



## COMMUNICATION AND EMOTIONS – EMOTIONAL EXPRESSIVENESS OR EMOTIONAL RESTRAINT?

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The main aim of this paper is to search for different ways people think about their own emotionality and about experienced and manifested emotions that have a substantial influence on the shape and quality of their lives. I am also attempting to outline the connection between expressiveness and emotional restraint, and between intercommunication and its quality. At the same time, I am trying to find the answer to the question about what is conducive to unconstrained expression of emotions by humans, and what makes it difficult for them, leading to restrained manifestation of emotions. In my research, I am paying attention to the cultural, individual, as well as innate (common to the whole mankind) nature of emotions – the nature which determines specific ways of experiencing and manifesting emotions, and at the same time letting people, to a lesser or a larger degree, expose their emotions freely. It traces into differences between *expressive (emotional) cultures* (that give people much more liberty to manifest emotions they experience) and *restrained cultures* (that require control of emotions) with the latter blocking all ways of expressing emotions. I assume that rationally manifested emotions release passion, activate people to action, conduce to healthy and honest relations with others. Thanks to proper expression of emotions, a man can not only experience them better, but he can also feel healthier and safer, since he/she lives his/her life to the full and experiences joy and sadness entirely. That is why people can create fruitful and more authentic relations with others. On the other hand, restraining emotions and lack of opportunities to manifest them can lead to blockage of communication with one's own consciousness and at the same time can release fear and sense of uncertainty of self-esteem and can complicate relations with other people. As a result, emotions can be repressed or denied, which can lead to a series of negative consequences, manifested on an individual, as well as social level. My research has focused, first and foremost, on searching for various types of thinking about emotionality and ways of dealing with emotions, which can be reflected in following questions: What does it mean to be an emotional person? What ways of manifesting emotionality are you familiar with? (what behaviors accompany it? When is it manifested?), Do you consider yourself an emotional person? In what ways does emotionality influence your condition, frame of mind, relations with others and mutual communication? Do you think that emotions you express (such as joy, distress, fear, anger, shame) can and should be manifested freely in presence of other people, or should they rather be hidden from others? In your opinion, are there emotions or feelings which are right or wrong; can or cannot, should or should not be manifested in presence of other people?, etc.

**Keywords:** Communication, Emotions, Expressiveness, Restraint, Suppression

## Introduction

In my article I refer to two different ways in which people react at emotions and feelings that appear in them, namely: *emotional expression and emotional suppression/ restraint*<sup>1</sup>. *At the same time, the question posed by default in my paper on which of them is "better", "more appropriate", or which one is worth choosing: emotional expression, or emotional suppression,* proved a question that was difficult to answer unequivocally, in order to find one correct and satisfactory answer. Especially, since in searching for such an answer, one must take into account a number of factors responsible for a given type of reaction, their relation to cultural, individual, and congenital grounds. However, these factors often complicate and make difficult the "right" choice, which can be reflected strongly in the results obtained from own studies. It also appears that the ways in which people react in certain situations, are usually related to the contexts that accompany them, which often determine the type of response. In addition, some responses, considered to be positive in individual terms, are not evaluated as positive in terms of culture, or vice versa. Therefore, there is sometimes a conflict of interest, (and sometimes also an internal conflict experienced by a person)<sup>2</sup>, which in turn makes it more difficult to make "the right" choice. This happens, for example, in a situation when a person does not "dispose of" anger, frustration, tension despite feeling a strong urge to, in order not to discourage (or offend) other people in mutual contact, or to avoid other unpleasant consequences. In this case, we can see the importance and power of the cultural habitus, which strongly affects a person and the choices made by him/her. A cultural habitus that works like this emphasizes a person's cultural obligations and his/her loyalty towards others, in an ongoing social game, in which there are specific rules and standards, according to which one should not violate social relations regulated by these standards. All the more that they protect a person against a range of "undesirable" consequences of social events, cf.: Turner, (2005) However, as a consequence, they often lead one to suppress experienced feelings, which as a result blocks one's contact with one's own consciousness, thereby releases the feeling of fear, disturbed faith in oneself, as well as complicates relations with other people. As a result, feelings that are treated like this can be

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<sup>1</sup> Expression of emotions (a person expressing and showing one's feelings) is largely affiliated with the culture in which a person lives. Richard R. Gesteland singled out three types of such cultures, namely: *a culture with very high expression*, which includes Latin American countries, Mediterranean countries and European Romance countries. The next group *constitutes the culture where expressiveness is differentiated* (and which corresponds to the field of my research interests). Gesteland included the following countries to this group: Eastern European countries, south-Asian African countries, as well as Canada, the United States, New Zealand, Australia. While the third group included *cultures described as restrained*: Eastern Asia, South-East Asia, the Nordic countries and other Germanic European countries. It is worth noting that this division is fairly generalized and schematic, therefore, it cannot be treated as an authoritative determinant characterizing particular cultures, especially people who live in them. It is also worth remembering that culture is not the only determinant of the way people react emotionally, see: Gesteland, (2000).

<sup>2</sup> Several studies indicate that people often try to "fit in" to the demands of specific social roles (sometimes soliciting from them specific behaviors, and even appearance), and additionally try to adapt their reactions, their public images, to the expectations, attitudes, values, and preferences of others. At the same time, it turns out that such "fitting in", "adjusting oneself" is not always in harmony with what people really feel and think which can in turn lead to internal conflict, as well as conflicts of interest, cf.: Szmajke, (2001).

suppressed or denied by a person<sup>3</sup>, which in individual and social terms turns out to be highly undesirable. All the more that the freedom of expressing emotions, feelings, (as mentioned earlier) allows people to experience them better, endure and deal with them. This makes them healthier and they feel safer in the world around them - because they are freed from having to play and pretend, fit in with the expectations of others. Therefore, they can live an authentic life without pretending and fully experience the true feelings of joy and sadness, as well as create sincere and real relationships with other people. On the other hand, uncontrolled expression of one's emotions and feelings – "unbridled emotional expression", does not always turn out to be beneficial and desirable, both in individual and social terms. A certain amount of control over one's own feelings, thoughts, actions and the ability to postpone emotional expression, often turns out to be needed, and even necessary.<sup>4</sup> In my research I refer to the classification and characteristics of emotions and feeling made by Paul Ekman, in which he identified: "*basic emotions*" and "*higher emotions*" (I deal with their characteristics later in the paper titled: *Basic*

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<sup>3</sup>Disowning is described as a mental defense mechanism, where rejection takes place, or not admitting to one's consciousness or covering up (forgetting) unpleasant emotions, events, situations, as well as any related associations, which could bring up in our consciousness these unpleasant past experiences. However, it is worth mentioning that this mechanism works automatically, outside our knowledge and control. Is a form of motivated, selective forgetting. It is worth noting that during one's life, a person has endowed oneself in many methods of self defense against the devastating effects of suppressing, hampering and restraining unwanted or uncomfortable emotions. At the same time, such methods are often a form of escape from one's real *Self*, and thus - from being real. However, a person resorts to such methods (mechanisms) and adapts his/her way of perceiving reality, to favorable circumstances, especially when he/she feels threatened. Such adaptation is known as perceptual defense; it causes that a person does not see (or his/her perception is disturbed, obstructed) when it comes to perceiving threat. Due to the fact that perceptual defense is a form of defense against threatening or unaccepted elements of the outside world. At the same time, it turns out that very often the source of the threat lies in us (in our feelings, desires, attitudes), which push us to defend them, through deceiving oneself or others - however, this usually happens unconsciously. Although, it also happens that we consciously conceal (behind various masks) our feelings, especially those unwanted, uncomfortable, in order to mislead others. All such actions, however, serve one and the same purpose, namely, to defend one's *Self*. There are very many types of defense self-delusion, such as: rationalization, idealization, fantasy, identification, isolation, compensation, projection, and relocation. At this point it is worth mentioning the universal, and culturally recognized form (and also recognized by many religions), which is the mechanism of cancellation. This mechanism provides a way of symbolically and ritually forgetting unaccepted acts and events. In religions, a form of redress is most often repentance. Cf.: Helena Grzegońska-Klarkowska, (2001).

