CHAPTER III
THEORETICAL ORIENTATION

Humour

Freud defines humour as an economy in affect or feeling and it involves direct displacement. He identifies the release it affords as emerging from situations involving some form of stress.

Humour, according to Koestler, is at the lowest level of creative activity and is what he calls a "luxury reflex". He contends that, the humour response is the only domain of creative activity where a highly complex stimulus produces a massive and sharply defined response on the level of physiological reflexes. The comic builds to a peak of psychic energy which drains off in the form of laughter.

Psychoanalytic theory:

The most widespread theory of humour continues to be that advanced by Freud in wit and its relation to the unconscious (1916). Freud distinguished between the comic wit, and humour, emphasizing the cognitive, conative and affective aspects of the ludicrous, respectively. In each case, the principle of "economy" of psychic energy plays the central role in producing the experience of satisfaction or
pleasure. A "Saving in thought" or representation characterizes the comic. Thus, comical situations involve a transition from a set to take something seriously to a perception that it is trivial or unconsequential. The consequent saving of energy is discharged as laughter. Freud considered wit to operate through plays on words or ideas, with satisfaction generated by a 'Saving in inhibition'. In tendential wit, normally inhibited sexual or aggressive ideas or urges find a temporary release through the socially sanctioned joke, and the pent-up instinctual energies find expression in the form of laughter. In "harmless" wit, pleasure is derived from a shedding of our normal efforts to maintain a moral, rational, and logical mode of cognitive functioning. While the overt expression of affect is likely to be more moderate here, a pleasurable delight accompanies, such regressions to a more childlike indulgence in absurd or nonsensical thoughts and actions. Finally, the 'saving in feeling' that characterizes humour is achieved by reducing the seriousness of a situation that would otherwise produce some strong negative emotion. By denying the threat, the individual feels better able to cope with the situation at hand.

While Freud did not devote special attention to humour in children, later psychoanalytic writers have extended his views along developmental dimensions.
Wolfenstein (1954) argues that while the devices utilized vary with age, the basic motive in humour initiated by the child is the overcoming of distress and momentary release from frustration. Every child experiences frustration and anxiety from sources such as the making of impossible wishes and the overwhelming power and bigness of adults. Much of the children’s joking is an attempt to free themselves from impossible longings and wishes by picturing their fulfillment as ridiculous. The use of fantasy is important throughout this process, since the child, in all his play and joking, is pretending something is real while knowing it is not.

Helmers (1965) maintains that the creation of nonsense and absurdity in children’s jokes is really aimed at reconfirming the fact that the world is organised and orderly. Much aggressive humour is funny because the child is aware that it is only a fantasy situation. Whether a child is laughing because he knocked daddy down or because a cartoon character has been run over by a steam roller, it is funny (in the healthy child) only because he knows that each will get up again. If this did not occur, the child might be either confused or frightened, but the humour would likely be lost. While speech mistakes and other bumbling errors (e.g., slipping on a banana peel) are funny in their own right to the healthy child, they may become the source of cruel and
derisive laughter in the child who feels unloved or unsure of himself.

**Gestalt theory:**

Maier (1932) laid the foundation for a gestalt theory of humour, adopting the traditional gestalt view that the meaning of an element or group of elements depends on the whole configuration of which it is part. Changing some aspect of the whole may greatly change the meaning of both the whole and specific constituent elements. In a joke, a change in the anticipated meaning of particular elements leads to a sudden restructuring and change of interpretation of the whole. In a humorous experience, then, the suddenness and unexpectedness with which the restructuring occurs is the critical factor. Maier also felt that objectivity is important in the humour situation. That is, the humour can be maintained only we do not identify with the figures involved, if salient emotions of our own do not come into play.

Bateson (1969) stressed the fact that a reversal of figure and ground occurs when we 'get the point' of a joke. The structure of the joke draws our attention to certain elements while others are deemphasized, that is, form a background or setting for the joke. When the punch line occurs, the background material is suddenly and unexpectedly brought to the center of attention. Like Bateson, Fry (1963)
suggested that the satisfaction derived from humour is due to
the unexpected resolution of a series of paradoxes.

