

Human Adjustment Processes
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Module - 8
Lecture - 1
Aggression

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Aggression

Today we are going to start our next module, where we would be exclusively focusing on aggressive behavior. The way we would move in this module is that we will first take the proper definition of aggression what aggression means. We will look at some of the very salient characteristics of aggressive behavior. We would look at the fact that how do people learn anger how do people learn how to become angry, how to display their aggression.

We will also talk about you know the hostility and non hostility component in aggressive behavior. And then know towards the fact and then we will discuss about the relationship between frustration and aggression. We will talk about 1 very popular hypothesis in psychology called frustration aggression hypothesis.

We will also discuss a model that talks about you know how people learn how to become angry. And the last part of this module would be where we would be talking about, a disorder which a behavior which basically reflects a disorder, but then people usually

ignore it; what is called as impulse control disorder. The inability of an individual to have a control over once own impulse. So, the end of this module would be impulse control disorder.

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Aggression

- “a forceful behavior, action, or attitude that is expressed physically, verbally, or symbolically. It may arise from innate drives or occur as a defense mechanism, often resulting from a threatened ego. It is manifested by either constructive or destructive acts directed toward oneself or against others.”

– Mosby’s medical dictionary (2009)

We take definition of aggression we will find many definitions given by many people. This is from Mosby’s medical dictionary, which defines aggression as a forceful behavior know again know like all other definitions this will also have multiple components know. So, I am instead of reading the details what I will do is I will break it into multiple components know, a forceful behavior, action or attitude.

So, it could be a forceful behavior, it could be a forceful action, it could be even a forceful attitude also that is expressed physically verbally or symbolically. So, in terms of expression you find that it can be physically expressed, it can be verbally expressed, it can be even symbolically expressed. It may arise from innate drive or occur as a defense mechanism. So, either there is a innate desire within you to show this type of a aggressive behavior or it could simply be a strategy to defend yourself often resulting from threatened ego. And the answer to trigger of it would be a threat to your own ego.

It is manifested by either constructive or destructive act, usually this is the component that we usually ignore when we talk about aggression that the element of aggression can be constructive it can be destructive. Usually our common sensical experiences that it

has to be destructive in nature. Little later we will talk about the constructive element in anger.

It is manifested by either constructive or destructive act which could be directed towards 1 self or towards other. So, you could have constructive aggression or you could have destructive aggression the constructive or the destructive aggression can be directed towards the self or towards the other.

Common sensically the type of aggressive behavior that we talk about are usually of course, behavior action the ignore attitude. We do know that fine it can be physical it can be verbal it can be symbolic also this we know it could be innate, it could be as a defense, that we know; it could be constructive or destructive. I think know usually common sensically we consider it to be destructive, so constructive is something that we usually ignore.

Then usually what we know is that aggression means, it will always be directed towards others. So, this is also one of the component which is ignored where that there could be a possibility where anger is directed towards the self. We would come to all of this 1 by 1.

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Features of Aggression

- Attitude and action
- Physically expressed
- Verbally stated
- Symbolically reflected

- Constructive as well as destructive

Now, if you look at the features of aggression as we have discussed in this definition that it in cooperates both it has to have an attitude, it has to have an action. So, unless and until I have known an attitude towards the object of threat, where I feel handling the

person or the situation held on. Unless I have that attitude I would not have the aggression with me. And once I have this there would be an action component also.

