

Abhiman: A Complex Emotional Reaction Associated with Being Hurt

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ABSTRACT

Interpersonal relationships are widely acknowledged as significant predictors of both physical health and overall, well-being. This study aims to provide an in-depth exploration into the intricate conceptualization of "abhiman", a unique form of emotion involving feeling hurt and sulkiness. Since, "abhiman" is an Odia word and we could not find its exact English equivalent, we used the Odia word as it is. The sample comprising 13 literature experts, both of Odia and English language participated in comprehensive interviews. Through unstructured interviews, qualitative data was collected. The analysis revealed seven prominent thematic dimensions. The findings showed that people experience "abhiman" after being hurt by their loved ones and there are certain events that lead to the experience of this emotion. It is a mixture of a wide range of emotions like anger, sadness, pride and a sense of self-respect. While experiencing "abhiman", people have a strong hope that the target person will apologize. After the target person apologizes, her/his relationship with the person may get better. A common behavioral response seen in people experiencing this emotion is sulking: that is withdrawal from participation in conversations or activities with the loved ones, in general and the target person in particular, remaining resentful and in bad mood. Abhiman can have a harmful effect on interpersonal relationships if it is not well responded to by the target person, whereas it can also promote healthier relationships if it is well responded.

Keywords: *Abhiman, Hurt feelings, Sulking, Qualitative Study*

In Indian mythology, the love story of Radha and Krishna is well-known. Once Krishna promised Radha to meet her in a garden. Radha with her friends was waiting, but Krishna did not come in time. Since he went to meet another girl named Chandravali, he could not keep his promise to Radha. Radha sulked; neither put on her make-up nor did she meet him. Krishna, touching her feet, apologized and then everything went normal. Here comes a question in this story: why did Radha distance herself from Krishna? Why did she sulk? Because she felt hurt and offended by her lover Krishna's casual behavior; she felt angry and sad. It has been described that Radha was experiencing an emotion, "abhiman", the behavioural expression of which was sulking.

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Hardecker, Schmidt, and Haun (2021) have described a similar observation: their two 4-year-old friends were playing with a toy. When a conflict over that toy happened, one boy F (who was losing), walked away and stopped doing anything. Another child M approached him and said that he could play with the car toy and gave the toy to him. In both of these incidents, typically in interpersonal interactions, the person who wants something from a loved one, but cannot ask directly for it, shows certain activities like distancing from the target person or persons. All forms of sulking show withdrawal signs (Hardecker et al., 2021).

Hardecker et al. (2021) developed a coding system for children's sulking behavior. It includes becoming silent, distancing, turning away, gaze avoidance, crossing arms, lowering the head, pouting lips, lowering eyebrows and probably utterances of unjustified devaluation and relational distancing. So, what leads to sulky behavior?

Hardecker (2018) considered sulking as a result of hurt feelings. According to studies (Feeney, 2005; Leary and Springer, 2001; Sanford and Rowatt, 2004) hurt feelings are emotions caused by a hurtful event. They frequently combine a wide range of other emotions, like fear, sadness, anger, anxiety, and shame. They may also lead to diverse responses that include a primary assessment of an unjustified devaluation, a sense of having little control over the hurtful situation, a withdrawal action tendency, and the communicative function of indicating that one has been wronged and is hoping for redress (Hardecker & Haun, 2020). According to Overall et al. (2013), individuals show exaggerated expressions of hurt to induce guilt in the partner.

People experience hurt feelings when are rejected or don't get any favorable treatment from others (Leary et al., 1998). Gallegos and Gasper (2018) showed that rejection elicits negative emotions such as anger, sadness, hurt feelings and it also decreases happiness. Cheng & Gruhn (2014) found that older people who got rejected, reported higher increase in hurt feelings after rejection than younger adults. Older people viewed the rejection more negatively and experienced greater emotional anguish. Yang (2023) discovered that higher levels of rejection sensitivity and perception of hurt feelings predicted greater verbal but not as much physical aggressiveness. Hurt feelings are associated with relational devaluation, familiarity and closeness influencing the experience of such feelings. Victims' reactions are linked to their blame for the attackers' conduct (Feeney, 2005; Leary et al., 1998).

