



Anger : a descriptive analysis of the definition, dynamics, physiology, maladaptive characteristics and educational applications
by Ted Hugo Murray

A thesis submitted in partial fulfillment of the requirements for the degree of DOCTOR OF
EDUCATION
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Abstract:

Anger is a subject which is seldom discussed independently of other topics. Because of this there appears to exist no work which would enable helping professionals to understand and deal specifically with anger related problems. The purpose of this study is to define the basic dynamics of anger and to suggest a method by which educationally oriented helping professionals may deal with the emotion.

Anger is defined as experiential emotional state which is characterized by a physiological arousal state. The arousal state is accompanied by cognitive desires to inflict harm (verbal or physical) on another person or object. Anger is seen as having six different causes which, the author defines as six different types of anger. The types of anger are: (1) Instinctive anger: A biological adaptive anger which stems from a well defined threat to one's property, life, or family; (2) Frustration anger: Anger which is the result of the frustration of an organism's goal oriented response; (3) Classically conditioned anger: Anger which is learned as a result of the classical conditioning process; (4) Operantly conditioned anger: Anger which is learned as a result of the organisms being reinforced for displays of anger; (5) Phenomenological anger: That anger which stems from a threat to the organization and maintenance of the phenomenal self; and (6) Existential anger: That anger which, arises as a result of the nonfulfillment of man's need to have his existence and worth in the world recognized by that world.

Anger is examined as a maladaptive response in human interaction and functioning. Any behavior which prevents or interferes with the actualization of a person's potential as a human being is defined as maladaptive. Anger is seen as a primarily defensive reaction to a stress producing stimulus. The defensive nature of anger is viewed as maladaptive in the following respects: (a) the defensive nature of anger blocks communication; (b) it prevents conflict resolution; (c) it promotes destructive relationships; and (d) it establishes a potential for violence.

Anger is also viewed as maladaptive in that the response does not deal with the factors which precipitate it. Rather, it focuses on eliminating the originator of the stimulus, thus creating a situation in which the anger will occur each time the stimulus is present.

A methodology is suggested to aid the reader in coping with his anger and the anger of peers, clients, and students. The methodology for dealing with anger utilizes a descriptive process designed to bring about awareness of an individual's functioning in relation to anger.

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AND EDUCATIONAL APPLICATIONS

by

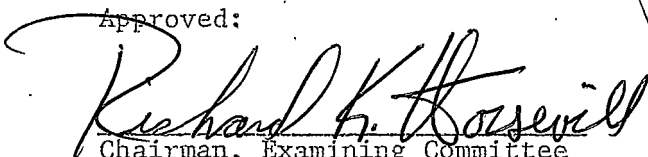
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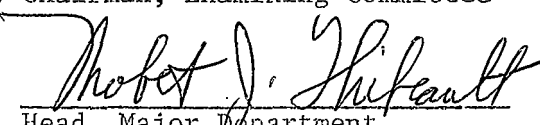
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ABSTRACT

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Chapter 1

INTRODUCTION

There exist emotional experiences for which each person has his own unique understanding, gained through a complex blending of human experience and human potential. This unique blending lends a certain flavor to each individual's experience of the world around him. Thus, each person's perception of the world is different. What moves one person to heights of passion may have no effect upon another. While similar events may cause differing emotional reactions in people, there exists a commonality of experience in terms of the emotions felt by the vast majority of mankind. Although emotions experienced by individuals may be very similar, the antecedents of these emotions reflect each person's experiences and genetic potentials.

When viewed in such terms, the communication of emotional experiences becomes an exceedingly difficult task. Not only does one have to be aware of what an emotion is, one also has to be aware of the frame of reference from which it is being communicated. Too frequently human interactions regarding emotional states are not communicated in this manner. Rather, it is taken for granted that when a person says, "I'm angry," another understands the unique meaning that this has for the individual. It may be possible that the two individuals involved in the conversation may have entirely different meanings attached to the term anger.

Stearns (1972) comments on the reasons for the absence of definitive definitions of emotions:

One reason is, of course, that these phenomena are neither incapacitating nor life-threatening and are, therefore, not under the social pressure of research demands. Another reason may be their self-evidence as an unquestionable occurrence in everyone's daily life (vii).

In essence, there exist emotional phenomena which have a definitive impact on people's day-to-day living. These emotions have psychological and physiological influences far beyond what one would expect from such a self-evident phenomena.

This paper purports to examine one of these emotions, anger, in relation to its impact on human psychological, educational, and physiological functioning.

The subject of anger suffers from all of the maladies discussed above. It is ill-defined. It is treated as a self-evident phenomenon, which has few implications for further study. Little research exists in the literature which deals primarily with the subject. Yet, much of the time spent by people in the helping professions is spent in dealing with anger. Rothenberg (1971:86) pointed out how the clinicians deal with anger:

In depression we look for evidence of anger behind the saddened aspect; in hysteria we experience angry seductiveness; in homosexuality and sexual disorders we see angry dependency; in marital problems we unearth distorted patterns of communication, particularly involving anger. We interpret the presence of anger, we confront anger, we draw anger, we tranquilize anger, and we help the working through of anger.

Madow (1972:86) identified seven physical illnesses in which anger plays a major role. He also commented on the role of anger in emotional well being: "As extensive as are the effects of anger on our physical being, their influence on our emotional lives, and therefore our lives generally, is even more pervading."

The role of anger in aggression is another ill-defined aspect of the subject. Kaufman (1965:355) discussed the relationship between anger and aggression:

The observation that aggression is usually accompanied by anger makes all the more necessary a thorough study of possible causative, rather than correlational phenomena. It is usually taken for granted that anger at least precedes aggression and, most likely, causes or at least facilitates it.

As indicated, anger is a phenomenon which has ramifications for individual functioning, interpersonal communication, and control of aggression.

Increasingly, professionals in the helping professions are being asked to aid in the resolution of the problems which have an anger related basis. In a very broad sense, the educational system of today is the focus of efforts to educate people about coping with anger. Many of the helping professionals work directly for, or in consulting roles with, the educational system. The focus of the helping professionals in the public schools is a natural consequence of education's desire to aid each student in becoming a fully functioning member of society.

Anger and how to cope with it is a consistent problem that permeates our entire educational system from a superintendent's relations with his school board to a teacher's relations with their students. Anger or the behavior which it precipitates is seldom understood, and rarely dealt with effectively. It is a national tragedy that the people employed in the most sensitive positions in our society--the education of our youth--are by and large ignorant of one of the most important variables in human learning--emotional functioning. No attempt is being made to criticize the educational system--only to point out a great inadequacy in the training of the personnel who deal with the youth of America. Very few teacher training programs emphasize the aspect of interpersonal relations and communications. In order to deal effectively with anger, it is important to understand the definition and dynamics of the emotion.

Statement of the Problem

The problem of this study was to: (a) examine the dynamics of the emotion of anger; (b) define anger; (c) demonstrate how anger, thus defined, is a maladaptive response in human interaction and functioning; and (d) demonstrate how anger can be understood and controlled in such a manner as to enhance human functioning rather than degrade it.

Need for the Study

The emotion of anger is one of the least written about, least understood facets of human emotional functioning. Rothenberg (1971: 453) summarized the situation:

Almost invariably, anger has not been considered an independent topic worthy of direct investigation but has been subsumed under a general category such as aggression, emotion, or affect. Such categorization has not only deprived anger of its rightful importance in the understanding of human behavior, but it has also led to a morass of confused definitions, misconceptions, and simplistic theories. Little consideration has been given to the reasons for lumping anger together with aggression, for example, and systematic distinctions are seldom made between anger and other affects or emotions. Consequently, a clear picture of the anger phenomenon itself has not emerged.

In the light of this recent statement, the need for a study such as this becomes more evident. The confusing situation which surrounds the emotion of anger in terms of its definition, its dynamics and its functions needs to be clarified.

Kaufman (1965) indicated that anger plays an important role in aggression. Madow (1972) indicated that anger plays a role in the etiology of several physical illnesses. Stearns (1971) indicated that anger is a complex phenomenon which influences the entire human organism. Rothenberg (1971) maintained that anger plays an important role in various mental disorders.

In all these cases, anger is discussed in relation to some previously established field of study. Anger is seldom discussed in its own right, and because of this there exists no work which would

enable professionals to understand anger in such a manner as to deal with it in relation to the physical and mental problems associated with it. It is the author's contention that an examination of the dynamics and functions of the anger response will render anger more capable of being dealt with in relation to some of the physical and mental problems it is associated with.

General Questions to be
Considered

These questions are general in nature and are answered throughout the paper. The specific chapters in which each question is answered is indicated at the end of each question.

1. What is anger? (Chapters 2, 3, 4, 5, and 6)
2. What are the different types of anger? (Chapters 3 and 4)
3. What are the dynamics of these different types of anger?
(Chapters 3 and 4)
4. What function or functions does the emotion of anger have?
(Chapters 2, 5, and 6)
5. Are these functions adaptive or maladaptive? (Chapter 5)
6. Is anger a learned or innate emotion? (Chapter 2)
7. What is the relationship between anger and aggression?
(Chapter 2)
8. What is the relationship of anger to the following concepts:
(a) hostility, (b) resentment, (c) rage, (d) fury, and (e) bitterness?

(Chapter 2)

9. What is the relationship between anger and existential anxiety? (Chapter 4)

10. What is the relationship between anger and frustration? (Chapter 4)

11. What part does cognitive input play in controlling and understanding anger? (Chapter 6)

12. What part does self-awareness play in controlling and understanding anger? (Chapter 6)

13. What steps can be taken by an individual to deal with his own anger? (Chapter 6)

14. What steps can the helping person take to deal with anger in his students, clients, and peers? (Chapter 6)

General Procedure for the Study

Chapter 2 examines the physiological changes that take place in the body during the anger response. The body's physiological response to anger is also examined in light of the question of whether anger is a learned or innate response. In addition, the latter portion of Chapter 2 examines the following topics: (a) functions of the anger response; (b) general dynamics of the anger response; (c) relationship between anger and aggression; and (d) relationship between anger and hostility, resentment, rage, fury, and bitterness.

Chapter 3 describes two types of anger--instinctive anger and

learned anger. Instinctive anger is examined from the point of view that it is a component of the so-called aggressive instinct. The anger response is discussed in relation to several popular theories of aggression which consider aggression as an instinct. The researcher has identified three types of learned anger: (a) anger as a response to frustration; (b) anger as a classically conditioned response; and (c) anger as an operantly conditioned response. Each of these learned types of anger is described and its dynamics examined in the latter part of Chapter 3.

Chapter 4 considers two additional types of anger--phenomenological anger and existential anger. Phenomenological anger is seen as a response to the environment caused by an individual's distorted perceptions of reality. Existential anger is viewed as an individual's response to the confronting of his meaning in the world.

Chapter 5, the author's conceptual contribution, purports to show how the types of anger described in Chapters 3 and 4 are maladaptive in some manner. From this presentation a method of dealing with these various angers is derived and presented in Chapter 6. This includes dealing with anger in one's self, as well as dealing with it in students, clients, and peers. Chapter 7 includes a summary of the paper and recommendations for further research.

Limitations and Delimitations

This study was limited to a presentation of the author's conceptualization of the dynamics of the anger response. It was recognized that the presentation would have been stronger with an experimental validation of the conceptualization; however, it was not within the scope of this paper to do so. Recommendations for further research are discussed in Chapter 7.

The literature reviewed for the phenomenological portion of Chapter 4 was limited to a type of phenomenology defined by Combs and Snygg (1959). The purpose of this section was not to resolve differences inherent in the phenomenological movement, but rather to define certain phenomenological concerns which were essential to a definition of phenomenological anger. The author felt that the phenomenology of Combs and Snygg (1959) spoke more directly to those concerns than any of the other phenomenological works.

In some instances the six types of anger described in this study may not occur independent of one another. Any given display of anger may have its basis in any or all of the six anger types. Because of time and space limitations, the author has chosen to treat each of the six types of anger as independent phenomenon.

The literature reviewed for the study was limited to books and journals available at the Montana State University Library and through the Montana State University Interlibrary Loan Program.

Definition of Terms

Because of the nature of this study, the majority of definitions were given concurrently with the use of ambiguous terms. A few of the more frequently used terms are defined here.

Anger. An experiential emotional state which is characterized by a physiological arousal state. The arousal state is accompanied by cognitive desires to inflict harm (verbal or physical) on another person or object.

Agonistic. Contesting or combative behavior.

Emotion. Physiological response to a stimulus situation.

Feeling. Cognitive interpretation of a physiological response created by a stimulus situation.

Innate. That which belongs to something as part of its nature or constitution.

Instinctive response. An inborn tendency to behave in a way characteristic of a species.

Learned response. A behavior which is acquired as a result of an organism's interaction with its environment.

Maladaptive behavior. Any behavior on the part of a person

which prevents or interferes with the actualization of his potential as a human being.

Summary

The focus of this study is on the development of an integrated conceptual understanding of the functions and dynamics of the emotion of anger. Chapter 2 describes the physiology and general dynamics of anger. Chapters 3 and 4 delineate six different types of anger to include the dynamics and functions of each type.

Chapter 5 examines anger as a maladaptive response in human interaction and Chapter 6 suggests some possible methods of coping with anger in one's self, students, clients, and peers. A final chapter summarizes and presents suggestions for further research.

The writer hopes to clarify some of the confusion surrounding the subject of anger. The focus is not on rectifying present disagreements but rather on presenting an alternative view of anger, which focuses on anger as a primary subject rather than as an adjunct of theories of emotion, affect, or aggression. It is hoped that this clarification applied to the educational field will aid helping professionals with problems which occur as a result of the misuse of the anger response.

Chapter 2

THE PHYSIOLOGY AND GENERAL DYNAMICS OF ANGER

For the average individual, anger is a part of his everyday functioning, and for some it is a problem. On the surface anger seems to be a relatively simple expression of dislike or disgust for an object or person. In reality, it is a complex phenomenon, which has a physiological as well as an environmental basis. The purpose of Chapter 2 is to examine these two facets of the anger response.

A person knows he is angry when he becomes aware of certain bodily sensations. These sensations seem to differentiate between anger and other emotions, as well as between varying intensities of anger. These sensations and how they are produced is the focus of the initial portion of Chapter 2. The purpose of this section is to describe the physiological changes that take place in the body during the anger response. These changes are also examined in light of the question of whether or not anger is a learned or innate response.

These physiological changes play a prominent role in the second major topic of Chapter 2--the general dynamics of the anger response. The term anger is an extremely ambiguous one. Anger is an emotion and thus is experienced in a subjective manner. There seem to be no commonalities inherent in the emotion which are applicable to all people.

What moves one person to anger may have no effect upon another. The one thing which seems to be common to all experiences of anger is a

state of physiological arousal. Individual differences come into play here also. While one person may call this physiological arousal anger, another may call it resentment and still another may call it hostility. Anger seems to have differing antecedents for each person, as well as differing experiential qualities for each person.

In an attempt to clarify some of this ambiguity, and to convey to the reader a common starting point from which he may examine the remainder of this paper, the author has chosen to explain anger and its dynamics in a rather novel manner. This explanation is for the most part the author's conceptualization and follows logically from the physiology research discussed in this chapter. This general discussion of the dynamics of the anger response is the second and final topic of Chapter 2.

THE PHYSIOLOGY OF ANGER

"Hot under the collar . . . livid with rage . . . white with anger." The origins of these descriptive statements stem from the physiological changes which people undergo when they experience the emotion of anger. The study of these physiological changes and the mechanisms which underlie them was given a great deal of impetus during the late nineteenth century by the writings of William James (1968). Prior to this time, the study of emotions and emotional functioning had generally been confined to a philosophical and theological realm.

James (1968:19) brought the study of emotional functioning into a scientific realm by defining an emotion in a physiological sense. He stated:

Our natural way of thinking about these standard emotions is that the mental perception of some fact excites the mental affection called the emotion, and that this latter state of mind gives rise to the bodily expression. My thesis on the contrary is that the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur is the emotion.

James' writings, along with those of Charles Darwin (1896), sowed the seeds of a controversy which is still unresolved today. This controversy centers around the physiological changes which an organism undergoes during the experiencing of an emotion, with the basic question being: are the emotions learned or are they innate? If emotions are learned, then the organism would undergo a nonspecific physiological change to which various affective meanings could be attached. If, on the other hand, emotions are innate, then definitive physiological mechanisms which serve to differentiate between various emotions should be discernible.

The literature reviewed in this chapter has provided the empirical foundation for the development of many theoretical conceptualizations which purport to explain man's aggressive behavior. An exposure to this topic, however rudimentary, is essential to the understanding of the emotion of anger and its place in human behavior. Knowledge of physiological functioning provides the reader with a

framework from which an examination of theoretical propositions is possible.

The subject of the physiology of anger is a complex one and has a range which extends from the simple subjective experience of a description of the outward physical manifestations of anger to the complex mechanisms of the brain and central nervous system.

Early experimenters, such as Darwin, described the physical manifestations of anger, rage, and various other emotions and attempted to show that culture had little influence on the manner in which emotions were displayed. As laboratory techniques improved, the response of the internal organs came under scrutiny, and attempts were made to differentiate emotions on this basis. Present-day research focuses on neurological substrates of emotional behavior in an attempt to delineate definitive parts of the brain involved in emotional behavior.

The research seems to be divided into four relatively distinct areas: (a) outward physical changes; (b) internal organ manifestations; the role of adrenalin and nor-adrenalin; and (d) the role of the central nervous system. Each of these areas is examined in this portion of Chapter 2. An examination of the question of whether or not anger is an innate or learned emotion concludes the section.

Outward Physical Changes

Expressions such as "livid with rage" have been used for centuries to describe the physiological manifestations of the emotion

of anger. Charles Darwin in his now classic work On the Expression of Emotions in Man and Animals (1896) made a systematic attempt to describe these physical manifestations. Darwin's contention was that emotions were part of man's instinctual nature--sort of a remnant of pre-historic times when man's survival was dependent on his ability to react instinctively to his environment. Darwin reasoned that if this were true then man's method of expression of his emotions should be similar in certain respects to that of animals lower on the evolutionary chain. In support of this hypothesis, Darwin did find many similarities of emotional expression across a wide range of animals, including man. He also found similarities across many different cultures, all of which led him to postulate that emotions were an innate part of man's behavior.

Darwin's descriptions are still very accurate and give a very systematic detailed account of the outward physical changes which take place during the anger response. Darwin described the rage response as follows:

The face reddens or becomes purple, the veins on the forehead and neck are distended. The reddening of the skin has been observed with the copper-colored Indians of South America, and even as it is said on the white cicatrices left by old wounds on negroes The eyes are always bright They are sometimes bloodshot, and are said to protrude from their sockets--the result of the head being gorged with blood, as shown by the veins being distended. The pupils are always contracted in rage. The lips are commonly retracted, the grimacing or clenched teeth being exposed. The retractions of the lips and uncovering of the teeth during paroxysms of rage, as if to bite the offender, is so remarkable, considering how seldom the teeth are used by men in

fighting. The upper lip may be seen to be raised, especially at the corners, so that the huge canine teeth are exhibited (1896: 240).

Darwin also described what he called a moderate anger response:

Under moderate anger the action of the heart is a little increased, the color heightened, and the eyes become bright. The respiration is likewise a little hurried and as all the muscles serving for this function act in association, the wings of the nostrils are somewhat raised to allow of a free indraught of air; and this is a highly characteristic sign of indignation. The mouth is commonly compressed, and there is almost always a frown on the brow. Instead of the frantic gestures of extreme rage, an indignant man unconsciously throws himself into an attitude ready for attacking or striking his enemy, who he will perhaps scan from head to foot in defiance. He carries his head erect with his chest well expanded, and the feet firmly planted on the ground. He holds his arms in various positions, with one or both elbows squared, or with the arms rigidly suspended by his sides (1896:246).

Cannon (1929:243) cited the following characteristics as descriptive of the rage response:

In its extreme form the signs of rage include the crouching body, the moist or frowning brow, the firm lips, the clenched or grinding teeth, the growled threats or imprecations, and the tightened fists or the seized weapon ready for the attack.

The works of Cannon and Darwin have become classics, and today remain the most often quoted references for descriptions of the rage and anger responses. These descriptions of the physical responses which the human organism undergoes while experiencing the emotion of anger were the beginnings of a new scientific field of investigation called psychophysiology. The originator of this new science was Cannon. His now classic research Bodily Changes in Pain, Hunger, Fear and Rage (1929), which discussed the physiological mechanisms of anger, fear,

and pain instigated a whole new era of scientific investigation. He moved the investigation of the body's physical responses in emotion from subjective descriptions to measurable quantifiable data. In the following sections, the immensity of Cannon's contributions becomes readily apparent.

The Internal Organ Responses

Since the question of whether emotions are learned or innate is a central one in this review of literature, it follows that investigators must prove either that there are different physiological mechanisms for the various emotions, or that there is but one general nonspecific one. For this reason research must be conducted which compares the different emotions. Most of the studies reviewed in this section are of this type. The emotions most often compared are fear and anger, with the reason being that these are the easiest to identify and bring about in a laboratory situation.

Cannon (1929:225) described the internal physical reaction when the body experiences anger, pain, or fear:

Cessation of processes in the alimentary canal (thus freeing the energy supply for other parts); the shifting of blood from the abdominal organs to the organs immediately essential to muscular exertion; the increased vigor of contraction of the heart; the discharge of extra blood corpuscles from the spleen; the deeper respiration; the dilation of the bronchioles; the quick abolition of the effects of muscular fatigue; the mobilizing of sugar in the circulation.

Cannon viewed these changes as being brought about by the action

of the sympathetic nervous system. Another description of the bodies' internal functioning indicates the extent to which he believed the body was activated during periods of intense emotional excitement.

The visceral changes wrought by sympathetic stimulation may be listed as follows: acceleration of the heart, contraction of arterioles, dilation of bronchioles, increase of blood sugar, inhibition of activity of the digestive glands, inhibition of gastro-intestinal peristalsis, sweating, discharge of adrenalin, widening of the pupils, and erection of hairs (1929:351).

It is interesting to note that Cannon made no differentiation between the emotional reactions induced by pain, fear, and anger, indicating instead a broad nonspecific physiological reaction to any emotional stimulus. Wolf and Wolff (1942) dealt with a patient who had a gastric fistula. A fistula is a hole in the stomach which enables a physician to view the workings of the stomach in a direct manner. The man was a janitor where the authors worked and consequently they had an opportunity to study their patient over a long period of time in a somewhat natural setting. They found that when he was angry his stomach showed accelerated acid secretion, increased contraction, and increased blood flow. In addition, the stomach became red and enlarged.

A prolonged period of anger increased the severity of the symptoms. During reactions such as this, the stomach wall became very sensitive and was easily perforated. Wolf and Wolff conjectured that the anger response may be the beginning of a peptic ulcer in the human organism.

Wolf and Wolff also observed that during a fear response the stomach lining became pale and the level of acid secretion decreased. This finding would lend some credence to the proposition that emotions are physiologically different.

Another bit of evidence to support the hypothesis that anger and fear have a different physiological basis was provided by Kemp (1953) who reported that in rage the heart developed slower, stronger, and larger contractions than in fear, thus sustaining a greater volume of blood at higher pressure.

Oken (1960) conducted a study concerned with the psychophysiology of anger, anxiety, and depression. He utilized the measures of systolic blood pressure, pulse pressure, and heart rate in an attempt to differentiate between the three affective states. Oken concluded that the three states were different and that the anger state produced the greatest rise in the measures being utilized.

In the same study, Oken attempted to validate the theoretical proposition that hypertension is the result of repressed anger. On the basis of previously gathered data, Oken divided his original experimental group into an anger expressor group and an anger suppressor group. Between these two groups there was no difference in heart rate. The expressor group had a higher systolic blood pressure and a lower distolic blood pressure than did the suppressor group. These results are best understood in relation to Oken's definition of the two types

of blood pressure.

Physiologically, in the absence of heart rate changes, diastolic blood pressure is primarily a function of peripheral resistance, while systolic blood pressure is more closely related to cardiac output (1960:454).

This would mean that the expressor group is pumping more blood with less resistance to that blood being pumped, which would seem to indicate within the organism itself a greater ability to express itself, both physically and emotionally.

Taylor (1967) conducted a study with self-labeled undercontrollers and overcontrollers of the anger reaction. He attempted to determine if physiological arousal varied directly as a function of aggressive provocation. He utilized basal skin conductance as an index of physiological arousal because of its association with a general level of tension inherent in the human organism.

The data supported Taylor's contention that physiological arousal varies directly as a function of aggressive provocation. He also found:

Basal conductance of the undercontrollers increased more rapidly and reached a higher final level than the basal conductance of the overcontrollers. This finding is contrary to the hypothesis that people who characteristically inhibit their aggression experience greater tension than those who readily express their aggressive feelings (1967:309).

