

AGGRESSION AND FRUSTRATION AMONG FEMALES: SOCIAL WORK PERSPECTIVE

**SUMMARY OF
A THESIS SUBMITTED TO
THE FACULTY OF SOCIAL WORK
M.S.UNIVERSITY OF BARODA
FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY [SOCIAL WORK]**

PROF. ARUNA KHASGIWALA

SMT. RASHMI M. VYAS

RESEARCH GUIDE

RESEARCHER

**FACULTY OF SOCIAL WORK
M.S.UNIVERSITY OF BARODA
BARODA
DECEMBER - 2002**

SUMMARY

“ कोधाद भवति संमोहः संहोस्मृतिश्चमः
स्मृतिश्चाद बुद्धिनाशो बुद्धिनाशात्प्रकश्यति”

- Lord Krishna

Lord Krishna has vividly explained the nature of 'Anger' which ultimately leads to self-destruction. Anger plays negative role in human life. Anger and frustration have very high association. Therefore these two aspects need very delicate handling. They can be the cause and consequence of each other. Their understanding can go a long way in enriching quality of human life.

Emotions are most powerful forces that influence human behaviour. Expressions of emotions and reading them or interpreting them have always remain the focal point of attraction for behavioural scientists and helping professionals. Human beings are labeled as 'too emotional', on one hand to 'emotionally blunt' on the other hand. Implications of – how humans conceptualize, express and experience their emotions with reference other significant persons in their lives would be the area for helping professionals to probe.

EMOTION

It is said that “Thought is deeper than speech, feeling deeper than all thought”. Heart of man is older than his head. Any thing that we do, feel,

express has an emotional base. I quote Jermey Bentham “Nature has placed mankind under the governance of two sovereign masters; pain and pleasure. It is for them alone to point out what we ought to do as well as to determine what we shall do. Pleasure and pain represent internal states of emotion.

Occurrence of emotions takes place in presence of sequence of events. It requires stimulus, physiological changes and expression. Emotional arousal orients an individual towards or away from stimulus.

There are eight basic emotions and mixtures of various types of complex emotions. Mixtures of two primary emotions are called dyad.

- (1) Joy
- (2) Acceptance
- (3) Fear
- (4) Surprise
- (5) Sadness
- (6) Disgust
- (7) Anger
- (8) Anticipation

OBJECTIVES

1. To study level of aggression proneness among women.
2. To probe level in different modes of frustration among women.
3. To examine the relationship between aggression and frustration.

4. To study relationship between age, marital status, type of family, occupation and aggression/ frustration.
5. To probe association between aggression/ frustration and life style, quality of life, life satisfaction, purpose in life, self-concept and sex-type.

HYPOTHESIS

1. Aggression and frustration will be positively co-related.
2. Higher the age, lower will be the aggression.
3. Age and frustration will have no significant association.
4. Level of aggression among joint family women will be lower than that of nuclear family women respondents.
5. Working women will have low level of frustration than non-working women
6. Lower income women will have more frustration than higher income group women respondents.
7. Higher the life satisfaction, lower the aggression and frustration.
8. Masculine women will be more aggressive than feminine women respondents.

UNIVERSE

Women of Baroda city, belonging to two different economic conditions.

SAMPLE

Simple Random

Two groups of women are drawn randomly, according to their economic conditions, to examine how they differ with reference to aggression and frustration.

Low income group was drawn from slum pockets (**Sayajigunj, Pratapgunj, and Fatehgunj**) with random sampling technique (**lottery method**).

High income group was drawn using snow ball method (**Old Padra Road, Ellora Park** areas of Baroda).

TOOLS OF DATA COLLECTION

Tools of data collection are of pivotal importance for any research. Reliability and validity of data decide the quality and authenticity of conclusions. In present research, main variables are Aggression and frustration among women respondents. Both the tools are standardized and validity of the same has been worked out. Some important details of them are as under:

AGGRESSION QUESTIONNAIRE

This tool is constructed and standardized by Dr.G.C.Pati, Mental Health Institute, Medical College, Cuttack (Orissa). Construction of the tool is based upon following considerations:

- a) Presence of the tendency to aggression is expressed by irritation, anger, jealousy, hatred etc. and a desire to belittle, ridicule, depreciate, slander and also by punishing, injuring, attacking, etc.
- b) The above-mentioned expressions are observed in certain situations.
- c) In any experimental set-up the appropriate situations that would elicit aggressive expressions would be those situation that usually invite aggressive behaviour.
- d) Even in these situations, all persons would not react aggressively in equal degree. In this regard, types of behaviour can be classified aggressive, moderately aggressive and highly aggressive.
- e) It is recognized that to present real or even some aggressive potential situations in an experimental or test set-up is not easy. It is also known that descriptions of such situations where the subject is given to understand “if such a situations occurs, what would be the best appropriate action or what they would do” would serve the purpose in an experimental or test set-up.

The tool consists of 16 questions. Each question describes a situation, where some form of aggression or deviant behaviour has occurred and also some persons who have responded to that in mildly aggressive, moderately aggressive and highly aggressive manners. The subject is requested to indicate the best appropriate response out of the given three responses elicited by the situation from persons described in the question. In this way the questionnaire 16 different situations relating to family, peers, certain outside persons, antisocial characters, police and court are described. Results of the pilot study indicated and several psychologists opined that all 16 questions were good enough as aggression questions.

To find out validity coefficient of the aggression questionnaire, it was compared with “statements in questionnaire of aggression borrowed from **Murray**”. The group of subjects upon whom this validity study was made, comprised of psychiatrists, clinical psychologists and students of psychiatry and clinical psychology of National Institute of Mental Health and Neurosciences, Bangalore. The validity coefficient is significant above one percent level. Reliability coefficient of the aggression questionnaire was calculated by split-half method of the 16 questions. 8 odd and 8 even questions supplied the halves. The correlation for a group of 225 subjects was calculated, which showed a good measure of reliability i.e. 0.55.

Scoring Key

Question No.	Scores for the alternatives		
	1 st	2 nd	3 rd
1	17	32	45
2	25	41	54
3	25	38	46
4	24	35	43
5	17	29	40
6	17	31	44
7	26	40	47
8	26	42	49
9	26	41	51
10	26	38	45
11	24	38	49
12	27	39	44
13	22	36	48
14	21	38	48
15	24	38	50
16	26	38	45

Scores for assessing aggression proneness.

