

About Anger. Thoughts and Books

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Abstract: Blasphemed by many, unwittingly embraced by even more, feared, incomprehensible emotion. These are the most common perceptions of anger. But if instead of fighting her, if instead of looking at her as an enemy that turns our lives upside down, would we be able to look at her as an ally? If we managed to love this part of us as well, to give it a constructive meaning and, last but not least, to understand it in depth? Should we really take control? If instead of being captive to our own emotion, we discover a friend who warns us when we are in danger, especially an emotional one? This paper presents three completely different books that can contribute to your personal development, understanding this basic emotion and controlling it.

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I remember a human life in which anger was my enemy. In fact, it doesn't even exist. Because it was a shame. And because only bad people could feel anger. She "certainly" lived only in the violent people that life or movies got in my way. I felt uncomfortable just looking at a violent scene and studying fascinated and scared how the angry man seems to be led by a force that dwells in his body and leaves no room for thoughts, love, smiles, compassion and humanity. "Some people are born bad," I thought.

At least that's what I thought it was, my thoughts, not beliefs inoculated by generations of people struggling in their own "non-existent" fears and rages, boiled down, boiled under pressure, and delivered with a heavy, sulfurous odor on their face. put on the table for dinner, often matched with hidden tears, the only "garnish" that signaled a chronic sadness.

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I didn't feel angry. Such a thing was forbidden. I was just "annoyed", my stomach ached and I was in a state of nervousness for a few days, with sadness, despair, boiling. Depending on the importance and extent of the injustice, some "nerves" lasted for years or even a lifetime.

I was going to find out it was called hate and I didn't know what to do with it when I realized it was mine.

I remember the moment I discovered fascinated that it is okay to feel angry and that, in fact, you can't even avoid it, being one of the primary emotions genetically imprinted in our brain. I felt so relieved of that crushing burden of guilt and shame! Why had I carried her in my back for so long? Because the "normal" in which we live captures unleashed rages and generalizes them as universally valid definitions for everything that means rage. Because we do not have emotional education in schools, before agonizing in mathematical analysis, in problems that only the physics teacher can do or before we become slaves to social networks.

And because the spiritual variants that we can try or have at hand, whether it is about religion or yoga, are promoted by both as supporting either an indefinite, unconditional, frustrating and incomprehensible acceptance of whatever we are it happens, without a prior filtering or understanding, or an escape into a relaxation and the living of the moment that seems completely impossible when the past shapes all your perceptions of the present. Sure, they're good. Temporary. To allow your body and mind to relax a little, so that you can breathe. Beyond that, depending on how much we immerse ourselves in them, they can become more evolved and very well-structured forms of denial that give you a bottomless feeling of peace and happiness, beneath which dwell, in darkness, the rest of the unresolved emotions, and who are not allowed to show up so as not to spoil our condition or to be condemned by others. No, I didn't say religion and yoga aren't good. It's just that any extreme doesn't bring anything good. And that from their content, most of the time we miss the details that would put us in the awkward situation of getting out of homeostasis, because, on closer study, we will discover that they exist. But many of us choose the easy way, that of fleeing into a non-existent, unreal, false-quiet, false-good, false-happy world, which uncontrollably throws the contrast at us every time we take our noses out of the house.

After discovering that I was allowed to feel anger, she began to gush. When we wash the dishes. When I was eating. When I was walking down the street. With or without

tears. With or without voice. Overwhelming. Impetuous. Beautiful. Authentic. Scary.

But it was mine. And I learned to string it. From the enemy and the external monster that was circling me, he became my ally. I learned to listen to her signals, let her protect me, let her warn me when the people I put on a pedestal were toxic to me, or when my brain doesn't want to ruin its well-being or bother others by perceiving the real situation I am in. I learned to calm her down, to use her as a boost to support deserving causes, and not blockage, not suffocating magic.

The first signal that someone is trying to manipulate me I think is still coming from Her. The first signal that someone has no honest intentions for me certainly comes from her. And sometimes I don't understand it at the moment, but I know I have to be vigilant. I trust her now. It's like a faithful dog that clings to you and feels the people approaching. Some sit quietly at their feet, others growl deafly, and sometimes struggle in the chain of self-control.

How did I get from the man scared of his own anger to the man who turned him into an ally? I read. And, of all the leafy, underlined, scribbled, drawn, and ruminated books, three remained my reference:

1. The wisdom of our wraths. From destructive rage to building rage, by Marc Pistorio, Canadian clinical psychologist and psychotherapist.

