

Review Article

Viewing Emotions Paradoxically as My Friends and Enemies of the Day

Konaku Doo Kuusegmeh^{1*}, Adwoa Yeboaa Owusu¹¹Catholic University of Ghana, Fiapre, Sunyani, Guidance and Counselling Unit

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Abstract: There have been previous studies on emotions in general but few discussed emotions in terms of paradoxical friendship and enmity of the day in my setting. In this article, the authors endeavored to discuss emotions as friends and enemies of the day. The ability to regulate both positive and negative emotions is associated with various outcomes, including mental and physical health. The study examined how regulating positive and negative emotions interact and affect mood, life satisfaction, and health. The authors employed various areas (emotions as friends and enemies; confrontation, forgive, forget; less is more; happiness and challenges; peace and imperfection; what is thinking with emotions; and emotion paradox) to discuss “*Viewing Emotions Paradoxically as My Friends and Enemies of the Day*.” The discussions demonstrated that the ability to regulate negative emotions was linked to the overall mood, life satisfaction and health while positive emotions relation ability was related to negative mood and mental as physical health. The ability to regulate negative emotions more than positive ones was also more strongly tied to the mindfulness and attention control. Emotions are central components of individuals’ lives, both interpersonally, intra-personally and emotional experiences can have powerful impacts on their function both positive and negative. This discussion takes into account the role of positive and negative emotions in a person experience, motivation, and psychological adjustment. While positive and negative emotions are necessary for survival and well-being, both possess unique functions and underlying mechanism. Positive emotions like joy, gratitude etc. tend to broaden an individual’s attention and understanding, facilitating the formation of enduring personal and social resources, and fostering resilience. Negative emotions like anger, fear, sadness and guilt evolved with specific thought-action tendencies that narrow attention and serving as signals to potential threats in the environment and are critical for immediate survival. Positive emotions can help mitigate the lingering impact of negative emotions that can lead to the detrimental “down spirals” and psychological distress.

Keywords: Paradox, Positive Emotions, Negative Emotions, Friendship, Enmity, Feelings.

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INTRODUCTION

Anyone can be angry - that is easy but to be angry with the right person, to the right degree at the right time, for the right purpose, and in the way - that is not easy. Aristotle, the Nicomachean Ethics.

It is well noted that the presence of emotions in one individual may significantly influence the emotional state of another person. The phenomenon is most dramatically illustrated by social psychologists whose studies of the effect of the spread of similar emotions

upon the actions and thoughts of large multitudes have facilitated the understanding of social and mass behavior (McDougall, 1924). The significance of the phenomenon for psychotherapy has received little attention. Freud wrote about thought transference, mental telepathy, but did not report on the interpersonal transference of emotions. Brill (1940) explicitly referred to the latter process by stating, “Of course, emotions beget emotions”; he also observed that any marked emotional affect tends to arouse some individuals from a “congealed state.” He did not however, pursue the import of emotional induction for ego formation. Its therapeutic

*Corresponding Author: Konaku Doo Kuusegmeh

Catholic University of Ghana, Fiapre, Sunyani, Guidance and Counselling Unit

implication for people with emotional problems are focused at here.

What is the value of emotions per se? what role do they play in our functioning? All of individuals are aware that it is much easier to do something when each one feels like it than when one does not. Behavior is facilitated by compatible emotions. The possession of a rich supply of compatible emotions eases us to immediate realities; the constant availability of such emotions enables us to function well spontaneously.

The flood of neurological data has enabled us to understand more clearly than ever how the brain centers for emotion move us to rage or to tears and how more ancient part of the brain which stir us to make war as well as love, and channeled for better or worse. The unprecedented clarity on the working of emotions are their failings to brings into focus some fresh remedies for our collective emotional crisis (Goleman, 2025).

Understanding the interplay of the brain structures that rule our movements of rage and fear or passion and joy, reveal much about how we learn the emotional habits that can undermine our best intentions as well as what we can do to subdue our more destructive or self-defeating emotional impulses. Most importantly the neurological data suggest a window of opportunity for shaping our young ones' emotional habits. The genetic heritage endows us all with a series of emotional set – points that determine our temperament. However, the brain circuitry involved is extraordinarily malleable, temperament is not destiny (Goleman, 2005).