Upto 518 – Low aggression

From 519 to 571 – Moderate aggression

On and above 572 – High aggression

FRUSTRATION TEST

This tool is prepared by Dr.N.S.Chauhan, Head (Psychology) Agra college, Agra and Dr.G.P.Tiwari, Lecturer, D.S.College, Aligarh and post-doctoral fellow, psychology, Agra University, Agra.

TYPE DESCRIPTION

Frustration has a different set of behaviour mechanism. Its intense cathecticity and conativeness get expressed in various modes such as regression, fixation, resignation and aggression.

REGRESSION

Regression in Freudian terms means a return to an earlier mode of adjustment. It is an “acting out” i.e. resistance in analysis against the remembering of painful ideas. It differs from manifestation of behaviour during transference neuroses. Regression is the end response of frustration. (The frustration-regression of **Barker** et al.) Regression lowers constructiveness. Regression represents a backward step in developments, a returning to older modes of thought, feeling and behaviour which were of service at an earlier time are being retired in the hope that some miracle, they can be equally serviceable in the present. Operationally, regression may be defined in terms of a behaviour characterized both by bashfulness finicky about foods, feel lacking in self-control, wish to be again, escapist, homesick when away from home, cries easily, speech defective excessively, daydreams, exorbitantly ambitious, etc.

FIXATION

Fixation has been taken as a defense against anxiety by stopping the process of development. In fixation it is noted that behaviour appears that trends to be repeated over and over again without variations and shows a degree of resistance to change. Fixated behaviour as such remains compulsive. Fixated behaviour may be taken in terms of interests and emotional attitudes to designate the attachment generally interpreted to belong to an early stage of development. The fixated persons have a difficulty in forming new attachments, developing new interests or adaptations. Fixation may occur in ones behaviour due to trauma or due to frustration of the normal expression of instinctual drive or its over gratification. It weakens ego of the person. It may be defined operationally in terms of cherishing for deep and lasting hurts, persistence of childhood fears, worries of hypo weight, feeling of physically handicapped, negligence, etc.

RESIGNATION

Resignation is an emotionally tinged attitude shown by cessation of active response to a situation where we have previously been making efforts to alter. In resigned behaviour we obtain extreme elimination of needs, no plans, no definite relations to the future; either no hopes at all or hopes, which are not taken seriously. The resigned behaviour possess of limitation of all needs, no plan, no definite relations to future, withdrawal from social contacts, frequent and serious consideration of committing

suicide, longing for loneliness, retreatism, returning within one's self, lacks interest in surrounding, etc.

AGGRESSION

Aggression has been defined as "an act whose goal response is injury to an organism". Frustration results in aggression, children who are highly frustrated are more aggressive. Aggression results where punishment is inflicted. Social tolerance for aggressiveness of children gets diminished after infancy. Aggression in behaviour and fantasy remains positively related. Overt motor verbal expression of aggression is inhibited by punishment or retaliation with the result that indirect or covert outlets get started. Aggression may be defined operationally in terms of rude answering to elders, irritation, feeling of unfairness, carrying grudges, frequent quarreling, broken engagement, impulses to take revenge and reactionary attitudes to tradition and beliefs.

THE SCALE FORMAT

The scale consists of 40 items out of which each of the four modes of frustration has 10 items.

RELIABILITY OF THE SCALE

The 'test-retest' reliability for the scale, on a sample of 55 adults, with test-retest gap of one month has been as under-

Sl	Frustration Modes	Reliability coefficient
1	Regression	0.78
2	Fixation	0.92
3	Resignation	0.85
4.	Aggression	0.87
5	As a whole	0.88

The obtained scores for each of the four categories vary in between 0 to 50.

Categories of scores can be-

Sl	Category	Range of scores
1	High	30+
2	Moderate	20 to 29
3	Low	19 and below

SES (SOCIO-ECONOMIC STATUS)

Personal profile includes Name, Age, Religion, Caste, Marital Status, Education, Occupation and Income, Family type, Chronic Health Problems.

Open and close-ended questions are prepared to measure concept, causes, level and coping mechanisms of aggression and frustration.

As the research design is correlational/ associational, various other variables have been considered and the tools for the same are as under.

SELF-CONCEPT [BASED ON LITERATURE]

Anger is one of the emotions. Self-concept has been proved to be most significant variable in probing aggression and frustration. (Deo-1961) has worked on physical intellectual and socio-emotional self-indicators. These three aspects of the self have been examined on three point scale.

QUALITY OF LIFE

Quality of life has always been very dear to social work profession. Social work interventions on the indicators of the same are of prime importance. Indicators considered for the research purpose are viz. love and affection, friendship, faith, freedom and independence, power and peace of mind. Several statements have been constructed on each of these indicators.

PURPOSE IN LIFE

This attitude scale is designed by **Crumbaugh** (1968) to measure the degree to which a person experiences a sense of meaning/ purpose in life. Purpose-in-life decide the life style and quality of life.

LIFE-STYLE

Modern social scientists and medical expert have been emphasizing a great deal on life style, for quite a few human problems. Eight life style's statements have been considered based on work of Thorne. These life styles are as under:

Individualistic, exploitive, pampered-spoiled, resistive, domineering, conforming, escapist and evasive.

LIFE SATISFACTION

To measure life satisfaction, various aspects are examined viz. social, economic, physical, spouse, children and aspirations.

SEX TYPOLOGY

Variety of masculine and feminine traits have been studied to know the sex type. Seven point scale reactions have been sought on 40 such traits. Four patterns will be examined which are as under:

Masculine

Traits - Above Median

Below Median

Feminine

Above Median

Below Median

High in masculine - Masculine

High in Feminine - Feminine

High in both - Cross Sex

Low in both - Undifferentiated.

CONCLUSIONS

- Almost 86% of respondents consider shouting and screaming, banging head, beating others, dominating, restlessness, throwing the things, as indicators of aggression.
- Out of 11 causative factors of aggression all factors have been perceived at moderate level for causing aggressive behaviour by almost less than 50% of respondents, 15 to 20% of respondents have perceived them at have high level.
- Almost 46% to 48% respondents consider children's education, discipline and health issues as causative factor of the aggression.
- To cope-up aggression caused by children's issues almost average 18% respondents used various coping mechanisms viz. making them understand the situation, resocializing them, meeting school teachers, refer to an expert, understand real problem and solve them. While almost average 23% respondents used various coping mechanisms like leaving them (children) to themselves, punishing them, take out anger on other/self, crying, curse the fate for having such a child and stop talking and try to disown.
- Almost 42% respondents issues on economic condition cause aggression with spouse, 49% respondents have aggression with the spouse on domestic issues and 27% respondents are caused aggression with spouse due to issues on sex life.

