

CHAPTER 1

INTRODUCTION

“ कोथाद भवति संमोह : संहोस्मृतिभ्रम :
स्मृति भ्रंशाद बुदिधनाशो बुदिधनाशात्प्रळश्यति”

- 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

In a study by Platman, Plutchik, Eiere and Lawlor (1969) an emotion mood index administered to college students were asked to complete the checklist under three conditions (1) How do you feel right now? (2) How would you describe the best you have ever felt? (3) How you describe the worst that you have ever felt?

The correlation between the best and worst moods was -0.76 , implying that they are essentially opposite in character. The major differences were found in the depression and destruction dimensions i.e. the subjects liked least the moods of sadness and anger.

DEFINITIONS

There are several definitions of emotion. It is of considerable to note that most of the definitions do not refer to the subjective aspect of emotion at all. The behaviourists refer to changes in apparent behaviour or changes in the autonomic nervous system. The psycho-analyst emphasize major discharges of unconscious events. Several definitions of the word emotion found in the literature do not reflect any clear trends or consistencies.

Marion A. Wenger – (1956), defined “Emotion is activity and reactivity of the tissues and organs innovated by the autonomic nervous system. It may involve, but does not necessarily involve, skeletal, muscular response or mental activity”.

Robert Plutchik – (1962) defines “An emotion may be defined as a patterned bodily reaction of either destruction, reproduction, incorporation, orientation, protection, reintegration, rejection or exploration or some combination of these, which is brought about by a stimulus”.

Paul Maclean – (1963) defines “Emotional feelings guide our behaviour with respect to the two basic life principles of self-preservation and preservation of species”.

Caroll Izard - (1972) explained “Emotion is a complex process that has neurophysiological, motor-expressive and phenomenological aspects”.

Joseph De Riverera – (1977) defines “Any particular species of emotion may be characterized by its own particular structure and described by specifying its situation, its transformations (instructions and bodily expression) and its function”.

Rober Plutchik, in 1980 gave the another definition which is more comprehensive “An emotion is an inferred complex sequence of reactions to a stimulus and includes cognitive evaluations, subjective changes, autonomic and neural arousal, impulses to action, and behaviour designed to have an effect upon the stimulus that initiated the complex sequence”. He further puts it:

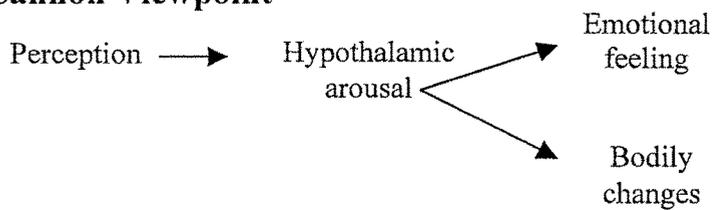
Commonsense Viewpoint

Perception → Emotional feeling → Bodily changes

James-Lange Viewpoint

Perception → Motor reaction → Visceral arousal → Emotional feeling

Cannon Viewpoint



Three different ways to conceptualize the problem of what sequence of events takes place in connection with the occurrence of an emotion.

EMOTION AS RESPONSE-AFFECTING STIMULUS

If a man says that he is angry, this does not tell us what his conscious state is, which we can never know directly, but only that he is in a conditions that makes him likely to behave in a certain way, which is related to the conditions under which he learned to use the word angry in the first place. Interestingly enough, Tolman indicated that emotion is not the exhibited behaviour that a person shows but rather the “readiness or drive for such behaviour”, thus implying that emotion is some kind of a hypothetical state, or predisposition to action.

Tolman emphasized that emotion cannot be defined by responses alone or by stimuli alone but only in terms of the relations between the two. In emotion, the responses of the organism are designed to affect or change the stimulus situation. For example, in fear, most of the responses may be thought of as acting to protect the individual from the stimulus in some way; in anger, most of the responses act to overcome or destroy the stimulus. Emotions therefore may be defined “as a drive or tendency toward a particular type of behaviour result, or response-as-affecting-stimulus; e.g., in the case of fear, protection from the stimulus, in the case of anger, destruction of the stimulus, and in the case of love, encouragement or enticement of the stimulus” (Tolman, 1923).

EMOTION AS ACTIVATION SYNDROME

Skinner's views of emotion are presented in two early sources. The *Behaviour of Organisms* (1938) and *Science and Human Behaviour* (1953), and two more recent ones (Holland & Skinner, 1961; Skinner, 1975). In the earlier work he points out that “emotion is not primarily a kind of response at all but rather a state of strength comparable in many respects with a drive”. The way an individual judges the existence of emotion in another person is not by checking his blood pressure or level of adrenalin but simply by observing changes in the appearance of certain learned responses, such as rate of talking or overall approach or avoidance. There are, however, certain stimuli or operations that he calls emotional because they produce an

emotional state. He lists four types: (1) unconditioned stimuli such as shock, (2) restraint of a response, (3) withholding of a reinforcement, and (4) certain drugs. There is no attempt made to distinguish different emotions.

Skinner notes that emotions are often described as causes of behaviour. (We often say that a man runs away because of fear or because of anger). Skinner finds this view inadequate. "A man does not neglect his business because of anxiety or worry... The only valid cause is the external condition of which the behaviour of neglect... [is] a function".

Emotions create "predispositions"; in other words, an angry person has increased probability of striking out and a decreased probability of rewarding another person. This implies that we identify states of anger or fear, not by noticing autonomic changes but rather by noticing how an individual's behaviour affects the environment.

Skinner's comments on emotion are limited to only a few issues. This is probably because a philosophy that emphasizes behaviour deemphasizes introspections. Implicit in all his comments, however, is the belief that an emotion is a subjective experience. At the same time, like Darwin, he implies that the expression of this experience is more important (at least for scientific investigation) than is the inner-feeling state.

EMOTION AND POSITIVE AND NEGATIVE REINFORCERS

Although many contemporary behaviourists have presented interpretations of particular emotions such as anxiety or aggression, few have provided a systematic schema for considering most emotional states. From this point of view one of the most important contributions has been made by Millenson in his book *Principles of Behavioural Analysis* (1967). Let us consider his analysis.

One way to achieve control over emotions is through adaptation or habituation. Repeated exposure of an animal to a novel situation gradually leads to a lessening of the animal's initial fear behaviour of crouching, freezing, or urination. Gradually the stimulus loses its positive or negative reinforcing properties. A second form of control is through avoidance. A person who is a poor tennis player may prevent emotional reactions of anger or anxiety at losing by the simple means of avoiding tennis. The third form of control is based on the idea that deliberate muscular activities (operants) can inhibit or mask emotional behaviours.

EMOTIONS AS PROGRAMS

The work of **Sylvan Tomkins** is an attempt to develop a general conception of emotion (1962, 1970). Although he has written extensively about his theory, some of the key ideas can be described briefly.

Tomkins assumes that there are eight basic emotions (or effects, as he prefers to call them). The positive ones are (1) interest, (2) surprise and (3) joy. The negative ones are (4) anguish, (5) fear, (6) shame, (7) disgust, and (8) rage. These basic emotions are “innately patterned responses” to certain types of stimuli and are expressed through a wide variety of bodily reactions, particularly through facial responses. For each distinct affect there are assumed to be specific “programs” stored in subcortical areas of the brain. There is therefore a genetic, species-related basis for the expression of the basic emotions.