In *The Nicomachean Ethics*, Aristotle's philosophical enquiry into virtue, character and the good life, his challenge is to manage our emotional life with intelligence. Passion, when well exercised, possesses wisdom. The guide of our thinking, our values, our survival. Anyhow, they can easily go away, and do so all too often. For Aristotle, the problem is not emotionality, but with the appropriateness of emotion and its expressions.

Sociologists point to the pre-eminence of heart over head at such crucial moments when they conjecture about why evolution has given emotion such a central role in the human psyche. Our emotions guide us in facing predicament and task too important to leave to, intellect alone, the danger, painful loss, persisting toward a goal despite frustrations, bonding with mate, building a family. Each of the emotions offers a distinctive readiness to act each act, each pointing us in a direction that has worked well to handle the recurring challenges of human life. As these eternal situations were repeated and repeated over our evolutionary history, the survival value of our emotional repertoire was tested by it becoming imprinted in our nerves as innate automatic tendencies of the human heart (Goleman, 2005).

One emotional legacy of evolution is the fear that mobilizes us to protect our family from danger, that impulse impelled Bobby Crabee to get his gun and search his house for the stranger he thought was prowling there. Fear primed Bobby Crabee to shoot before he could fully register what he was shooting at, even before he recognized his daughter's voice. Automatic reactions of this sort have become etched in our nervous system, evolutionary biologists presume, because for a long and crucial period in human prehistory they made the difference between survival and death (Goleman, 2005).

The first laws and proclamation of ethics – the code of Hammurabi, the Ten Commandments of the Hebrews, the Edicts of Emperor Ashoka, can be read as attempts to harness, subdue and domesticate emotional life. As Freud described in *Civilization and Its Discontents*, society had to enforce from without rules meant to subdue tides of emotional excess that surge too freely within. In terms of biological design for the basic neural circuitry of emotion, what we are born with is what worked best for many people (Goleman, 2005).

In our emotional repertoire, each emotion plays a unique role, as revealed by their distinctive biological signatures. With new methods to peer into the body and brain, researchers are discovering more physiological details of how each emotion prepares the body for a very different kind of response. With anger blood flows to the hands and making it easier to grasp a weapon or strike at a foe, heart rate increases, and a rush of hormones such as adrenaline generates pulse or energy strong enough for vigorous action. With fear blood goes to the large skeletal muscles, such as in the legs making it easier to flee and making the face blanch as blood is shunted away from it (Goleman, 2005). At the same time, the body freezes if only a moment, allowing time to gauge whether hiding might be a better reaction.

Among biological changes in happiness is an increased activity in the brain center that inhibits negative feelings and fosters no increase in available energy and quieting of those that generate worrisome thought. But there is no particular shift in physiological save a quiescence which makes the body to recover more quickly from the biological arousal of upsetting emotions (Goleman, 2005).

Love, tender feelings, and sexual satisfaction entail parasympathetic arousal, the physiological opposite of the "fight or flight" mobilization shared by fear and anger. The parasympathetic pattern dubbed the "relaxation response" is a general state of calm and contentment and facilitating cooperation. The lifting of the eyebrows in surprise allows the taking in a larger visual sweep and also permits more light to strike the retina. This offers more information about the unexpected event making it easier to figure out exactly what is going on and concoct the best plan for action (Goleman, 2005).

Around the global world, an expression of disgust looks the same and sends the identical message that something is offensive in taste or smell or metaphorically so it is. The facial expression of disgust, the upper lip curled to the side as the nose wrinkles slightly suggesting a primordial attempt as Darwin observed, to close the nostrils against a noxious odor or to spit out saliva of a poisonous food. The real function of sadness is to help adjust to a significant loss, such as the death of someone close or a major disappointment or tragedy. Sadness brings a drop in energy and enthusiasm for life's activities particularly dimensions and pleasure and as it deepens and approaches depression, slows the body's metabolism. The introspective withdrawal creates the opportunity to mourn a loss or frustrated hope and grasping its consequences for one's life, and as energy sums up plan new beginnings (Goleman, 2005).

