



EXPRESSION OF FEAR AND ANGER IN THE CONTEXT OF INTERPERSONAL COMMUNICATION

Longina Strumska-Cylwik

University of Gdańsk, Poland

The main aim of this paper is to search for ways of effective expression of experienced emotions: fear, anxiety, anger and displeasure, especially in case when they become present during intercommunication and can jeopardize it. It is worth mentioning that feelings and emotions like fear, anxiety and anger belong to basic emotions, meaning they are innate, common to the whole mankind. It was Paul Ekman who managed to single them out. Yet, despite the fact that those emotions are inborn and experienced by all people, they are often perceived as strange and hostile, and sometimes even treated as “absent discourses” that people should avoid, be ashamed of, and should even repress them from their own consciousness. At the same time, while these emotions are perceived as embarrassing, they are often hidden from the outside world, and their existence is even denied (which was confirmed in the results of my research). It happens especially when they turn out to be incompatible with the expectations of the environment. It is worth noticing that such expectations are usually determined and regulated by specific cultural habitus that indicates dealing with particular emotions (feelings), “typical” for a given culture, which is reflected in results of my research. To give an example: a man, often perceived as a “Warrior” is designated to be brave, strong, fearless and steadfast, while a woman – associated with a mother– to be gentle and patient. Considering this, all the behaviors that do not meet these requirements or deny them can be acknowledged as unwelcome and improper. That is the reason why a man who admits to feel fear, or a woman who manifests her anger and anxiety too openly (or, even worse, when she manifests their stronger version – fury) are not treated favorably. This is the evidence of an enormous flexibility and susceptibility of human nature to cultural influences, irresistible even for innate (basic) feelings, such as fear and anger. In conducted research, I was also looking into numerous manifestations of experienced fear and anger that are displayed in various situations, derive from different, individual experiences, even though they are determined by the same cultural habitus. In present research, I made an attempt to answer the following questions: In what situations (among what kind of people, events, circumstances) do you most often feel fear, anxiety or are afraid of something or someone? What usually happens to you in these situations? Describe what you usually notice about your body (what physical symptoms and experiences do you observe in your body?) What happens to your thinking (what kind of thoughts occur most often when you feel fear, anxiety, when you are afraid of something or someone)? How do you deal with and what do you usually do in these situations? What impact does it have on your condition and frame of mind? How does it affect your relations with other people and mutual communication with them? Please share your experiences. In what situations do you most often feel anger and fury (among what kind of people, events, circumstances)? What usually happens to you in these situations? Describe what you observe: What happens to your body, what physical symptoms and sensations accompany you? What happens to your way of thinking (what kind of thoughts occur most often while feeling anger and anxiety)? How does it affect your general condition, frame of

mind? What influence does it have on your relations with other people and mutual communication with them? Please share your experiences.

Keywords: Interpersonal communication, Fear, Anger, Expression.

Introduction

The subject I have taken up, concerning the expression of anxiety and anger, is primarily examined in the context of mutual communication and interpersonal relationships. I have made the assumption that there exists a dependency between how a human being expresses his/her emotions, and the quality and effectiveness of his/her communication with other people. Therefore, in my paper, I look at the emotions (feelings) of *anxiety (fear)*, *anger* from different perspectives, and characterize their complex nature, which often reveals their dual functioning: as innate emotions, common to the entire human race, and cultural emotions, subject to a strong influence of a specific cultural habitus, sometimes prejudging their final shape, thus its expression. I pay particular attention to the enormous plasticity and susceptibility of human psyche to cultural influences, which cause even the most basic feelings (innate) which also include *anger and fear*, effectively submitting to cultural influences, (compare, chapter: Fear and anger as troublesome emotions in mutual relations - theoretical perspective). In my paper, I also analyze the emotions of fear and anger in the context of human body and emotions stored in the body, as well as in the context of self-sensorial experiences, which can often be traced back to the earliest bodily experiences of a person (frequently to the period of early childhood, or even infancy). Here, I particularly note the enormous role of the mother and child's close environment in learning specific emotional responses. I emphasize the importance of the mother's ability to read and give adequate meaning to the first feelings of the child and first messages he/she conveys, which additionally turns out to be crucial in shaping its later responses (for example her ability to "decode" a child's crying). We recognize that such skills require mutual 'tuning' of the mother and child to each other and mutual regulation of emotional states that occur between them, because they remain inextricably linked to the changes observed in the child's body. This means that emotions become a link between the body and mind, and at the same time they are communicated to the world by means of non-verbal somatic language. Therefore, in my paper, I pay much attention to early experiences of touch which is largely responsible for extracting in a person the original sense of self and for distinguishing one's own "me" from the separate "non-me" (compare chapter: Emotions of fear and anger and the human body in the context of the literature on the subject). In the last chapter, I present my own research work, and its final results, (see: Results of own research and Summary).

Fear and Anger as Troublesome Emotions in Mutual Relations - Theoretical Perspective

Fear (anxiety) and anger belong to the emotions¹ which are sometimes hidden from the environment, as they are often considered undesirable, inadequate, and even shameful², although,

¹ Emotion is considered the subjective mental state that arises through the conscious or unconscious assessment of the specific event. According to this assessment, the emotion can be felt by a person as positive or negative. If a specific event is consistent with his/her interests and goals, then he/she feels the emotion **is** positive, otherwise, he/she feels it **is** negative. Therefore, emotions are a kind of identification of relations occurring between a person

at the same time, they are common to all humanity and all people experience them. The way people manifest these emotions is dependent on cultural habitus which largely determines the manner and strength of their expression³. We also note that these emotions, although they belong

and his/her surroundings. The individual features and prerequisites to experience emotions should be noted here, such as: genetic conditions, temperamental factors, personality factors, or biological structures (responsible for establishing traces of emotional experiences). At the same time, it should be emphasized that there are three meanings of the term "emotion" (simultaneously belonging to different logical categories): *as a syndrome*, which both describes and dictates certain behaviour, which is typical for a given syndrome (for example, the syndrome of anger); *as an emotional state*, which describes a relatively short-term, yet reversible disposition to react in a certain way **to** a given syndrome, and *as an emotional reaction*, which is expressed in certain physiological changes, in facial expression, behaviour and subjective experiences. At the same time, it is worth noting that the concept of emotion is differently understood in different scientific disciplines (psychology, biology, anthropology, etc.) compare: Averill J, (2012), Golińska L, (2000).

² *Fear and anger*, next to joy and worry, as well as surprise and disgust, are considered basic emotions, innate and of a universal nature, which are not learned emotions, but appear suddenly (thus constituting a reaction to specific circumstances occurring). Therefore, they can be expressed by all people already in the first moments of their lives—even an infant that does not have any social experiences can express them with its facial expressions. This means that these emotions are known and recognized in all cultures without exception and constitute a common cultural heritage that unites people (although their expressions may vary in specific expressive nuances), building a community and allowing to overcome interpersonal and intercultural differences. However, it is worth noting that these emotions are subject to numerous cultural influences, which reinforce the importance and gravity of some feelings, and reduce and depreciate the importance of others. This causes emotions not only being differently rated and evaluated in different culture, but tending to be expressed and communicated to the world in different ways, because they obtain a smaller or greater acquiescence to their casual exposure in a given culture. As a result, valuing such feelings often contributes to their hiding, restraining, and consequently, blocking them, which is treated as negative, inappropriate and undesirable in a specific culture. At the same time, it is worth emphasizing that fear and anger belong to the group of emotions of threat, which means that they often protect a person (his/her health, and even life) or sometimes help him/her get out successfully from oppression, dangerous situations (for example, escape from a burning building...) These emotions activate the sympathetic system and provide extra energy to fight or flee. Anger mobilizes a person's strength and his/her entire body to fight and attack the source of mental or physical pain, while anxiety mobilizes a person to escape from potential danger. According to Joseph LeDoux, there are two paths of fear that cause a person to feel its two types. The first (associated with basic emotions), appears unintentionally, reflexively and sometimes is inadequate (unjustified) to the situation, and simultaneously it allows us to avoid various threats. The second, however, generally develops more slowly (the situation is subject to analysis - we have time to consider it), therefore, it is more often warranted, which allows one to distinguish between a genuine threat and a false threat, compare: Evans D, (2002), Lowen A, (2011).

³ It is worth noting that *expressing anger* is necessary for proper psychophysical health and fitness of a human being (internal release of internal, 'toxic' tension). Depriving a person of such expression makes him/her vulnerable and consequently brings his/her emotions to anxiety and a sense of powerlessness. Suppressed anger can serve as a basis for chronic anxiety. This draws attention to correlations that occur between feelings of anger and anxiety. It turns out that these feelings can mutually pass into one another (for example, a person who feels anxious and feels caught in a trap, **can, as a** result, respond in anger (and even its stronger variation - rage). At the same time, various ways of expression of invoked feelings and management of this expression (which is associated with the control of emotions) by a human being are worth noting. Despite the fact that sometimes it turns out that human capabilities are limited, it is still worth mentioning that a person is not a weak-willed being submitted to his/her own feelings,

to a group of innate emotions, are simultaneously culturally conditioned in a very strong way. Therefore, they can be looked at through the prism of a "self-fulfilling prophecy"⁴, where a great role is played by a person's expectations, his/her faith and image of oneself, about something or someone, which are largely shaped by the culture in which a person grows up and to which he/she generally adjusts. Therefore, if a person is convinced that his/her mind works in one way or another, even when those notions turn out to be completely wrong and untrue (and contrary to accepted psychological knowledge) - he/she usually behaves in accordance with them (and also in accordance with his/her beliefs and ideas). A spectacular example of a culturally inculcated emotion is quite a specific phenomenon, and at the same time (state) referred to as "wild pig syndrome"⁵, specific for the tribe called Gururumba (whose name alludes to the behaviour of a wild pig). A person who falls into such a state, behaves very unpredictably: runs erratically, "without rhyme or reason", becomes impulsive - grabs various items, attacks encountered people. The specific nature and logic of such a state is worth noting. It is usually manifested in troublesome, difficult situations and serves in the tribe of Gururumba as a form of coming out "with face" from a specific, social oppression, thus becoming a kind of explanation (excuse), which enables them to get out of difficult situations comfortably and smoothly. In this tribe, there is a false belief that such a state is independent of the will of the person (that it happens spontaneously, against his/her will), therefore, although it is annoying and embarrassing for the environment, it is treated by it with huge tolerance and leniency, allowing a person to gain the support of the environment in difficult times and situations. It happens because a person afflicted with "wild pig syndrome" is treated with "a reduced tariff" and is temporarily released from a range of consequences, e.g.: repayment of debts. As a result, this behaviour can be interpreted as both a functional, as well as functionalized behaviour. Because, on the one hand, it protects a person against unpleasant consequences (protection function), and on the other hand (a kind of appeal for help), it has a definite impact on the environment and allows one to obtain the desired help and support from others. However, anger does not always meet with such understanding and

but has will that is a mechanism under his/her ego's control. Thanks to it, he/she can stop certain unwanted emotional responses, such as fear and undertake a given task despite the feeling of anxiety, or stop destructive tantrums, rage (for example: biting, kicking, etc), compare: Lowen Alexander, (2011).