Four hypothesized levels of emotional control of behaviour

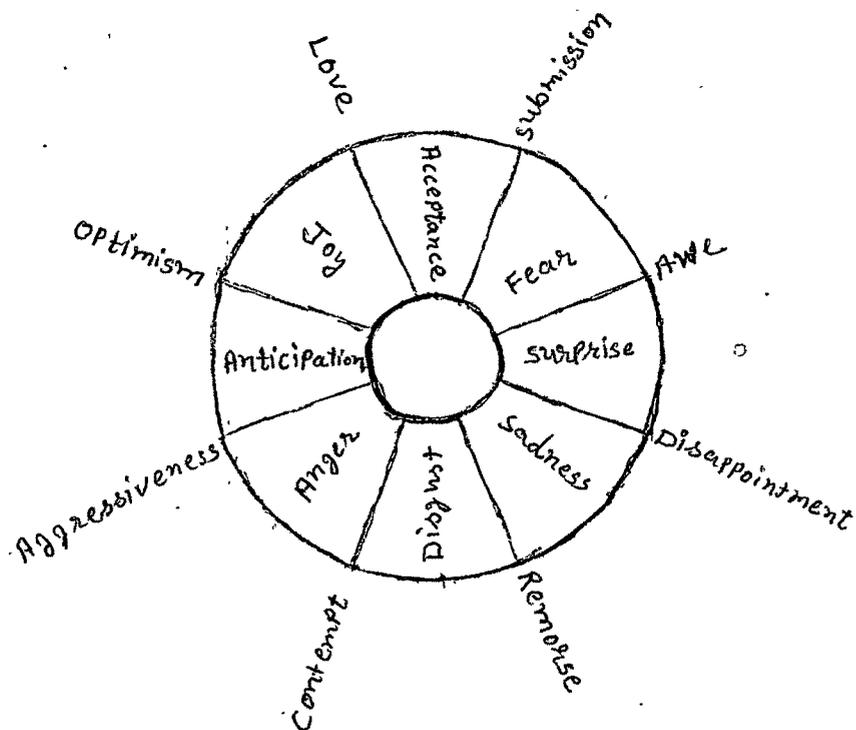
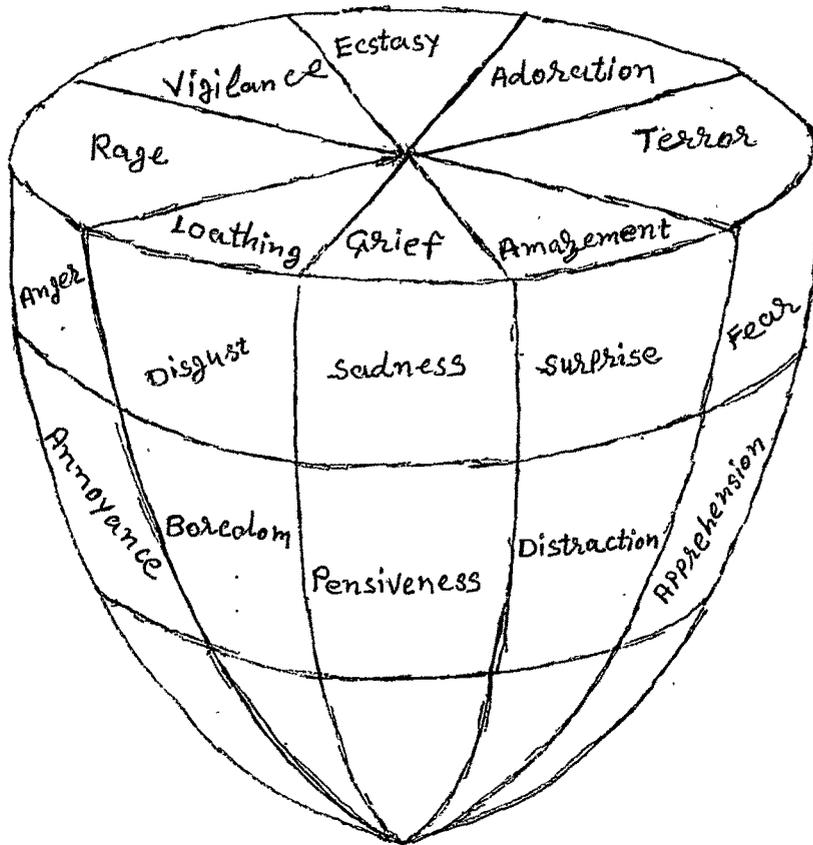
Level	Alerting signal	Emergency response	Evolutionary aspects
Hedonic	Pleasure Pain	Incorporation Riddance	Experience of pleasure or pain based on direct contact
Brute emotions	Rage Fear	Combat Escape	Development of distance receptors; some delay of response; emotions are for social communications.
Emotional thought	Angry thought Apprehensive thought	Combat, Dominance, Escape, Submissiveness	Long-range anticipation of pain or pleasure; encephation and corticalization
Unemotional thought	Important event in environment	Repressed, inhibited, and diluted emotions	Ego defenses become prominent; goals can overrule pleasures or pains

Adapted from Rado (1969)

THE STRUCTURAL MODEL

The ideas that have been presented thus far can be represented by means of a three-dimensional model. Figure given here is a first approximation to a structural model of the emotions. It shows the eight basic emotion dimensions arranged somewhat like the sections of half an orange, with the terms that designate each emotion at maximum intensity at the top. The vertical dimension represents intensity, or level of arousal, and ranges from a maximum state of excitement to a state of deep sleep at the bottom. The shape of the model implies that the emotions become less distinguishable at lower intensities.

A multidimensional model of the emotions. [Plutchik]



Primary dyads formed by the combinations of adjacent Pairs of Basic Emotions. [Plutchik]

Anger is one of the basic emotions and aggression is primary dyad experienced by all human being in one or the other form. Aggression may lead to violence which is one of the major social problems. In dynamic times, such as we are living in disturbing social situations growing out of the rapid expansion in social life seems to shake the very foundation of social structure. They effect each person and each group. Since a large part of the population is unable to adopt itself as completely and as rapidly as the time demand, mal-adjustment often results in turn give rise to a number of social problems. It is a known fact that aggression was prevailing in past also. There may be difference in degree, causes and ways of expressing the same. The problem of violence in society is growing in to uncontrollable proportions. Most of the loss of life and property in the world today is attributable to violent acts of human beings.

Aggression is a social problem, whether aggressive acts are performed by an angry individual, an unruly mob, a politically organized movement for social justice or a nation at war. Behaviour is a function not only of his individual personality characteristics but also of the situations in which he finds himself. As far as aggressive behaviour is concerned determinants are dynamic interplay of physical, economic, political and social factors/ forces in the culture along with immediate situational factor influenced the group sensitivity to its current environment.

The Oxford English Dictionary has defined aggression in concern with violence as “the exercise of physical force so as to inflict injury on or damage to person or property”.

A traditional definition of aggression being offered by **Dollard Miller**, and others say that “aggression - A response having for its goal the injury of a living organism”.

According to **Maccoby** and others “aggression is a behaviour intended to hurt or injure someone”.

A dictionary of psychology defines aggression as “an attack on another, usually, not necessarily as a response to opposition in a special sense by the analytical schools as a manifestation either of the will to power over other people (Adler) or a projection of the death instinct (Freud). (Grever, 1952).

Feaichal (1945) defines aggression as “the surface manifestation of angry affect”.

Lorenz (1966) describes aggression as “the fighting instinct in beasts and man which is directed towards the members of the same species.

Buss (1961) believes that “aggression is a response that delivers noxious stimuli to another object”.

He maintains that destruction of an inanimate object if the object belongs to nobody (or the possession is in doubt) and the destructive act is not reinforced by another's loss or discomfort the act is not aggression.

But according to encyclopedia Britannica (Vol.I) aggression refers in a psychological sense to "any manifestation of a self assertiveness".

So the destruction of any inanimate object will also come in aggression's definition.

The unabridged edition of the Random House Dictionary of the English Language describes aggression as outwardly or inwardly directed overt or suppressed hostility either innate or resulting from continued frustration".

A modern psychologist **Kovell** (1970) suggests that aggression is best conceived as "a raw striving relatively undifferentiated, able to undergo any number of transmutations and able to direct itself to any number of objects, aggression is in the most basic sense of an impulsion to act upon an object and to alter the object of its activity". Thus the range of expression extends from a healthy sense of mastery to the most unbridled and seemingly gratuitous aim of destruction seen in this light aggression loses its connotation of badness and becomes instead a basis to act upon the world what is "bad i.e. destruction is reserved to a particular outcome of aggression, one all too universal to be sure but not so much a biological given as it is, the consequence of human situation" (1970).

Carol E. Izards (1977) differentiates between hostility and aggression as former being an attitude and latter a behaviour. According to him, hostility is a complex motivational condition consisting of affective experience (emotions, feelings) and affective cognitive – orientations. Aggression is the suggested behaviour of hostility and consists of action intended to harm.

CONCEPT OF AGGRESSION

It is important to recognize that aggression is not a unitary concept, because of man's additional ability to manipulate symbol for another. Aggressive behaviour like all other panic behaviour is stimulus bound and is strongly influenced by experience.

A.K.Sinha puts forward the concept of aggression as a drive, which must find an outlet so as it may take the form of hate or it may get converted into healthy competition.

- (i) **Aggressive Movement**: Any movement, response in which, the action is clearly aggressive and is occurring in the present.
- (ii) **Aggressive Content**: Any content popularly perceived as dangerous, violent injurious/ harmful.
- (iii) **Aggressive Potential**: Any response in which an aggressive act is getting ready to occur, usually the act is imminent (in air).

- (iv) **Aggressive Past:** Any response in which an aggressive act has occurred or the object has been the target of aggression (Gacono-1988) that is known as aggressive past.

PATTERN OF AGGRESSIVE BEHAVIOUR

- (1) **Physical Aggression:** Physical aggression may be defined as an assault (attack) against by means of body part or weapon. Assault may have two kinds of consequences. First includes overcoming or removing a barrier and eliminating the source of noxious stimulation. Second is pain or injury to another organisms. There are two types of physical aggression (a) physically injured by fearful behaviour; (b) Threat of physical violence.
- (2) **Manipulation:** Constitutes aggressive behaviour when there is either the intent or the consequence of economic; social or mental injury. Much manipulative violence constitutes power struggle among individuals, groups, organizations, states or nation.
- (3) **Verbal Aggression:** Without the threat of physical force may be the most common mode of violent behaviour. Verbal aggression is defined as a vocal response that delivers noxious stimuli to another organism. The noxious stimuli delivered in verbal aggression are rejection of threat. The noxious stimuli delivered in physical aggression are pain and injury.

COMPONENTS OF AGGRESSION

(1) Aggressor (2) Victim (3) Situation

Parental permissiveness toward aggression plays an important role in the formation of the child's social behaviour. Aggressive moods influences individuals in the acquisition of aggressive habits along with which the mass media play an unique role. Socialization and culture plays important role in responding appropriate or inappropriate way to aggression.

The immediate social environment, in which a person finds himself at a moment of potential aggression, may well influence his decision toward the aggressive response. An individual not only acquires specific aggressive response habits, but also structure of personality that favour aggressive behaviour.

Individuals differ strongly in the range of situations and to which they respond with aggression.

Influences that may inhibit aggression – (a) fear of punishment which is likely to be situation specific. (b) anxiety about aggression – it is internalized inhibitor of aggression.

APPROACHES TO AGGRESSION

There are several approaches to aggression. Few of which are discussed here.

(1) Aggression as Instinct Behaviour

The oldest and probably best known theoretical perspective concerning aggression is the view that such behaviour is largely instinctive in nature. Aggression occurs because human beings are genetically or constitutionally programmed for such actions.

(2) Psychoanalytical Approach

Freud examined the psychological aspects of aggression and the driving force behind it. He viewed aggression as a variant or displacement of the energy. According to **Freud** the drive to kill and destroy is an integral and inseparable part of life.

This school of thought believes that aggressive energy is constantly generated by our bodily processes. Aggressive urges like sexual urges must be released that is be expressed directly or indirectly either through socially acceptable action (e.g. debate, sports, etc.) or in less socially desirable ways (e.g. insults, fighting, etc.)