Koestler (1964) has advanced a view highly consistent
with the above, although he did not claim any gestalt
learnings. He maintained that various types of creativity,
humour and scientific discovery are based on a characteristic
mental process that he calls "bisociation", that is, "the
perceiving of a situation or idea... in two self consistent
but habitually incompatible frames of reference..

In most common types of comic, e.g. a pun, various
forms of witticism, a single sound is bisociated with the two
different meanings. In all forms of disguise, the
impersonator is simultaneously perceived as two beings,
himself and somebody else. This applies to the animals of
Walt Disney, who behave like humans; it applies to children
at play imitating adults. In visual humour, the simplest
forms of a caricaturist is the distorting mirror. The
caricaturist distorts selectively by the exaggeration of
relevant features, leaving out everything else.

Arousal theory:

Berlyne (1960, 1969) and Tomkins, (1962) have offered
explanations of humour based on arousal factors operative in
the humour situation. Berlyne (1960) suggested that when a
humour stimulus is encountered, an orientation reaction
occurs, representing an effort to understand the point of the humour depicted. He further maintained that, "humorous situations always contain factors that can be expected to raise arousal and other factors that can be expected to lower arousal’ or else keep it within moderate bounds." The critical issue for this type of theory, then, becomes the identification of factors that (a) are capable of raising and lowering arousal; and (b) distinguish between the nature of the arousal process operating in humour, fear, startle, exploratorion, problem solving etc.

Tomkins (1962) has advanced a general theory of the innate activators of positive and negative affect. The critical differentiating dimension here is the density of neural firing or stimulation that is, "the product of the intensity times the number of neural firings per unit time". While both positive and negative affects (e.g., interest, fear, and startle, which differ only in rate of stimulation increase) may be produced by sudden increases in stimulation, Tomkins maintained that only positive affects (e.g., laughter and joy) are activated by stimulation decrease. He considered laughter to be a more intense form of the smile. The quality of laughter or smile produced, according to this view, depends on the nature of the originally more intense stimulation. Tomkins (1962) suggested that both the smiling
response and its triggering mechanism does not change as the child develops. However, he concluded that learning and memory determine which stimuli initiate the mechanism.

Kagan (1967) went beyond Berlyne and Tomkins in describing the cognitive process involved in producing the smile. According to Kagan, when a 4-month old infant smiles to a photograph of a regular face, he has actually made a cognitive discovery. This discovery occurs when the infant is able to match stimulus to schema. A moderate amount of mismatch between event and schema is necessary as a source of pleasure.

Developmental theory of cognitive humour:

McGhee (1971b) emphasises the role of cognitive mastery as a pre-requisite for humour. This theory was developed on the assumption that in light of the complexity of the humour process, it might be fruitful to consider the development of different types of humour separately. An important distinction in this respect may be drawn between humour based primarily upon the gratification of some salient need (often referred to as 'tendential' humour) and humour based primarily on a violation of expectation the individual has come to hold for relationship different aspects of his environment. The term 'cognitive' humour is used here for the latter type, since it is assumed that appreciation of such
humour is primarily an intellectual phenomenon, with satisfaction of emotional needs contributing minimally. This type of humour is typically experienced as funny in the sense of being clever, and is generally accompanied by milder forms of affective expression. This, the well known cartoon of a skier whose skis have left tracks on each side of a tree generates humour only because of the obvious impossibility of the feat in light of our prior experience with stimulus elements depicted. Sexual, aggressive, etc. elements appear to be irrelevant to the humour depicted here.

McGhee proposed that prior to achieving the level of cognitive mastery, incongruities were simply perceived as being different from acquired expectancies. Conceptual thought capacities allow the child to perceive the incongruous stimulus elements as inconsistent with his prior experience. He suggested that 'reality-fantasy' dimension is important here, in that the child perceives expectancy violations as being funny only when he has acquired a stable enough conceptual grasp of the 'real world' that he can assimilate the disconfirmed expectancy as being only a play reality. Some other viewpoints have also been given.