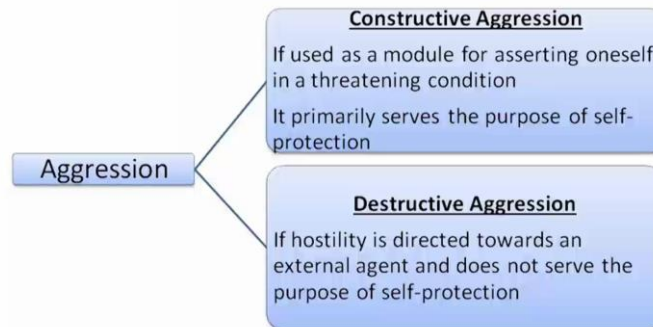
Now, it can take any form it could be physically expressed you know what physical expression of anger means. It could be verbal manifestation, so you verbally state your anger or there could be you know symbolic representations also. Much later we will also talk about know scapegoat finding scapegoats to reflect your anger where, you would realize that in many cases we use symbolic representations of anger know. So, we do not verbally express our anger, we do not even get engaged into physical fight. But, there is symbolic way of showing the fact that I am angry.

The most commonly experienced example could be, but before that let me ask you all of you have travelled in vehicles used for mass transportation know: it could be bus, it could be local trains. All of you have this experience? Now, imagine a situation or recollect from your past experience know you travelling in a local bus commuting from 1 point in the city to the other point or boarding a local train which is crowded you know densely populated by the co passengers. And then you realize know that repeatedly somebody comes rubs his or her shoulder against you and moves know.

There is usually a tendency to know make it much more stiffer. Somebody know the moment the bus starts moving somebody know hits you repeatedly it is a gentle hitting, but then somebody hits you because he or she know swings along with the bus or the train. And either you know look at him or her know with a frowning face to express your disgust to express your discomfort with the behavior or you make your body very stiff. And this itself makes the person realize that this is an undesirable act the person is showing his or her anger. These are symbolic representations know and aggressive behavior could be constructive it could be destructive as well.

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Features of Aggression



When we talk of constructive aggression, basically what we are referring to is module of anger for asserting 1 self in a threatening condition. Basically, what happens that you will realize that, the situation in which you are it challenges your survival. There is a big threat to you and in order to protect yourself you suddenly become very angry. Now, here if you do not know manifest your anger then your survival is at stake. Because, your anger helps you survive therefore, here anger is considered as constructive know.

So, you have a threatening condition you assert yourself and this serves a function of helping you survive it protects you. And therefore, such types of aggressive behavior are considered to be constructive aggression. When we come to the opposite form of it is the destructive aggression, if the hostility is directed towards an external agent and does not serve the purpose of self protection. Remember little later we will also come to anger which directed towards the self itself.

So, here we are talking about the fact that your anger is directed towards an external agent, but remember the major determinant is that it is not serving the purpose of self protection know. And because this component is missing therefore, in turn you are becoming a threat on somebody else. And hence your aggression is classified as destructive aggression.

You would find very interesting things know from ah the history of the human struggle in the forest with different types of animals or if you look at the fight of 1 group of

individuals with the other. You would realize know that many a times people show exemplary you know tendency to fight back.

For example, a lonely person or a lonely fighter left in a battle field, a lonely traveler know facing a tiger or the lion in the forest, a helpless man trying to safe guard himself or herself from a dangerous snake. Many a times you would realize that this person was otherwise nobody perceive that he or she could be a man of exemplary bravery know. But then, you realize that suddenly the person know shows extreme of anger and extreme of anger would also mean that you have extra amount of energy being secreted by your endocrine system know. So, you will have much more energy with you.

So, anger that way is needed because if you do not turn angry that whole set of neural firing the whole backup of the endocrine system will not be made available to you. And therefore, the likelihood of you losing the war against the threat will maximize. Hence people turn angry, therefore such types of aggressive acts are classified as constructive aggression.