According to **Storr** (1968) aggression is a basic human instinct which is an inherent constant, of which, we cannot rid ourselves and which is necessary for survival. Any attempt to eliminate aggression is undesirable.

Thus, according to psycho-analytic school of thought, aggression has an active striving as well as destructive hostility as its positive and negative sides and it is desirable to release the positive side of aggression and curtail its negative effects.

Washburns (1957) claims that, many people enjoy killing and cruelty, is true as far as it goes but all it means is that there are sadistic individuals and sadistic cultures but there are others that are not sadistic.

(3) The Ethnological Approach:

Ethnologist **Konard** believes that aggression springs primarily from an innate fighting instinct that human beings share with many other organisms. He views aggressive instincts as major and indispensable, inevitable component of life. He also says that aggressive energy is spontaneously generated within the organism in a continuous manner and at constant rate.

Aggressive action is a joint function (1) the amount of accumulated aggressive energy (2) the presence and strength of special aggression releasing stimuli in the immediate environment.

The specific amount of aggression will be determined by the amount of energy that has been stored up. The greater the amount of aggressive energy present, the weaker the stimulus that will release overt aggression.

(4) **Aggression as an Elicited Drive:** (Motivation to harm or injure others)

Various authors like **Dollard, Doob, Miler, Berkowitz, Mowrer** and **Seari** have discussed the relationship between frustration – aggression and have put forward their results which have been summarized as below.

According to **Dollard**, the strongest investigation aroused by frustration, is to act of aggression directed against the agent perceived to be the source of frustration. **Dollard** suggested three crucial factors:

- (i) The reinforcement value of importance of the frustrated goal response
- (ii) The degree of frustration of this response
- (iii) The number of frustrated response sequences.

According to **Dollard, Doob, Miller** aggression is always a consequence of frustration and occurrence of aggressive behaviour always presuppose the existence of frustration and counterwise, the existence of frustration always leads to some form of aggression. Frustration produces number of different types of responses one of which is some form of aggression.

(5) **Berkowitz's Aggressive – CUE Theory**

Since its formulation, frustration – aggression theory has undoubtedly been the subject of a greater amount of attention within psychology than any competing formulation regarding the nature of aggressive behaviour. As a result of this continuing, careful scrutiny, a number of different revisions of the theory have been suggested. We have already noted, for example, that at the present time, few, if any, researchers continue to believe that frustration always leads to aggression or that aggression always stems from frustration. Berkowitz has suggested that contrary to the theory as initially proposed by **Dollard** et al., frustration is not a sufficient condition for the elicitation of aggression. In addition to such treatment, he believes, another factor – the presence of aggressive cues – is generally required. More specifically, **Berkowitz** has proposed that frustration induces an emotional reaction, anger, which creates only a readiness for overt aggressive acts. Such behaviour will then actually

follow only if suitable aggressive cues – stimuli associated with the present or previous anger instigators or with aggression generally – are present.

A second major revision of frustration – aggression theory proposed by **Berkowitz** (1965a, 1969) concerns the condition required for the reduction of aggressive drive. As will be recalled, **Dollard** et al. held that the instigation to aggression could be reduced through assaults against targets other than the original frustrater and through virtually any form of aggressive act, including noninjurious forms. In contrast to these suggestions, **Berkowitz** has contended that strongly frustrated individuals can reduce their aggressive drive only through the infliction of harm upon the frustrater. Such persons, he has suggested, experience a strong completion tendency and “will not attain completion until the goal object (the frustrater) has been aggressively injured” (1965). Indeed, going still further Berkowitz has reasoned that since attempts to harm the agent of frustration that fail are themselves frustrating, they may actually enhance rather than reduce the tendency to aggress. Only successful, harm-inducing assaults will serve to reduce or eliminate aggressive drive.

(6) **Aggression as Learned Social Behaviour**

Human behaviour is genetically determined that human beings are capable of any kind of behaviour the kind of behaviour a human being displays in any circumstance is determined not by his genes but largely by the experience he has undergone during his life in interaction. Social learning theory assumes aggressive behaviour is acquired during the process of growing ups by watching and imitating the behaviour of others but an important role in the development of violent behaviour in man.

(7) **According to Bandura**, a comprehensive analysis of aggressive behaviour requires careful attention to three issues.

- (a) The manner in which such actions are acquired
- (b) The factor that instigate their occurrence.
- (c) The condition that maintain their performance.

One important way in which individual may acquire a wide variety of aggressive response is through experiences in which they are directly rewarded for such behaviour.

(8) **The Hydraulic Theory** states that anger and other emotions have a tendency to increase in intensity, to expand under pressure like steam in a kettle, if you don't give free vent to them, you run the risk of

doing some real harm to yourself like stomach ulcers, high blood pressure or other psychosomatic reactions.

(9) **E.J.Kermani** found that testosterone in males and to a lesser extent in females helps form aggression. **L.A.Gottschalk** and his associates, studying the biological rhythms of the menstrual cycle in women, discovered a tendency of both anxiety and anger levels to decrease transiently around the time of ovulation and saw as the presumed cause of this decrease some hormonal change. **C.L. Ekkers** confirmed the hypothesis that a positive correlation exists between aggressive behaviour and methylnoradrenaline secretion in young males. British psychiatrist **John Gunn** find that individuals with abnormal brain waves prove more likely to commit motiveless violent crimes than those with normal brain waves. **Jerome D. Frank** emphasizes the high level of male hormone output among young males and attempts to relate this to a pattern of recurrence of war. **Dr. Benjamin** speak summed up that humans have “inborn temperament” “ever-ready anger” and a power drive that virtually cannot be eradicated from their nature.

(10) **K.E. Moyer** points out that variety of physical inventions including hormone injections, electrical stimulation and surgical brain lessons, can control irritable aggression in humans. In his book “The Psychology of Aggression”, he notes that certain allergens affect the

nervous system directly, probably causing a non-inflammatory swelling of the brain, and that such allergens can, in some people, lead to many types of irritability and violence. Anthropologist Rulph Bolton, studying exceptionally hostile tribes like the Qolla of Peru, found that a higher protein intake of food went along with lower homicide rates and more peaceful behaviour, while a lower protein intake tended to create opposite behaviour.

- (11) **Sociologist Piere L. Van den Berghe** summarizes his views on human aggression saying “Drawing comparative evidence from primates, I suggest that Homo Sapiens rates high on territory like hierarchy and aggression, and that these terms of behaviour are biologically predisposed.
- (12) **Edward C.R.** has admitted that “No intelligent arguments can or should deny that environment has significant effects on all of man’s behaviour. Increasingly, evidence has accumulated not that there are instincts which control us, but that much of our behaviour springs from both genetic and environmental sources. It is being argued here that data may speak for some of man’s aggression as well as for other more attractive features in his behaviour, that some part of his aggression is a product of his genetic past as well as his environmental present.

(13) **Erich Fromm** writes in his book “Anatomy of Human Destructiveness”, largely concerns himself with showing that we don’t have specific instincts to destroy ourselves. He stoutly opposes the instinctivist-hydraulic model of aggression that writers like Freud and Lorenz have put forward.

According to **Erich Fromm** (1976) there are two approaches of seeing the purpose of life. Some people believe in being state. They enjoy the things, objects, person’s phenomena as they are. But the other kind of individuals believe in having a thing, object, person or phenomenon. In doing so they kill the enjoyment and try their best to possess it. It is the second type of individuals who indulge in aggression against anything. These believe in consumatory acts and aggression is an act of consumption.

Fromm admits that the data of the neurosciences which he reviews have helped to establish the concept of one kind of aggression – life preserving, biologically adaptive, defensive aggression.

SOCIAL DETERMINANTS OF AGGRESSION

Aggression does not occur in a “social vacuum”. Rather, it often stems from aspects of the social environment that instigate its occurrence and influence both its form and its direction. The social antecedent of aggression that has perhaps received most attention in this regard is frustration – the blocking of

ongoing, goal-directed behaviour. Although this factor is widely assumed to enhance overt aggression, evidence regarding its influence has been quite mixed. While some experiments suggest that interpersonal thwarting enhances later aggression, others suggest that it exerts only weak effects in this regard or may totally fail to elicit such behaviour. Although no final resolution regarding this controversy is yet at hand, existing evidence suggests that frustration is a relatively weak antecedent of aggression, and will facilitate its occurrence only when relatively intense or viewed as arbitrary and unexpected by the persons who endure it.

A second factor, and one that seems to exert somewhat stronger and more consistent effects upon aggression, is that of direct provocation from others. With respect to physical provocation, a large number of studies suggest that individuals respond to such treatment in a highly reciprocal fashion, returning blow for blow and assault for assault. Further, many persons seem to respond aggressively to the mere suggestion that others harbor hostile intentions toward them, regardless of whether these are translated into overt actions or not. Turning to verbal provocation, existing evidence suggests that insults, taunts, and related provocations often elicit physical replies. As a result, incidents that begin with verbal exchanges frequently escalate into overtly violent ones.

Exposure to the actions of aggressive models – other persons acting in a highly aggressive manner – is another powerful elicitor of overt aggression. Eye-witness accounts of the events occurring during riots and similar events suggest that live aggressive models may play an important initiating role in collective violence – an observation that is supported by many laboratory studies. Most research concerned with the impact of aggressive models, however, has focused on the influence of portrayals of violence in the mass media. Such research has gone through three distinct phases, characterized by growing sophistication and methodological refinement. The major findings, however, have remained constant in suggesting that exposure to a steady diet of media violence may indeed increase the tendencies of observers to engage in similar actions themselves.