<sup>4</sup>Researchers of the problem encourage to "skillfully" control one's feelings and thoughts (especially those that are undesirable, referred to as "negative"), though as they often stress, controlling them is not the easiest of tasks. Research confirms, however, that it is possible, as confirmed in the recent survey concerning suppressing emotional expression, which showed that people are able to steer (control and manage) their emotional reactions (the study carried out concerned hiding and suppressing emotions during the screening of a movie containing drastic scenes, which illustrated surgical amputation of the limbs). The study confirmed that people control their own emotional expression (in this case, above all - mimic). However, it turned out that blocking emotional expression did not go unpunished, but resulted in: the increase of blood pressure, strong contractions of the peripheral blood vessels and growth of the skin's electric conductivity. Due to the results obtained, the question is put forth: how to control one's emotions, feelings, thoughts, and not harm one's own body, health or mental condition?, cf.: Aronson & Wiczorkowska, (2001).

*emotions and higher feelings and ways of expressing them*). "Basic feelings", at the same time innate, are indicated as universal for all people and known in all cultures without exception, because their expression is similar, irrespective of cultural affiliation. While "higher feelings" are presented in their social terms, which emphasizes their social character and nature. They show man as a social being, in which the emergence of higher feelings is determined by the presence of other people (another human being), see: Evans, (2002). In the presented paper, I do not concentrate in detail on the emotions and feelings singled out in the discussed groups. The main objective of the paper is to search for the different varieties in which people think about their own emotionality and identify ways in which they deal with their own emotions (and by what they are determined), which is reflected in the presented findings of own studies. At the same time, I try to determine what actually lies behind the term "emotionality" and what the real attitude of people towards it is. To this end, I pose a provocative question: *emotional expression or emotional suppression?*

### **Communicating Emotions in the Context of Observed Non-Verbal Signals and “Nonverbal Leaks”**

The term emotion refers to strong emotions, excitement, or agitation. It may be a strong feeling accompanying anger, fear, embarrassment, sorrow or joy - for emotions can be pleasant and unpleasant for a person. There are people who can express their emotions better or worse, just as be better or worse in concealing them. Strong expression of emotions, a tendency to suggestive expressing of one's own internal experiences and feelings (while applying different means of expression) is related to people, who are defined as emotional. A number of psychological studies carried out shows that most of our knowledge on emotions, feeling, people's attitudes, stems from the observation of non-verbal signals, for example: facial expressions, gestures, tone and intensity of voice, pace of speech, hesitation, slips of the tongue, pauses, or non-verbal aspects of communication - determined as paralanguage. It turns out that our body language reflects our emotional state perfectly, therefore, informs other people who observe us about it. In addition, it is also recognized by others, even when a person tries to hide his/her emotions and mood from the world. This is due to "non-verbal leaks" which as a rule effectively reveal the truth (which people sometimes make great effort to conceal). It is generally considered that, in order to effectively read body language, one must know how to recognize the emotional state of the speaker, while we listen and observe him/her in specific circumstances and in a particular context. This allows one to separate facts - relating to reality, from fiction - relating to fantasy. Observation in this regard allows one to detect contradictions between spoken words and the accompanying non-verbal signals. Because inconsistency (also known as incongruence) very often has its source at the level of emotions. Studies conducted at Harvard University<sup>5</sup> indicate

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<sup>5</sup>The experiment carried out constituted in showing the male and female respondents a short movie in which the sound was turned off. The protagonists of the movie were a man and a woman talking with each other. The experiment was about deciphering the contents of the conversation on the basis of facial expressions of the movie's characters. The results of the experiment showed that women aptly deciphered up to 87% of the conversation time, while men only 42%. It's worth emphasizing that women's "intuition" was particularly accurate in those who were bringing up or had brought up children (because in the first period of a child's life, contact of a mother with a child is based solely on non-verbal signals), therefore, reading non-verbal signals was much better trained in them than in men. Similarly, men whose profession was based on greater sensitivity (for example, artists, actors, or male nurses)

that women are much better equipped with the ability to read body language than men. Commonly, this ability is known as "woman's intuition", as a result they are innate abilities of women to detect and decode non-verbal signals, which arise from the specific brain structure of a woman. Tomographic studies and research on magnetic resonance imaging indicate that in the woman's brain there are about 14-16 areas that serve to assess the behaviors of other people; there are only 4 to 6 such areas in men.<sup>6</sup> It also appears that messages transmitted by a person seem all the more coherent and convincing, the more they are consistent both with the level of content (manifesting at the level of the spoken words), and with the emotional plane<sup>7</sup>. This means that emotions play a significant role in mutual communication.

### **Basic emotions and Higher Feelings and Ways of Expressing Them (Communication)**

The cultural theory of emotion, has not given sufficient basis to explain and understand the complicated nature of emotions, which is reflected in the studies conducted in the late 1960s by Paul Ekman. This outstanding, American cultural anthropologist indicated non-verbal reactions common to all people in cross-cultural<sup>8</sup> studies he conducted. These reactions are related to the "innate nature" of man. It turns out that some emotions are innate, and common, universal for all people, which means that not all of them have the nature of learned emotions (as it was widely adopted thus far based on the cultural theory of emotion).<sup>9</sup> Paul Ekman called these emotions "*basic emotions*", hence, they are emotions that occur and are known in all cultures. Their palette depends on the central nervous system, therefore, methods of expressing them finds similarity in

and homosexuals, got similar results as women. At the same time, it is much easier to pretend body language towards men than towards women, because men have less ability in reading and interpreting it, see: Pease&Peace. (2007).

<sup>6</sup> Skorupka, Auderska, Łempicka,(1968), Pieter, (2004), Davidson, (1998), Olga Sakson – Obada, Pamięć ciała. Ja cielesne w relacji przywiązania i traumie, Wydawnictwo Difin, Warszawa 2009, cf.: Lucyna Golińska, Samokontrola emocji. Mit czy rzeczywistość, Strona Internetowa,[http://chomikuj.pl/SlawomirMarszalek.pl/EBOOK/Anonimowi+Alkoholicy.pdf/Goli\\*c5\\*84ska+Lucyna++Samokontrola+emocji.+Mit+czy+rzeczywisto\\*c5\\*9b\\*c4\\*87.pdf](http://chomikuj.pl/SlawomirMarszalek.pl/EBOOK/Anonimowi+Alkoholicy.pdf/Goli*c5*84ska+Lucyna++Samokontrola+emocji.+Mit+czy+rzeczywisto*c5*9b*c4*87.pdf), 08 December, 2010, 10.31.

<sup>7</sup>emotional message turns out to be particularly important in young children who are dependent on emotions and emotional message. Due to this, children's attention is usually dispersed if the tone of voice or facial expression accompanying the message are not suggestive enough, clear and are devoid of proper emotional charge, cf.: Samy Molcho, Język ciała dzieci, op. cit., p. 162.