Ax (1953) conducted a study to determine if there were any physiological differences between fear and anger. Forty-three subjects were presented with both a fear stimulus and an anger stimulus. The

following physiological reactions were recorded: (a) heart rate, (b) ballistocardiogram--index of the stroke volume of the heart, (c) respiration rate, (d) face temperature, (e) hand temperature, (f) skin conductance, and (g) integrated muscle potential.

Ax obtained the following differences. In relation to the fear response, the anger response showed a greater rise in diastolic blood pressure, a slower heart rate, and a greater number of changes in skin conductance. In relation to the anger response, the fear response showed a larger increase in sweating, a greater number of muscle tension peaks, and a higher respiration rate.

Ax concluded from the results that there is indeed a definite physiological difference between fear and anger. Ax also found that the response to the anger stimulus indicated a greater degree of physiological integration than did the fear response. He postulated that this might relate in some way to the evolutionary theory of the struggle for survival. An organism about to attack (anger response) needs a great deal of internal organization, while one paralyzed by fear has an almost complete lack of effective integration.

As can be seen from the literature reviewed thus far, definitive physiological changes do take place under the conditions of the various research situations described. It is very tempting to declare that emotions can be differentiated on a physiological basis; however, the factor of individual differences has yet to be reckoned with. The

findings of these studies are based upon statistically significant results which deal with averages for a population. The author feels that it is important to keep in mind that there were subjects in these research studies who did not perform in the hypothesized manner. The statistical findings could be interpreted as indicative of the innateness of man's emotional behavior. However, the fact that some people did not react as hypothesized could indicate that perhaps the reaction is a culturally learned mechanism, which not everyone learns in the same manner. The ambiguity surrounding this question becomes more apparent as more complex physiological issues are dealt with in the following sections.

Function of Adrenalin and Nor-adrenalin

Cannon (1929:343) believed that the physiological mechanism which was activated in fear and anger was the same for both emotions. He stated:

There is, indeed, obvious reason why the visceral changes in fear and rage should not be different, but rather, why they should be alike . . . these emotions accompany organic preparations for action, and just because the conditions which evoke them are likely to result in flight or conflict (either one requiring perhaps the utmost struggle), the bodily needs in either response are precisely the same.

Cannon's focus in his research was on the activities of the sympathetic nervous system. Essentially this is the part of the autonomic nervous system which operates during periods of stress and

allows the body to mobilize its defenses for "fight or flight." Cannon thought that this "fight or flight" mobilization was the result of the stimulation of the adrenal gland by the sympathetic nervous system which resulted in the release of adrenalin. Cannon goes on to say: "Adrenalin is capable of producing many of the bodily changes which are characteristically manifested in emotional and painful experiences (1929:49)."

Funkenstein (1955:74) summarized Cannon's theory:

Cannon found that when an animal was confronted with a situation which evoked pain, rage or fear, it responded with a set of physiological reactions which prepared it to meet the threat with "fight or flight." These reactions, said Cannon, were mobilized by the secretion of adrenalin. When the cortex of the brain perceived the threat it sent a stimulus down the sympathetic branch of the autonomic nervous system to the adrenal glands and they secreted the hormone.

Essentially Cannon worked with responses to fear and anger and then generalized the physiological mechanism across the entire range of emotions. This is the legacy with which present day psychophysiol-ogists have been working. The question of whether or not emotions can be differentiated on a physiological basis is an essential consideration of any theoretical treatise on emotional functioning. The research presented here focuses on the role of adrenalin, and nor-adrenalin, in the mediation of emotional responses. The basic question is, can emotions be differentiated on a physiological basis?

Ax (1953) in a study reported earlier concluded that anger and fear were different physiological reactions. Ax compared the results

of his study with those of previous studies, describing the effects of injections of epinephrine (adrenalin) and nor-epinephrine (nor-adrenalin). The physiological reactions produced by a fear stimulus are similar to those produced by an injection of epinephrine and an injection of nor-epinephrine produces a response similar to an anger reaction.

Funkenstein (1955) continued the work of Ax in an experiment designed to determine the difference in physiological reactions between injections of adrenalin and nor-adrenalin. Funkenstein examined his findings in relation to the psychoanalytic concept that depression is anger turned inward. While never really stating the fact, he also seems to equate depression with fear. The results of his experiments suggest "that anger directed outward was associated with secretion of nor-adrenalin, while depression and anxiety were associated with secretion of adrenalin (1955:77)."

Funkenstein concluded that "the physiology was specific for the emotion and not the person (1955:77)." Funkenstein is essentially saying that there is a different physiological mechanism which operates for anger and fear and that these differences are due primarily according to which chemical is secreted by the adrenal medulla--adrenalin or nor-adrenalin. Funkenstein goes on to speculate on the releaser mechanisms which operate in the brain in relation to anger and fear. "Anger and fear may activate different areas in the

hypothalamus, leading to production of nor-adrenalin in the first case and adrenalin in the second (1955:78)."

He returns to his psychoanalytic formulation and makes the following observations:

This entire series of experiments yielded data which can be understood in the frame of reference of psychoanalytic observations. According to theory, anger directed outward is characteristic of an earlier stage of childhood than is anger directed toward self or anxiety (conflicts over hostility). The latter two emotions are the result of the acculturation of the child. If the physiological development of the child parallels its psychological development then we should expect to find that the ratio of nor-adrenalin to adrenalin is higher in infants than in older children. Bernt Hokfelt and G. B. West established that this is indeed the case: at an early age the adrenal medulla has more nor-adrenalin, but later adrenalin becomes dominant (Funkenstein, 1955:80).

Ax (1960:172) reviewed his study conducted in 1953 plus several other studies to further his contention that emotions have different physiological bases. He summarized the findings of these other studies in the following statement:

A number of recent biochemical studies suggest that the response to fear is an epinephrine-like response and that the response to anger resembles a combined response to epinephrine and nor-epinephrine.

Ax traced the history of psychophysiology from Cannon's discovery of the function of adrenalin to the discovery of the function of nor-adrenalin. He reasoned that if science has discovered two biochemical substances which seem to mediate emotional functioning it is possible that there are many more. He stated:

Undoubtedly there are many varieties of biochemical substances sufficient to mediate any number of subtle emotions. As experimental techniques become more sensitive, they will disclose these substances. Biochemical equivalents are often suggested by an intuitive description of feeling nuances and by a pattern of physiological reaction to variations in emotions (1960:172).

Schachter's findings for the most part confirmed those of Ax and Funkenstein with one exception. Schachter found that "the degree of epinephrine-like effect or nor-epinephrine-like effect varies with the psychological intensity of anger (1957:24)." He further clarified this: "High and low intensities of anger tend to be associated with epinephrine-like effects, where as moderate intensities of anger are associated with nor-epinephrine-like effects (1957:25)." Findings of this nature seem to indicate that individual subject differences and situational factors play a large part in the body's physiological reactions to emotion provoking stimulus.

Arnold (1960b:220) commented on the role of adrenalin, the fight or flight controversy:

Adrenalin and sympathetic stimulation do not improve muscular performance. Rather, they reduce efficiency by increasing lactic acid formation and by interfering with glucose and oxygen utilization. Sudden fear may bring a sudden urge to flee and so provide a powerful spur to action. When this urge leads to successful escape and the danger is past, the effects of sympathetic stimulation quickly subside. But when escape is impossible and fear becomes chronic, the physical and psychological effects of fear soon incapacitate a man for serious work. Mental work becomes impossible because attention is centered on the threatening danger. The central effect of fear makes it difficult to remember, imagine or decide on action. Physical work becomes increasingly laborious because the cumulative effect of sympathetic stimulation seriously reduces muscular efficiency.

Arnold (1960b:224) also clarifies the role of nor-adrenalin in emotional functioning:

Nor-adrenalin, like adrenalin, induces the release of glucose from the liver: but unlike adrenalin, it leaves muscle glycogen untouched. This would mean that nor-adrenalin secretion increases blood sugar available to the muscles without breaking down the muscle glycogen, and so promotes muscular strength. This would explain why anger gives us the feeling of being stronger than usual, in contrast to fear which makes us feel weak.

Arnold definitely feels that the differentiation between fear and anger lies in the secretion of adrenalin and nor-adrenalin. She stated, "Anger appears to be associated with nor-adrenalin secretion with rises in blood pressure and with cholinergic vasodilation (1960b:220)." She further identified with this position with the following statement:

That aggression (hence anger) and nor-adrenalin secretion go together is shown by the fact that animals that prey upon each other, and attack and fight a great deal, have mostly nor-adrenalin in their adrenal medulla (1960b:224).

Funkenstein (1955) also reported this finding, indicating that animals considered to be hunters, such as the lion, have a predominance of nor-adrenalin while social animals, such as the baboon, or animals who rely on flight as a primary means of defense have a predominance of adrenalin.

While the applicability of animal studies to humans is questionable, these findings seem to indicate that nor-adrenalin is associated with aggressive behavior. This assumption is further reinforced by the findings reported below.

Stanley-Jones (1970:35) reports a differentiation of depressed patients versus paranoid patients based on the concentrations of adrenalin and nor-adrenalin in their system.

Patients who are depressed and fearful show an excessive secretion of adrenalin even in the absence of external stress. Paranoids, whose outlook on life is dominated by hostility, have an excess of nor-adrenalin.

Arnold firmly aligned herself with those who feel that there are definitive physiological mechanisms underlying emotion with the following statement: "For each emotion, there is a distinct pattern that remains more or less constant and is recognized as characteristic for that emotion (1960a:179)."

She did indicate that the physiological differentiation between fear and anger may not be quite as well defined as she had indicated.

Extreme anger will lead to incoordination. The urge to violent attack does not favor finely coordinated action. Also, there is a point at which something inimical may be judged as so threatening that it will arouse desperation rather than anger. Or the expression of anger itself may produce fear: the other person may retaliate, or the attack may destroy something a man may not care to lose. If fear is aroused in addition to anger, it will intensify sympathetic excitation and may change the outward symptoms (1960b:225).

To this point, the research presented has indicated that there are different physiological mechanisms underlying the different emotions, and that the emotion of anger is associated with the secretion of nor-adrenalin by the adrenal medulla.

Schacter and Singer (1962:379) questioned this assumption:

"Whether or not there are physiological distinctions among the various

emotional states must be considered an open question." They theorized that in labeling emotions there is an interplay between cognitive factors and physiological arousal. Their experiment, which consisted of the injection of epinephrine and the creation of various manipulative situations in which subjects were given models of emotional behavior, definitely supported the hypothesis that cognitive factors are major determiners of emotional labels, and that in fact subjects under the arousal condition (injection of epinephrine) labeled the state both anger and euphoria, in different portions of the experiment.

This would seem to indicate that, "Emotional states may, indeed, be generally characterized by a high level of sympathetic activation with few if any physiological distinguishers among the many emotional states (Schacter and Singer, 1962:397)." This means that the bodies reaction to an emotional situation is essentially the same for all emotions, and that cognitive factors determine what label a person will place on the arousal state.

Kaufman (1970) supported Schacter and Singer's position. He maintained that individuals undergo a learning process in terms of differentiating various types of emotional behavior in which a connection is made between visceral changes and cognitive perceptions of various events. He stated:

Visceral feedback is necessary to establish emotional behavior but not to maintain it. Moreover, these visceral events need not be highly differentiated; they simply need to be present, in a

manner of speaking, as a catalyst facilitating the establishment of the emotional repertoire (1970:38).

He further elaborated:

Thus, it may be necessary for an individual to "learn" the emotion of anger by attending to visceral stimuli and relating them to perception and cognitive events. But after one or more exposures, such stimuli are not necessary for subsequent manifestations of emotional behavior in similar situations. The visually perceived stimulus has become a conditioned response, capable of evoking the emotional response (1970:40).

In concluding this section, the author wishes to point out the polarity of the views presented thus far, and also that the question of whether or not there is any physiological difference between the emotions remains unanswered. Research has indicated that there exist physiological differences between laboratory induced experiences of various emotions. The mediating factor in these differences seems to be substances secreted by the adrenal medulla--adrenalin and nor-adrenalin. Attempts have been made to associate the secretion of nor-adrenalin with the emotion of anger and the secretion of adrenalin with fear, anxiety, worry, and depression. The opposing view maintains that gross physiological differences do not exist. Instead, the body undergoes a physiological change, which is similar for all emotions. The labels placed on the emotions are due to the experiencing individual's perceptions of the situation.

While these opposing viewpoints may seem irreconcilable, it is the author's contention that they both provide insights which will better enable the human organism to be understood. Later in this chapter,

the author will attempt to reconcile the views and to provide a basis for the remainder of this paper.

Prior to this, it is important to examine one last area of research within the realm of the physiology of anger--the role of the central nervous system in the anger response.

Role of the Central Nervous System

To this point, it has been established that there is a physiological arousal associated with the emotion of anger. Whether or not this arousal differs from an arousal experienced in any other emotion remains to be discovered. One fact is certain, that physiological arousal is mediated by the central nervous system in some manner. This section examines research designed to discover the neurological substrates of emotional behavior and more particularly the anger response.

Cannon (1929, 1968) offered the first comprehensive theory of the role of neurological functioning in relation to emotional behavior. His theory, while quite unsophisticated by today's standards, provided the stimulation for much of the research undertaken since that time. Cannon's explanation for the neural mechanisms that function in emotional behavior was called the thalamic theory.

Since the time of Cannon's historical work, the field of neurological substrates of emotional behavior has undergone tremendous

growth. Much of the research has been concentrated in the area of aggressive behavior in hopes of finding a way to control it at the level of the central nervous system. It is beyond the scope of this paper to comprehensively review the proliferation of research done in this area. Instead a few selected papers are reviewed which have a demonstrated ability to bring together much of the contradictory research presented today.

A considerable amount of the research done in this area is performed utilizing animals as subjects--cats and monkeys seem to be the most popular. This immediately raises the question of the applicability of this research to man's emotional behavior. The resolution in part of this question hinges on one's position in relation to the nature-nurture question. If one supports the nature position in the conflict, then he is conceding man's evolutionary nature and the applicability of animal studies to human behavior. If, on the other hand, one supports the nurture position in the conflict, then man becomes a social animal in which emotional behavior is a product of the environment in which he is raised, thus making animal studies hardly applicable to humans. Of course, there are many positions in between these two, with perhaps the most palatable being genetic predispositions which are acted upon by the environment to produce the behavior. In this case, the applicability of animal studies while possible is limited. Mechanisms discovered in animals may be viewed as behavior potentials

in humans; however, a certain amount of learning must take place before these potentials will realize themselves.

Clemente and Chase (1973:329) viewed aggression in animals as having two different manifestations:

It appears evident that specific neural mechanisms underlie aggressive behavior since an animal's pattern of activity can be changed from quiescent to savage or from savage to docile by electrical stimulation of specific brain sites. That such transformations may take place regardless of the environmental milieu and that they cannot be conditioned indicate the existence of so-called innate determined patterns of agonistic behavior. On the other hand, stimulation of other brain sites may also lead to aggressive reactions which are situation-dependent and which can easily and quickly be conditioned. The neural mechanisms underlying these latter patterns seem not predetermined, but appear dependent upon preceding, current, and predicted environmental experience.

The brain structures and their interrelations are described in the following summary of their findings:

The central neural structures involved in aggressive reactions appear to be functionally and anatomically interrelated. The hypothalamus is the focal structure in the elaboration of agonistic behavioral patterns since its destruction disrupts both spontaneous and induced aggression. The amygdala exerts its influence on aggressive reaction principally by modulating the activity of the hypothalamus, while the septum appears to inhibit agonistic patterns by suppressing aggressive behavior of both amygdaloid and hypothalamic origin. The midbrain serves principally as a relay for information descending from above, but seems to possess some integrative capabilities as well.

The evidence indicates that certain of the component behaviors of centrally induced aggressive reactions can be conditioned and presumably have some subjective meaning to the animals. The responses induced by hypothalamic stimulation when they are explosive, purposeless, undirected, and stimulus bound, do not seem to be conditionable and likely represent strictly motor responses (Clemente and Chase, 1973:346).

In essence, Clemente and Chase see two types of aggressive behavior, one which is innate and predetermined and one which is conditioned through interaction with the environment. Whether or not these exist in the human organism is open to discussion. It has been demonstrated that there are neural systems in man which when stimulated do produce aggressive behavior.

King (1961) described a female patient who was stimulated by an electrode implanted in the amygdaloid region. The patient became angry, verbally hostile, and threatened to strike the experimenter. When the current ceased, the subject became mild mannered and apologized for her behavior. She could offer no explanation for her change in behavior.

Heath (1962, 1964), Delgado, Vernon, Sweet, Ervin, Weiss, Bach Y-Rita, and Hagiwara (1968), and Ervin, Mark, and Sweet (1969) found results which closely paralleled Kings. Different areas of the brain were stimulated and different degrees of aggression manifested themselves, but the results all indicated that there seem to be various aggression centers within the brain which can be activated by electrical stimulation.

While these types of experiments are not common, because of various ethical taboos, the few that are available seem to indicate that there are neural mechanisms within the human organism that give rise to a type of aggressive behavior. The triggering areas seem to

lie at various points within the brain. Not only can aggressive behavior be stimulated but also exploratory, sexual, and affectionate types of behavior can be stimulated. The fact that there seems to be more than one aggression center in the brain has caused a great deal of concern among the investigators of this phenomenon. It has led one of them, Moyer (1971a, 1971b), to the conclusion that since there are different aggression centers there must be different types of aggression. He has identified seven different types of aggression and the neural mechanisms which may underlie each type of aggression. He stated:

It is possible to activate a number of different locations in the brain electrically and produce a well-organized attack on particular target entities. Further, which target entity is attacked will depend on the particular portion of the brain that is stimulated (Moyer, 1971a:56).

Moyer believes that there are innate neural systems in the brain of man. These neural systems are stimulus bound and will not be activated without some interaction with the environment. In some cases a brain tumor, brain lesions, or a chemical imbalance will cause the mechanisms to fire, without an external stimulus. Moyer views these cases as special circumstances, arising out of a malfunction in the organism rather than as the result of a drive or instinct which is seeking to be satisfied.

Most of the areas of the brain which have been linked with emotional behavior lie anatomically in a region known as the limbic brain or limbic system. The limbic brain is a part of the brain which

man shares with all mammals. Present-day research seems to indicate that it is the seat of emotional behavior in man. There are many theories which attempt to explain the role of the limbic system in emotional behavior. It is beyond the scope of this paper to review any of these theories. The author does not possess the expertise in the areas of anatomy, physiology, and biochemistry necessary to understand the complex relations inherent in any such theory.

For the purposes of this paper, the following description by MacLean (1970:143) shall suffice as background on the limbic system:

In its evolution the brain of man retains the organization of three basic types of brains, here designated in ascending order as reptilian, old mammalian, and new mammalian. The primate counterpart of the old mammalian brain (alias limbic system or limbic brain) is of special psychiatric interest because of clinical and experimental evidence of its important role in emotional behavior. A common denominator of all mammals, it stands in an intermediate position between the reptilian brain with instinctual functions and the rapidly evolving new brain which in man acquires the capacity for symbolic language. The three brains differ in their structure, organization and chemistry.

The importance of the limbic brain for this paper is not in how it functions, but that it exists, and that its presence indicates the possibility that the neural mechanisms which underlie anger and aggression are a part of a genetic inheritance from millions of years of evolutionary advancement.

Magda Arnold (1960b) hypothesized that the neural circuitry which controls the anger response involves many parts of the brain. She emphasized that in order to understand anger in a neurological sense

the complex interaction of all the brain's parts must be taken into account. Of special importance are the neural pathways which link the cortex with the so-called aggression centers of the brain. These pathways seem to indicate that the cortex plays an inhibiting and mediating role in the determination of aggressive or angry behavior. In an evolutionary sense the enlargement of the cortex may have added another link in the neural circuitry which controls displays of anger or aggressive behavior.

In the preceding sections, the author has attempted to provide the reader with a rudimentary understanding of the physiological changes and neural mechanisms involved in the emotion of anger. An attempt has also been made to make the reader aware of a theoretical conflict which underlies a great deal of the research in this area. The question of environment versus heredity is one that has captured the minds of men for centuries. Only recently has the question been examined on a scientific basis, and it seems that this too has failed to provide an answer to the question.

In the following section, the author examines the research presented thus far in an attempt to derive a working hypothesis on the nature of the physiological arousal in the anger response which can be utilized throughout the remainder of this paper. An integral focus of this analysis is the resolution of the question of whether anger is a learned or innate behavior.

The Physiological Nature
of Anger

An examination of the research presented to this point seems to indicate the following:

1. There is a physiological arousal associated with the anger response.
2. There are chemical substances (adrenalin and nor-adrenalin) which seem to be associated with the emotions of fear and anger respectively.
3. There seem to exist neural circuits in the brain which when stimulated cause angry aggressive behavior.
4. Stimulation of these centers activates an organism wide mechanism which releases adrenalin and nor-adrenalin, the purpose of which is to prepare the body for action.
5. Cognitive thought processes seem to be a determining factor in the labeling of emotional experiences.

From these findings the author has drawn the following conclusions:

1. The neural and adrenal secretion mechanisms are genetically inherited and are stimulus bound mechanisms. Their function is one of protection and adaptation.

This conclusion is based primarily on the cited works of Moyer (1971a, 1971b) and MacLean (1970). The basic physiological mechanisms of anger and aggression seem to be capable of being traced along the

evolutionary chain, which would indicate that they are inherited behavior potentials in man.

2. The rapid evolutionary advancement of the human organism has created a society in which the stimuli which release the mechanisms are no longer present in a blatant form.

Conclusion number two was reached on the basis of logical observation. Primitive man encountered threats to his life and hunting group on an almost daily basis. Societal development has almost completely eradicated this daily threat to life and limb.

3. Evolutionary development has also provided man with an enlarged governing system over the older parts of his brain. This is the part of the brain which separates man from animals and gives him the capacity to think and learn. There seem to exist neurological pathways between the cortex and the aggression centers of the brain which would indicate that the cortex plays an important role in the determination of angry behavior.

Conclusion number three is based on MacLean's (1970) description of the evolution of the brain, and Magda Arnold's (1960b) comments on the necessity of viewing the brain as a functionally integrated unit.

4. This uniquely human ability to think enables each individual to learn a set of unique circumstances which will activate the neural and secretion mechanisms of the anger response.

Conclusion number four follows logically from numbers one, two,

and three. Given the conclusion that man's ability to learn and think enables him to exercise some control over his emotional reactions and that environmental circumstances for each individual are different, it follows that each individual will possess a unique set of perceptions which will activate the anger response mechanisms. The work of Schacter and Singer (1962) seems to support this contention.

5. The initial physiological reaction to an emotion producing stimulus is a generally diffuse one, with no differentiation occurring in the secretion of adrenalin and nor-adrenalin.

6. Once the organism has achieved some measure of familiarity with the emotion producing stimulus and perceived whether or not it can be dealt with, the specific secretions come into play. Thus, the releasing of specific secretions is both a learned and innate process.

Conclusions five and six are based on the works of Cannon (1929), Ax (1953), Funkenstein (1955), Schacter and Singer (1962), and Kaufman (1970). These conclusions make it possible to rectify the differences between those who view emotions as having specific physiological concomitants and those who claim that there exists a diffuse physiological response common to all emotions.

It is the author's contention that there exist environmental stimuli which are capable of triggering the anger response in the human organism. These pre-programmed stimuli activate neural mechanisms which lead to the secretion of nor-adrenalin, which facilitates the organisms'

response to the threatening stimulus. For the purposes of this paper, those stimuli which have the capability of triggering the anger response are a well-defined threat to one's life, property, or family. This reflexive action is genetically inherited and is a common characteristic shared by all mankind.

The learned aspect of the anger response comes into play when the organism perceives a stress producing stimulus which is not genetically programmed. In this case the release of adrenalin and nor-adrenalin is nonspecific. The individual's perceptions of the stimulus determine how he will react to that situation. The cognitive appraisal to attack or withdraw will stimulate the secretion of the appropriate facilitating agent--adrenalin or nor-adrenalin.

In this case the organism has a number of options for action, and the manner which the organism chooses to deal with the stress producing situation begins a process of emotional learning, through which the learned anger response is developed.

To summarize, the human organism appears to be capable of two types of anger responses, an innate type and a learned type. The innate anger type stems from a well-defined threat to one's life, family, or property and is accompanied by a secretion of the facilitating agent nor-adrenalin. In the learned type, the body's initial physiological arousal is an indicator that something in the environment needs to be dealt with. A cognitive appraisal of the situation indicates that an

attack will alleviate the stress producing stimulus and the body supplies the facilitating agent nor-adrenalin.

