

# Psychology for a Better World



# Psychology for a Better World:

## *A Cross-Cultural Anthology of Emotional Well-Being*

Edited by

Murari Prasad Regmi,  
Karen B. Schmaling  
and Antigonos Sochos

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Psychology for a Better World:  
A Cross-Cultural Anthology of Emotional Well-Being

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Edited by Murari Prasad Regmi, Karen B. Schmaling  
and Antigonos Sochos

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Wilhelm Wundt  
(1832-1920)

University of Leipzig, Germany

*Father of Psychology*



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# EDITORIAL

M.P. REGMI,

FORMER MEMBER OF INTERNATIONAL ASSOCIATION  
OF CROSS-CULTURAL PSYCHOLOGY (IACCP)

CHIEF EDITOR

This issue of the WWA Journal publishes original papers on various topics in the behavioural and social sciences, for example emotional intelligence, cross-cultural psychology, anger, cognition, positive psychology, peace and well-being, Buddhism, and gender studies.

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My special thanks also go to Dr. Antigonos Sochos, Senior Lecturer in the Department of Psychology, University of Bedfordshire, UK; Professor Arthur W. Blume, Washington State University, USA. Professor Sergii K. Kulishov, the Higher State Educational Institution of Ukraine. My special thanks go to Victoria Carruthers from CSP, and Peter Simon for their suggestions and cooperation.

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The World Without Anger (WWA) entire family and myself regret the sudden demise of Madam Pat Van Leuven, Founding Member of WWA. She was a mentor of this institution and will always be grateful for her inspiration and invaluable contribution to this international journal.

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# ASPECTS OF ANGER COGNITION AND ITS MANAGEMENT

MURARI PRASAD REGMI  
NEPAL

## Abstract

The destructive state and selflessness of chitta (mind) are emotions that either aid or harm the process of being a good person. Some emotions contribute to virtues in life; the lack of being a good person and some emotions contribute to fewer virtues in life. The lack of emotion (alexithymia) has been reported by many psychosomatic patients. There are three poisons: anger, craving, and delusions (Goleman, 2003). Emotional competence leads us to social development; the frontal cortex is very important in the regulation of emotion (Longstaff, 2002).

Meditation is a boon in controlling negative emotions. Bell (1990) and Husserl (Stroker, 1993), like existentialists, emphasize *verstellung*—intentionality—and its importance in knowing the Zen’s “real me” within me. Morgan (1977) emphasizes frustration as the main cause of anger. The transformation of negative emotions into positive emotions is possible through meditation. Emotional inability and anger can be treated by cognitive and Buddhist psychotherapies. This study is a benchmark in anger control.

## Introduction

This study investigates diversified perspectives on anger cognition. The flow of ideas is continuous, and at other times discrete. The concepts’ presentation is multi-dimensional as well as multi-disciplinary in nature.

As Nobel Literature Laureate Ernest Hemingway wrote in *The Old Man and the Sea*: “They sat on the terrace and many of the fishermen made fun of the old man and he was not angry”. The old man (Santiago) was more

like an everyman (<http://www.gradesaver.com/the-old-man-and-the-sea/study-guide/summary-pages-1-18>).

Anger is conceptualized as a metaphorical thought; it is like a heated fluid in a container, which can be expressed through a variety of linguistic constructions.

### **The Concept of Anger: Spiritual View**

Reverend *Ram* was taught by the sage “Vasishtha” about four types of silence: control over speech (Wangmaun), control of senses (Indriyamaun), sacrifice of all efforts (Kasthamaun), and freedom from rebirth (Sushuptamaun). This stage is like emptiness in Buddhism (Yogavashista, Sarg 72–68) and emancipation in Hinduism. With the practice of “Ashtang-Yoga”, man can achieve Bhairawi-Siddhi, Garima-Siddhi, and Samwit (Kundalini) Siddhi or perfection.

In Geeta, Lord Krishna said (Text. 2.63), From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool. Thus anger is a cause of self-destruction.