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Aggression

- Aggressive behaviour could also be inner directed
- Inward aggression is the destructive aggressive behaviour that is inflicted on oneself

Now, the major challenge also comes when you have aggressive behavior, which is directed towards oneself. Now, inward aggression is the destructive aggressive behavior that is inflicted on oneself. That is a little sad part of the human behavior, but you must have read about I do not know how many of you have personally come to such cases, but

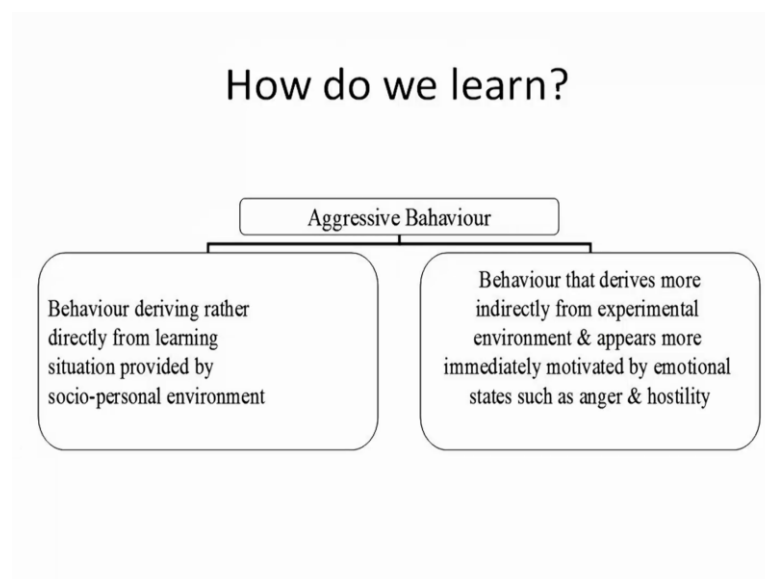
am sure some of you might have come across people who usually would inflict some harm on oneself.

You are extremely frustrated a relationship that breaks down and then you have you know harmed yourself with those cigarette buds. This is very common in educational institutions where you have you know people in the late adolescent years early adulthood late adolescence this is not very common, but not so rare also.

You would find somebody you know who had a difficult relationship and then know 2 3 wounds of the cigarette buds you know. And the wound of the cigarette buds takes longer time to heal very painful, but you do so. The harm is inflicted on 1 self the anger is self directed why did I get involved with her.

So, this is you know the self inflicted behavior know when you suddenly think you know oh this life is not worth living you take a blade and put a cut mark on your wrist. Sad to say, but there are many such cases that you would come to know. These are basically those form of aggressive behavior where the threat is inflicted on the self you know, the harm is inflicted on the self the minimum of it could be know mutilating one's own body part and the maximum of it could be committing suicide. Suicide is a topic that we would not be touching in as a part of this course, but to tell you that this is the full range of aggression inflicted on oneself.

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Now, the major question comes that, how do we learn to express our anger in this form? People who have survived their suicidal attempts will tell you know I was you know fed up of life I failed at this, I failed at that or I failed at only 1 point that was a major loss. But when you look at others in the world who are still surviving those who did not commit such act they also know had several episodes of failures. But why is it that some people think of committing such acts some people do not think of it at all. They keep on keep on suffering throughout their life, but they never think of inflicting harm on their own selves.

People who would not hesitate you know hitting the other person at despair of the moment and people who would be extremely reluctant hitting others. Why are those differences seen? Basically, it is accepted that we learn aggressive behavior through 2 different channels later on we will come to Anderson's model also how these things form a network that we will discuss little later.

So, aggressive behavior could be a behavior that is derived rather directly learned from socio personal environment. So, you have certain type of acts of aggression which you very know commonly find in your personal social environment. Just next to it we will come to a very interesting reports know 1 from you and the other 1 from again 1 of the bodies of the UN. 2 interesting reports: one of Indian women and the other of Indian adolescence very interesting data.

Now, if I find that as a small baby I find that on very small issues my father enjoys the liberty of shouting at my mother. This is a type of aggression that I have seen in my social personal environment from the beginning. And therefore, I realize that fine there is no harm shouting at women you would realize that, such children in the families where fathers take the pride at shouting at the wife.