Thus, the body's physiological arousal has two basic functions:

(a) it acts as an indicator that something in the environment needs to be dealt with, and (b) it acts as a facilitating agent to aid the organism in its responses to the stimulus.

GENERAL CHARACTERISTICS OF ANGER

The view of anger presented in this paper is a novel one. It is the author's conceptualization, based on reviewed research and established academic systems of thought, that the purpose of this portion of Chapter 2 is to briefly introduce the reader to the author's manner of perceiving anger and its dynamics.

Function of the Anger Response

It was established previously that the physiological arousal which accompanies the anger response functions as an indicator that something in the environment is threatening the organism and needs to be dealt with. The anger response is the organism's manner of dealing with this precipitating stimulus. When viewed in this sense, the function of anger becomes one of defense. Even though it is an active offensive movement, its basis stems from a need to protect against some threatening aspect of the environment. The organism's appraisal of the situation has determined that an attack is the most expedient method of

dealing with the potential threat.

General Dynamics of the
Anger Response

In Chapter 1, the author indicated that he had defined six different types of anger. In each of these six types of anger, the basic experiential aspects of the anger response are the same. The thing which differentiates the six types of anger is the stimulus which precipitates them. In effect, the author is saying that he has identified six different causes for anger and has defined the six causative factors as six differing types of anger. The six types of anger are (1) instinctive anger, (2) frustration anger, (3) classically conditioned anger, (4) operantly conditioned anger, (5) phenomenological anger, and (6) existential anger.

The first four types of anger are discussed in Chapter 3, while phenomenological and existential anger are discussed in Chapter 4.

The manner in which these angers are brought about could be compared to a modern highway system. Large cities have a variety of routes by which they can be reached. Each route has differing characteristics, with some being more complicated than others. No matter what route is taken, the destination is the same. The same is true of anger and its various types. Each type could be compared to a highway route with the end result being arrival at the subjective experience of anger.

Thus, in a general sense, anger is a defensive reaction,

precipitated by a variety of causes. The causes are the six different types of anger and their definition and dynamics are the focus of Chapters 3 and 4.

The Relationship Between Anger and Aggression

Anger and aggression are two terms which are often utilized interchangeably. There exists a great deal of confusion as to the relationship of these two terms. The purpose of this section is to define the relationship between anger and aggression as it is utilized in this paper.

Kaufman (1970) viewed anger as one of the antecedents of aggression but not the primary one. This view is shared by Buss (1961), Bandura (1974), and Fromm (1973). Rothenberg (1971) utilized anger and aggression as interchangeable terms. He stated, "Theories of aggression are considered to be theories of anger (1971:455)." Some of the more popular writers on aggression such as Lorenz (1966), Ardrey (1966), and Morris (1967) consider aggression to be an instinct needing discharge and anger as a mode of achieving this discharge.

There exist many viewpoints on the importance of anger in aggressive behavior. Some writers do not consider anger as a primary motivating force behind aggression (Fromm, 1973; Ardrey, 1966; Lorenz, 1966). Other writers consider it of primary importance in motivating aggressive behavior (Rothenberg, 1971; Kaufman, 1970).

For the purposes of this paper, anger and aggression are not considered as synonymous terms. Anger is defined as an experiential emotional state which is characterized by a physiological arousal state. The arousal state is indicative of an environmental stimulus with which the organism needs to deal. Aggression is a behavior which is usually attacking in nature. Anger can occur without aggression and aggression without anger. However, it is important to recognize that anger is a primary facilitating agent for aggression. The author wishes to make the point that while not all anger is motivated by aggression, a great deal of it is. There are no available statistics to tell exactly what percentage of aggressive acts are motivated by anger, but common sense dictates that it is a large enough percentage to seriously examine the concept of anger and the means of dealing with it as a preventive measure for aggression.

Frustration anger and existential anger have a high potential for destructive aggression. The dynamics of these anger responses and their relation to violent aggression is discussed in Chapter 5.

Relationship Between Anger and Related Terms

Terms like fury, rage, resentment, hostility, and bitterness, which according to Rogets' Thesarus (1961), are synonyms for anger, can be thought of as differing gradations of anger. If the degree of physiological arousal is used as a basis for comparing these different

terms, then their relationship to anger and to each other becomes much clearer, as illustrated by Figure 1.

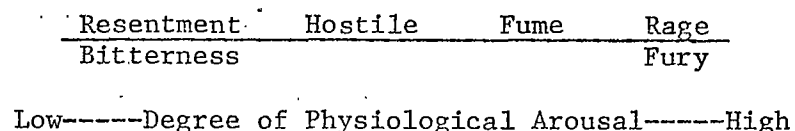


Figure 1

Gradations of Anger

In Figure 1, the various terms are all considered to be degrees of anger with the discriminating variable being the degree to which the organism is physiologically aroused. This rather arbitrary manner of defining these terms has many faults. It does not take into account individual differences. For example, a person may label the high end of the arousal scale with one of the terms, which the author has associated with the low end. A person may experience a high physiological arousal but call it bitterness. Because of the learning element involved, this definition is not a hard and fast one. The scale can be thought of as flexible and adjustable for each person. The scale represented in Figure 1 may be considered as a norming scale.

Summary

Chapter 2 has examined two major topics---the physiology of anger and the general characteristics of the anger response. The physiological arousal which accompanies the anger response was found to have definite

physical and internal organ manifestations which in part distinguished anger from other emotions. In addition, the substance nor-adrenalin, secreted by the adrenal medulla, was found to be associated with displays of anger. Finally, the role which the brain and central nervous system play in the activation of the anger response mechanisms was discussed.

From the research examined, the author concluded that the human organism is capable of two types of anger responses, an innate type and a learned type. The innate anger type stems from a well defined threat to one's life, family, or property and is accompanied by a secretion of the facilitating agent nor-adrenalin. In the learned type, the body's initial arousal is an indicator that something in the environment needs to be dealt with. A cognitive appraisal of the situation indicates that an attack will alleviate the stress producing stimulus and the body supplies the facilitating agent nor-adrenalin.

The general characteristics portion of Chapter 2 defined the function of anger as a defensive one. Anger was viewed as having six causative factors, which the author has differentiated as six types of anger. Anger was viewed as a primary motivating force for aggression, indicating that further study is needed in this area. The relationship of anger to terms like rage, fury, and bitterness was discussed. The author viewed these terms as gradations of anger with the differentiating factor being the degree to which the organism is aroused.

Chapter 3

INSTINCTIVE AND LEARNED TYPES OF ANGER

As was seen in Chapter 2, studies which dealt with the physiology of anger did not indicate conclusively whether anger was a learned or innate response. Rather, the research seems to suggest that anger has the characteristics of an innate as well as a learned response. This suggests that there could be at least two different kinds of anger--an instinctive anger and a learned anger. It is the author's contention that not only are there learned and instinctive kinds of anger, but that learned anger has several identifiable types. This contention forms the basis for the presentation to be made in Chapters 3 and 4.

Instinct and learning are traits which man appears to share with other animals. The traits that differentiate man from the animals are his capabilities for thought and verbal communication. The philosophies and psychologies of phenomenology and existentialism deal with how these traits create a situation unique to man, and how man's responses to this situation create types of anger which are identified as uniquely human. While elements of both learning and heredity play a part in the phenomenological and existential angers, the writer felt that the differences between the phenomenological--existential angers and instinctive--learned angers were great enough to justify a separate chapter. Thus, the phenomenological--existential angers are discussed in Chapter 4.

Instinctive anger presented a special problem. Little information exists which pertains directly to anger as an instinct. Instead, aggression is viewed as an instinct, with anger being a manifestation of it. Because of this, the writer focused on instinctive theories of aggression and attempted to demonstrate how anger is manifested from the instinct of aggression.

The psychoanalytic position is examined as part of a broader classification of theoretical positions on aggression known as the biological-instinctive theories, which according to Arlow (1973:180) are defined as those theories which, "tend to regard aggressive behavior as representing an intrinsic, inherent component of man's nature, the result of the processes of natural selection." Also examined under this classification of biological-instinctive theories are the writings of Konrad Lorenz (1966), who today is the foremost proponent of this position.

These specific theories of aggression demonstrate that there exists an instinctive type of anger which aids individuals in self-preservation. The dynamics of instinctive anger in this paper are defined by the author.

On the other hand, the interaction of individuals with their environment produces a different kind of anger. This kind is referred to as learned anger and has the specific purpose of adapting an individual to his environment. The writer has identified three types

of learned anger: (a) anger as a response to frustration; (b) anger as a classically conditioned response; and (c) anger as an operantly conditioned response. Each of these learned types of anger is defined and its dynamics are examined in the second portion of this chapter.

This chapter defines and examines the dynamics of two categories of anger--learned and instinctive, beginning with the biological instinctive theories of aggression.

The Psychoanalytic Theory of Aggression and Anger

One of the biological instinctive theories of aggression is psychoanalytic theory which regards emotions as modes of expression for instinctual drives. In a psychoanalytic sense, anger is considered to be a mode of expression for the instinct of aggression. Thus, in order to define the psychoanalytic position regarding the emotion of anger, it is necessary to consider three basic aspects of psychoanalytic theory: (a) the psychoanalytic concept of aggression; (b) the psychoanalytic concept of instinct; and (c) the psychoanalytic concept of emotion.

Within the psychoanalytic community there exists a controversy over the concept of aggression. The controversy stems from Freud's treatment of the concept of aggression. This controversy is discussed and a psychoanalytic concept of aggression is adopted, which is consistent with basic psychoanalytic principles.

The psychoanalytic concept of aggression to be utilized in this paper holds that aggression is an instinct. This necessitates the defining of the psychoanalytic concept of instinct (point (b) above). From this definition it becomes possible to define the psychoanalytic concept of emotion (point (c) above), and finally to define anger in a psychoanalytic sense.

The psychoanalytic concept of aggression. Initially, Freud (1915) defined two broad sets of instinctual behavior: ego instincts and sexual instincts. He considered aggression to be of the sexual instinct. Kahn and Kirk summarized Freud's position:

Freud's earlier postulation of aggressive impulses considered them to components of sexuality, the function of which was to overcome resistance of the sexual object by forceable means. Aggressive impulses were thus first considered to be derivations of a drive for sexual mastery (1968:561).

With the publication of Beyond the Pleasure Principle in 1920, Freud completely abandoned his original formulation and instead postulated the existence of two new broad categories of instinctual behavior--Eros and Thanatos. These are more popularly known as the life and death instincts, or libido and aggression. Freud described the functions of these instincts:

After long doubts and vacillations we have decided to assume the existence of only two basic instincts, Eros and the destructive instinct The aim of the first of these basic instincts is to establish ever greater unities and to preserve them thus--in short, to bind together: the aim of the second, on the contrary, is to undo connections and so to destroy things.

We may suppose that the final aim of the destructive instinct is to reduce living things to an inorganic state. For this reason we also call it the death instinct (1949:20).

This 1920 formulation by Freud created a split among his followers which remains to this day. Karr described the controversy:

It is probable that most psychoanalysts do not support the concept of the death instinct, but a good number seem to support some instinctual origin of the phenomenon of aggression. Among Freudians, there would appear to be two polar positions with many shadings between them (1971:261).

Monroe defined a position accepted by most Freudians:

For most Freudians, the highly complex concept of the death instinct became an inborn aggressivity which requires consideration as such. The young child 'naturally' destroys and takes pleasure in destruction. The urge is thought of not as merely a by-product of thwarted libido but as an instinctual trend in its own right which requires expression and may under go repression in much the same manner as the sexual instincts (1955:81).

Anna Freud (1973) is a psychoanalyst who still supports the concept of the death instinct. She views the life and death instincts as an intricate part of the nature of the universe, indicative of the beginning and end of all things. She maintains that aggression is a part of the death instinct in that it aids in bringing about an end to life. She also views aggression as a means of achieving the satisfaction of other instinctual needs, such as sexual gratification. Thus, in Anna Freud's view, aggression serves to fill the needs of all of man's instincts.

Psychoanalysts Marcovitz (1970, 1973), Spitz (1969), and Gaddini (1972) do not deal with the question of whether or not there is a death

instinct, preferring instead to define aggression as an instinct and to examine it in its relationship to the libido or life urges.

Marcovitz viewed aggression as an instinct which manifests itself in every form of human behavior, and maintains that to try to study aggression in isolation is a ridiculous proposition. He viewed aggression as essential in any growth process. He stated, "Without aggression there would be no survival, no active drive toward learning, nor to the mastery of our own inner drives and the challenges of the world around us (1973:231)." Marcovitz, Gaddini, and Spitz considered aggression to be an instinctual part of man's nature. They recognized the destructive aspect of aggression, as well as the constructive aspect of the instinct. They shared the common conviction that mankind can learn to channel the instinct of aggression into constructive means rather than destructive ones.

Psychoanalysts Parens (1974), Stone (1971), Joseph (1974), and Kuiper (1973) rejected the concept of a death instinct. Kuiper and Stone also rejected the notion of an aggressive drive or instinct. Stone viewed aggression as extrinsically motivated, while Kuiper viewed it as a response to the frustration of libidinal and ego forces. Joseph felt that analysts have tended to emphasize only the hostile destructive aspects of aggression, and he pointed out the various manners in which aggression may be considered a helpful phenomenon. Stone also viewed aggression as having two currents, one which is nondestructive and one

which is inherently destructive. All four of these authors emphasized the potential for creative and adaptive behavior arising from aggression.

As indicated by the preceding authors, great differences of opinion exist within the psychoanalytic community as to the place of aggression in psychoanalytic theory. It is not within the scope of this paper, nor is it the purpose of this paper, to resolve or even examine all of these various views. While the author acknowledges that different theoretical positions do exist, the importance of the psychoanalytic position for this paper lies not in the controversy over aggression, but in the fact that as Karr, Munroe, and others have indicated, psychoanalytic theory generally considers aggression to be an instinct. Therefore, for the purposes of this paper, the examination of the psychoanalytic position in reference to aggression will be treated in the traditional Freudian sense that aggression is an instinctual drive.

The psychoanalytic concept of instinct. Brenner defined instinctual drives: "In psychoanalytic theory the instinctual drives are assumed to derive from somatic sources. They are thought of as measures of the demand of bodily processes on the functioning of the mind (1971:138)."

The nature of the instinct of aggression is defined by Fromm: "Aggression was not essentially a reaction to stimuli but a constantly flowing impulse rooted in the constitution of the human organism (1973:

75)." Kirk and Kahn explained the psychoanalytic theory of the nature of instinct gratification:

Following the psychoanalytic position, the primary model of action is that tension from drive arousal is reduced by overt acts leading to direct drive gratification. Neither thought nor affect is involved (1968:564).

In the case of the aggressive drive, a level of arousal is reached by the body which signals the mind and a proper "drive object" is found on which to vent the instinct. In this case no thought or affect is involved. According to Kahn and Kirk, affect comes into play when no suitable "drive object" is found. The suitability of drive objects is determined by innate neural mechanisms which are a part of man's evolutionary inheritance.

The psychoanalytic concept of emotion. In a psychoanalytic sense, emotion comes into play when no "drive object" is located. Kahn and Kirk summarized the psychoanalytic position:

The primary model of affect provides that drive reaching threshold intensity in the absence of a drive object (gratifier) leads to an emotional discharge. Affect is then seen as an emerging discharge of drive tension . . . anger is a substitute for action and occurs when action is impossible (1968:564).

Kahn and Kirk view emotions as representatives of various instinctual drives which have not been gratified. Anger then is a representative of the aggressive instinct and it functions as a safety valve for times when the aggressive instinct cannot be gratified.

Rapaport (1971) introduced the concept of the energy inherent

in the aggressive instinct with the term "affect charge." This is the energy which is created when the instinct is not discharged. It is from this energy that feeling and emotion come. Rapaport summarized the process: "The affect charge is the quantitative representative of the instinct; it has an energy character, and feeling as well as emotion--peripheral discharge--are but manifestations of it (1971:168)."

Anger, then, in a psychoanalytic sense, is a manifestation of energy which is created by the aggressive instinct. It occurs when the discharge of this energy on an appropriate "drive object" is not possible. The emotion of anger then takes on the properties of a pressure valve on a steam boiler. When the steam pressure has no place to go, the pressure valve releases enough steam to keep the boiler in equilibrium. This is essentially the function of the emotion of anger in psychoanalytic theory.

The remainder of the biological instinctive theories of aggression portion of Chapter 3 is concerned with an examination of more recent theories of aggression. For the most part these views coincide with those of the psychoanalytic movement. Their focus is primarily on the concept of aggression, with little mention of the part which anger plays in the aggressive response.

Modern Biological Instinctivists

In today's literature the most outspoken proponent of the drive instinct theory of aggression is Konrad Lorenz (1966). His book,

On Aggression (1966), is written from the point of view that Darwin and Freud have provided the final truth for mankind and all that is necessary is that mankind discover it. This is conveyed very well by the following quote:

Everything we know confirms the fact of evolution: it possesses as well, everything that makes a myth of creation valuable: utter convincingness, entrancing beauty, and awe-inspiring greatness.

Anyone who understands this cannot be repulsed by Darwin's recognition of the fact that we have a common origin with animals, or by Freud's realization that we are driven by the same instincts as our prehuman ancestors. Quite the contrary: this knowledge inspires a new feeling of respect for the functions of reason and moral responsibility which first come into the world with man, and which, provided he does not blindly and arrogantly deny the existence of his animal inheritance, give him the power to control it (1966:217).

Lorenz in a sense defies the discoveries of Darwin and Freud and makes almost universal truths out of them, which man must discover if he is to survive on this planet.

Lorenz's basic premise, like Freud and Darwin, is that aggression is an instinct. His definition of aggression is, "The fighting instinct in beast and man which is directed against members of the same species (1966:1)." Here again the problem of how anger relates to aggression arises. Lorenz does not mention the concept of the anger response in his definition of aggression; however, when he describes how holding in the "aggressive drive" in the human organism leads to aggression towards an inappropriate stimulus, he cites two examples, both of which utilize the anger response. The first example was that

of a man whose anger is expressed at his family after a day of stifling his natural aggressiveness at the office. The second example is an anecdote about Lorenz's aunt. It seems that she would hire a new maid every eight to ten months. Immediately after the hiring a honeymoon period would ensue, where the maid could do nothing wrong and the aunt would praise her. Eventually, the aunt would begin to find fault with her maid and the relationship would dissolve, ending in a violent angry quarrel in which the maid would be discharged. The implication, according to Lorenz, was that the aunt utilized her various maids as a discharge point for her aggressive drive.

While Lorenz makes no attempt to define the role of anger in aggression, the examples he utilizes clearly indicate that the act of aggression contains an expression of anger. He seems to equate aggression on an interpersonal basis among humans with the anger response as defined by the author. He does make some attempt to define emotion, and again comes out sounding very much like Darwin and Freud. He stated, ". . . emotion, which always means an instinctive urge . . ." and ". . . emotion, in other words instinctive . . . (1966:239)."

Based on the preceding information, it is safe to say that Lorenz views anger as arising from the aggressive drive and that any discussion of his theoretical propositions on aggression would relate to the anger response as defined by the author.

Lorenz's theory is wholly based on his studies of animals, birds,

and fish plus some evidence gathered by various anthropologists. He views man as the most advanced step in the evolutionary chain. When man evolved from the ape (the essential difference being man's capabilities for thought and verbal communication), he was a being perfectly suited for his environment. Up to this point his instinctual behaviors had evolved in perfect harmony with his intellectual capabilities. He possessed no dangerous physical characteristics which would enable him to do harm to his fellow homo-sapiens, therefore no inhibitory instinct against intra-specific aggression was needed. The tools of thought and verbal communication enabled him to advance at an incredible pace in an evolutionary sense. Evolutionary advances that previously would have taken place during time units of hundreds of thousands of years now took centuries. Man did not give nature a chance to evolve with him, so rapid was his advancement. Man essentially negated the evolutionary process of natural selection for his entire planet, and most sadly for himself. For while his technology moved forward at an ever increasing pace, man's social instincts did not change. In Lorenz's view there simply was not time.

This is especially well summarized by the following quote from Lorenz:

It is more than probable that the evil effects of the human aggressive drives, . . . simply derive from the fact that in prehistoric times intra-specific selection bred into man a measure of aggressive drive for which in the social order of today he finds no adequate outlet (1966:235).

Man, in Lorenz's view, is a being, whose social instincts are adapted from the Stone Age, living in a culture where the push of a single button could doom life to extinction.

The prevalence of violence in today's society is due to the fact that man's social instincts are not suited to his culture. As Lorenz says, "I believe that present day civilized man suffers from an insufficient discharge of his aggressive drive (1966:235)."

Lorenz maintains that violence will continue to increase as long as we deny our instinctual heritage. He argues that we must build our societies around the fact we are instinctual beings. Societies of this nature would provide natural outlets for our aggressive drive through sports and various other types of competitive ritualized behaviors. If an outlet can be provided, perhaps evolution will eventually catch up.

Tinbergen (1968) takes issue with Lorenz on the instinctual nature of aggression. Tinbergen views Lorenz as having made some contributions to the understanding of man's aggression; however, Tinbergen views some of Lorenz's conclusions as misinterpretations of data and a poor choice of semantics. Tinbergen does not view aggression as primarily an instinct inherited from our ancestors which seeks to be discharged. Neither does he view it as a completely learned response. His view includes components of both the instinctualists and the environmentalists, and deals primarily with the complex interactions

between the two, as described in the following paragraph:

We can characterize the picture we begin to get of behavior as a series, or rather a web, of events, starting with innate programming instructions contained in the zygote, which straight-away begin to interact with the environment; this interaction may be discontinuous, in that periods of predominantly internal developments alternate with periods of interactions, or sensitive periods. The interaction is enhanced by active exploration; it is steered by selective Sollwerte (innate teaching mechanisms) of great variety; and stage by stage this process ramifies; level upon level of ever-increasing complexity is being incorporated into the programming (1968:1417).

Tinbergen essentially views aggressive behavior as the outcome of a complex process which begins with genetic programming, which creates tendencies as well as potentials in the human organism. The environment then determines the extent to which these tendencies and potentials are realized.

He further maintains that aggression cannot be separated from the aggressor. Man must recognize that aggression comes from within. In his own words, "The enemy must be recognized for what it is: our unknown selves, or deeper down, our refusal to admit that man is, to himself, unknown (Tinbergen, 1968:1418)."

Tinbergen views the solution to the problem of aggression as one of research about the human animal to gain knowledge, which may be imparted to students through our educational system.

Ardrey (1961, 1966), Storr (1968), and Morris (1967, 1969) share Lorenz's view that aggression is an instinct. Ardrey and Storr's views are so similar to Lorenz's views that Berkowitz (1969) labeled them

Lorenzians. Ardrey and Storr share Lorenz's belief that aggression is a drive seeking to be satisfied, while Morris views the aggressive instinct as being stimulated extrinsically.

Ardrey, a playwright turned anthropologist, maintains that there is an instinct which he refers to as territorial aggression. Ardrey's concept of territorial aggression bears a great many resemblances to Lorenz's concept of aggression. It is innate and seeks to be discharged. This instinct was brought about several million years ago when man's ancestors on the evolutionary chain came down from the trees. Ardrey argues that a drought turned this proto-man from an omnivorous eater to a carnivorous one. Evidence for this view appears to be found in the many fossils of animals which litter the campsites of this prehistoric man. Ardrey further implies that man's hunting urge was not only confined to lower animals but extended to members of his own species. He stated, "That we preyed on each other is probable Cannibalism has been a prevalent past time throughout all of human record (1966:263)." He further implies that this predatory urge forms the basis for the instinct of aggression.

In order to prevent man from exterminating himself, evolution provided man with the instinct of territorial aggression. Ardrey stated, "The disposition to possess territory is innate. The command to defend it is likewise innate (1966:3)." The urge for territory then becomes a ritualized way in which man keeps his aggression in check. When

operating in a place and time in which there are large amounts of space and few people, the urge works perfectly. The few intrusions on marked territory allow the aggressive urge to be discharged with little or no loss of life. Today is a very different set of circumstances. With over-crowding, not only on a local level but also on a world level, man faces constant intrusion on his territory and a constant need to have territory. Ardrey views this as the cause of not only wars but interpersonal aggression as well. Like Lorenz, Ardrey urges sweeping sociopolitical changes. He urges man to recognize and accept his baser nature and to make accommodations for it in his planning for his future.

Storr's book, Human Aggression (1968), is a recapitulation and expansion of Konrad Lorenz's book, On Aggression (1966). Storr restates the views of ethologist Lorenz, "The physical mechanisms of aggression, aggressive emotions and behavior is indeed 'instinctive' in that it is an inborn, automatic possibility which is easily triggered (1968:14)." He further identifies with Lorenz, "There is a great deal of evidence that aggressive tension can be dammed up in exactly the same way as we habitually suppose that sexual tension can be (1968:17)."