<sup>8</sup>Ekman based his cross-cultural research, among others, on the clever method of studying people isolated from the influences of Western culture (the Fore tribe in New Guinea was examined, illiterate, deprived of access to the media, and thus deprived of the opportunity to observe and learn the "western emotions" and means of their expression). The experiment consisted in matching faces (mimic expressions) of Americans to short stories that were told to them. The respondents were also asked to play their own reactions at the stories presented to them, which were also recorded on video. Then, the same experiment (in mirror form) was repeated among Americans, whose task was to fit the face (mimic expressions) of people from the Fore tribe to the given tales, and then play out their own (and registered) reactions. It turned out that, despite the significant cultural differences, both reactions were similar to each other, see: Evans, (2002).

<sup>9</sup> Paul Ekman proved that there are both universal bodily reactions, including facial expressions, which are automatic in nature, as well as emotional expressions, based on specific principles of showing emotions in certain cultures, which indicate the existence of learned cultural differences, cf. the Barker, (2005).



various cultures. These emotions appear and manifest themselves on the basis of reflex, becoming a kind of our "genetic equipment". Their innate nature causes that no external factors have a greater impact on their way of expression. However, basic emotions, despite their innate nature - in order to appear they need specific stimulation (e.g. support, encouragement, acceptance) from the environment, which means that emotions also have a cultural nature. The cultural and individual nature of emotions also decides for the specific ways of expressing them - this concerns, for example, facial expressions, where in specific situations a certain facial expression appears, or grimace, deemed appropriate and suitable for them. Therefore, in different cultures there are different ways in which people express them, for example: by smiling, getting angry, going through grief, etc. Also other elements of non-verbal expression (communication), such as gesture, or the body's posture are not common for the majority of cultures, although like the facial expression and its mimics are used everywhere to complement verbal expression. In the twenties of the 20th century, Frank Allport (American psychologist), identified seven areas that form mimics and facial expressions, they are: eyebrows, forehead, eyes, nose, upper and lower lip, chin, mouth slit and mandible (lower jaw). When observing these parts of the face, people are able to interpret emotions (and extract six major groups of emotion at the same time). The *basic emotions* include: *joy, worry, anger, fear, surprise and disgust*. However, the latter may also occur as a higher emotion, thus indicating the existence of a connection between basic emotions and higher emotions. Disgust is associated mainly as a primary emotion elicited when, for example, we feel disgust at the sight or smell of vomit, or other excrement. However, in a situation when disgust appears as a response to someone else's "disgusting", abusive behavior, to someone's immoral misdemeanor, then it is treated as a higher emotion. It fulfills a complex social function, which is to protect a person against the influence of such behaviors that violate order and generally accepted rules of intercourse. Disgust may also unveil its cultural nature – for example, in a situation when we feel nauseous at the sight of food from another cultural area (which is considered a delicacy). *Basic emotions* appear in the form of violent reactions in response to specific situations, circumstances. As Paul Ekman noticed, these emotions are expressed through facial expressions and everyone has the innate ability to expose, read and interpret them. It is worth noting that children learn a variety of emotional responses from their parents, guardians, therefore, when they are deprived of such learning (they meet with strongly limited emotional expression), then they are also unprepared for receiving emotional reactions from other people. Stimulating contact, displaying affection towards an infant and toddler (mutual exchange of emotions and feelings, glances, sensitivity, touch, stroking, kissing, cuddling, feeling human warmth) creates the foundations for the emotionality of the human being in the future, the ability to be as sensitive, (also in adult life). The lack of such experience, however, when their emotional expression comes into contact with the emotional reactions of others causes them to feel lost, afraid, they don't know what to do with them, because nobody taught them to anticipate them or react to them. Therefore, it is worth paying attention to them already from the first moments of human life and not push them out from mutual relations. Emotional expression shown by parents (mainly by the mother) is of great importance for the development of a child. This also applies to expression simulated in the form of playing. It allows the child to learn to recognize them, make differentiations, as well as properly handle emotions and respect different emotions and feelings. They become predictable, clear, understandable for the child, and easier to accept. Here it is stressed that it is worth paying attention to signals sent by children, but also to feedback sent by them. It turns out that they are visible even in newborns, in whom shiny eyes signalize satisfaction, joy, and glassy, teary, or foggy eyes show displeasure, discomfort, no interest in mutual contact, or fun. The mother's

(guardian's) reaction becomes important then, who should respond to the child's reaction with understanding, empathy, which can be expressed by mimicking, reflecting the child's state of mind (for example, when he/she respond to a child's smile with a smile, or a sad face to its crying). In this way, the child is given feedback that the experience state of mind is recognized and understood. At the beginning, a human being as a newborn informs the surroundings above all of emotions associated with elementary needs, such as: a wet diaper, hunger, cold, which inform about the negative state of the child, or vice versa: warmth, satiety, dry diaper, which inform about the feeling of satisfaction, comfort, pleasure. It turns out that many people are afraid of emotions and feelings; therefore they treat them as a threat, displace them, are ashamed of them or deny them. Thus they refuse the existence of emotions and treat them as evil. Sometimes they stick to some specific emotion (such as anger) treating it as a kind of "smokescreen" to cover up another "shameful" or unwanted emotion. For example, they manifest anger to hide sadness, shame, fear, or strong internal "hurt" or inner pain, as a result, inhibit the expression of the true emotion - stifle them and stop them, which results in negative consequences and becomes dangerous for health and mutual relations. There are also people who oust the existence of certain emotions and feelings from one's own lives, for example, claiming that such emotions like aggression or fear never touch them and shall never appear in them. Such a state is often due to the fact that we disown the emotions and feelings that we assess and recognize as negative, inappropriate. As a result, it becomes an expression of self-deception, and sometimes human hypocrisy. Because all emotions and feelings are a natural state and should not be assessed. Emotions demand confrontation and reaction from people. A person should be able to deal with his/her own emotions and feelings, work them through, and tame them, in order to deal with them better. (see: Samy Molcho, 2008). In early childhood, children often imitate people in their immediate surroundings, thus experiencing physical and emotional learning and understanding other (in this case, notable) people, and social relations. That is why two-year-old children often exaggerate the movements and emotions of people from their close surroundings. Emotional expression through strongly displayed movement appears to be a very important process of learning, because the child playing a given emotions somewhat becomes it. Therefore, models that are passed onto children by adults are so important. It is worth noting that throughout entire lives the body of a human being is a fundamental exponent of emotions and feelings (expressing emotions in stillness is very difficult and virtually impossible for a layman). Most emotional areas of our face, hands, and arms are very active in this process, (Carla Hannaford, 1998). The duration of basic emotions is not long; it only lasts a few seconds. It is believed that basic emotions do not appear in a pure state (i.e. in isolation from other emotions). The most essential factor in distinguishing various categories of emotions is a measure of their genetic or cultural conditions. However, the skill itself and ability to read basic emotions and internal states, which are communicated by facial expressions, exceeds all cultural boundaries. Basic emotions bring humanity together. They enable us to overcome cultural differences, because they are recognized everywhere and by representatives of all cultures, for emotional facial expressions are the same all over the world. Although it is worth noting that in some cultures great importance is attached to restraining emotions, to concealing them, which sometimes makes them more difficult to read. For example, the Japanese are known for this; extremely sparing in emotional expression, often upholding the so-called "poker face"<sup>10</sup>. This is

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<sup>10</sup>Together with his co-workers, Paul Ekman created a system called: the Facial Action Coding System. It served to describe the work of the facial muscles, which elicited specific "facial expressions" (see Ekman, Friesen, 1978).

because their culture recommends them far greater restraint<sup>11</sup> than, for example, is the case for the European or American culture – which also testifies to the cultural nature of many emotions. Culturally conditioned emotions are not innate emotions, which means that they can develop solely on the basis of proper contact with the culture. At the same time, different cultures can

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Ekman and Friesen also studied the isolated community from New Guinea - this community had never had any contact with people from the outside. However, despite this, it turned out that when shown photos of human faces expressing happiness, sadness, anger, disgust, fear and surprise - they recognized all the photographed emotional states accurately and correctly, see: Giddens, (2004), Łęcki, Szóstak, (2006), Evans (2002).