Emotions as Friends and Enemies

Thinking paradoxically about emotions, accepting contradictions, like feeling happy and sad simultaneously, realizing negative feelings aren't obstacle but crucial parts of a full life, and understanding that trying to avoid them often causes more suffering. It involves holding opposing feelings in a wider space, moving beyond binary either or thinking to embrace the complexity and depth of human experience which paradoxically leads to greater understanding and acceptance.

Negative emotions are positive in sadness, anger, and anxiety are not enemies of happiness but essential parts of a rich life; embracing them allows for deeper joy and presence.

Contradictory feelings coexist in that you can simultaneously, love and hate a neighbor; may want to sit and stand in a situation or feel joy and sorrow at once which is not confusion but a normal part of deep emotional experience.

You may have emotional feeling of acceptance and avoidance at the same time, trying to suppress or escape bad feelings often backfires creating more distress; and true emotional feeling of strength comes from experiencing them without judgement.

Regarding the science of emotion, people think they know of emotions when they see emotions but the science of struggles to define emotions consistently show our everyday understanding is paradoxically.

To think paradoxically about emotions, we observe feelings without judgement and allow emotions to be present without trying to change them, and that involves the practice of mindfulness.

In counselling, when you tell someone to want his or her feeling of symptom, it can break a cycle of fear and control as seem in logotherapy. We see emotions as

temporary states, like water in a river, rather than trying to cling to them or allowing them to sweep us away. Finding a difficult golden line between feeling fully and acting impulsively, knowing this balance shifts consistently.

In comprehending these paradoxes, you can navigate your inner world with more wisdom, realizing that what seems contradictory is often just a complex nature of being human.

Paradoxical thinking reflects an emotional paradox: the simultaneous desire to be fully seen and the fear that visibility may invite judgment, rejection, or harm. Ironically, the more we fear losing something or someone, the more likely we are to behave in ways that ultimately cause that loss.

A paradox mindset promotes thinking in both terms and encourages embracing conflicting tensions and demands. The authors concurred that someone with a paradox mindset may acknowledge that the two things can be conflicting at the same time and find some ways to work through these differences.

In our society today, we often think in either term. In this way of thinking, only one thing can be true and we struggle to handle competing tensions, tasks and assignments. We often get overwhelmed and struggle to accomplish everything we need, leading to our progress being hindered. To be better off, we need to shift our thinking. A paradox mindset promotes thinking in both terms and encourages embracing conflicting tensions and demands. An individual with a paradox mindset may acknowledge that, two things can be conflicting at the same time and find ways to work through the differences. Many research studies have shown that a paradox mindset has been associated with favorable outcomes and better performance. It has been proven by research studies that paradox mindset is associated with higher academic performance and well-being among college students. Miron-Spektor (2020), suggested that people can develop a paradox mindset. As students approach the end of a semester, it might be useful to adopt a paradox mindset. Sometimes we need to encourage ourselves that it is possible and probable to accomplish two competing tasks at the same time. To encourage ourselves in this way will make our experience less daunting.

Perhaps we need to accept that the tension exists between tasks. In the paradox of mindset, it is necessary we realize that the tension between things will not entirely go away. We need resources to finish everything that needs to be completed instead of fixating scarcity. We should think positively and think of new possibilities that can emerge from any given situation. If we find ways to embrace tension and adopt paradox mindset we can always do our best to work.

Even though paradox mindset cannot solve all difficult problems, it opens possibilities to be creative and find new solutions to problems which otherwise, would not have been possible if we constrained ourselves to either or thinking.

Confrontation, Forgive, Forget and Move On

Generally speaking, we understand confrontation as a premeditated action on the part of an individual who accuses another and brings up witness against his accused. Others may understand confrontation to mean placing a person face to face with some relevant facts about himself or with some significant person. For example, a thief is caught red-handed and he cannot deny that he has stolen anything. Here, we understand the term *confrontation* to mean something different from the above mentioned. It is not punitive emotional action. It is not the result of impatience with a troublesome person in order to control him. It has nothing negative about it. Let us be certain on this difference. The researchers understand here that confrontation is an action which is initiated by an individual based on understanding of other individual. One observes some discrepancy in his neighbor's behavior and brings it to his or her awareness for example, "You say you are very happy, yet tone of your voice communicates sadness."