Neuro-imaging studies of anger show activation of the orbito-frontal cortex (Potegal & Stemmler, 2010). Anger or wrath is an intense negative emotional response. It has three patterns: cognitive, somatic-affective, and behavioural antagonism (Novaco, 1986). It is also associated with a high heart-rate and blood pressure, and increased levels of adrenaline and noradrenaline. Anger is expressed through the face, in body language, and in aggression. Rage is understood as “the inability to process emotions happening in life”. Harvey (2005) stated that rage is “a whole load of different feelings trying to get out at once” (cited in Hall, 2009, p. 88). Anger and rage are undifferentiated emotions that put more stress on the individual. Passive anger can be expressed as a fake smile, overreacting, avoiding conflict, becoming phobic, expressing frustration, over-dieting or overeating, false tearfulness, or withholding resources. Furthermore, the individual may avoid eye contact, gossip, and be overly critical. Similarly, the symptoms of aggressive behaviour are bullying, pushing, oppressing, and shouting. The person may display vandalism, harming animals, not listening; using vulgar jokes, frightening people, and showing personal vengeance like being over-punitive.



Hochschild (1983) has shown that anger is a distinct strategy of social influence and is used as a goal-achievement mechanism. Tiedens' (2001) study showed that the correlation between anger expression and social influence perception was associated with a power position in society. The words *annoyance* and *rage* reflect mild irritation and annoyance at the bottom end, and fury or murderous rage at the top end. Rage problems are understood as an inability to process emotions or life experiences (Hall, 2009). Anger is a negative trait in Judaism. Jacob stated that anger is fierce and cruel (Kushner, 1981).

St. Basil viewed anger as a reprehensible temporary madness (Kemp & Strongman, 1995). Similarly, the Catholic Encyclopedia of Habermann (1913) defines anger as "the desire of vengeance" and sinful when it crosses its limit. Wrath is one of the seven deadly sins in Catholicism. In Hinduism, anger, greed, and lust are signs of ignorance. Buddhist monks explain anger as a destructive emotion and attachment; anger and ignorance are transformed to purify for peace. In Islam, anger leads to selfishness, arrogance, and excessive ambition. Buddha himself said that an angry person is ugly and sleeps poorly. A person overwhelmed with anger destroys his wealth. A man is in darkness when anger conquers him.

Emotion can take many specific forms such as joy, fear, anger, and so on. Positive emotions include enthusiasm, joy, and happiness. Negative emotions consist of anxiety, fear, anger, guilt and sadness. Saarni (1999, 2000) reported that culture and relationships with others create diversity in emotional experience.

### **Anger in Shakespeare's Hamlet**

Shakespeare was one of the greatest dramatists in history. His poems reflect transformation of self, love, truth, and beauty. Emotional intelligence (empathy) is reflected in the last line of his poem "The Phoenix and the Turtle":

*To this urn let those repair  
That are either true or fair,  
For these dead birds, sigh a prayer.*

Shakespeare sensitively portrays the immortal phoenix, the peaceful turtle and the dove as symbols of tranquility. "Hamlet" is his popular revenge tragedy. It expresses the outburst of anger or destructive emotion. Hamlet's problem is that he is a victim of extreme melancholy, i.e. a kind

of psychoneurotic tendency or a disorder. In Shakespeare's time, psychology as a science of behaviour did not exist. Knowledge originated from epistemology or philosophy. Even before Shakespeare, Spanish tragedies were famous in Europe. Anger themes reveal the human psyche's attribute of uncontrollable negative emotion. Anger is a mental affliction (Goleman, 1998). In the plot of Hamlet, there is a conflict involving protagonist and antagonist (Hamlet versus his uncle). This conflict is the cause of the anger. In the pages of Shakespeare's dramas there are reflections of love, peace, anger, and hostility (Newton, 1997: 200, 250–251).

Anger is the primary emotion and its first appearance occurs at about 2.6 months of age. Similarly, sadness appears at the age of 3 months (Lewis, 2002). Infants communicate by reflexive smiling in the first month after birth. Social smiling occurs after 3 months, typically in face-to-face situations. Furthermore, a hierarchy of the negative emotions was forwarded by Fischer, Shaver, and Carnochan (1990). According to them, the four narrow categories of anger are annoyance, hostility, contempt, and jealousy.

### **Mars as the planet of Anger**

Orion (2007:108) States, "Mars was the God of war for the ancient Romans. It was the planet of violence and bad temper".