Storr, like Lorenz, identifies the evolutionary functions of the aggressive drive: (1) survival of the species, (2) selective breeding by the strongest, and (3) to keep peace and order. Storr then attempted to demonstrate how some psychopathology is the result of not dealing in a direct manner with the aggressive instinct:

Depressive persons turn their hostility against themselves; schizoid persons withdraw from human contact in order to avoid the danger of expressing love or hate; paranoid persons deny their hostility still further and attribute it to other people (1968:100).

Storr, unlike Lorenz, does attempt to deal with the problems of aggression as it relates to treatment and remediation in a somewhat more realistic manner. His references to psychopathology while definitively Freudian do offer an approach that can be individualized in contrast to Lorenz whose remediation could only be accomplished on an international level.

Morris (1967, 1969) differs from the previously mentioned authors in that he does not view aggression as a behavior which seeks to be satisfied. Berkowitz (1969) summarized Morris' position, "Aggressive acts are genetically governed responses to certain environmental conditions and to signals sent to us by others (1969:372)." The environmental conditions mentioned are things like overcrowding, territorial intrusion, and threat to dominance position. Morris maintains that man is not a killer, "Domination is the goal of aggression, not destruction, and basically we do not seem to differ from other species in this respect (1967:154)."

In animal species other than man, aggression within the species is primarily a series of ritualized behaviors which seldom lead to actual physical injury. Morris contends that man also exhibits these tendencies but that the population and technology explosions limit their

impact. The overcrowding forces man into fighting situations which in a less crowded environment would be less likely to occur, and if they did occur would be less likely to result in injury. The rapid advancement of our technology has provided man with fairly rapid methods of inflicting injury on his fellow man. These weapons do not allow the process of ritualization of aggression to take place, and in the case of long-range weapons remove man from the scene of his aggressive act. Morris (1967) calls for world-wide population control as a method of dealing with aggression.

The authors discussed thus far in Chapter 3 represent a definitive school of thought in relation to the question of whether aggression is a learned or innate response. With some exceptions the authors are unequivocal in their support of the innateness of aggression in man's behavior. Their view considers all aggressive behavior in man as the result of an instinctual drive which seeks to be satisfied. The emotion of anger is considered to be a manifestation of this instinct which allows the body to divest itself of the energy inherent in the aggressive drive.

Of the authors discussed in the previous section, only Tinbergen and Morris view aggression and anger as caused by interactions with environment. This view is essentially the same view which this writer derived from the physiology research discussed in Chapter 1. The essence of this position is that there exist innate neural mechanisms

in the human organism which are capable of being triggered by environmental stimuli. The mechanisms themselves are stimulus bound; they cannot be triggered unless the precipitating stimulus is present in the environment.

In defining instinctive anger, the author has chosen to reject the view that aggression is intrinsically motivated. Instead, the author utilizes the view derived in Chapter 2 and supported in part by Tinbergen and Morris in Chapter 3. This view holds that there exist innate neural mechanisms in the human organism which enable the organism to defend itself in times of great stress or danger. This position is utilized throughout the remainder of this paper. Thus, the author defines instinctive anger as that anger which is aroused over a threat to one's self, one's family, or one's property. Meadows (1971:16) concurs in this assumption, "The general biological function of anger is to prime aggressive behavior in defense of the life of the individual when this is at stake."

The dynamics of instinctive anger as viewed by the author are perhaps the simplest of any of the six types of anger which this paper considers. A perceived threat to the organism's survival creates the physiological arousal, described in Chapter 2, which musters the organism's capabilities and creates an intense desire to eliminate the perceived threat. The physiological arousal inherent in the response facilitates the level of aggressiveness displayed by man and increases

his chances of surviving a threatening situation.

During the act of fighting for survival, the organism is most likely not aware of the fact that it is angry. The focus is on eliminating the threat producing stimuli and not on how the organism feels. Instinctive anger is viewed by the author as an after-the-fact explanation for the aggressive actions and physiological arousal which accompany the experience. The labeling of the arousal and aggressive acts as anger provides a rational explanation for an individual's behavior, which he can understand and communicate to others. Chapter 2 (refer to page 40) discussed the potential for learning different stimuli which would activate the anger response. It is these learned anger responses with which the remainder of Chapter 3 and Chapter 4 are concerned.

ANGER AS A LEARNED RESPONSE

According to the learning theorists, learning takes place as a result of an organism's interaction with its environment. It is a complex process which involves both genetic potentials and environmental conditions. Learning theorists generally take the view that genetic predispositions exist and that there is little that can be done about them. They prefer to focus instead on the environmental conditions that produce learning.

Perhaps the two most well-known methods of examining human

learning are classical conditioning and instrumental (operant) conditioning. The following sections concern themselves with an examination of how anger is learned as explained by these two theoretical positions. In addition the equally well-known frustration aggression hypothesis is examined. Its inclusion in a section on the learning of the anger response may be questionable, because of its origins in psychoanalytic theory. However, since it represents the first theory of aggression which makes use of a stimulus-response paradigm, the author felt its inclusion justifiable.

Anger as a Response to Frustration

Any writing which deals with the frustration-aggression hypothesis does not really belong in either the instinctive category or the learned category. At best it is a hybrid, a combination of the two views, but belonging to neither. Even though its roots are in psychoanalytic instinct theory, it represents the first widely accepted behavioristic viewpoint on aggression. For this reason the author chose to include it in this section.

Arlow (1973:180) defined the frustration-aggression hypothesis as the view which:

. . . maintains that aggressive behavior evolves from interference with ongoing processes and/or gratifying behavior. Supporters of this view are quick to add that the response to frustration is often a learned response.

The original proponent of the hypothesis that anger arises as a result

of frustration was Sigmund Freud in his 1915 work Instincts and Their Vicissitudes. Freud hypothesized that there were certain life instincts which needed to be fulfilled in order for the organism to survive. Examples of these instincts are sex, hunger, and thirst. If these drives went unfulfilled (frustration), then aggressive (angry) means were used to fulfill them. As described previously, Freud abandoned this view in favor of the death instinct.

Dollard, Doob, Miller, Mower, and Sears (1939:1) attempted to utilize Freud's original view and to state it in terms of a stimulus-response paradigm. The result was what is known today as the frustration-aggression hypothesis. Its basic assumption was that, "The occurrence of aggressive behavior always presupposes the existence of frustration and, contrariwise that the existence of frustration always leads to some form of aggression." Dollard and Miller explained their hypothesis in stimulus-response terms. The frustration-aggression paradigm was thought of as an innate mechanism which enabled the organism to overcome obstacles preventing it from achieving a goal. Frustration was the stimulus which triggered the aggressive response.

The basic flaws in the hypothesis were the attempt to define aggression as the only result of frustration and the attempt to define all aggression as the result of frustration. As Meadows (1971:10) stated, "It is clear that not every frustration leads to aggression. Deprivation may lead to constructive, goal-oriented behavior, rather

than to aggression against." This means that aggression is only one response to frustration among many possible ones. The response is largely a result of individual differences in relation to environment and genetic predisposition.

Miller (1941:338) attempted to rectify the apparent flaws in the original hypothesis. He revised the hypothesis to read, "Frustration produces instigations to a number of different types of responses, one of which is an instigation to some form of aggression." Miller contended that the first portion of the original frustration aggression hypothesis was still valid, "It is intended to suggest to the student of human nature that when he sees aggression he should turn a suspicious eye on possibilities that the organism or group is confronted with frustration. (1941:337)." Thus, according to Miller, aggression can only occur when an organism is frustrated; however, the frustrated organism has options other than aggression.

Because of Dollard and Miller's insistence on the utilization of the stimulus-response paradigm, which allows no inference about internal states, the original hypothesis did not deal with anger. However, as the hypothesis has been changed and tested throughout the years, more emphasis has been placed on the role of anger in the frustration-aggression sequence.

Berkowitz (1962, 1964, 1965) viewed anger as the intermediary step between frustration and aggression. His contention is that

frustration, which he defined as "an interference with the occurrence of an instigated goal response at its proper time in the behavior sequence (1965:305)", gives rise to an internal state of anger. He stated, "A frustration creates a predisposition to make hostile responses by arousing anger (1962:33)." Berkowitz's contention is that this frustration-anger response is an innate one that can be modified by learning. He stated:

Learning, obviously, can affect an individual's reaction to frustrating situations. Anger and relevant cues may exist, but non-aggressive response tendencies may be stronger than the inclinations to hostile actions and thus prevent the occurrence of overtly hostile behavior (1962:34).

Unless the organism has learned differently, then frustration will produce an internal state of anger. According to Berkowitz, how this anger is dealt with is a result of an interaction between the organism and the environment. The environment must contain what Berkowitz calls "suitable aggression evoking cues." If these cues are present, the organism discharges its anger in an aggressive act.

Berkowitz views anger as an innate response to frustration which has the property of being modifiable by learning. It is important to point out that not only can other responses to frustration be learned but that the anger response itself is modifiable. As was seen in Chapter 2, stress situations such as frustration produce in the human organism a diffuse physiological reaction which prepares the body for some type of action-oriented response. As Schacter and Singer (1962)

and Hunt, Cole, and Reiss (1958) have pointed out, the labels placed on this physiological reaction range from anger to euphoria. This would seem to indicate that man's reaction to frustration contains at least an element of learning. While anger and aggression seem to be the most prominent reactions to frustration other reactions would seem to be most definitely possible and most probably desirable.

Anger as a Classically Conditioned Response

The newborn infant displays a diffuse physiological reaction to stimuli which are of immediate concern to it. Reynolds (1968) described the behavioral manifestations which this diffuse physiological reaction produces in the infant. Loud noises and withdrawal of support produce a withdrawal and submissive behavior in the infant which adults call fear. Gentle tactual stimulation of the infants' body produces gurgling and clutching behavior which adults label as love. Restraint of an infant produces a struggling response which adults call anger. These seem to be the three emotions which infants are capable of experiencing and the three stimulus conditions which are capable of producing them.

As was demonstrated in Chapter 2, there exists no definitive evidence that the physiological reaction is different for any of the three responses. This would seem to indicate that the mechanism that produces the physiological response is innate, but triggered by definitive environmental stimuli. In essence, the infant begins life

with a repertoire of three emotional responses. As the infant matures, he acquires a wide range of emotional behavior as a result of his interactions with his environment. Reynolds (1968) pointed out the process of acquisition and differentiation of emotional behavior is partly mediated by the complex interactions of two types of conditioning--classical and operant. To engage in a comprehensive discussion of the interplay of these two types of conditioning is beyond the scope of this paper. Rather, it is the author's intention to examine each type of conditioning in its simplest form in relation to the conditioning of anger. This rather cursory treatment provides the reader with rudimentary knowledge sufficient for the purposes of this paper. The present section examines the role of classical conditioning in the anger response, and the following section examines the role of operant conditioning.

Watson and Rayner (1920) demonstrated that fear of definite objects can be classically conditioned in children. In a now classic experiment they conditioned a small boy, Albert, to be afraid of a white rat.

The classical conditioning of Albert is schematically shown in Figure 2, page 75. A stimulus was selected which in Albert automatically produced the desired fright response. This was called the unconditioned stimulus (UCS) and in Albert's case was the striking of a metal bar to produce a loud noise. The fright response shown by

Albert was called the unconditioned response. In classical conditioning the working hypothesis is that if a UCS is repeatedly presented paired with an object then the object alone will eventually produce the same response as the UCS. The object is called a conditioned stimulus (CS) and the response that it produces a conditioned response (CR).

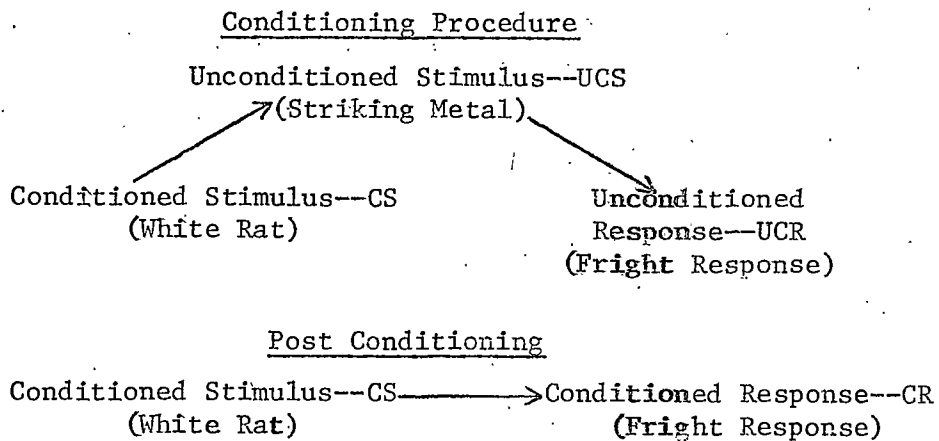


Figure 2

Classical Conditioning of Albert

In the case of Albert, a white rat (CS) was shown to him and at the same time a loud noise was produced by striking a steel bar (UCS). The loud noise precipitated a fear response in Albert. Eventually the white rat alone produced the fear response which had now become a conditioned response (CR).

Since fear has physiological accompaniments similar to anger and along with anger and love is one of the three identifiable emotions in infants, it follows that anger may also be classically conditioned.

This contention is supported by Kaufman (1965) who states, "Anger recurs as a result of classical conditioning (1965:356)."

Bandura (1973:45) described the processes by which children acquire classically conditioned emotional behavior:

In the earliest years of development, environmental events, except those that are inherently painful, exert little or no influence on infants and young children. As a result of paired experiences, direct, symbolic, or vicarious, formerly neutral stimuli begin to acquire motivating and response-directive properties. Environmental stimuli gain the capacity to activate physiological reactions and emotional behavior through association with evocative events. Such learning often occurs on the basis of direct individuals who are commonly associated in their experience with pain or distress. Through a similar learning process they become easily angered by the sight or thought of individuals with whom they have had hostile encounters.

Thus, many different types of experiences paired with arousal stimuli act to produce the classical conditioning of anger. An example of this classical conditioning of anger is graphically illustrated in Figure 3, page 77.

The UCS in this case is the child's desire for food. The mother, not wanting to spoil the child's appetite for dinner, chooses to ignore him, which becomes the CS. The thwarting of the child's need produces a physiological arousal (UCR), which is designed to aid the child in overcoming this blocking of a basic need. If this sequence is repeated enough times, the mother's ignoring the child (CS) will begin to produce the physiological arousal (CR) in situations even when the child is not hungry. Anger has now become classically conditioned to the stimulus of the mother ignoring the child. In classical

conditioning the conditioned stimulus has the property of generalizing to other objects having similar properties. In the case of Albert, he experiences violent fear reactions to objects such as a dog, a fur coat, cotton, wool, and a Santa mask. In the hypothetical case diagrammed in Figure 3, the child may experience stimulus generalization to anyone who ignores him.

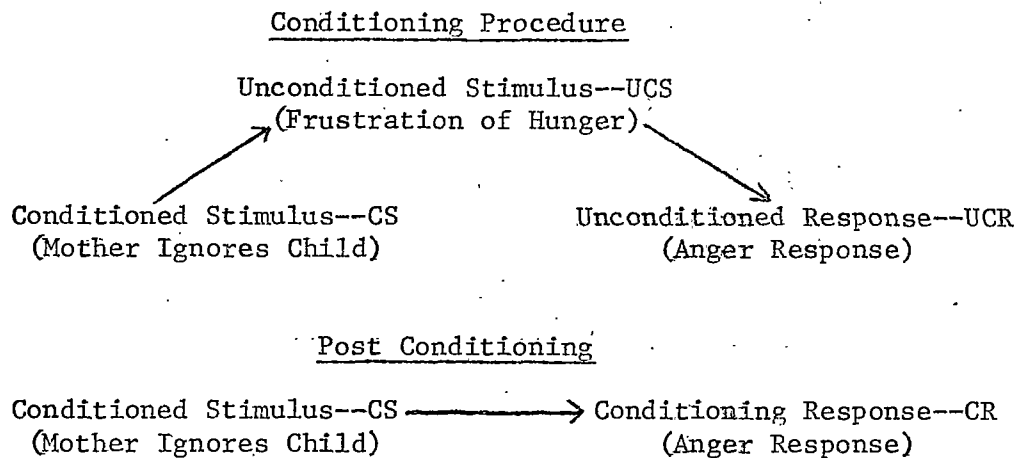


Figure 3

Classical Conditioning of Anger

In a classically conditioned response, there is usually no memory of the events which precipitated the establishment of the learning. The adult who becomes angry when a sales clerk inadvertently ignores him has no idea "why" he is angry, only that he is. Many situations to which people respond in an irrationally angry manner are classically conditioned responses and will continue to happen unless relearning takes place.

Classical conditioning has the effect of widening the repertoire of emotional behavior which an infant displays. In a sense an infant begins life in a black and white emotional world. He has definite reaction patterns to definite stimuli. Classical conditioning adds color to that emotional world because it adds new stimuli which brings about emotional responses. In essence it gives meaning to a child's world. In a very simplistic sense, operant conditioning, the subject of the next section, adds further hues and shades of color to a child's emotional makeup.

Anger as an Operantly Conditioned Response

Classical conditioning deals with responses which are emitted as a natural part of the organism's functioning. Operant conditioning deals with responses which are elicited from the organism by its environment. In order for a response-like anger to be operantly conditioned, the organism must display the response and the environment must reinforce it in some way for that response to recur. Whaley and Malott (1971:15) defined the term reinforcement:

A reinforcer is given after the completion of a response or a sequence of responses. However, in order for something to qualify as a reinforcer, it must have a reinforcing or strengthening effect. A reinforcer follows a response and makes it more likely that the response will occur again in the future.

This definition highlights one of the most important facts about a reinforcer—that it must have a strengthening effect. Another way of

stating this is that it must have rewarding properties for an individual or it will have no effect. For example, candy may be a powerful reinforcer for one child and may have no effect on another.

Reynolds (1968) pointed out that an emotion has three operant components. These are the observable behaviors which a person displays when experiencing a particular emotion. They are (a) a verbal report of the person's internal state; (b) expressive behavior such as smiling, crying, and frowning; and (c) the name of the emotion.

As discussed previously, these behavioral responses are thought to be innate in the newborn infant and to later become classically conditioned to a wide variety of stimuli. In order for anger to become operantly conditioned, the operant components of anger must be displayed by a person and then reinforced in some manner. Because of the ambiguity surrounding the nature of what constitutes a reinforcer, there exists a myriad of potential reinforcing situations for anger. A youngster thwarted by a playmate may react in a classically conditioned angry manner and a fight may result. A well-meaning father wanting his child to be able to take care of himself heaps praise upon the infant for the manner in which he handled himself. This creates a situation in which a stimulus is no longer needed to bring about the anger response. Instead, the child acts in an angry aggressive manner in order to be reinforced for his behavior.

For children attention is very often a powerful reinforcer.

Since it is difficult to ignore a child in the throes of a classically conditioned temper tantrum, the child soon learns that if he acts angry attention will be paid to him. Again, this creates a situation in which the child needs no stimulus to release his anger, but rather he releases it to gain attention--a powerful reinforcer.

Anger conditioned in this manner can be a manipulative tool. The child in a sense identifies what he wants--the reinforcer--and tries differing types of behavior in order to attain that reinforcer. This type of anger is also very evident in the behavior of adults who utilize anger to manipulate their environment to get what they want. Shostrom (1967:43) described the angry manipulator:

A manipulator can, by his own anger, intimidate and create fear in others. For example, we all have met manipulators who, by their shouting and screaming, keep other people from communicating with them. Other clever manipulators use the feeling of anger by getting people to hate.

Angry manipulation can thus be seen as an attempt by an organism to derive from its environment those things which it values as powerful reinforcers.

As was the case in classically conditioned anger, operantly conditioned anger also operates at a low level of awareness. It could be compared to the behaviors necessary for driving a car. When a person begins to learn to drive, he makes a great many mistakes and learns from these mistakes the proper pedals and buttons to use. Eventually driving becomes a process which is mechanical and conscious thought is not

utilized to perform it. In much the same manner, operantly conditioned anger becomes mechanical, and it is utilized as a tool to attain the reinforcers which the person needs.

Summary

Chapter 3 has examined two broad categories of anger--instinctive anger and learned anger. Instinctive anger was seen as that anger that arises out of a perceived threat to one's self, family, or property. Learned anger was seen as a response to frustration as well as being classically and instrumentally conditioned. The dynamics of these various angers were examined. Chapter 4 continues this examination of the various types of angers with a consideration of phenomenological anger and existential anger.

Chapter 4

PHENOMENOLOGICAL AND EXISTENTIAL ANGER

In the preceding chapter anger was examined as an instinctive response and a learned response. In a broad sense these two views are derived from two psychological systems of thought--psychoanalysis and behaviorism. There exists another categorization which Goble (1970) calls the Third Force psychologies. These psychologies deal primarily with man's potentials and possible methods of achieving these potentials. Subsumed under this rather broad classification are two humanistic psychologies, which are the subject matter for this chapter--phenomenology and existentialism. The purpose of Chapter 4 is to examine the emotion of anger as it occurs within the confines of these two systems of thought.

Both phenomenology and existentialism are the product of European philosophies. Only since World War II have they had any great impact on psychological thought in the United States. They are not organized theoretical systems in the sense that psychoanalysis and behaviorism are. Rather each existential and phenomenological writer has his own concerns and his own definitions of phenomenology and existentialism. In order to examine existentialism or phenomenology in a comprehensive manner, one would be required to report on each individual writer and to compare and contrast his ideas with every other writer in the field. It is not within the scope of this paper to do so. Instead,

both phenomenology and existentialism are examined in such a manner as to provide the reader with the necessary information from which a definition of phenomenological anger and existential anger is derived.

Anger is not a subject which phenomenology and existentialism address in a direct manner. However, it is possible to formulate a rather logical view of how anger occurs as a result of the concerns to which each of the systems addresses itself. Thus, in Chapter 4, the author defines phenomenology and existentialism and then proceeds to demonstrate the occurrence of anger within each system.

Phenomenology Defined

The definition advanced here is for the purposes of this paper and does not purport to include all aspects and authors involved in the phenomenological movement. The type of phenomenology defined here is derived from an American system of thought which Misiak and Sexton (1973) called "grassroots phenomenology." Its primary proponents are Donald Snygg and Arthur Combs, whose 1949 book, Individual Behavior: A New Frame of Reference for Psychology, was the first American text which dealt with phenomenology. Combs and Snygg published a revised edition in 1959 entitled Individual Behavior: A Perceptual Approach to Behavior. It is primarily from this text that the definitions relating to phenomenology are derived. The decision to utilize Combs and Snygg (1959) in defining phenomenology was done for two reasons--efficiency and clarity. As mentioned previously, each writer in phenomenology has

his own concerns. To comprehensively define phenomenology is a topic worthy of separate treatment. Combs and Snygg's phenomenology is a comprehensive system in itself, and thus circumvents the task of assembling a large definitive comparison of phenomenological authors. By the same token, the utilization of this viewpoint lends a certain clarity to the chapter. It eliminates the confusion inherent in any presentation which deals with a wide variety of divergent viewpoints, thus making it possible to present only the material necessary for the definition of phenomenological anger. A few other authors are utilized, but only when their contribution elucidates the Combs and Snygg viewpoint.

The etymology of the word phenomenology gives a clue as to the focus of phenomenological psychology. According to Misiak and Sexton, "The etymology of the term phenomenology shows that it is derived from the Greek words *phenomenon* and *logos*. *Phenomenon* literally means appearance, that is, that which shows itself (1973:2)."

They go on to say, "In general, however, phenomena mean the appearances of things as contrasted with the things themselves (1973:2)."

This difference between the appearance of things and the things themselves forms the basis of phenomenological thought. The phenomenologists do not deny that things themselves can be known through the natural sciences. However, the human organism does not know things in this manner. Instead, it knows the appearance of things. In essence,

"reality lies not in the event but in the phenomenon, that is to say, in the individual's experience of the event (Combs and Snygg, 1959:21)."

Therefore, the only manner in which reality can be known is through the exploration of consciousness and the description of this consciousness. Misiak and Sexton (1973:42) defined phenomenological psychology in the following manner:

An approach or orientation in psychology consisting of unbiased exploration of consciousness and experience. The phenomena are intuited, analyzed, and described as they appear in consciousness without any preconceptions.

Combs and Snygg (1959:11) apply phenomenology to human behavior in the following manner:

This approach seeks to understand the behavior of the individual from his own point of view. It attempts to observe people, not as they seem to outsiders, but as they seem to themselves. People do not behave solely because of the external forces to which they are exposed. People behave as they do in consequence of how things seem to them.