There are two ingredients of confrontation which are: first, observation of some discrepancy in a son's behavior; second, the father brings it to the awareness of the son. Let us explain the term discrepancy and why-when-and-how the discrepancy is to be made known to the son. Discrepancy can be observed in many areas of a person. There are three types of discrepancies which are most common.

- 1) A discrepancy between a son's insight and his behavior.
- 2) A discrepancy lying between what the son is and what he wants to be.
- 3) A discrepancy between the son's experience of himself and the way the father experiences him. An example of this discrepancy is that due to faulty upbringing, the son has been made to feel that he is no good for anything. Then he goes to school and his teachers see many good qualities in him and compliment him on his achievement. The son will deny that he is gifted in anything and will explain his successes as mere good luck. It will not be easy for him to change his own self-perception.

For one to forgive and let go negative emotions, one has to consciously choose to release resentment, to allow healing by acknowledging feelings without dwelling, practicing mindfulness, reframing thoughts and focusing on self-care which will reduce stress and improve good health. It will strengthen relationships but remember one does not have to forget the lesson, just the pain attached to it, building resilience instead of

suppressing emotions. There are six steps involved in the process to forgive and let go:

- 1) Acknowledge and feel: Allow yourself to feel the hurt and anger without judgment "bottling them up is harmful".
- 2) Shift perspective: See it as a chance to learn not just a painful memory transforming victim into survival, but say better it will be.
- 3) Practice mindfulness: Use meditation or deep breathing to observe emotions and create space from them and say it is well.
- 4) Decide to release: make a deliberate choice to let go of control and the power the situation holds over you.
- 5) Focus on self-care: Engage in activities that nurture your well-being to build emotional strength.
- 6) Cultivate empathy: Try to understand the other person's limitations to foster compassion.

Less is More

The phrase "less is more" is a principle that is found in several traditions. Its basic meaning is to keep things simple, similar to the concept of minimalism. Its use in architecture emerges from the idea that simplicity and clarity lead to good design. The phrase is used to say that a small amount or small changes are often more effective than a large amount or big changes.

"Less is more" can refer to architecture, art, design, writing, or philosophy. The concept dates back at least to ancient Greeks. Chilon of Sparta made use of the famous Ancient Greek proverb: "Philosophers keep it brief." In relationships we prioritize quality over quantity. We make fewer but deeper connections. The minimalist approach encourages us to focus on the depth of our relationships rather than the number of acquaintances we have. This means that investing time and energy in fewer people but building stronger and more meaningful connections. Control emotions as to keep relationships.

While each situation is different, there are variety of reasons why relationships don't go a distance. The main reasons why relationships don't last are loss of trust, poor communication, lack of respect, difference in priorities, and little intimacy. One of the foundational feelings necessary for good relationship is a feeling of security. If you lack emotional support or find your partner unreliable, you might lose trust. If your partner is vague or hard to pin down, you might have a cause for concern.

At its core, "less is more" embodies the idea that simplicity leads to clarity and ultimately, to a more profound form of beauty. It suggests that by eliminating unnecessary elements we can create something that is more focused, more powerful and more effective. It will be sensible to suggest that both the "less and more" statement is true. For instance, having less stuff and

focusing on fewer tasks, and having less in the way will give us more time and freedom, and meaning in our lives. Working less allows us to contribute more, grow more, and pursue our passion much more easily.

“Less and more” in terms of emotion are often discussed in the context of emotional intensity, emotional regulation, and emotional intelligence. The optimal approach is generally not to eliminate emotions but to achieve a healthy balance and control. Being less emotional generally refers to a state of lower emotional intensity or reactivity, and the ability to manage emotional responses effectively. As regards emotional regulation, it involves using strategies like pausing before acting, deep breathing, and cognitive reframing to prevent intense emotions from dictating behavior. In extreme cases feeling “less” can mean emotional numbness which is a coping mechanism for overwhelming stress. Some people equate being less emotional with being more practical or rational believing that strong emotions hinder objective decision making. As regards performance, moderate emotional arousal is linked to optimal performance whereas excessively high emotional arousal can negatively affect attention and processing ability.

Happiness and Challenges

The authors are of the opinion that, happiness is not the absence of challenges, it is about how you respond to them and seeing them as chances of growth, building resilience, and finding joy through gratitude, positive mindset shifts, and meaningful connections rather than just chasing fleeting pleasure. True fulfillment comes from embracing life’s ups and downs, developing skills to cope, and choosing to appreciate the present, making happiness a cultivated habit and a journey of continuous growth, not a destination.