And if the family has a male child you would realize that the child gradually by the time the child is 2 2 and a half 3 years the child also starts shouting at the mother; the male child. But that the same male child will not shout at the father because he would make a distinction he learns. So, women could be an object of anger men cannot be because you also fear that if I shout my father I can be you know I can be getting the reciprocal response from that end.

The possibility of reciprocal response from the male's end makes you realize that you can enjoy the liberty of shouting at your mother. Now, you have an extra addition in the family a girl child is added and then you realize that this male child will start now shouting at the mother as well as the sister. Its very common very common in our country.

Episodes where, out of misunderstanding or out of not understanding your viewpoint out of confusion or out of displacement, the parents can enjoy the liberty of hitting you as a child. This is also very common in our culture know as parents you can hit the child as and when you want. The triggers for such type of behavior could look know very absurd to us.

I recollect now while I am talking about it I recollect of a very interesting example, once I was sitting in the hill center here ah women in the thirties with 2 kids 1 little grown up and the 1 very small a toddler. This small family unit was also sitting on the other side waiting for their turn to visit the doctor. The younger child was of course, in the laps of the mother the older child was sitting next to the mother, but was also given the responsibility of holding the health card. And then know the child started now playing with the health card know he will rotate it and it fell down once, the child picked it up. And the moment it fell down the second time in a moment of reflex the mother slapped the child.

I was sitting on the other side I do not know if I would have been in place of the mother what I would have done, but because I was third party I was sitting on the other side immediately it came to my mind that, what this child would have thought right now. The child would have thought come on I do not wanted to see the doctor you have brought me here, I did not want to hold the medical card you have given it to me. And then after all this what is the big deal if it has fallen down know it was not a know earthen pot or glass vessel that will that has know broken down know.

It is a know collection of pieces of papers it is fallen down again I can pick it up again I can play again it fall down what is so great in it. But then, as children you do not have this liberty know of asking back that why did you hit me.

It will be again considered to be an offence you know that, children are not supposed to ask their parents why they were hit or you could be unreasonably the parents can shout at

you-Keep quiet. And you do not have the liberty of asking your parents or telling your parent that fine you are shouting louder than me you know. But, these are the things which are very interesting in our culture where, these are interesting thing in our culture which you realize are know very interesting, but because it has cultural acceptance therefore, we ignore these forms of manifestation of anger.

You remember the very famous case in our country where in the media it was discussed for very long 2 3 weeks it was discussed. When an Indian couple staying in Norway the government of Norway had withdrawn the 2 kids from them saying that you are not playing the role of proper parents know. Now, take this case and understand it from a cultural view point knows. There is a culture where hitting a child is considered to be an undesirable act an unacceptable act. And the fault is put not on the children but on the parents know that if you are slapping your children this simply means you are not capable of handling kids.

Therefore there are many countries know where you have this special care homes for children where children's, they are put there under the care of somebody; the government pays for care giving. Simply because you the government considers that you aren't matured enough to handle kids. In our country you can enjoy the liberty whenever you come home know this side that side know you can have know because we are the most populous country; second most populous country.

So, you will have more kids around you also know. So, you can keep walking know and hitting kids the way you want, but culturally it is accepted. Now, if you are born in culture like this it is very easy for you to pick up those forms of behavior and start reflecting it in your own behavior. So, today you start shouting at your mother, tomorrow you start shouting at your sister, day after tomorrow you do not even hesitate shouting at your wife or hitting your wife.

We will come to a interesting statistical data little later there are you know places in our country if you move from the eastern to the western side of India and just look at how people talk to strangers or how people talk to others know who are known to the. You start from the eastern side I am not going to far north east start from Bengal where you will have words like [fl]. So, you have a clear distinction where there are people who are given utmost respect even in terms of know calling them.

So, come to the Hindi belt enter Jharkhand, Bihar come to central UP and till that you have that distinction know. You have younger to you, you will prefer to call [fl]; older to you, you will use the word [fl] for them and at times even for strangers who are younger to you, you use the word [fl] know because you maintain certain level of decorum.