Shultz (1972) has drawn attention to the structural aspects of humour, specifying that all jokes contain two distinct structural dimensions: Incongruity and resolution. Shultz proposed that as children get older the resolution of incongruities plays an increasingly important role in the
humour process. For very young, less cognitively advanced children, the mere identification or invention of incongruities may be sufficient to generate a humour reaction. Suls (1972) has proposed a similar model, arguing that a two-stage process characterizes the cognitive processes involved in the comprehension and appreciation of verbal jokes. In the first stage, the reader formulates a narrative scheme which leads him to expect a certain outcome. If this expectation is not met, perceived incongruity or a feeling of surprise results. Recognition of the unexpected ending leads the recipient of the joke to search for some cognitive rule which will explain or resolve the incongruity observed. When this occurs, the joke is understood, leading to some unspecifiable level of appreciation.

For making a detailed study of the phenomenon of humour, psychologists have most frequently utilized cartoons (McCauley, Coolidge and Kulick, 1983; Czwartkowski and Whissell, 1986; Gadow and Sprafkin, 1987). However, the questionnaire method (Martin and Lefcourt, 1983; Nevo and Nevo, 1983; Porterfield, 1987) and observation method (Fabrizi and Pollio, 1987) have also been used. In the present study...

The various viewpoints as given above have been mainly taken from, development of the humor response: A review of the literature. by Paul E. McGhee.
cartoons have been used to measure humour. The humorous situations depict humour in the form of having ridiculous, unexpected happenings, incongruity, and revelation of truth and so on.

Loneliness

All persons, young and old, normal and abnormal experience loneliness in varying degrees at sometime or another. Some experience loneliness more than do others. In a poll of psychiatric patients, 80% claimed that the principal reason that they were seeking help was the feeling of loneliness (Rosenbaum & Rosenbaum, 1973).

Moustakas (1961) referred to loneliness as an experience of raw sensitivity", of being alone, feeling unwanted and disconnected from others and overcome by the intense pain and terror of the realization of loneliness.

Tanner (1973) stated, "Loneliness is some thing that we all have to deal with, at one time or another in our lives. The person who says, "I am never lonely" either does not understand the meaning of the word or is fooling himself.(p3)

Loneliness has been defined as subjective dissatisfaction with interpersonal relationships resulting from either a change in actual social relationships or a change in one’s needs and desires for relationship (Peplau & Perlman, 1982).
Young (1982) defined loneliness as the absence or perceived absence of satisfying social relationship, accompanied by the symptoms of psychological distress.

To date, the experts have not agreed upon a definition. Further, there are neither defined theoretical frameworks which explain loneliness nor is there any consensus regarding the causes and consequences. There is, however, a general consensus among researchers about the inevitability of loneliness (Medora and Woodward, 1986).

There has been general agreement on the fundamental characteristics of the loneliness experience, yet, researchers have not agreed upon the existence of different types or forms of loneliness (Russell, 1982). One perspective holds that there is a common core of experiences that represents loneliness. Thus commonalities should be found in the experiences of a lonely first year college student and a lonely widow who has recently lost her mate. An alternative perspective is that two or more qualitatively distinct types of loneliness exist. This theoretical view would argue that the new student and the widow might both report that they are lonely, yet their subjective experience of loneliness would be quite different.

One typology of loneliness has been described by Weiss (1973, 1974). Weiss hypothesized that two distinct types of loneliness exist. Emotional loneliness results from
the lack of a close, intimate attachment to another person. Individuals who have recently been divorced, widowed, or ended a dating relationship should experience this form of loneliness. Social loneliness results from the lack of a network of social relationships in which the person is part of a group of friends who share common interests and activities. Individuals who have recently moved to a new social environment (e.g., to a new city, job, or college) should experience this form of loneliness.

Underlying Weiss’s typology of loneliness is his belief that different types of relationships meet different interpersonal needs or different "social provisions" (Weiss, 1974). Thus when a particular relationship is lost, the interpersonal deficit experienced by the person depends on the social provisions that were supplied by that relationship. Weiss identified six social provisions: (a) attachment, provided by relationships in which the person receives a sense of safety and security; (b) social integration, provided by a network of relationships in which individuals share interests and concerns; (c) opportunity for nurturance, derived from relationship in which the person feels responsible for the well being of another; (d) reassurance of worth, provided by relationships in which the person’s skills and abilities are acknowledged; (e) reliable
alliance, derived from relationships in which the person can count on assistance under any circumstances, and (f) guidance, provided by relationships with trustworthy and authoritative individuals who can provide advice and assistance.

