

Human Adjustment Processes
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Module - 08
Lecture - 02
Aggression

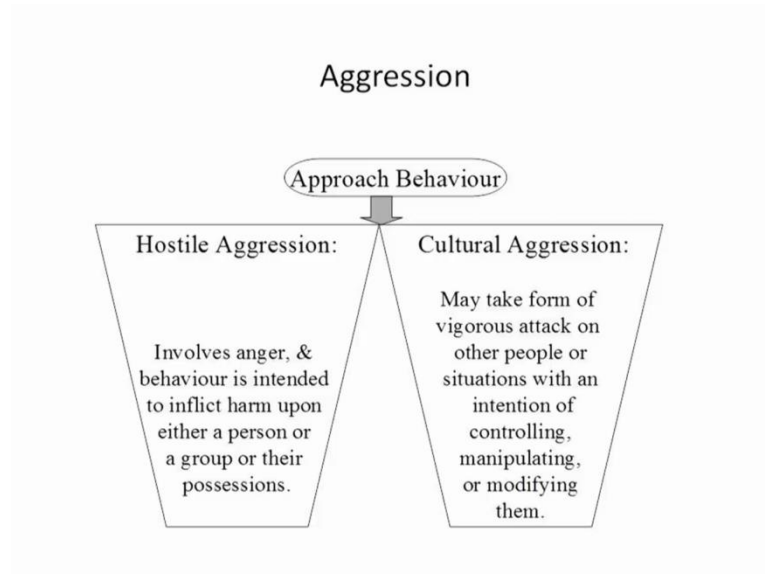
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Aggression

- 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

Yesterday we had know discussed up to this point where we had taken to off the UN reports trying to suggest that violence aggressive forms of behavior, they are actually learnt know if you leave in society we are certain things are practiced you realize that you do not see the problem in terms of practicing those things. So, all those, although other societies might not appreciate it or within the society itself know some isolated pockets might not appreciate it, but still a large number of people, do not see problem in it. And we saw the example where women themselves where advocating that yes yes, if husbands now physically abuse them they become violent they become very aggressive they have a justification. And surprisingly unwed adolescents they also now started saying yes yes, now there there is a reason for doing all this.

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Today we are coming to a little different thing. See till now throughout this course, what we have been doing is that we have been exclusively focusing on the micro aspect of human behavior. For the first time, in this course, we are taking a macro view also. And we are not only right now looking at aggressive behavior shown by individual rather we are also looking at aggression shown by a large number of people in a group. This type of approach we will also take little later when we will come to displaced forms of aggressive behavior.

Now you can think of aggression as an approach behavior that is how know you look at such type of behavior in terms of their a directionality component of emotion. Emotion, all basic emotions are explained in terms of their valences, so positive or negative. You remember when we were talking about emotion, a parasail of emotion and how they facilitate or adjustment; there also we had divided emotion in as goal congruent and goal incongruent emotions. And goal congruent emotions were nothing they were all positive emotions and all goal in congruent emotions were negative emotions. So, in negative and positive is basically the valency that you can attribute to any emotion.

The second part of know the characteristic that you can attach to the basic emotion is that directionality component. So, whether that a state of emotion makes you approach or does it make you with drop. So, approach awardence is the directionality component in emotion, and aggression by default is considered to be of the nature which actually

makes you impulsively approach the source of anger. And this approach behavior could be off two types one can show hostile aggression or one can show something what is called as cultural aggression.

Now hostile aggression basically involves anger and behavior, which is basically intended to inflict harm upon either a person or a group or their belongings. So, you develop a hostility towards an individual, you would become hostile towards a group or if you do not find the individual or the group then you start destroying their properties, their belongings, because you some where attach the belongings of an individual or a group as a know their own properties.

And therefore, if something which is used by a groups say for example, place of worship, for example. Now place of worship usually does not belong to an individual, it is collectively shared by a large number of people who share that type of belief and practice, but when you destroy a place of worship you are hurting the sentiments of people who actually have invested their belief and practice in that place of worship. And human beings, they understand these and therefore, if I cannot show my hostility directly on you, then I will take pleasure in harming your properties which in turn will psychologically be equally know boosting for me, because I have finally created some harm to you.

It could be seen in know very small small forms where say you turned extremely angry and in that state of anger, you just go and hit the other individual. When you have a fight between two halves, I think once mister back you had one such phenomena is that so do not tell me, no. So, you take now pride in getting associated with the hall. So, is it now hall two and is it know the GH and somebody had said something, so will go in a grow and I do not consider that it is a fight between x and y, but all those who share the space with x and all though those who share space with y, and a big clash. This is common in all academic institutions in IIT, of course, you see it a at a very lower magnitude. In the university system, usually know where you have large number of student population is staying inside the campus know it is huge problem know between departments, between hostels, between faculties, faculties means one group of department verses the other group of departments, so huge huge huge things know.