Thus, the phenomenology of Combs and Snygg (1959) views behavior as determined by an individual's perceptions of the world around him. The dynamics of this view are discussed in the following sections.

Perceptual Field Defined

A person's perceptions of the world around him has been called the personal field, the private world, the behavioral field, the psychological field, the individual's life space, and the phenomenal field. Combs and Snygg called it the perceptual field, and defined it in the following manner, "By the perceptual field, we mean the entire

universe, including himself, as it is experienced by the individual at the instant of action (1959:20)."

Perceptual field is an all-encompassing concept and takes into account the entire life history, physical being, genetic potentials, and emotional makeup of the individual. It includes values, attitudes, needs, goals, and self-concept. All of these items interact to determine an individual's perceptual field, which determines an individual's perceptions of each and every life situation.

The question "What is reality?" has occupied thinkers for centuries. The phenomenology of Combs and Snygg deals with the metaphysical question as being unique for each individual. They stated:

The perceptual field is the universe of naive experience in which each individual lives, the everyday situation of the self and its surroundings which each person takes to be reality. To each of us the perceptual field of another person contains much error and illusion; it seems an interpretation of reality rather than reality itself; but to each individual, his phenomenal field is reality; it is the only reality he can know. This perceptual field is far richer and more meaningful than that of the objective, physical world. We do not live in a world of objects without meaning. On the contrary, we invest the things about us with all sorts of meanings; the meanings are for each of us the reality to which we respond (1959:21).

Thus, when an individual views an object, the reality of that object for him is contained in his perceptual field. For example, a simple wooden pencil has meaning for some people beyond its physical characteristics. It may be considered a "lucky pencil" because each time a student uses it on exams he scores high. It may be a cherished memento of a high school prom. In other words people perceive objects

in relation to the experiences they have had with those objects, and this is reality for those people.

Another important aspect of the perceptual field is a portion of it called the phenomenal self. Combs and Snygg defined the phenomenal self:

By the phenomenal self is meant the individual's own unique organization of ways of regarding self; it is the Gestalt of his concepts of self. Whereas the concepts of self about which we have been speaking describe isolated aspects of the person, the phenomenal self is the organization or pattern of all those which the individual refers to as "I" or "me." It is himself from his own point of view. The phenomenal self is not a mere conglomeration or addition of isolated concepts of self, but a patterned interrelationship or Gestalt of all these. It is the individual as he seems from his own vantage point (1959:156).

The phenomenal self forms the core of the perceptual field for it is in relation to this phenomenal self that the world is viewed. It provides the structure and organization for the perceptual field. According to Combs and Snygg, "From birth to death the maintenance of the phenomenal self is the most pressing, the most crucial if not the only task of existence (1959:45)." This need to maintain the phenomenal self is what provides the organization for the perceptual field. Combs and Snygg (1959) define this as a "need for adequacy," which combines both maintenance and enhancement of the phenomenal self. This need for adequacy is the central aspect of the perceptual field. It controls all of our perceptions. Another way of stating it is that we do not perceive what we do not need.

The perceptual field is primarily a result of learning, or as

Combs and Snygg defined it, "What is perceived is what we have learned to perceive as a result of our past opportunities or experiences (1959: 85)." In essence, each new situation an individual encounters is perceived in relation to his perceptual field which is for the most part learned from past opportunities or experiences.

Perceptual Field and Differentiation

The learning which creates the perceptual field takes place by a process known as differentiation. In explaining differentiation, Combs and Snygg (1959) utilize the Gestalt concept of figure-ground. The manner in which a person examines a painting illustrates this concept. Essentially the entire painting is the ground until the individual focuses on a particular aspect of the painting. This aspect then becomes the figure which is seen in relation to the ground or the rest of the painting. As the individual focuses on a different aspect of the painting what was figure becomes ground and what was ground becomes figure. Differentiation is the process of the figure emerging from ground.

The process of differentiation has two important characteristics which merit discussion at this point. The first characteristic is that the process of differentiation to a large extent depends upon past learning. For example, if an art investor and an art critic were examining a group of paintings, the art investor would examine the

paintings in terms of characteristics which he had differentiated that make for good resale value. The art critic would examine them in terms of what he has differentiated as good art or poor art. Thus, the art investor and the art critic make differentiations based on past experience. In essence, this means that differentiation is a stable, directed process designed to fill the needs of the individual doing the differentiating. The stability and direction inherent in this process of differentiation are derived from the perceptual field of each individual and enable individuals to function under the constant perceptual bombardment of everyday life. In other words, the perceptual field allows only those perceptions which are consistent with past experiences to impinge on consciousness. For example, a successful art investor is interested only in the characteristics of a painting which indicate its potential for increasing in value. If other characteristics are attended to, he may make a bad investment.

The second characteristic of differentiation is that it enables changes to be made in the perceptual field. For example if a new art form is introduced which completely deviates from established artistic criterion, the art critic and the art investor must make some changes in their perceptual field in order to invest in and criticize wisely this new form of art. The art investor must differentiate the salient characteristics of this new art form which make for good investments. Likewise, the art critic must differentiate those characteristics which

distinguish good art from poor art.

The process of differentiation has two important characteristics: (a) it enables individuals to attend to the relevant characteristics of a situation for the purpose of decision making; and (b) it allows for the enlargement of the perceptual field. It is important to note that the former function of differentiation functions most often in adolescence and that as people grow older their perceptual fields take on more stability and direction, thus making changes more difficult to effect. For this reason, it is often difficult to effect changes in a school system. Teachers, parents, and administrators' perceptual fields have this quality of stability and direction which makes change a very threatening proposition, because the change is often in a direction opposed to their manner of perceiving things.

Perceptual Field and Awareness

Combs and Snygg (1959) utilized the concept of figure-ground to explain another important facet of the perceptual field--awareness. Perceptions exist at varying levels of awareness. The highest levels of awareness are considered to be figure, while lower levels of awareness are considered to be ground. Combs and Snygg elaborated upon this concept:

Although the perceptual field includes all the universe of which we are aware, we are not aware of all parts with the same degree of clarity at any moment. For instance, we walk through the living room without paying specific attention to the exact

location of the lamps and the chairs, but our behavior indicates that we are aware of them. We do not bump into them. We know they are there even though we may be intent upon other matters. Awareness of these objects is at a low level of clarity adequate for the purposes of the moment. If our needs change, however the same chairs we were only vaguely aware of a moment ago may emerge into very clear figure; for example, if our wives suggest re-decorating (1959:27).

Differentiation, which was described earlier as the process of figure emerging from ground, thus is the method of bringing something into our awareness. Something that is differentiated is something that we are aware of.

It is important at this point to note that not all aspects of the perceptual field are capable of being brought into awareness. As Combs and Snygg described it:

It should not be supposed that all meanings existing in the phenomenal field at low levels of awareness can always be called readily into clear figure, or reported to other people. Not at all! Many aspects of experience are destined to remain in ground all our lives. Consequently it may never be possible to bring them into sufficiently clear figure to relate them to others (1959:28).

Combs and Snygg maintain that even though these low levels of awareness may not be differentiated they still have an effect upon an individual's behavior.

Perceptual Field and Behavior

In the preceding sections, the formation, structure, and maintenance of the perceptual field was discussed. The present section focuses on how the perceptual field determines behavior. The perceptual

field forms the framework from which an individual views the world. It is within the confines of this framework that an individual interacts with that world. In essence an individual's perceptions of the world determines his behavior in that world, or as Combs and Snygg define it, "All behavior without exception is completely determined by, and pertinent to, the perceptual field of the behaving organism (1959:20)."

People's behavior in any situation is determined by their perceptions of that situation. The perceptions are determined by the perceptual field of each individual, and the perceptual field is determined by that person's past opportunities and experience.

For example, a new teacher is hired by a school system. In the teachers' lounge, talk centers around a male student who is considered to be a disrupting influence on classes. The new teacher integrates this knowledge into his perceptual field and then discovers that this student is in his class. The teachers' perceptions of this student have been altered because of this change in his perceptual field. Instead of viewing this student as one among many, the student now has been differentiated as a potential threat to the teacher and one who requires special attention. It is important to remember that the bit of information which the teacher integrated into his perceptual field is but one item in determining how that teacher will handle that student. Also included is the teacher's phenomenal self. If the teacher's phenomenal self is adequate, the teacher may view the student as

somewhat of a challenge. If the phenomenal self is inadequate, the teacher may view the student as something with which he cannot cope. The teacher's training is also another variable. An authoritarian teacher may utilize punishment each time the troublemaker steps out of line. A humanistically trained teacher may try to understand the boy's motivations and attempt some corrective action. Other factors contained in the perceptual field such as the teacher's experiences as a student, the teacher's likes and dislikes, and the teacher's values and attitudes also play a role in how the teacher reacts to that student.

All the factors that make up the perceptual field determine how that teacher will behave in relation to that student or any other student.

Previously the concept of awareness and its relation to the perceptual field was discussed. It was noted that perceptions exist at varying levels of awareness and that the process of differentiation mediated the level of awareness at which these perceptions operate. Combs and Snygg (1959) maintained that even perceptions which exist at a lower level of awareness effect our behavior. They stated:

We have said that behavior is always determined by the nature of the perceptual field at the instant of behaving. It follows that at whatever level of awareness perceptions exist in the field, they will have their effects upon the individual's behavior. When we perceive clearly and sharply, behavior is correspondingly direct and efficient. When we perceive only vaguely, then behavior, too, is likely to be fuzzy and inaccurate. Perceptions at low levels of awareness, it is true, will affect behavior with less precision than perceptions more clearly in figure, but as

long as they exist at all in the perceptual field, they must have their expression in behavior (1959:28).

In the case of the troublesome student, an experienced teacher may have developed a manner of dealing with students of this nature. His perceptions of the situation are clear and distinct in relation to this perceptual field, and his behavior toward the student is consistent and to the point. The inexperienced teacher may have never encountered a situation like this, and his perceptions of it are vague and uncertain. Correspondingly his behavior is uncertain. He may try a variety of different behaviors until he differentiates one which works for him.

A student in a new learning situation has much the same problem. His perceptions of what is required to solve the learning problem are vague and he must differentiate the problem-solving technique before his behavior becomes direct and efficient.

When behavior is looked at from the point of view of the behavior, it is seen as purposeful and directed because it is based on how that person views the world. Combs and Snygg stated:

From the point of view of the behavior himself behavior is cause. It is purposeful. It always has a reason. Sometimes the reasons are vague and confused, in which case his behavior is equally vague and uncertain; sometimes the meanings are extremely clear and definite. But everything we do seems reasonable and necessary at the time we are doing it. When we look at other people from an external, objective point of view, their behavior may seem irrational because we do not experience things as they do. Even our own behavior may, in retrospect, seem to have been silly or ineffective. But at the instant of behaving, each person's actions seem to him to be the best and most effective acts he can perform under the circumstances (1959:17).

All behavior is thus seen as having a purpose, and in order to understand that purpose the behavior must be examined in relation to the perceptual field of the behavior. Once examined in this manner, the purpose of the behavior can be understood and communication with the behavior can be established.

In summary, in this section were presented three important characteristics of human behavior as viewed by the phenomenology of Combs and Snygg: (a) behavior is determined by the perceptual field of the behavior; (b) no matter what level of awareness a perception exists it influences behavior; and (c) when examined from the point of view of behavior, behavior is purposeful.

Phenomenological Anger

In this section, the author defines and discusses the dynamics of phenomenological anger. Combs and Snygg (1959) do not deal directly with the emotion of anger. The description of phenomenological anger presented here is the author's conceptualization based on the principles described in earlier sections of this chapter.

It was stated previously in this chapter that man's basic need is to maintain the organization of his phenomenal self. The phenomenal self was defined as the organization of self-perceptions which each individual possesses. The organization of this phenomenal self could be compared to the structure of a building in that certain aspects of the design of a building are more important than others. For example,

the integrity of the foundation and bearing walls of a building must be maintained if the structure is to remain standing. Some portions of a building, such as interior walls, may be modified without weakening the overall structure.

In the case of the phenomenal self, certain perceptions are more important to the maintenance of the phenomenal self than others. For example, a person would probably be more upset over criticism of his role as a parent than over criticism of his tennis playing ability. The closer a self-perception is to the core of an individual's being the more important it is to the maintenance of the phenomenal self.

As indicated in Chapter 2, emotions are accompanied by a bodily state of physiological arousal. Combs and Snygg maintain that this arousal is the same for all emotions, and that the perceptual field determines the label which an individual will place upon the arousal. They stated, "Regardless of our description of the experience, our purely physiological responses to 'important' events is the same (1959: 227)."

They further maintained that the physiological arousal indicates a need of the organism either for the maintenance or enhancement of the phenomenal self. They stated:

Emotion is a state of tension or readiness to act. This tension represents the reaction of the organism to the perception of the possibility of need satisfaction (self-enhancement) or the perception of threat (maintenance of self.) Thus, emotion is a behavioral manifestation of the organism's attempt to satisfy need.

As is true of any other behavior, tension, or emotion, may be regarded as an aspect of the activity of the organism in seeking adequacy (1959:228).

Emotions come about when perceived events have a great deal of meaning to the maintenance of the organization of the phenomenal self. If a perceived event threatens the maintenance of an individual's phenomenal self, that event must be dealt with in such a way as to eliminate the threat or remove one's self from the threat. Phenomenological anger is one way of eliminating the threat to the maintenance of the organization of the phenomenal self. Thus, phenomenological anger may be defined as a defense against destruction of the organization of the phenomenal self.

This anger response can take place in people with adequate or inadequate phenomenal selves. However, the more adequate the phenomenal self, the less likely the anger response is to occur, for it requires an extremely high threat level to affect a person with an adequate phenomenal self. In people with inadequate phenomenal selves, a minimal threat level is sufficient to bring about the anger response. It is important to remember that people's phenomenal selves contain both adequate and inadequate aspects, and that these aspects may change with time. What one day is an inadequacy may the next day be an adequacy or vice versa.

The dynamics of this type of anger begin with the perception of an event which is incongruous with the organization of the phenomenal

self. The more inadequate the phenomenal self, the more rigid the perceptual field with a correspondingly greater need to define this organization of perceptions. Depending upon the threat level, a person with an adequate phenomenal self may examine the incongruity and attempt to integrate it into his perceptual field. The person with an inadequate phenomenal self perceives the event as a threat to himself, because it does not agree with his perceptions. This threat has the property of narrowing his perceptual field and limiting an individual's potential behavior choices. This forces him to focus on eliminating the threat or demonstrating to himself that his view is correct.

The rigidity of this inadequate phenomenal self forces the individual into a defensive position in which the blame for his inadequacies must be placed on others. The individual with an inadequate phenomenal self has difficulty coping with the perception that he may be inadequate. In order to maintain the integrity of his phenomenal self, the individual may accuse others of being wrong or at fault. A direct confrontation with his inadequacy would severely damage the organization of the phenomenal self. Thus, those perceptions which are incongruous with his perceptual field are attacked and if possible destroyed.

The closer the perceived threat is to those perceptions of the self which form the basis of the organization of the phenomenal self the greater the anger will be. For example, the student who receives a B+

instead of an A may be irritated at a teacher for putting unfair questions on the test, while a husband whose wife has been unfaithful may fly into a rage and physically attack his wife. Both are anger responses, but the difference can be found in the closeness to the phenomenal self of the perceived threat.

The utilization of the anger response by any individual depends on factors such as (a) adequacy of the phenomenal self, (b) intensity of the threat to the phenomenal self, (c) learning, and (d) level of awareness of the threat. The first two of these have been discussed at length and require no more elucidation.

Past learning is an important factor in the determination of the utilization of the anger response. If an individual has learned that anger is a useful response in terms of protecting the organization of the phenomenal self, then this information becomes a part of the perceptual field and anger is utilized when a threat needs to be dealt with. Other forms of behavior such as withdrawal may prove equally effective in reducing the threat and may be utilized instead of anger. Whether or not anger is utilized by any given individual depends on the extent to which it fills the need for maintenance of the organization of the phenomenal self.

The degree to which the threat is differentiated has a definitive effect on an individual's behavior. A threat which is clearly differentiated (occurs at a high level of awareness) in reference to a

person's perceptual field will produce angry behavior which is directed primarily at that threat. The husband who physically attacks his wife for her infidelity is an example of this. A threat which is not clearly differentiated (occurs at a low level of awareness) will produce angry behavior which is directed at various innocuous things in the environment. An example of this type of behavior may be found in the first year teacher whose focus is on the preparation and delivery of adequate lectures. The students' grades on exams are very low, and a subliminal threat may be present in terms of the teacher's adequacy as an instructor, but because preparing adequate lectures represents a greater need for him, the threat posed by the students' low grades is not clearly differentiated and results in feelings that something is wrong. The threat manifests itself in his behavior when he snaps at his wife and children and kicks the cat.

In summary, phenomenological anger has been defined as a defense against destruction of the phenomenal self. Its function is the elimination of threats against the phenomenal self. Its utilization depends upon an individual's past learning and how this learning has been integrated into the perceptual field.

Existentialism Defined

A comprehensive definition of existentialism is not within the scope of this paper. As was the case with phenomenology, all writers with an existential bent would have to be examined and contrasted in

order to arrive at a comprehensive definition. For the purpose of this paper a general definition of existentialism is advanced which includes a short historical background and the major concerns of the existential movement.

According to Patterson (1973) and Misiak and Sexton (1973), existentialism's first proponent was Søren Kierkegaard, "The seeds of existentialism are found in the middle of the nineteenth century in the writings of the Danish religious thinker Søren Kierkegaard (Misiak and Sexton, 1973:68)." Kierkegaard's writings profoundly influenced the next two major proponents of existential thought--Martin Heidegger and Karl Jaspers. Heidegger and Jaspers, both German philosophers, are considered by many to be the originators of existential philosophy (Patterson, 1973).

From this point on existentialism attracted many more adherents. Writers such as Gabriel Marcel, Jean-Paul Sartre and Paul Tillich became well-known advocates of the existential viewpoint. Up until World War II existentialism was regarded as a Bohemian philosophy with little credibility in the academic world. However, the carnage of the war brought existentialism to the forefront, for its concerns seemed to fit the mood of the population of Europe in the face of the destruction of a continent.

Existentialism was a radical departure from the traditional philosophies of the western hemisphere. Misiak and Sexton described

the revolt against traditional philosophical modes of thought which characterized the existential movement:

Existentialism reacted against the rationalism of Hegel (1770-1831), bringing out instead the nonrational aspects of human nature. It also rejected positivism, materialism, and pragmatism. It opposed the Newtonian concept of an orderly, predictable world governed by immutable laws--a concept which entirely left out the human person and his specific problems. At the same time, it repudiated scientism, which conceived the world as being composed of parts that could be identified and separately analyzed and which are subject to the law of cause and effect. Above all, existentialism directed its attention not to the essence of things--thus far the main focus of science and philosophy--but to existence, to man's individual existence in particular (1973:71).

Existentialists felt that these philosophies treated man as an object to be analyzed rather than as a part of the world. The existentialists contend that man can be examined only as part of the world in which he lives. Patterson (1973:418) described this relation between man and his world:

Man, the subject, can never be separated from the object that he observes. The meaning of objective fact depends upon the subject's relationship to it. Man exists in a world of which he is a part--a-being-in-the-world.

Patterson (1973:418) continued his description with the focus of existential thought:

Existentialism focuses upon the individual's experience--particularly the nonintellectual modes of experience--and upon existence in its total involvement in a situation within the world. It makes man's experience the center of things.

These brief descriptions convey the essence of existential thought. The existentialists believe that man exists only in relation

to his world and that any consideration of man and his problems must begin with man as a being-in-the-world.

Kaufman (1956:12) described what he felt was the essence of existentialism:

The refusal to belong to any school of thought, the repudiation of the adequacy of any body of beliefs whatever, and especially of systems, and a marked dissatisfaction with traditional philosophy as superficial, academic, and remote from life--that is the heart of existentialism.

Thus, in some fashion, existentialism can be characterized as a revolt against traditional ways of viewing mankind. The authors who best characterize this revolt can be called existentialists. In essence, existentialism is a conglomeration of philosophies, "with few common characteristics as an extensive range of themes (Miasiak and Sexton, 1973:105)." Within the confines of these limitations, Miasiak and Sexton (1973:103) attempted a simplified definition of existentialism:

Existential philosophy is to be thought of as a movement composed of various philosophies which rest on a similar foundation, primarily phenomenological, and which share the same object of inquiry, that is, existence as a peculiarly human mode of being. Its focus is on man and his subjective consciousness of being-in-the-world.

The element which philosophies called existential have in common is their focus on man as an integral part of the world. It could be said that these philosophies view man as an agent acting upon the world, rather than viewing man as determined by the world. According to Kaufman (1956), existentialism is a philosophy which defies a

single definition, and that to adequately explain it requires a subjective examination of its history and its authors. On the other hand, Morris (1966) offers a relatively simple definition of existentialism based on what he calls some "primary existential concerns."

For the purposes of this paper the author has chosen to utilize Morris' concepts to convey to the reader the basis of existential thought. The utilization of Morris' principles was done for efficiency and clarity and in no way purports to be a comprehensive treatise of existential thinking. Rather, the concepts discussed are those which the author felt as essential for the formulation of a conceptualization of existential anger.

The anger to be defined in the latter part of Chapter 4 is called existential anger. It relates directly to man's subjective consciousness and his being-in-the-world. The concept of existential anger has been developed by the present writer. No existential author speaks directly to the problem of existential anger; but as was the case in phenomenological anger, it is possible to derive a formulation of existential anger logically from certain basic existential concerns. These concerns are discussed in the following sections and form the basis for the presentation of the author's conceptualization on existential anger.

The existential concepts to be discussed in the following sections include: (a) human subjectivity; (b) the human paradox--

absolute worth versus nonbeing; (c) existential anxiety; and (d) the need for self-affirmation. In addition to these concepts, the existential notions of choice, freedom, and responsibility are discussed as they relate to each of the preceding concepts.

Human Subjectivity

Traditionally, philosophy has attempted to objectify mankind, to reduce him to a set of tenets and absolute truths which makes life a living out of a determined pattern. Within the confines of a system such as this, man has no need to question, for all the answers are provided. His essence has been predetermined for him and he is required only to fill a role.

Existentialism is a revolt against this type of thinking. It seeks to remove from man any predetermined essence; substituting instead a highly subjective viewpoint of humankind. The only given in existential thought is the fact of existence. Mankind views the world from the vantage point of "I exist." There are no others given--there is no God, no true essence of mankind, no truth, no right, and no justice. Everything is viewed as stemming from the fact of man's existence. Man creates truth, right and justice by his actions. No more perfect example of this can be found than in the courtrooms of modern-day society. Justice varies from one judge to another, from one city to another, and from one court to another. Judgments rendered in one court are overturned in another court. The relativity of the law highlights

the existential position of the subjectivity of man.

More important than the fact that man creates truth, right and justice is the existential fact that man creates himself. Jean-Paul Sarte (1957:36) described this existential concept of man, "Man is nothing else than his plan; he exists only to the extent that he fulfills himself; he is therefore nothing else than the ensemble of his acts, nothing else than his life." The effect of this idea is to strip man of any notions of a predetermined essence. Man is nothing--he is given nothing but the fact that he exists and from that point on his actions determine what type of man he shall be.

Barrett (1958) described the relationship of existence to essence as it relates to man:

Man exists and makes himself to be what he is, his individual nature or essence comes to be out of his essence; and it is proper to say that existence precedes essence. Man does not have a fixed essence that is handed to him ready made; rather he makes his own nature out of his freedom and the historical conditions in which he is placed (1958:102).

By granting man the ability to create his own essence the existentialists created a burden for him unparalleled in philosophical thought. For centuries mankind has relied on interpretations of his essence which enabled him to lay the blame for events on the will of gods or on his instinctual nature. Existentialism takes this away from man and makes him responsible for his actions.

Sarte (1957) holds that mankind has choices and these choices create his essence. The responsibility for these choices lies squarely

on the shoulders of the chooser. For example, the student who chooses not to study for an exam and receives a failing mark may realize that he would have done better if he had studied. In an existential sense, it is only his action which creates his essence. He may now be viewed by others as unreliable, and he must accept the responsibility for how others view him as a result of his choice. The realization that he would have done better had he studied is of no consequence, for no one can know that from his actions. Thus, the existentialists view man as the product of his choices, an always emerging, always becoming being.

Morris (1966) pointed out the importance of awareness in the determination of choices. The more an individual is aware of his world, and of himself, the more extensive is his freedom to choose. This awareness of one's human subjectivity also leads to a consideration of the next existential concern to be discussed--the human paradox.