Although the associations between the provisions and specific relationship categories are not absolute, Weiss has identified the most typical sources of each social provision. Attachment is provided most often by a spouse or romantic partner. Social integration is provided by friendships. Children offer the opportunity for nurturance, whereas co-workers are a source of reassurance of worth. Reliable alliance is most often provided by close family members, and guidance comes from teachers, mentors, or parental figures. Weiss (1974) speculated that deficiencies in each of the provisions may lead to a different kind of distress; however, he concentrated primarily on the provisions of attachment and social integration. Deficits in attachment are linked to emotional loneliness, and deficits in social integration are linked to social loneliness. Weiss further hypothesized that the subjective experiences and behaviours that result from these two types of loneliness are qualitatively distinct in several respects. Emotional loneliness leads to feelings of anxiety and isolation. Social loneliness is characterized by feelings of boredom, aimlessness and marginality. The
socially lonely person is driven to find the kinds of activities he or she can participate in, the network or group that will accept him or her a member”. (p.22)

**Conceptual analysis of loneliness**

Gierveld (1987) by collecting information from literature of loneliness, from open interviews with lonely and non lonely people and from content analysis of 115 compositions written by lonely people about their experiences tried to reconstruct a certain degree of communality regarding the meaning assigned to the phenomenon of loneliness. In General, loneliness was associated with negative feelings about problems in social relationships. Almost everyone made the distinction between aloneness and loneliness. Another aspect of the shared conception was that loneliness was considered to be a personal experience. People, however, recognized individual differences in experiences whereby combinations such as "lonely" but not alone", and "alone, but not lonely" were made.

According to him, loneliness, or subjective, social isolation, was described as "a situation experienced by the participant as one where there is an unpleasant or inadmissible lack of (the quality of) certain social relationships". The description included situations in which the number of existing relationships was smaller than is...
considered desirable or admissible, as well as situations where the intimacy one wishes for has not been realized. Thus loneliness was seen to involve the manner in which the person perceives, experiences, and evaluates his or her isolation and lack of communication with other people.

Rokach (1988) reviewed various theoretical approaches to loneliness in an attempt to sort out differing points of view and orientations. A "Univariate-multi dimensional" distinction was used to aid in distinguishing various conceptualizations of loneliness. He studied the factors that comprise the phenomenological construct of loneliness and constructed a model of loneliness which has three levels. First are four major elements which can be described as super structures. Ten factors define and differentiate the major elements. Factors are further differentiated by 23 components.

1. **Self alienation**: Self alienation describes a feeling of inner void, a detachment from one’s self, and an alienation from one’s core and identity. This factor has two components; one is emptiness, which is characterized by an inner void, a hollowness and blankness felt by the lonely. The second component was termed depersonalization and refers to the feelings of unreality, confused identity, and depersonalization that often characterize the psychotic
experience.

2. Interpersonal isolation: It highlights the feelings of being alone (emotionally, geographically and socially), of not having a sense of belonging and of lacking a meaningful relationship. Three factors comprise this element: Absence of intimacy, perceived social alienation, and abandonment.

a) Absence of intimacy: This factor has two components. The first was termed lack of closeness to others, the focus is on deficiency in relationship in general, such as lack of another person with whom to connect and share oneself.

b) The second component was termed missing a specific person or relationship. This component is characterized by missing a specific person, an intimate relationship never experienced, or mourning a close and intimate association that has ended.

3. Perceived social alienation is the factor that illustrates one’s perception of being socially alienated, unwanted, and alone. It is possible that objectively one is not actually rejected or unwanted but one may, never the less, perceive oneself to be alienated. This factor has two components.

a) Disconnected, highlights the feelings of detachment from others, of not connecting with others emotionally or socially, and of being separated from
b) The social rejection component connotes the perception of social isolation and rejection. Rejection was further differentiated into passive or active social rejection. Passive social rejection refers to perceptions of situations whereby the person feel unsupported, not included, or ignored, whereas in active social rejection there is a perception of being deliberately shut off, cut off, ridiculed.