- Almost on an average 19% respondents used non-cooperation, curse the fate, stop talking and try to disown, take out anger on others/ self, expressing pains, and crying, to cope-up aggression with spouse while almost on an average 29% respondents used discussion, occupying self in some activity and try to understand and solve the problem to cope with aggression.
- Almost 60% respondents get aggressive because of co-workers.
- Almost average 39% respondents be indifferent or avoid such situations with co-workers. While almost 16% average respondents stop interaction, harass or harm others and discuss it out in an aggressive manner, to cope-up with the aggression caused by co-workers.
- 84% respondents believe friends can cause aggression.
- Average 51% respondents explain their point of view or try to understand friends while average about 35% respondents stop interaction, take out anger on others/ self, explain self world is like this only or become upset and cry when friends cause them aggression.
- Almost 88% respondents get aggression due to close relatives.
- On an average 38% respondents discuss out the matter with relatives or try to create insight in to problem situation to cope aggression caused by close relatives while average 39% respondents try to avoid relatives, curse the fate, try to harass, or stop interaction with relatives to cope-up aggression caused by close relatives.

- 51% average respondents express the aggression by beating own self/ others, abusing others or curse the fate. While 56% average respondents express aggression by damaging objects, eating, drinking alcohol or murmuring.
- Almost 73% respondents get frustration because of economic condition, 59% because of health status of family member, 32% because of parent-child relationship, 57% because of poor resources and aspiration for high social status, 49% because of role and responsibilities, and 38% because of job related issues get frustration.
- Average 56% respondents pray God, over involve self in different activities or try to correct ways of functioning to cope frustration, while 40% respondents cope-up by crying, curse self, curse others, or withdraw from different activities to cope frustration.
- Age, education, occupation and caste do not show significant association with aggression and also with all the four modes of frustration.
- Marital status shows significant association with aggression as well as all the four modes of frustration.
- Aggression is not significantly associated with income, but frustration (all the four modes - i.e. regression, fixation, resignation and aggression) and income shows significant association.
- Family type and aggression have high association, at the same time, frustration and family type also have significant association.

- None of the types of self-concept (physical self, intellectual self and socio-emotional self) have significant association with aggression and frustration.
- Quality of life parameters i.e. love and affection, friendship, faith, freedom and independence and peace of mind are not significantly associated with aggression, but power has significant association with aggression.
- Quality of life parameters i.e. love and affection, friendship, power have no significant association with regression (frustration mode - 1) but power, faith and peace of mind have significant association with regression (frustration mode - 1).
- Love and affection, friendship, power, parameters of quality of life have no significant association with fixation (frustration mode - 2).
- Faith, freedom and independence, peace of mind have significant association with fixation (frustration mode - 2).
- Three parameters of quality of life i.e. love and affection, friendship, power, are not significantly associated with frustration mode - 3 (resignation) while - faith, freedom and independence, peace of mind parameters of quality of life have significant association with resignation mode of frustration.
- Faith, freedom and independence, peace of mind, parameters of quality of life have significant association with aggression (frustration mode - 4)

but love and affection, friendship, power have no significant association with aggression (frustration mode - 4).

- Life goals and aims parameter of purpose in life have significant association with aggression.
- While purpose and meaning in life, joy and satisfaction in life, mission fulfillment in life, clarity of relationships, control of internal/ external life factors (purpose in life) have no significant association with aggression.
- All four modes of frustration have no significant association with purpose in life.
- Individualistic, exploitive, pampered-spoiled, resistive, domineering, confirming and escapist life style have no significant association with aggression. But evasive life style has significant association with aggression.
- Escapist life style has significant association with frustration (all the four modes) while rest i.e. individualistic, exploitive, pampered-spoiled, resistive, domineering, confirming and evasive life styles have no significant association with frustration (all the four modes).
- Aggression and frustration are not significantly correlated with life satisfaction.
- Aggression and frustration are significantly associated with sex-type.
- Aggression and frustration are negatively correlated.

HYPOTHESIS AND RESULTS

- “Lower the income, higher the frustration among women” – hypothesis has been proved.
- Age and aggression do not have significant association – hypothesis is not proved.
- Aggression and frustration have negative correlation – hypothesis is not proved
- Family type and aggression/ frustration have high association – hypothesis is proved.
- Aggression/ frustration have significant association with sex-type – hypothesis is proved
- Aggression/ frustration do not have significant association with life satisfaction – hypothesis is rejected.
- Age and frustration will have no significant association – hypothesis is proved
- Working women will have lower frustration than non-working women – hypothesis is rejected.

SUGGESTIONS

Based on discussion and implications, following are some of the suggestions for social work interventions.

EMOTIONAL EXPERIENCE AND LOVING BEHAVIOUR

Healthy personality is fostered by both giving and receiving love. The capacity for loving is fostered by basic need gratification, affirmation of the value of love, frustration, tolerance, a healthy self-concept, reality contact, ideals, and loving wider varieties, viz, work, nature, etc. etc.

Frustration's adverse effects can be handled by a professional helper in variety of ways. In present study association between frustration and other variables have been computed. Inputs of sharing clients' experiences with their closed relatives can be taken into consideration.

One of the techniques to deal with clients is role play/ drama. Following design can bring desired results. Present research has given three types of target groups viz.

- | | | |
|-----------------------------|---|-----------------------------|
| 1) High frustration | } | groups of women respondents |
| 2) Moderate frustration and | | |
| 3) Low frustration | | |

Each of these groups will have further two subgroups i.e. high and low income.

Each of them can be treated with two techniques i.e. role play and drama and three phases of treatment. Hence it becomes 3 x 2 x 2 x 3 experimental groups. Following figure may give better idea to implement the design by a trained social worker.

Income	Frustration		
	High	Medium	Low
High			
Low			

Techniques of interventions	High frustration group	
	High income	Low income
Role play		
Drama		
Role play x drama (interaction effects)		

Following cells can be designed for interventions:

Target Groups

- 1) High frustration, high income
- 2) High frustration, low income
- 3) Medium frustration, high income
- 4) Medium frustration, low income
- 5) Low frustration, high income
- 6) Low frustration, low income

Three phases of treatment can be the another variable.