During time of wars, many aggressive actions – including frightening atrocities – are performed in response to the directives of authorities. Intriguing research conducted by **Stanley Milgram** and others suggests that such effects may be quite widespread. Indeed, when ordered to deliver strong and potentially dangerous electric shocks to another persons, many individuals readily yield and follow the commands of even a relatively powerless source of authority. Fortunately, it appears that such tendencies to engage in blind, destructive obedience can be counteracted by assigning responsibility for any harm produced directly to the individuals involved and by exposing such persons to disobedient models who refuse to obey.

Many instances of aggression take place in the presence of other persons not directly involved in their occurrence. Growing evidence suggests that such bystanders can exert important effects upon aggression in two distinct ways. First, they can either enhance or inhibit its magnitude through direct actions (e.g. verbal recommendations that it be increased or reduced). Second, they can produce similar effects simply through their presence on the scene. Specifically, it appears that the presence of bystanders may enhance overt aggression when aggressors anticipate approval from spectators for engaging in such behaviour but will inhibit such behaviour when aggressors anticipate disapproval or censure for such actions.

ENVIRONMENT, SITUATION AND AGGRESSION, BARON (1980)

While aggression often springs directly from social interaction between individuals, it is also frequently initiated by factors not directly related to this ongoing process. First, it may be strongly affected by various aspects of the physical environment. Loud and irritating noise seems capable of facilitating overt aggression, but only when such behaviour is a dominant response tendency among potential aggressors. Crowding, too, appears to influence aggression. Evidence regarding the direction of such effects, however, has been quite mixed. In some cases, crowding has been found to facilitate aggression, while in others, it has been found to inhibit its occurrence. One possible explanation for these puzzling findings lies in the suggestion that crowding is an intensifier of social behaviour and reactions.

Thus, in situations in which individuals' reactions to others are favourable, crowding may inhibit aggression. In situations in which their initial reactions are unfavourable, however, it may enhance the occurrence of aggressive actions.

A third aspect of the physical environment that seems capable of influencing aggression is ambient temperature. Informal observation suggests that individuals are often more irritable, prone to outbursts of temper, and negative in their reactions to others under uncomfortably hot than under comfortably cool temperatures, and these suggestions are supported by actual research. The effects of heat upon overt aggression, however, are somewhat more complex. Uncomfortable heat seems to facilitate overt aggression under conditions in which the level of negative affect experienced by potential aggressors is relatively low. However, it may actually inhibit aggression under conditions in which the level of negative affect experienced by such persons is already quite high. Apparently, in such cases, heat causes potential aggressors to feel so uncomfortable that escape or minimization of discomfort rather than assaults against others become their dominant responses.

In addition to the physical environment, aggression is also often influenced by various situational factors. One of these is externally induced heightened arousal. For many years, it was widely assumed that increased arousal, whatever its source, would facilitate overt aggression. Recent studies

suggest, however, that arousal will produce such effects only under specific conditions. First, aggression must represent a strong or dominant response among potential aggressors. And second, such persons must mislabel their heightened arousal as anger or irritation. Only when such conditions are met will increased arousal facilitate overt aggression.

One particular form of arousal that has received considerable attention in recent years is the sexual excitement stemming from exposure to erotic stimuli. Initial findings suggested that such arousal facilitates aggression, but more evidence indicates that the relationship between sexual arousal and aggression is actually curvilinear in nature. Mild sexual arousal, induced through exposure to mildly erotic stimuli, inhibits aggression, while stronger arousal, induced through exposure to more explicit stimuli, facilitates its occurrence. Apparently, this curvilinear relationship is underlain by the fact that erotic stimuli exert two distinct influences upon aggressors; they distract their attention away from previous provocations and increase their level of arousal. When the distracting effects predominate (as in the case of mild erotic stimuli) aggression is inhibited, while when arousal predominates (as in the case of more explicit stimuli) aggression is enhanced.

A theoretical framework outlined by **Leonard Berkowitz** suggests that persons and objects that are repeatedly associated with anger arousal, witnessed violence, or aggression generally acquire gradually aggressive cue value – the capacity to elicit aggression from angry individuals. Research

supporting this view has indicated that individuals whose first names or college majors associate them with witnessed violence are the targets of stronger aggression than individuals lacking such associations. Further there is some indication that weapons – a class of objects frequently associated with aggression – can facilitate the occurrence of such behaviour even when not used in its performance. Attempts to replicate this latter finding have not always been successful, however. Thus, it must be viewed as somewhat controversial in nature.

Recent investigations concerning the impact of drugs upon aggression have focused on the impact of alcohol and marijuana. Small doses of alcohol have been found to inhibit later aggression, while larger doses seem to facilitate its occurrence. In contrast, small doses of marijuana appear to have little impact upon aggression, while larger doses inhibit such behaviour.

INDIVIDUAL DETERMINANTS OF AGGRESSION

In contrast to most individuals, who aggress only under appropriate conditions (e.g., following strong provocation), a relatively small group of persons, often described as “violent men and women,” make such behaviour a normal part of their social relations. Detailed study of such individuals indicates that they may actually be divided into several distinctive “types” and that the aggression of each stems from somewhat different factors or characteristics.

A third group of aggressors – the perpetrators of extreme acts of violence – demonstrate still a different pattern. Common sense suggests that such persons must be wild-eyed killers, totally lacking in the normal restraints that prevent most persons from performing violent acts. Yet, recent investigations suggest that in many cases, they actually turn out to be quiet, passive persons, possessing exceptionally powerful inhibitions against overt aggression. Apparently, these strong restraints prevent such individuals from expressing aggression until they have been provoked beyond endurance – at which time they literally explode into extreme and unexpected violence.

Aggression is also influenced by attitudes and internal standards or values. Among the most important attitudes affecting such behaviour are various forms of prejudice. Such negative attitudes regarding racial, ethnic, or religious groups other than one's own seem to have been responsible for a long history of cruel atrocities. And, unfortunately, they still appear to be present and active today. For example, the studies reported, white individuals directed stronger levels of aggression against blacks than against other whites when they feared retaliation from these victims, and blacks aggressed more strongly against whites than against fellow blacks regardless of the threat of retaliation.

Individuals also differ greatly with respect to internal values or standards concerning aggression. While some find such behaviour morally abhorrent and refrain from its performance, others view it as much more acceptable and quickly adopt it in the course of their social interaction with others. Several recent studies suggest that such values and standards exert a powerful effect upon aggression, providing they are made the subject of careful scrutiny by the persons involved.

The fact that individuals possessing an extra Y chromosome (XYYs, as they are often termed) are found with a higher-than-expected frequency among prison populations has led to speculation that this genetic abnormality predisposes such persons toward violence. However, growing evidence suggests that this is not the case. XYY criminals are not more likely than their XY counterparts to become involved in aggressive crimes; in fact, they only rarely participate in such episodes. Thus, their overrepresentation among prison populations seems to stem primarily from their low level of intelligence, which leads to their being apprehended far more frequently than other criminals for various property offenses (e.g., theft, burglary).

It has generally been assumed that men are more aggressive than women. Recent empirical evidence, however, suggests that this may be the case only in the absence of strong provocation. When subjected to strong annoyance, woman as well as men may turn to aggression in their interactions with others. Despite increasing equality between the sexes with respect to

willingness to aggress, however, other findings suggest that both men and women are still less likely to direct overt assaults against females than against male targets.

TYPES OF AGGRESSION

- (1) **Physical-active-direct:** e.g. stabbing, punching or shooting another person.
- (2) **Physical-active-indirect:** e.g. Hiring a person to kill an enemy
- (3) **Physical-passive-direct:** e.g. Physically preventing another person from obtaining a desired goal or performing desired act.
- (4) **Physical-passive-indirect:** e.g. Refusing to perform necessary task.
- (5) **Verbal-active-direct:** e.g. Insulting or derogating another person.
- (6) **Verbal-active-indirect:** e.g. Spreading malicious rumour or gossip about another person.
- (7) **Verbal-passive-direct:** e.g. Refusing to speak to another person to answer question etc.
- (8) **Verbal-passive-indirect:** e.g. Failing to make specific verbal comments i.e. failing to speak up in another persons defense when he or she is unfairly criticized.

FORMS OF AGGRESSION

- (1) **Predatory Aggression:** Evoked by the present of a natural object or person.
- (2) **Antipredatory Aggression:** Evoked by the presence of a predator.
- (3) **Territorial Aggression:** Defense of an area against an intruder.
- (4) **Dominance Aggression:** Evoked by a challenge to the animals rank or desire for an object.
- (5) **Maternal Aggression:** Evoked by the proximity of some threatening agent to the young of the particular female.
- (6) **Weaning Aggression:** Evoked by a variety of stimuli, such as unwelcome sucking, rough or over extended play.
- (7) **Parental Disciplinary Aggression:** Evoked by the increased independence of the young, when the parents will threaten or even gently attack their offspring.
- (8) **Sex-Related Aggression:** Evoked by the stimuli which produce sexual behaviour.
- (9) **Sexual Aggression:** Evoked by females for the purpose of maintaining or establishment of a prolonged union.
- (10) **Intermale Aggression:** Evoked by the presence of a male competitor of the some species.
- (11) **Fear Induced Aggression:** Evoked by confinement or covering – an inability to escape or the presence of some threatening agent.

- (12) **Irritable Aggression:** Evoked by the presence of any attackable organism/ object.
- (13) **Free Floating Aggression:** Aggressive feelings, the cause of which is unrecognized by the individual and which are not limited to a specific object or objects. These uncrystalized feelings of anger, resulting from underlying tensions, are aroused in numerous and varied situations, rather than attached to a limited number of more or less appropriate objects. The aggression is called free-floating because it is ever present in the individual ready at any time to be directed at a new object.