Hurt feelings can be categorized on the basis of seriousness of the hurtful event. Leary & Springer (1998) discussed that variety of situations can elicit hurt feelings. Some events can be so serious that significantly affect their life like extramarital relations, public deprecation, stinging criticism that causes huge damage to their relationships. Another type of event can be less serious like forgetting birthdays/anniversaries and unreturned phone calls. According to Leary et al. (1998), victims' reactions to the incident were connected with what they attributed to their perpetrator's behavior. Sanford and Rowat (2004) argue that hard emotions including feeling angry are associated with negative relationship functioning, such as low satisfaction, high conflict, and high avoidance whereas, soft emotions which includes feeling sad or hurt feelings were associated with positive relationship functioning that is high satisfaction, low conflict, and low avoidance.

A review suggests that hurt feelings and sulking behavior begin to develop at the end of the second year, together with other self-conscious emotions (Hardecker & Haun, 2020).

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According to Snapp and Leary (2001), subjects were significantly more hurt when they were ignored by the confederate who barely knew them than by a confederate who was more familiar with them. But according to Vangelisti et al, (2005) hurt feelings are not always related with close relations. Hardecker (2018) hypothesized that people show different actions on being hurt by different people. He hypothesize that, (i) When one is hurt by a stranger: ending the interaction; (ii) In case one is hurt from within a relationship: sulking (iii) When being hurt by someone's ending the relationship or being excluded from a group: distancing and crying. In order to understand hurt feelings, such categorization of this emotion can be helpful. In this study we would explore the type of hurt feelings that people experience after being hurt by a loved one.

From the above discussions, it can be said that “abhiman”, an Odia (as well as a word found in several other Indian languages, such as Hindi) word for a typical emotion is associated with feeling of being hurt and resulting in sulky behavior. In Odia dictionaries, there are several meanings of “abhiman”, such as arrogance, pride, self-conceit, discontent, egotism, sensitiveness, and vanity etc. The adjective of the word is sensitive, sulky, touchy, proud and haughty etc. So, it is clear that “abhiman” denotes not a single emotion, but a range of emotions. “Abhiman” is one of the most commonly used and popular themes described in poems, stories, novels, as well as mythologies. But the way it is described mostly in Odia literature does not fit to any one of the meanings provided in the dictionary. Psychology researchers in India barely discuss this topic. Therefore, in the present study, it was decided to analyze this complex emotion as described in literature.

METHODS

Sample

The study adopted an inductive qualitative approach. Bogner et al., (2009) showed that as a regularly used strategy for data collection, the expert interview is one of the most significant exploratory tools for establishing a preliminary orientation in a field that is either substantively new or poorly defined, and developing a clearer understanding of the problem. In order to get an in-depth understanding of abhiman, a purposive sample of 13 literature experts were interviewed through unstructured interviews. Out of these 13 experts, eight were language teachers (seven teaching Odia, One English), 10 were writers (writing poems and stories), and five were folklore researchers. Age of the experts were ranging from 30 to 80 years.

Data collection

The first author contacted each of the experts and asked for a suitable time for interview. The experts were explained about the purpose of the study and adequate amount of rapport was established with them. The data were collected by unstructured, open-ended, in-depth interviews. Since the study was conducted in Odisha, the interviews were conducted in Odia, the regional official language of the state, by the first author. Interviews were conducted individually in telephonic manner. The interviewer did not interrupt so much while the respondents were answering but he probed and prompted them whenever necessary. At the end of the interview, the interviewer thanked them for their cooperation and time.

Data analysis

Thematic analysis of the data was done simultaneously with data collection as suggested by Glaser and Strauss (1967). Each interview was transcribed verbatim and then analyzed according to different themes. Because of simultaneous collection and analysis, previous interviews provided some more questions for the next interview.