<sup>11</sup>Generally, it is assumed that a much greater emotional restraint can be observed in cultures belonging to the "reserved" (cf.: footnote 1), in which people (more than others) control their emotionality and are less willing to reveal their emotions and feelings on the outside, but more often suppress them. They suppress not only the feelings described as negative, e.g. anger, but also those that are characterized as positive, for example, great joy. This is because high emotionality, in cultures referred to as "reserved", it is equated with incompetence, the lack of professionalism, or good upbringing. Because good upbringing requires from a person "keeping one's feelings in check" (reign over them), thereby controlling all manifestations of one's own emotionality (and thus, one's gestures, facial expressions, looks, etc.), which should be limited to the necessary minimum. Therefore, we generally deal with stronger (than in other cultures) limitations of facial expressions, poorer gestures, as well as greater proxemic and haptic distances, as well as less differentiated kinesthetic attitudes. In connection to this, members of these cultures usually tend to be perceived in a schematic way, at the same time, often wrongly, tend to be received and portrayed as conventional, less emotional, and even cold or not very spontaneous people (which seems to be a big simplification of the phenomenon and may entail just as simplistic, and even unfair, opinions and judgments). We find other descriptions in the characteristics of cultures determined as "emotional", which show that we treat emotions and feelings radically differently. However, and here it is worth breaking from schematic thinking and looking at the presented issue in a broader way, taking into account the multiple aspects and conditions (for example, differences among people, differences arising from physiological temperament, such as: extraversion or introversion, which cause various types of human responses). It is generally assumed that in "emotional" cultures, people give spontaneous consent to vent emotions. In contrast to the reserved cultures, here it is assumed that spontaneous expression of one's feelings, testifies not only to the authenticity and sincere intentions of a person, but it is also proof of his/her proper (full and authentic) involvement in mutual interpersonal relations. Therefore, multiple manifestations of such expression (diverse, rich facial expressions, gestures, maintaining eye contact, differentiated tone of voice, smaller proxemic distances, varied and rich kinesthetic and haptic behavior) are most desirable and positively interpreted. They are also considered as a factor that reduces tension in interpersonal relations, making these relations more predictable, due to the fact that an expressive person is more predictable than one who limits his/her expressiveness. Hiding and inhibiting (any attempt at controlling) expressiveness, are typically equated with falsity, hypocrisy, unfair play, which is accompanied by concealing one's "true face" behind a mask of artifice (e.g. a fake smile). However, it is worth noting that not all "highly expressive" persons fit in with the above characteristics (corresponding to honesty, sincerity, authenticity, etc.). Sometimes such "expression" can be learned, pretended, "theatrical", and as a result highly untrue. Therefore, such characteristics should also be interpreted in a broader context of the occurring phenomenon. Similarly, observations also apply to the following matters, namely: haptic reactions, which are highly specific in their nature, and which designate a degree of acceptance towards touch contact for a given culture. In Robert Gesteland's opinion, the greatest consent for touch is given by Arabic cultures, cultures of the Mediterranean, European, Latin and Romance countries. The least tolerable to touch are: Northern American, Eastern European countries, and Australia. Like in the characteristics cited above, the cited classification should not be generalized and refers to all participants of a given culture, but rather treated like a pattern of thinking about haptic relations, cf.: Głazewska, Kusio, (2012), Strumska - Cylwik, (2012).



shape different people (with different emotional "equipment"). This demonstrates the enormous plasticity and susceptibility of the human psyche to cultural influences. Another category is the so-called *higher feelings*, which is characterized by internal differentiation. This differentiation results from the extent to which these feelings are innate. *Higher feelings*, unlike basic emotions, do not manifest themselves instinctively and inadvertently, they are also not affiliated with any specific means of expression (for example, with facial expressions). For they are states influenced significantly by the human being. They are usually heavily determined by the culture in which a person was raised. Like basic emotions, higher feelings are universal by nature, because they are part of the evolutionary heritage of humanity; however, they have much stronger cultural diversity. *Higher feelings* include: love, guilt, shame, embarrassment, pride, envy, jealousy. These feelings indicate their social nature. They show a person as a social being – because in order for certain higher feelings to emerge, another person, people are necessary. They make a person feel love, shame, guilt, etc. At the same time, as Vera F. Birkenbihl (1998) emphasizes, the more a person knows and feels one's own emotional world, the better one is able to develop it in relations to other people, and situations. The opposite also happens, which means that people with a large sense of intuition in relation to others, also feel it towards themselves, which means that the principle works both ways. According to the Author, this "intuition" can be developed by consciously registering one's own feelings and reactions related to them, Evans, (2002), Birkenbihl, (1998), Molcho, (2008). Emotions trigger passion in a human being, they stimulate to act; thanks to them, a person can live life to the fullest and experience it better. Encouraging a person to express all emotions, without exception, to express one's emotions freely is respect for his/her emotionality and feelings. It gives him/her a sense of security and makes him/her feel appreciated, and his/her emotional responses become proportional with that which evoked them. It was found that people who were allowed natural and responsible emotional expression in their childhood, were able to express them better throughout the rest of their lives (in a constructive and creative way). Talking about feelings is particularly valuable, because in the course of speaking we involve thinking and logical processes, through which we verbalize emotional experiences better, as well as understand them more fully. However, in a situation when a person is deprived of the possibility of expressing one's emotions, it can build up a sense of doubt in one's own value; furthermore, suppressed emotions often cause a person to lose connectivity with one's own consciousness, which entails fear and negative self-esteem. As a result, emotions are either suppressed and repressed, which leads to a continuous secretion of adrenaline in the body, and consequently, inhibits memory and reduces immunity, or are manifested by violent, often uncontrolled, explosions. However, such a manifestation of emotions is not conducive to health and good quality of human life, Hannaford, (1998).

