

Human CRY and Sustainability ETC

Dr. Dhananjay Medhi

Assistant Professor

Department of Geography

Goalpara College, Goalpara, Assam

ABSTRACT

As of recently, grown-up crying has gotten generally little premium from examiners, while in the well known media there are numerous solid cases about crying (e.g., crying brings help) of which the logical premise isn't clear. In this audit, we give an outline of the present status of the logical writing regarding crying. We recognize holes in information and propose inquiries for future exploration. The accompanying themes get uncommon consideration: Ontogenetic turn of events, precursors, individual and sex contrasts, and the intra-and interindividual impacts of crying. We infer that the investigation of crying may assist us with acquiring understanding into human nature, that is, our enthusiastic, yet additionally friendly, and good working.

KEYWORDS: *Human, Cry, Sustainability*

I. INTRODUCTION

Passionate crying has been depicted as the crying of tears from the lacrimal contraption, without any bothering of the eyes. It is further regularly joined by modifications in some facial muscles, vocalizations, and wailing (Patel, 1993). Just humans cry with tears in light of passionate occasions this conviction is somewhat old, in spite of the fact that, all through the ages, the shedding of what may seem, by all accounts, to be enthusiastic tears has been accounted for in secluded models for a wide assortment of creatures. This has included case reports of mournfulness in ponies and lions crocodiles (Aelian, 1958–1959), deer (e.g., Shakespeare, 1603/1966; Webster, 1612/1996; see Bath, 1984), elephants (Darwin, 1872/1998), and gorillas (Fossey, 2000) that all appear to be related with the experience of misery. In any case, the best precise examination to date—a study among veterinarians, animal specialists, and different experts who work with creatures—yielded no proof of enthusiastic tears in some other creature species (Frey, 1985) until this point in time, just a modest bunch of scientists have contemplated passionate crying in grown-ups. By and by, we feel that there are some valid justifications to focus harder on this exceptionally human trademark, which, as we will illustrate, ought to rather be considered as a conduct that submits to the laws of operant molding and is affected by natural, mental, and social components than as a reflex-like side effect. Furthermore, some essential inquiries are as yet sitting tight for answers, for example, how much vocal crying and passionate tearing fill similar needs (see likewise Provine, 2012).

In accordance for certain new distributions (Trimble, 2012; Vingerhoets, 2013; Walter, 2006), our case is that the investigation of crying, especially its versatile capacities and formative viewpoints, will assist with giving more knowledge into, among others, the improvement of sympathy and ethical quality and, eventually, human nature. The reasons why we cry reveal much about what our identity is and what is essential to us. Other than understanding typical human conduct, knowledge into the elements of crying can help us further clarify the idea of passionate brokenness in psychopathology. Keeping that in mind, multidisciplinary cooperation is severely required—from all spaces of brain research, psychiatry, transformative science, neurobiology, neuroscience, humanities, and ethology. It is our conviction that lone a coordinated multidisciplinary approach can comprehend the puzzle of our passionate tears. In the current article, the attention is on the precursors of crying, individual and sex contrasts, and the intra-and relational impacts of crying. We center around grown-ups, yet additionally give some formative foundation to give a setting to understanding crying in grown-ups.

Developmental Aspects of Human Emotional Crying

All through the life expectancy crying goes through significant changes, yet in addition keeps a few significant qualities (Rottenberg and Vingerhoets, 2012; Zeifman, 2001a, 2001b). Lamentably, the progressions in crying across the life expectancy have additionally not yet been concentrated deliberately, however they appear to be focused on the reduction in recurrence with expanding age (until puberty), an expansion in the meaning of tears comparative with the vocal perspectives (Provine, 2012), an adjustment of the predecessors of the crying scenes (see Vingerhoets, 2013, for a survey and model), and the advancement of the sex differential (Jellesma and Vingerhoets, 2012). As per Bowlby (1980) acoustical crying is a connection conduct that serves to keep up the closeness of the parent (crying as the "acoustical umbilical line"; Ostwald, 1972) and to request