But the moment you start moving towards the western side of UP you start realizing the difference know. There is no distinction of [fl] and [fl] know everybody is [fl] that is very interesting thing. And the more you start moving towards Haryana you find the language has become little more rustic, from people who are on the eastern side from their viewpoint know; those who are born and brought up in Haryana, for them its normal conversation.

I remember long back I was somewhere outside India and there was a colleague of mine an Indian friend of mine there, many times I used to visit him because we were the only 2 Indians known to each other know in that country at that point in time. So, and he was basically from Haryana know very close to Delhi.

1 day he called up to talk to his cousin and the daughter of the cousin picked up the phone. Now this man gives a call to his cousin, the daughter of the cousin picks up he used the word I would not use here, it would not be considered so acceptable know. But am told that in Haryana people use this word and there is no string attached to it. He used that word and said [fl]. Had somebody like this would have told to my daughter, to my wife, to my mother or to me we would have felt extremely offended.

We do not use sentences like this know and for them it was a normal conversation. So, then I asked him know that is it the accepted part of conversation and he said [fl] so what is the harm in it what is wrong in it know. And that was very interesting you know discussion that took place between us, but I would not go into the details.

Ah come to certain other aspects of aggressive behavior where you to central UP where you realize that know people will take pride in becoming sober and just you know cross Kanpur little ahead of Kanpur know Ottawa, Mainpuri onwards know you start moving there. And then you will find that whole lot of adolescence they carry country made weapons with them.

So, as a growing child as a growing adolescent in that culture if you are not carrying you know country made weapon you feel inferior know. Because, 35 of your classmates 32 of them they carry you are the 1 who is still not carrying it. And remaining 2 they do not carry because they are women and therefore, there is a desperate urge in you that I should also have it.

Certain parts of western UP you would find that carrying weapons is just like carrying you know mobile phone in the class know. The moment you know you take pride in taking out the mobile phone and holding in your palm and sitting in the class. Similarly, know somebody can its very hot take out the far weapon in the arms and say very common. Do we have somebody here from western u p Meerut Ottawa anybody from that region? Nobody.

Couple of semesters back know I was giving the same example again it has come back to me and there was somebody in this class who was from Ottawa and he said yes. And you know later on we did have very interesting conversation he would twice thrice he came to my office and shared whole lot of experience know. The most interesting part of that experience was that he said that, since ninth onwards I have been carrying country made weapon with me and I always took pride know.

There was a pride because everybody would carry everybody would take it out will you know showcase it as know your weapon is far inferior compared to mine and stuffs like this. So, the way you have verbal exchanges in your aggressive retaliation, somebody will take know country made weapon the other person will take out country made weapon this is also very common in the western part here.

Very interestingly later on he shared with me that when he came to IIT there was a big cultural shock, no 1 was carrying a fire weapon. And he said that know I live so close to Kanpur know my 15, 16, 17 years of age I have lived so close to Kanpur. And I was always carrying weapons for last 3 4 years and we all took pride know the whole culture is like that know every family would have multiple weapons. All adolescents will take pride in carrying weapons I came and I found was you know dedicated more towards jeans and t-shirts towards gel and other things rather than being interested in country made weapons know.

He said that I started reflecting back and now it really hurts me and I think that how crude I was. When I started seeing so many polished people around me and I see the beauty of being polished. This is now what the social personal environment does to us; you are you live in a environment to see the beauty of it.

I will just share very interesting experience and then we will move ahead. A couple of years ago I was staying in Japan and I saw beautiful things happening on the roads there they have fantastic road system. So, that was fine, but you know within the old city know where you have still know narrow roads it wasn't as narrow as we find in many parts in our country. But it was such that know 2 vehicles can cross each other with little difficulty they also have such type of roads know in the old part of the cities.