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Findings

From the analysis of expert's interviews, three super-ordinate themes emerged, such as (i) prior to showing abhiman (it includes with whom and why does a person experience abhiman), (ii) while experiencing abhiman (it includes behavioral expression, subjective experience and action tendencies), (iii) after-abhiman (it includes impact of abhiman on the relationship).

Each super-ordinate theme could again be organized according to several themes and subthemes. All total, seven themes emerged. They are:

1. People experience abhiman after being hurt by their loved ones with whom they have some expectations;
2. Reasons people do abhiman;
3. Intentions while showing abhiman;
4. Behavioral response during abhiman;
5. Emotions experienced;
6. Consequences of abhiman if it is not well responded;
7. Consequences of abhiman if it is responded well.

The organization of the super-ordinate themes, themes and sub-themes are presented in Table 1.

Table-1 described super-ordinate themes and sub themes

Sl. No.	Super-ordinate theme	Sub- themes
A. Prior to showing abhiman	1. People experience abhiman after being hurt by their loved ones with whom they have some expectations.	
	2. Reasons people do abhiman	i. Perceived low controllability
		ii. Feelings of Insecurity
		iii. To assess one's own value in another person's life or to let him/her know own value
		iv. An expression of love
	v. Expression of disagreement or a form of protest	
B. While experiencing abhiman	3. Intention	
	4. Behavioral response	
	5. Emotions experienced	i. Anger and crankiness
ii. Sadness		
iii. Happiness		
C. After abhiman	6. Consequences of abhiman if not responded well	i. Sadness increases
		ii. Anger increases
		iii. Trust decreases
		iv. It may lead to breakdown of the relationship
	7. Consequences of abhiman if responded well	

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A. *Prior to showing abhiman*

It includes why and when a person does abhiman and the various causes that lead to experiencing it.

1. **People experience abhiman after being hurt by their loved one with whom they have some expectations.**

People in close relationship develop various expectations on their loved one. When these expectations stay unfulfilled, they experience hurt. An expectation is a strong belief regarding the target person. People feel that they have a right over the target person or the relationship. During the interview, every expert agreed that abhiman is experienced only with a loved one, with whom they have some expectations. When these expectations are not fulfilled and it starts bothering them, they show abhiman.

Parmeshwar Mund considers the evaluation of closeness with a loved one be done through abhiman.

"To measure intimacy and to know how much they understand us... In some instances, people show abhiman to judge whether their loved ones understand them or not."

Preetidhara Samal explores the complexities of love by seeing how unmet expectations for reciprocal treatment can result in feelings of abhiman.

"Suppose, I love someone very much then I will also keep an expectation that he will treat me and understand me the way I like to treat him and will understand me before I speak for anything."

According to Swapna Mishra, Abhiman cannot come with someone who is not close.

"Abhiman never comes in place when the relation is not so close to heart." (Swapna Mishra)

Manorama Mishra's portrayal of Mother Yashoda's unconditional love for Krishna presents a fresh perspective on abhiman. According to her there is no anger in abhiman. She expressed that mother Yashoda showed only abhiman to Krishna because she could not get angry with him, as she loved him so much.

"Mother Yashoda loved Krishna so much that she could not get angry with him; she only did abhiman."

Supriya Mallik investigates the relationship between abhiman and meaningful relationships, examining how sentiments of emotional ownership interact with views of honor and respect.

"People experience abhiman when they have a very deep relationship with a person; they feel that they have some rights over him or her, and it seems that their honor and respect have not been valued for some time."

2. **Reasons people do abhiman**

During interview, the researchers explored to identify the causes of this emotion and the experts provided a number of reasons. These reasons can be classified into five sub-themes.

i) **Perceived low controllability**

Abhiman is associated with helplessness: when people cannot directly ask or do not have any control over the situation or on the target person, they experience abhiman.

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Individuals, who feel relatively helpless, according to Parmeshwar Mund, tend to demonstrate more abhiman. He questions the expectation of aid from others if they are capable of resolving issues on their own.

"People who are somewhat helpless show much abhiman. Why would they expect it from others if they could do it themselves?"