The symbol (or glyph) of Mars is  $\sigma$ . It is a planet of desire and aggression. It represents physical energy, combativeness, enterprise, and courage (Orion, 2007:16) Mars rules Aries and Scorpio. Astrologers continue to associate Mars with anger, accidents, and injury. Jauquelin (1973) noted the following trend: Aggressive Mars is often prominent in the horoscope of successful athletes.

### **Some Philosophical Bases of Emotions**

A western, psychological approach to emotion differentiates emotions into pleasant/positive and unpleasant/negative. In the Buddhist view there are wholesome and unwholesome states. Wholesome states provide us with spiritual awakening and unwholesome states lead to destructive behaviour or uneasy feelings like distraction (Goleman, 1998). The philosopher Immanuel Kant's "The Critique of Judgment" 1951 is a theory of the sublime, which was also thoroughly described by Doran (2015). The

difference between happiness and good is guided by the “Reflective Judgment” of Kant (1951). Plato said that “the good person is happy, and the happy person is good” (Jowett, 1953). “It is better to be good than to be happy, the beautiful is that which muses universally without requiring a concept”. (Adams, 1992 pp. 49–50) and Aristotle emphasized the “practical wisdom” that is received from elders. In Tibetan, “so sor togpa” means “discerning intelligence” (Kushagra Buddhi in the Nepali, Hindi and Sanskrit languages). Charak called wisdom “Satyabuddhi”; in Geeta it is “Sthitapragya”; and in Patanjali Yogasutra it is “Ritambhara Pragyā”.

Sai Baba’s discourses state 44 maxims, fourteen of which are about the eight sins as quoted by Sandweiss (1975), “one must be always vigilant, without a moment’s carelessness, against these sins that the mind perpetrates”. In Nepali there is another word for anger, which is “rish”. The other six sins are greed, attachment, impatience, hatred, egoism and pride. Joy and gratitude are positive emotions, whereas negative emotions like anger or guilt are unfavourable emotions (Regmi & Dhakal, 2007). “The display rules for emotions are universal. It means individualistic countries and collectivistic countries differ in the actual expression of emotion (Marcus & Kitayama, 1991). These differences are greater in the negative emotions. Emotional responses are also culture-specific (emic).

### **Anger in Buddhist Texts**

Dhammpad (2013) is the Famous Buddhist text, which describes the holy man, “Arhat”, who has no attachment, and is blessed and enlightened. Dhammpad is an indicator of the religious path. “A noble Arhat (Sage) is harmless towards all living things”. This holy book teaches us how to eliminate anger. Various studies have shown that transcendental meditation (TM) reduces psychological distress, neuroticism (Arams & Siegel, 1978; Van Den Berg & Mulder, 1976), and depression (Brooks & Scarano, 1985; Geisler, 1978). Furthermore, the experimental subjects of Maharishi Ayurved’s purification programme reported improved mental health as indicated by decreased anxiety, depression, anger, fatigue, confusion, and increased vigour (Schneider, Rothenberg, Averbach & Wallace, 1985). This therapy prescribes specific herbs, chemicals, and mineral treatments for particular ailments.

The mediator’s “spiritual path” is to traverse depression, fear, anger, sadness, joy and love so as to arrive at serenity or silence. Zen promises to be one of the useful prophylactic means in the prevention of emotional

disturbance, such as depression. Zen helps to maintain the mental health of mental health professional (Kwee, 1990).

Vipassana meditation derives from Theravada Buddhism (Goldstein 1993; Mahasi Sayadaw (1978, 1980). “VI” Means vividness and “passana” means see, vipassana is often called insight meditation. Kabat-Zinn (1982) developed a very popular stress and pain management programme, which includes mindfulness training, sitting and walking meditation, Hatha Yoga and subjective body scans. Miculas (1986, 1981) emphasizes the role of mindfulness in self-control. It is helpful in controlling anger. Meditation is a central component in all major Eastern psychologies (Kwee, 1990; West, 1987). Tibetan Buddhists might meditate on a pictorial representation of the enlightened.