4. Abandonment - It highlights the person's belief that he or she was purposefully and intentionally left behind, deserted, or abandoned. The two components of this factor are intimate rejection and betrayal. The first component indicates one's feelings of being rejected and deserted by the very people one considers close and intimate. The betrayal component refers to a generalized desertion and depicts feelings of being abandoned, not accepted or unwelcomed by others.

Agony: The major element of agony addresses the inner turmoil and emotional upheaval, the vulnerability, aching, and anger that the lonely experience. Inner turmoil refers to the inner searching for answers and insight, the desperation to understand, to see one's way.
through pain and agony.

Confusion indicates the lack of direction, disorientation, scattered and incoherent thoughts and the general sense that the world seems unreal, awkward, unknown.

Numbness refers to the sense that one feels when the pain and inner turmoil may be too intense and overwhelming. Subjects have a strong feeling of sinking deeper and deeper into themselves.

Emotional upheaval is frequently associated with loneliness and suffering. It is the affective determinant of loneliness and includes a host of emotions that revolve around pain, hurt and unhappiness.

Discomposure refers to feelings of embarrassment, shame, and humiliation that are so often reported by the lonely. Being lonely is often taken as an indication that one is alone, without a partner.

Gordon eloquently described the spiral which starts with loneliness and ends with shame and embarrassment.

"To be alone is to be different, to be different is to be alone, and to be in the interior of this fatal circle is to be lonely. To be lonely is to have failed." Anger conveys the negative emotions that the lonely feel, the hostility, bitterness, even hate, for being rejected, lonely and unwanted, and for thus seeing oneself as a failure.

In the present study, the questionnaire method has been used (Asher, Hymel and Renshaw, 1984). The goal of these
researchers was to develop a reliable measure of children's feelings of loneliness and social dissatisfaction and to learn whether the children who are least accepted by their classmates are indeed more lonely. Various other psychologists and researchers have been studying the phenomenon of loneliness by using self-reporting questionnaire's (Russell et al., 1978, 1980; Schmidt and Sermant, 1983) and by open interviews (Palontzian & Ellison, 1982; Larson, 1990).

**Anxiety**

Anxiety has become an essential part of modern living and seems to permeate all spheres of life. Yet anxiety is a highly unpleasant and painful state of tension, which the individual does everything to get rid of. 'Anxiety, says Erickson, "is for the personality what pain is for the body a sign that coherence and integration are endangered by what is happening to one part or function." For Horney (1939), anxiety remains a key concept in the understanding of the neurotic personality. According to May (1950), anxiety is the apprehension cued off by a threat to some value which the individual holds essential to his existence as a personality. Drever (1958) defines anxiety as a chronic complex emotional state with apprehension or dread as its most prominent component, characteristic of various nervous and mental disorders.
Some of the theoretical positions have been briefly discussed below:

**Psychoanalytic theory**

Sigmund Freud first conceptualized anxiety neurosis in 1895, and this phenomenon has since been studied from many points of view. He gave two theories of anxiety. In Freud's early theory of anxiety generally stated in 1917, (Freud, 1916-17), anxiety was defined as transformed libido. The transformation occurs as a result of repression, which distorts, displaces or generally dams up the libido associated with instinctual impulses. This transformation of libido or "daming-up" theory of anxiety suggests that whenever the organism is prevented from carrying out an instinctually motivated act, whether through repression or through some prevention of gratification, anxiety will ensue. This theory was amended in 1926, the new position was restated in 1933 and in general remained his final statement on anxiety.

The second theory reversed the relationship between repression and anxiety. Although Freud tended to maintain the possibility of both kinds of relationships, the second theory
added the possibility that, repression occurs because of the experience of anxiety. In this context, anxiety becomes a signal from the ego. Whenever real or potential danger is detected by the ego, this perception gives rise to anxiety and in turn mobilizes the defensive apparatus, including repression. Thus, because of the impending danger from unacceptable or dangerous impulses, the unpleasantness of anxiety produces the repression of the impulses, which in turn leads the organism out of danger.