Preetidhara Samal's viewpoint focuses on self-expression and capabilities. She is giving an example by choosing not to demonstrate abhiman when she is fully capable of articulating her sentiments, highlighting the necessity of open communication.

"When I am capable enough to express my feelings, I say it and won't show abhiman."

Pratibha Satpathy provides insight into her own self-awareness and coping mechanisms. She acknowledges the difficulties in communicating an emotional state openly, implying that abhiman becomes a technique to transmit unexpressed feelings indirectly.

"As I am a merchant woman, I understand myself and overcome it. If it were that easy to directly explain the things to my mental state, I would not prefer to show Abhiman."

ii) Feelings of insecurity

Abhiman is associated with feelings of insecurity. People who experience abhiman because of the feeling of insecurity often think that the target person may stop loving or their relationship may break.

Gopinath Bag emphasizes the underlying presence of fear in love, saying that even the strongest ties contain an element of anxiety, implying that love is inherently tied to vulnerability.

"The biggest thing that is hidden in affection is fear of losing. There is no love fearless, and there is no relationship fearless".

Preetidhara Samal emphasizes the difference between the acknowledged rights of parental love and the hidden concerns that lovers may face. She highlights the persistent fear of separation in love relationships, which may have contributed to abhiman's development.

"The love of parents is filled with some rights that are not recognized in our society for lovers; there is some fear of separation in it if they lose each other."

Supriya Mallik's perspective of view emphasizes the link between abhiman and anxiety. She feels that abhiman appears when there is a change in dynamics or a perceived inability to communicate and connect as previously, resulting in anxiety.

"Abhiman is experienced when a sense of fear is formed or they can't express or get along as much as before."

iii) To assess one's own value in another person's life or to let him/her know their own value

An individual may show abhiman, when he/she believes that he/she has been made to feel less worthy or a loved one has failed to understand them. At that time, people do abhiman to

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assess one's own value in other person's life in the way that they check how the person is going to react to their sulking. Sometimes people show abhiman just to remind their partner about their importance.

According to Parmeshwar Mund, abhiman can evaluate intimacy and show how well a person is understood, he further argues in some cases, people use abhiman as a tool to determine whether their loved ones understand them or not.

"To measure intimacy and to know how much they have understood us... In some instances, people show abhiman to judge whether their loved ones understand them or not."

Preetidhara Samal adds to this concept by pointing out that when close relationships fail to fully understand needs or give the required time and respect, abhiman develops.

"I am able to know it when someone very close to me whom I love a lot doesn't understand me or my desires, when he is not able to spare some time for me as I want, when he is unable to talk to me, or when he is in a position where I desire some respect but feel a bit lost."

According to Siddharth Baral, in abhiman, we check how the person is going to react. *"In abhiman, we try to check how the person will be reacting to us "*.

Abhiman can serve as a catalyst for urging recognition of one's value in a relationship in addition to being a reaction to feeling undervalued or misunderstood.

Pratibha Satpathy emphasizes that abhiman can manifest when a person wants a certain amount of power or approval from their relationship. Radha's demonstration of abhiman in the context of her relationship with Krishna shows her awareness of Krishna's attraction to her and her desire for acceptance.

"Abhiman is seen where there would be a desire to have some authority over someone. If we take the example of Radha Krishna, Radha knows that Krishna has an attraction for her and needs her. So, she would show Abhiman."

Preetidhara Samal emphasizes the value of respecting and acknowledging one's existence, especially for women.

"The most important thing for a woman is to acknowledge and respect her existence."

In some cultural situations, such as tribal, Dalit, and Odia traditions, silence is regarded as a potent means of expression for abhiman. Khetrabasi Manseth notes that silence can act as a pause-filled moment when employed romantically.

"Within our society, especially in tribal, dalit, and Odia cultures, the people won't talk if they intend to show abhiman. They rather prefer to stay silent. As it is said that silence speaks more than words, silence is found to be a very strong and effective means of communication. A silence or pause is maintained here in a romantic way or that is filled with love. There is no stop but a pause in between."