care and help, which is especially significant for vulnerable human newborn children. The progressions in the reasons why kids cry appear, by and large, associated with other continuous ordinary formative cycles (Zeifman, 2001a). To make reference to a couple of models, there is an improving probability that babies begin crying when presented to outsiders towards the finish of the principal year, when the notable dread of outsiders is most grounded. Then again, colic (i.e., crying without clear reasons) has its top around two months and afterward quickly diminishes (see Bayley, 1932). Maybe the new tracking down that grown-up tears strongly affect eyewitnesses than those of babies (Zeifman and Brown, 2011) can be considered as additional help for the idea that tears supplant the acoustical crying of newborn children, with the incredible benefit that they can be focused on substantially more explicitly to specific people in close cooperations without telling others of one's weakness. Provine (2012) likewise underlines how acoustical and vocal crying in numerous regards are integral and, together, structure a strong reason for a multimodal association with critical others. With the advancement of sensations of blame and regret, the capacity to take another's viewpoint ("hypothesis of brain"), and empathic abilities, youngsters additionally may cry, in light of egocentric reasons, yet in addition since they comprehend how they have dealt with others and on the grounds that they can feel for others' affliction. Other momentous changes in crying precursors that have the right to be referenced remember the enormous reduction for crying because of actual torment (Vingerhoets, 2013).

Until pre-adulthood, actual agony is vital as a trigger of tears, yet for grown-ups and the old it no longer assumes a huge part. Be that as it may, sensations of misfortune and frailty appear to stay significant for crying all through the life expectancy. A last turn of events, talked about in more detail in the following passage, is that more established grown-ups progressively cry as a result of positive circumstances, for the most part identified with encounters that may give their lives profundity and importance (Cova and Deonna, 2014; Denckla, Fiori, and Vingerhoets, 2014; Rottenberg and Vingerhoets, 2012; Vingerhoets, 2013). Maybe, when grown-up humans have effectively spread their qualities through having kids and grandkids and in this manner are all the more hereditarily established in the public eye, they may feel all the more emphatically associated with and are all the more effectively genuinely moved by what is happening in the public arena on the loose.

What Makes Adults Cry?

At the point when grown-ups are approached to specify which theoretical circumstances are destined to make them cry, they notice misfortunes, heartfelt separations, dismal films and TV programs, and actual torment. Weddings, reunions, and music are instances of positive circumstances that are every now and again connected with tears. In any case, when respondents are asked what really happened when they cried most as of late, this yields a fairly extraordinary picture. In such examinations, clashes, minor individual disappointments, analysis, or dismissal are among the most significant elicitors of tears. Miserable films additionally rank high in these investigations (see Vingerhoets, 2013). The distinction in discoveries can be clarified by the way that a large portion of the most grounded elicitors of tears by and large are circumstances that, luckily, are very uncommon. Along these lines, we cry regularly for very unremarkable and normal circumstances that will in general be fairly quirky (nostalgic motion pictures, minor struggles, analysis, more modest disappointments), incompletely subject to past encounters and which don't appear to have a solid, widespread tear-inspiring limit. This perception likewise upholds the thought that for somebody to begin crying, openness to an enthusiastic occasion without help from anyone else frequently doesn't do the trick. All things being equal, the individual may should be in a specific mental (as well as physical) state and situational elements ought not very unequivocally debilitate the crying of enthusiastic tears. Zeroing in on the feelings that are normally connected with tears additionally yields a wide assortment of expected triggers and is useful to acquire understanding into the basic qualities that are shared by the incessant elicitors of crying (Vingerhoets, van Geleuken, van Tilburg, and van Heck, 1997).

Likely the most well-known passionate trigger is an inclination of frailty or vulnerability, regularly in blend with different feelings like misery, outrage, dread, or dissatisfaction. Frequently, there is in this manner a mix of feelings, with frailty in a focal position that animates our tears. Likewise on account of "good" feelings, one could contend that tears are especially connected with sensations of being overpowered with satisfaction, happiness, or appreciation. Tears in this manner may really reflect emotions that can't be communicated or culminated in different practices. The evoking force of such sentiments may, notwithstanding, change by, among others, sexual orientation, age, and culture. Albeit one subsequently ought to be hesitant to endeavor to make general arrangements of crying-evoking circumstances, there is by all accounts valid justifications to propose that defenselessness and sadness, especially when related with connection related issues like loss, heartfelt separations, or moves and different detachments, have a solid, widespread ability to inspire tears (Denckla et al., 2014; Vingerhoets, 2013). Vingerhoets (2013) proposes the accompanying sorts of enthusiastic tears dependent on their precursors: (a) actual torment tears; (b) (egocentric) connection related torment tears; (c) empathic, caring agony tears; (d) cultural torment tears; and, at long last, (e) wistful or ethically based tears (see likewise Denckla et al., 2014). Average instances of wistful or good tears are those tears shed when

