Lolla, A. (2020, August 14). Impact of Bhagavad Gita Course on College Students: A Study Based on Students Feedback. Springer Science+Business Media, 60(6), 4556-4563. <https://doi.org/10.1007/s10943-020-01073-w>
19. Markus, H R., & Kitayama, S. (2010, July 1). Cultures and Selves. SAGE Publishing, 5(4), 420-430. <https://doi.org/10.1177/1745691610375557>
20. McAdams, P., Dan. "The intimacy motive." Cambridge University Press, 26 Jun. 1992, p. 224-228. <https://doi.org/10.1017/cbo9780511527937.016>.
21. Meera, Anil, Ajith, et al. "Reclaiming saliency: rhythmic precision-modulated action and perception." Cornell University, 1 Jan. 2022, <https://doi.org/10.48550/arxiv.2203.12652>.
22. Mullet, J H., Akerson, N M K., & Turman, A. (2013, April 4). Healing the Past Through Story. SAGE Publishing, 24(2), 72-78. <https://doi.org/10.1177/1045159513477843>
23. Nisbett, E. Richard, and Takahiko Masuda. "Culture and point of view". National Academy of Sciences, vol. 100, no. 19, 5 Sep. 2003, p. 11163-11170. <https://doi.org/10.1073/pnas.1934527100>.
24. Pietrabissa, G., & Simpson, S. (2020, September 9). Psychological Consequences of Social Isolation During COVID-19 Outbreak. Frontiers Media, 11. <https://doi.org/10.3389/fpsyg.2020.02201>
25. Pinker, Steven. "The evolutionary social psychology of off-record indirect speech acts." De Gruyter, vol. 4, no. 4, 20 Jan. 2007, <https://doi.org/10.1515/ip.2007.023>.
26. Pintar, Željka. "Upbringing and its modern disintegration.", vol. 72, no. 1, 1 Jan. 2023, p. 225-237. <https://doi.org/10.38003/sv.72.1.11>.
27. Quesenbery, Whitney, and Daniel Szuc. "Building Your Cultural Awareness." Elsevier BV, 1 Jan. 2011, p. 55-73. <https://doi.org/10.1016/b978-0-12-378591-6.00004-7>.
28. Ramphele, M. (1990, December 1). Participatory research -the myths and realities. Taylor & Francis, 16(2), 1-15. <https://doi.org/10.1080/02533959008458492>
29. Sahdra, B K., Shaver, P R., & Brown, K W. (2010, February 16). A Scale to Measure Nonattachment: A Buddhist Complement to Western Research on Attachment and Adaptive Functioning. Taylor & Francis, 92(2), 116-127. <https://doi.org/10.1080/00223890903425960>
30. Sampson, E., Edward. "Unconditional Kindness to Strangers." SAGE Publishing, vol. 13, no. 2, 1 Apr. 2003, p. 147-175. <https://doi.org/10.1177/0959354303013002001>.
31. Shonin, E., & Gordon, W V. (2016, May 13). The Mechanisms of Mindfulness in the Treatment of Mental Illness and Addiction. Springer Science+Business Media, 14(5), 844-849. <https://doi.org/10.1007/s11469-016-9653-7>
32. Sidorova – Biryukova, A. (2020, January 1). Theoretical Physics and Indian Philosophy: Conceptual Coherence. Cornell University. <https://doi.org/10.48550/arxiv.2004.02150>
33. Sivananda, S. (1965, January 1). The practice of karma yoga. <http://ci.nii.ac.jp/ncid/BA69868522>
34. Salagame, K K K. (2016, January 22). Meaning and Well-Being: Indian Perspectives. Taylor & Francis, 30(1), 63-68. <https://doi.org/10.1080/10720537.2015.1119087>
35. Welch, G., Martha, et al. "Family nurture intervention in the NICU increases autonomic regulation in mothers and children at 4-5 years of age: Follow-up results from a randomized controlled trial." Public Library of Science, vol. 15, no. 8, 4 Aug. 2020, p. e0236930-e0236930. <https://doi.org/10.1371/journal.pone.0236930>.