⁴ The effect of self- fulfillment of prophecy (self-realizing prophecy), like the Pygmalion, refers to our faith or lack of faith in something or someone, which produces specific (and measurable) results in the real world. For example, they cause the 'attraction' of success or failure, 'happiness' or 'unhappiness'. In their context, we can observe, that various cultures shape people who are emotionally equipped in a different way, where a range of diverse expectations, predictions regarding their behaviour, events (also involuntary and unconscious) exerts a great impact on their actual shape and causes their actual fulfilment. This can be reduced to the simple finding that in life we have what we expect or fear. The effect of the self-fulfilling prophecy considered in the context of the issue of emotions, enables us to note that a number of feelings are expressed in such a way and to better fulfill social expectations and requirements of cultural rules. compare: Zimbardo P, (2001), Evans D, (2002).

⁵ "wild pig syndrome", distinguishing the Gururumba tribe in New Guinea, most commonly manifests in young men (ages 25-35), which does not seem to be a coincidence. Because during this period, men belonging to this tribe must usually face various financial and material difficulties for the first time, which torments their families. Therefore, the preferential treatment that includes the members of the tribe becomes an essential support enabling them to survive this difficult period. Therefore, the "wild pig syndrome" manifested by men becomes an essential signal to others, it is a kind of cry for help. As suggested by the psychologist James Averill, many emotions are expressed by a human being in order to better cope in life with specific culture requirements, see: Evans D, (2002).

favourable treatment. In a number of cultures it is also associated with unpleasant consequences and results. Especially when it disorganizes the life of a person and his/her environment, when it has a negative effect on relations with people, or contributes to harming ourselves and others by tearing down ties and interpersonal relationships. We deal with such negative effects mostly when anger takes the form of unbridled anger, addicted anger⁶ and as a result causes a person to lose control over their own behaviour, and even over their own lives - at the same time losing self - esteem, loved ones, friends and their social and professional standing. It is worth noting that the contemporary human being is often exposed to life in a world full of anger, filled with a variety of its manifestations, both in his/her personal life, as well as in the media or in politics, etc. Sometimes anger is even promoted and supported by society. This happens mainly in societies that foster and strengthen the idea of competition and the "rat race", which above all promote the attitudes of winners, the attitudes of "people of success", and which discriminate weaker, less resourceful and enterprising people (thus those who lose). At the same time, it is worth noting that being 'a loser' generally promotes the feeling of anger, and even rage, which are usually intensified by disappointment with oneself, a sense of unjust suffering, or resentment kept towards others, who, as a result, strengthen in a person the feeling of anger and frustration. It is worth stressing that anger is a very typical response to failure and constitutes behaviour specific to failures and defeats (which finds a clear confirmation in own research conducted). Maybe that is why reacting with anger is sometimes a form of a person's escape from responsibility, especially when it means his/her inability, impossibility, impotency, helplessness towards a specific problem (especially when a particular situation or issue clearly surpasses him/her), see: Evans D, (2002), Potter - Efron R, (2012), Didier J, (1992).

Another feeling often perceived as undesirable is anxiety (fear), especially when seen in the context of so-called 'male' and 'unmanly' behaviours and attitudes, which do not 'properly' fit into the current cultural habitus and its expectations. Such expectations suggest that a man should be brave, strong, adamant - as such features have been inscribed in the ethos of the 'Warrior' and

⁶ Ron Potter - Efron distinguished normal anger from addictive anger, stressing that normal anger informs a person that something is wrong, that there is some kind of a problem that needs to be identified, well addressed and then resolved, to put an end to the felt anger. However, addictive anger is characteristic of people addicted to anger - it informs a person that everything is a problem (everything is wrong), therefore, everything becomes a great excuse for the permanent feeling and experiencing of anger. Addicts of anger show a strong tendency to transform all messages (not only neutral, but also positive) into negative, which, in turn, triggers anger in them. Such 'addicts' very often create their own problems and their own enemies, in order to give themselves reasons and excuses for a 'justified' fight and anger. As a result, their anger extends in time and becomes overwhelming, difficult to tame. It becomes a habit (a reflex behaviour) that blocks their ability to make fully conscious choices. Addicts of anger also exhibit a strong tendency to turn responsibility for their own anger on other people and often feed on the belief of their own helplessness, powerlessness towards their own feelings. They are characterized by their tendency to rigid (and negative) misconceptions about the world around them and themselves, such as: 'you can't trust anyone' or 'I'm powerless towards anger', etc. At the same time, anger is an extremely exhausting feeling, requiring great effort, and, at the same time, a very possessive feeling - not leaving room for other feelings, therefore, it easily assumes power over a person and his/her life. It is worth pointing out that some people get pleasure from experiencing it, which may be related to their tendency to strive towards 'difficult emotions' (for example, when a person treats unpleasant emotions as a kind of 'vaccination' immunizing them for future, unpleasant events that may happen, or when seeking a sudden feeling of pleasant relief, which appears just after the occurrence of unpleasant sensations, etc., compare: Potter-Efron Ron, (2012), Golińska L, (2000).

'Winner'. Other requirements and expectations have been inscribed in female emotional competencies, which leave women and girls much greater freedom in terms of expression of perceived fear, anxiety, agitation (which is strongly reflected in the presented research material). At the same time, it turns out that such expectations and requirements are usually pumped into young children, which is reflected in a number of messages targeted, for example, at crying boys (like: "real men don't cry", or "don't be a wimp and don't behave like a woman", and many others). Such messages often lead to denying the emotions felt, to blocking them or crowding them out. It is worth emphasizing that fear as an innate feeling is given to a human being by nature, which means that you cannot resist it with impunity, or deny its existence. Especially that fear, which is innate, plays an important protective function - sometimes it prompts a person to escape from danger (for example, to escape from a burning room), thus allowing him/her to come out unscathed from oppression. Another time it compels to fight for 'what's theirs'. That is why it is frequently stressed that a person should learn to listen to one's own fear from the beginning of life, in order to properly and adequately deal with it and respond to it. Sometimes it is worth overcoming fear, and even taming it, other times it is worth being alert and afraid, to protect oneself from unpleasant consequences (for example, we are afraid of sharks and consequently we do not jump into water where they swim - therefore, we shall not be eaten by them). It happens sometimes that while people are afraid and feel fear, they try to scare someone else in order to overcome it. In this way, they give themselves courage and overcome their own fear. Such behaviours can often be observed in children, who tell scary stories about monsters, ghosts, to see certain behaviours in others, or provoke other children to jump into the water from up high, while they themselves are afraid to do so. Such provocative behaviour allows them to overcome their own fear (especially when others did not fear to do this) or to justify their own anxiety (especially when others failed to perform this task, compare: Molcho S, (2008), Sherborne W, (1997).

Emotions of Fear and Anger and the Human Body in the Context of the Literature on the Subject

Emotions are stored in our body and relate also to somatosensory experiences.⁷ Researchers point to the somatosensory organization of our memories (experiences), which are based on the emotions anchored in the body (especially those that caused in a person very strong experiences (both positive and negative emotions). Linking sensations in terms of one's own body's

⁷ Attention is drawn to the relationship between sensory physical awareness and emotions. It often goes back to the earliest preserved events in the memory recorded in the form of tastes, smells, sounds, colours, emotions. Typically, this memory is equipped with a rich carnal experience: visual, gustatory, olfactory, emotional, motor, tactile, which by means of neural links return to us after some time in the form of images that we remembered (which have been strongly fixed in us). Typically, these are images of the distant past, most commonly the childhood, which turns out to be an important and crucial period in instilling physical trace and in the development of the body's memory. Scientists studying the brain show a growing consensus as to the fact that memory is not stored in one place in the brain, but is constructed from nerve pathways, these roads activate and form certain patterns. It turns out that the most effective remembering is based on the connection of sensory, emotional and physical episodes. Therefore, our learning is not a process that is exclusive to the head. It is usually accompanied by active muscle expressions, for example, verbal expression, or expression through writing, artistic expression, expression through physical movement, etc. see: Hannaford H, (1998).

experiences with the psychological sphere of a human being has enabled a holistic recognition of the human being and contributed to the creation of the concept of "*Carnal I*", due to which the *rigid Cartesian division* of the human being has been lifted into two distinct spheres, namely: *the realm of the soma and the realm of the psyche*. In the new approach, we notice that emotions anchored in a person's bodily experiences additionally give fixed points of support for content constituting the human "I". Particularly important are the early experiences of one's own body, accompanying a person from the first moments of life.

In Gordon Allport's theory (1998) experiences gained from our body (from the gut, muscles, tendons, joints, skin and other body areas constitute the first feelings of one's own existence in a human being). On their basis, a person lays down the boundaries of one's own bodiliness, and one's own distinctiveness. According to Krueger (2002), the experience of one's own distinctiveness from others is also the first step towards the development of self-consciousness. For the sense of identity (as Alexander Lowen stresses) grows out of a sense of contact with one's own body. Body contact with other people (with the environment) also turns out to be very important. A series of experiments conducted indicates that in a situation of significant limitation of interaction between the body and the environment, a person consequently loses his/her sense of reality. However, in extreme cases, when the body is deprived of sensory stimulation for a certain time, a person begins to succumb to hallucinations. This means that a person needs another person, contact with him/her conditions good psychophysical health and good state. It turns out that "every pleasant contact of two bodies evokes in a human being a positive feeling", see: Lowen A, (2011). At the same time, in establishing the boundaries of one's own body, (known as 'Dermal I'), a huge role is played by the mother and the child's close environment (its guardians), as well as their ability to give adequate meanings to the first experiences of the child (the first signals and messages sent out by it). Particularly important is the first communication that takes place between the mother and child, which is based primarily on her ability to interpret - thus read, and at the same time give adequate meanings of the physiological and affective states experienced by the child. Her ability to adequately respond to these states (experiences) is also very important. Emotional communication arising between a mother and child affects the regulation of psychobiological states of the child. The earliest communication signals sent by the child are manifested above all in its crying. In contact with the child, the mother learns to "decode" it and split the child's crying into different qualities and meanings. In this way, she acquires the skills to recognize what kind of crying she currently has to deal with. Many nuances of meaning accompanying crying allow her to determine whether it is a cry signalling the child's hunger, tiredness, drowsiness, or a desire to establish contact with the surroundings, or rather pain, suffering, anger, dissatisfaction with something. Along with this is her ability to adequately read the kind of crying and adequately respond to it - which is the equivalent of proper assignment of meaning to it. This maternal ability is extremely important, because it allows the child to experience a safe relationship of needs and experienced emotional states expressed through crying with the responses obtained⁸, which it receives from the environment through the mother (primarily through her touch). It turns out that the mutual adjustment of emotional states, arising between the child and the mother, is inextricably linked with the changes observed in its