Phase I : Treatment

	High frustration High income group	High frustration Low income
Role play		
Drama		
Role plays & drama		

The final outcome of this action plan could be:

- (1) Magnitude of frustration and their response to treatment.
- (2) Interaction effects (i.e. frustration x income) of frustration and effects on treatment.
- (3) Interaction effects of two techniques – role play x drama as magnitude of frustration.
- (4) Interaction effects of three phases of treatment with reference to types of treatments (role, play and drama) and magnitude of frustration.

ANOVA analysis can help bring the input-output results.

Family Enrichment Programme and Aggression/Frustration

Natural network of interventions are the best, result-producing and self-reliance. Social worker's role can be reduced only to a facilitator. Smith (1975) has identified different functions of group. Some of them are:

- Emotional and social support
- Needs' satisfaction of different types

- Protection and safety, etc.
- Coping strategies

Present study has taken into consideration type of family and its association with aggression and frustration.

Patterson (1983) described certain family coping strategies to handle stress/ crisis. Aggression and frustration, if not handled properly and timely may lead to crisis. Hence, especially in Indian society, family has a great deal of role to play to help its members deal with stress/ crisis effectively. Resistance coping, adaptive coping, social support, mobilization of resources, conflict resolution, enrichment of interpersonal relationships, value inculcation, etc. are some examples of family – centered interventions.

Effective Living Therapy – Khasgiwala (1973)

It helps to uncover the basic processes of effective living. It helps to achieve maximum emotional, economic and social development. It focuses on the following aspects:

- (1) Awareness of physical, mental, emotional and social needs/problems.
- (2) Deep experience of self in the realm of feelings.
- (3) Love and acceptance of family members by each other.

- (4) Harmony between individual needs, family goals and resources for effective living.
 - (5) Flexibility, cohesion, adaptability and readiness for changes.
- Social worker, medical expert and a thinker (namely – Gary West, Carol L., and Hendrick) worked effectively on the same (1977).

Psychotheatrics (Pt) (Allen, 1978).- Pt. Helps clients to have insight into problem behaviour. Clients with high aggression and frustration can be asked to describe their emotional experiences of life through various roles/characters, insight can be increased into problem situations.

SAT – Selective Awareness Therapy (Herink, 1980) - also can be used to bring out unresolved emotional problems.

ABT – Assertive Behaviour Therapy (Alberti, 1977) - has been quite useful technique to reduce anxiety, guilt, self-expression of feelings, attitudes, desires and frustration.

Bio-Scream Therapy - has been advocated by Nolah (1960) to address emotional crisis, scream and love are used to express emotional plans and antidotes of the same respectively.

Emotional common sense can be developed by improving self-understanding of anger, loneliness, depression, anxiety, etc. 'How' of appropriate emotional feelings, expression, realistic desires and life goals and goal-directed life style.

DET – Dynamic Empathy Training – has been suggested by Robert (1987) to address emotional problems through broadening one's "Acceptance threshold" with respect to experiences of others.

Yoga, Meditation & other Indigenous Practices – some of the indigenous practices like yoga, meditation, reiki, breathing exercises also help reduction & control of aggression & frustration. They bring calmness & peace to the individual and also help in controlling drive arousal. The art of living and positive thinking exercises are some of the recent developments which take care of overall well being of the individual. These indigenous practices have a spiritual orientation, but it certainly go a long way in enabling individuals to think positively and evolve a living style which is free from negative emotions.

Many counselors & mental health professionals have been incorporating these approaches in their intervention strategies.

Dynamic Empathy Training attempts to :

1. Train accurate perceiving of what another person feels and means in his personal experiences.
2. Train accurate observing and recalling of one's own feelings and experiences.
3. Expand one's emotional experiences.
4. Broaden one's "acceptance threshold" with respect to the experiences of others.
5. Train effective reflecting of one's understanding and acceptance toward another.
6. Help block identification with another's feelings and experiences.

Dynamic Empathy Training has its most extensive application as part of comprehensive training program in helping skills or human relations training for therapists, counselors and social workers. Variations of Dynamic Empathy Training can be useful (1) in such areas as cross-cultural training, role conflict and consciousness raising, (2) in individual and group therapy, where clients are having difficulty in appreciating, accepting or reflecting the feelings of others as in conflicting situations.

Therapy based on Alderian Model of Personality (Adler 1870-1937)

Adlerian theory is at once a model of personality, a theory of psychopathology, and the foundation of a treatment method. His theory of

Individual Psychology is based on humanistic model of man. Among the basic principles are :

1. **Holism:** The Alderian views man as a unit, not as a collection of drives or instincts, divided against themselves.
2. **Field-Theory:** The individual can be studied only by his movement within his social field. Therefore, the Alderian therapist is extremely sensitive to the client's inter-personal transactions. Especially examined are the "tasks" of work, sexuality and the individuals' feelings of belonging to the social group.
3. **Teleology** (inferiority feelings and the striving for significance). While Adler's name is linked most often with the term "inferiority complex" toward the end of his career he became more concerned with observing the individual's struggle for significance or competence (later discussed by others as self-realization, self actualization, etc.). He believed that, standing before the unknown, each person strives to become more perfect and is motivated by one dynamic force-the upward striving for completion-and all else (traits, drives, etc.) is subordinated to this one master motive. Thus, all behaviour can be observed as purposeful movement toward a final end point of significance. Behaviour is understood as goal-directed movement (the teleological point of view), though the person may not be fully aware of this motivation.

4. **The Creative Self:** It is the creative self that determines the nature of behaviour. Adler postulated that it is neither the individual's genetic endowment nor his social environment that determines his behaviour, but that each person responds in an adaptive, creative way to the social field in which he finds himself.
5. **Life-Style:** Adler believed that each individual's striving toward a guiding ideal of significance and social belonging could be observed as a pattern that manifests itself early in life and runs as a theme throughout one's lifetime. This life-style pattern is seen in all aspects of a person's behaviour it is his perceptual style. If one understands an individual's life-style, his behaviour makes sense.

George Bach outlines the following ways of controlling aggression:

- i. Acknowledge your anger. Tell your partner, "I feel angry at you," just as you would say, "I feel tired," or "I feel frightened".
- ii. Renounce your anger as inappropriate. Even though your mate has treated you badly or unfairly, face the fact that you create your anger, that you need not do so, and that this usually harm our relationship by feeling it and by expressing it against your partner.
- iii. Ask your partner for help. Show him or her that you have a problem in dealing with your anger, and see if she or he can

suggest some plans to get rid of it and to make your relationship better.