### **Characteristics of Own Research**

The subject of own studies was to seek connections and dependencies between communication and emotions, which I considered in the context of the two binarily opposing phenomena, namely: "*emotional expression*" and "*emotional suppression*". I do not attempt to evaluate or assess them explicitly, nor forejudge which one is better or more appropriate. The main objective of the study was to search for different varieties of thinking in people about emotions and emotionality, and determine how they deal with them, how they express them and what influence it has on their relationships with other people and mutual communication. This was accompanied by efforts to establish - what is really hidden behind the term "emotionality" and what people's real attitude towards it is. In this I used the assumption that the way people think about

emotionality and emotions (what attitude they have towards it) to a large extent determines how they deal with them, how they treat and express them (which, however, was not completely and clearly confirmed by the results obtained). In the studies conducted<sup>12</sup> 111 people participated (men and women) at the ages 19 to 78. The analysis of the research material collected allowed me to extract a few of the most representative indications and categories that emerged during the study on respondents' statements and their interpretation. They were distinguished on the basis of the most commonly made indications and the most typical statements, as well as the characteristics related to the issues of emotions and emotionality, which were obtained from the answers to the questions posed. In my paper I also cite the particularly original, unusual, unique statements, which brought a new quality to the study. The results obtained reveal a multilayer, often ambivalent thinking of people about emotions and emotionality. As well as reveal a number of inconsistencies, which, in turn, are displayed in the respondents' behavior and their relations with other people (where inconsistent, ambivalent thinking translates to equally

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<sup>12</sup>The studies were initiated among day students of the 3rd year at the Faculty of Social Sciences on four specializations, namely: social animation, resocialization teaching, early education with English and school counseling. The studies were conducted in the summer semester, in 2012/2013 as part of my course: socio-emotional therapy methods. The students that took part in the study performed two roles here: respondents and researchers, which means that before playing the role of a researcher, they first had to experience and enter the role of respondents (in order to get a better chance of getting to know and fully prepare for the role of researcher). This method was about increasing research competences of young researchers. This procedure also aimed to reduce the risks associated with conducting so-called "second circulation" studies, see: Łobocki Mieczysław, *Wprowadzenie do metodologii badań pedagogicznych*, Oficyna wydawnicza „Impuls”, Kraków 2001, p.208). The task of young researchers was to conduct two separate tests (i.e. examining two people from their close environment), during which they used surveys with open questions, filled in by the person examined. The survey consisted of six main questions, which were accompanied by additional questions (support questions) placed in parentheses. The studies conducted were anonymous. It is worth noting that the analysis presented in this paper was based on an analysis of the first two questions (the others will be discussed in a separate paper). I decided to separate the obtained research material in such a way due to the very comprehensive statements of respondents, whose proper exposure became possible thanks to the applied division. Therefore, I decided on a separate exposure of the obtained research material. This research was based on the following questions: 1. What does it mean to be an emotional person? (What ways of manifesting emotionality do you know about? - what behaviors accompany it? in what situations does it manifest?. Do you think of yourself as an emotional person? How does emotionality affects your overall condition, mental being, relations with others and mutual communicate?) 2. Do you think that emotions experienced, such as: joy, worrying, fear, anger, embarrassment, can and should be expressed freely in the presence of other people, or should they be concealed from the world? (In your opinion are there emotions, feelings, that are befitting or not befitting; allowed or not allowed; should or should not be manifested in the presence of other people? What most often hinders you from freely expressing emotions?) In the studies carried out, a selection of respondents over 19 years of age was included. This selection was intentional (referring to the maturity and experience of respondents, which are usually acquired with age). Researchers - students were familiarized with the rules and ethics of conducting research. They were also familiarized with the instructions for carrying out the study and additionally signed a declaration of consent for using the research conducted by them for scientific purposes. In addition, they were familiarized with the contents of the declaration of confidentiality, which is to guarantee confidentiality (i.e. keeping confidentiality and appropriate use of research material). Such a declaration was read and signed by each of the persons conducting the study. It is worth noting that qualitative studies have been developed in paradigm with the interpretive.

inconsistent, ambivalent actions and communication with others). However, it is worth emphasizing, that own studies carried out failed to fully confirm the thesis (assumptions) adopted at the beginning, that the way people think about emotionality and emotions determines the way in which they deal with them and how they treat and express them to the outside world. From the many descriptions of respondents it follows that human behavior and action is often divergent (and sometimes outright different) from the opinions held by them, which was reflected in a series of statements cited below. This is probably due to the fact that respondents' thinking (their views, opinions) very often mingle with cultural messages (thus also with the opinions, views and thinking of other people). As a result, this makes it difficult to recognize and differentiate between them. It also does not allow to extract their own views and opinions, which true picture becomes obscured by external influences. The analysis of the study conducted also shows that people's attitude to various expressions of emotions ("emotional suppression" or "emotional expression") turns out to be very diverse. Therefore, often the same emotional expressions and feelings tend to be extremely differently assessed and evaluated by different people: for some, for example, they are an advantage, and for others on the contrary: they seem objectionable, inappropriate, or are the subject of shame. In response to the first question, in which respondents referred to the phenomenon of emotionality - answering the question; What does it mean to be an emotional person (see footnote 12) - an emotional person is most commonly described as: *sensitive, affectionate (not indifferent), reacting to a situation in a lively manner, able to feel and express their own feelings, (various emotions were mentioned here, such as: sadness, joy, fear, envy, anger, disgust, shame, repulsion, admiration, embarrassment, or stage fright, etc.), capable of crying from emotions, having the courage to be oneself (e.g. the courage to express dissatisfaction or sadness, and the courage to express (and hence, being able to admit to feeling fear); having the ability to spontaneous reaction, such as crying, laughter (though these reactions (like the feelings referenced above: envy, reluctance, disgust, fear or anger)) were also frequently given negative meanings,<sup>13</sup> especially when they were associated with too-high reactivity, mood swings, emotional instability, the inability to conceal one's own feelings, or the inability of a person to have control over oneself (which was most often interpreted as a lack of balance and control) and which as a consequence, in the opinion of respondents, leads to uncontrolled explosions of emotions, impulsive reactions: crying, anger, wrath, or unbridled, hysterical laughter, etc.* At the same time, it was stressed that such uncontrolled emotionality generally has a negative effect on mutual relations and usually strongly threatens relationships and interpersonal communication (only a few respondents praised this form of expression). At the same time, respondents pointed out that the necessity of a person freeing his/her emotions, stressing that emotions should not be kept inside, but should be expressed, in order to vent internal tension. However, as it was repeatedly emphasized, this should be done with caution, and not in an impulsive and uncontrolled way. This means that a person should be able to

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<sup>13</sup> It is worth noting that respondents showed a very strong tendency to evaluate feelings, by dividing them into positive and negative, good and bad, right and wrong. At this point it is worth highlighting that such an approach, based on the distribution and valuation of emotions, often involves specific, negative consequences, both in individual perspective (they are above all health consequences), and in a wider, social perspective (this concerns mainly interpersonal relations). For example, it can cause a person to disown (block, stifle) the emotions, which in his/her opinion, are inappropriate - negative. Therefore, he/she will not experience them fully, or will deny them, take away their right to existence; I write about this more in the subsection: *Base emotions and higher feelings and their means of expression.*