⁸ This is about a consonance of needs expressed by tears and experienced emotional states with responses to them, which are linked with the reaction of the mother (environment), as well as specific activities undertaken by her, which the child receives using its sensory apparatus. It turns out that a lack of such consonance can lead to the splitting of the body and mind of the child, compare, Krueger David W, (2002).

body. Emotions are an essential link between the body and mind, and are expressed and communicated to the world by means of non-verbal somatic language. Early tactile experiences are crucial, and at the same time responsible for extracting the original sense of self (the sense of 'I' from 'not-I'). This is because the mother's (guardian's) touch defines and constitutes the boundaries of the newborn's or infant's body. On their basis, the child can build trust (or lack thereof) both to the external environment, as well as to its own experiences and responses.⁹ Mutual consonance of the mother and child is important here. If the child encounters warm, friendly treatment (it is cuddled, caressed, bestowed with positive touch, etc.) and receives a positive response from the environment, then it gains trust both to its own experiences, as well as to the environment. However, when it encounters aversion, hostility (like jerking, pushing, indifference, cold treatment, or lack of response to crying), then it loses its trust not only to its environment, but also to its own feelings. Particularly important are the skills of the mother (the environment) in the field of recognizing and verbalizing the somatic messages of the child, which enable better differentiation of the 'physical I' and the 'psychological I', and are conducive to raising them to a higher verbal and symbolic level. The lack of such skills blocks both their passage to the next level, as well as regulation of emotions and drives in the body, which consequently does not enable to being aware of them at the symbolic level. The result may be the occurrence of a number of psychosomatic symptoms, where a specific symptom becomes an attempt to satisfy needs previously unmet, or constitutes a form of complementing developmental deficiencies. Consequently, a person can become embroiled in a series of problems and addictions (like addiction to alcohol, food, sex, and others). In such a situation, the person's expressed emotions are very often damaged, while emotional responses become generally inadequate (and as a result, lead to the suppression of feelings, their disownment, denial of feelings, or towards aggressive, destructive reactions, etc.). It is worth pointing out that a human being is generally not aware of why this happens and what the real causes of such reactions are. This is primarily because our conscious mind sometimes forgets about something, but the body still remembers it, which in turn leads to the release of certain psychosomatic reactions, or specific emotions, although we are not aware of their source, or where there are no reasonable grounds to explain their occurrence. It often happens so that a person is not aware of what specific stimulus triggers a given reaction and experience - both pleasant and unpleasant - even if they are very strong, or severe. For example, this concerns a situation when a person seemingly unduly suffers strong feelings of fear, horror, or loses balance, or his/her legs give way, as if losing tension in the muscles. As a result, it turns out that his/her reaction is not unfounded (unwarranted), but is associated with a trauma experienced years ago, which the person does not associate the symptoms with, and which has been saved and remembered by the body as a situation of severe trauma. It turns out that such "trauma memory" does not necessarily have to be accompanied by cognitive memory, which is responsible for registering the circumstances of the trauma or situation in which it had occurred.¹⁰ This is because memories of

⁹ According to Krueger (2002), the first signs of resistance and rebellion of the child expressed by its first words of dissent addressed to the mother attest to the child's trust to itself and to its own internal states. They are signs of self-awareness based on the created stable representation of one's own bodily "I", compare, Krueger David W, (2002).

¹⁰ This means, for example, that someone can have a very lively reaction to the sound of a particular tune (let's assume that it triggers in him/her unpleasant sensations, anxiety, annoyance, unpleasant shivering in the body). On deeper examination, it may be found that many years ago, this same melody accompanied the person while he/she was experiencing a strong trauma associated with an accident he/she was part of, during which the sound of the

trauma and the certain feelings accompanying it (e.g. terror, fear, mental pain) are usually triggered by the same stimuli as those that gave rise or accompanied the original traumatic situation (e.g. a specific smell, taste, sound, or view, or a specific kind of touch), to which the human body responds in the same way like in a situation of actual danger (that is, when the real threat occurred). As a result, experiences that have been remembered like this leave a person in a chronic state of *sensitivity and anxiety*, where the noise of rain can summon memories of flood, and a specific melody can evoke memories of an accident, during which we were listening to it. The key issue, which allows one to understand the functioning of people who experience recurrent sensations and/or memories related to a particular event, is the ability of the human brain to create associations (connections) between specific patterns of neuronal activity and stimuli, which have been associated with a specific situation (where, for example, an accelerated heart rate caused by actual work or increased physical exertion will be associated with a similar heart rhythm that accompanied a given traumatic event in the past). This state of affairs may, as a result, cause an entire cascade of responses (or a single memory manifesting e.g. a sense of terror), in much the same way as when the event actually took place. This is due to the excitation of the limbic system, which can arouse the state of terror, while through the activation of the cortex specific memories, associated with a particular events may be evoked. This is a mechanism constituting the neurophysiological explanation, the so-called '*learning dependent on condition*'. This is probably why in psychotherapy one can often encounter cases of '*strange anxieties*', for which there is a lack of a real, tangible anchoring and justification. Some of them probably originate from experiences in early childhood, when the hippocampus, which is responsible for explicit memory, did not yet function. However, a clear record of emotions remained from these experiences, which was registered by the amygdala. As a consequence, certain symptoms and reliving appear, although there is no trace of any event in the explicit memory, which accompanied them in the past. Such extremely strong memories are referred to as "*flashbulb memories*", which are usually very alive and vivid due to the emotional consequences that they evoke. Adrenaline turns out to be what roots such experiences, which secretes when the endocrine system is activated in highly stressful situations. At the same time, studies on the impact of adrenaline indicate that in situations when people were administered substances to block its release, drastic memories were significantly reduced and inhibited (among others, rescuers and soldiers, who were generally particularly vulnerable to experiencing strong stress, were subject to such experiments). In the context of the above, we notice that the emotions of anxiety (fear) and anger are inextricably linked to the issue of human bodiliness. Especially when we consider them in the context of the somatosensory organization of our memories, the basis of which are the emotions anchored in our body (constituting a type of associations produced in the human brain, which arise in relation to specific emotional states with specific signals sent by the body). As I mentioned earlier, the emotions anchored in the body can be both positive and negative. This means that they can involve all sorts of emotional reactions (expressions), as well as a variety of their consequences, compare: Olga Sakson –

same melody was playing. This happens, because a person can experience various emotional **states** and bodily sensations, which result from the "memory of condition", but its actual reasons are not exposed (the person does not link certain experiences with the traumatic situation experienced in the past. This phenomenon produces a kind of paradox, where sometimes extremely strong sensations and emotions rooted in the body cannot be properly expressed, verbalized, taking the form of a silent terror: compare: Sakson – Obada O, (2009), Perry Bruce D, (1999), Krueger D, (2002); Lowen Aleksander, (2011), (*Love, Sex...*), (2012).

Obada, (2009), Krueger D, (2002), Bessel van der Kolk B.A, Saporta Jose, (1993), Golińska L,(2000).

Results of Own Research

The subject of own research presented¹¹ is the expression of anxiety (fear) and anger in the context of mutual communication. However, their main purpose is to seek ways for their

¹¹ The presented research was primarily dedicated to searching for an effective methods of expressing emotions: anxiety (fear) and anger, especially in the context of mutual communication, the quality of which (which was also confirmed by the results of the studies conducted) largely depends on how people deal with their own emotions and what attitude they have towards them - how they deal with them. It is worth noting that the ability to self-control emotions is very important, which is based both on conscious actions, as well as habitual ones. The main objective of these activities is triggering certain changes in experiencing emotions towards one that is desired by people. Thus I presume that constructive, and effective expression of them, is the best way of dealing with difficult emotions. Following J.H. Riskind, I assume that emotions experienced by a human being are consistent with their expression at the level of the whole body, then the effectiveness of dealing with them increases significantly (despite a number of restrictions, compare footnote 1). I would like to point out that the issue of expressing anxiety and anger raised by me in the context of mutual communication is also a part of a larger research project concerning the issues of emotion in communication, touching among others on emotions like: joy, sadness (worry), shame, fear, anger, etc.). Research on the project was carried out in the years 2011-2012. A total of 108 people participated in it (women and men aged 19 - 73 years old). The respondents taking part in the study were recruited from diverse social backgrounds. Among others, participants of the studies were students - volunteers (18 students of 3rd year full-time studies (fifth semester) at the Faculty of Social Sciences, specialization: social animation, guidance and counselling pedagogy, as well as early education with English. It should be noted that student-volunteers performed a double role in these studies: playing the role of researchers, as well as respondents, which allowed them to better prepare for the role of the researcher. The procedure applied above, consisting in performing a 'double role', was not accidental, as it allowed to avoid common consequences attributed to studies of "the second circulation", compare: Łobocki Mieczysław, (2001). The task of each researcher (as well as respondent) was to examine five people (chosen freely) in the closest environment. The only major limitation was the age criterion (to obtain respondents aged over 19 years old). Such a limitation was intentional (this study required a certain maturity and experience of the persons studied - and we acquire this generally with age). Each of the people carrying out the study, was previously informed of the ethics and rules of conducting studies properly and acquainted earlier with instructions. All persons carrying out the studies also signed a declaration of consent to use them for scientific purposes, and were acquainted with and signed a declaration of confidentiality (which is a guarantee of confidentiality and proper use of the research material - solely for scientific purposes). The study focused on the following questions (two main questions and accompanying auxiliary, complementary questions): 1. In what situations (among what people, events, circumstances) do you feel anxiety, fear the most or you are afraid of something or someone? What usually happens with you in such situations? (Describe what you usually observe in your body, what symptoms - physical and sensations - do you observe in your body?); What happens with your train of thinking (what thoughts appear most frequently when you feel anxiety, fear, when you are afraid of something or someone?) How do you deal and what do you usually do in such situations? What influence does it have on your condition and well-being? How does it affect your relations with other people and mutual communication with them? Please share your experiences); 2. In what situations do you most commonly feel anger, rage (around what people, events, circumstances)? What usually happens with you in such situations? (Describe what you usually observe in your body, what symptoms and physical sensations do you observe in your body?); What happens with your train of thinking (what thoughts appear most frequently when you