watching motion pictures with subjects as everlasting adoration, generosity, selflessness, the decency that beats the terrible, etcetera (Tan and Frijda, 1999). As underlined by Solomon (2004), sentimentalism has a solid negative meaning in our present society and is ordinarily connected with socially mediocre items, for example, B-films, country-western music, or "camp," yet it can't be rejected that these classes normally address vital cultural qualities and excellencies. In aggregate, the advancement of crying over the life expectancy can be viewed as beginning from solely egocentric reasons (e.g., actual inconvenience) and later expanding to more cultural (e.g., wistful or moral) reasons. Cova and Deonna (2014) particularly stress the capability of occasions that may give life significance as significant reasons for grown-up tears. Table 1 sums up the essential, most significant precursors of crying (Vingerhoets, 2013). The left-hand board shows the negative predecessors—which can be momentarily summed up as actual torment, sensations of weakness, and (dangers of) misfortune, though the right-hand board shows their positive partners, which, as a rule, become possibly the most important factor as crying forerunners first in late puberty or early adulthood.

Table 1. Antecedents of crying. On the left side are “negative” antecedents listed, with on right side, their “positive” counterparts, which first become important in late adolescence or early adulthood.

Loss, grief	Birth of a child
Divorce, break-up	Wedding
Separation	Reunion
Conflict	Harmony
Loneliness, solitude	Social bonding, union
Defeat, failure	Victory, success, achievement
Powerlessness	Extraordinary performance
Distress, suffering	Ultimate happiness, rapture
Old, discarded, worn out	Young, with potential
Sin, egoism, world is bad	Justice, altruism, world is good
Tiny, vulnerable	Awesome, powerful
Physical pain	Tender love making, orgasm

Individual Differences in Crying

Notwithstanding the person's degree of socioemotional improvement, there are a few other individual qualities that are known to influence one's crying conduct. Grown-up ladies in Western nations cry 2 to multiple times more frequently than men (Vingerhoets and Scheirs, 2000). Likewise, there are additionally some striking sexual orientation contrasts in the precursors of crying. In particular, two prominent contrasts are that ladies cry significantly more than men do in struggle circumstances, while men cry moderately more frequently on account of positive reasons. Then again, the sexual orientation contrasts in response to misfortune and relational dismissal appear to be exceptionally restricted, best case scenario, (Vingerhoets, 2013). Fluctuation in crying recurrence depends on sexual orientation and age, yet additionally on factors like character, connection style, emotional wellness, culture, socialization, regardless of whether one is in a heartfelt connection, and past openness to awful accidents. Also, brief changes in one's crying conduct may result from a few unique variables, including lack of sleep, weakness, stress, mind-set, psychological well-being, turning into a parent, actual wellbeing status, liquor utilization, and the utilization of other sporting substances or meds (Vingerhoets, 2013). Concerning highlights, people high on neuroticism as well as compassion cry moderately more (Vingerhoets, 2013; Vingerhoets, van Tilburg, Boelhouwer, and van Heck, 2001), while pretentiously connected people will in general cry short of what others (Laan, van Assen, and Vingerhoets, 2012). Furthermore, as we will see later, some psychopathological qualities may impact a person's crying conduct. Other than logically setting up individual and gathering contrasts in crying recurrence, it is likewise applicable to comprehend why these distinctions exist. Bekker and Vingerhoets (2001; see additionally Vingerhoets, 2013) built up a model to outline that every one of the accompanying four elements (and any conceivable blend of them) may be liable for individual and gathering contrasts in crying. To begin with, there might be contrasts in the level of openness to passionate circumstances. For instance, the distinctions in crying recurrence among people could maybe be disclosed generally by the way that ladies all the more regularly watch tragedies and almost certain read "wistful" writing. This distinction in openness to passionate boosts may likewise reach out to one's expert work setting, as presently a larger number of ladies than men are working in medical care, though men are still overrepresented in more specialized and less friendly callings. Furthermore, ladies may all the more effectively cry since they are more helpless against relational injuries and passionate unsettling influences (counting melancholy). The subsequent factor is examination, or all the more unequivocally, how people and explicit gatherings contrast in the manner they see and assess possibly passionate circumstances. For instance, it has