### **The Taoist View of Emotions**

In the Taoist approach, the five organs (lungs, kidneys, heart, liver and spleen) are considered the source of energies. These energies can be negative or positive. These energies are transformable and changeable with a conscious mind. Negative emotions affect organs and glands, making them stressed and sick. They produce psychosomatic disorders (Lu Tson, 1969). These five major organs activate the circulation of energy by breathing. The awareness of higher levels of consciousness is optimal when the basic emotions of joy, love, and serenity are experienced, whereas lower levels are at stake in the case of sadness, anger, and fear (Kwee, 1990). Prolonged experience of these negative emotions may result in minimal levels of awareness or depression. Silence is also achieved when oneness with nature is experienced. This signifies the quiet state of non-emotion. Sadness, anger and fear are functional whenever there is a connection between an event and the emotion. In anger, there is frustration in reaching a goal. When the emotion becomes dysfunctional and overly repressed, the person's pathological symptoms are acute. Furthermore, Kwee (1996) reported that such cases reveal inadequate laughing, sexual aberrations, or apathetic escapism. The emotion of silence is the least understood state of consciousness, and requires openness to spirituality, oceanic feeling (James, 1903), enlightenment, satori, nirvana, Tao or Christ-Consciousness. All kinds of self-care practices may have psychotherapeutic value in lowering the level of anger, such as perfume use, clothing, hair-dressing, and wearing jewellery. For example, the use of relaxation to enhance immunity was emphasized by several authors (Van Rood, 1990; Van Rood, Boogaards, Goulmy & Van

Houwelingen, 1993). Here, therapeutic value means compassion and lack of suffering (Patanjali Yoga Sutras, 2015).

Man (Yan) and Women (Yin) are reunited with our masculine and feminine, this is the way to reach individuation, and the self is enlightened, linked and balanced. Taoist masters worked on many techniques, e.g. relaxation, concentration, inspiration of light, solar energy and “assimilation of lunar flower” are used to reinforce vital energy (Chia, 1983)

## **Physiological Bases of Emotion**

Specific physiological responses are associated with anger. In anger, the catecholamine activation happens more strongly through norepinephrine than epinephrine (Novaco, 2000). Anger is a clinical and social problem. Ekman (2004) stated that perspiration increases, particularly when anger is intense.

The hypothalamus is intimately involved in our motives and emotions: eating, drinking, pleasure, anger, and fear. The thalamus is involved in aggression. The amygdale appears to play a strong part in activating the emotions of fear and rage. Damage to the amygdale typically results in a complete absence of anger and rage (Lahey, 1998). The right hemisphere appears to be more involved with the processing of negative emotions, and the left hemisphere plays a greater role in processing of positive emotions (Robinson & Starkstein, 1990).

## **Involvement of the Brain**

More women focus their language skills in the frontal lobe, while more men focus language skills in the parietal lobe. The corpus callosum is a thick bundle of nerves connecting the brain’s right and left hemispheres, and is possibly wider in the brains of women than in men. It may allow for greater cross-talk between hemispheres, and may be the basis for women’s intuition (Longstaff, 2002). De Lacoste and Halloway (1982) claimed that females have a bulbous-shaped corpus callosum, as compared to men’s more cylindrical-shaped corpus callosum. Typically, the left hemisphere is associated with verbal functions (controlling language, speech, reading, and writing) and the right side is associated with visuo-spatial and musical functions. This difference in functionality is referred to as brain internalization. “Men are superior in math and space science, and show greater specialization, while women can use both hemispheres to engage

in cognitive processing, referred to as bilateralization”. “Two differences are examined, men being more aggressive than women, and women being more sensitive than men”. Women need assertiveness training in the fulfilment of this deficiency.

### **Functional MRI: Studies**

This research was conducted by the scientist and founder Richard Davidson at the E.M. Keck Laboratory for Functional Brain imaging and Behaviour, on the Madison campus of the University of Wisconsin. He studied the meditation of a Yogi (Oser), who was meditating on compassion. Oser’s brain showed clear distinctions among each of the six meditations (Goleman, 2003).