Overcoming obstacles develops self-confidence, leading to deeper satisfaction. Challenges force one to look beyond instant gratification, and foster long-term fulfillment. Difficult experiences can forge stronger souls and characters. Happier individuals learn to use their challenges. Challenges are necessary on the path to becoming happier, and our role is to help people to use their challenges as stepping-stones to do something better.

“Out of suffering have emerged the strongest souls; the most massive characters are seared with scars” – Khalil Gibra.

In Desmond Tutu’s Book, *The Book of Joy*, His Holiness the fourteenth Dalai Lama talks about “passing through difficulties” and using them. He does not suggest being in difficult spot and remain there but instead focus on passing through the difficulties.

Cultivating happiness amidst challenges entails choosing gratitude, hope, and growth over fear and

setbacks, and reframing negative thoughts. One needs to develop stress management, self-esteem, and healthy habits like exercise, hobbies, and talking to other people. There is the need to focus on the present moment and find joy in small things which provide everyday pleasures (Tony, 2024).

The way society is structured today makes individuals to face different types of problems, challenges in daily lives, difficulties in relationships, health issues, career setbacks and finances. In the enormity of these challenges and problems, happiness seems unattainable. Happiness is a habit that can be attained even in the face of hardship. It is not merely a mental attitude. You start in a little way by expressing gratitude for your blessings. It could be anything as small as a warm room, a tasty meal, or a beautiful day. Gratitude helps us all to focus on what is right and present instead of what is absent or not correct. Sometimes we experience unhappiness because we regret the past or worry about what is ahead. We should develop the skill of living in the present.

What activity do you love to do, the thing that brings you joy every time you do it despite how you may feel before the activity. Not all happiness comes from the big wins. It is present in the little things in life. Take a leisurely stroll around the outdoors, listen to your favorite music, or savor your morning tea (Tony, 2024).

Strong social connections are key to emotional well-being. Share your feelings with trusted friends or family members. Sometimes, just knowing that you’re not alone in your struggles may be a great source of comfort and relief. Acts of kindness have a dual effect. They not only make others happy but also elevate your mood. Volunteering to offer help to somebody or give compliment can boost your ego.

Peace and Imperfection

The paradox of peace and imperfection is the understanding that true inner peace is found not by achieving a flawless state of mind, but by fully acknowledging, accepting, and embracing all aspects of one’s inherent human imperfection and the ugliness of the reality of life. The pursuit of external or internal or internal perfection, in fact, often destroys peace and leads to anxiety, self-criticism and suffering. Peace is a state of mind that comes from within through an inner harmony that accepts “what is” rather than goal to be reached only after all problems are solved or all “flaws” are eliminated.

Imperfections are not hindrances but essential components of growth, learning, and development. Acknowledging them allows for authentic progress and self-discovery while the fear of failure leads to paralysis and inaction. Imperfection is what makes people relatable and fosters genuine, deep connections with others. Hiding flaws creates a cycle of stress and prevents

the vulnerability needed for meaningful relationships. Philosophies like the Japanese concept of *wabi-sabi* highlight the beauty in the asymmetry, transience, and imperfections of life and objects. These imperfections tell a story and add depth to existence.

The paradox aligns with philosophical and spiritual views such as Nietzsche's *amor fati* (love of fate) and Taoism which suggest that everything is a perfect manifestation of its causes and conditions, and resisting this natural order is the source of suffering. Ultimately, the paradox means we are *perfectly imperfect*. Our flaws are an inherent and necessary part of our complete and authentic self. True peace lies in letting go of unrealistic ideals and finding joy in the present, rough and beautiful human journey. Have you ever noticed that something seemingly perfect doesn't hold the same beauty as something with subtle imperfection?

When we oppose uncomfortable emotions rather than allowing them, they are linked with feelings more emotional discomfort later. The more we fear losing something or someone, the more likely we are to act in ways that cause that loss. The paradox of concealing our emotions is that we hide our internal worlds in an attempt to gain approval when it is expressing itself. Paradoxically, we sometimes invite painful emotions ourselves. We repeatedly listen to sad songs, paying attentions to every note willingly (Karsavuran, 2025). Some people believe that they know an emotion when they see it.