constructive expression, which often turns out to be responsible for efficient mutual relationships and communication. Especially, since people communicating with each other are not able to 'turn off' their emotions and feelings. Therefore, every exchange of information and every transfer is accompanied by certain emotions, feelings, which more or less determine their expression, and at the same time, the efficiency and quality of the message. This is confirmed by the results of research, which indicate that certain ways of expressing emotions usually entail certain consequences for mutual communication, therefore, they are largely responsible for its effectiveness. At the same time, they are dependent on the ability of people to control their emotions, which concern both their conscious actions, as well as habitual ones. They also indicate that the respondents who accept their emotions and are aware of them, generally better deal with them, better express them and manage them more effectively than those who put a negative value on them or depreciate their importance. It is worth noting here that although the feelings of anxiety (fear), anger are innate emotions, which means they are common to the entire human race, they are too often treated by respondents as feelings that are unwanted, hostile to the human being, or shameful. Analysis of the research material indicates that it is not uncommon for them to be busily hidden by respondents from others, and sometimes they are even pushed out from the consciousness (some respondents even denied feeling them). At the same time, we recognize that this is in particular the case when, in the opinion of the respondents, they do not 'properly' inscribe into social expectations, and the culture in which they live, which shows them 'proper' and 'improper' ways of handling particular emotions. The results obtained from own research point out, for example, how cultural habitus determines the behaviour of women and men (for example, ways of manifesting their own feelings - which I write more about later in the text). We note, for example, that masculinity is generally seen through characteristics such as: strength, power, firmness, independence, toughness, which often come into conflict with other essential values, recognized generally as feminine attributes, such as: caring, tenderness, communication skills, the ability to build and sustain mutual relationships, caring about the value of family life, the ability to use the language of emotions, etc., compare, Barker Chris (2005). Perhaps this is why some male respondents (only a few) in response to the first question concerning anxiety, fear, - see footnote: 11, said that they were not afraid of anything, or that they never felt fear: "I am never afraid of anything, 'fear has big eyes' and it really doesn't help with anything, but often harms. (...) You have to face fear and boldly move forward. I always try to do this (...)", - male, 29 years old. Another respondent informs us that: "I practically do not allow myself to fear anything or to feel anxiety or fear. I'm a guy, so I just have to deal with my own feelings(...) usually I 'take the bull by the horns' and keep going. I don't analyze my feelings, nor do I listen to them too much, I just do my own thing(...)", male, 53 years old. In the first cited statement, the clearly disturbed logic is noteworthy, as well as its inconsistency, which we see in the context of the first and last part of the statement. On the one hand, the man says that he never feels fear, on the other hand, however, he denies such a declaration claiming that you have to face your fear, and informing us that he himself tries to do this. While the second cited statement draws attention to the fact that its Author clearly denies his own feelings, strongly denying the feelings of anxiety (fear). He erases them from thought (consciousness) in this way

feel anger, rage? What influence does it have on your condition and well-being? How does it affect your relations with other people and mutual communication with them? Please share your experiences). It should be noted that the studies carried out, qualitative in nature, were anonymous, and the results obtained were analyzed based on the interpretative paradigm.

denying their existence. Instead, he 'takes the bull by the horns' as it befits a 'real man'. Both the first and the second cited statement draw attention to the dangerous phenomenon of crowding out feelings from one's own consciousness, which usually entails a number of adverse consequences and effects (which I also write about later in the text). It is worth noting that denial¹², despite its defensive nature, in result does not really protect a person, but usually leads to the imprisonment of life energy in his/her body, which moves around and leads to a variety of disorders (anxiety-type also), compare: Grzegołkowska – Klarkowska H, (2001). At the same time, as Alexander Lowen emphasizes, anxiety and other emotions, if they are not crowded out - do not have a name, or a face, but they live in a person (in the unconsciousness) until they are confronted, compare: Lowen A, (2012). The statements of respondents testify, however, that people sometimes deny their own feelings, are reluctant to admit to them, and are not always able to share them with others in an appropriate manner. Instead, they often suppress them, isolating themselves from the environment and reliving them alone, or they 'explode', throwing them out in an uncontrolled, violent, unconstructive manner - which is reflected in the research material collected. The analysis of the collected research material allows to note that people feel anxiety and are afraid not only in situations that they personally experienced in the past (which are connected with their own experiences or traumatic memories). It can be noted that the descriptions of situations, events or people triggering in the respondents the feelings of anxiety, fear, often refer to universal human experiences and are not always related to specific events. Therefore, people indicate that they are afraid of: wars, diseases, disabilities, death, loss of a job, strangers (people and situations), aggression and violence, darkness, loneliness, crisis situations, etc. Respondents pay special attention to fear of the new, unknown, as well as unpredictable situations, which are often treated by them as threatening their safety (new job, new people, strangers, new challenges, new environment, etc.). In the opinion of the respondents, they often carry a risk of failure, ridicule, humiliation, unskillfulness (not being able to handle something) in a new situation (in new conditions), the lack of acceptance by others, failure to comply with the expectations of other people, or even being rejected by them. Respondents frequently indicated anxiety, fear that accompanies them before public appearances, important discussions, exams, changing jobs and fear of the loss of love (rejection in love), the loss of a partner, or the loss of a loved one (as a result of death, leaving or separation). They also indicated that they are afraid of people who are aggressive, invasive, unfriendly (especially their unpredictable or hostile reactions, behaviours), who threaten them directly or their loved ones. There were also existential fears, which respondents paid attention to quite often. Sometimes the fears of respondents also took on a very specific nature (for example: before a visit to a dentist, fear of dogs, spiders, crowds, fast driving, open space, or riding in an elevator, etc.). Quite often, respondents also indicated that they are afraid of situations which they cannot control, and those they have no impact on, and in which they feel powerless, and helpless. Sometimes, respondents also stressed that they feel fear of the consequences of their own behaviour and actions (errors, mistakes, failures, inappropriate behaviour, etc.), which consequently evoke in them the feeling of shame and guilt. It is worth noting that only a few of the respondents drew attention to the positive properties. Only a few people mentioned its protective and warning properties, and indicated its positive aspects. We can see the positive face of anxiety (fear) and its invaluable advantages, for example, in the following cited statements: "(...)I have a strong fear of exams.

¹² Denial is the intentional removal of undesirable content from the consciousness, especially when the awareness of it is associated with pain or moral conflict, compare: Grzegołkowska – Klarkowska H, (2001).

usually a week before I get the jitters and can't eat anything, I'm irritated and have trouble sleeping. However, thanks to this I mobilize myself to study and always pass all my exams(...), female, 24 years old "(...) I have a strong fear of my mother-in-law visiting – or rather her inspection, she is nosey and is always looking into every corner. That's why before her arrival I'm tense and nervous. I usually buckle up and work very hard, cleaning every corner so that she can't pick at anything. Actually, the finale is positive, because a few times a year I'm forced to do general spring cleaning and the whole house is fragrant and spick and span(...)", female, 36 years old "(...) I'm afraid of fast driving and get really nervous when driving with my husband or son, who are a little crazy drivers. Anyway, they have both had a few collisions and a lot of fines. Because I'm afraid, I try to drive cautiously, but perhaps this is why I've never gotten a fine, or had an accident, although I've been driving a car for almost 30 years now (...)", female, 52 years old.

The analysis of the collected research material also enables to observe an interesting phenomenon, indicating that the respondents - mainly male respondents, in contrast to women - are less willing to admit to feeling *anxiety and fear*. They quite often depreciate them or do not notice them, or even deny feeling them - in this way crowding them out from their own consciousness. This is probably because men, already from early childhood, are prepared and culturally programmed to being "Warriors", "Winners", who are not fitting to be weak, fragile, susceptible to fear. Such cultural restrictions also encounter girls, for whom it generally does not befit to be aggressive, too rebellious, rude. For the environment expects girls and women, significantly more often than boys and men, to behave and react 'properly', 'courteously', as well as to demonstrate pro-social features: obedience, submissiveness and gentleness, care and subordination. In return, however, girls, unlike boys, get greater consent (and also a privilege) to express sorrow, grief, weaknesses (for example, through tears¹³). While in boys such reactions and behaviour may be punished in various ways, sanctioned, or even ridiculed, which we can see clearly in the numerous statements of respondents who in describing their painful boys' experiences, mention repeatedly imposed sanctions - where innocent children's behaviour was punished, like: crying, fear of the dark, or playing with dolls. In the context of the cited statements of respondents, it is easy to see that 'male cultural programmes' not only often depreciate '*anxiety*', '*fear*'¹⁴, but also crowd them out from the repertoire of male reactions and behaviours, interpreting them generally as 'unmanly' emotions (feelings). One can observe that behaviours considered 'unmanly' are often harshly punished and fought off by the social environment, which stifles them often in the bud, suppressing even the slightest symptoms and signs of so-called 'unmanliness', 'softness', 'submissiveness' (sometimes already in young boys). In the adopted social perception (and also by social assessment), they in fact constitute a kind of threat to the established cultural order, which is designed to regulate the ways of 'proper' and

¹³ According to Alexander Lowen, crying allows a person to release tension and blocked emotions, thus contributing to the relaxation of the body (among others, relaxation of the chest, the tension of which is very detrimental to the functioning of the heart). In this way, Lowen turns his attention to the relationship between the mind, emotions and the heart. Blocking the crying of boys (men), is associated with numerous health problems (for example, heart attacks), which are more likely to occur in men than in women. According to him, only the heart of a person capable of crying can be a fully healthy heart, Lowen Alexander (2011).

¹⁴ Alexander Lowen points out that fear cannot be disregarded (suppressed in itself). It turns out that very powerful fear can even lead to paralyzing the muscular system, stopping the heart, and consequently, even to death, compare, Lowen Alexander, (2011),(2012).

'improper' expression of emotions by men and women. It is clear from it that certain 'attributes of masculinity' have been inscribed into being a man, which demand from him, among others: courage and being fearless. It is worth emphasizing here that already during adolescence girls and boys receive different messages and cultural messages. They receive them both in an explicit and latent form, both from their immediate and distant environment. These messages generally clearly indicate how women and how men should deal with their own feelings, how they should express them, manifest them, and how they should behave in a given culture. It is worth noting that sometimes they are very subtle, therefore, they are sometimes difficult to grasp. Sometimes, they manifest themselves in seemingly little significant (symbolic) behaviours, reactions and gestures. For example, in the fact that parents often offer more sensitivity, caressing to their daughters than their sons, they caress them more frequently, more willingly and talk with them about emotions more often. Daughters generally also receive significantly greater consent for free expression and manifestation of perceived anxiety, or sorrow, than sons. It also turns out that not only parents, but also the close environment of the child, generally treats a girl's crying more favourably and with greater understanding and empathy, than boy's, allowing them freer and more spontaneous expression of the sadness, anxiety, fear felt by them, and thus ridding themselves of tension, which they cause. When they cry, girls (and often also adult women) receive greater support and assistance from their surroundings (they are hugged, caressed and comforted in various ways), which is reflected in the aforementioned statement of one of the respondents: "(...) *I have a panic fear of spiders. Once I noticed a big hairy spider on the wall and panicked so hard¹⁵ that I couldn't calm down for a long time: I was shaking with fear, waves of hot and cold passed through me interchangeably, and I was screaming so loudly that probably all our neighbours heard me. Despite having handled the spider quickly, my husband couldn't get me to calm down for a long time. He cuddled me and explained like to a little girl, that there is no danger and told me to breathe deeply and calmly. He also tried to show me the spider trapped in a glass, but I closed my eyes then (...) Later I was terribly embarrassed by my behaviour, but under the influence of strong fear, I usually stop thinking rationally and I'm not able to calmly talk to people (...)For two days after this, my husband was a little different and practically didn't talk to me(...)*", female, 44 years old.