manage his/her emotions and have control over them. Such an opinion (very often expressed by respondents), seems to have a strong connection with the imprinted cultural messages, which indicates that this type of reaction is the most socially desirable, and at the same time, expected and most appropriate. It is interesting to note that a person, in conforming to these messages, on the one hand suppresses his/her true self and submits his/her own *Self* to the expectations of others, often succumbing to the conformist mechanisms, on the other hand, in return for such a sacrifice, obtains a degree of security, social acceptance or recognition. At the same time, it is worth noting that cultural messages (like the respondents' thinking and manifestations of their expressiveness), do not always seem to be consistent and do not always place clear expectations before a person. On the one hand, for example, they demand subordination to certain rules, persuade to "*suppress*" one's emotions, on the other hand, they show that containing them is bad for the health. Perhaps that is why, the opinion of the respondents, stressing that one should free one's own emotions, was not necessarily reflected in the everyday activities of respondents (although they preached such opinions). Therefore, their behavior and practical actions, often proved to be incompatible with their stated opinions, which was reflected, among others, in the fragment of statements cited below: "*(...) Although I know that a person should not keep emotions inside, because it harms the health, I am still reluctant to share my own emotions with other people, I'm not the emotional and eruptive type. (...) (...) besides, I think that it is better to be a restrained person and not reveal too much of one's emotions (...) especially because people can take advantage of them and a moment of our weaknesses can cost us dearly (...)*". In this statement, we see a clear opposition between the uttered word: *I know* (which is most likely the result of cultural messages and socialization, and the word: *I think* which is characterized by profound distrust to people and most likely has been rooted in the experiences of the Author, which are most probably responsible for her ambivalent attitude towards emotionality. At the same time, these experiences seem to be "bitter" and unfriendly; they suggest that in the past she probably experienced disappointment; perhaps somebody took advantage of her trust and thus heavily staggered her faith in another human being. At the same time, we notice that her attitude of "repressed emotionality" is largely influenced not only by cultural factors and her own experience, but also individual features (personal), which the Author clearly highlights, stressing that she is not the very emotional and eruptive type. Also, another statement testifies to an ambivalent approach of a respondent to his own emotionality. It indicates an internal conflict experienced by him. This statement also notes the strongly manifested conflict with the world, which seems to be full of inconsistent and non-transparent expectations: "*(...) Well, one cannot always express one's feelings with impunity, because you may just get a beating. (...) Once, I got carried away at work and under the influence of emotions, I pointed something out to my boss with a raised voice (really I was only defending myself when he made an allegation related to an error I had allegedly made in a project (which I was doing with my friend), and I suggested that he make sure next time before he makes another accusation. Actually, I didn't say anything offensive or rude; I just defended myself and my friend. I was, however, so agitated that my whole body and voice trembled and I could not hide my resentment and anger towards him (...). Shortly after that, I was fired. From then on, I try to hold back on my emotions and simply make a sweet face to a mean game, pretending that there's no problem. Oh well, life teaches humility, sometimes you need to be able to endure a difficult situation, and not show your emotions (...)*". The story told by the man, like the previous one, was woven with unpleasant experiences. Painful past experience at the same time taught him an effective game (yet twisted, as his statement implies): a sweet face to a mean game" and that it is "better to hold back one's emotions and maintain "emotional suppression". Despite the widely prevailing opinion that



"emotional suppression" (based on holding back), adversely affects the health and blocks accumulated energy in a person. As a result, it keeps him/her in toxic tension. Past experience has also taught our protagonist to give up a fight, even for a good cause (defending one's own and a friend's interests in the face of erroneous accusations). Instead, the man learned to "keep his own emotions in check", which is to ensure him a greater sense of security and peace in the world around him, in which one must sometimes pay a steep price for one's own sincerity - "emotional expression". Another statement presented, also confirms our belief that honesty does not always pay and is not always desirable. In this statement we notice a strong discrepancy between declared views and actions. The man's cited statement lets us assume that we are dealing with a conflict of opinion and interests taking place in the space: I - Others, which as it turns out, is not easy to reconcile with one another. Therefore, despite the fact that he declares his allegiance to the group of emotional people and values its various manifestations, the man finally resigns from expressing emotions, in fear of violating his male image: "(...) *Emotionality is honesty and truth, that is why I appreciate emotional people. I believe that emotions should be shared with others, and we should openly tell others what we really feel and think. Especially since this is the only way we can build healthy and real relationships with people (...) I myself am also an emotional person, I'm sensitive to suffering and am able to feel empathy towards other people's situations (...) However, sometimes I prefer to suppress my emotions, because I'm a man, and men should not get sentimental and talk about their feelings (...)*" The above statement is a representative example of blockage in a human being, his emotional expression by cultural habitus. Here, cultural habitus, along with the male model, blocks<sup>14</sup> "emotional expression" in a man. It produces an internal conflict (taking place between him and his own sensitivity, emotionality - own ideology - and the culturally imposed male image) - of a tough, unshaken, strong warrior (an unbending male), for whom own vulnerability, is equivalent to the admission of weaknesses, shortcomings, a lack of masculinity. In this way, cultural habitus sentences a man to the necessity of hiding (and at the same time, hiding in oneself), both his own views, and emotional sensitivity from other people. As a result, it sentences him to frustration and internal tear, which result from the continuous "suppression" of undigested and unexpressed feelings. Consequently, the conscious experience of one's own emotions and feelings is blocked in a person, which is possible only when he/she has free access to them and can fully experience them and naturally digest them. The analysis of the research material collected indicates, however, that uncontrolled, unbridled "emotional expression", (as often highlighted by respondents) may turn out to be as bad as "suppressing" them, which is reflected in the statement cited below: "(...) *As an emotional person, I sometimes act impulsively and talk faster than I think. Once I told my friend that I saw her husband with another woman in a more than ambiguous situation. I caused her great pain and contributed to her long separation from her husband. In the end, after a few months they got back together, but I lost my friend (...)*". It is worth noting that in the research material gathered, rare were statements in which respondents not only praised "emotional expression", but also applied it in their own daily lives. In the collected research material, I was able to find only a few such statements: "(...) *being an emotional person means being sensitive. Emotionality is sensitivity to the world that surrounds people and to the harm of others. An emotional person strongly feels events and situations,*

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<sup>14</sup> Blocking (also treated as pushing away from consciousness), can take various forms: numbness, subdued attention, weakened reactions, focus thinking, selective amnesia, fantasizing, distortion, considerations like: what if?, and others, cf.: Aronson & Wiczorkowska, (2001).



*spontaneously react to the world. I always react, because I'm emotional and honest. As a rule, people like and appreciate me this way. I don't hold feelings inside, but I always share them with somebody, mostly I talk about them with my best-friend or mum, and it always helps me a lot. I also try to support them when they are having a bad day. Such mutual honesty strengthens our relationship and trust (...)*"; The above quote from the Author, illustrating her harmonious relationship with the world and people, shows that "emotional expression" does not always meet with rejection, and does not always mean defeat and disappointment. Especially when it is based on the solid foundation of friendship, mutual trust and when it is reciprocated. Such a form of "emotional expression" seems to be the most fruitful and efficient. In the following statements we also deal with a similar quality of expression: *"An emotional person is someone who can laugh, cry and express discontent and anger. However, it is important to do this constructively, not harming someone or oneself. Thanks to this, mutual relations and atmosphere purify, no bad emotions are up in the air and mutual communication becomes more friendly, especially when we can honestly talk with each other(...)", male, 36 years old*

In the above statement, we notice that its Author not only highlights the positive meaning, "emotional expression", but also cares about its quality. By emphasizing constructive expression of one's own feelings and paying attention to potential harm, which can be done by its incorrect form. The man is aware of its purifying function, which positively affects mutual relations and communication.<sup>15</sup>

(...) "to be an emotional person simply means to be a complete person - be a live person, made of blood and bone. It is a known fact that everyone experiences various emotions and must somehow survive and express them. If a person is not able to express one's emotions and feelings, he/she becomes a living corpse. I'm afraid and I avoid people, because you never know what you can expect from them. When I'm not able to determine what someone is really feeling and experiencing, then I feel uncomfortable, I am tense, and sometimes even false, because I don't know what that person expects from me and what he/she really thinks of me, what attitude he/she has towards me. I am honest and expect the same from others. Insincerity is not conducive to mutual relations, it only destroys them, because contact with another human being becomes superficial and shallow (...)", female, 55 years old.