Then very interestingly I would see that the vehicles coming from 2 different directions both of them will stop. Now, the driver of say if I am driving 1 vehicle and if you there is other vehicle on that side and we have to cross each other on the road. So, both the vehicles will stop the Prof, whose vehicle I used to usually sit on he will know he was a Japanese and he would know ask the other driver that this way means you go first that driver will in turn stop and he would also say that you go first. At times he used to go first at times the other person used to go first. But then, the 1 who would go first would again come in a very slow speed close to you and then bow on the steering know symbolic form of showing your gratitude.

Compare that experience with the experience that you have when you turn to the lecture hall complex here know you have 2 3 SIS guards there and still know people struggling. The best part of Kanpur is that you know even those who are on the bicycles they also do not feel know putting their brakes know. So, unless it is very essential brakes are not used in Kanpur know and therefore, the at the fag moment at the far end suddenly when you realize that brake has to be used. So, everybody will know press the brake very hard and this is uniformly true from right from bicycles to the autos, the cars and the city buses these are very interesting things know.

Why did we evolve like this and why did they evolve like that? The best part also of the driving phenomena there I what I observed was that for those many months and months together I never ever saw any vehicle honking. So, there was absolute silence on the road know only you will have the bikers who would know drive fast and their vehicles will

create more sound. And know there roads would have many lanes. So, people would drive fast of course, their vehicles will create sound, except that sound for months together I never ever heard somebody honking.

2 3 4 years back there was some indo German workshop in I t Madras. I went there it was basically a workshop of the civil engineering guys the earthquake guys. But there was you know something that had to with know what we had discussed know PTSD acute stress and stuffs like this, and therefore we were also invited there. And we were going to Mahabalipuram from Madras know.

The vehicle which was hired the driver would very generously know suddenly sometimes put his know wrist on the horn and it will blow. The German sitting next to me very jokingly told me, but it was very true he told me you Indians are great it is just like say know the moment we cross each other in the turn and say, hi how are you? So, 1 vehicle just overtaking the other and we will honk know and the other will also start honking know. So, you have so much of exchanges on the road.

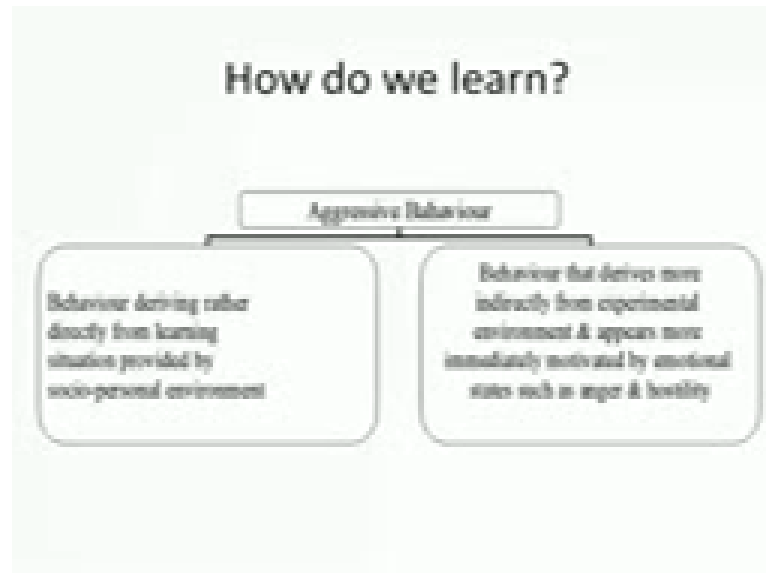
So, these are interesting things why somebody know learns not to honk at all, compared to somebody who enjoys putting hand on the horn itself know. all of you must have experienced know the when the railway crossing is you know closed at the main gate know now that you have the divider earlier it was not there know. And people take pride in know blocking the road and the moment the shutter opens everybody starts honking know, as if the more you honk the more space you will have; which is not true.