From the abovementioned statement, we conclude that the woman received support from her environment (specifically from her husband). She could allow herself the spontaneous expression of her anxiety and an extremely lively reaction. The same behaviour in a man would probably not have met such a favourable and full-of-understanding reaction. Because in men such

¹⁵ It is worth noting that *panic* concerns intense anxiety manifesting in panic attacks, which are often accompanied by specific symptoms, like: a poignant feeling of horror, a sense of loss of control over oneself. The body also reacts in a very particular manner and can generate a number of common symptoms, such as: rapid breathing and rapid heartbeat, trembling (for instance of the hands, legs, of the whole body), hot flushes, sweating, weakness, dizziness, abdominal pain, chest pain, etc. As Alexander Lowen emphasizes, a healthy and active body is characterized by complete and easy breathing, as well as spontaneity, which is easily observed in children, who hold their breath to shut out unpleasant sensations and feelings, and draw in their belly and hold the diaphragm in order to reduce the fear they feel, or they lie motionless when afraid (or in order not to be afraid). Effective methods of dealing with panic includes, among others, strategies like: facing problems, immunization to stress, controlling one's own breathing, getting used to situations or objects that cause fear, and others. It is worth noting that panic is usually unpredictable, therefore, people who are susceptible to attacks often simultaneously suffer from a particular anxiety associated with the expectation of it, compare: Davis M, McKay M, Fanning P, (2008), Lowen A, (2012).

behaviours are usually considered embarrassing, unwanted, therefore, they are usually suppressed and blocked by the environment (sometimes probably unconsciously, unintentionally). Such blockage of emotions in boys is present also in the collected research material, which is shown in the cited fragments of a few statements of respondents:

"(...) I rarely feel fear, actually, almost never, I don't recall any specific situations in which I'm afraid. Although, once as a child, I was often afraid, I was mostly afraid of my brother, with whom I could never get along, and who was able to give me a good beating (...) I was raised with a sister who is two years older and a brother who is 5 years older (...) I found a common language with my sister and we often played house together. I was the father, and she was the mother, and our friends from the playground were the children. Sometimes we also played with dolls. My older brother teased me about *it* and scoffed, calling me a 'woman', according to him, playing with dolls was shameful and discredit for a boy. Then, in spite of the fact that I was afraid of him, I often responded aggressively, I hit him, kicked him, screamed at him, because I was terribly angry with him. I couldn't control my anger, I felt the blood rush to my head and my whole body moving with anger. In the end though I quit playing with dolls (...)", male, 37 years old. In the context of the above mentioned statements, we notice that both the social expectations and messages targeted at girls and boys are generally not identical, but significantly different. They are characterized by different models and culture of communicating, which are inculcated already from the earliest years, through the first socializing experiences, preparing children to fill specific gender roles in a culturally-based way, compare, Morreale S.P, Spitzberg B.H, Barge J.K, (2007). We see this in the story told above, in which the man speaks of being reprimanded by his older brother for his 'unmanly' games and tastes. Noteworthy is also the reaction of the boy, who, despite his fear of his brother, reacted to him in a very aggressive manner. Such a reaction also draws attention to the thin line between the feelings of anxiety and anger and how they mutually pass through one another. It is worth noting that such a response is by no means an unusual reaction. Numerous statements of respondents suggest that aggressive reactions and behaviour accompany anxiety quite often (and often become a response to the felt anxiety). In fact, fear increases in a person the feeling of threat and prompts him/her to defend him/herself, where the first, natural reaction is the reaction of attack or escape (both reactions clearly manifest in the collected research material). At the same time, it is worth emphasizing that such an aggressive reaction to anxiety refers not only to men, but also to women's behaviour (as evidenced by the numerous statements of respondents, both to the first and second questions). A significant regularity has been observed, namely: men more often than women admit to aggressive, angry and full of rage reactions; at the same time, one can get the impression that they much less frequently than women feel guilt or shame (at least this can be concluded based on the given responses), and are much less likely to attempt to justify their behaviours. Women, however, seem more likely to analyze their own reactions and behaviours, and perform a critical analysis, as well as ponder on their consequences. In addition, women more likely than men seem to pay attention to the opinions and reactions of other people from their close environment and respond to it in a more lively (emotional) way. Special attention should be paid to the statements of respondents who indicated that the messages of others (for example: comments of people from their close environment and their comments) become essential indicators for them what they should or should not do, and how they should or should not react or behave. Such comments (reminders) are often a kind of social sanction, which is used to reward and reinforce certain socially desirable responses and behaviours, however, to sanction and prevent reactions that are socially undesirable. It should be stressed that such sanctions are particularly used during early childhood, as it is then that they work the most. At the same time, it is worth noting that the

same reactions and behaviours are not always equally endorsed and reinforced (or sanctioned) in both sexes, as indicated by the following statements, concentrating on the subject of anxiety (fear) felt by the respondents, as well as on the circumstances accompanying them, compare, footnote: 11 (...) Actually, now I'm not afraid of anything, I'm just a little concerned¹⁶ about the future, that I won't be able to provide for my family, because they'll reduce my employment. That's why I'm most afraid when the director calls me in, I go all stiff out of fear. My throat dries up, I feel like my legs are bending beneath me. I felt similarly when I was little, I was afraid of the dark then. Especially when I was left all alone in a dark room before falling asleep. My dad would then say that I must be brave and courageous, because I'm a boy, not a girl, and that real men must be brave and shouldn't fear anything (...) I tried to be brave and didn't say that I was afraid, but I lay there all terrified and stiff out of fear, I froze up breathless and cried into the pillow, waiting until I fall asleep. My sister had it much better, because when she was afraid, my parents would cuddle her, and mum lay down next to her until she fell asleep. (...)", male, 41 years old. In the context of the above mentioned statements, we notice that emotional expression of a man was very effectively blocked, while he was still a child. Anxiety reactions persisted in early childhood (stiffening of the body, terrified out of fear) survived until adult life. Probably because also in adult life, the man denies his emotions (one can get the impression that he ignores his feelings and the physical symptoms accompanying them), which is reflected in the statement: "actually, now I'm not afraid of anything", although in the next sentence he informs us that he "stiffens out of fear". Consequently, his earlier statement does not sound very convincing. Noteworthy are the 'protective' actions undertaken by the man when he was a little boy, that is hiding his head into his pillow, which probably constituted in the boy a type of protective ritual¹⁷, allowing him to get through the difficult times, in which he experienced a paralyzing fear (especially since, unlike his sisters, he had to experience alone). We encounter similar experiences of fear in the next statement: "(...) Only when I was a young boy I was terribly afraid of ghosts, monsters and the dark, and I often cried. I remember when I lay in a dark room, all frozen and stiff with fear and I tried to cry as quietly as possible, so that no one would tease me. Especially that my parents would call me a cry-baby and laugh at me, and my older brother would tease me and call me a 'mummy's boy' and a 'wimp', which would be a horrible insult for me. Especially when he said that I would never be a real guy and that I'm a sissy. The worst humiliation for me was when he laughed at me in front of others. I remember how he said that real men don't cry, although I saw him crying in hiding more than once (...) My mum sometimes comforted me explaining that monsters and ghosts are only a figment of the human imagination, fantasy and that in reality they do not exist. She also said that the more a person thinks about

¹⁶ *The concern* (which the respondent refers to) is a typical symptom of general anxiety disorder. We talk about concern generally when for an extended period of time (for at least six months), a person notices exaggerated fear in him/herself of potential unpleasantness. In a situation when a person is unable to control his/her fears, adverse symptoms may appear that accompany the concern, manifesting in: hyperactivity, irritation, trouble concentrating, fatigue, sleep disorders and muscle tension, which results from general psychophysical tension. Very helpful in dealing with concern (in its therapy) are: relaxation techniques, the ability to control worries, the ability to solve problems, compare: Davis M, McKay M, Fanning P, (2008).

¹⁷ *Protective rituals* are determined by behaviours, rituals and activities of a preventive nature, which actually do not have any power, or protective properties that may prevent unpleasant events. Instead, negative thoughts and 'worries' maintain, closing a person in a vicious circle, from which it is difficult to break free, compare: Davis M, McKay M, Fanning P, (2008).

them¹⁸, the more he is afraid. My mother was the only person who could soothe the fear in me. She urged me to imagine the most terrible monster, and then flicked me on the nose, then we would laugh at this together and finally I would fall asleep(...). At the moment I don't actually know if I'm afraid of anything, maybe disease or death? Besides that I'm fine. I don't associate any particular feelings or symptoms connected with fear, aside from the fact that I sweat a lot(...)", male 57 years old. The statement cited above, despite the fact that it is based on a similar (like the previous) experience of anxiety (fear), turns out to be more complex, and also more optimistic. On the one hand, we see the similarities: unfavourable, lack of acceptance, and even aggressive response of the environment to the boy's anxiety (to his crying). On the other hand, however, we recognize a significant difference that manifests itself in the support presented by the mother. Noteworthy is the attitude of the mother, who is ambivalent, inconsistent, because the woman, on the one hand, makes fun of the boy together with his father, calling him a 'cry-baby', on the other hand she reacts (responds) in a positive way to her son's anxiety. The mother seems to perform a therapeutic role here, giving her son invaluable support during difficult times. The mother - 'therapist' teaches her son how to control his own fears and concerns, teaches him how to prevent negative (unwanted) thoughts¹⁹ by verifying their validity. Due to this, the boy known how to finally 'deal' with them and how to bravely face the 'monsters' and ghosts that torment him. Thanks to this, he also learned how to better and more safely express his emotions and the symptoms that accompany them, such as: freezing of the body and stiffness out of fear, crying. His mother taught him also to talk about his emotions. It is worth noting that other respondents also pointed to similar symptoms, physical symptoms (sensations observed in the body).²⁰ One of the respondents writes: "(...) Fear, especially that which is strong, paralyzes my

¹⁸ It is worth stressing the importance of human *thinking*, which affects a person's mood and well-being (where habits of negative thinking often produce/attract anxiety or anger). However, changing negative thoughts into positive ones can effectively deal with unwanted feelings. Especially since they often turn out to be dangerous and take the form of obsessive thoughts (occurring in the form of an unpleasant and unwanted trail of irrational thoughts, and additionally exaggerated, consuming a person's time and energy, occurring in the form of returning memories, images, which invade the human consciousness by becoming daily concerns. Such obsessions tend to seriously harm a human being and his relations (communication as well) with other people, they are destructive to human activity (at school, at work, at home), compare: Davis M, McKay M, Fanning P, (2008).

¹⁹ *Stopping thoughts* is associated with concentrating primarily on unwanted, undesired thoughts, which a person concentrates on for a moment (becomes aware of them), in order to say a firm 'STOP' to them and deal with them properly. Stopping thoughts is one of the oldest cognitive techniques, which is still successfully used today. It was developed by Bain in 1928, and at the end of the fifties of the 20th century it was adapted by many behavioural therapists for treating phobias and obsessive thoughts, compare: Davis M, McKay M, Fanning P, (2008).