In the above expression, we can see that the woman expresses sincere acceptance towards "emotional expression", treats it as an integral part of human life which should be accepted, because otherwise, as she says: "a person becomes a living corpse". Therefore, I strongly highlight the significance of honest, "emotional" mutual relations. Another respondent writes:

"(...) I like emotional people, because they are usually sincere and true, though they are sometimes unpleasant, especially when they bluntly speak their minds and say what they are thinking. I am such a person, and that's how I react. By nature I am in fact an extravert, and this means that what I have in my heart is immediately found on the tongue. Some appreciate such honesty and exuberance, and others hate it, so they avoid contact with me, but at least I have people around me with whom I get along great (...) in situations when I cannot vent emotions, I

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<sup>15</sup>The multitude of researches pay attention to the cleansing function of emotional expression and sincere talks. James w. Pennebaker draws attention to the fact that expressing and verbalizing one's emotions, it helps us better understand and assimilate, and thus in a positive way, it changes our mental and social world. It also appears that breaking the silence barrier, sharing our experiences with someone friendly, we obtain the chance for a positive change in our own experiences, release from traumatic and painful experiences, cf.: Pennebaker, (2001), Aronson & Wiczorkowska, (2001).

feel terrible, I'm blocked and I feel as if something was exploding me from the inside (...)", female, 42 years old

Here, the Author of the utterance, though she is aware that not everybody highly appreciates mutual emotionality and sincerity, she consciously decides to such a form of mutual relations and cherishes it the most. The statement of a young man cited below is similar:

"(...) Emotionality is authenticity, I am authentic and I appreciate only authentic people and I keep only with them. Real people never conceal their feelings, but they are open, honest and trust others – because if they didn't, they probably wouldn't have the courage to reveal themselves before others, talk about themselves, or disclose anything (...), male, 24 years old

In the above expression, the man stresses the importance of trust in mutual relations and communication. Here, the role of trust seems to be crucial and is an indispensable condition enabling sincere, not pretended expression of emotions. It is also worth noting here that a certain group of statements (as opposed to those cited above), appreciated emotional suppression more, while treating the human inability to hide one's own feelings rather as a disorder and defect, not an asset (which is reflected in the statements to the second question. Sometimes, there were also neutral descriptions of an emotional person and his/her emotionality, which were devoid of their evaluation in an outright positive or negative way, thereby it was difficult to determine the actual attitude of respondents to the discussed issue. In these descriptions, an emotional person was most commonly characterized as: vigorous or willing to publicly express feelings, but clearly unambiguous meanings (positive or negative) were not assumed to these characteristics. In addition, these characteristics were generally separate from specific contexts, through which the thinking of the statements' authors could be specified.

In response to the subsequent (second) question posed, *about whether felt emotions can and should be freely expressed in the presence of others, or rather to hidden from the world* (cf.: footnotes 1; 5 and 19), the vast majority of respondents, though apparently advocating emotional expression, did not express complete and unequivocal acceptance of it. The vast majority of the statements highlighted the significance of a certain dose of "emotional suppression", especially in the scope of emotional expression, judged by respondents as negative and with regard to formal relations (e.g. professional, with strangers, acquaintances, or in contacts with people we do not fully trust.) In such relations (contacts), in the opinion of the vast majority of respondents, we should suppress our emotional reactions, we should also be more: *(alert, cautious, careful and better control our own reactions)*. In the opinion of respondents, expression of one's emotions in such contacts, which is too unconstrained, can cause various damage, as well as prove to be dangerous for such a relations. Therefore, the type of statements that were quite common included: *"(...) I believe that all emotions can and should be expressed freely, but not in every case. After all, we cannot be just as open to strangers as to our friends or family. If we don't know someone very well, it is better to pull back one's emotions a little, because you can expose yourself or be ridiculed (...)*, "woman, 23 years old

"Everything depends on the situation and with whom we are at a given moment. In my opinion, it isn't proper to show emotions in front of our employer, because we can be seen as emotionally unstable or unprofessional (...)", woman, 28

"(...) According to me, everyone has the right to express their emotions. This is good for mutual relations and communication with others. When, for instance, I'm angry, I say that I'm having a bad day, or that I'm not in the mood for jokes. This way others know that it is better to stay away from me and give me peace (...)". However, there are instances when one should not reveal one's feelings in order not to suffer the consequences, for example, at university, at work, in public places.

woman, 23 years old

. "(...) I believe that there is no emotion that can't be or is inappropriate to express freely before others, but the way in which we pass them on, the time and place also count, and which we should also pay attention to when expressing our emotions. For example, not laugh when someone is crying, or scream, get angry in the presence of strangers, or in a public place. Sometimes you have to stop at a given time and wait for a more favorable moment (...)", male, 64 years old

"(...) Emotion cannot be suppressed, nor should one be ashamed of them, although it is necessary to let them out. However, sometimes you might want to defer it for later, because it is not always the right time, place and people to be able to express them freely and without unpleasant consequences(...)", male, 39 years old

"(...) In my opinion, emotions can and even should be expressed freely in front of others, however, not all in front of everyone (...)", female, 23 years old

"(...) If you suppress your emotions, it has a negative effect on our well-being and health, that is why they should not be held back and hidden inside, but they must be expressed (...)but in expressing emotions, you need to be careful not to hurt someone else, or discourage them towards your (...)", female, 42 years old

It is easy to see that in the above-cited statements of respondents, opposing conjunctions often appear, such as: *but, however, although*. These conjunctions gain particular significance here, as they are a kind of "cancellation", "neutralizer" of the sentence said before it (i.e. before the "cancellation", "neutralizer"). It can be presumed that sometimes for respondents they are a helpful tool during the rationalization or justification of statements applied by them (sometimes inconsistent). Although, as I have mentioned previously, such rationalization of occurring inconsistencies in one's own thinking, behavior, is not generally the result of the respondents' bad intentions and is not the result of their deliberate, conscious actions. Just like it is not their fault, when they unconsciously reach for defense mechanisms, which are to protect their own *Self*. (see: footnote 4).

The analysis of the obtained research material allows to note that only a few respondents gave clear-sounding responses to the posed questions, answering that either one should or should not freely express his/her feelings in front of others. It is worth noting that a large group of respondents made evaluations of emotions (positive - negative, good - bad, right - wrong), usually giving greater consent to free expression to the former (positive - good - right), and refusing consent to the latter (negative - bad - wrong) - which can be seen as a tendency to block certain - unwelcome - feelings, (see footnote 19). Respondents recall a variety of reasons and justifications to explain the need to maintain control over their own emotions, but also suppress felt emotions.

The analysis of the obtained research material also allowed to mention and expose such opinions and characteristics of *emotions and emotionality*, which stood out significantly from others (statements cited above). Below I cite two chosen statements that reveal unique (unusual, original) ways of thinking and handling people with their *emotions and emotionality*. In my opinion, the first deserves particular attention - an extremely vivid and poetic statement of a man, who does not attempt to answer the posed questions so much, as he provokes a discussion and personal reflection on the issue, which was presented from two different perspectives. In this statement, a number of new and thought-provoking questions appears which the Author of the statement posed himself. He asks himself and others these questions, but leaves them with no answer. It can be noted that his extensive knowledge on the subject of emotions that enables him to describe and characterize them perfectly, does not let him obtain satisfactory answers to these