MRI scans were performed on the European-born Lama Oser while at rest and while meditating on compassion (Davidson and Harrington, 2001). They found gamma activity in the left-middle frontal gyrus as a locus for positive emotions. Many subjects reported their feelings such as happiness, enthusiasm, joy, high energy, and alertness. Oser was generating a state of compassion during meditation. His brain was reflecting an extremely pleasant mood; it showed a greater state of well-being within him. In this experiment, the positive side of human goodness was demonstrated. Similarly, Ekman et al. (1988, 1999) showed Oser videotapes of facial expressions lasting one-fifth of a second, or one-thirtieth of a second. Ekman further noted Oser had super-acuity for fleeting signs of fear, contempt, and anger. Ekman also studied the startle reflex to predict negative emotions-fear, anger, sadness and disgust. Ekman included twenty-one different cultures around the world; each culture reported the same emotions and cultural differences were not found.

### **Categories of Anger**

Hutchins and Cole (1992) classified anger into three categories of intensity:

1. Mild-Anger: annoyed, bothered, bugged, irked, irritated, peeved, and ticked.
2. Moderated-Anger: disgusted, hacked, harassed, mad, provoked, put upon, resentful, set up, spiteful, used.

3. Intense-Anger: angry, boiled, burned, contemptuous, enraged, fuming, furious, hateful, hot, infuriated, pissed, smouldering and steamed.

### **There are six main mental afflictions**

In Tibet, “Khongdro” is often translated as “anger” attachment or craving, anger (hostility and hatred), pridefulness, ignorance and delusion, afflictive doubts, or afflictive views. In Tibet, Vajrayana Buddhism is active, and aims to transform hatred and aggression into simply countering and suppressing them against a wrathful deity. In society some form of afflictions are positive to reach nirvana.

Nepalese, Japanese, Chinese, Korean, and Taiwanese cultures are the particular cultural groups that have been studied most (Goleman, 2003). The guide to the Buddha’s way of life teaches four immeasurable virtues: “compassion, equanimity, empathetic joy, and loving kindness” (Patanjali, 2015). Yoga sutras say, “non-killing (non-violence), truthfulness, non-stealing, continence, and non-receiving are called Yama”, which are filled with righteousness.

### **Psychological Concepts of Anger**

Hostility is the key component of the type A behaviour pattern, which is related to heart disease. The Type B pattern is characterized by patience, cooperativeness, non-competitiveness, and non-aggressiveness; Type D (distressed) behaviour is linked to coronary heart disease (Denollet, 2005; Spindler et al., 2009).

### **Review of Anger Research Abroad**

Mishra (2017:3) in his book “Age of Anger” stated, “Angry Frenchmen massacred dozens of Italian immigrant labourers in 1893”. This outstanding book explains about the roots of several revolutions in many countries like India, Turkey, the U.S.A., Germany, Russia, France, Italy and Spain. The Age of Anger lies in the great economic and political revolutions of the eighteenth and nineteenth centuries. This age of anger is supported by industrial and global economies, and the rise of mass politics and media (Mishra, 2017:31).

## **Review of Anger Research in Nepal**

Emotional awareness and anger control research in Nepal were reported by Regmi and Basnet (2009). The work used 120 subjects in two samples of 60 adolescents and 60 adults from corporate sectors: males and females were represented in equal numbers in both samples. Measures included an emotional awareness scale (Steiner, 2005), Hecker and Thorpe (2005), a measure of life issues and problems, and Leuven's Anger Questionnaire (2007). The results showed that rural females had higher empathy and interactionality scores than urban females, and than all males. Regarding anger cognition, males' scores were higher than females'. The results of this research clearly revealed that Nepalese female adolescents have better emotional literacy than males. Nepalese in general showed above average emotional awareness. Students and employees did not differ significantly in emotional awareness.

Furthermore, Regmi, Basnet, and Tripathi (2010) completed a second study on "Leadership Model and Anger Control". This study was based on Chakraborty and Chakraborty's Yoga-Vedant Model (2004) of leadership, which is based on the purification of emotions and clarity of intellect. There were samples of students ( $n = 218$ , comprising 124 males and 94 females and bank employees ( $n = 37$ )), for the total Nepalese sample of 255. Anger cognition scores were considerably higher in this sample compared to those of the sample in Regmi and Basnet (2009), reflecting more control over negative emotions. The mean anger scores of this sample were also higher than those reported by Regmi and Basnet (2009). Low control over anger exhibited by the bank employees may contribute to a worse atmosphere at work. The third study on anger psychology was conducted by Regmi, Shakya, and Basnet (2012). It had four cultural groups: Brahmin ( $N=59$ ), Chhetri ( $N=60$ ), Janajati ( $N=59$ ), and Dalit ( $N=60$ ). The total sample was 238. Male participants had significantly higher mean anger scores than female ones.