²⁰ They most commonly list symptoms like: *accelerated heart beat (palpitations), tight throat, dryness of the mouth (oral cavity), shallow, rapid breathing, or cessation of breathing (apnea), difficulty with breathing, blushing, paleness, trembling (shaking) of the body (arms, legs), the feeling of ossification of the body, the feeling of cold hands and feet, a sense of helplessness in the body ('paralysis'), limp muscles, a sense of falling, legs bending, stiffening of the muscles, tension, abdominal pain, gastric problems (for example, diarrhoea, vomiting), nervous movements, tics, headache, jaw clenching, changing of the sound of voice (hoarseness, breaking voice, muted voice, squeaky, raised, and even aphonia). Respondents notice that fear causes: chaotic thinking, incapacity to focus, 'galloping thoughts', cascade of thoughts, 'I feel, I'm losing control of my thoughts', 'I forget everything', 'my thinking gets suspended, I can't think rationally', 'my head's a mess', 'I can't get my thoughts together', 'I feel that a thousand thoughts are going through my head at the same time'. It is worth noting that experiencing emotions by a*

whole body and speech, I have stomach problems. My throat is so clenched, that I cannot speak. I usually have a strong headache, sometimes so strong that I vomit and must lie down for a few hours at least to get my balance back(...)", female, 63 years old. It turns out that fear also affects the thinking²¹ of a person and generally seriously interferes with it, blocks or paralyzes it (especially when it is strong fear). It also often triggers negative thinking, destructive, non-constructive thinking, recalling only 'black thoughts', 'dark scenarios', which the following cited statements show: '(...) When I'm afraid, I automatically wind up my negative thinking and in my mind there are only the worst visions. Then I'm geared only to fail', 'Anxiety causes that only fatalistic thoughts turn on and I see everything in dark colours, everyone is bad and the whole world is for nothing(...)', female 52 years old. The research material collected shows that the vast majority of respondents have trouble with the effective expression of the emotion of anxiety (fear) and cannot cope with them adequately. Ignoring them, suppressing them or denying their existence is particularly dangerous in results. Because it often causes uncontrollable outbursts of emotions which entail multiple, negative consequences, and are usually troubling for the environment. We can see such consequences, among others, in the context of mutual relations and mutual communication of people. Respondents frequently point out that anxiety (fear) adversely affects mutual communication with other people. Of the many statements, it can be concluded that mutual communication is then seriously threatened, disturbed, upset, which in turn it often leads to its suspension or interruption. Respondents often cite examples indicating their limited (reduced) ability to communicate in such a state, therefore, the majority of them chooses (at least temporarily) loneliness.²² The minority of respondents looks for contact with others in such a state, and is also able to freely communicate with people.²³ It is worth paying particular attention to the remedial and corrective actions undertaken by respondents, as well as the strategies applied by them, which are to help them return to a state of balance, as well as level out the unpleasant feeling of anxiety, fear. At the same time, it turns out that the respondents' choice of certain strategies depends on a number of factors (on the intensity of anxiety, fear; on the type; on the particular context - situation in which it is felt, etc.). It turns out that according to them, the respondents not only react differently, but generally undertake various actions. Other actions usually accompany immediate threats - when anxiety appears

human being is associated with a number of co-occurring somatic reactions, such as: changing heart rate, tension or limp muscles, redness or paleness of the skin, etc. compare, Golińska L, (2000).

²¹ Respondents notice that fear causes: *chaotic thinking, incapacity to focus, 'galloping thoughts', cascade of thoughts, 'I feel, I'm losing control of my thoughts', 'I forget everything', 'my thinking gets suspended, I can't think rationally', 'my head's a mess', 'I can't get my thoughts together', 'I feel that a thousand thoughts are going through my head at the same time'.*

²² *'When I'm afraid, I'm so tense that my mood and tension transfer to others and to communication, which makes no sense at that moment, because I get stiff and fake', 'I'm usually so shaky that the conversation doesn't stick', 'I feel overwhelmed, so usually I withdraw from any discussions and any communication', 'I avoid talking to people and prefer to be alone'. 'I shut myself out and feel reluctant to talk with anyone', in such a state I 'freeze' any contacts with others, 'I prefer to be completely alone, I don't want to see anyone or talk to anyone'.*

²³ *'I usually look for people who could help me, who would like to talk with me', 'usually a talk with someone I trust, a loved one, helps', 'I simply have to 'experience' my fears with other people', 'when I'm afraid, I look for support in others. Sometimes someone gives me some advice, or talks about their experiences, and then it is easier for me to cope with my own fear', 'I must talk to a loved one, 'when I'm afraid, I look for support in other people, contact with people has a good influence on my well-being'.*

unexpectedly and they must react immediately, others when anxiety builds up gradually, and still others when it is existential anxiety. We can see in this both effective strategies (which I characterize below), as well as ineffective ones (for example: the strategy of escaping from solving the problem, dealing with it, which I discuss further later in the text). In the first group, four types (categories) clearly emerged, which were extracted on the basis of the frequency of their indications. It turned out that the most frequently mentioned were strategies oriented at: 1. an attempt to regulate breathing, 2. muting one's own thoughts, 3. muting one's own emotions, 4. exertion and physical exercise, which is expressed by the following statements: 'I try to breathe slowly, calmly, deeply, to mute my mind and body', 'Above all I must calm down, that is why I take a few deep breaths and focus only on breathing,', 'Above all, I try to turn around my thinking, not to concentrate on the fear I'm feeling', 'I say to myself: what doesn't kill me, only makes me stronger', 'I count to ten, to control my fear', 'I repeat to myself in my thoughts that there's no situation I can't get out of and think that in a moment everything will be over', 'I pray, because prayer helps me a lot in such a state', 'I try to look objectively at the situation', 'I do something that helps me get away from bad emotions - the best for me is physical work'. , 'I try to distance myself from the problem, I go for a walk or to my garden to work', 'I usually face the situation and always look for a way out of the predicament. I never give up and I'm proud of it - I say to myself: 'I can do it', 'I've always coped, this time I will too' - I'm more active and motivated to act'. At the same time, we can see that some respondents react differently and in a situation of anxiety, fear, they withdraw or run away from the 'potential danger', 'threat' (sometimes imagined, exaggerated), therefore, they do not attempt to confront it, which generally entails certain consequences: "(...) When I'm afraid of something, I often simply withdraw, although I know that it usually does not pay off. Recently, for example, I didn't take an exam because I was afraid that I'll fail it again(...)", female, 21 years old. ,(...)I generally try to avoid what I'm afraid of. Although I know that escape is not always the best solution and it is not always good for me, sometimes I lose a lot by this. Recently, I chickened out and didn't go on a date with a nice guy. Now I regret this very much(...), female 23 years old "(...)I hate being afraid, that's why I usually run away from such situations, in which I feel fear, and I avoid people who I'm afraid of and who could get under my skin, for example, my father-in-law. However, sometimes there are situations when I'm in a tight spot, when a threat can't be predicted, or when it appears suddenly, then I'm generally terribly angry or depressed(...), male, 37 years old. The statements cited above allow us to note that anxiety felt by respondents is not always fully justified and rational. But it almost always annihilates human ventures, plans, dreams (escaping from an exam, escaping from a meeting with another person). Such an attitude consequently shields them from other people and from experiencing one's own life with them. It is worth noting that some of the respondents, when feeling anxiety (fear), look for contact with other people (which previous statements indicated). However, we can observe a significantly lower need for contact with people in the following question posed, concerning anger, see footnote: footnote 11). We recognize that only a small group of respondents declares the desire to have contact with other people while being accompanied by such emotions - which I write more about later in the text. The analysis of the material collected allows us to note that people most commonly feel anger in the following circumstances: when something doesn't go right or according to their plans: " I very often get angry when something does not go according to my plans", "when something goes differently than I imagined or assumed". We also see that anger appears in situations when actions and efforts end with failure, a fiasco. It turns out that responding to them with anger is a very typical and frequent reaction. Sometimes these reactions are very lively and are accompanied by very strong agitation, such as rage, or even bouts of fury, hysteria. As it turns out, such reactions often

stem from a sense of helplessness, powerlessness, (the feeling that 'all measures have failed or have been exhausted'). Then, usually such a strong, unbridled reaction (expression) is a kind of appeal to others, is the voice of desperation, a cry for help. Anger also appears often in difficult, conflict situations, for example during a fight, especially when people feel threatened or attacked, which is shown by numerous statements of respondents.²⁴ At the same time, it is worth noting that people sometimes do not separate felt emotions from their exposure (manifestation). Therefore, they often treat felt anger with its expression equally, which is reflected in the following statements of a woman: "I try not to feel anger when I am in the company, so even if I'm strongly irritated, I pretend that nothing has happened". It is worth pointing out that women more often than men see anger as an undesirable, reprehensible and shameful feeling, which must be fought and which should not be disclosed (as I mentioned previously). Thus the frequent statements like: "(...)I try not to reveal my anger in front of others, so that they don't take me for a person that was not brought up well (...)", male, 49. „(...)Mostly I try to hold back my anger, in order not to alienate my environment. I don't want to seem mentally unbalanced or like a madwoman(...)", female, 53 years old "(...)I always try strongly to get a grip of myself by suppressing negative feelings, that's why I usually keep them inside, despite the fact that my whole body is shaking inside and then my head hurts terribly(...)", female, 47 years old. It can also be noted that people are reluctant to admit to feeling and expressing anger, and are reluctant to talk about it with others and share their feelings. We often see resistance to developing the topic, which is reflected in the very taciturn statements of respondents, which are frequently brief and only informational. Therefore, it can be noticed that answers to the second question are much poorer, more frugal than to the first question, compare: footnote 16. At the same time, you can see the significant difference concerning the expression of anger by women and men, which we can see, among others, in the statement cited below: "(...) I get terribly angry when someone tells me what to do and tries to manage and manipulate me. Then I put up strong resistance and there's no stopping me. I stiffen up, clench my fists, scream loudly and fight for what's mine. I