questions. The metaphor of elements cited by the man (internal and external) related to both the weather and the human being's emotionality, seems to constitute the essence of the problem discussed, which as it turns out, cannot in any case be read and treated unilaterally. In my opinion, this statement is so special and unique that I decided to present it in its entirety (the only one): "(...) *A person's emotionality reminds me somewhat of the weather, which is variable, diverse, and sometimes unpredictable. It is sometimes cold, other times hot, sometimes the sun shines, other times it rains or snows, or a slight or strong wind blows. It also happens that the storm comes and a stormy, grim aura floods the earth: everything around goes dark and gloomy, the sky is covered by black, ominous clouds, a windstorm starts up, it's raining buckets, flashes of lightning light up the sky furiously, and the scary reverberating thunderbolts lashes down at random. A person's emotionality and mood can be described almost identically to the weather. At the same time, it is not easy to control either one. Both can sometimes be pleasant or unpleasant, both can surprise us. However, do we treat our own emotions and feeling with equal seriousness and respect as we treat the weather? When it rains, we usually but raincoats on, or take an umbrella with us, when the sun is shining, we hide in the shade - which means that adapt (adjust our behavior) to the weather. Something else happens with our emotions, which are often not treated with equal seriousness and respect with which we treat the weather. And this causes, for example, that when we feel anger, we often try to suppress it, or we deny its existence applying a smokescreen in the form of good, appropriate behavior (upbringing) and pretend that nothing is happening. When we feel sad, we don't show others, but put on an artificial smile and pretend to be satisfied and happy. After all, we do not oppose the weather in a similar way, we don't pretend to sunbathe when it's raining, we don't go out for walks in a bikini, when it's frosty outside. Or maybe, it's our human arrogance that makes us believe that the element in us (emotions, feelings that we have easily learned to hide and suppress) is less important than the one on the outside (the weather), and that is why we can take it lightly. And yet emotions cannot be turned off, by imposing on them prohibitions, orders, and patterns of behavior. They are inside us and demand to be freed properly. Otherwise, this inconspicuous element in us will burn us from the inside, hurt our health, and ruin our relations with people! However, can we really (are we allowed, should we) freely, in any way and anywhere - express our emotions? And what is actually wrong about emotional restraint. After all, it is restraint that teaches us to control ourselves and our emotions, it is a training of our perseverance, patience, it strengthens our character, and it is an effective tool in the fight against our own weaknesses. So why should we deny such a precious treasure that suppression is? Perhaps the problem lies solely in the proper expression of emotions and feelings, which we should learn. But what does proper expression of emotions mean? After all, the same expression sometimes is and sometimes is not appropriate, sometimes it's good for us, and sometimes bad. How can you tell the difference? Why is it that so often we fail to respond properly to a situation and what does the word "appropriate" really mean? What is the appropriate type of reaction? Where does the fault lie that we are not able - (we haven't been taught, we haven't taught ourselves) to deal with our own emotions, how do we express them effectively and constructively? Who exactly should teach us: Parents? School? Life? Maybe it's worth thinking about a systemic solution to this problem? Especially since this is a very important issue and concerns all people (and each person individually)? Unfortunately, I do not know the right answers to these questions, and that is probably why I still have many doubts and constantly make many mistakes, still learning from scratch, what human emotionality is and how to deal with it effectively in various life situations (...)", male, 52 years old.*

Another statement, presents a very energetic, full-of-life woman, who is optimistic about people and the world, and who seems to fully accept her emotionality, as well as is able to



express it well. However, she does not always do this fully, which she is aware of and clearly shows in her statement. We notice two extremely different ways to responding that the woman has depending on the situation, namely, "*emotional expression*" and "*emotional suppression*", which reveal her twofold nature. The decision about which to choose and use is associated with the place, people and circumstances, that settle the decision made. At the same time, such a decision has its strong and rational bases and justifications. Two environments are described here (family, work), to which the Author has attribute two different types of emotional responses. "*Emotional expression*" has been reserved for the home environment, and "*emotional suppression*" for the work environment. Such an ambivalent treatment of one's own expressiveness, however, has particular consequences, which the Author shows in her description:

„ (...) Without emotions and emotionality, the world and people would boring and without color. I am a very spontaneous and emotionally positive woman. Because I love the people, animals and plants. I have three children, two dogs, a cat that came to us two years ago, and a house full of flowers, which I mainly take care of and where I best abreact my emotions. I like my emotionality and am not ashamed of it; I often laugh, sometimes I cry, and sometimes I scream out loud when I'm angry. The family usually tolerates this, because they know I have to let it out, and later everything goes back to normal - I'm like a lamb. This is at home. It's worse at work, where my spontaneity and emotionality could irritate, or even be taken advantage of by others, especially by my subordinates. That's why I'm a completely different person at work. I enter the role of a demanding and reserved boss. And it also happens that I need to inhibit excessive emotionality and spontaneity in others, especially my younger colleagues, who work in customer service, who sometimes do not know how to control their own emotions and go beyond the frames a little too much (for example, when there's a particularly pesky client - then usually my help and intervention is needed).

However, restraining myself and others in such a way costs me my health and makes me feel tense. When I come home after work, I usually have headache and feel like a perforated ball, from which the air has been pumped out. It takes a few hours and a short nap to get back on my feet, I relax and then I can function properly (...)", female, 49 years old.

## Summary

The analysis of the obtained research material is based on the search for relations and dependencies between communication and emotions (considered in the context of the phenomena of "*emotional expression*" and "*emotional suppression*"), indicates the existence of a clear link between them. The cited statements of respondents show that the dependencies between emotions and communication are manifested not only when people consciously express their emotions, but also when they try to conceal them (trying to maintain "emotional suppression and control their emotions). This is due to "non-verbal leaks", which reveal the hidden emotions by people, and consequently determine the specific process of mutual communication, see: chapter: (*Communication of emotions in the context of observed non-verbal signals and "non-verbal leaks"*), cf.: with answers to question 2). At the same time, it turns out that these dependencies cannot always be clearly describe and justified, because they are determined by a variety of contexts. Therefore, general and unambiguous conclusions for "emotional expression" or "emotional suppression" cannot be made, nor can their specific and single-dimensional impact on mutual communication be determined. The respondents' stories indicate that sometimes "emotional expression" is more beneficial and fruitful - especially when



dealing with relationships with loved ones. Since, as a rule, *it reinforces mutual relations, builds trust and clears the atmosphere*. It is also *essential for good health and mental and physical condition of a human being, as it vents the tension gathered*. It is worth highlighting, however, that in some cases, respondents emphasized the value of "emotional suppression" and sided with it, as in their opinion, it sometimes seems much more beneficial, especially in professional relations, in contacts with strangers and acquaintances, or with people perceived as unfriendly, etc. It is additionally worth mentioning that the choice of "emotional suppression" was often a rational and functionalized choice, which was accompanied by the desire to remain in harmony with imprinted cultural messages (showing people what choices they should make and what type of reaction is most appropriate in a given situation, the most desired and expected). It most often resulted from the desire to protect the *Self* and the tendency to avoid any unpleasant consequences. Although own studies carried out failed to fully confirm the thesis adopted at the beginning, that the way people think about emotionality and emotions determines the way in which they deal with them and how they treat and express them. However, the study results allowed to determine why this happens. They revealed multi-layered, generally ambivalent thinking of people about the issue discussed, and revealed a number of inconsistencies, which, in effect, can be seen in the specific actions of the respondents, in their behavior, and communication relations with other people. The cited research material indicates that they are often incompatible with their declared views. This happens primarily because respondents generally could not differentiate between their own opinions and judgments, and the cultural messages imprinted in them, thus they were sometimes confused with one another. The analysis of the obtained research material (which essence was the last cited statement), proves that neither emotional expression nor emotional suppression can be read and treated in a one-sided and single-dimensional way, but they should always be considered in a wider context.

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