- iv. Acknowledge your anger to yourself. Don't merely inform your mate about your angry feelings, but frankly tell yourself".
- v. Assume full responsibility for your anger. Do not hesitate to admit that you created it, that you angered yourself.
- vi. Accept yourself with your anger. As soon as you condemn or damn yourself for having neurotic symptoms – anger, anxiety, depression, feelings of worthlessness, or anything else you tend to stop all progress in ridding yourself of such symptoms.
- vii. Stop making yourself anxious, depressed, and self downing. As you learn to accept yourself , no matter how angry you feel or how foolishly you can act when angry, you can also learn to accept yourself with any of your other “wrong” or “bad” behaviour, and if you do this, you will give up most of your vulnerability – the feelings of hurt and self-pity which often help you feel very angry.
- viii. Look for the philosophic source of your anger. After fully acknowledging your feelings of anger, seeing that you do not down yourself for having these feelings and eliminating some of the self-depreciating elements in your creating these feelings, you can look for the philosophic sources of your anger. Assume that just about every time you feel enraged in your gut,

you have a profound philosophic assumption behind this feeling and that this assumption includes some should, ought, or must. Consequently, *cherchez le should*, *cherchez le must*! Look for the should, look for the must! In anger at your mate, you frequently hold he must of resentment – “You must treat me kindly, considerably, lovingly, and approvingly!” – and the must of low frustration tolerance – “The conditions under which I live must turn out nicely and nonfrustratingly so that I easily get practically everything I want without too much effort.

- ix. Discriminate your wishes from your demands and commands.
- x. Dispute and debate your absolutistic musts.
- xi. Employ behavioural and emotive means of undermining your feelings of anger. Emotively you can deliberately act lovingly rather than angrily. One can train self to empathize more effectively with others’ point of view and feelings. Practice unconditional positive regard. Use no blaming I-statements instead of condemning you-statements. Express your hostile feelings to other people (e.g. friends) rather than directly to him/ her. One can role play some of your angry reactions. Deliberately stay in anger-inciting situations or court them if they do not exist, to give yourself practice in coping with such conditions and in changing hostility-creating philosophies as one deal with them. Practice assertiveness instead of passivity.

- xii. Use operant conditioning or self-management methods and reward yourself when you react unangrily to. One can employ behaviour rehearsal methods and train yourself (by working with a model or role playing) to react more appropriately when presumably “upsetting” act.
- xiii. One can use relaxation, meditation, thought stopping, or other desensitizing and diverting methods, at least temporarily to be out of anger-arousing situations and to give yourself extra time to work against your commanding philosophies.

Control and Management of Aggression/ Frustration

Culture specific aspects of controlling and managing aggression/ frustration can be of great help to social workers.

Activities of Swaminarayan Cult, Swadhyaya Parivar, Garaba during Navratri, etc. have lots of sublimation value. Literature also helps reducing aggression “Hasya Kavi Sammelan”, Chanting, Prabatiya, Chabakha, etc. guides us for life, help us finding solutions to everyday problems.

Listening to certain types of music brings down the increased pulse and body rhythm and help one feel relaxed and reduce aggression. Watching to comedy serials or movie also can help one reducing anger. Art therapy can sublimate aggression.

NANDI talks on control of aggression: Psychologists, social workers, humanists and persons from different walks of life suggest many ways for the control and prevention of aggression.

It is thought that punishment is quite useful step in preventing aggressive behaviour. But recent studies (Dollesstein et al, 1972) show that it has very limited value in deterring aggression. The punishment is often understood as counter aggressive attack and the recipient may tend to respond with higher intensity of aggression. It has only a temporary effect till the victim remains under the impression that the punishment giving authority is stronger than he. The victim waits for the opportunity to make a counter attack with more vigour.

Punishment, to the children, represents an aggressive model of behaviour. As a result they learn to behave aggressively with the weaker objects.

From the facts of history of man it is evident that punishment may induce the idea of revenge in the mind of the punished individual or group and therefore may generate reverse effect. The subdued Germany in the first World War attempted for a bloody vengeance on the allied nations in the second World War.

In the past it was believed that if an angry person is given an opportunity to express his anger in harmless behaviour than the anger is reduced and the chance of future aggression is lessened. However, the experimental evidences are not in agreement with the view. In the earlier writing Freud (1916) suggested the usefulness of catharsis, in releasing emotional tension,

but later on he stated that its effect is very limited and does not last long. Dollard stressed on the efficacy of catharsis in the reduction of aggression. But others observed inconsistent effect of catharsis.

Goodwill based on reasoning may also prevent aggression. After the holocaust of World War 1, in reply to Einstein's letter Freud wrote : "wars will only be prevented with certainty if mankind unites in setting up a central authority to which the right of giving judgement upon all conflicts of interest shall be handed over". With same aim in view the league of nations was evolved. But we know from subsequent history that reasoning did not prevent. Following the thought of Plato in his Republic – that a philosopher king Freud also suggested that "a community of men who had subordinated their instinctual life to the dictatorship of reason should remain at the helm of the state administration who would guide the masses. But this is not to be fulfilled in foreseeable future".

Throughout the ages it has been observed that by inducing incompatible or discordant responses to anger or violence, it is possible to control or withhold aggression in human being. Some of the important discordant responses are empathy, humour, mild erotic stimuli, guilt feeling, absorbing cognitive task etc. It has been observed that the imagination of or the actual visualization of the distressed state of the victim brings a change in the mind of the aggressor. At the sight of horror or blood shed and suffering in the Kalinga war, pity was roused in the mind of the Emperor Ashoka through an empathetic feeling. It is said that then Chand Asoka was transformed into Asoka the Great. Similarly, the ruffians Jagai and Madhai became ardent followers of Shri Chaitanya when they were embraced with compassion by

Shri Chaitanya in response to their sanguinary physical assault to him. The discordant behaviour of Lord Chaitanya to the ruffians created wonder and new suggestions in the latter's mind. This novel demeanour had new values and imponderable source which attracted them to the Great Master. Simultaneously sense of guilt was roused in them as a result a complex mental activity was generated. The childhood fantasy of the desire to be loved by a benevolent powerful father, to whom security was assured, started to get unleashed and a profound urge to surrender to this fantasized father came into action. Thus the Eros activity was set against the activity of the Thanatos – the destructive force.