Avoidance of overstimulation: A central concept in both of Freud's theories of anxiety is, the notion of the avoidance of overstimulation. Whether libido is dammed up by not executing some instinctual act or whether the ego-signals impending stimulation that cannot be adequately handled, in both cases the anxiety anticipates an impending situation for which no adequate coping mechanism is available to the organism. The ultimate unpleasantness is overstimulation, including pain, and the anxiety in both theories signals or anticipates an impending situation for which no adequate coping mechanism is available to the organism. Here anxiety is learned; it is acquired as a function of past experience. It is in this sense that the psychoanalytic theory of anxiety, including its several revisions, has never abandoned the first theory, which describes the development of
'automatic' anxiety.

Antecedent and organismic conditions: The origin of 'automatic' anxiety is traced by Freud into the very earliest period of life, the birth trauma and the immediate period thereafter. For Freud (1926), the experience of anxiety has three aspects: (1) a specific feeling of unpleasantness. (2) Efferent or discharge phenomena, and (3) the organism's perception of these discharge phenomena. In other words, the perception of autonomic arousal is associated with a specific feeling of unpleasantness. As to the primitive occasions for this anxiety experience, Freud is frequently hazy. While, on the one hand, he considers the predisposition toward anxiety as a genetic mechanism, at other times he considers anxiety as arising from separation from the mother, castration fears and other early experiences. He considers the specific unpleasant experience of the anxiety state as derived from the first experience of overstimulation at the time of birth.

The various types of fears or anxieties that Freud discusses are not different in their initial source of the affect but rather, differ in the specific conditions that give rise to them. They are fear, where anxiety is directly related to a specific object; objective anxiety which is the reaction to an external danger and which is considered to be not only a useful but also necessary function of the system; and neurotic anxiety, in which the anxiety is out of
proportion to the real danger and frequently is related to unacceptable instinctual impulses and unconscious conflicts.

**Learning theory**

The theoretical position taken by most representatives of modern learning or behaviour theory is derived generally from the work of Pavlov and Watson. As Mowrer (1960) has shown, the role of anxiety for learning theory is derived mainly from the attempts to explain the nature and consequences of punishment.

Anxiety as an acquired driven. The Conditioning model states that a previously neutral event or stimulus (the conditioned stimulus, or CS), when paired with an unconditioned stimulus (US), which produces a noxious state such as pain, will elicit a conditioned response (CR) after a suitable number of pairings. This conditioned response is what is commonly called fear. Fear-anxiety is viewed as a secondary or acquired drive established by classical conditioning.

Antecedent conditions: Mowrer (1939) suggested that fear was the conditioned form of the pain response. However, it has been demonstrated that pain cannot be a necessary condition for the establishment of anxiety since individuals who are congenital incapable of experiencing pain also show anxiety.
reactions. In a more general statement about the nature of acquired drives such as fear, Miller (1951) has extended the class of unconditioned stimuli adequate for fear conditioning to essentially all noxious stimuli, and Mowrer (1960) comes close to a psychoanalytic position when he expresses essential agreement with the position that fear is a psychological warning of impending discomfort.

**Existentialist psychology:**

Kierkegaard's central concept of human development and human maturity was the notion of freedom. Freedom is related to man's ability to become aware of the wide range of possibility facing him in life, possibility in that sense is not statically present in his environment but created and developed by man. Freedom implies the existence and awareness of possibility.

Anxiety is closely related with this existence of possibility and potential freedom. The very consideration of possibility brings with it the experience of anxiety. Whenever man considers possibilities and potential courses of action, he is faced with anxiety. Whenever the individual attempts to carry any possibility into action, anxiety is a necessary accompaniment and growth towards freedom means, the ability to experience and tolerate the anxiety that necessarily comes with the consideration of possibility.
Kierkegaard also makes a clear distinction between fear and anxiety. Fear involves a specific object that is feared and avoided, whereas anxiety is independent of the object and furthermore is a necessary attribute of choice and possibility.

Some other viewpoints are also given below:

Sarason, Mandler and their co-workers conceived of and dealt with anxiety that is normally aroused in an individual in an achievement situation. They called it test anxiety. They emphasized anxiety as a drive stimulus. They conceive anxiety as a response to situational cues which produces a strong internal stimulus and the term drive is used with relation to that strong stimulus. "... A learnt anxiety drive which is a function of anxiety reactions previously learnt as responses to stimuli present in the testing situation. Anxiety reactions are generalized from previous experience to testing situations."