## **Study of Distress & Anger Deregulation**

Recently in Nepal, a pioneering study on 279 adolescents was published by Sochos and Lokshum (2016). They tested the factorial validity of two scales: the Adolescent Attachment Questionnaire (AAQ) of West et al. (1998), and the Adolescent Unresolved Attachment Questionnaire (AUAQ, West et al., 2000). The AAQ consists of Angry Distress (3 items), Availability (3 items) and Goal corrected partnership (3 items) in a Model.



The AUAQ incorporates subscales of failed protection (3 items), Anger Deregulation (2 items), and Fear (2 items). The findings identify potential culture-specific aspects of attachment phenomena.

### **Studies of Anger in Other Cultures**

An analogous transformation of anger into shame was reported in the interesting Solomon Islands study of Indian Hindus by Menon and Shweder (1994), and in a series of studies by Tangney and colleagues (Tangney, Wagner, Fletcher & Gramzow, 1992). These studies suggest a reversal of Americans' "Shame into anger". In this case, anger results when one has created trouble for another. Interpersonal disengagement in the United States is observed. In the Solomon Islands, socially disruptive emotion of anger among villagers is transformed into the communal emotion of sadness.

The studies of Ekman (1984) and Izard (1977) showed fairly pervasive associations across cultures between certain facial patterns and emotion labels, such as between smiling and happiness, and between frowning and anger. Russell (1994) suggested that cultural universality of facial recognition was implied by the previous work by Ekman, Izard, and colleagues. American groups correctly choose others' emotions based on facial expressions, with high accuracy (80% to 90%). However, the accuracy drops considerably for non-westerners. The modal responses to fear and anger expressions was also fear and anger, respectively, but the likelihood of these responses were quite low (23% and 45% for fear and anger, respectively).

Diener and Lucas's (2004) study of 10,175 college students from 48 countries showed the desire for anger suppression was "founded in greater variability in their desires for happiness and fearlessness". This study examined college students' desires for their children's emotions across cultures. Greater desires for anger suppression were predicted for sons versus daughters, by being male, by greater individual and national levels of negative affect, and by lower national wealth. Cole et al. (2002) found that American children were more likely to feel that experiencing and communicating anger was acceptable than were Nepali children. Nepal is a multi-ethnic and multi-lingual country. In Nepal, Brahmin and Chhetri are more individualistic than Magar, Gurung, Rai, and Limbu people. The Mongolian people's expressive power is not adequate. Cole's study needs to be re-examined for linguistic differences. Happiness is very desirable, and is particularly so among individuals and within nations that experience

high negative levels. Diener and Lucas' (2004) study provides information about the nature of cross-cultural differences in emotional socialization processes: they found less anger suppression among those from Canada compared to participants from Nepal and Thailand.

### **The Regulation of Emotion**

The frontal cortex is very important in the regulation of emotion. The prefrontal cortex is functional in regulation. The frontal lobe is very significant in cognitive intelligence as well as emotional intelligence. Goleman (2003) states, "Einstein's broad parietal lobe is responsible for rich images. There are massive connections between frontal & parietal lobes" (Einstein's Brain p. 190). Fear is aroused in the right frontal cortex, and is associated with high metabolism in this region. Some persons are gifted with having a stronger role of the left hemisphere for processing of positive emotions or creative emotions.

Goleman (2003) reported that there are three poisons: anger, craving, and delusions. The direction of anger is both to the outside and to the inside. In problem-solving situations, the left frontal cortex is activated; in the Western world this is known as constructive anger.

Schlosberg (1954) has described three dimensions of facial expression in emotion: sleep-tension, attention- rejection, and pleasantness-unpleasantness. The top surface shows the unpleasant emotions, such as anger and fear, and can be associated with higher levels of arousal than the pleasant emotions (love, mirth, and happiness). An individual's feelings differ from time to time. Interpretation of emotions depend on specific situations where the person is in a relaxed waking state EEG range from alpha rhythm of 10 "brain waves" per second to slow delta rhythm in deep sleep.