The "paradox of emotion and imperfection" primarily refers to how embracing human flaws, vulnerabilities, and difficult emotions is counterintuitively the key to achieving authentic connection, personal growth, and a meaningful resilient life.

Society often glorifies a curated, flawless image especially on social media leading to pressure to present a perfect self. The paradox lies in the fact that genuine connection and intimacy are found not in this illusion of imperfection, but in the courage to be vulnerable and authentic about our own imperfection. Imperfections are not setbacks but rather catalysts for personal growth, creativity, and innovation. Acknowledging areas for improvement pushes individuals to learn, adapt, and develop resilience, skills that a rigid pursuit of flawlessness stifles.

The paradox of emotions themselves can be seen in how avoiding negative feelings like fear, anger or sadness often amplifies them. By contrast, accepting and processing these emotions or even experiencing them through art can lead to greater self-understanding, emotional regulation, and overall well-being. Imperfections make us relatable and human, fostering empathy and deepen, more meaningful relationships

with others. When individuals share their vulnerabilities, it creates a sense of community and shared experience, reminding others they are not alone in their struggles.

The paradox encourages a shift from external, unattainable standards of perfection to self-defined measures of success and self-worth. It suggests that a "perfect" life does not mean a frictionless one, but one that is full, ugly and embrace both joy and pain as coexisting parts of the human experience. In essence, the paradox reveals that being "perfectly imperfect" is not a contradiction but an acknowledgment that flaws are integral to our unique character and essential for a rich emotionally connected, and growth-oriented life.

The paradox of friendship and enmity explores how our social ties, both positives and negative, behave counterintuitively in networks, revealing that your friends have more friends than you do, and strikingly, your enemies also have more enemies than you do, often with friends having more enemies than you do in mixed-tie situation. These paradoxes stem from network dynamics where popular or central individuals are disproportionately connected, skewing averages and showing how connections in both positive and negative realms amplify around certain nodes.

"Myself is my worst enemy" means you often sabotage your own happiness and success through self-doubt, overthinking, fear of failure, or internal conflicts, making you your own biggest obstacle instead of external factors like other people or circumstances. This internal struggle often involves conflicting desires or negative self-talk, leading to inaction or poor choices. The path forward involves building self-awareness, managing internal voices and shifting from self-criticism to self-compassion to become your own biggest supporter.

Acting against your own interest often is rooted in comfort zones. Harsh self-judgment is often stemming from past criticism and hindering growth. Often, you analyze decisions until you talk yourself out of them. You often notice different parts of you fighting for control. We have fear of failure, judgment or even success. We acknowledge these internal battles like the choice between relaxing and exercising. You treat yourself with the same kindness you had offer a friend. We need to understand past experiences that fuel self-doubt, and one needs to accept and work with one's internal parts, rather than ignoring them.

What is thinking with Emotions?

The term emotional reasoning was first used by an American Psychiatrist, Aaron Beck in 1970s. Beck referred to thought response to an emotion or feeling as automatic thinking. An example will be, if someone has feeling of anxiety about a project work, his or her automatic thought may be based on that anxiety.

An emotional reasoning is a style of unhelpful *thinking* where a person bases his or her views of something and makes conclusions about situations, himself or herself or other people on the way that they see feeling. One way of thinking about emotional reasoning is with a statement such as this, "I feel, there it is."

One may see emotional reasoning as a thinking error where a person mistakes his or her feelings as a sign that something is right or wrong. When he uses emotional reasoning, he or she confuses the feelings with facts, but feelings are not facts.

Thinking paradoxically about emotions means recognizing their contradictory nature, feeling happy and sad at once, wanting to stay and have a situation, and understanding that fighting feelings can intensify them. While accepting them often allows for change and researching that emotions are complex, powerful and serve dual roles of helping and hurting, requiring a balance to navigate. The approach involves embracing contradictions, using acceptance for growth and seeing how seemingly opposite states such as introversion and extroversion coexist and offer a deeper insight into human experience.

The Emotion Paradox

The Emotion Paradox experience in the East, that negative emotions hurt less several years ago, researchers puzzled over a paradox found in cross-cultural data on mental health. They suggested name as the "East-West divide." The paradox is that the East Asians tend to report more negative emotions than European Americans and the researchers suggest they have minds lower tends of anxiety and depression.