Spielberger, on the basis of factor analytic studies of Cattell and Scheier (1958), distinguished between trait anxiety and state anxiety. According to him, it is meaningful to distinguish between anxiety as a transitory state and a relatively stable personality trait. There is general agreement that anxiety states are characterized by subjective consciously perceived feeling of apprehension and tension accompanied by or associated with activation or arousal of
the autonomic nervous system. Anxiety as a personality trait would seem to imply a motive or acquired behavioral disposition that predisposes an individual to perceive a wide range of objectively nondangerous circumstances as threatening and to respond to these with anxiety state reactions disproportionate in intensity to the magnitude of the objective danger.

The phenomenon of anxiety has been widely studied in the laboratory (Barratt, 1972; Rollins and Calder, 1975), Psychometric and psychiatric interviews (Barratt, 1972) and self reporting questionnaires (Sarason et al., 1960; Nijhawan, 1972; Srivastava, 1977; Reynolds & Richmond, 1978). The questionnaire method has been used in the present study. The present scale consists of 45 items which cover varied anxiety producing situations which occur in the life history of a normal child (GASC, Sarason et al., 1960).

Aggression

In the present day society, every man wants to be superior than the other, his needs and desires are always increasing and their fulfillment becomes more difficult. As a result he becomes angry, impatient and dissatisfied. To exhibit his feelings of dissatisfaction and anger he indulges in such activities which console his ego needs. Aggression is
one form of exhibition of anger, hostility and dissatisfaction. Every individual exhibits impulsivity, anger and hostility, which may differ qualitatively and quantitatively. Aggression may be verbal or physical. It may be directed against an individual or a group of individuals. It may be against a hated object or a loved object.

Freud (1922) states that cruelty and a desire to hurt others deliberately is prominent feature of the human psyche. He attributes this desire to the death instinct of Thanatos. Dollard et al. (1939) defined aggression as an act whose goal response is injury to another organism. Buss (1961) he contends that aggression is simply any behaviour that harms or injures others. In contrast to this proposal, Feshbach (1970) and Berkowitz (1974) state that in order to be classified as aggression, actions must involve the intention of harm or injury to others. Zillman (1978) too restricts the use of the term aggression to attempts to produce bodily or physical injury to others. However, at present time most, although by no means all, would find the following definition to be acceptable: "Aggression is any form of behaviour directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment". (Baron, 1977, p.7). This definition suggests that aggression should be viewed as a form of behaviour not as an emotion, a motive, or an attitude. Buss (1961) suggests that aggressive
acts can be dichotomized along three dimensions; physical-verbal, active-passive, and direct-indirect. In combination, these dimensions yield eight possible categories, into which most, if not all, aggressive actions can be divided. For example, actions, such as shooting, stabbing or punching in which one person physically assaults another, would be classified as physical, active and direct. In contrast, actions such as spreading malicious rumours about other people or disparaging them to others would be described as verbal, passive and indirect.

At a descriptive level, the term aggression may be applied to any behavioral sequence which results in injury to others or destruction. There are acts which accidentally lead to injury and acts which are intentional or motivated. The motivated aggression can be classified into instrumental aggression and hostile aggression (Feshbach, 1964, 1970; Buss, 1961, 1971). Hostile aggression is an attack on another person, often an attempt to hurt his self esteem. It can be physical or verbal assault or both. Instrumental aggression is an attack oriented at seeking an object, territory or privilege.

The major theoretical viewpoints are as under:

Innate Aggressiveness:

Innate theory holds that man is by nature aggressive.
Freud (1922 (1955 edition)) states, that cruelty and a desire to hurt others deliberately is a prominent feature of the human psyche. He attributes this desire to the death instinct or Thanatos — one of the two fundamental human drives. From the moment of its inception, the organism is slowly but inexorably driven back to its life less form a state of death. This drive towards death is not limited to its own host but is prevalent and affects relationships among human organisms and ultimately among societies. Powered by the libido, this drive, according to Freud is the cause of war and a cause for pessimism in so far as man’s future is concerned.