Modern psychologists have studied the phenomena of anger and hostility with diverse methodologies and from a variety of theoretical orientations. The close relationships between anger and aggression, psychosomatic disorder and personal unhappiness, make the understanding and control of anger an important individual and social goal. For all of its sophistication and accomplishment, however, most of the modern research demonstrates, to its disadvantage, a lack of historical perspective with respect to the analysis and treatment of anger, whether normal or pathological. This attitude has deprived social scientists of a rich source of empirical observations, intriguing, testable hypotheses, and ingenious techniques of treatment. Of the literature that has been neglected, the analyses of the emotion of anger in the writings of Greek and Roman moral philosophers,

particularly **Aristotle** (4th century B.C.), **Seneca** (1st century A.D.) and **Plutarch** (early 2nd century A.D.) are of particular interest. Although modern analyses and methods of treatment are in some ways more refined and more quantitatively precise, and are often subjected to validation and modification by empirical-experimental tests, scientific psychology has, to date, contributed relatively little to the understanding and control of anger that is novel except for research on its physiological dimensions. We can still benefit from the insight, prescriptions and procedures of the classicists, who in some respects offer more powerful methods of control than the most recently published works. Naturally, the modern psychotherapist or behaviour therapist can and must go beyond the ancients, as is inherent in all scientific and intellectual progress, but there are no scientific or rational grounds for ignoring them as has been done for 75 years “says **Soloman**.

Aristotle discusses anger and mildness, in his Rhetoric and in the Nichomachean Ethics. In the Nichomachean Ethics Aristotle is concerned with moral evaluation of the irate disposition in man – is anger a justifiable emotion, and if so, what sort of anger, under what conditions, and for what duration? Although neither of these Aristotelian analyses of anger were written in order to teach the individual reader how to regulate his own anger, one may infer from Aristotle’s analyses certain methods of control. **Aristotle’s** view in the Nichomachean Ethics that certain manifestations of anger are justifiable and desirable became a central and recurrent issue of

philosophical and religious dispute from the classical period until modern times.

Seneca, the Roman philosopher and adviser to the young emperor **Nero**, wrote the major work *On Anger* was written specifically in response to a request by Novatus for guidelines on how to control this emotion. **Plutarch's** essay "On the Control of Anger" is similar to Seneca's, in that it is explicitly prescriptive in format. Both **Seneca** and **Plutarch**, however, sophisticated students of philosophy and literature as well as brilliant stylists, go well beyond narrowly formulated rules for anger control, and incorporate in their discussions a wealth of philosophical, historical and literary concepts and sources which are deftly woven with their primary psychological behavioural concern. This intellectual breadth and aesthetic skill make their work appealing and suggest a promising dimension of therapy that has been neglected by most contemporary practitioners-namely, the use of the humanities in psychobehavioural treatment programs.

The classicists were aware that a useful conceptualization of the passion of anger must refer to physiological, cognitive, affective, and behavioural responses to certain specifiable environmental events. They, thus avoided the narrowness of definitions which ignore one or more of the four response dimensions and/ or the external stimulus situations that typically provoke the multifaceted anger response. They summarized definitions as follows. Anger is a passion aroused in a person when he suffers a slight or an injury

or perceives himself to have suffered one, and which directs his actions toward punishment of the real or perceived offender.

Affect is included in this definition in the reference to desire, pain, and pleasure. Cognitive considerations are implied in several ways. First, the concepts of slight and injury are defined as involving “intent” to harm. There is also the recognition that events or actions may be perceived as injuries even though objectively speaking no malice was intended. Moreover, the concept of “harm” is ultimately based upon an individual’s appraisal of his own value and the value of his possessions. The behavioural dimension of anger is included in the notion of directing actions toward punishment. Finally, the provoking stimulus situation is incorporated in the concept of the external source of injury.

IS ANGER USEFUL OR JUSTIFIABLE?

Aristotle mentioned that a person is praised who is angry for the right reasons, with the right people, and also in the right way at the right time and for the right length of time...It is a slavish nature that will submit to be insulted or let a friend be insulted unresistingly.

In modern writings anger responses are justified not only by appeals to one’s sense of justice, but for their alleged cathartic effect of reducing the probability of overt aggression, their general energizing effect, their acting as a defense against anxiety and their communicative function.

Our society, with its share of aggression, violence, competitiveness, and espousal of high self-esteem and assertiveness, is far from the ideal milieu in which to cultivate anger control. Yet probably the generally accepted cultural attitude toward anger most influences the extent to which individuals will manifest it.

SENCEA REMARKS

That you may not be angry with individuals, you must forgive mankind at large ...The wise man will have no anger towards sinners. Do you ask why? Because he has fully grasped the conditions of human life, and no sensible man become angry with nature... and so the wise man is not the foe, but the reformer of sinners....

Naturally a person can adopt the values that **Seneca** recommended to **Novatus** and to his other readers while living in the midst of a society that does not adopt them. Although Seneca's views were unpopular during his lifetime, they did have wide social influence after his death. **Catholic** and **Protestant** writers saw affinities between many of his views and Christianity, and both he and **Plutarch** were cited extensively in theological treatises, devotional guides, and sermons that dealt with anger. Whether societies suffused with the Christian values of compassion and forgiveness have on the whole actually been less anger – or violence-prone than other societies is beyond my competence to ascertain. Cross-cultural comparisons

of the relationship between espoused values relevant to anger and violence, and their actual frequency of occurrence and intensity, should be of great interest and practical social import.

THE EFFECT OF CHILD-REARING ON THE DISPOSITION TO BE ANGRY

Seneca states that there are two general rules for dealing with anger. The preferred one is to avoid becoming angry in the first place. The second is, once angry, to restrain your anger so as to avoid doing any wrong.

One of the surest methods of minimizing occurrences of anger in the adult is to rear him properly in childhood (Seneca) this approach calls for the greatest attention and will prove to be most practical.

PHILOSOPHY AND ART AS LONG-TERM THERAPY

Plutarch, early in his essay “On the Control of Anger”, tells us that “he that wishes to come through life safe and sound must continue throughout his life to be under treatment”. This is because a temper will not submit to reason unless we “acquire far in advance the reinforcements which philosophy provides against temper and convey them into the soul”. In other words, whatever values, attitudes, or procedures that philosophy will recommend must be constantly reviewed, practiced, and thoroughly assimilated in order to be immediately and successfully employed when an outburst of anger occurs.

Modern psychologists have recently discovered that was well known to the ancients – that a powerful technique for controlling undesirable emotions and behaviours is to generate other emotions or behaviour that are incompatible with them.

Singer notes: the research on humour as well as large body of studies on the role of imaginative development as a control over overt aggressive or impulsive behaviour point up the importance for man of having available alternative response possibilities which can pleasure, distract one, or differ different avenues of reaction in the face of frustration.

Since life inevitably has its share of unfulfilled expectations, man often becomes impatient and “on the slightest provocation becomes angry, now with a person, now with his calling ... now with himself” (**Seneca**). Adopting a philosophy of life that is incongruent with today’s achievement and challenge-oriented values, **Seneca** advises his reader not to undertake activities that are too difficult, so that he may minimize the incidence of frustration. Although few contemporary psychologists would be willing to go as far as **Seneca’s** let us restrict the range of hope; let us attempt nothing which later, even after we have achieved it, will make us surprised that we have succeeded, the notion that a person whose typical response to frustration is loss of temper should be advised to assess regularly and realistically the probabilities of success and failure prior to undertaking a

task or a social encounter, so that he can avoid or at least frustration, makes as good sense today as it did in first century Rome.

Since fatigue, illness, and physiological deprivation lower the threshold for anger responses, one should be particularly careful to avoid activities with a potential for frustration when in these bodily states.

Anger is an even worse passion than envy, for an enraged person strives to utterly ruin his antagonist. Anger is self-reward and self-punishment. Anger is self-injurious. Anger rarely achieves its 'presumed' goal of just and effective punishment, since it leads to overreactions and consequently makes others either hate or mock us.

Cognitive dimensions of perceived insult and injury. Cognitive appraisal of oneself. Cognitive appraisal of the perpetrator of the injury. Cognitive appraisal of the object or event. Cognitive appraisal of the general characteristics of mankind. Anger Diary, Commitment and vows. Leaving the situation and delaying the response. Early awareness of anger, containment and adopting the opposite behaviour are few of the techniques suggested to control the anger.

FRUSTRATION

DEFINITIONS OF FRUSTRATION

The term frustration has been defined in different ways by different psychologists. According to **Freud** (20), "Frustration occurred whenever pleasure seeking or pain avoiding behaviour was blocked". Generally speaking, the definition of frustration can be classified into two categories, viz., frustration as a state of an organism and frustration as a hypothetical construct. Most of them, however, agree in emphasizing the role of interference in goal response in producing frustration. The following are the typical definitions in this regard, "As that condition which exists when goal response suffers interference." (**Sears** 46), "the blocking or interference of the satisfaction of an aroused need through some barrier or obstruction" (**Symond** 46), "the blocking or interference of the satisfaction of an aroused need through some barrier or obstruction" (**Symond** 46), "the blocking of drive evoked behaviour" (**Davitz** 42), "the interference with goal directed behaviour or more simply, blocking or preventing a person from achieving the things he desires" (**Angelino** 51), "Blocking of motivated action" (**Murphy** 64), "the blocking or thwarting of goal attainment" (**Kretch** and **Crutchfield** 65), "not getting what one desires or interference with a wish or with a gratification" (**Maslow** 41) and "by a frustrating situation will be meant any situation in which an obstacle physical, social or conceptual, personal or environmental prevents the satisfaction of a desire" (**Barker** 41). According to **Lewin** (41), "frustration refers, in a vague way to a multitude

of different settings rather than to one conceptually definable type of situation.” **Maier** (49) defines frustration as, “a change when the condition of the organism and through it a different set of behaviour mechanisms is put into operation”.