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iv) An expression of love

People, sometimes, in relationships show abhiman to make the person know that they love them. It is a sign of intense love found between loved one. Abhiman is shown only to a very close person hence displaying abhiman signify expression of love.

Abhiman, according to Preetidhara Samal, involves hurt, resentment, and sullen feelings but not malicious intent. Instead, it is used to express the need for the loved one to understand, care for, and pay attention to you.

"It gives him/her much pain, and he/she sulks and gets irritated. That is abhiman. There is no violence or harmful thoughts found here. He or she only waits for him or her to know, understands, and takes care of him or her."

Khetrabasi Manseth continues by saying that the act of demonstrating abhiman might result in a closer, more intimate bond following resolution. This is due to the parallel between the significance of light and darkness and the separation brought about by abhiman and the eventual reconciliation.

"After showing abhiman, at the end of it, the bonding that gets created becomes more intimate and deeper than the past bonding. The reason for this is that the meeting that happens without separation has no meaning, just like there is no meaning in light without darkness."

According to Adikanda Sahoo, abhiman is a nice expression in partnerships, especially when there is a lot of affection present.

"When someone shows abhiman, it seems to be very pleasant. People are able to show abhiman when there is a lot of intensity in their love. It can be assumed that it is a sign of true love."

v) Expression of disagreement or a form of protest

Often, people in close relationship don't get the desirable behavior from their loved one. They have unmet expectations. In this case, the person doesn't get angry. Abhiman can occasionally be expressed in conjunction with disapproval or opposition to a particular action or behavior.

According to Runu Mohanty and Biswanath Sahoo, people do abhiman when their desires are not fulfilled.

"When someone's desires are not fulfilled, he or she shows abhiman."

Siddharth Baral gives an illustration of how Abhiman might develop as a result of disappointment and missed expectations. In his hypothetical situation, the girlfriend's answer to a question produces abhiman, which eventually develops into rage and irritation.

"Suppose... He asked his girlfriend who she would choose in a time of need: her love or her family. He would expect her to respond that, for her, both of them are equally important, but she replied that surely she will choose her family rather than her love. Here she didn't respond in a way he desired, so here he would start showing abhiman, which later converted into anger and frustration."

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Preetidhara Samal describes a circumstance in which broken promises and unfulfilled expectations cause abhiman, which causes feelings of betrayal and hurt. In these situations, abhiman may be a sign of relationship difficulties and emotional upheaval. These incidents highlight the possibility that abhiman can manifest when there is a mismatch between what is wanted or anticipated and what is received.

"Is this the person who was telling me that he would give his life for me, but when I was waiting for him, he did not come? He didn't spare any time for me. Abhiman will come out there. There are often chances of a fight because of the abhiman."

B) While experiencing Abhiman

This section includes behavioral expression, subjective experience, and action tendencies of a person experiencing abhiman.

3. Intention

There is no intention to hurt the target person; it's about love. Hope is a feeling of optimism or desire that something will happen. During abhiman, people have a strong hope that the target person will say sorry, and then their relationship will get better.

The remark by Khetrabasi Manseth discusses the romantic side of quiet or pauses in a relationship, implying that they are not everlasting stops but rather important pauses that allow for contemplation and transformation.

"A silence or pause is maintained here in a romantic way or that is filled with love. There is no stop, but a pause in between. They prefer not to show the usual or particular behavior, which they naturally show every day and all the time."

Biswanath Sahoo sees abhiman as a soft tool used when desires aren't fulfilled, meaning that it's a subtle means of expressing one's emotions.

"Abhiman is a hope. If my desires don't get fulfilled, we do abhiam. Abhiman is a soft weapon."

According to Adikanda Sahoo, abhiman does not diverge from being in love; it is an essential element of the emotional landscape.

"Showing abhiman is not a deviation from being in love."

Both Preetidhara Samal and Durgashsish Pattnaik expand on how abhiman works in partnerships. According to Preetidhara Samal, abhiman persists momentarily and can be eased by the partner's efforts, which are commonly expressed through beautiful words and actions.