Such correlations do not exist everybody knows it, but still you take pride in doing that. And nobody realizes that in turn you are hurting your own ears know few of few of your ear cells are dying each time you hear a sound of a louder pitch.

So, this is what it means know that the social personal environment makes you learn certain things. There could be another very interesting way of learning to be angry and that is, the aggressive behavior that is derived more indirectly you know. Here, in the previous case it was a very direct experience know you have things available in your know personal social environment. Here, you have things which are very indirectly learned from experimental environment. Experimental environment means, that those things do not exist in your environment; you have never experienced it, it is your novel

experience. And appear more immediately motivated by emotional states of anger and hostility know.

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So, you have a big change that comes in your environment sudden change a novel thing a novel experience you have not realized it. Because it has come for the first time therefore, you have certain degree of anger hostility such type of emotions involved in that process. Out of your interaction with that hostile experience you realize that I has to handle such situations in such ways.

I am giving couple of examples few of them might look absurd, but culturally true, therefore I am quoting it. Imagine a young girl who is growing in this culture and experiences stalking for the first time; somebody passes adverse remark for the first time. And then you realize it is a big shock something that you have never ever experienced comes to you for the first time and then you realize that oh! This can also happen.

You go with a confirmed train ticket to realize that somebody else is sitting or sleeping on your berth and with lot of struggle you manage only to sit on the berth, the person is not at all leaving the seat. I hope many of you must have experienced know these are very common when you travel in the northern part of India. Now, these very these experiences gradually become common experiences with more and more of life experience, but imagine when you had it for the first time and you think I do not know how to handle it.

So, all you do is that you take out your ticket and you confirm your berth, and you say this is my berth and the person says so... And you do not know because you have never ever experienced so this is an experimental situation for you know. So, what to do know and then you will realize this strategy does not work, that strategy does not work. And then say suddenly you say no come on come on come on leave my seat. And the moment you start turning angry a bit you realize oh! The person has started know folding his feet giving space to you to sit this means that, if I intensify it then he will certainly allow me occupy my seat.

This one and you do so you get your seat and then you have learned oh! So, now, your experimental environment has made you realize whenever you experience a stranger holding your seat turn angry done. Such type of aggressive behavior are actually learned through such type of experimental manipulations know, where you do not know you have never experienced it. So, you try you know various behavior of varying intensity and then you realize that this is how such people have to be handled.

Girls who have experienced stalking, but have never ever dared to go and confront the individual or slap the individual will never do so... You would come across elderly women in our culture who would say that oh right from my early adolescent days I have heard it know. It is now that I have turned old people have stopped doing so. And ask them that have you ever dared you know going and confronting those people or slapping those people. And they will say no.

You will find interestingly a very small number of girl who would say I had it for the first time and I do not know what happened I just went and I said hey what is your name and that boy in turn suddenly you know ran away from that place. Ever since that, experience whenever I have heard, so I immediately go and ask tell me your address I will talk to your parents. Is this what they have taught you?

Once a boy gave me some answer and then I do not know what happened to me and I slapped others also joined me. And since then the boys of my hostel or the boys of my college know they do not even dare to converse to me; even normal conversation do not take place. Experimental manipulations and it makes you learn that if situation becomes difficult how should you handle it.

The best of the example which is usually known later on ingrained into regular course of training is, when you give commando trainings know to selected people. For example, know within the forces you have you know much more glory attached to personals from the air force know. And within air force know they give utmost respect to those who are selected for paratroopers know. Now, when you get such type of trainings 1 interesting part of such training is something you have not experienced know, others have experienced you have not experienced and you are given it for the first time. I will just share 1 or 2 with you.

There are certain localities where you have know more of water soaked soil and where you have snails you know moving here and there all through. A part of the commando training which say suggests that you will be deprived of food and you can have a possibility of eating 3 snails. So, you are taught how to hold the snails is very easy know snails they do not harm you and then break their shells and eat them.