Motivated by the experience of his own traumas and sufferings in deepening the study of emotions, the author manages, through this book, to safely lead the more or less knowledgeable reader, in exploring his own mists and demystifying his own demons.

The text provides clarity and an in-depth understanding of the problems the reader may face, without harassing him with complicated terminology, giving the latter a clear picture and a wide range of examples in which to find himself. The book provides motivation for change, understanding, explaining the phenomena we struggle with and why we struggle with them, normalizing emotion and an image of life that exists beyond exploring the painful corners of the soul. Because beyond the unreal, false-quiet, false-good, false-happy world of denial, it is a real, beautiful, quiet, good and happy one, in the healthy sense of the listed attributes. There is also information sought by psychology enthusiasts, such as the neuropsychology of anger, contextualization with emotional trauma in childhood and beyond, a psychoanalytic approach to impulses, a specific description of temperaments, beliefs

and learned behaviors that lead to anger management problems in adulthood, neuroplasticity.

I remember being fascinated when I first read that anger can be expressed to myself, a completely new concept to me at the time, although it turned out that I was an expert in self-punishment. The author describes each social typology and how the individual can self-punish, outlining the following subchapters: singles, loners, partygoers, dominators, independents, woman-child and eternal adolescent, people with sex phobia, abstainers, caregiver and savior, sexuality as a tool of anger, resigned women and men, marital violence, verbal and psychological violence.

Last but not least, we find a chapter dedicated to perversion and narcissism, one dedicated to anger as a tool of manipulation and one about hidden expressions of anger (suppressed anger, passive aggression, anger at the wheel, exasperating others to release inner tensions, testing the limits of the law). In the category of self-directed anger, there are: retroreflective anger, fattening anger, anorexia, bulimia and other forms of mutilation, addictions, suicide, self-punishment through sexual intercourse, self-harm.

The last part of the book offers solutions for a reconstruction of the self-conscious self-anger, the author permanently correlating the genesis of problems with possible solutions as well as conflict resolution techniques. A few years later, flipping through the book, I realized that it would be useful for me to reread it, from the perspective of another man, calmer, able to understand other connections that had escaped a first approach.

2. A different but very useful and accessible approach is that of Albert Ellis and Raymond Chip Tafrate, *how to control your anger before it controls you*, a book translated into Romanian only in 2017. Authors it begins by motivating its reader through the concise description of the price paid for anger by each of us, socially, familiarly and, especially internally.

From my perspective, an important chapter is one that explains the negative effects of existing anger management myths. The active expression of anger does not seem to reduce it, but is a serious risk factor for heart disease, more dangerous than repressed anger. Recent studies show that physical and / or verbal expression of anger leads to more anger and violence, and not less. Expressing anger directly and indirectly tends to make it stronger, in fact an exercise in strengthening it. And,

although, personally, I believe that some of the authors' demystifications may be subject to argument or incomplete, in this case, I can only support the hypothesis. The proposed therapy focuses on rational-emotional and behavioral techniques (REBT), including a theoretical part that facilitates their application, including the theoretical delimitation of irrational beliefs from rational ones.

The proposed steps start from the identification of anger-generating beliefs, their deep understanding for the purpose of their dispute and lead the reader to learn to think, feel and act differently, appealing to brain neuroplasticity and relying on the understanding of inherent defense mechanisms.

3. While Albert Ellis's approach discusses older techniques, more difficult theoretical issues for the uninformed reader, or some questionable hypotheses, Ronald T. Potter-Effron and Patricia S. Potter-Efron address the subject in easily digestible cognitive-behavioral cues. for the general public. 30-minute therapy for anger management. All you need to know as soon as possible, a book published in Romania in 2015, is, in fact, a small pocket textbook, which manages to clarify, very synthetically and clearly, enough aspects for the reader to understand with to fight, to be motivated and to have at hand a wide range of techniques and examples to guide easily and with which to sustain their efforts for a long period, necessary for the body to learn another style of think, feel and act.

The authors draw cues so that the reader can understand the thresholds beyond which anger management becomes a problem, identify their triggers, measure and recognize their internal manifestations with the anger thermometer so that they can counteract external manifestations in time, to understand the power play between the neocortex and the amygdala, to be able to identify the fallacious interpretations of the brain regarding the realities to which we are exposed and can be triggers and how not to reach resentment and hatred.

Although small, the book offers an impressive amount of simple and effective solutions and, last but not least, has a direct impact on emotional reconnection, when this connection with oneself has been lost.

References

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