"Abhiman remains for some time only if the person in front tries to butter her up or speaks some sweet words filled with love."

Durgashsish Pattnaik also delves into a partner's reaction when confronted with a loved one's abhiman, emphasizing how they endeavor to resolve the matter with deliberate acts and loving words.

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"When a lover shows abhiman to her/his partner, then the partner tries to break their lover's sulking behavior by showing some desirable actions, like they may say, Shall I purchase you a saree, or an earring, or a lipstick, and so on? They become soft-spoken and use heartfelt words to please their partner's heart."

4. Behavioral response during Abhiman

While showing abhiman, people have a strong tendency to withdraw; they make less eye contact and reduce talking with the target person. Their action changes from everyday action. During interviews experts do not explain clearly about the behavior, for withdrawal behavior they use word "sulking" (rushiba).

Preetidhara Samal underlines the importance of eye contact and conversation as indications of abhiman. She implies that her emotions can be deduced from her gaze and avoidance of communication.

"You can judge me by looking at my eyes when I sulk or avoid talking with you."

Khetrabasi Manseth expands on this idea, particularly in societies where stillness is preferred over direct connection during abhiman. He adds that facial expressions can easily reveal abhiman's existence.

"Within our society, especially in tribal, Dalit, and Odia cultures, the people won't talk if they intend to show abhiman. They would rather stay silent. This abhiman can also be known through the facial expressions with ease."

Durgashish Pattnaik digs into the components of abhiman, emphasizing sulking, the halt of speech, and changes in expression as important parts. These actions represent the emotional disengagement that is frequently associated with abhiman.

"In my point of view, out of many ingredients in abhiman, the most important are sulking, breaking off conversation, and changing expressions."

Manorama Mishra draws a link between abhiman and sulking; viewing them as two sides of the same emotional coin, implying that abhiman is strongly related to sulking behavior.

"Abhiman and sulking are two sides of a coin. Without abhiman, there is no sulking."

5. Emotions experienced

A very complex emotion gets built up, which includes anger, sadness, and happiness. Abhiman is an intricate emotion that weaves together anger, sadness, and happiness.

i) Anger

When it comes to anger, abhiman intertwines this feeling with love, creating a unique blend. According to Durgashish Pattnaik, the anger felt during abhiman is entwined with affection. *"The anger we experience while showing abhiman is combined with love. The anger present in love does not take a fierce form but is present in a cool form. Some writers describe it as a 'silent knife' (sheetal katari)."*

Supriya Mallik adds that if abhiman lingers, it can evolve into anger over time, leading to a desire for revenge and detachment from the source of hurt feelings.

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"People don't experience abhiman, generally, for a longer period of time... If it stays for a longer period of time, that abhiman turns into anger. They will feel like taking revenge and will get detached from them".

According to Runu Mohanty the anger present in abhiman is in a sweet form.

"Abhiman is a soft-anger (madhura krodha), the anger cannot harm anyone."

ii) Sadness

In terms of sadness, abhiman serves as a unique expression, especially for women who find it challenging to convey their upset feelings straightforwardly, as noted by Pratibha Satpathy.

"When a woman is upset, she shows abhiman; she shows it in a specific way. She is unable to express her feelings of unhappiness in an easy and simple way that a man loves, which most men can do. So, she shows abhiman."

Preetidhara Samal highlights that a man's love for a woman prevents him from causing harm, leading to a sense of sadness in situations where he might otherwise have reacted differently.

"As he loves her, he cannot hurt her or be violent towards her. Some kind of sadness fills his mind. It is one of many types of emotions."

Manorama Mishra emphasizes that the sadness within abhiman is very difficult to forget.
"Sadness comes with abhiman, and it is difficult to forget that sadness".

iii) Happiness

Since it derives from certain reactions that can calm and ease tense emotions, happiness is an important aspect of abhiman.

According to a Adikand Shoo, someone suffering from abhiman finds happiness when the person they're upset with responds in a positive and desirable way. Seeing the person take on the expected activities as they try to satisfy and pacify causes this satisfaction.