The reason being that 3 snails provides you the basic level of nutrition that is needed for your survival for 1 day. But, the other part of the training is all those snails are moving you cannot eat the fourth snail. And if you are caught eating the fourth 1, then you will have to suffer some punishment.

So, these are you know interesting things which people have gradually gathered and many things that are basically a part of life experience which is, if it is not experimentally it has accidentally come to you. It is deliberately implanted as part of some hard horror training because you are trained to live without food for long in certain areas.

In our countries know those who go for bombing operations in the central India and the other parts they are trained for eating snakes know. So, how do you identify snakes, how do you catch them, how do you eat them. How to eat if you have a possibility of cooking them roasting them and how to eat if you do not have the possibility of letting fire? So, how to eat them raw and all this is part of training know.

Now, those who would be experiencing it for the first time it is a novel experience know. But then with exposure to it you gradually learn how to turn angry to what extent in what type of situation.

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Aggression

- Expression of anger— Rule of the game in many societies
- Neither hostile nor defensive
- Reinforced behaviour considered as social practice by a set of people

Now, what we realize is that if expression of anger is very common in the society. You realize that most of the time when anger is displayed it need not be hostile it need not be defensive. The most common example would be husband shouting at their wives. It is it might be devoid of hostility, it might be devoid of defense it is just the way you have been brought up the way you have seen interaction taking place between a couple. And therefore, you do not find the hair oil you do not find the comb and you shout.

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The screenshot shows a news article from India Today. The headline is "UN report says Indian women justify wife-beating". The article discusses a UN Women report stating that 35% of respondents had reported physical violence by their partners, and 10% faced sexual violence. It also mentions that nearly 39% of men and women in India think it is justifiable for a man to beat his wife. The article quotes Lakshmi Puri, UN assistant secretary general, who says that comprehensive progress of women would ensure comprehensive progress of societies, but that could happen only with the help of legal reforms and better access of justice for women. It also notes that UN Women calls for greater representation of women in the police force to give victims of violence greater confidence while registering complaints. The article further mentions a Sakshi survey of 109 judges of various courts, including the Supreme Court, which found that half of those interviewed felt that women abused by their spouses had themselves to blame. About 68% of the respondents said provocative clothing invited rape. The survey also found that close to 63% of women in India, between ages 15-49, lack autonomy in the house and have no say in any of the vital everyday decisions: own healthcare, large household purchases, purchases for daily needs, and visits to family or relatives. The article concludes by noting that the report makes a note of khap panchayats which govern the affairs of family members of a clan covering several villages, and that the UN Women has expressed concern about the parallel system of justice meted out to women in these regions.

And it goes to the extent that if you look at this interesting UN report it says that 39 percent of men and women in India they think that beating their wives is a justifiable act. Remember this includes both men and women put together 39 percent of Indians according to this UN report saying that yes, beating wife is justified act. Come to those who are not yet married; the adolescent group, your age group.

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The UNICEF report which again says that a large percent know the age group of 15 to 19, I hope this is your age group.

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Aggression

- UN Women report: 39% respondent thought beating of wife was justifiable
- UNICEF report: Those who are not yet married considered physical abuse by husbands justified
- The very fact that more than 50% of the boys and girls who are unmarried and a substantial percentage (39%) of wives themselves approved of physical abuse is an indicator that certain form of aggression has social approval

Then you realize that 57 percent of the adolescent saying that yes beating wives shouting at wife there is no harm in doing that; 57 percent. So, 39 percent saying that, you can beat your wife because you have a reason to do. So, unmarried people and say that yes, this is not physical abuse this is treatment proper treatment large number of adolescents who are not yet married. And this is an interesting indicator that if aggression is inbuilt in your culture, you live it without realizing that this is an aggressive behavior. We will stop here tomorrow we will continue from here.