THEORIES OF FRUSTRATION

Different psychologists have given different theories of frustration. Some of them have been given below.

(a) Rosenzweig’s Frustration Theory

Rosenzweig’s frustration theory which appeared in 1938 consisted of three major points. First, there was a very global definition of frustration conceived as the “occurrence of an obstacle that prevented the satisfaction of a need”. The term “need” was used as more or less equivalent with the broad concept of motivation. Second, and perhaps the best known feature of this theory was the classification of types of reactions to frustration. His concepts, “extra punitive”, “intropunitive” and “impunitive” come under the direction of aggression and “obstacle dominance”, “ego defence” and “need persistence” come under the type of aggression. The third was the “frustration tolerance” which means, “the capacity of the individual to withstand frustration without resorting to inadequate modes of responses (**Rosenzweig** 65). He asserted that frustration tolerance tends to increase with age and also there is some sort of “optimum”

amount of frustration that an individual should experience at a particular developmental level in order to attain maximum frustration tolerance.

Rosenzweig considers that three classes of situations i.e. privation, deprivation and conflict give rise to six types of frustrations –

- i. general – Ve exogenous frustration or external privation
- ii. general – Ve endogenous frustration or internal privation
- iii. specific – Ve exogenous frustration or external deprivation
- iv. specific – Ve endogenous frustration or internal deprivation
- v. + Ve exogenous frustration or external conflict
- vi. + Ve endogenous frustration or internal conflict.

According to **Rosenzweig**, frustration is defined as “occurring whenever the organism meets a more or less unsurmountable obstacle or obstruction in its route to the satisfaction of any vital need”.

(b) Frustration-Aggression Theory

The second major theory developed during this period by a group of social scientists working at Yale’s Institute of Human Relations, is frustration aggression hypothesis, which stemmed from the work of different psychologists, particularly from Mc **Dougal** (23) and **Freud** (20). The systematic presentation of the thesis by **Dollard** et all (39)

has evolved frustration – aggression hypothesis involving two basic assumptions:

- i) “Aggression is always a consequence of frustration”
- ii) “the occurrence of aggressive behaviour always presupposes the existence of frustration” (**Dollard 44**). **Dollard et al**, defined frustration in two separate ways. The dependent definition of frustration is “an interference with the occurrence of an instigated goal response at its proper time in the behaviour sequence” (**Dollard 44**) and independent definition of frustration is “that condition which exists when a goal response suffers interference” (**Dollard 44**). All the more, the term aggression is also defined in two ways. The dependent definition states that aggression is “that response which follows frustration, reduces, only the secondary, frustration – produced instigation and leaves the strength of the original instigation unaffected’ (**Dollard 44**). The independent definition is given as, “Aggression is an act whose goal response is injury to an organism” (**Dollard 44**). **Dollard et al (44)** have shown four factors affecting the strength of instigation to aggression –
 - (i) “The strength of instigation to aggression will vary directly with the strength of instigation to the frustrated response”.

- (ii) “The strength of instigation to aggression will vary directly with the degree of interference with the frustrated response”.
- (iii) “The strength of instigation to aggression will vary directly with the number of frustrated response sequences”.
- (iv) “The strength of instigation to aggression will vary directly with the number of responses which are extinguished through non-reinforcement as frustration persists”.

Frustration-Aggression Hypothesis has been criticized on the points that aggression is the resultant of so many factors and it has not taken into account the cognitive factors (**Pastore 50**).

(c) **Frustration Regression Theory**

The second most important study to find the effects of frustration of the behaviour of young children in a controlled play situation has been done by **Barke, Dambo** and **Dewin** (1911), who have shown, ‘regression’ as an outcome of frustration. To them regression is a ‘primitivization of behaviour’ a ‘going back’ to a less mature state which the individual has already outgrown. This is based upon Lewin’s theory of stages of development in young children. It is

stressed that the regressive behaviour may not be necessarily identical with any particular kind of behaviour manifested by the individual at an earlier stage of development.

(d) **Maier's Fixation Theory**

In sharp contrast to the consideration of aggressive and regressive response as produced by frustration, **Maier** has proposed still another – that of fixation. It is **Maier's** basis thesis that frustration results in a stereotyping of an organism's response. Stereotype, or fixation, as it has been more frequently termed, is used by the author to designate an extremely persistent type of response. Because such persistency seems to be much greater under the frustration situations than found in typical learning situations. **Maier** (49) believes that such behaviour cannot be explained by using learning principles. Therefore, a dichotomy between the operation of frustration and motivation is proposed.

To reiterate the point made earlier, Maier's basic position is that in frustration – instigated behaviour, there is no goal orientation, and that the behaviour is a terminal response rather than a means to an end.

Separate and distinct from frustration produced behaviour is behaviour related to motivation. Motivation as used by **Maier**, characterizes the process by which the expression of behaviour is



determined or its future expression is influenced by consequences to which such behaviour leads. **Maier** points out that an examination of the behaviour properties associated with frustration reveals that they are quite different from those in motivated problem solving and learning.

Frustration occurs when progress toward a desired goal is blocked or delayed. A wide range of obstacles, both external and internal can interfere with one's striving toward goal. The social environment presents obstacles in the form of restrictions imposed by other people. These may range from parental denials to broader problems of racial or sexual discrimination. Sometimes the barriers to goal satisfaction stem from individuals own limitations. In short, when desired objects are not made available either because of personal resource inadequacy or otherwise, person feels frustrated.

Frustration can arise from an environmental thwarting of one's desires or it may result from an internal conflict. In any case, the result is one of a large number of possible reactions to frustration and conflict. Some are constructive in these effects, as when the individual redoubles his efforts or realistically redefines the conflict situation. Others are disruptive leading to aggression and some other problems.

More frustrating the familial and occupational roles, the greater the amount of violence. **Mckinley** shows that the lower the degree of self-direction a man has in his mark, the greater the degree of aggressiveness in his relationship with his son. Lower the job satisfaction, the higher the percentage using harsh punishment of children. Severe dissatisfaction with one's job and being an educational drop out at one level or another were also found to contribute to a husband's use of physical violence on his wife. The frustration theory of violence would predict that with middle class educational expectations of at least one college degree, college dropouts may experience more frustration and job dissatisfaction, and thus resort to physical violence as a problem-solving device more often than do individuals who have completed the amount of education they desire.

The husband is not the only family member whose position may expose him to much frustration. The same principle applies to wives. But since the main avenue for women has been in familial rather than in occupational roles, we must look within the family for likely frustrating circumstances for women. Another is a high degree of residential crowding. Both these factors have been found to be related to the use of physical punishment. In the case of lack of resources, frustration of this type are more common among the lower class.

Since lower class wives are less likely to be provided with material means of carrying out family functions – few home appliances, little money for food – this would make her family role frustrating. As a result, intra-family violence is likely to be more common among the lower class.

Violence in sexual relations is directly related to violence in the family because the family is the main way in which sexual intercourse is made legitimate.

FRUSTRATION AS A CONCEPT

Frustration behaviour lacks goal orientation and appears more or less senseless. Intensity of feeling is there. It is the end of deprivation. In frustration a different set of behaviour mechanism is put into operation. Frustration is of compulsive nature. Many of the behavioural problems are basically different modes of frustration mechanism. Frustrations are deeply related to emotions in a typical way. Emotion is the core to frustration (Sargent, 1948). Responses to frustration have their own classificatory system. They may be classified in terms of rationalization, withdrawal, neurotic depression and normal depression.

Frustration may be taken as hypothetical construct produced either by some type of inhibitory condition, or by a competitive excitatory tendency aroused simultaneously with an already enjoying excitatory tendency to strength

(**Brown and Farber** 1951). The strength of this inhibitory tendency, it was noted, varies as a function of response-blocking amount of work or non reward. Frustration was taken as a motivational determinant. Studies in frustration (**Amsel and Roussel**, 1952) obtained 'frustration effect' whose difference was noted between the vigour of performance following reward as contrasted with non-reward.

NATURE OF FRUSTRATION

Nature of frustration, on the basis of research findings was determined, frustrations included cessation of reward, followed by an emotional reaction which facilitated interfering responses (**Esics**, 1958). Non-reward as an important variable contributing to frustration was also emphasized (**Amsel**, 1958). It was held that after a response had been rewarded a sufficient number of times to permit the development of anticipatory goal responses non-reward would elicit a primary motivational condition termed as frustration. Findings about 'frustration effect' (**Amsel and Roussel**, 1952) in animals were confirmed in experiments on children (**Parney**, 1960). Did this frustration effect vary as a function of the amount of the reduction of reward, it was noted, that it did not with the speed of reduction of reward (**Parney**, 1960). Frustration as an 'association phenomenon' (**Marx**, 1956) was not found as such (**Amsel and Penick**, 1962). Frustration was found as an inhibitor of born trouting responses (**Doob and Gross**, 1968).

Thus, frustration has been noted to be a motivational determinant (**Amsel** and **Roussel**, 1952; **Brown** and **Farber**, 1951; **Parng**, 1960; **Hower**, 1962), an inhibitor (**Brown** and **Parber**, 1951; **Estes**, 1958; **Doob** and **Gross**, 1968), a primary motivational condition aroused by cessation of reward (**Estes**, 1958; **Amsel**, 1958) and emotionally oriented phenomenon (**Sargent**, 1948).

Aggression as we saw has been defined as “an act whose goal response is injury to an organism” (or organism-surrogate-**Dollard** et al 1939). Frustration results in aggression (Ref. Frustration-Aggression hypothesis of the Yale group, **Weller** and **Suleman**, 1968). Children who are highly frustrated are more aggressive (**Hollenberg** and **Sperry**, 1951). Aggression results where punishment is inflicted (**Sears**, **Rober R**, 1951). Social tolerance for aggressiveness of children gets diminished after infancy (**Whitney**, 1953).