been shown that ladies will in general evaluate certain circumstances (e.g., thievery, PC crash, and so forth) as more defenseless than men do. The feeble annoyance ordinarily experienced by ladies in struggle circumstances is another fitting model (Fischer, Bekker, Vingerhoets, Becht, and Manstead, 2004).

Third, the presence of a crying edge might be hypothesized, which is apparently affected by, among others, physical and mental factors like weariness, lack of sleep, yet in addition hormonal levels. It is expected that this edge varies for people, as a result of the distinction in the levels of the male sex chemical testosterone, which may clarify why men have a higher limit. At long last, the (learned) ability to control one's tears, just as the social acknowledgment of tears, ought not be disregarded. This worries the impact of guardians, yet specifically likewise of companions, and other cultural pressing factors. Both sexual orientation and social contrasts in how crying is seen may result from these impacts. To delineate the conceivable commitment of every one of these variables, let us momentarily think about the accompanying model. A few investigations propose that understudies who are in close connections cry more frequently than the individuals who are single (Jarrín Hernández, 2011; Sung et al., 2009; Vingerhoets and van Assen, 2009). For what reason may that be the situation? Is it since people with a heartfelt accomplice are all the more regularly presented to circumstances that may bring out tears (e.g., clashes with guardians or potentially same-sex companions, one's own issues and the issues of one's accomplice, also of shared good occasions, for example, when the accomplice pronounces his affection, and so on)? Or on the other hand since they assess both the positive and negative practices of others (specifically of their heartfelt accomplice) in an unexpected way, bringing about more grounded passionate responses? Further, even the impact of a neurobiological factor might be proposed; people being infatuated have been appeared to have low degrees of cerebrum serotonin, which probably likewise influences the crying limit (van der Veen, Jorritsma, Krijger, and Vingerhoets, 2012).

At long last, grown-ups (and kids) really like to cry primarily in the organization of "connection figures," like one's mom or heartfelt accomplice, so people in close connections may have more freedoms to cry in a favored climate (Fox, 2004; Vingerhoets, 2013). Crying happens for the most part (and bodes well) when a connection figure (or a representative comparable including pets, God, a letter or picture) is accessible, who is relied upon to react decidedly to the crying, with comprehension and backing. All in all, distinctions in crying recurrence may result from various blends of assorted basic variables. Unmistakably the investigation of these individual varieties in crying should zero in on a clarification of what may prompt these distinctions to acquire a superior comprehension of the elements of tears. What further is generally pertinent for the inquiry concerning the elements of enthusiastic tears, concerns the particular outcomes of sad crying. What does mournful crying achieve? In the accompanying sections the attention will be on the impacts for the crying individual him/herself and how the state of mind, discernments, and conduct of eyewitnesses are affected.

Towards an Understanding of the Functions of Tearful Crying

Theories on the functions of tearful crying formulated in the scientific or clinical literature come from two broad categories: (a) those focusing on the effects on the crier him or herself and (b) those addressing the effects on others. Insight into which factors determine the intra- and interindividual effects of crying is of crucial importance to obtain an adequate understanding of the relevance of tearful crying for human functioning. One obvious and important omission is that, until very recently, research on crying and tears has generally failed to take into account that crying actually consists of different components (vocalizations, tears, sobbing, facial muscle changes, etc.) that each may serve specific functions (see Gračanin, Bylsma, & Vingerhoets, 2014). However, for some specific research questions (e.g., antecedents of crying, individual differences) this distinction may seem less important than for others (e.g., the intra- and interpersonal functions of crying). Having said this, in what follows we provide an overview of both intra- and interindividual aspects of crying, with the focus on the role of the production of emotional tears. However, it is impossible to determine retrospectively in the studies thus far whether there are differential effects for specific components of crying, as the great majority of research has approached crying as a more or less integrated behavioral response.