The Human Paradox--Absolute Worth Versus Nonbeing

Paradox as defined by Morris (1966:15) "consists in holding two contrary views of the significance of our existing." The first view is that we are of absolute worth in the world. When a man's existence is contemplated, he can come to the conclusion that never before in the history of mankind has there been an individual like him, and there never will be again. This uniqueness has to count for something in the world. Morris describes the translation which many ascribe to this

uniqueness:

What am I to make of this uniqueness, this one-and-only-oneness? Do not most of us translate it into a positive quality, a basic value, a characteristic to be glad of? To be one of a kind, to be a single instance, is to be a phenomenon worthy of attention in the world (Morris, 1966:15).

This fact of each man's uniqueness is grasped and held onto, for from it mankind derives a meaning for his life. In essence--a reason to live.

The other side of the paradox lurks in the background of man's consciousness. It has to do with the absurdity of life and the lack of any meaning in it. The focus of this absurdity is in the inevitable end of each man--death. When our nonbeing is considered, its essential meaning is that the universe will continue to function without us. Someone will replace us in our job. The grief felt by those close to us will fade, and we will become but a memory lost in the distance of time. Morris (1966:17) described the situation:

In ten, or a hundred, or five hundred years, all residual effects of my existence shall have disappeared, all 'motions' shall have expended their last quantum of energy, and the fact of my presence, while still a fact, shall have been emptied of significance, my meaning in the world finally exhausted and spent.

Thus, the other side of the existential paradox informs man that his existence is a joke. That no matter what he does or how well he does it, it essentially has no purpose. The struggle that is life is without meaning.

Morris (1966:17) summarizes and describes the paradox:

This, then, is the paradox, and every man must live with it. It is to know two things about oneself: (1) that one is of absolute value in the world, and (2) that one is of absolutely no value whatsoever. These two truths are contradictory, but they are both true. It may be that they are known to an individual in different ways: perhaps my subjectivity tells me the first and my empirical reasons tell me the second. But that is beside the point. I believe them both, at once.

The fact that man knows both sides of the paradox at the same time creates the next existential concern to be discussed--existential anxiety.

Existential Anxiety

Man has the dubious distinction of being the only creature who can conceive of his nonbeing; that tomorrow the world may go on without him. The consideration of nothingness creates in man a feeling which the existentialists call existential anxiety. Morris (1966:26) described this feeling:

The dull ache of knowing that one's existence is of no significance, that one could depart unnoticed, and the cosmos and all its parts would be totally indifferent to such a leave-taking.

This conception of alienation from the world has no analogy, for there is nothing it could be compared to. It has no boundaries, it has no end. It is a blackness of nonbeing, an unknown of which man cannot comprehend. Man can only look at the blackness and wonder what awaits him there. The examination of this nonbeing fills man with a feeling of anxiety or dread as Heidegger preferred to call it. Heidegger described his concept of dread:

Dread differs absolutely from fear. We are always afraid of this or that definite thing, which threatens us in this or that definite way. "Fear of" is generally "fear about" something. Since fear has this characteristic limitation--"of" a and "about"--the man who is afraid, the nervous man, is always bound by the thing he is afraid of or by the state in which he finds himself. In his efforts to save himself from the "something" he becomes uncertain in relation to other things; in fact, he "loses his bearings."

In dread no such confusion can occur. It would be truer to say that dread is pervaded by a peculiar kind of peace. And although dread is always "dread of" it is not dread of this or that. "Dread of" is always a dreadful feeling "about"--but not about this or that. The indefiniteness of what we dread is not just lack of definition; it represents the essential impossibility of defining the "what" (1949:365).

It is in the fact of this dread or anxiety that man is called upon by the existentialists to live a life so fulfilling and filled with meaning that no man can say it was worthless. By facing and accepting the dread man comes closer to living. When viewed in the light of death, life becomes more precious; each moment begging to be savored and lived to its fullest extent. According to Morris (1966:29), this is the theme of existentialism:

The project of living one's life in such a way as to be deserving of something better than nothingness and obliteration; to confront nothingness, to deny nothingness, by filling it up with a life that ought never to be lost or annihilated.

In an existential sense, this confrontation with nothingness is the key to living. When faced with the stark reality of one's own death, living becomes a project of self-affirmation; an insuring that one's life has meaning. This project of self-affirmation is the subject of the next section.

The Need for Self-Affirmation

In the fact of the nonbeing expressed in the previous section, there exists in man a need which Morris defined as a basic existential need:

Each one of us wants to know that in some genuine sense we belong to and in the world: we want to know that our existence is justified, that we are not de trop, not excess baggage, a useless surplus in the world; we want to know that our existence is not a chance event, not an accident, not an error of some kind (1966:33).

The basic need of men from an existential viewpoint would be the need for recognition and an identity from his universe. Morris (1966) contends that man attempts to fill this need through political, religious or theoretical systems. An acceptance of these systems gives man an identity, but when viewed in the light of nonbeing the identity provided by these systems can be seen for what it really is--a rationalization designed to enable mankind to escape the confrontation with death. In the final analysis they are hollow attempts to fill the void of nothingness.

Morris (1966) maintains that man must confront his nothingness and the fact that he is a choosing organism, thus creating his own essence. When this is done and man has developed an awareness of his world as being his creation, then it is possible to gain recognition from his world in the form of love from other people. The intimacy of a subject-subject relationship in which people encounter each other fulfills man's need for recognition to include the acknowledgment of

his worth as well as the fact of his existence.

It is when man does not achieve this recognition that existential anger comes into play. The following section defines and examines the dynamics of existential anger.

Existential Anger

As was stated previously, existential authors have not advanced a definition of anger which could be called existential. However, Fromm (1973) and May (1972) have written about two subjects--aggression and power--from which some interpretations can be made.

Fromm (1973:235) defined one of man's basic existential needs as the need to effect. He stated:

To be able to effect something is the assertion that one is not impotent, but that one is an alive functioning, human being. To be able to effect means to be active and not only to be affected; to be active and not only passive. It is, in the last analysis, the proof that one is.

This need to effect can take many different forms, one of which is destructive aggression. The social conditions and individual predispositions which lead to this type of aggression are many and varied. It will suffice to say that the individual experiences a feeling of impotence in relation to his ability to effect his world and lashes out at that world.

May's (1972) view is very similar to that of Fromm. May writes of power which he defined as "the ability to affect, to influence, and to change other persons (1972:100)." May views power as a basic need

in humans. Like Fromm he maintains that if this need is not met in a constructive sense it will be met in a destructive sense.

The dynamics of existential anger are similar to the dynamics of aggression and violence as discussed by Fromm and May. The difference between the present author's views and those of Fromm and May is in the consideration of interpersonal relationships. Fromm and May are primarily concerned with the prevalence of violence and destructiveness in today's society, while this author is concerned primarily with anger in an interpersonal sense. It is possible to apply the dynamics of existential anger as discussed by this author to the dynamics of aggression and power as discussed by Fromm and May. In fact, it is this author's contention that existential anger is an underlying factor in the aggression and violence which May and Fromm are concerned with. The similarities of this author's view and those of Fromm and May are discussed later in this section.

Existential anger is defined as that anger which arises as a result of the nonfulfillment of man's need to have his existence and worth in the world recognized by that world. The basic underlying cause of this anger is a feeling of impotence in relation to some aspect of a person's environment.

The environment of any given individual can be compared to the structure of a molecule. The entire environment is the molecule. The individual atoms which comprise the molecule can be compared to an

individual's job, family, friends, and recreational pursuits. Like each atom which has smaller parts called protons, neutrons, and electrons, each part of a person's environment has smaller parts. For example, an individual's job is made up of his boss, his peers, and those who work for him. The nature of a molecule is such that each part has correspondingly smaller parts. The same holds true for a person's environment. For example, in the family portion of an environment there exists the spouse, children, pets, and other relatives. Utilizing the spouse as an example, the relationship between husband and wife can be broken down into several other parts, which include sexual relationship, emotional support, companionship, intellectual compatibility, and a myriad of other factors.

Like the molecule an individual's environment is made up of a totality of smaller parts, which interrelate to create larger entities, and entities interrelate to create still larger aspects until the totality is equivalent to an individual's environment. The existential need to have one's worth recognized functions even in the smallest aspect of an individual's environment.

Thus, the impotence felt in relation to this fact that a husband does not recognize a wife's intellectual capacity may lead to a display of anger on the part of the wife, with the underlying cause being the wife's need to be recognized as a partner in an intellectual capacity as well as an emotional sense. In a case such as this in which the

feeling of impotence is related only to one aspect of the environment, the anger is vented on that aspect. If a person feels impotent to more than one aspect of his environment, the more diffuse the anger response becomes.

An example of this is the student-athlete, who having difficulty learning, feels impotent in his classes. His reaction to teachers is one of anger, because of his lack of ability to learn and the resulting feeling of hopelessness. On the athletic field he is an entirely different person. His need to effect his environment is filled and he is a cooperative person, to the extent that he helps others to learn the physical skills which come so easy to him.

The individual who has little or no effect upon his environment relates very directly to the aggression and violence Fromm and May discussed earlier. The almost total inability to effect anything or anyone creates an anger so intense that it can be called rage. It is a last ditch attempt to force the world into recognizing an individual's existence and worth in the world. Because of its intensity it creates such a diffuse reaction that the object of the rage is the world in general. There is no differentiation because of the feeling of total helplessness. Examples of this type of behavior can be found in the quiet young man who takes a gun and begins to shoot people or the terrorists who plant bombs and perform assassinations, even if it means the taking of their own lives. Thus, the intensity of existential anger

varies directly with the degree of impotence which a person feels in relation to his environment. In other words, the greater the feeling of impotence, the greater the existential anger.

Summary

Chapter 4 has examined phenomenological and existential anger. Phenomenological anger was defined as a defense against destruction of the organization of the phenomenal self. It occurs when events which are incongruous with the organization of the phenomenal self are perceived. The function of the anger is the elimination of these threatening incongruous events.

Existential anger was viewed as that anger which arises as a result of the nonfulfillment of man's need to have his existence and worth in the world recognized by that world. The underlying cause of the anger was seen as a feeling of impotence in relation to some aspect of an individual's environment. The function of the anger was viewed as an attempt to have the world recognize the existence and worth of the angry person.

Chapter 5

ANGER AS A MALADAPTIVE RESPONSE IN HUMAN INTERACTION AND FUNCTIONING

The purpose of Chapter 5 is to propose a conceptualization of anger as a maladaptive response in human interaction and functioning. This conceptualization is entirely the work of the author and is derived from the material on anger presented thus far. Because of the logical progression of the paper from a consideration of the definition and dynamics of anger to a consideration of the maladaptiveness of anger, a short summary of the previous chapters follows. It is hoped that this summary will act as a basis for the author's conceptualization which forms the bulk of Chapter 5.

The experiential aspects of anger can be considered as consistent from one experience of anger to another. These experiential aspects include the organism's physiological arousal and the psychological intent to do physical or psychological harm to one's adversary. In this sense anger may be viewed as a phenomenon which is readily definable as was done in Chapter 1, page 9. However, when examining the causes of this anger, the situation becomes much more complex. The author has identified in Chapters 3 and 4, six different causative factors for anger. By definition the author has labeled these six causative factors as six different types of anger. Chapters 3 and 4 defined each type and discussed their dynamics. Briefly they are:

Instinctive anger. A biologically adaptive anger which stems from a well defined threat to one's property, life, or family.

Frustration anger. Anger which is the result of the frustration of an organism's goal oriented response.

Classically conditioned anger. Anger which is learned as a result of the classical conditioning process. The reader is referred to Chapter 3 for a more complete statement.

Operantly conditioned anger. Anger which is learned as a result of the organism's being reinforced for displays of anger.

Phenomenological anger. That anger which stems from a threat to the organization and maintenance of the phenomenal self.

Existential anger. That anger which is the result of a person feeling impotent to some aspect of his environment.

The basic method of defining each of these angers was to examine it within a given academic system of thought. This manner of defining anger is relatively unique in that it includes a great many diverse academic disciplines. It is the author's contention that each of these disciplines examines important aspects of human functioning, but that when each discipline is considered independently the explanation it provides for any given phenomenon will be logically incomplete. In order to gain a comprehensive understanding of any aspect of human

functioning all disciplines must contribute to the total picture. In this sense each of the angers defined in Chapters 3 and 4 is a unique aspect of the total experience of anger. Classical conditioning speaks to an aspect of human nature which is not touched by any other theory. The same can be stated for psychoanalysis, operant conditioning, the frustration-aggression hypothesis, phenomenology, and existentialism. The differences in these systems can be found in the aspect of mankind upon which they focus.

The utilization of this multidiscipline approach to the emotion of anger makes it possible to examine the maladaptive characteristics of the emotion in a more logical and efficient fashion. There exist some general characteristics applicable to all the angers which the author considers as maladaptive attributes of the emotion. These are discussed in detail followed by an examination of maladaptive characteristics of each of the six specific types of anger. Prior to the consideration of these topics, the concept of maladaptiveness as it relates to human interaction and functioning is defined.

Maladaptive Defined

The definition of maladaptive utilized in this paper is derived from the humanistic viewpoint of mankind. Misiak and Sexton (1973:127) defined humanistic psychology as:

Humanistic psychology is a multifaceted approach to human experience and behavior which focuses of man's uniqueness and his

self-actualization. It is for some an alternative and for others a complement to the traditional emphases of behaviorism and psychoanalysis.

Rather than focusing on man's limitations, humanistic psychology examines man's potential for achievement. It focuses on how to promote growth in individuals both intellectually and emotionally. It stresses the individual's role in the determination of meaning in his life.

A definition of maladaptive derived from the humanistic viewpoint would include those actions taken by an individual which prevent or interfere with the achievement of that individual's potential as a human being. Thus, any behavior on the part of a person which prevents or interferes with the actualization of his potential as a human being is defined as maladaptive behavior.

For the purposes of this chapter, any angry behavior which interferes with the actualization of a person's potential is defined as maladaptive angry behavior.

GENERAL MALADAPTIVE CHARACTERISTICS OF ANGER

The focus of this section is on the experiential aspects of the anger response which are common to all of the anger types. The characteristics described in this section can generally be applied to all of the types of anger described previously. There exist some exceptions to the preceding statement, and these exceptions will be noted where appropriate.

The Defensive Nature of Anger

Without exception anger is a reaction which is defensive in nature. The physiological characteristics of the emotion are a preparatory response which enables the organism to defend itself against an aspect of its environment precipitating the response. The difference between the various types of angers can be found in the stimulus which precipitates the anger. These differing stimuli give an indication of what aspect of the individual's environment is producing the defensive reaction. The physiological arousal which accompanies the anger response is basically an indicator that action needs to be taken on the part of the experiencing organism. Some aspect of the environment needs to be dealt with and dealt with in such a manner as to reduce the tension felt by the organism.

A characteristic of defensive reactions is the development of a fairly rigid manner or fashion of viewing any particular situation. In phenomenological terms, a narrowing of the perceptual field occurs and complex issues such as human relationships are viewed in relatively black and white terms. For example, marital strife often revolves around the question of who is to blame for something that appears to have gone wrong. When viewed in an objective light, both partners may be seen as sharing equally the responsibility for misunderstandings. However, the defensive posture inherent in the anger response narrows the perceptual fields of the husband and wife to the extent that each

person feels that the other is totally responsible for the misunderstanding. The strife evolves into a situation in which each is attempting to fix the blame on the other. The defensive nature of the anger response requires this. In order for the defense to have worked, it is necessary that the responsibility for the misunderstanding be accepted by one of the argument participants. In this sense anger operates as an avoidance of responsibility, in that the angry person actively solicits others to take responsibility for his inability to cope with the precipitating situation.

A usual result of angry disagreements finds the people involved leaving the situation with their viewpoints more rigid than before. In addition, each participant in the disagreement often characterizes his adversary in rather unflattering terms. When viewed in a progressive sense, the relationship may deteriorate into one of intense hatred between the participants.

The perceptual rigidity created by the defensive nature of the anger response is considered maladaptive in the following respects:

(a) the perceptual rigidity makes communication between individuals difficult; (b) the rigidity prevents resolution of the conflict; (c) the rigidity makes the relationship essentially destructive in nature; and (d) it establishes a potential for violence. These maladaptive characteristics apply to all of the angers with the exception of instinctive anger. The dynamics of instinctive anger make it the only adaptive

anger. A comprehensive explanation of the adaptiveness of instinctive anger is contained in a later portion of this chapter.

Communication blockage. The potential for communication between people in any given relationship is directly related to the degree of openness towards new ideas which the relationship participants possess. Communication is thus viewed as a receiving and giving process in which the participants integrate new viewpoints with previously established ones. In the anger response essentially no constructive communication takes place. The defensive posture of the anger response prohibits communication. For each person involved the focus becomes the justification of his or her own viewpoint. Other people's viewpoints are characterized as totally inaccurate or foolish.

The anger response also acts as a perceptual screening device preventing the experiencing individual from perceiving any other aspect of the situation other than that which agrees with his viewpoint.

Prevention of conflict resolution. As an angry situation progresses, it becomes apparent that the issues upon which the conflict itself is based have little chance of resolution. With each participant in a rigid defensive posture, three options present themselves, two of which are essentially maladaptive. The adaptive option consists of one or both of the participants choosing to listen to the opposing viewpoints and attempting to understand and integrate them into their perceptual

field. This has the effect of halting the progression inherent in an angry disagreement and instead focusing on the issues which precipitated the original conflict. This adaptive option is discussed further in Chapter 6. The maladaptive options, which are discussed below, are capitulation and personal attack.

Capitulation occurs when one participant withdraws from the disagreement, overtly declaring the other person's viewpoint correct. On the surface it appears that the argument has been resolved. However, the capitulator has withdrawn from the argument and often still feels that his viewpoint is the correct one. There exist a variety of potential reasons for capitulation. Two of the most prominent appear to be power and stress reduction.

The situation may be structured in such a way as to give one person a clear cut power advantage over his adversary. Examples of this type of a situation include student-teacher, employer-employee, and some husband-wife combinations. Disagreements in which power is a factor are usually resolved by capitulation on the part of the subordinate adversary. The need to retain a job or insure a good grade in a class is often greater than the need for justification of one's viewpoint. In these cases the conflict is by no means resolved. One person has achieved a justification of his position, while the other still feels a need for justification; but because of the power structure he has subjugated his need for self-justification to the need for the security

inherent in the specific situation.

Another possible reason for withdrawal from an argument is the need for a release from the tension involved in a disagreement. People vary in the amount of stress with which they can cope effectively. The anger response itself is a very stressful experience and often the need for stress reduction is greater than the need for self-justification and withdrawal ensues.

The second maladaptive option of personal attack prevents conflict resolution and also contributes to the destructive nature of the relationship (point c, page 122). The present discussion concerns itself with the prevention of conflict resolution. A discussion of the destructive nature of the relationship follows the present discussion.

If one or both of the participants does not make use of the options of integration or withdrawal, the disagreement will progress to a point at which the impossibility of the justification of one's viewpoint becomes apparent to one or both of the participants in the disagreement. At this particular point, the argument takes on a new dimension. With self-justification of one's viewpoint or destruction of the other's viewpoint a seeming impossibility, the focus turns towards the destruction of the other person, either psychologically or physically.

Anger is a reaction to an environmental stimulus, which indicates a need for removal of such a stimulus from the experiencing

organism's environment. The physiological arousal which accompanies anger was biologically designed to facilitate this removal process. In the hypothetical case discussed above, the stimulus needing removal was the adversary's viewpoint. Since this is seemingly not possible the next logical step is the removal of the adversary. This removal can take the form of psychologically or physically attacking the individual. In either case the focus is the removal of the adversary from the scene of the confrontation.

Often the psychological attack comes in the form of personal insults directed toward one's opponent. The more personal the insult the greater the hurt inflicted. The physical attack can be seen as a last resort when all else has failed. It is a direct method of driving the adversary from the scene of the confrontation. The effect of personal attack upon conflict resolution is readily apparent. It creates a situation in which the focus of the argument is no longer the original question, but rather the personal integrity of the participants has become the focus. At this point conflict resolution is an impossibility.

Destructive nature of the anger response. The maladaptive characteristics common to the destructive aspect of the anger response have already been examined in part; however, some points beyond the gross psychological and physical destructive aspects need to be stated. At the instant of their happening, insults and physical attack are

clearly maladaptive. The long range implications of these types of actions have more potential for maladaptiveness. The irreparable harm that is done to a relationship between two human beings means that these two may never encounter each other in anything that approximates a meaningful relationship without great difficulty. The humanists maintain that one of man's basic needs is to know and encounter other human beings in a positive sense. Maslow (1954) characterized this positive encounter as including mutual trust, a lack of fear, and a dropping of defenses. Perhaps one of the most destructive maladaptive aspects of anger is that it prevents this. The hurt inflicted by the personal insults of an angry person are difficult to repair and makes it more difficult for people to trust one another.

Potential for violence. If a withdrawal or integration does not occur in an angry disagreement, the potential for violence is very clearly established. The dynamics of this potential response have already been established in the above discussion. Of the six types of anger, the frustration and existential types possess the most potential for violence. The specific dynamics relating to the expression of violence in these two types of anger are examined in the sections on the maladaptiveness of these specific types later in this chapter.

The Causative Factors of Anger

As can be seen from an examination of the dynamics of the six types of anger, there exists a precipitating stimulus in each case. This precipitating stimulus is the cause for the anger. In each instance (instinctive anger excluded), the actual precipitating stimulus is not dealt with by the anger response. Rather, the anger response focuses on the originator of the stimulus rather than the stimulus itself. When faced with the same stimulus, the organism will react in the same manner because the precipitating stimulus is still present. The anger acts as a tension reducer, but the effect is temporary because the causative factor has not been dealt with. With the exception of instinctive anger this is true for all of the angers that have been defined in this paper. Unless the causative factor is recognized and dealt with, the anger will occur each time the individual is placed in the stimulus situation.

Classically conditioned anger. In the case of classically conditioned anger, the precipitating stimulus is learned through a process of association. The original situation in which a person learned to become angry may no longer exist, but the individual still becomes angry in the presence of the associated stimulus. Clearly, classically conditioned anger does not deal with the real precipitating cause of the anger because that cause no longer exists.

Operantly conditioned anger. Operantly conditioned anger occurs as a result of an individual actively seeking the fulfillment of needs. The precipitating stimulus is the lack of fulfillment of the needs of the individual, whether it be recognition, attention, or sexual gratification. The anger response enables the individual to fill his needs to a certain extent. However, according to Maslow (1954), these needs are best filled within a relationship where trust and mutual understanding are present. Operantly conditioned anger does not deal with the precipitating stimulus of need fulfillment as well as a constructive open relationship would.

Frustration anger. The precipitating stimulus in frustration anger is the perceived blocking of a goal oriented response. The anger response is a direct method of removing the obstacle which is blocking the goal. By utilizing the anger response the individual may forcibly achieve his goal. However, he has learned nothing about the blockage that prevented him from achieving his goal; he has only eliminated it. If a person were to attempt to deal with the blockage by defining how it got there and what part he played in its being there, he may discover a more effective mode of behavior to deal with the obstacle. In this sense, frustration anger does not deal with the precipitating stimulus of a goal blockage; it only eliminates it for a temporary period of time.

Phenomenological anger. The precipitating stimulus in phenomenological anger is a feeling of inadequacy towards some aspect of the environment. The function of the anger is the elimination of that aspect of the environment towards which the individual may feel inadequate. By becoming angry, the individual may effectively eliminate the threatening environmental aspect, however, the feeling of inadequacy remains. Each time the individual is faced with a similar situation, the potential exists for an expression of anger because the feeling of inadequacy is still present.

Existential anger. With existential anger the precipitating stimulus is a feeling of impotence in relation to some aspect of an individual's environment. The anger response may be directed towards removing or eliminating that aspect of the environment causing the feeling of impotence. If the anger response is successful in the removal of the environmental aspect, the tension level of the organism is reduced temporarily. However, when faced with the same stimulus, the organism will react in the same manner because the precipitating stimulus--the feeling of impotence--is still there.

The fact that anger does not deal with the stimulus which precipitates it is maladaptive, because in part it prevents individual emotional growth. The person is controlled by his emotional reactions to the situation. He has no choice, for as long as the precipitating stimulus remains undealt with, the anger response will continue to

occur. The individual can achieve control over his emotions and eventually over himself only by dealing with the cause of his anger. Once this precipitating stimulus is recognized and understood as the causative factor for his anger and then dealt with in a positive manner, then at that point the individual has some choice in how he reacts to the situation.