Fixation has been taken as a defence against anxiety by stopping the process of development (**Symonds**, 1946). In fixation it is noted that behaviour appears that tends to be repeated over and over again without variations and shows a degree of resistance to change. Fixated behaviour as such remains compulsive (**Maier**, 1949).

Regression in Freudian 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 (**Grutter**, 1968). Regression is the end response of frustration (The Frustration-Regression hypothesis of **Barker, Dembo, Lewin** and **Wright**, 1941).

Resignation is all emotionally tinged attitude shown by cessation of active response to a situation which 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 (**Zawadski** and **Lazarsefeld**, 1935).

Thus, frustration has its own system and dynamics. Its multimodal operation speaks the language of the unconscious. Aggression indicates frustration dynamics at war with hostile situation. Regression and fixation relate to a withdrawing frustration where regression is a condition of fixation. Resignation is the extreme of withdrawal from reality. Frustration affects interests atypically (**Chauhan** and **Tiwari**, 1971, **Tiwari** and **Sharma**, 1970; **Sharma** and **Tiwari**, 1970).

CONSTRUCTIVE EFFECTS OF FRUSTRATION

Frustration and conflict are commonly regarded as 'bad' for the person. The destructive effects of frustration tend to occupy the attention of psychologists and laymen alike. There has been less stress on the fact that, as frustration on conflict begins to build tension, the changes occurring in the psychological situation may facilitate attainment.

Besides its inevitability frustration is a phenomenon of a great consequence to human happiness. Many psychologists like **Freud, Sanford, Wright** and many other psychologists have pointed out the importance of frustration towards constructive side. **Ruch** says, for example, "in spite of the unpleasant nature of the stress that accompanies frustration, it has real survival value, for it greatly strengthens the individual's motivation to overcome the obstacle". The frustration may spur an individual to greater and more well organized efforts, determined to achieve ultimate success and satisfaction. As **Wright** says, "it may increase the strength of the motive and do redouble the efforts to go ahead with the blocked line of activity". Many of the outstanding achievements in humans social and individual history have sprung out of deeply frustrating situations or backgrounds.

The increased tension has the effect of focusing the organism's attention more firmly on the particular motive state. It becomes more salient and other concurrent motive states may diminish in potency. Irrelevant and

distracting features of the whole field may drop out. The attractiveness of the goal may be enhanced by the frustration.

DISRUPTIVE EFFECTS OF FRUSTRATION

If the constructive effects of frustration and conflict fail to bring about goal attainment, the tension continues to increase. Eventually it will reach levels at which its efforts are no longer facilitative but are disruptive of the goal-directed activity.

FRUSTRATION TOLERANCE

It is clear that there is a kind of threshold level, beyond which the tension results in qualitative different kinds of effect on behaviour. We may call this threshold the frustration tolerance. An individual may experience a considerable degree and persistence of frustration and conflict without exhibiting signs of disorganization or disruption. He may continue to strive toward the goal, look for new paths or substitute goals and seek to make realistic and rational choices. But with still further increase in tension, one may become overly agitated, emotionally upset, and no longer able to cope in constructive ways with the problem situation. We would say that he has exceeded his frustration tolerance.

Frustration tolerance is clearly not a fixed quantity of tension but a variable quantity depending upon the person and the situation. In one situation the individual may be able to withstand a great deal more tension than in

another. In part this tolerance will depend upon what he has been experiencing in just previous situations and what he anticipates will happen next. Thus different individuals in the same frustrating situation may exhibit quite different frustration tolerances. Once the level of arousal approaches and exceeds one's frustration tolerance, several major disruptive effects of the frustration appear in the form of aggression.

INDIRECT EFFECTS OF FRUSTRATION

The organism is a unified system in which effects have their effects in turn, and so on, and in due course feed back on, and further influence, the original state of affairs. This circular character of processes helps to make motivation. The indirect results come about because the effects of frustration tend to diffuse and generalize affecting all of the person's perception and behaviour.

The indirect effects may themselves be constructive. The man who has experienced many frustrations and conflicts may come to perceive that the world is really full of difficult problems and difficult decisions. If he has successfully coped with his past frustrations, he may generalize these experiences in to the confident belief that he will be able to handle future problems. It is partly through such repeated mastering of frustrations that the person's frustration tolerance is gradually built up to a higher level.

The diffused effects by frustration are also often destructive. The man enraged by frustration on one problem is not likely to approach other problems coolly, calmly, and effectively. The original disruption frustrates other motives, and this frustration in turn produces an even greater state of tension. This process also helps to account for the interaction of tensions accompanying different aroused motive states. A series of unrelated and minor frustrating experiences can result in a final powerful outburst. That is why we often observe showing an upset far out of preparation to the minor frustration of his immediate situation.

INDIAN THOUGHTS ON AGGRESSION AND FRUSTRATION

The field of psychiatry is yet developing field. India has her own rich heritage concerning this. Indian psychology has grown out of religious concepts, that is the reason that it basically clarifies the philosophy of life.

Mahabharat believed that all mental diseases are disturbances in the equilibrium of three 'gunas', that constitutes the personality of an individual. These three 'gunas' are Sattvā, Rajas and Tamas : Geeta, patanjali yoga, sankhya philosophy, bhagawata, Upanshad also mention this. Exaggerated tamas or conscious or unconscious conflicts between the function of these three gunas or toning down such feelings by superficial techniques can become cause of aggression and other negative emotions and so other mental health problems. The concept of id, ego and superego do not serve the purpose for they are too superficial, too materialistic to serve the purpose.

Belief in genuine goodness of human nature (sattva) is lacking in these concepts.

The concept of integration of personality is an essentially a religious concept. In fact, religion goes a step further in its concept of integration. S. Radhakrishna “The individual should become transparent to himself. The different elements should reach a fundamental integration for spontaneous or creativity activity to be possible. It is a man’s duty to control his Rajas and Tamas, by means of his sattva which seeks for the truth of things and the right law of action”.

In Ayurveda also mental health problems and solutions are discussed in one of the branches of “Astang” that is eight branches of ayurveda. Buddhist and Jains believed in ‘Ahimsa’, that is non violence.

Whole emphasis of Indian psychology is on the attainment of paramartha – supreme value, named realization of god – Atma. Indian psychology removes the cause of mental health problems by furnishing the religious ideal as the supreme goal of life. Shree Krishna in Geeta says :

कर्मण्ये वाधिकारस्ते, मा फलेषु कदाचन ।

This prevents the frustration in man if desired goal is not achieved. Upanishad describes bliss as the primary objective of life a stage after which

there will be no dissatisfaction, no frustration, no aggression but happiness only. According to Swami Vivekananda, “The central secret is to know that various passions and feelings and emotions in the human heart are not wrong in themselves, only they have to be carefully controlled and given higher and higher direction until they attain the very highest condition of excellence. The highest direction is that which takes us to God”.

D.N.NANDI (1985) TALKS ON AGGRESSION

As back as in the age of Rigveda the Rishi’s developed the concept of God as “Rudra” which was vested with the idea of creation as well as destruction (Rigveda, 14, 2, 3, 7, 8). In the Upanishadic period the idea took a clearer shape. In Sevetasvatara Upanishad (verse 2) it is said “Rudra is truly one; for the knowers of Brahman do not admit the existence of a second. He alone rules the world by his powers. He dwells as the inner self of every living thing. After having created all the worlds. He, their protector, takes them back into Himself at the end of time”. (Nikhilananda, 1975) **Rudra** here refers to Brahman with whom lies the phenomena of creation, preservation and destruction.

In the Puranic age **Rudra** was identified with Shiva. The aspects of creation, preservation and destruction in nature were combined in the personification of Lord Shiva. This has been beautifully exemplified in the 8th C. Trimurti statute of Elephanta cave (Havell, 1940) and in the Natraja statue of Chidambaram of the 13th C. The dance of Natraja is the symbol of

simultaneous creation, preservation and destruction (**Coomerswami**, 1956; **Mazumdar**, 1957).

The philosophical concept of the Sankhya of Satva, Rajas and Tamas, constituent attributes of primordial matter of Prakriti signifying the qualities of equipoise, passion (aggression is one of the passions) and inertia of ignorance respectively, was permeated among the people through the Puranic stories. In the Markandeya Purana the Supreme Goddess, who is the personification of Prakriti, has been worshipped in the manifestation of her destructive aspects in the image of Mother Kali, an emanation from Mother Durga. Durga is also called "Rudrani" (Bhattacharya, 1980; Basu, Beng, year 1300 and 1304). In the Tantrasara the Mother image is the combination of both aggressive and loving aspects. The Mother's face is fearful, but at the same time it is with a smile. There is a severed head of an Asura in her lower left hand and in the upper hand of the same side is the Khagra (weapon). Again in her upper right hand is the sign of hope and in the lower right hand is the pose of granting boon to the devotees. The Mantraas (sacred words or sounds) for meditation on the Mother signify Her creative, preservative and destructive aspects (Basu, Beng, year 1304). In the Varaha Purana the Shakti (power) of the Mother has been described as the combination of the three kinds of energy – the Satva, the Rajas and the Tamas.

In the Brahma – Vaibarta Purana the manifestation of the eternal power of the great Mother has been shown in the forms of Bhairvai (fearful) and Vaishnavi (preserving). The Vedanta says that due to Maya – illusion – we forget our true nature, we think ourselves separate from each other and this sense of separateness is the cause of all evil. Therefore Maya is the root cause of aggression, hatred, violence and such others (**Nikhilananda**, 1975).