"Abhiman fills the lives of people with joyful experiences." (Adikanda Sahoo)

Abhiman, according to Durgashish Pattnaik, comprises a variety of emotions such as affinity, love, affection, adoration, and attachment, in addition to wrath and pouting. In a fictitious scenario, if abhiman results in a breakdown in communication, the one attempting to resolve the issue can apologize and make a commitment to understand their partner's point of view, therefore swaying the individual.

"Abhiman is not just anger or sulking; it also involves affinity (antarikata), love, affection, admiration, and attachment.... Suppose I've stopped talking to you and I'm showing abhiman. You're explaining to me not to show abhiman by holding your ears, doing sit-ups, and saying that you will accept everything I say. But I am still ignoring you and sulking, but I am getting happy to see the desired action, which is influenced by my abhiman. The partner is unhappy to see me in pain. What will happen during this time is that anger will gradually decrease and happiness will gradually increase gradually."

C) After Abhiman

This phase describes the impact of abhiman on relationships. Abhiman would impact the person depending on how the target person responded to it.

6. Consequences of abhiman if it is not responded well

i) Sadness increases

Sadness, according to Pratibha Satpathy, can affect the experience of abhiman deeply. If the person expressing abhiman feels really unhappy, their abhiman may gradually lessen for their loved one.

"When sadness fills the heart, the abhiman is torn apart. People with close relationships may get affected by abhiman."

Siddharth Baral emphasizes that people perceive insults to their abhiman when they are not responded to properly.

"If someone is not responding to abhiman properly, it is an insult to abhiman."

As stated by Gopinath Bag, abhiman is suppressed if they don't get the expected behavior or response.

If the desired response doesn't come, the person will suppress abhiman, and when it is suppressed forcibly later, it will hurt a lot.

ii) Anger increases

According to Parmeshwar Mund the person may also start experiencing anger if they don't get the desired or expected response from their loved one which can greatly hamper the relationship.

"If the person experiencing abhiman does not get the desired response, it can turn into anger. It may be false anger or actual anger, which may help in taking any incorrect decision later."

Preetidhara Samal explain how emotionally stressful it can be for the person to wait restlessly for their loved one to finally resolve their abhiman by saying sorry.

"It would be very painful for him/her when he/she would be waiting and expecting their loved one to break their abhiman, apologize to them, and say sorry to them. He/she would continuously wait for him/her until he/she says sorry and apologize him/her. That moment of waiting is very painful."

Durgashish Pattnaik, emphasizes on the negative effect on the person if they don't get the expected response from their loved one. He also highlight on the impact of communication gap in the relationship and how it can increase emotional distress.

"Suppose I experienced abhiman, but what did you do?" You haven't called me and showed behavior like, how long should I wait for your call? I won't call you again. If you are experiencing abhiman, experience it. If you are not talking to me, don't talk. Nothing happens with me. This is an undesirable reaction. If a person who is experiencing abhiman gets this type of reaction, their pain gets worse."

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iii) Trust Decreases

According to Siddharth Baral, if the need to admit one's mistakes is not satisfied, it could trigger these impulses, destroying trust and love.

"A person always wants their loved one's counterpart to ask them what their fault is. This desire makes people sulk or experience abhiman. If someone is not responding, then it will be disrespectful to their abhiman. If there is no response to abhiman, then love subsides."

Similarly, Gopinath Bag says that mild abhiman can strengthen relationships, whereas prolonged and strong manifestations can cause them to fail.

"Abhiman sweetens the relationship; if abhiman is done a little, then the relationship will be sweeter; if it is done in a different way, the relationship will collapse."

iv) It may lead to breakdown of the relationship

Abhiman should not be prolonged. A little emotional distance or sulking can bring depth and excitement to conversations in relationships. For the durability of a healthy relationship the ability of expression of emotions while maintaining open communication is essential.

The word of Gopinath Bag emphasizes the delicate character of abhiman suggesting that if small presence in the relationship can provide the depth of emotion. He warned that that the continuation of emotional retreat or lengthy absent of communication may lead to damage of relationship, if abhiman will be prolonged.