Some researchers suggested that the paradox is not real, that it stems from flawed methods or non-disclosure due to high stigma in the East. Yet increasing evidence from other studies shows that while negative feelings correlate with worse mental and physical health in the West, the link is significantly weaker in the East. The main difference, seems to be in how emotions are understood and engaged in the two cultures.

Accordingly, in the Eastern dialectical tradition, negative and positive feelings are not mentally exclusive but co-occur and coexist as parts of a natural cycle that keeps the good and bad in balance. The Western World by contrast, sees negative emotions as a sign of personal failure. The failure to deal with normal ups and downs of life, or to keep our impulses in check.

As a results, our feelings become a threat to the self, triggering a stress response that over time can severely compromise our health. Also, studies have shown that negative emotions are associated with increased inflammation and elevated cortisol level but

only among U.S subjects and not Japanese participants (Dermendzkiysika, 2021).

Putting Feeling into Words

It is the invitation of emotions out of the dungeon and bring them into light. Research has found that people high in emotion differentiation, that is the ability to identify what one is feeling with specificity, to exhibit better mental health, emotion regulation and coping skills. It has been revealed by studies that good emotion differentiators report 40 % less drinking under stress and they are up to 50 % more likely to keep their cool when provoked. By contrast, less emotion differentiation has been linked to social anxiety, major depression, eating disorder, borderline personality disorder.

Emotion differentiation simple means that one knows when he or she feels something, he knows exactly what it is. He knows for instance, when he feels hurt and that it is different from when he feels angry or frustrated or disappointed. One is able to make distinctions between his emotions instead of lumping them into one category such as "I feel bad."

Putting feelings into words gives one key information about what to do with the feelings. It allows you to regulate and manage your negative emotions properly rather than trying to fight numb or escape them in a way that may backfire or that you may come to regret later on.

Words are not Feelings

A Neurological review tells us that the left side of the brain is the store of language. We are sure of this because when the left side of the brain is damaged, a person may not speak well or may not be able to speak at all. The person has sense of being able to put the thought or feelings reside in the right hemisphere or the brain. So, saying something whether thought or feeling originate neurologically from the hemisphere of the brain and are processed into the left hemisphere in the form of words. The understanding of this assertion helps one to state that "words are not feelings" because feelings are not naturally words.

Words are just one form of stating feelings but they are not feeling their misunderstanding in communication such as disagreement, argument etc. about feeling in words will be reduced. Words express feelings appropriately but words by themselves are not feelings. Not just that it is true, that words are feelings they are not the sole way feelings are communicated (Johnson, 2019).

Other ways of communicating feelings are through emotion, music, art, work, play, physical expressions, and even in silence. Some of these means of feeling expressions are meaningful and better in communicating feelings other than words. Musicians

communicate feelings sometimes successfully although some would confess that the feelings they have when producing the art of music or listening to the music may not be the feeling the artist had in the composition. Feelings can be communicated by facial expression or in some kind of work, play etc. that often communicate feelings successfully than words (Johnson, 2019).

CONCLUSION

In summation, the authors agreed that if we humans are capable of influencing each other's emotional states, and emotional states influence human behavior, then the factor of emotional induction becomes an important one for scientific consideration. Emotions are of considerable significance for the functioning of the individual. Each one of us is aware of the fact that behavior we feel impelled to perform is so much easier to carry out than behavior in which we do not wish to engage. Emotions facilitate behavior compatible with the same emotions. Their relative absence may make behavior a great effort. Therefore, for spontaneously well-functioning human being, it is necessary that there be available at all times a supply of emotions that will facilitate behavior leading to a good adjustment to the immediate reality situation. It is then that conditions are favorable for individual to be spontaneously well-functioning and well-adjusted.

Positive and negative emotions are essential for a balanced, healthy life, serving different but complementary purposes. Negative emotions while unpleasant, aid survival, growth, and problem-solving, while positive emotions enhance well-being and broaden perspectives. If we, the authors may add here, neutral emotions when overlooked, may dominate much of our

daily experiences, providing a middle group between the pleasure and pain we often experience in our daily living.

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