In the Gita, we find various and more mature views regarding aggression. First, the Gita establishes the existence of aggression and violence as social needs for the preservation of the good and destruction of the wicked- Paritranaya sadhunaam/ vinashai caduskrtam (IV.8) Krishna says Arjuna “that for warriors there is ennodling duty than a fare fight” (**Radhakrishnan**, 1970). Lord Krishna tries to impress upon Arjuna on the point of Swadharma, as law of action and consequent reward for the righteous social duty, i.e. the acceptance of battle, if necessary, by a kshatriya. Lord Krishna says “further, having regard for thine own duty, though shouldst not falter, there exists no greater good for a Kshatriya than a battle enjoined by duty” (II.31). “Happy are the Ksahtriyas, o Partha (Arjuna), for whom such a war comes of its own accord as an open door to heaven” (II.32). “Either slain thou shall go to heaven; or victorious thou shall enjoy the earth; therefore arise, o son of Kunti (Arjuna), resovled on battle” (II.37). The Mahabharata, in the Udyogaparva, also emphasizes the necessity of violence of the proper sustenance of society. Therefore

according to the Gita, the sense of guilt that hinders one from the path of righteous social duty is unjustified. On this issue of moral dilemma the Gita urges one for action without attachment – work without concern for the result – *ma phales kada chana* – let not the fruits of action be thy motive – but this is a difficult and higher discipline to be accomplished. Secondly, the Gita, in a point blank manner, points out the cause of aggression in man. The Gita says “that from desire comes anger and desire is the result of attachment. When a man dwells in his mind on the objects of sense, attachment to them is produced. From attachment springs desire and from desire comes anger” (II.62) – *Kamat Krodha Bijayate*. Desire or *Kama* is the inherent in our mundane existence with the spontaneous result of aggression; when our desire is thwarted, our egotism is injured because of our attachment to the objective world and we become aggressive. According to the Gita, this attachment is *avidya* or ignorance, which is the constituent element of this world of *Maya* or *ajnana*, divested of the Absolute Reality. In a subsequent passage of Gita explains further; Arjuna, the representative of human soul, with clouded mind, unsettled conviction, confused consciousness, like us who are drifting in this ocean of turmoil of this mundane world., but to aspire for perfection and peace, asks Lord Krishna, the teacher of the Gita, that why human beings should indulge in evil and aggressive deeds, “but by what is a man impelled to commit sin, as if by force, even against his will o *Varsneya* (Krishna)” (III.36). The Lord replies “this is craving, this is wrath, born of the mode of passion, all

devouring and most sinful, know this to be the enemy here” (III.37). “As fire is covered by smoke as a mirror by dust, as an embryo is enveloped by the womb, so is this covered by that passion” (III.38). Therefore, passion is the seat of aggression (**Radhakrishnan**, 1970).

Thirdly, the Gita upholds the destructive aspects of the absolute reality – the destructive aspect of Truth. Arjuna narrates his realization while reviewing the Vishwarupa (Universal form of God) of Lord Krishna. “As moths rush swiftly into a blazing fire to perish there, so do these men rush into Thy with great speed to their own destruction” (XI.29).

“Devouring all the worlds on every side with Thy flaming mouths, Thou lickest them up. Thy fiery rays fill this whole universe and scorch it with their fierce radiance, o Vishnu” (XI.30). In the reply, the Lord elaborates and makes clear His destructive aspect. “Time am I, world destroying, grown mature, engaged here in subduing the world” (XI.32). This is the image of God or Absolute as aggression per excellence and this is one of the aspects of Truth or Reality (**Radhakrishnan**, 1970). That aggression is basic in creation or Nature is a profound verdict of Gita.

But, we have seen that the Gita gives due weight to the other views also, as they have relative values when the Gita says that aggression arises from the frustration of desires we find in it the resonance of modern view of frustration – aggression theory, i.e. aggression is a reaction to the frustrative

situation. Again when the Lord tries to arouse Arjuna for war reminding him of his social duty swadharma as the Kshatriya and ask him to enjoy the Kingdom or heaven – “better is one’s own law though imperfectly carried out than the law of another carried out perfectly. Better is death in (the fulfillment of) one’s own law for the follow another’s law is perilous” (III.35) – Swadharme nidhanam sreyah/ para dharma bhayabahah – it appears that aggression for right cause is a social necessity and can be reinforced by reward. Our present day learning theory of aggression is an echo of this view. Finally we can say that, on the whole, ancient Indian views accept aggression as an integral part of reality.

Indian psychologist however, do not advocate the repression of human tendencies. Rather they emphasize the control and transformation of emotional urges that create tension, conflict, frustration and unhappiness.

Shree Krishna, in Bhavavad Gita, Buddhist in the Dharmmapada and Jains in the Utteradhyayan and other Indian teachers of different tradition made clear that they did not mean repression but transformation and redirection of the emotions.

Indian psychologist take the primary and secondary emotions of man as given facts and try to use them for higher development. Yoga again is Indian contribution. Yoga tries to relate the abstract to the concrete and formulates the concept of inter-dependence between the psyche and soma. It

is perhaps the earliest in human thought to stress a psycho-somatic approach in considering the well-being of the individual and realization of absolute bliss. Rajayoga, the control of mind, its essence is concentration and masters of all mental activities. Most of the practices are based on the training of the attention, to a pitch, whence all else is banished, from consciousness, with complete isolation from the environment, in which all incoming stimuli are cut out. Concentration is directed towards self realization.

Gandhiji's contribution in terms of 'Ahimsa' is known world-wide.

PREVENTION OF AGGRESSION, BARON (1982)

Until quite recently, much more attention was directed to factors serving to elicit aggression than to methods for the prevention and control of such behaviour. Apparently, this unsettling state of affairs stemmed, in large measure, from a widespread belief among psychologists that they already knew the most effective means of preventing such actions: punishment and catharsis. Recent studies, however suggest that neither of these procedures is quite as effective in this respect as once believed.

Turning first to punishment, it now appears that threats of such aversive treatment are affective 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 threatened punishment may totally fail to inhibit overt aggression. The actual delivery of punishment, too, seems to be effective under certain conditions. In particular, it is successful in inhibiting later aggression only when it is viewed as legitimate by its recipients, follows aggressive actions quite swiftly, and is administered in a sure and predictable manner. When, in contrast, such conditions do not prevail, it often “backfires” and actually enhances the occurrence of aggressive behaviour.

The suggestions that 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 form 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 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.

Evidence regarding the second suggestion – that present aggression reduces the likelihood of future assaults – is less consistent. Apparently, 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.

A third procedure that seems somewhat more useful in this regard is the 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. Further, they may successfully reduce or counter the influence of highly aggressive models, and in this manner, exert socially beneficial affects. Finally, non aggressive models seem to reduce the incidence or the intensity of overt aggression without simultaneously facilitating the occurrence of more indirect forms of such behaviour.

Aggression, like other forms of social interaction, is often under the 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. Recent findings suggest that when reasonable explanations for provocative actions on the part of others are provided to potential aggressors, their tendency to respond aggressively to such treatment may be sharply reduced. Further, 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.

Still another technique for the prevention or the control of aggression is based upon the well-established principle that all organisms – including human beings – are incapable of engaging in two *incompatible responses at once*. In accordance with this principle, it would be expected that the induction among aggressors of responses incompatible with anger or overt aggression will be highly effective in inhibiting overt assaults against others.

SIGNIFICANCE OF THE STUDY

Social work profession has always shown concern for the human quality of life. As aggression and frustration leads to many personal and social problems, they are concerned areas of professional social workers.

Significance of the study lies in to ameliorate the underlying social, psychological and various other related forces which drive individuals to aggression and frustration. Social work profession has a great deal of concern for suffering humanity. Suffering may be economic, health or psycho-social in nature. But social work has always responded to cater to these types of needs. Modernization, urbanization and globalization have made human life more and more complex and demanding for competence in the society. Material needs have created lot of stress and anxiety. Paucity of resources brings failures in different avenues of human life when desired

objects are not made available. It brings frustration and a sense of helplessness and hopelessness. The developing, the changing world demands changes in the role of both men and women in different ways. Females are expected to play a dual role in the society, expectations for adjustments are more from females. So it is very important to understand, the under stream of aggression and frustration and by that to plan out for better outlet to these aspects to make the social life in tune with physical development and change. Aggression and frustration are closely related concepts. Social work fields and methods of interventions have great scope in helping clients suffering from aggression/ frustration.

When human life has become more and more complex and stress generating followed by anxiety, depression, aggression and frustration, helping professions have to respond to such psycho-social crisis. In absence of empirical data, interventions become adhoc and less effective. Therefore, such researches can be of great significance in authenticating professional endeavours for women who suffer from aggression/ frustration and related problems.

A vital dimension of human experience, emotions powerfully influence behaviour and are of primary concern to social work practitioners. Strong emotions or states of feelings invariably play a central role in the problems of people who seek help. Some persons for example are emotionally volatile

and engage in violent behaviour. Others are emotionally unstable, struggling to stay afloat in a turbulent sea of emotion.

People vary widely in the form of response and degree of control they exercise, coping mechanisms they use. Individuals who are unexpressive, detached, and often withholding in relationships, out of touch with their emotions, they do not permit themselves to feel joy, hurt, enthusiasm, disappointment, instead of love, relation and other emotions that invest life with zest, variety and meaning. They are comfortable analyzing and intellectualizing but retreat from expressing or discussing feelings and ultimately have difficulties maintaining close relationship. Those who manifest emotional excess may react intensely to even mild provocation or overreact to stress with tears, panic, depression. People have difficulties in interpersonal relationships because they are excessively irritable, glum, or even morose. In considering emotional excess, cultural factors should be considered. In this light quality of life satisfaction, life style, etc. become very important factors deciding and controlling, creating and reacting to stimuli, intensity and ways creation and reaction to stimuli and also helps choosing coping mechanism. These all areas are concern of social work.