²⁴This is reflected in the cited statements of respondents: *'I get angry when I can't cope with something and when I can't reach a certain goal', 'I get angry when I can't face some kind of a problem', 'I most often get angry when I lose control over something', 'I feel terribly angry when something does not work according to my plan', 'I get angry most often when I feel I've exhausted all options and can't do any more', 'anger builds up in me, when I feel powerless towards someone or something', 'when I muck something important up, when I disappoint myself', 'when I feel dependent, when we're in contact with conceited people, 'all-knowing' people, when I feel I'm being forced into something', 'when someone tries to dictate me', 'when someone manipulates me', 'when someone ignores me, when somebody disregards me, does not take into account my opinion', 'thoughtlessness and stupidity anger me', 'cruelty and violence towards people and animals', 'when I'm not understood by others', 'when I feel threatened', 'when someone attacks me', 'when somebody tries to make me believe in something', 'when someone controls me', 'when someone wants to cause me sadness on purpose', 'when someone does something to spite me', 'tries to kick me down', 'when I feel limited', 'when someone tries to embarrass me', 'My anger is mostly caused by other people, especially when loved ones fail', 'I get angry mostly when somebody lies to me, betrays me, I hate it when it turns out that someone is hypocritical, false', 'during a fight with someone', 'when someone does not keep his word, promise, etc. In the context of the cited statements, it is worth noting not only the circumstances in which the respondents feel anger, but also their approach to their own feelings. Especially concerning responsibility for their occurrence, where three clear approaches to the issue can be noticed, namely: the tendency to assign blame to unfavourable external circumstances, the tendency to assign blame to other people, and the tendency to assign blame to ourselves (self-blaming).*

like to make all decisions independently and don't like it when somebody imposes something on me. That's probably why I became a boss. That's the way I've been since I was a child, especially that I was brought up among boys and men, and my contacts with them are much better. Besides me and my mum, in our home we were surrounded only by men, that is my dad, grandfather and two older brothers. That's why I behave more like a guy than like a woman. I'm a decision-maker, assertive, I say when something annoys me and I don't give up easily. I don't resemble my mum at all, who was always gentle, calm and agreed to everything - a typical woman. I fought with my brothers since I was little, climbed trees, ran around and scraped my knees, which aroused widespread outrage of the neighbours and teachers. My mother often explained to me that a girl should be clean, neat, and not scratched and bruised. I was always told that girls don't act like that, that girls shouldn't fight with anyone, and that girls should not shout, get angry; sometimes, I was even punished for such behaviour, etc.(...)", female, 39 years old. In the context of the statements cited above, we can see that girls sometimes get not only much small consent (than boys) for expressing anger, or openly expressing their discontent, but sometimes even their free motor expression is limited (running, climbing trees). It is worth noting that motor expression is extremely important not only for our physical health, but also for our mental health. Because it allows for the release of 'toxic' tension from the body, which accompanies a series of emotions (which I have discussed before, and which I develop later in the text). In the context of the aforementioned statement, we also notice that its Author, who grew up around boys and adopted a number of 'boyish' characteristics and features from them, she exposed herself to a series of negative consequences, social sanctions (scolding undesirable behaviours, critical treatment of them by the environment, etc.). It can be noticed that with her 'unruly' behaviour, the girl failed to meet the expectations of the environment concerning being a 'typical woman'. In this way, she also stood up to the social order in force, according to which she should be (like her 'acquiescent' mother) calm, gentle and subordinate. Also in adulthood, the woman behaves in a similar manner, demonstrating a clear resistance to submitting to the will of others. Attention is drawn by the symptoms²⁵, which accompany the anger she describes and the thoughts accompanying anger²⁶: "I stiffen up, clench my fists, shout loudly and fight for what's mine. My thoughts are often chaotic". At the same time, it can be noticed that the woman sees a positive value of her 'angry' attitude. As she emphasizes, she owes it to her independence, decision-making, professional position, as well as the ability to fight for what is hers. Other respondents (although it should be noted that very few) also emphasize the values of anger, recognizing the

²⁵ The most common symptoms accompanying anger listed by respondents were: *hot flashes, heat waves, shaking and pulsating of the body or its stiffening, tension; shallow and accelerated breathing, strong heartbeat, palpitations, raised voice, speech disorders ('swallowing' endings, gibbering, talking too quickly, incoherent speech), etc. The following statements are representative: "I feel like my body is heating up", "my body is pulsating, my head is pulsating, I 'swallow' the endings of words, my body tightens", "I'm tense, I raise my voice", "I feel that my blood pressure is rising to its maximum level, and my heart is beating like crazy", "I feel like I'm boiling on the inside", "my face reddens", "I become red like a turkey, I lose control over myself, I speak quickly and incoherently".*

²⁶ *Among the numerous descriptions of thoughts accompanying anger, the following clearly dominate: negative, bad, destructive thoughts that characterize distraction, chaos, thought clutter, lack of logical thinking, lack of clarity of thought, for example: 'I can't get my thoughts together', 'I have a billion thoughts at once', 'I have a mess of thoughts in my head, and my thinking is very limited', 'I can't think rationally and see everything in dark colours', 'I have a tendency to negate everything and everyone', pretentious (looking for fault in others).*

positive aspects in them. Of the following statements: "(...) When I am very angry, I usually don't choose my words and say everything that's on my mind and that has been inside me for a long time. Sometimes, it happens that I'll say something stupid, but mostly thanks to this the atmosphere cleanses itself, is healthier and it's generally much better(...)", male 59 years old".

(...)Sometimes, my anger protects me and is very useful in fact, especially when somebody abuses my patience and kindness, or is aggressive or unfair towards me. Then, in spite of the fact that I'm rather a quiet person, I show my claws and am able to defend myself well. Sometimes one needs to put one's foot down, shout, so that you count (...)", female 63 years old.

The analysis of the research material collected enables to note that among the numerous behaviours accompanying anger, two types of reactions clearly dominate, on the basis of which I distinguished two categories, namely the reaction of suppressing anger, and the reaction of 'releasing' anger. At the same time, it turns out that suppressing anger has a transient (temporary) nature sometimes. Which is a kind of 'postponed reaction' ('waiting out' unwanted and socially undesirable reactions) until they can be freely vented and one's emotions can be expressed completely safely, without endangering oneself and others to negative consequences. Sometimes, however, suppressing anger takes on a permanent form and causes people to keep it inside, block it, or crowd it out, as a result, choking its experience and expression, which usually entails a number of adverse effects (for example: it has a negative impact on a person's psychophysical health, it has a negative impact on relations and mutual communication) - which I wrote about in previous chapters. Also 'throwing out' anger (especially when it is uncontrolled, too spontaneous, violent) usually turns out to be unfavourable both in the individual and social dimension (although one must note the necessity of its expression). This is evidenced by numerous statements of respondents, who draw attention to the adverse effects arising from both long-term suppression (choking) of anger, as well as its violent (uncontrolled) expression. The respondents cite a number of examples that illustrate the impact of such reactions on mutual relationships and on communication with other people. At the same time, we can see that the reactions of respondents are usually related to specific circumstances in which they occur. They are more commonly suppressed in public places and among strangers (where people usually try to prevent undesirable reactions), and less commonly among closer people, which the following statement clearly draws attention to: "(...) At work, even when I'm furious, I bite my tongue in order not to say too much, at home I don't have to control myself that much (...)", male 42 years old.

A group of respondents indicates that they prefer to spend time alone and try to isolate themselves from others, in order to protect mutual relations (where temporary isolation from others becomes a chance to cope with one's stormy feelings).²⁷ Some of them report that they do not want to communicate with others at that moment, and others that they are unable to communicate properly in such a state, as evidenced by fragments of a number of cited statements: 'At such a moment I avoid conversations with people, first I need to pick myself up, calm down and get a grip of myself'; 'I believe that this is not the right time to communicate with people. Especially since anger often triggers hostility in me, and even hatred towards others'; 'When I'm angry, I shut myself out and don't want any contact with others'; 'When I'm angry, I'm not able to talk with anyone, because I'm all boozed up'; 'I prefer to be all alone and avoid people, because it happens that I explode and am terribly unpleasant for them'; 'I usually limit my contacts with others, because I could do something I'll later regret'; 'When I'm irritated, I can be

²⁷ It is noteworthy that only few respondents believe that their anger has no impact on communication with others, or they do not recognize this influence

very hot-tempered, that's why I prefer to avoid people'; 'I usually choose privacy, because I can't control myself in times like this and everything can put me out of patience'; 'I often vent my anger by breaking dishes, slamming cupboards, doors, that's why I prefer to have space only for myself, to unload and calm down in solitude'.

We can see that not all respondents are able to postpone reactions of anger, which usually results in an uncontrolled explosion of anger (sometimes in the company of other people): 'I usually can't control myself and get angry at everybody around and curse a lot'; 'I'm not able to control myself and often transfer my anger onto others, especially my loved ones'; 'The anger that seethes in me permeates onto others like a disease, I'm angry at anyone who gets in my way'; 'I get angry at everybody and whoever gets in my way gets some from me'; 'I'm a little confrontational, so when anger embraces me, I alienate all people. I become nervous and let off steam on others'; 'Sometimes I fall into hysteria, then others avoid me, and I feel like I'm burning out from the inside'; 'In situations like this, I'm impossible for everyone around me when I'm in such a state, I can't control my anger, or remedy it in any way'; 'When I'm really angry I lose my balance and simply burst out crying, I feel helpless, powerless and have no strength for anything'. The last statement attracts attention - we notice that the respondent loses her balance in a state of anger and bursts into tears. At the same time, we recognize that this is a desperate cry, expressing the powerlessness and helplessness of a person in a certain situation. However, it turns out that crying often has a completely different function, especially when it becomes liberating crying, cleansing, which we can see in the context of the statements cited below: 'When I'm angry, I simply cry, because crying calms me down' - I write about the positive aspects of crying later in the text, when I discuss strategies of dealing with anger, compare also footnote 21. It is worth noting that a group of respondents acknowledges that it has problems with the constructive expression of felt anger²⁸. At the same time, some of them (although very few) emphasize that they do not have any influence on expressing it, explaining that it does not depend on their will: "(...)I'm an irascible person, so I always react in a very lively way and spontaneously, and I'm not able to stop myself. Besides, I have to throw anger out of me to feel better (...)", male, 60 years old. „(...) By nature I am impulsive, so it is not easy for me to stop when I'm furious with something. Sometimes I even need to throw something to calm down. When I am very angry, nothing can stop me. I curse, scream, I'm furious with everything. There's no such force, nor any strategy, that could change this. Anyway, I don't believe in any strategies. If someone is a hotspur by nature there's no chance of changing him(...)", male, 51 years old. The above statements indicate that their Authors have relied only on 'nature', 'temperament', 'liveliness', which according to them ultimately affects the behaviour of a human being, and are responsible and explain uncontrolled reactions to frustration or stress. It should be presumed that such an approach is sometimes very convenient. It is in fact a kind of justification of one's 'reprehensible' behaviour, thus it frees a person from responsibility for it and the need to work on oneself. It is worth noting that such an approach additionally blocks the chance for changing one's responses and undesired behaviour (especially when people actually do not believe that such change is possible). At the same time, it is worth noting that the vast majority of respondents seems to be aware of one's impact on one's reactions and behaviours, and attempts to

²⁸ It is assumed that a person has problems with anger when he/she often reacts to stress, frustration with uncontrolled reactions (shouting, hitting or throwing objects, destroying objects, etc. Problems with anger can also be indicated by disturbed relationships, relations with people (family, personal, professional), compare: Davis M, McKay M, Fanning P, (2008).