Similarly Lord Buddha asked us to return good for evil. He said : “not by hate is hate destroyed, by love alone is hate destroyed.” “Ye monks, if robbers and murderers should sever your joints and ribs with a saw, he who fell into anger threat would not be fulfilling my commands”(Radhakrishnan, 1949). Only love can conquer aggression. But how much love, what kind of love this should be ? Lord Buddha analysed this : “even as a mother watcheth o'er her child / Her only child, as long life doth last, / so let us, for all creatures, great or small / develop such boundless heart and mind, let us practice love for all the world / above below, around and everywhere/ uncramped, free from ill-will and enmity” (Radhakrishnan, 1949). Therefore Buddha preached Ahinsa – total non-violence, which can be attained by man through the 8 noble paths described by them.

Gandhiji, in agreement with the ancient tradition, discovered the weapon of non-violent resistance or Satyagrah, which urges for a change of heart of the aggressor. It was to his credit that he used it in present day world-politics

where the deafening glamour of aggression has been disturbing our peace. In South Africa – Satyagrah and Salt – Satyagrah of Dandi, which were conducted by Gandhiji himself, Gandhiji urged the volunteers to bear all sorts of violence by the police and not to show any sign of aggression. We know that on the face of this incompatible response of the Satyagrah the military action in the then North West Frontier Province came to a thaw (Nehru autobiography, 1939). The effect of non-violent resistance begins to take place in the unconscious but violent opponent in the form of conversion. There is a shifting of emotional tone and energy. As the satyagrahis bear the onslaught with utmost love and meekness, the attacker has no other alternative but to pause and think; because the most powerful forces find it impossible to cope with the transparency of love, the love which suffers most (Bose, 1947, Gregg, 1949). This is evident in the acknowledgement of J.C. Smuts (1939); the opponent of Gandhiji in South Africa. “It was my fate to be the antagonist of a man for whom even then I had the highest respect. That clash on the small stage of South Africa brought out certain qualities of Gandhiji’s character which have become more prominently displayed in his later large scale operation in India. His manner and spirit even then, as well as later contrasted markedly with the ruthless and brutal forcefulness which is the vogue in our day. I must frankly admit that his activities at that time were very trying to me” (Smuts, 1939).

In the Mahabharata, Vana Prabha, it is said “By meekness one can conquer the cruel and meek the both; there is nothing impossible to meekness; hence meekness is sharper than cruelty” – *mirdunam darunam hanti mriduna*

hantyardarunim nasadhyam mriduna kineittasmatt bratram mridu.
(Mahabharata V P. 28.31).

On the part of the non-violent soldier Satyagraha opens up new vista as it makes possible the displacement of aggression by elevating the conflict to a higher level. "Satyagraha is not a substitute of war, it is war itself shorn of many of its ugly features and guided by a purpose nobler than we associate with destruction. It is intensely heroic and chivalrous form of war" (Bose, 1947). Thus through Satyagraha both the non-violent soldier and his violent opponents are unified on the plane of love and in this way it paves the way to sublimation for both. Hence Satyagraha can be taken as "a normal equivalent of war".

Experimental (Baron & Bell, 1974; Leat, 1974) as well as common observation show that exposure to humorous materials - cartoon pictures, jokes, caricature and spoken or written stories of laughter and ludicrousness, may reduce aggressive tendencies in persons. But sometimes reverse effect has also been noticed, as politicians get angry at the sight of their cartoon pictures. Mild erotic stimuli have been found very effective in abating aggression in many situations. Patting, rubbing gently on the body, soft music, words on solace from very close relations, spraying cold water on face and head are some examples of such stimuli. In this matter it is very important that the stimuli should come from dear ones, e.g. from parents to children, from one spouse to the other, from friend to friend.

Arousal of guilt feeling in the mind of the aggressor lessens or fully hinders the outbreak of anger. Feeling of guilt is the result of human social evolution. Through this evolution man attained his faculty of conscience and moral values. This was necessary for his survival. Sense of guilt acts as an automatic check to the expression of aggression. This guilt may appear in the mind of the aggressor if the aggressed remains subdued and suffers humiliation to a great extent. In the War of Kalinga this sense might have influenced the mind of Asoka.

At the outbreak of aggression if a person can concentrate on some intellectual work his anger may diminish. Someone recommends to count, mentally, upto hundred and repeat it again and again till the emotion is subdued (Datta, 1951). It is like the religious practice of Jap and Nam. Dacoit Ratnakar by repeating the holy name of Rama was transformed into a sage. Almost all the religions recommend the practice of uttering mentally or concentrating upon the holy words or symbols to counteract evil emotions.

In the aforesaid letter to Einstein, Freud (1931) suggested to set Eros against Thanatos in order to counteract violence “..... the most obvious plan will be to bring Eros, its antagonist, into play against it. Anything that encourages the growth of emotional ties between men must operate against war”. In this respect Freud (1932) urged to inculcate love and identification in men. There must be interaction among nations on cultural plane as that can foster and enhance universal fraternity. In the Vedantic thought of India the concept of identification with the whole universe has been given much emphasis. The inner idea of the Gayatri Mantra urges a Hindu devotee to get identified with the universe (Tagore, 1974; Woodroffe, 1913). “Om bhur-bhuvah-svah tat

savitur varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat – Let us contemplate the wonderous spirit if the Divine creator of the earthly, atmospheric and celestial spheres. May He direct our minds, (t(that is towards the attainment of dharma, artha, kama, and moksa, om); (Woodrofe, 1913).