And you take pride in doing many things know including the fact that know you what like to show your hostile aggression. Because the examination paper had questions which were not talk to you, and hence you go to the principal's office, you do not find the principal and it is a very common see know you break two three flower pots there know. Bounding of fire, these tubes know you put tubes and tires on fire know and block roads very common. So, these are consider to be hostile aggression and hostile aggression usually has know a set pattern.

But today what we would also discuss is what is called as cultural aggression. Now cultural aggression may take the form of vigorous attack on other people or situation with an intention of controlling, manipulating or modifying them. So, this is not small form of hostile aggression. In hostile aggression, what do we do, say if I turn hostile, I just go fair at you and it is over cultural aggression is far ahead of it. So, this is basically a planned vigorous attack on the other group with a much bigger goal, and the goal is that I want to control the other people, I want to manipulate other people, I want to modify other people.

Most of the episodes of know group violence this things are know not good to hear, but if you analyze the conflict between different disciples within the same religion. Hinduism had know tough fight between the disciples of the Vaishnavites and the Shaivites. If you read the history of religion in this country you will find it it was not only a ideological fight, it went even to a fight of a physical nature. In Islam till that you find know the fight between the Shiaz and the Sunnies. Protestants and Catholics had long history of conflicts. And remember all these religions, their internal conflicts were not sub it is started with ideological differences, difference in terms of practices, but later on it did not remain restricted only to the practices rather, it went to a forceful implementation of my way of life.

Most of the retaliations you would find that they are of this nature, where the whole tendency is to not only to put other person into captive a custody, but to insure that they would lead the life that I want. Now Saddam Hussein is gone, but if you read the whole history of how the Iraqi forces were trying to manipulate and control the population, there is a whole long history there. I am not good at history therefore, I cannot tell you the no answers of it, but broadly I know that yes, that the whole attempt was know that either you accept my way of life or I threaten that you would lose your life. Many such

places in the world, you would find that after the dictator was no more, people have an unearth mass graves there, and these who are the people who are in conflict with the powerful individuals on the other sites.

So, cultural aggression that way is far more, no dangerous compare to having a hostile form of aggression between two individuals or two groups of individuals, because when you engage in hostile aggression, you do not want to manipulate and control the other individual. You do not want to modify the behavior of the individual forever. The worst step perhaps in it is very common in war histories, but the worst example know I that comes to my mind is when the most near as we go in a conflict to on. All the wars have a dark history not only of killing, blood shade, of atrocities, but also of sexual crime against to women.

This is uniform all wars, when the Bosnias are going to conflict us on, one of the army officers was later on know made to face trial in the court, because what he had done was something that was on heard of in the history of war. Usually in the war histories what you find is that group of women put captive by a group of soldier engaged in war, and they would be use as comfort women for the sexual gratification of the soldiers. This is uniformly true for all wars, but here what happened, there was this know decorated officer who took charge of a city of the enemy, and then he asked his soldiers to drag all women's to a common place, a road as square there. And said it was an order from the higher authority that now my soldiers would rape the women here on the road, he was witnessed. So, as the commanding officer he was the witness to gave this command; women were raped on the road in open, and then all these women were taken into custody, they were checked by these military doctors, if they have been impregnated or not.

All women who later on the doctors confirmed at they are pregnant were kept in custody they were given proper diet, so that they can give birth to babies. During the trail in the course when he was asked why did you do this veered act, and you know what did he say, he said that this is victory forever according to me. And how do you define victory forever, he said that know when these children will be born, they will never ever dare to look at our country, because they would know that they are born of this.

I want the whole of the enemy camp to be like that one can go up to this veered extent know now when you decide that you would sprinkle chemicals, so that people who are in a given geographical locality, they will all perish, they will all die. When you insure it you will know every Friday when a group of people who do not practice the faith that I believe in when they assemble for mass prayer, I will every Friday I will explode a bomb there. So, in limited court I will kill them each week day a time will comes in thirty years when none of my opponent will remain. When you decide that you will know get rid of your enemies saying that they are your own babies, these are all veered forms of know showing aggression and this is basically a driven by the fact that you want to manipulate control the other group.