MALADAPTIVE CHARACTERISTICS OF THE SIX ANGER TYPES

The purpose of this section is to examine the maladaptive characteristics of the six anger types. As discussed in Chapters 3 and 4, each anger type is identified by differing dynamics which can lead to the subjective experience of anger. Because of these differing dynamics, each anger type possesses certain characteristics which make each anger uniquely maladaptive in some sense. Each anger is discussed individually. Its definition and dynamics are reviewed and its specific maladaptive characteristics are examined.

Instinctive Anger

Instinctive anger was initially defined in Chapter 2. It was viewed as that anger which stemmed from a well defined threat to one's life, property, or family. The dynamics are essentially those of a biologically adaptive mechanism provided to mankind by the evolutionary process. The physiological arousal facilitates the organism in dealing

with the threatening situation. It was stated that the organism actually was not angry during the actual act of dealing with the threatening situation, but that man's cognitive capabilities provided him with the explanation of anger after the fact. Thus, instinctive anger is essentially a reflex action and the concept of anger comes from man's need to have a rational explanation for his actions.

Instinctive anger provides the biological basis for all the other types of anger. Through various learning processes man has learned to trigger the innate anger mechanism based on a variety of differing precipitating stimuli.

When viewed in this light, instinctive anger is not maladaptive; in fact, it is biologically and evolutionary adaptive. It is a process of nature ensuring survival of the species. When triggered in defense of property, life, and family, it ensures the continuing survival of the experiencing organism. The ability of modern man to learn has created a variety of other stimuli which can precipitate the anger response, and these responses are the ones which can be considered as maladaptive. The author has identified five stimuli which have the capability of being learned in such a way as to trigger the anger response. The following five sections examine the maladaptive aspects of these five learned types of anger.

Frustration Anger

This type of anger was defined as occurring when a goal oriented response of an organism is blocked. A key point in the discussion of the dynamics of anger as a response to frustration revolved around the question of whether the response was learned or instinctive in nature. The author chose the viewpoint that frustration anger was a learned response. Studies indicated that organisms subjected to frustration responded in a variety of different ways indicating that the organism has some choice in how it responds to frustration.

Three basic options appear to present themselves to the frustrated organism: (a) withdrawal, (b) positive aggressivity, and (c) angry destructive aggressivity. Withdrawal is merely a removal of the organism from the frustrating situation. Positive aggressivity is the seeking of innovative methods to overcome the obstacle. Angry destructive aggressivity is the attacking of the obstacle with the intent to destroy it as a means of removing the blockage. It is this reaction to frustration with which the author is concerned.

Angry aggressivity as a reaction to frustration is a maladaptive response, primarily because of the destructive and negative aspects. The potential exists for destruction of both inanimate objects and interpersonal relationships. A potential also exists for the infliction of physical injury on oneself or another person.

If the frustration stems from an inanimate object, the angry

aggressivity often manifests itself in the destruction of the object. For example, a student continually frustrated in his attempts to solve a difficult math problem may tear his working paper into shreds or hurl his textbook against the wall. Many individuals have had the experience of destroying a personal possession out of frustration with the object. The time and money required to repair or replace possessions damaged in these acts make this aspect of the frustration anger response a maladaptive one.

If the object of an individual's frustration is another person, the impulse may be to physically or psychologically attack the person in an effort to remove him from blocking the goal. The maladaptiveness of this type of response has already been discussed earlier in this chapter. The aspect of inflicting personal injury on another has also been discussed.

The potential for infliction of injury upon oneself stems from the uncontrolled nature of the frustration anger response. For example, recently a high salaried professional basketball player became frustrated with the officiating in a game and slammed his hand against a supporting post for the basket. He broke his hand in two places and missed over a month of the season (Putnam, 1974). The act of kicking or hitting a frustrating object and finding that one has done more damage to oneself than the object is an experience almost universal in nature. The infliction of personal injury on oneself as a result of frustration

anger makes that response clearly a maladaptive one.

It was stated previously that in the anger response there exists a degree of tension which the organism is attempting to alleviate. The physical actions which accompany frustration anger relieve this tension, and in a sense this is an adaptive response based on the aspect of tension reduction. In operant conditioning terms, the organism receives a positive reinforcement (tension reduction) for the display of anger. The organism soon learns that the easiest method of tension reduction is an angry display. However, the potential destructive aspects of the frustration anger response far outweigh the adaptive aspects of the reaction.

In addition many people often feel guilt and self-recrimination for the acts which they perform while engaged in the frustration anger response. The psychological energy and time wasted in feeling sorry for being angry is another maladaptive characteristic of the frustration anger response.

Classically Conditioned Anger

Classically conditioned anger was defined in terms of the principles of classical conditioning. It involves the pairing of an unconditioned stimulus (stimulus which produces anger) with a conditioned stimulus (stimulus which would not ordinarily produce anger) with the end result being that the conditioned stimulus evokes an anger reaction in an individual.

The key factor in the discussion of the maladaptiveness of classically conditioned anger is the concept of awareness. It is a characteristic of classical conditioning that the individual who has been classically conditioned has no awareness of the fact and thus has no control over his reaction to the conditioned situation.

For example, a student who feels he is being treated unfairly by a teacher may be continually angry at the teacher. If classical conditioning has occurred, the student may experience classically conditioned anger in relation to all teachers, and the potential exists for generalization to all authority figures. The awareness of the individual may be limited to the fact that he dislikes people in authority and reacts angrily to them. This has the effect of limiting the individual's options for action in situations involved with authority figures. In essence, the individual has no control over his emotional reaction to the situation to which he has been classically conditioned. This lack of control and reduction of options for action are the specific maladaptive characteristics of classically conditioned anger.

Operantly Conditioned Anger

Operantly conditioned anger was defined as that anger which occurs as a result of a person being positively reinforced for displays of anger. Operantly conditioned anger has three maladaptive characteristics: (a) a lack of control over emotional reactions; (b) a reduction of options for dealing with stimulus situations; and (c) it is highly

manipulative.

As described in Chapter 3 operantly conditioned anger, like classically conditioned anger, operates at a low level of awareness. Thus, points (a) and (b) above are common characteristics of both classical and operant anger. While the maladaptive characteristics themselves are similar, the dynamics involved do differ. In classically conditioned anger, the response is essentially reflexive in nature, with the primary need of the organism being tension reduction. With operantly conditioned anger the response is also reflexive in nature, but the primary need is the reinforcer which the response brings. Thus, the lack of control and reduction of options in classical anger is due to the need for tension reduction, while with operant anger it is due to the need for the reinforcer.

Human beings have specific needs which must be fulfilled in order for the organism to retain a healthy balance. Example of these needs include recognition, attention, and sexual fulfillment (Goble, 1973:38). The human organism actively seeks fulfillment of these needs from its environment. The seeking procedure is a process of trying out behaviors to determine which one will fulfill the need. In operant terms the fulfillment of these needs is viewed as positive reinforcement. A variety of behaviors exist which may be successful in the fulfillment of these needs. Angry behavior is one of these and most often occurs when the individual's environment is structured in such a way as to

preclude need fulfillment by any adaptive means.

For example, hostile children often come from homes in which the major way to get attention is through temper tantrums (Whaley and Malott, 1971). While in the home environment, the child's behavior is essentially adaptive in that his needs are filled. However, when his environment changes--going to nursery school--the behavior becomes maladaptive in that attention will be paid to him for forms of behavior other than angry behavior. The pattern of behavior established in the home is difficult to change because the child has learned an efficient way to gain positive reinforcement. Unless the child learns that other behaviors can be positively reinforced, his behavior will remain unchanged.

When viewed in this sense, operantly conditioned anger can be seen as totally manipulative. The individual is gaining a needed reinforcer from his environment by his actions. As the child described above grows older, he may learn that anger is an effective method of getting a wide variety of reinforcers from his environment. The college professor may gain seeming support for his views by angrily berating colleagues with diverse viewpoints. The husband may gain sexual dominance over his wife by angrily chiding her for not fulfilling her sexual role.

The author stated in Chapter 2 that the various types of anger described in this work are not mutually exclusive; that any display of

anger may contain elements of one or more of the various anger types. This is especially true in the case of operantly conditioned anger. In most displays of anger, the individual is gaining something from his environment. This gain can be defined by stating that in most displays of anger there is an element of operantly conditioned anger operating, which is seeking some type of need fulfillment from the environment.

Phenomenological Anger

Phenomenological anger was defined as stemming from a need to maintain the organization of the phenomenal self. Whether or not anger is displayed relates to the degree of inadequacy of the phenomenal self. The maladaptiveness of this type of anger results primarily from the inhibition of personal growth on the part of the angry individual. In order for a person to change and grow, his perceptual field must be altered in some respect. Phenomenological anger is a reaction whose function is the maintenance of the organization of the phenomenal self, which is an integral part of the perceptual field. The defensive protective nature of phenomenological anger severely limits the potential for change in the perceptual field, and thus for personal growth.

The factor which determines the role of phenomenological anger in a person's overall behavior pattern is the degree of inadequacy which he feels towards the threatening aspect of his environment. If a display of anger is successful in maintaining his phenomenal self, it provides the individual with feedback that his position is correct.

This can have two maladaptive effects: (a) it can strengthen the rigidity of the inadequate phenomenal self and make it more resistant to change, and (b) it can establish a pattern of behavior in reference to those aspects of himself about which a person may feel inadequate.

An example of the strengthening of the rigidity of the inadequate phenomenal self could be the student who is not athletically inclined and feels a deep inadequacy in this area. He angrily criticizes athletes for being slow-minded, ignorant individuals. He actively seeks out examples to prove his point ignoring the intelligent student-athletes. Rather than attempt to learn a sport at which he might be a good performer, and which would enhance his phenomenal self, he chooses to strengthen the rigidity of his inadequate phenomenal self by angrily downgrading athletes.

The potential exists for the establishment of a pattern of behavior in which all things which a person may feel inadequate to are angrily criticized as hostile or cynical. The hostility and cynicism reflect a deep feeling of inadequacy for which the individual is attempting to compensate.

Existential Anger

Existential anger was viewed as that anger which arises as a result of the nonfulfillment of man's need to have his existence and worth in the world recognized by that world. The underlying cause of the anger was seen as a feeling of impotence in relation to some aspect

of an individual's environment. The function of the anger was viewed as an attempt to have the world recognize the existence and worth of the angry person.

The feeling of tension which accompanies existential anger is produced by an individual confronting the lack of meaning in some or all aspects of his life. This feeling of impotence can be dealt with in various ways. Options exist in which the individual accepts the fact that he is responsible for the creation of meaning in his life and sets out to do just that, that is, create meaning.

The existential anger option is directed towards the blaming of others for an individual's state of meaninglessness. In an existential sense, the individual has chosen not to accept responsibility for his particular plight; instead, he has chosen to hold others responsible for the lack of meaning in his life. In effect, the expression of existential anger is saying that the world has refused to recognize him for what he knows he is, even though he has made no attempt to communicate this. The anger is an attempt to show the world what he is and to communicate that by not recognizing him for what he is, a great injustice has been done.

The effect of this type of reasoning is that the individual has chosen to refuse to take responsibility for the creation of meaning in his own life and instead has chosen to blame others for this lack of meaning. Choice which leads to the nonacceptance of responsibility is

maladaptive in an existential sense, for without the choice to accept responsibility for the meaning of one's own life, life can have no purpose, since man is the creator of his own purpose. Others do not give meaning, it must be created by each individual by his choices.

The potential for violence in existential anger was mentioned in the latter part of Chapter 4. This characteristic of existential anger is especially maladaptive. The greater the feeling of impotence the greater the anger and the more the potential for violence. Ghetto area minorities experience a great deal of impotence in relation to their environment. The degree of violent crimes in these areas is extremely high in comparison to a middle-class or upper-class suburban area. On occasions when the impotence level reaches a particularly high point, the anger becomes a rage and everything and everybody within striking distance is destroyed. A classic example of the rage behavior was the nationwide campus riots of the late sixties, when students disrupted normal campus routines and participated in the destruction of campus facilities. An impotence resulted from the feelings of helplessness over the Viet Nam war and the unresponsiveness of college and university administrators.

Summary

Chapter 5 has examined the maladaptive characteristics of anger. Maladaptive was defined as any behavior on the part of a person which prevents or interferes with the actualization of his potential as a

human being. The defensive nature of anger was viewed as maladaptive in the following respects: (a) blocks communication; (b) prevents conflict resolution; (c) promotes destructive relationships; and (d) establishes a potential for violence.

Anger was also viewed as maladaptive in that the response does not deal with the causative factors which precipitate it. Rather, it focuses on eliminating the originator of the stimulus, thus creating a situation in which the anger will occur repeatedly each time the stimulus is present.

The maladaptive characteristics of the six specific types of anger were defined and examined. Instinctive anger was viewed as an adaptive anger forming the biological basis for the other types. Frustration anger was defined as maladaptive due to its destructive nature. Classically and operantly conditioned angers were defined as maladaptive due to the lack of emotional control and the reduction of options for action on the part of the organism. In addition operantly conditioned anger was defined as highly manipulative.

Phenomenological anger was viewed as maladaptive due to its inhibiting effect on the growth potential of the experiencing organism. The maladaptiveness of existential anger stemmed from the nonacceptance of responsibility for the creation of meaning in one's own life.

Chapter 6 .

A METHODOLOGY FOR DEALING WITH ANGER

The purpose of Chapter 6 is to suggest a method for dealing with anger which the reader may utilize in coping with anger in himself, his students, clients, or peers. The intent of this chapter is to provide educationally oriented helping professionals with a resource designed to aid them in the performance of their duties.

Education today is burdened with a myriad of problems, which need quick, effective, and long lasting solutions. The emotion of anger introduced into any aspect of this system--be it classrooms or school board meetings--can only complicate the already complex issues facing the educational system. The prevention and resolution of angry conflict in the varied educational milieu can only serve to better the system and thus its product.

Chapter 6 is divided into two sections. The first section outlines a basic exercise for dealing with anger which may be utilized in a variety of ways by educationally oriented helping professionals. The exercise can be used as a self-examination procedure by any reader wishing to do so. Teachers could use it as part of a unit on emotional functioning or interpersonal relations. The basic principles outlined would be helpful to anyone who becomes involved with an angry friend or acquaintance. School counselors may find the explanation of the dynamics of anger helpful in working with hostile or resentful clients.

In addition, counselors may wish to use parts or all of the exercise in helping a troubled client come to grips with the cause of his anger. The second portion of Chapter 6 expands on the application of these principles in interacting with others.

General Methodology

In order to deal effectively with any facet of our environment, we must know something about it. The teacher cannot teach without knowing principles of learning. The counselor cannot counsel without knowledge of counseling theories and techniques. There exists in today's society an expectation that people should learn to function effectively based on the scanty and often incorrect information on human functioning which is provided to them during their formative years. Being an effectively functioning human being is not something that happens by accident; it is something that is learned. The rather haphazard manner in which human functioning is learned could be compared to a teacher training program telling its students to take any courses that they want for four years and they will be effective teachers. In all probability, a few students would be adequately prepared for teaching, while the majority would be inadequate and ineffective simply because they have no knowledge of teaching principles and methods. In this same manner, people are prepared for the job of living life, and many fail simply because they do not know what they are doing. It is the author's contention that the process of becoming an effective functioning

person can be taught, and that it should be taught. This chapter is an attempt to provide the reader with a process by which he may teach himself and others how to function effectively in relation to a small aspect of the human experience--the emotion of anger.

The human organism has the ability to learn in two different but interrelated ways--intellectually and experientially. Intellectual learning is the process of factual knowledge acquisition, while experiential learning is the learning which results from the interaction of the whole organism with its environment. A consideration of these two types of learning independent of each other highlights some interesting aspects of human functioning.

Intellectual learning is a process which is confined to the gathering of factual data to be stored in the mind for recall. For example, the chemistry student who memorizes the elements of the periodic table is learning them in an intellectual sense. At the time in his educational career when he commits the elements to memory, there is no practical application for the material learned. This type of learning is quite prevalent in education today.

Experiential learning is the result of the interaction between the whole organism and its environment. In this sense, it is adaptive learning in that the organism's behavior is directed toward filling its needs. The effect of experiential learning is to fit the person to the environment. For example, a person reared in a hostile environment is

likely to be hostile, and person raised in a caring environment is likely to be loving. Experiential learning is a way that many people gain information relating to human functioning.

The probability exists that people learning in either manner will become effectively functioning persons. However, when the two types of learning are combined, the probability that an individual will become an effectively functioning person is greatly increased. The chemistry student who learns the elements in a periodic table has no use for this knowledge outside the classroom. However, when he is placed in a laboratory situation in which he can experience that the position of elements in the periodic table determines how they will form compounds with other elements, his behavior becomes much more efficient in terms of learning in a more complete or total sense.

The combination of these two types of learning makes the learner's behavior more efficient. The intellectual learning provides him with a framework from which he can view the practical applications of the knowledge. The experiential learning provides the learner with a trial and error situation in which he is free to adapt the intellectual knowledge to his own mode of functioning. This is essentially the process with which this chapter is concerned. The intellectual knowledge has been provided in the previous chapters. The focus of this chapter is on the experiential aspects of learning about anger.

The Descriptive Process

The exercise is written for the helping professional. Two sets of questions are provided which are intended to serve as a guide to the helping professional as he works with anger related problems.

The helping professional should consider these questions as modifiable in relation to the particular situation which he wishes to approach. If the questions are used as a self-help exercise, they should be stated in the first person in order to facilitate the respondents' answers. In all self-help cases, the helping professional should be available to aid the respondent in the clarification of his answers. In all cases the helping professional is urged to modify the exercise to fit the vocabulary and educational levels of those he is assisting.

The initial set of questions relates to general characteristics of emotional functioning in relation to anger. Its general purpose is to aid the helping professional in defining a clear picture of the anger functioning of the person he is trying to aid.

The second set of questions is designed to determine the cause of the anger which a client or student is experiencing. This knowledge will assist the helping professional in the determination of possible alternatives which can be communicated to the student or client at the appropriate time.

The theoretical basis of this exercise stems from the philosophy and psychology of phenomenology which states that for each person

reality is a complex blending of that person's past experiences, present situation, needs, and self-image. Thus, reality is different for each person. In order to effect a change in this reality, it must be defined for the individual in terms which he can understand and deal with. The clarification of an individual's reality has the effect of eliminating confusion and making the individual's behavior much more directed and purposeful. This exercise is designed to clarify a person's reality in relation to the emotion of anger. The author assumes that once the confusion and misunderstanding surrounding a person's perceptions in relation to anger are clarified, that person's behavior in relation to anger will become more purposeful and directed toward behaviors which are more adaptive than the emotion of anger.

The basic method utilized in dealing with an individual's anger is one of definition. It is important for the individual to understand as completely as possible the various aspects of his anger. The greater the extent to which his functioning is defined, the more accurate a base he has to work from in planning and implementing new adaptive behavior patterns. It is most essential that the individual define accurately the cause of his anger. Anger always has a cause and very rarely does the actual expression of anger deal with this cause. For this reason anger is a self-perpetuating behavior. The only manner in which angry behavior patterns can be changed is to recognize, understand, and deal with its cause. The necessity of dealing with the

cause of a person's anger makes the second set of questions vitally important in any helping effort which teachers or counselors may undertake. The author recommends that if time precludes the utilization of certain parts of the exercise that the helping professional focus on defining the cause of an individual's anger rather than the general functioning portion of the exercise.

General Functioning Questions

1. How many times per day is anger experienced?
2. What are the physical feelings which accompany the experience of anger?
3. What meanings are attached to these feelings?
4. What feelings does the individual have after an expression of anger?
5. Are the types of feelings described in previous chapters experienced, but labeled by names other than anger?
6. What is said to others during the expression of anger?
7. Are the feelings of anger often denied?
8. What happens to this anger?
9. How and from who was the anger response learned?

Response analysis. The response analysis for these questions is designed to facilitate the organization of the answers to the above questions. The possible meanings of various responses discussed below

are speculative in nature and in no way reflect definitive statements as to the respondents' functioning. They are only suggestions whose purpose it is to aid in establishing a pattern for an individual's behavior.

The response analysis is organized into three categories:

(a) general purpose of the question, (b) general behavior characteristics which the question may bring into awareness, and (c) suggestions for becoming more aware of areas covered by the question. Each category is designed to provide the maximum amount of information concerning emotional functioning in relation to anger.

Question 1: How many times per day is anger experienced?

(a) The general purpose of this question is to determine the frequency with which an individual uses the anger response.

(b) Becoming angry a few times per day indicates that the use of anger may be a problem. For example, if a person becomes angry three times per day he is expending a large amount of energy which could be utilized in more constructive endeavors.

(c) One problem area which may be encountered in this question is an individual's definition of anger. If the individual concerned is having difficulty defining anger for himself, require him to write a definition of anger which fits his mode of functioning. Have him utilize his definition in a week long period concentrating on determining the frequency of his utilization of anger.

Questions 2 and 3: What are the physical feelings which accompany the experience of anger? What meanings are attached to these feelings?

(a) Question 2 is designed to aid an individual in his differentiating those physical feelings which accompany his experience of anger. Examples of these feelings include increased breathing, tension in arms and legs, empty feeling in the stomach, and trembling. Question 3 is designed to determine what part the various physical sensations which accompany the anger response play in a person's expression of anger. Often people utilize them as a sort of releasing mechanism. When the sensations happen, they feel justified in getting angry.

(b) Becoming aware of one's body is an important step in learning how to cope with the anger response. The physical feelings which accompany the anger response are a diffuse reaction. A person has a choice in terms of his reaction to a situation. The feelings do not mean that he is angry. It is his cognitive interpretation of the situation which determines if he is angry.

For example, the athlete often experiences a physiological arousal prior to a contest. His interpretation of this arousal may be that he is "psyched up" for the big game. If he were to experience this same arousal in a conversation with a policeman, he might interpret it as anger. In each case, it is the individual's past experiences which determine his appraisal of the situation.

(c) If a person has difficulty in describing the physical sensations involved in his anger, this could indicate that he is out of touch with his body. It is suggested that he try some awareness exercises to develop some feel for his body and its general functioning. Two books which contain such exercises and which the author would recommend are John Stevens' (1971) book Awareness and Perls and Hefferline (1951) Gestalt Therapy.

Question 4: What feelings does the individual have after an expression of anger?

(a) The purpose of Question 4 is to determine the extent to which the expression of anger is a problem in relation to an individual's feelings about it. Often people feel guilty over their expressions of anger and the hurt which they inflicted. They feel as if they are "bad" or "evil" because of their lack of control. Others may feel justified and mull the experience over considering things which they feel they should have said.

(b) If a person feels guilty over his expression of anger, he is wasting a great deal of psychic energy. He is not "bad" or "evil." For the most part anger is a learned response, and it is learned from an interaction with the environment. Simply put, new responses can be learned which will enable the person to more effectively cope with the situation. An attempt to learn these new adaptive responses is a better way to utilize his energy.

Feeling justified over his anger is indicative of the fact that a person may not be dealing with his responsibility for the situation. People have learned to become angry in specific situations. The situation did not learn to make them angry. Feelings of justification over a display of anger are indicative of feelings of inadequacy or impotence.

For example, the husband who angrily criticizes his wife may feel guilty. In an attempt to assuage his guilt, he is "extra nice" to his wife for a period of time, probably until his next display of anger. The relationship is probably characterized by periods of angry disagreement followed by periods of seeming closeness. In effect both behaviors are distortions of the true nature of the relationship. One causes the other. The husband feels guilty over his anger and decides to be loving. During the period of "best behavior" he suppresses things which need to be dealt with. These suppressed events lead to another display of anger which starts the cycle all over again. The total effect of this cyclic behavior pattern is that aspects of the relationship which need to be talked out are never discussed.

The feeling of justification over the feeling of anger is characterized by the teacher who angrily criticizes one of his students for being lazy and inefficient. The teacher is overlooking his responsibility as a teacher in dealing with the student. The possibility exists that he has not motivated the student to learn. The feeling of justification protects him from having to consider this possibility.

(c) If a person experiences feelings such as guilt or self-justification after an expression of anger, it is suggested that he examine the true nature of these feelings. If an individual feels guilty, it is possible that the other person involved is manipulating him in some fashion. Statements like, "You're unfair" or "That really hurt me," are often utilized to make people feel guilty. Guilt feelings may also be the result of the person's value system. Parental injunctions like "Don't express anger" or "Stay in control" often become an unconscious part of value systems. These injunctions are a powerful force and govern behavior to a large extent, especially in the emotion of guilt. Encourage people to attempt to define the parental injunctions in relation to anger to determine if they are part of the cause for these guilt feelings.

Feeling justified over an expression of anger is an indicator of an inadequate phenomenal self. If a person experiences these feelings, encourage him to attempt to define his inadequacies. Feeling inadequate is part of living, and only by recognizing and attempting some corrective action can the inadequacies be dealt with. Anger only serves to make the inadequate phenomenal self more rigid and resistant to change.