But according to Freud (1923) complete transformation of aggression into a higher emotion is possible only through sublimation. Creative work is one of the best known channels through which aggression may get an up-lift on the way of sublimation. Literary work, scientific investigation, fight against natural calamities, work for human welfare, sports, fine arts etc. can be employed in this regard. In this connection the story of Ratnakar may be referred to. Ratnakar the unruly dacoit and the image of violence, was changed into a compassionate sage. In the event of pathos of one of the herons of the pair hit his heart. The verse – Sloka – was created : ma nisada pratistham twamagamh asavati samah / yat krauncamithunadekamabadhih kamamohitam” – “O Flower you would never be esteemed as you have killed one of the herons of the brace who were infatuated with lust”. The warth in the form of curse was sublimated in the spontaneous expression having the beauty of poetry. Then the Ramayana was created. The aggression of Valmiki was sublimated through the artistic work of the Ramayana in which there were innumerable manifestations of violence and aggression; but those were uplifted to the realm of creativity – And for thousands of years men have been channalising their inherent aggression to the realm of art through the great work of Valmiki. Every work of art and culture paves the way for sublimation. Freud (1932) rightly says : “whatever fosters the growth of culture works at the same time against war”. Almost all

the religions of the world profess love and universal brotherhood. Non-injury or Ahinsa is a fundamental tenet of many religions. Save and expect the inculcation of the spirit of Ahinsa Indian seers developed a practical approach through some contemplative and physical exercises, which is called Yoga, for the upliftment of the individual mind. Practice of yoga helps one to control his emotions.

Again some popular religious cults, such as Vaishnava, Baul, Alvara, Sufi, Nath etc. gave the general mass of India a way of life which eschewed violence altogether. Therefore, spread of true religious spirit and way of life may help to minimize the quantum of aggression upon the surface of the earth.

Cultural activities in the form of games and sports, social gatherings, dance and drama may deplete aggression and foster love-tie. The glaring examples are Olympics and Ping Pong Diplomacy. In the villages of West Bengal the cultural activities of 'Kabir Larai', 'Leto', 'Tarza', etc. (where two poets or groups of poets fight through verse), serve the same purpose. 'Saila', a form of ceremonious social gathering at a particular time of the year, gives opportunity to the villagers irrespective of religion, cast and creed, for making and renewing friendship. This system used to help foster love among people in the villages of Bengal, which is no longer held at present. It can be revived

For the control of anger some prescribe to avoid particular items of food (Datta, 1951). For the same purpose almost all the religions recommended fasting for the purification of mind.

The method of self-torture for the propitiation of God is also practiced in every religion. The rituals of invoke Lord Shiva ('Gajan rituals in Bengal) are of this kind. They include fasting, to lie in prostate while fasting before the place of worship (i.e. Dharna), to pierce the tongue with nail, to walk on the thorns or fire, to traverse a specific distance by repeatedly prostrating the body on the ground ('Danda Pranam'), etc. These methods are being used in other fields (for example, Dharna and hunger strike in politics) also to combat powerful authority.

RATIONAL-EMOTIVE THERAPY

It emphasizes the rational component of correctional social work. Social worker intervenes the irrational aspects of client's behaviour through rational discussion, and creating insight into problem situation.

GESTALT THEORY

Therapist is more active in exposing problems and seeking solutions. Clients' can be helped to understand the serious implications of aggressive behaviour. Past should not be proved. Higher level motivation to correct one's behaviour can help bring better results. Therapists inspire faith and hope in clients.

SPIRITUAL DEVELOPMENT

The theory of trinity traits – ~~सत्य, दया~~ and ~~तपस~~, moral values, enlightened citizenship, enlargement of thinking faculties, ~~विचार~~ disciplined thinking, character building, active constructive leisure, trust worthiness, meaning and value of human life as blessed by God, etc. etc. can help increase S.Q. (Spiritual Quotient). Higher S.Q. and E.Q. (Emotional Quotient) may help reduce the effects of aggression/ frustration.

Reading and discussions on “autobiographies” of world’s most successful personalities can also help clients’ overcome aggression/ frustration. Discussion on “Positive mental health” help addressing emotional problems.

VIPASSANS HEALTH - ACCORDING TO CHOKHANI (2001)

The word “health’ is derived from the Anglo-Saxon word “hal”, meaning the whole, and thus implies the integral existence of a person. It is usually depicted by the bio-psycho-social model, where the biological, psychological and social factors operate together in a dynamic, interactive system. Of these, the psyche or mind matters the most as it is the central directing force of one’s entire life and activity. Accordingly, psychosomatics, which studies the relationship between mind and body, is considered to be the kingpin of Health Sciences; it has numerous variants like psycho-neuro-immunology, psycho-endocrinology, psycho-cardiology, psycho-dermatology, etc. Positive health, a concept developed to

encompass the total quality of life, is the utopia that mankind is ever striving to realize.

Vipassana meditation is a scientific method of self-observation, within the framework of one's own mind and body; a healing by observation of and participation in the universal laws of Nature (Dhamma), that operate upon one's thoughts, feelings, judgements and sensations. It aims at the total eradication of mental negativities and conditionings to achieve real peace of mind and lead a happy and healthy life. Vipassana courses are open to students of any faith, nationality, colour or background; even those afflicted with sickness can participate, provided the person is able to comply with the code of discipline, follow the meditation instructions and practise accordingly and thus the appropriate facilities and support are available at the center to cater for the individual's needs.

A wealth of data exists about the beneficial effects of Vipassana in a variety of health disorders, both physical and mental. Such health benefits are considered to be just its by-products and it is advised that one should not pursue them as the main objective less such efforts turn counter-productive. Healing – not disease cure, but the essential healing of human suffering (dukkha) – is the purpose of Vipassana. With joy and equanimity; one's approach to life is totally transformed, enabling one to face all the vicissitudes including disease, and even death, with serenity and fortitude.

PREVENTION OF AGGRESSION: Baron (1982) suggests the following:

Punishment and Catharsis: Recent studies, however, suggest that neither of these procedures is quite as effective in this respect as once believed.

Punishment, it now appears that threats of such aversive treatment are effective in reducing aggression only under conditions in which

- (1) The aggressors are not very angry;
- (2) The magnitude of punishment they anticipate is great;
- (3) The probability that such treatment will actually be delivered is high;
and
- (4) They have little to gain from such actions.

When such conditions do not prevail, it often "backfires" and actually enhances the occurrence of aggressive behaviour.

Providing angry individuals with an opportunity to "blow off steam" in some safe manner will

- (1) Cause them to feel better and
- (2) Weaken their tendencies to engage in more dangerous forms of behaviour from the basis of the famous catharsis hypothesis.

Existing evidence lends support to the first of these proposals: participation in various forms of aggression may indeed cause angry individuals to

experience sharp reductions in emotional arousal. However, there does not appear to be a unique connection between aggression and such effects, and participation in almost any activity that lessens aversive treatment from others may produce similar effects.