He emphasizes the importance of intrinsic pride in the existence of abhiman, implying that it thrives when self-worth is valued.

"Where there is no value of abhiman, there is no abhiman shown."

He continues,

"If abhiman is done little, then the relationship will be stable; if it is done in a different way (for a long time), then the relationship will collapse."

According to Pratibha Satpathy's views, when abhiman arises from anger and persists over time, it leads to the separation of individuals. She remarks the potentially destructive nature of unresolved negative emotions if abhiman continues for a long.

"If abhiman is borne out of anger and then continues for a longer period of time, people may get separated from each other."

iv) Consequences of abhiman if well responded

A person shows abhiman because he/she wants his/her loved one's attention. And when the person gets the desirable behavior from his/her loved one, the person feels happy and the love and trust between them gets stronger.

Khetrabasi Manseth expresses that, if abhiman is resolved despite of its emotional barriers, then it can result in to a more intimate relationship. By the analogy of light and darkness, Manseth illustrated the contrast between abhiman and reunion.

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"After showing abhiman, at the end of it, the bonding that gets created becomes more intimate and deeper than the past bonding. The reason for this is that the meeting that happens without separation has no meaning, just like there is no meaning in light without darkness."

According to Manorama Mishra, abhiman is built in all forms of love. She focuses attention on abhiman's importance as a natural feature of emotional connections. It suggests that the presence of abhiman does not reduce love but it deepens it.

"Abhiman keeps alive all kinds of love. There cannot be a definition of love without Abhiman."

In metaphor given by Gopinath Bag, abhiman is compared to a broom that cleans the dust from relationships which means it removes distance and promotes more intimacy. In this sense, silence or emotional withdrawal that is abhiman can be used to make space for understanding, similar to how a broom can be used to clear garbage.

"As we need a broom to clean the dust, the broom that we need to clean the dust from relationships is silence (Abhiman)".

Adikanda Sahoo viewed abhiman positively. He argued that the presence of abhiman expresses a high level of emotional contribution in the relationship. His idea expresses that abhiman represents more love and provide a degree of peace to the concept.

"Abhiman is a highly positive subject and not a negative one. I think if someone is unable to show abhiman, then love is not given as much as it is taken."

According to Swapna Mishra, happiness results when someone understands both a person and his/her abhiman. This means presence of abhiman can lead harmony, if there is understanding and empathy in a relationship.

"If someone understands you and your abhiman, then you will be certainly happy".

DISCUSSIONS AND CONCLUSION

This study explores the views of literature experts on abhiman. Abhiman is an Odia word ('abhiman' word is used in other languages but may signify different meanings, like in Hindi, it means pride). Almost every literature expert in this study expressed that though sulkiness is the English word, nearest in meaning with "abhiman", is not exactly same as it. In this exploratory study, we argue that abhiman is a type of hurt feeling that is experienced when someone is hurt by their loved ones. A perceived lack of control in a relationship or emotions of insecurity brought on by the worry that the target person would stop showing affection are common causes of abhiman. Abhiman can be used by people to evaluate their own worth in a relationship or to express their worth to their loved ones. This complex feeling can act as a kind of protest or disapproval as well as an expression or manifestation of affection. Notably, abhiman is a language specifically used to communicate with close friends and family members; it captures a nuanced mix of feelings that go beyond the limitations of language to express intense love and kinship; hence, sometimes it is the expression of love. As abhiman is expressed only to the loved one, it is a language to show love. There is a high expectation that the person who caused the abhiman will apologize when the victim of the abhiman feels it, rather than the primary intention being to harm the

target person. People that exhibit abhiman frequently engage in sulking behavior, and depending on the situation, this feeling can change into others like anger, grief, or even happiness. If the person experiencing abhiman doesn't get the expected answer, their melancholy may worsen, resulting in increased rage and decreased trust, maybe even straining or ending the relationship. On the other hand, if abhiman is received favorably, it might promote more happiness and love in the union.

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Conflict of Interest

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