Intraindividual Effects

Speculations zeroed in on the conceivable intraindividual impacts of crying (i.e., the impacts that crying has for the messenger) basically start from the psychodynamic custom and are unequivocally associated with the idea of therapy (e.g., Breuer and Freud, 1895/1955; Koestler, 1964; Sadoff, 1966). In these speculations the creation of tears is considered as a sort of security valve, with as its primary capacity the arrival of pointless passionate energy or help of pressure. The thought was that, if this energy isn't delivered through tears, it could adversely affect substantial cycles and result in all sort of psychosomatic dysfunctions. Subsequently, from this hypothetical perspective, crying is viewed as soothing and sound, though the inability to cry passionate tears might be impeding to one's actual working. A well known biochemical variation of this hypothesis (Frey, 1985) stresses blood leeway elements of the lacrimal organs and fits the physiological idea of homeostasis. As indicated by this view, practically the same as the kidneys, the lacrimal organs additionally clear the blood and

eliminate pressure chemicals and other poisonous substances that are created during trouble, which would clarify why individuals experience help in the wake of having cried. In this hypothesis, the creation of passionate tears accordingly assumes an unequivocal huge part. The observational proof concerning the impacts of crying on disposition and prosperity, be that as it may, uncovers a somewhat unpredictable example of discoveries (Rottenberg, Bylsma, and Vingerhoets, 2008). Surely, the discoveries of the logical writing are at chances with what is stated in the more famous writing. For instance, in his investigation of articles on this subject in mainstream magazines covering 140 years, Cornelius (1986) found that as numerous as 94% of the distinguished articles left little uncertainty about the impacts of crying for one's prosperity and portrayed crying as advantageous.

Moreover, they regularly cautioned perusers that stifling one's tears could be harmful to the body and brain. Conversely, an outline of the logical writing uncovers some striking contrasts among research discoveries, which appear to be reliant, among others, on the examination philosophy (Gračanin et al., 2014; Rottenberg et al., 2008). At the point when people from the overall population were found out if crying is useful, more than 70% concurred with that assertion. A global examination on crying, containing respondents from 37 nations, additionally detailed an extraordinary agreement among those overviewed (> 70%) that crying for the most part assists them with feeling good. Be that as it may, when being gotten some information about their latest crying scene, just half of these exact same respondents apparently had encountered a positive mind-set change subsequent to crying (see Vingerhoets, 2013). The lay acknowledgment of the thought that crying initiates selfsoothing is additionally exhibited in a new report by Simons, Bruder, van der Lowe, and Parkinson (2013).

At the point when members were asked about the purposes behind what good reason they once in a while intentionally proceed with their own crying in dismal or disturbing circumstances, they detailed that they were for the most part determined by intrapersonal thought processes. All in all, when individuals intentionally animate their own crying, for example, by zeroing in on specific recollections or by regulating outward appearance, they supposedly mostly do it for their expected own advantage or alleviation (as opposed to impact the conduct of others). Not just the lay public, additionally emotional well-being experts by and large have faith in the advantages of crying—with psychotherapists and instructors from essentially every practice or foundation thinking about crying during the interaction of treatment as productive, instead of damaging (Blume-Marcovici, Stolberg, and Khademi, 2013; 't Lam, 2011). In one investigation, more than 70% of the taking an interest clinicians revealed that they effectively urge their customers to cry (Trezza, Hastrup, and Kim, 1988). Also, Nelson (2005) stresses the significance of crying in passing on messages about connection and providing care in the helpful setting. Crying, in any case, surely doesn't generally bring about temperament improvement. Cornelius (1997) suitably inspected the writing on this subject which drove him to infer that semi test examines, in which volunteers were presented to dismal motion pictures no matter what showed that the members who had cried felt more terrible following the film. This subsequently appears to be as an unmistakable difference with the idea that crying works with temperament improvement. Further, subsequent to having dissected accessible pertinent review contemplates, Rottenberg et al. (2008) came to reason that the inquiry "Is crying advantageous?" ought to rather be reformulated as follows: "For whom, and in what conditions does crying advantage the crying individual?" Decisive elements that may decide if crying is useful incorporate the proclaimer's character and mental state (e.g., discouraged people barely or never report disposition improvement), attributes of the inspiring occasion (on account of wild occasions, messengers report less temperament improvement), and how others respond to the crying (accepting solace is related with mind-set improvement, though objection and other pessimistic responses isn't). As of late, Gračanin et al. (2015) have explicitly planned an examination to acquire better knowledge into the oddity of why, in review considers, individuals frequently report alleviation subsequent to having cried, while prompt estimations (in research facility contemplates) reliably appeared inverse impacts, that is, a weakening of mind-set. Like past lab considers, this investigation additionally inspected people who cried or didn't cry in response to enthusiastic movies with their mind-set being evaluated following the film. Nonetheless, new was that state of mind was furthermore assessed at 20 and an hour and a half after the film. The outcomes affirmed those of past investigations (see Cornelius, 1997) showing that crying outcomes in mind-set weakening following the film. As anyone might expect, this reduction in disposition is consequently trailed by a recuperation following 20 and an hour and a half. Strikingly, in any case, proclaimers' self-detailed disposition following an hour and a half was not just, true to form, better than their mind-set following the film, yet additionally better than their gauge mind-set estimated before the film.