Present aggression reduces the likelihood of future assaults - is less consistent. Only direct attacks against the source of one's anger or annoyance can produce such effects - a fact that reduces the usefulness of catharsis as a means of controlling overt aggression. Further, the duration of such effects, once produced, is as yet unknown. Thus, it seems reasonable to conclude that the benefits of catharsis as a technique for preventing human violence have been somewhat overstated in the past.

Introduction into tense and threatening situations of nonaggressive models. By both urging and demonstrating restraint, such individuals seem capable of reducing the likelihood of overt aggression.

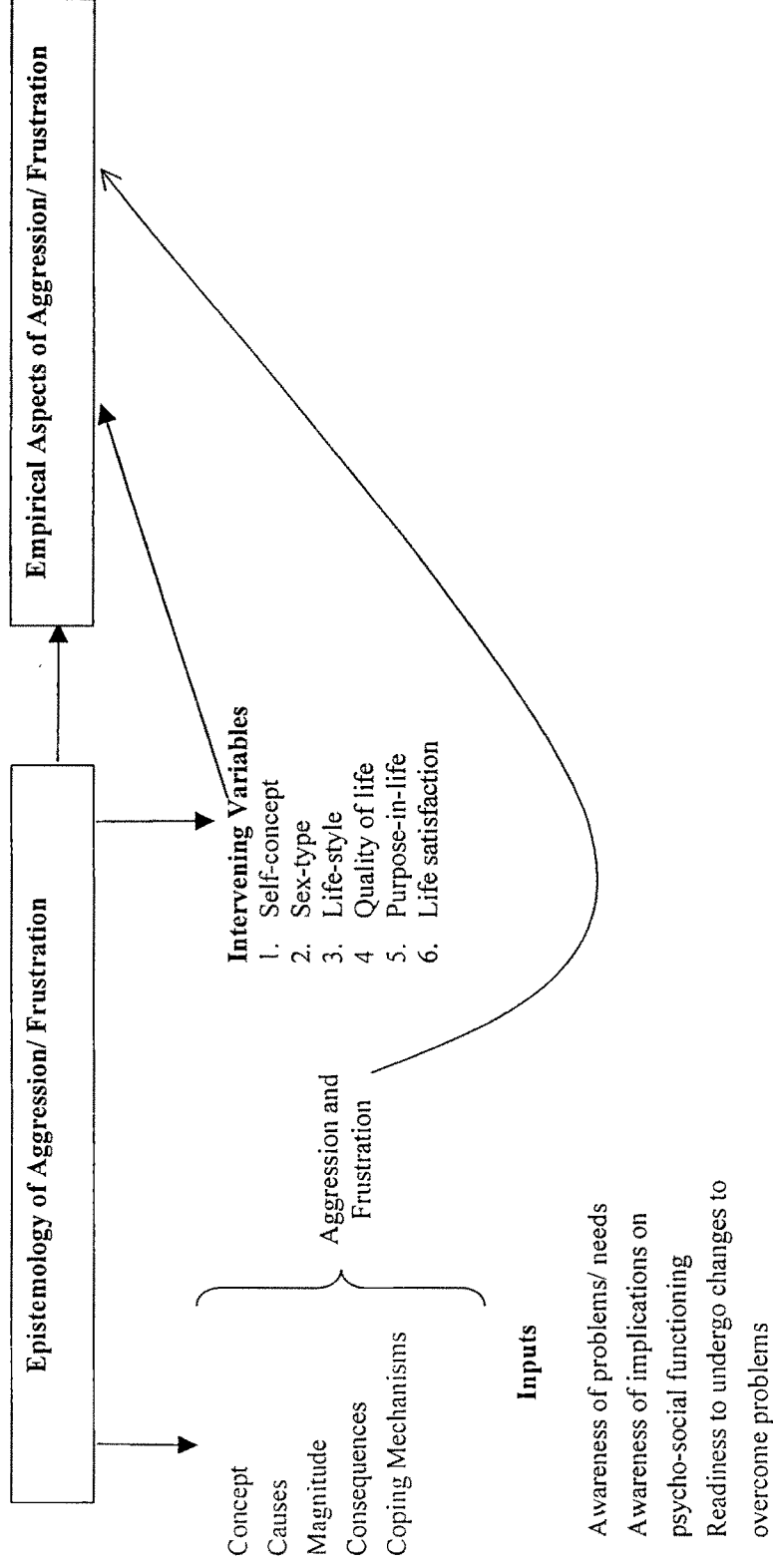
Control of various cognitive factors. One that may prove highly effective in preventing such behaviour is information regarding the reasons behind provocation from another person.

If such information is provided, prior to annoyance or provocation, the degree of anger induced by this aversive treatment may be held to relatively low levels.

Induction among aggressors of responses incompatible with anger or overt aggression will be highly effective in inhibiting overt assaults against others.

Empathy toward the victim, induced through, signs of discomfort on the part of this person; feelings of amusement, induced through exposure to various types of humorous materials; and mild sexual arousal, induced through exposure to mildly erotic stimuli.

SOCIAL WORK INTERVENTION MODEL



Nature of Intervention	Levels/ Methods	Phases of Treatment	Skills/ Techniques	Immediate goals Outcome I	Intermediate goals Outcome II	Ultimate goals Outcome II
<ul style="list-style-type: none"> • Curative • Preventive • Developmental 	<ul style="list-style-type: none"> • Micro • Mezzo • Macro • Social case work • Social group work 	<ul style="list-style-type: none"> • One • Two • Three 	<ul style="list-style-type: none"> • Rapport • Interviewing • Communication • Interpersonal relationships • Resource mobilization • Counselling • Crisis intervention • Psychotherapies 	<ul style="list-style-type: none"> • Cognitive awareness of aggression/ frustration • Affect domains' involvement addressing problems • Insight into problem • Self motivation to undergo correctional changes • Action tendency • Action for overall growth/ development 	<ul style="list-style-type: none"> • Insight into positive emotions • Ability to appreciate positive emotions • Ability to cherish positive emotions 	<ul style="list-style-type: none"> • Emotional enrichment [Realistic, orientation, Self-Assertion, Impulse Control, Empathy, Harmony. Cooperation, Effective communication, Optimism, Involvement, Creativity, Analytical, Effective Relation, Self-motivation, Responsibility]

Disciplines (Holistic)

- Humanities
- Social Sciences
- Behavioural Sciences
- Metaphysics/ Spiritual aspects

Roles

- Director
- Actor
- Negotiator
- Reinforcer
- Leader
- Rule-settler
- Healer
- Therapist