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Aggression

- Result of social practices that reinforce such activity
- Neither hostile in motivation nor defensive in outcome
- Some behaviour judged by the general public to be aggressive & hostile in nature may really be the result of social learning

Now, what is interesting is that most of the aggressive behavior are result of social practices that reinforce such activity and therefore, it is neither hostile in motivation nor defensive in outcome. So, basically suggesting the same thing that if you have been born and brought up in hostile environment in an aggressive environment, for you expression of aggression is not defense for you, your aggressive behavior is not hostile, because you know that this is the way of life. For others it might not be so, but for you this is what it is.

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Understanding Frustration

- Restricted bodily movements → Frustration in aggressive form

Now, the primitive reaction to restricted bodily movement is usually frustration, and frustration usually will reflect itself into some form of an aggressive retaliation. If you look at small babies, just hold their hands firmly means basically you do not allow them the opportunity of free movement of their body part, whether it is hand, whether it is foot. And then you realize that the baby will start making attempts to free himself or herself; and if you still do not allow that the baby will start crying. And here crying is basically asking for an external help, because I want to enjoy the freedom of free bodily movement this is something that you realize to be true for all animals, all animals would love to be free.

And therefore, we should revisit our whole construct of having pets or even putting them into some captive location. What usually happens is that gradually with more and more of the worldly experience you realize that the form of aggression, the reflection of frustration and aggression, gradually changes. In the beginning, you remember, we had discussed in the definition that it could be action oriented, it could be verbal, it could be even symbolic. Later on we will know even discussed know there could be a case of misplacement of anger let you are angry at me, but you shout at somebody else. So, you displays your anger that even though possibilities are there.

But then this whole idea of enjoying freedom is something that we never lose, and my guess is perhaps this is the reason perhaps why human beings in their whole history

wherever they were, they develop this strategy of handcuffing people. So, if you violate the norm, those who have the authority of implementing the norms, they will get you handcuffed, you would be put in prison. So, basically it is telling you that you would not be given the freedom of free bodily movement, you would not be given the freedom of say enjoying your autonomy of expression, freedom of movement. Freedom of movement is something it would realize people usually do not want to compromise with. And therefore, you realize that more and more of frustration gradually comes when you start cutting of these freedom. So, if you do not allow people to express themselves, if you do not allow people to move, the way they want. You realize that it becomes a source of frustration for people.

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Frustration-Aggression Hypothesis

Dollard, Doob, Miller, Mower, & Sears (1939)

- Explains frustration as “the state that emerges when circumstances interfere with a goal response” that lead to an aggressive outcome
- Frustration-aggression— contingent upon goal proximity

If you are told that do not it is an advisory that do not carry mobile phones to the classroom. Advisory means this is just know a piece of suggestion, you are free to accept it, you are free not to accept it. I am sure that all of you will try to avoid this advisory, you are told that you are suppose not to carry mobile phones to the class. This is an office order and still you would realize that group of students who try their best, carrying the mobile phone. This is true even in the jails also know, you have a rides in the jails, where you have simcard, batteries, mobile phones, confiscated devices, jail authorities, something which is not allowed is found.

So, this basically means that when you restrict the freedom of individuals, they develop certain degree of frustration, and in their attempt to bypass the frustration to get rid of it. They might use the other strategies. And now we come to an interesting hypothesis given by Dollard and his colleagues very old hypothesis, this is called frustration aggression hypothesis, which basically says that you have sources in your environment that frustrates you, and your frustration actually fuels your aggression. So, it explains frustration as the state that emerges when circumstances interfere with a goal response.

So, you have a goal to achieve, and while you are pressuring toward your goal barrier is put in between this very very irritates you, and the moment you are frustrated, it adds to your anger. Other studies who are tried to know validate, if frustration aggression hypothesis is true have found very interesting lay that this frustration aggression relationship it is contingent upon your proximity to the goal, how close you are to the goal. So, if I am just at the starting point, I have just started and there was a barrier then I am not that frustrated, and therefore, I am not that aggressive. But if I come close to the goal and then you put a barrier then it is a great source of aggression to me, and therefore, I become more angry. Coming to when I was explaining question to her, note that why I do not compute average, if this the contingency between the two the the goal and the frustration if it is know the distance is far of...

So, today if I do not tell you what the average was, but you see only their score, not happy at least I had thought at even the corrected answer sheet would not come finally, it has come back. Something is there if not the seven if not the thirty at least ten, but something is there. And the day when you are given the class average you forgot what you got. So, you might remember I got something, it is no six point seven less than the average, but it is, but if you are given a score, if you are given a average then immediately you start getting involved into all types of calculations, this is basically the proximate situation. So, the more and more proximate you are to the goal higher is the degree of frustration.