Ethological theories of human aggression parallel in biological science the philosophy of Thomas Hobbes, e.g., Lorenz (1966) argues that homosapiens are even more aggressive than other animals because of their propensity for intra specific aggression. Aggression through rival fights, serves to provide the best mate and thus the best progeny. Aggressive instinct aids in the protection of these offsprings. Thus, aggression as the impulse to self preservation is the same for Lorenz as for Hobbes.

According to these theories, aggression arises largely from instinctive, innate factors. Neither the satisfaction of all material needs and the elimination of all social injustice nor any other positive changes in the structure of human society will succeed in preventing the
structure of human society will succeed in preventing the aggressive impulses.

**Physiological components of aggressive drive:**

These theories differ from the instinct theories of aggression in that they focus on specific physiological systems of the organism and the response of these systems to environmental stimuli.

**The XYY syndrome:**

The genetic component in aggression has been investigated in terms of chromosomal and biochemical abnormalities. Sex chromosomes and the subsequent gonadal production of testosterone or testosterone-like substances (androgens) and estrogen and progesterone have been identified as critical for both brain development and also behavioral functioning.

**Cerebral mechanisms and aggression**

Studies of brain functioning and aggressive behaviour suggest that areas of the brain principally in control of aggression are thought to be deep in the temporal lobes and in subcortical structures known as the old brain or limbic system. These structures include the singulum, amygdala, hippocampus, thalamus, hypothalamus and septum. Studies on both animals and man suggest that these areas of the brain are integrally involved in both the elicitation and
Frustration and aggression

Another theory advanced about 35 years ago held that all aggressive behaviour resulted from aggressive drive produced by frustration. When goal directed activity is blocked, an aggressive drive is induced. Behaviour intended to injure a person against whom it is directed is energized by this drive. Upon infliction of the injury, the aggressive drive is reduced. This frustration-aggression hypothesis developed by Dollard, Doob, Miller, Mowrer and Sears (1939) states that, "the occurrence of aggressive behaviour always presupposes the existence of frustration and contrariwise, that the existence of frustration always leads to some form of aggression." Frustration and aggression are usually related and aggression is defined independently as "an act whose goal response is injury to an organism." The authors state that, "the strength of instigation to aggression should vary with: (1) The strength of instigation to the frustrated response, (2) the degree of interference with the frustrated response; (3) the number of frustrated response sequences". (p.28).

The assertion that aggression is always a result of frustration encountered almost immediate criticism and the
The social learning theory of aggression

Compared with theories holding that aggression is innate or the result of aggressive drive, social learning theory seeks the external rather than the internal impellers to aggression. According to Bandura (1973), the behavioral model which the parents exhibit influences the child’s development of aggression. Children who receive little affection and attention develop hostile behaviour. Bandura (1973) states that a comprehensive analysis of aggressive behaviour requires careful attention to three issues: (1) the manner in which such actions are acquired; (2) the factors that instigate their occurrence; and (3) the conditions that
Individuals may acquire a wide variety of aggressive responses through experience in which they are directly rewarded for such behaviour. Bandura (1973) and Zillmann (1978) state that human beings acquire some forms of aggression through the process of instrumental conditioning. Bandura (1973) suggested that another process, i.e. social modelling, is very crucial. Once aggressive responses are acquired, a number of different factors operate to maintain and strengthen them. Aggression is maintained by continued social reward and approval. Patterns of overt aggression are maintained by the process of self-reinforcement. It suggests that individuals aggress only under appropriate social conditions that tend to facilitate such behaviour.

Aggression has been subjected to careful scientific inquiry. Psychologists and other researchers have employed the method of systematic observation to examine the origin and nature of aggression (Freud 1920, 1933) whereas others have used the questionnaire method or the self reporting techniques (Dobb and Sears, 1939; Davitz, 1952; Cohen 1955. Buss and Durke, 1957; Rosenbaum and Decharms, 1960; Decharms and Wilkins, 1963; Berkowitz 1970; and Lefkowitz et al 1977). A large number of investigations have also been conducted within laboratory settings (Geen and O’neal, 1976; Zillmann, 1978). In the present study, the questionnaire method has
been employed. It measures two types of hostility, i.e., resentment and suspicion and there are five sub scales of aggression, namely, assault, indirect aggression, irritability, negativism and verbal hostility. The test also includes a scale of guilt. (Buss and Durke, 1957).