No such distinction was found in the gathering of noncriers. Accepting that disposition improvement subsequent to crying may require some an ideal opportunity to create, this example of discoveries accordingly appears to accommodate the appearing to be conflicting perceptions that crying outcomes in a lessening in temperament, as consistently found in lab examines, and the normal finding in review contemplates that propose that crying may improve state of mind in a considerable measure of cases. Obviously, the disposition

improvement needs some an ideal opportunity to create. Truly, these discoveries actually don't offer conclusive help for the therapy speculation.

Initial, a significant issue is that irregular task to conditions is absurd; regardless of whether study members will or won't cry when presented to a passionate film may probably rely upon a few different components, including character. Second, it actually should be set up whether this appearing state of mind improvement in fact addresses a genuine mind-set improvement, or that it simply mirrors a sort of memory inclination, for example, an overshoot or an alleged reaction shift marvel (cf. Schwartz and Sprangers, 1999), which mirrors a transformation interaction that includes conceivable changing inward norms, qualities, and conceptualizations of state of mind and prosperity (Bylsma, Croon, Vingerhoets, and Rottenberg, 2011). At last, the instruments liable for such conceivable useful impacts anticipate recognizable proof. Gračanin et al. (2014), in their outline of the writing, presume that (appearing) temperament advantages may begin from altogether different sources including inclinations, yet additionally from an assortment of physiological, intellectual, conduct, and social cycles. Severally, intrapersonal impacts may accordingly be emphatically interwoven with relational impacts, for example, when the constructive outcomes really have been incited by the passionate help and solace that was instigated from others.

II. CONCLUSION

Sad crying is an interestingly human enthusiastic articulation that is portrayed by a solid coherence over the life expectancy, yet it likewise shows some significant formative changes, remembering the decline for recurrence with age (until the age of 20–25). Further changes incorporate the expanding significance of the noticeable tears comparative with the misery vocalizations, changes in the idea of the circumstances that incite tears, and the advancement of the sex differential which brings about more female than male grown-up crying. Mournful crying is guessed to work with social holding, to evoke compassion and sympathy, to advance agreeable and supportive conduct, and, most likely, the restraint of hostility in assaulters. Vulnerability and misfortune (e.g., despondency, heartfelt separation, yearning to go home) appear to be the prototypical circumstances that prompt sad crying across one's lifetime. Likewise, saw sympathy, philanthropy, and a fundamental feeling of equity, fundamental structure squares of human culture, are significant explanations behind mournfulness in grown-ups. In the domain of profound quality and morals, the significance of feelings like pity, compassion, affection, worship, and empathy—which are frequently joined by tears—ought not be disparaged. We contend that the job of grown-up tears, specifically, is to remind the crying person that the circumstance or occasion to which they are uncovered is something that truly matters, for the proclaimed oneself, yet in addition for society on the loose. Considers these nostalgic or good tears as "shout marks" which are set by our hard-wired oblivious good framework.

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