I would like to deviate a bit then are very interesting studies in one of the areas of psychology, which is still very under research, aviation psychology. Now aviation psychology is still know it is a very very know primitive phase not very good researches, not well researched, good researched, but not well researched. One very interesting example comes to my mind from the aviation psychology research; this is in terms of the

man-machine interfaces. So, when the pilot and the co-pilot when they fly their planes and they are flight meets an accident. Now, accident analysis has revealed two very interesting things from a psychological viewpoint. One - if the pilot is too dominant in nature, so personality characteristics wise if the co-pilot is submissive and the pilot is aggressive dominant this can lead to an accident, because there is a greater failure of coordination between the two.

So, the input that the flight engineer and the co-pilot gives to the captain, captain has a tendency to overrule it. And two very interesting example from other research is that when the flights take off, and when the pilots put the flight on the auto pilot mode, and then they watch the computer generated outcomes of the flight mechanism. It has been realize that till half way, so if I have to travel from this place to that end till half way, the pilot show the tendency of accepting the outcome of the computer generated outcomes. So, fuel, temperature, balance, aerodynamic outcomes. So, you accept whatever the computer generated outcome shows you on the screen. But if you cross half way means you are more close to the landing port, you have a tendency to recheck, whether the computer is giving the correct outcome or not. And that is the reason why you realize that most of the air crashes takes place after the flight has completed half it journey, because after taking off, if there is the possibilities the pilot show a tendency to return back to their a place of origin. But after half way unless it is know very very glaringly visible to the pilot that it will crash, and therefore, they in search for the nearby airports, there is a tendency of negating, refuting or double checking, the outcomes of the computer generated systems.

So, again it comes to how close you are to the goal more closure you are to the goal the more it frustrates you the far of you are you say [FL], you leave it. So, if you are told at you have to qualify JE, and write in class one you are told this, and you fail class one examination, it would not hurt you JE is too far of who knows what it is. But say class twelfth, Kota or Hyderabad two years they are and then missed by few ranks, it is a great source of displeasure great source of discomfort. So, this is what frustration aggression hypothesis research shows that that the more and more you are closure to the goal and the barrier does not allow you to achieve it higher is the degree of frustration, higher is the degree of frustration more and more aggressive you become.

Now, as our behavior is susceptible to conditioning, it is found at even sights, sound or even the view any form of signal related to the source of frustration can trigger anger. So, it is not that if you have the barrier it should be a glaringly visible barrier. So, it could be even something that is remotely connected to it that can also trigger that great sense of discomfort in you, not a good example to quote here in the class. There was a place in northern part of India long back long long back. When India had most periodic history of communal rights every four six months, there would be some communal right in some part of in gap. There was a sudden explosion of a communal right in that locality many people died. And then later on the superintendent of police that very district was charged with the fact that he was basically taking sights of the majorities. Because what according to some of the report what he had done was he ask the majority group to withdraw, the aggressive minority was one side, and then he asks the police force to open fire and many people died.

Many many thing took place and as you know how the court of law works in our country, and how the civil servants they escape many many things. They have what you call certain things in their service that safeguards them against many many things. So, all that thing happened, later on he confess to somebody I would not disclose all those details, he later on covets to somebody that I do not regret what I did. And he said that my elder brother was also a senior superintendent of police when he was posted somewhere in part of Uttar Pradesh. And again during a communal right, he according to his story one of somebody from minority group had come and assassinated his elder brother senior superintendent of police at that time was killed in one of the rights here in UP.

The younger brother later on becomes the police officer is posted far of minimum nine hundred one thousand kilometer away from that place, ask the police force to open fire on one group. And later on rationalizes that I do not regret giving such orders, I have lost my own brother in one such communal right. Now his brother was dead long back, seventeen years back; brother was not there the same group of people who strapped his brother was not there in this group, but then you have this strong associations. So, this is what it says know that it could be sight, oh this is the same group, this was the group that had killed my elder brother.

Similar type of situation, communal right, oh so same sound know there are some slogans Oh the same slogan. But very interestingly you would realize that such type of slogans for example, need not always become the source of frustration for you. It can know fill energy in you also take for an example when you have the group of arm forces and because they are in our country, they are divide into regiments each regiment had it is own slogan. For example know Hara Hara Mahadev for one regiment, Jai Maa Bhavani for the other regiment, now you have these are basically religiously colored type of slogans, but they are used by the armed forces and every time they do it, before they take up their arm for fighting the enemy. So, this was all about this hypothesis how frustration and aggression gets club when we meet tomorrow will continue with it.