### **DSM 5 classification: Anger in Tobacco Withdrawal Patients**

Hostility is a form of negative effect. It is persistent or frequent feelings of anger or irritability in response to minor slights and insults; mean, nasty, or vengeful behaviour. Negative affect includes anxiety, depression, guilt/shame, worry, anger and self-harm.

The symptoms of tobacco withdrawal in diagnostic criteria were observed in 292 patients, and included signs and symptoms of irritability, frustration,

anger, anxiety, depressive mood, and restlessness. They had co-morbid antisocial personality disorder (American Psychiatric Association, 2013, page 575).

Neurocognitive disorders (major or mild types) show apathy or inertia; loss of sympathy or empathy; stereotyped or compulsive behaviour and hyper-orality. Their computer tomography (CT) or structural magnetic resonance imaging (MRI) patterns indicate distinct atrophy studied by Nakao and Colleagues, (2005). In many personality-disorder cases there are expressions of distrust and suspiciousness, as well as a deficit of emotional expression in schizoid-personality disorder. Cognitive or perceptual distortion is found in schizotypal personality-disorder patients. Patients who meet the criteria for borderline personality disorder exhibit instability in relationships, imbalance in self image, affect, and observable impulsivity. Histrionic personality-disordered patients show excessive emotionality and attention-seeking behaviour. Perfectionism and orderliness are shown by obsessive-compulsive personality patients. Frontal-lobe lesion cases suffer from persistent personality disturbance.

In patients with autism-spectrum disorder, persistent deficits in social communication and social interaction are found. There are social-emotional deficits and extreme restlessness, with and without intellectual-development disorder in autistic patients. Catatonia associated with autism-spectrum disturbance may impact language, mental, and behavioural impairment.

### **Treatment: Anger-Control Training (Cognitive Change)**

There are anger-management programmes specifically aimed at adolescents. Novaco (1975, 1979) pioneered research procedures in the fields of skill acquisition and application training. The intention is to lower the likelihood of aggressive behaviour by increasing awareness of the signs of incipient hostile arousal and techniques to encourage self-control. School-based anger-control programmes help lower aggressive behaviour among adolescents, and the level of institutional offending.

Immature moral reasoning is a general characteristic of juvenile delinquents. Studies have been designed to develop moral reasoning in young offenders. Several cognitive problem-solving skills are necessary for successful social interaction to achieve the desired outcome with alternative thinking. Relaxation training is helpful for emotions of anger, guilt and fear, as these emotions often prevent children from using their

social skills. The therapist provided a series of relaxation and imagery scripts for use with young clients. Relaxation most likely reduces fatigue and encourages skills with a focus on social-skills training (SST). This technique may have a role to play in the case of young-offender development. The behaviour change system progresses from a Token Economy Programme (TEP) to a merit system.

## **Treatments of Anger or Psychotherapy**

Mental afflictions, such as attachment, craving, or anger (including hostility and hatred) must be converted into positive and peaceful emotions. A Hindu scholar and holy man, “Satya Sai Baba”, declared himself an incarnation of “Shiva” and that he would be born thrice in the “Bharadwaja” lineage or gotra. He saved the life of Walter Cowan who lay dead in the hospital of Puttaparti, but was resurrected under the grace of Sai Baba, “the man of miracle and second incarnation of Shiva”.

Sandweiss (1975) stated that Sai Baba was impressed by the ascetic personality of Buddha, who was born in Lumbini in Nepal. He was a spiritual saint and propounded his nirvana (emancipation) philosophy. Like Buddha and Swami Vivekananda, Sai Baba also emphasized the value of universal love, brotherhood, and the true path of living.

Sifneos (1973) was a psychoanalyst, who found that many psychosomatic patients had difficulty identifying and describing their emotions: cases of alexithymia (or lack of emotion). They reported little fantasy, and had an externally-oriented cognitive style. Taylor and Bagby constructed the 20-item Toronto Alexithymia Scale (TAS). There is good evidence that alexithymia is strongly associated with low emotional intelligence and the trait of openness to experience from the five factor model of personality. Emotional restructuring may be used. Expanded consciousness and heightened awareness as flow phenomenon (Csikszentmihalyi, 1990 & 1999) can be used for treatment. Flow heightens clients’ awareness of egolessness. The flow can be observed in athletes, musicians, scientists, poets, and artists. Goleman (1990) says flow (“prawah” in Nepali) catalyzes the activation of the client, and agrees with perceptual clarity, alertness and efficiency and skill in action. In flow, the state the body and mind are united.