remedy them. Although, only few inform that they can manage their emotions without much difficulty (effort). By far the greater part of respondents says that during strong mental agitation they have difficulty with controlling the anger they feel, or postponing it. At the same time, a group of respondents draws attention to the negative consequences arising from the unrestrained, unbridled expression of them. They note, for example, that unconstructive (uncontrolled) expression usually entails the feeling of guilt, shame for one's own reactions, as well as a sense of grief and sorrow. Respondents often mention the sense of mental and physical fatigue (compared to fatigue after great exertion) that usually accompanies such unrestrained expression. Some of them also pointed out that after such uncontrolled seizures, unconstructively expressed anger, they feel a deep psychophysical discomfort, which is often accompanied by somatic symptoms (headache, gastric problems, vomiting, muscle pain, etc.). At the same time constructive response (behaviour) during strong emotional agitation turns out to be a daunting task in their opinion. Respondents often emphasize that despite numerous attempts, they are not always able to control their (unwanted) reactions. At the same time, the most helpful methods (strategies) turned out to be those that enabled to get rid of accumulated and 'exploding' tension from the inside. Analysis of the research material collected allowed me to extract a few of the most typical (representative) strategies, as well as categories, namely: strategies based on physical effort (movement), breathing exercises (trying to level out one's breathing, prolonging breathing and deepening it, etc.), as well as crying. Typically, these strategies are combined with 'postponing' emotions, which I write about below. At the same time, first place was dominated by strategies related to intense physical exertion, which usually turns out to be extremely helpful in getting rid of and 'unloading' the destructive 'explosive' energy: "(...)Physical exertion is very important and helpful for me in such a situation, I'd even say necessary. In order to prevent an 'explosion', I look for something to do: gardening, cutting down a tree for kindling, I do anything to relieve myself, movement is the key(...), male, 55 years old "(...)I usually play the guitar then - I compose various new songs, I relieve myself through playing, composing, singing - this is what soothes me(...)", male, 24 years old "(...)First, I try to wait out the anger, then I have to unload it. I usually throw out everything from my drawers and wardrobes, place everything 'upside down', I change the look of the whole flat(...)", female, 39 years old "

(...)When I'm angry, I first of all try to control the thunder of emotions and 'make them wait', despite the fact that it wears me out. However, I take a few deep breaths, and then I go outside. I usually go and do a little shopping, I buy something to eat, and then I improvise in the kitchen (...)", female, 46 years old "

(...)I run alone or with the dog until I feel so tired that I simply go home, fall onto the bed and fall asleep. When I don't feel like going out, I listen to rock really loudly and dance(...), female, 27 years old

"(...)Above all I leave the house, to throw away the anger and bad mood that are in me. I try to breathe deeply, I go for a long, intense walk or to the swimming pool. In any event, when I feel so terrible, I have to unload physically, otherwise I feel I might do something stupid(...)", female, 22 years old

"(...)I always have to cry out my anger and rage, sometimes even scream it out. I definitely prefer the former, because it doesn't do any harm to anybody else and no one else suffers, but my soul is definitely lighter. When I cry myself out so much, that I can hardly breathe, I feel much better and my mind is clearer, I breathe easier, although sometimes my head hurts terribly afterwards. Sometimes I go and do some handiwork, for instance, I cross-stitch(...)", female, 51 years old "

(...) In my opinion, crying is very useful. When a person cries a little, it feels much lighter(...)", female, 27 years old.

It is worth noting that the strategies used by respondents to cope with the feeling of *anger* often coincide (are comparable) with strategies used by people while experiencing and dealing with other feelings and stress (especially distress).²⁹ At the same time, thanks to the strategies they use, adverse reactions and behaviours are temporarily suspended, stopped, and are replaced with constructive actions, positive ones, which are also accepted socially. In this way, respondents emphasize their own maturity and responsibility for their own emotions and for mutual relationships with other people. In this way, they also prove that they are aware of the damages that uncontrolled reactions and behaviours could cause. At the same time, we notice that the strategies they apply, become both an effective and constructive form of self-defence against unwanted feelings. They let them effectively release unwanted tension, and they do not harm mutual relations. They represent a form of 'relocating' emotions, consisting in 'substitute unloading' of them. It is worth noting that relocation is one of the more frequently used defence mechanisms by people, compare: Grzeżołkowska - Klarkowska H, (2001). Another form of used relocation, which respondents often note, are the numerous creative activities they take up, various forms of creative activity, such as: 'improvising in the kitchen', dancing, playing an instrument, stitching, or changing the look of the whole house, etc.), which additionally fill the function of occupational therapy, creative expression, expressed in various forms. In my opinion, the statements that are particularly noteworthy are those that show that a person, due to strong will and faith, can influence his/her own behaviours and reactions, in this way contributing to invoking positive changes in his/her life. This means that a person is not weak-willed towards his/her emotions, but able to learn to respond positively to his/her feelings through constructive reactions and behaviour. A representative example of such capabilities for learning are fragments of the statements below: "(...)Despite the fact that I have a fiery temper, and in the past I reacted very impulsively many times, I have learned how to control my negative impulses. I won't say it was easy, but I worked hard on myself, especially after giving birth to my daughter. I didn't want her to have a childhood like mine (...)I didn't know the time and date, often we had to escape the house with my mother, when my alcoholic father fell into fury and threw at us anything that stood in his way (...) That's why when anger wells up in me, I unload it in a useful way, I vacuum, iron, clean, and then I calm down, soothe my emotions(...)", female, 46 years old. „(...) Once I used to have anger attacks quite often, even hysteria, I couldn't control screaming, crying, I insulted and blamed either myself or everyone around me, and was very unpleasant (...) When my boyfriend left me, it was a tough experience, I started going to therapy. My therapist helped me a lot. First of all, I started to believe in myself. Before I thought that I react that way because I'm simply angry, I felt worse than others. I never knew that I could behave differently.

²⁹ Research on the emotionality of the human being and stress were conducted by me in the years 2011-2013; they indicate that a series of strategies for coping with excessive (undesirable) emotional expression and with stress (particularly with distress), like coping with anger, are similar to one another. This particularly applies to strategies using physical exertion (intense movement). I write about this (in yet unpublished) texts entitled: *Communication and emotions – emotional expressiveness or emotional restraint ?* and *Stress and communication (i.e. on stress in communication and communication under stress)*, which have been read (presented) at international conferences: the first at Harvard Campus – Cambridge, Massachusetts, IJAS Multidisciplinary conference 26 to 30 May 2013, and the second in Paris, Multidisciplinary International Conference - International Journal of Arts& Sciences, April 8 – 11, 2013.

In therapy I've learned that you can react completely differently, not necessarily taking it out on everyone around. I realized that anger was harming me the most, that it was burning me from the inside and not bringing any good. (...) I love to dance, finally, I signed up for a course - dancing gives me strength and faith. Sometimes, when I am mad I also cry, but I usually try to be completely alone, in order not to alienate others from me (...) I've been happily married and a mother for many years now and I don't intend on losing it due to my hysterical behaviour(...), female, 37 years old.

The cited statements draw attention to the traumatic past of both women and their struggles with their own 'unbridled' emotionality. At the same time, we recognize that their previous painful experiences were not in vain, but became a valuable lesson for the future, mobilizing the women to act and work on themselves, which resulted in a resounding success: victory over one's own weaknesses (uncontrollable anger, felt anxiety, lack of faith in one's own abilities, etc.).

Summary (Emotions are not Bad, only their Incorrect Expression).

The presented own research has been mainly oriented at the search for constructive and effective ways of expressing emotions: *anxiety (fear) and anger*. To this end, I have been carefully observing not only ways in which people express their emotions, but also the attitude people have to it and how they treat it (what they do with them). I also consider this issue in the context of mutual communication, which quality (which is clearly indicated by the findings of the studies conducted) largely depends on how people cope with their own emotions and how they communicate them to others. That is why, I pay particular attention to the strategies used by respondents to do this. The analysis of the presented research material allows to observe that only a small part of the respondents declare that they satisfactorily deal with their emotions of *anxiety, fear, anger* and are able to express them constructively. It can be noted that these feelings are quite frequently treated by them in an unsympathetic, hostile or indulgent manner, even though they belong to innate feelings and are common to all humanity. In my opinion, what is particularly troubling is that not only a few respondents notice a clear difference between feeling emotions and expressing them, therefore, they are not always treated separately, but often equated with one another, which in turn triggers a series of misunderstandings and undesirable phenomena. It turns out that the negative assessment of a specific feeling generally entails a simultaneous lack of consent to experiencing it freely (which leads, for example, to blocking feelings, or crowding them out). This is evidenced by numerous statements of respondents which indicate that people are often made uncomfortable by their own reactions (behaviours), but also by the emotions themselves, therefore, they are reluctant to admit to their own feelings. As a result, they often try to hide them from the environment, and sometimes even from themselves (which, as it turns out, does not protect neither them nor mutual communication). This usually occurs when the specific feelings trigger in the respondents pejorative connotations, or in their assessment do not fit 'adequately' with social expectations and with the 'binding' cultural habitus. It also occurs that respondents relate the emotions they feel to a description of themselves or their own features. For example, by associating felt anger with the lack of sustainability, or felt anxiety with cowardice. In many opinions of the respondents on the subject of *anxiety (fear) and anger*, we can see that these feelings are often described as: *negative, unwanted, unaccepted, destructive, inappropriate, harmful, reprehensible, shameful*, etc. Only a small group of the respondents sees the positive aspects of their experience and expression. For example, that through anger, one can better protect one's own borders and better express disagreement

(rebellion) to injustice or mistreatment, or cleanse through them a 'heavy, unhealthy atmosphere'. Similarly, few appreciate anxiety (fear) and are able to see its protective or warning advantages - it is worth noting that such knowledge and such an approach to experienced emotions (feelings) is extremely important. It allows one to understand that *emotions are not bad, only their incorrect expression*. At the same time, the research material obtained allowed to notice the extremely positive phenomenon which shows that *people are able to learn how to properly handle their own feelings*. This means that they are not imprisoned by their emotions, but are able to learn positive and adequate responses to the feelings arising in them, and to react constructively to them. At the same time, one can observe that the strategies used by respondents are usually related to specific feelings. Therefore, generally different strategies are applied by them to deal with anxiety (fear) and different ones when feeling anger. At the same time, the kind of strategies employed often depends on the intensity of certain feelings and on specific contexts in which they appear. At the same time, it is worth noting that some actions undertaken by the respondents turn out to be very versatile, for example, strategies based on intense physical exercise, or working with breathing, or crying, which were most frequently cited by respondents. They turn out to be extremely helpful in releasing, 'unloading' destructive energy that built up in a human being's body (causing unpleasant psychophysical tension), as well as restoring a sense of balance. A group of respondents also draws attention to the positive impact of creative expression, manifested in various forms (for example, through cooking, playing an instrument or sewing, etc.), which becomes a kind of occupational therapy. We also notice that the vast majority of respondents chooses solitude in such a state (at least temporarily), in order to mute unwanted emotions, which in their opinion constitute a threat to mutual communication. A much smaller group of respondents in such a state looks for contact with others, hoping to receive support from them while experiencing difficult times (especially when feeling anger). In the context of the above, we notice that thanks to effective expression of emotions, people not only better protect themselves and their own health, but also contribute to more fruitful communication and mutual relations with others, compare: Methodology and results of own research.

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