## **Differentiation of Anger**

Anger (emotional affliction) may be differentiated into the following terms: annoyance, contempt, hostility, animosity, fury, rage, amok, resentment, etc. Buddhist psychology utilizes Abhidhamma in neutralizing destructive emotions. Such afflictions are known as “Kleshas” in Sanskrit and Nepali, which means a painful distortion. All religions feel that crimes, terrorism, and bombings are afflictions and human reason is needed to avert these behaviours. There is a need to express anger in the right way and right time. The destructive states of mind are low self-esteem, overconfidence, harbouring negative emotions, jealousy and envy, lack of compassion, an inability to have close interpersonal relations, and an overemphasis on the ego. Anger disrupts the calmness of mind. In the Sanskrit and Nepali Languages, the mind is known as “Chitta”. It should be empty or selfless; it is the intrinsic reality (Shunyata). The important study by Schneider, Cavanaugh, Rohenberg, Averbach, & Wallace (1985) found that the Maharishi Ayurved prevention programme was very beneficial to mental health.

## **Use of Any Meditation**

In order to understand our true self, we need to develop an eighth sense (Shapiro, Jr, 1978). When we achieve satori (enlightenment), we gain the wisdom (Pragya) to hear our true self. Zen meditation uses a cross-legged position or “Padmasan” (Lotus Posture) in the Nepali, Sanskrit and Hindi languages. “Padma” means lotus, and “Asan” means “posture”. When a mirror is clean and free of dust, it is empty. The emptiness of a mirror shows the Zen way of gaining fullness (Suzuki, 1956). We can control our anger by using or practicing any type of meditation. “It is a boon for controlling any negative emotion. It is also useful for some psychosomatic disturbances, as stated by “healer”, Husserl emphasized intentionality and its importance in knowing the Zen, “real me” within me” (Stroker, 1993). Tomis Hirai (1974, 1975) mentions that the East and West differ in personality description but they are in fact the same.

## **Anger and Hypertension**

Hypertension is caused by peripheral arteries and congestive heart failure due to plaque buildup in the arteries. People with hypertension may suffer from repressed rage. CHD is caused with the identification of the Type A

behaviour patterns. Its main symptoms are an excessive competitive drive, extreme commitment to work, impatience or time urgency, and hostility.

Type A personality is associated with a two-fold increase in coronary artery disease. Type B personalities are more cooperative, nonaggressive and relaxed (Davidson 2001; Davidson et al., 2001). Type D personalities are the “distressed and experience negative emotions and CHD” (Chesney, 1996; Denollet, 2005).

### **Buddha’s Pragmatic Path of Wisdom**

Buddha’s theory of truth is a pragmatic one (Kalupahana, 1992). His pragmatic inclination comes with regard to which truths he saw as worth teaching (Harvey, 1995). He did not accept that a liberated person was destroyed after death; he taught about “suffering” (Dukkha) or pain of being born, and of ageing, sickness, and death—the crucial cause of suffering is craving. This can be ended in the realization of nirvana, when a person becomes an Arhat. Buddha advocated paths of wisdom. Theravada survives today, being found in Sri Lanka, Thailand, Burma, Cambodia and Laos. The Mahayana is found in Tibet, Mongolia, China, Vietnam, Korea, and Japan.

### **How the Mind Works**

Someone steps out in front of us when we are driving down the highway. Leuven (2007) has shown two ways of judgmental patterns. The old way follows the emotional path which is not flexible, and judgmental only (Figure 4). The emotional centre is unable to send clear directions to the action centre.

In Figure 3, when we see the person step out into the roadway, memory files signal that a problem has occurred and send the information to the reasoning centre for resolution. The reasoning centre evaluates the situation and determines the most appropriate action to avoid an accident and forwards that information to the “action centre”. The “action centre” directs the body to decide the correct move to prevent an accident. The new method or pattern is an assertive and effective way of change to modify our old response pattern. Leuven forwarded the use of new reasoning to solve “how the mind works correctly”.