Question 5: Are the types of feelings described in previous chapters experienced but labeled by terms other than anger?

(a) Question 5 is designed to determine if a person has

learned other terms for anger. The process of associating terms with emotions is mediated by the process of classical conditioning. In a homogenous society such as ours, most people share common names for the various emotions. Exceptions often exist because of parental, religious and peer factors. Anger often is referred to as irritation, bitterness, or by a variety of other terms.

(b) For that person who has a different term for anger the basic dynamics still apply, with the only difference being that he will utilize a different term throughout the exercise. For example, the author worked with a client who claimed to have never been angry. In a process of defining what was meant by anger, he discovered that his label for anger was irritation. The basic dynamics of anger still applied, only the term was different.

(c) If a person has difficulty with this question, have him take the following list of terms and define what each one feels like for him: (1) irritation, (2) bitterness, (3) grouchy, (4) upset, (5) disturbed, (6) hostile, and (7) angry. Encourage him to be as descriptive and emotionally honest as possible. If he can think of any other terms which he may utilize in place of anger, have him include a description of these terms also. By defining these terms he may find many similarities in his definitions of them. All of the terms with the exception of anger are "socially acceptable" descriptions of being angry. It may be possible that his environment contributed to

his utilization of these more socially acceptable terms. Have the person attempt to reconstruct his parent's terminology for anger experiences and then compare it with the terms he has defined.

Question 6: What is said to others during the expression of anger?

(a) This question is designed to define the phase of the anger response in which an individual becomes involved. The anger response has two distinct phases. The first phase is fairly controlled and is directed primarily at the issue being discussed. The second phase is when the response is directed towards inflicting personal injury or insult.

(b) If a person's responses indicate that he is in the first phase, this means that his perceptual field has narrowed to the point where he is determined to get the other person to accept his viewpoint. The individual is no longer listening to what the other person is saying. If the person's responses indicate that he is in the second phase, this means that his perceptual field has narrowed to the point where he is perceiving the other person as an enemy, and he is bent on the opponent's destruction, either in a symbolic sense or a real sense.

Both of these responses are maladaptive. They restrict the potential for settling the disagreement and serve to create a barrier between the individual and the other person.

An example of this type of behavior can be found in the teacher

who argues angrily with his principal over the innovation of a new program. In doing so he establishes feeling states both in himself and the principal which create an atmosphere of tension between the two of them. The principal may regard the teacher as a threat to his leadership abilities, while the teacher may regard the principal as a threat to his innovative nature. The effect upon their working relationship may be such that they both become guarded and avoid encounters on areas which they perceive as potential disagreements. The angry disagreement has had the effect of limiting their behavior potentials and hurting the functioning of the school.

(c) To further an individual's awareness of this aspect of the anger response, he should attempt to define how he feels about the person with whom he has had an angry disagreement. Does he trust him? Does he feel comfortable with him? Does he avoid areas of possible disagreement in his conversations with him? Do the things he said in anger often get brought up again in later conversations? Does he find himself explaining away his behavior as a bad day or a bad mood? By defining these aspects of the after effects of the anger response, he can achieve a clearer picture of the maladaptive nature of the emotion.

Question 7: Are angry feelings often denied?

Question 8: What happens to this anger?

(a) The purpose of Question 7 is to determine if an individual

suppresses his anger. Question 8 is designed to determine if his suppressed anger finds an outlet. Anger is an emotion which once started seeks to be expressed, and it usually comes out in one form or another. Often individuals suppress their anger until they cannot hold it in any longer and it explodes in a rage response. Others never express it, and the anger manifests itself in a physical illness. Still others suppress their anger and express it later on a safer target.

(B) If an individual experiences uncontrolled anger responses, he may want to examine the degree to which he is suppressing his anger. The person may be stifling a great many perceived hurts, threats, and feelings of inadequacy and impotence. Anger functions as an indicator that something is wrong and needs to be dealt with. Although anger is dealing with perceived hurts in a maladaptive manner, it serves the purpose of providing some release. Suppressing anger means that an individual is storing up a great deal of physiological tension. The tension seeks to be released and will be released eventually. Often the suppressed anger finds its outlet in a physical sense. Madow (1972) identified seven physical illnesses in which anger played a role. These included headache, gastrointestinal disorders, respiratory disorders, skin disorders, genito-urinary disorders, arthritis, disabilities of the nervous system, and circulatory disorders. The constant tension and stress which the suppressed anger places on the human organism can

cause severe physical illness. If a person often becomes ill during periods of severe emotional stress, then it is advisable for him to seek constructive methods for dealing with his anger.

If an individual suppresses his anger and later expresses it at a safer target, he is doing three people an injustice. First, the person who stimulated the anger response in him. By not dealing with the situation, the person is denying the stimulator constructive feedback which could potentially help him. Second, the individual is denying himself the experience of coming into close personal contact with another human being. Third, the person on whom the anger is expressed does not deserve the treatment.

Examples of rage behavior are often found in persons whose work requires them to be in control the majority of the time. If these people utilize suppression as a means of dealing with anger, the probability for rage behavior increases greatly.

Physical illnesses as a result of anger are again found in those people who need to be in control a great deal of the time. They rarely express anger, and the stress which the constant tension puts on their systems makes them more susceptible to physical illness.

Displays of anger at a safer target often result from a power structure type of situation. If a superior-inferior type of relationship exists, people may suppress their anger towards their superior and then express it at a later time on a safer target.

(c) If a person has difficulty with these questions, encourage him to keep a diary for two weeks and focus on suppressed anger only. Have him utilize the physiological arousal as an indicator of his anger. Have him define what happened to this anger. Did he get a headache or an upset stomach? Was he angry at someone else who did not deserve it? After the two weeks require him to attempt to answer the questions again utilizing the data gained from his self-observation period.

Question 9: How and from whom was the anger response learned?

(a) The purpose of this question is to determine from what aspect of an individual's environment he learned his anger response. Most often emotional responses to varying situations were learned from an individual's parents. Other factors which influence our learning of anger include our peers, school, religion, and to a certain extent television.

(b) A comparison of a person's general patterns of angry behavior with those of his parents will probably point out striking similarities. Many people have strong negative feelings about being compared to their parents. People with these strong negative feelings often adopt behavior patterns essentially the opposite of their parents. If an individual fails to find any similarities, have him look for opposites and encourage him to clarify his feelings towards his parents. A person's parents are likely to be the single biggest factor in the determination of the emotional responses which he utilizes. Denial of

this fact can only hinder him in developing alternative responses in place of his angry behavior.

(c) If a person had difficulty with this question, have him try to answer it again. First, have him describe his parent's anger and then attempt to draw parallels between their modes of expression and his.

Anger Cause Questions

1. What types of people motivate an individual to anger?
2. What feelings does the individual have in relation to those types of people delineated by the preceding question?
3. What types of situations motivate an individual to anger?
4. What feelings does the individual have towards the situations at which he becomes angry?
5. What does the individual gain from his anger?
6. What effect does the individual's anger have on those with whom he is angry?
7. In what types of experiences does the individual become angry and seem to have no explanation for his anger?
8. What is the individual's response to frustration?

Response Analysis

The purpose of this group of questions is to aid the individual in determining the cause of the anger which he may be experiencing.

The response analysis focuses on four categories: (a) the general purpose of the question; (b) general behavior characteristics which the question may bring into awareness; (c) potential causes of anger as indicated by an individual's response to the questions; and (d) suggestions for becoming more aware of areas covered by the question. The possible meanings to an individual's answers discussed below are speculative in nature and in no way reflect definitive statements as to his functioning. They are only suggestions, the purpose of which is to aid the helping professional establish the cause of the anger which the helpee experiences.

Question 1: What types of people motivate an individual to anger?

(a) The purpose of this question is to determine if the various people who evoke the anger response in an individual have any similar behavior characteristics. Since anger is for the most part a learned response, it is logical to assume that a person has learned to be angry at specific types or categories of people.

(b) By describing those people who evoke an anger response in an individual, it may be possible to single out certain characteristics which they possess that precipitate the emotional response. People who possess a different value system than we do often anger us. People who look or act different often evoke an anger response. People who act superior or overbearing can precipitate the anger response. It is

important to accurately define those behavior characteristics of others which precipitate the anger response in an individual.

(c) The behavior characteristics of others which make an individual angry can provide a clue as to the cause of the anger which he experiences. If the individual characterizes people as uncooperative, this could indicate that the cause of his anger is frustration. If an individual describes people as superior, this could indicate that the cause of his anger is an inadequate phenomenal self. If an individual describes people as uncaring or unfeeling, his anger may stem from a feeling of helplessness or hopelessness.

(d) If a person had difficulty with this question, require him to make a list of those behavior characteristics which he does not like in other people. Have him make a list of those characteristics and apply it to the person with whom he had his last anger experience. How many of those characteristics does he possess? Then apply the list to four more people with whom he has had anger experiences. How many do each of them possess? By doing this exercise, the individual will achieve a clearer picture of those behavior characteristics which motivate him to anger.

Question 2: What feelings does the individual have in relation to the types of people delineated by the preceding question?

(a) This question is an attempt to determine what part the feeling state created in an individual by these various people has to

do with his expression of anger.

(b) Often people whom an individual may perceive as acting superior or overbearing are not really that way. Their method of dealing with things or their knowledge may be superior. In this sense an individual's inadequacy is making him perceive them as overbearing individuals. The anger response acts as a protective mechanism to keep that individual from having to face his inadequacy. If an individual feels that people often act superior or overbearing, encourage him to examine his feelings in relation to those superior people. Have him utilize questions like, "Do I need to be better than him? Do I feel inferior to him? Am I inferior in some respects to him? Is my anger protecting me?"

If an individual perceives people as being uncooperative and going out of their way to thwart his forward movement, then his anger is an effort to remove their blocking of his goal response. While to some extent anger is an effective means of removing this blockage, it establishes behavior patterns which are difficult to change. The individual may begin to utilize anger each time he perceives a goal blockage. He may find his relationships with people becoming strained and uncomfortable, because they are afraid of triggering his anger.

Viewing people as uncaring or unfeeling can lead to a utilization of the anger response as a means of achieving some type of recognition. We all share the fate of having to cope with the meaning of our

existence. Close personal contact with other people somehow makes the human experience seem a little less terrifying and lonely. The recognition that comes from a close relationship helps us to realize that we are not alone. When this closeness and recognition is denied, our anger is one way of gaining a somewhat distorted type of recognition from our environment. The anger response acts as a protective mechanism which prevents us from facing the loneliness and isolation which we feel. If a person feels that people are uncaring or unfeeling towards him, have him examine his feelings in relation to the uncaring people. Have him utilize questions like, "Do I feel as if my presence makes no difference to them?" or "Do I feel as if the people I'm angry at do not recognize my worth as a person?" He will probably discover that his anger is an attempt to make them recognize him and that his existence in the world counts for something.

(c) If an individual feels that people act overbearing and superior and reacts in an angry manner, the cause of his anger may be a feeling of inadequacy on his part. In order for the individual to resolve his angry feelings, he must recognize and deal with his inadequate feelings.

If an individual feels that people are uncooperative and reacts in an angry manner, the cause of his anger may be an internal state of frustration. While the anger response may force people into cooperating, it will eventually create an atmosphere of mistrust and resentment. By

defining what it is that people are being uncooperative about, the individual may come to realize that adaptive ways exist of getting things done.

If an individual feels as though people do not care about him and reacts in an angry manner in an attempt to make them recognize him, then the cause of his anger may be a feeling of impotence in relation to his world. The anger protects the individual from having to encounter his state of lack of meaning. Only by recognizing that anger stems from inside of him rather than from his environment and by taking positive steps to produce meaning in his life can an individual deal with this cause of his anger.

(d) Question 2 is probably one of the most difficult for an individual to cope with. It requires a self-examination which is somewhat painful. The individual is being asked to look behind the protective aspects of his anger and perceive the real cause of it: his own fears, inadequacies, and frustrations. Anger has probably worked long and well at protecting him from having to face these aspects of himself. That is the very nature of anger; it protects a person from himself. In doing so it also controls his behavior and prevents him from really encountering others. It is a self-defeating behavior which the individual does not need. Others share his fears, inadequacies, and frustrations. Only by facing them and dealing with them can he be released from anger's control; only then can he move forward towards

the fulfillment of his potential as a human being.

Question 3: What types of situations motivate the individual to anger?

Question 4: What feelings does the individual have towards the situation at which he becomes angry?

(a) Questions 3 and 4 are designed to aid a person in the determination of the specific types of situations which make him angry. By describing those situations in which he becomes angry, he can come to a better understanding of the dynamics of his anger. For example, a person may discover that new situations always evoke an anger response in him. Or situations in which he is called on to perform under pressure evoke anger.

(b) The key to answering this question is for the person to refine his answers into specific situations. What similar characteristics do each of the person's anger experiences possess? Were they new experiences, tension filled situations, or frustrating ones? Did the person feel inadequate, helpless, powerless, unrecognized? Was the individual in a good or bad frame of mind? What types of events preceded his display of anger? By specifically answering all these questions, the individual should be able to define a few basic types of situations which make him angry. Since anger is for the most part a learned response, it follows that individuals learn to become angry in

fairly specific instances. While this learning may have generalized to a certain extent, a person should be able to fairly specifically identify two or three basic situations in which he utilizes the anger response.

(c) If an individual identifies his feelings in these specific situations, he should be able to identify the cause of his anger. If the individual cannot define what it is that makes him angry, the cause of his anger may be an incident long forgotten. Many anger responses are learned in this manner. A certain event or type of person becomes associated with being angry. The individual may have no idea why he is angry, only that he is.

Feelings of helplessness and powerlessness are prime motivators of angry behavior. The behavior can be seen as an attempt to force the individual's environment to recognize him and his worth as a human being.

If a person feels that he cannot handle the situation, a potential exists for displays of angry behavior. The behavior is directed towards making the inadequate person feel adequate. Since displays of anger are very effective ways of making people acquiesce to one's viewpoint, it is possible for the person who feels inadequate to completely dominate a situation thus making himself feel adequate.

Frustration is also a prime motivator of anger in the sense that people's initial reaction to frustration is often one of anger. This

anger facilitates the removal of the frustrating object, person, or situation in a relatively efficient fashion. The efficient removal of the frustrating event acts as a reinforcement and establishes a pattern of behavior which may be difficult to break.

If a person feels self-satisfied or justified over his experience of anger, he may be using his anger as a tool to manipulate his environment. Anger is a relatively efficient method by which situations can be manipulated to gain what is wanted.

(d) If an individual has difficulty in defining the cause of his anger, have him utilize the questions stated in section (b) above and conduct a two-week self-observation period. He should be directed to utilize the data gained in this observation period in an attempt to define the cause of his anger.

Question 5: What does the individual gain from his anger?

Question 6: What effect does an individual's anger have on those he is angry with?

(a) The general purpose of these questions is to determine if an individual uses anger as a manipulative tool in his dealings with people.

(b) Anger is a behavior which is directed and purposeful. The purpose may be protection of the self, recognition, attention, or merely tension reduction. It is important that an individual recognizes what

he is gaining, because this gain becomes the focal point for the development of alternative behaviors. In other words, the individual must devise a new way to fill his needs. By observing those that he is angry at, it may be possible to determine what he wants from them. At what point in the anger response process does the individual feel that he has gotten what he wanted?

While this aspect of anger functions as a fairly efficient tool in getting what a person wants when he wants it, it probably is preventing him from coming into close personal contact with others. For example, if a teacher uses anger to discipline students, he may create a situation in which students dislike him and find his classes a threatening experience.

(c) When anger is used as a manipulative tool, its cause can be seen as an attempt to fill an individual's needs. Most displays of anger contain some aspect of manipulation. Anger is an efficient method by which an individual's environment can be manipulated to fulfill his needs.

(d) People may find this question very difficult to deal with. Admitting to oneself that we use our anger to manipulate others is a distasteful experience. But the fact remains that it is done. Only by accepting this fact can an individual do anything about it. If a person denies that his anger is manipulative, then it will continue to be so. By accepting that one's anger is manipulative, it is possible

to work towards developing alternative behaviors which will better fill one's needs.

Question 7: In what types of experiences does a person become angry and seem to have no explanation for his anger?

(a) This question is an attempt to define those angry experiences to which an individual may have been classically conditioned.

(b) Anger which has been classically conditioned operates at a low level of awareness. This is true because of the nature of classical conditioning. It is essentially a process of associating two stimuli, one of which would not ordinarily produce the anger response. The learning which takes place becomes a part of a person's behavior long after the specific situation which created it has ceased to exist. Thus, a person may have no memory of the original situation in which he learned the response, but because of the nature of the learning he still behaves in the same manner. This is probably the most difficult cause of anger to identify because the learning situation which created it no longer exists.

(c) If an individual experiences difficulty in defining the cause of his anger, then a high probability exists that he may be experiencing anger which has been classically conditioned.

(d) Another possibility exists in that an individual's personal defenses may be at a high enough level to preclude any awareness of the other causes of anger. If this is the case, it will become clearer to

an individual as he continues to define and redefine his anger responses throughout the remainder of this exercise and eventually throughout the remainder of his life. This particular cause of anger highlights the difficulty inherent in examining behavior. People are complex--the result of an intricate process of maturation. Learning about oneself is a life-long process, so stress that it cannot all be done in this one exercise.

Question 8: What is the individual's response to frustration?

(a) This is a rather straightforward definition of how an individual responds to frustration. Its intent is to force the person to define his basic responses to the frustration of a goal oriented response.

(b) The probability exists that an individual has a wide variety of responses to frustration, and that the angry response occurs when circumstances have combined to make a normally easy task an intense one. For the most part the anger response to frustration is learned. This means that an individual has behavior options when faced with frustration. The utilization of an option other than anger has the capability of making an individual's behavior more stable and less responsive to circumstantial pressures.

(c) If a person becomes angry over the thwarting of a goal oriented response, the cause of his anger stems from an internal state of frustration.

(d) The primary fact to remember in frustration anger is that it is learned and that an individual has options other than the anger response. A person has a choice in how he reacts to the situation. Exercising his option to choose gives him control over the situation rather than the situation controlling him.

Descriptive process summary. At this point, the individual should have a comprehensive understanding of his functioning in relation to anger. His understanding should include the following aspects of the anger response:

1. How and where he learned his anger.
2. What he gains from his anger.
3. What physical feelings accompany his experience of anger.
4. What meanings he has attached to these feelings.
5. The types of people and situations which make him angry.
6. The internal feelings which motivate his anger.
7. The causes of the anger which he experiences.

For the most part this data focuses on an individual's responsibility in the anger response; what it is in him that makes him respond to a situation with anger. This is very important, for unless he recognizes that the anger response comes from within him he will not be able to change it. The difference lies in the following two statements: "Tom made me angry," and "I became angry at what Tom did." The first statement indicates that Tom did something to make me angry--as if I

could respond in no other fashion. The second statement indicates that I am responsible for my anger. I could have responded favorably to him or had no response or had another negative reaction to him. Tom did not make me angry, I became angry because what Tom is or what Tom did is not consistent with how I want things to be. In this sense, nobody "makes" a person angry. One chooses to become angry to make his environment conform to his way of viewing it.

As an individual becomes more aware of his functioning in relation to anger, he may decide that he wishes to change the angry behavior. Anger can never be eliminated completely from a behavior repertoire but its use can be decreased. The essential steps necessary to change a pattern of angry behavior are summarized below.

1. Know the cause of the behavior.
2. Know the conditions under which it occurs.
3. Be aware of oneself when placed in the situation in which the behavior occurs.
4. Actively attempt to develop possible alternative behaviors.

Steps one and two are the descriptive process which has been completed. Being aware of oneself can be accomplished by a process of self-questioning. When one feels the anger response beginning, he should begin to ask himself questions like those utilized in the descriptive process outlined earlier in this chapter. For instance, "Am I frustrated? . . . Am I threatened in any way? . . . Do I feel

inadequate? . . . Do I feel that I am not being listened to? . . . Do I want something?" Questions like these, when asked of oneself, help bring the dynamics of the anger response into sharper focus.

In a general sense, sometimes just being aware of the dynamics of the anger response and seeing it function in oneself is enough to lead to a behavior change. Anger is a response which is often considered part of human nature, and as such is something which mankind has to live with. The implication in this type of reasoning is that man has an inherent evil side which he must learn to control. Controlling anger by suppressing it only serves to create more problems than it alleviates. Anger is an indicator that something is wrong, that something needs to be dealt with immediately. The anger response is one way of dealing with the situation. Its main drawback is that it deals only with the immediate problem and thus its effects are only temporary. The problem will reoccur, and the anger response will reoccur.

In developing alternative behavior patterns, the keys are understanding the cause of one's anger and the definition of new ways to deal with these various causative factors. Once the cause is defined and understood the development of alternative behavior patterns follows naturally. The anger response itself does not deal with its basic cause. Because of this the response is bound to occur again and again as long as its cause remains undealt with. By defining and understanding the cause of one's anger, an element of confusion is eliminated.

The person may be seeing the motivations behind his behavior in a clearer light than ever before. In a broad sense this increased awareness facilitates a person's ability to develop new behavior patterns. One cannot deal with something which one does not understand and by clarifying the misunderstanding new avenues of dealing with the problem open up which were not behavior potentials before.

APPLICATIONS OF THE DESCRIPTIVE PROCESS

This section examines some possible methods of dealing with anger in oneself as well as in others. Throughout the descriptive process specific suggestions were made which would enable the helping professional to aid those he is trying to help come to a better understanding of their functioning in relation to anger. The suggestions advanced in this section are general in nature and are concerned primarily with the application of this work to practical situations.

Dealing With Anger in Oneself

The task of dealing with anger in oneself is difficult at best because people tend to lack a certain objectivity about themselves. The descriptive process can be undertaken on an individual basis and can be successfully completed. However, there are certain dangers inherent in a self-examination process such as this. Because it is difficult to be objective about oneself, the possibility exists that an individual may distort the process and not achieve accurate information

about himself. If a person is concerned about his functioning in relation to anger, the author recommends that he seek some help before attempting a process such as the one described. A skilled professional trained to be objective and uncover distorted perceptions can offer constructive feedback and gently guide an individual toward a clearer understanding of the causes of his anger.

Dealing With Anger in Others

This section examines dealing with anger in others in three specific relationship categories--peers, students, and clients. Since the characteristics of each relationship are different, it follows that there will be differences in the method utilized to deal with the anger response. In peer relationships, there exists an equality which is not found in the other two. The student and client relationships are generally classified as helping relationships in which the teacher or counselor is attempting to aid the individual in becoming a more fully functioning person. The focus of a student-teacher relationships is directed primarily toward the student coming to a better understanding of the world in relation to himself. The focus of a counselor-client relationship is on the resolution of internal emotional conflicts, which the client may be experiencing.

These differences are very important in terms of how one goes about dealing with anger in others. A person trained as a counselor focuses on bringing about awareness in his client. This is a skill which

counselor education programs are designed to develop. Participants in peer relationships often do not possess these particular skills. Thus, their focus in dealing with anger is naturally going to be different, in that it is limited by the interpersonal communication skills which the participants possess.

There are some general guidelines on dealing with anger which apply to all three types of relationships. The key to dealing with anger in others is understanding the dynamics of the emotion. An individual can deal more effectively with that which he understands. By attempting to understand the precipitating factors of another person's anger, this places the reader in a position to more effectively cope with and possibly alleviate the situation.

Understanding the cause of another's anger also has the effect of inhibiting one's response to an angry attack. By being actively involved in the rational process of attempting to deal with the situation, one does not get hooked into it. By not getting involved in the anger response yourself, you are able to more readily deal with the situation. This is vitally important, for once a person becomes involved in the anger response himself, he loses all objectivity and thus his ability to bring about a resolution to the conflict is impaired.

Dealing with anger in peers. In dealing with the anger response in peers, attempt to utilize the descriptive process to determine the cause of the anger they are experiencing. There exists the possibility

that something in you may be triggering the response. Attempt to determine if you threaten them or if they feel that you do not respond to them. Utilize questions like "What is it that I am doing to make you angry?" or "What do you want from me?" These types of questions force the individual to think, which has the effect of inhibiting the anger response.

The effect of an approach like this is to open channels of communication and begin a process of dealing with what is really wrong. If the individual is perceiving himself as inadequate in relation to you, then that is what should be dealt with rather than the reactive aspects of the anger response.

It is also important to examine the manipulative aspects of anger. If the individual's display of anger makes you feel guilty, or as though you should be doing something for him, then you most likely are being manipulated. The question, "What do you want from me?", is very effective in uncovering what the angry person is attempting to gain by his manipulation.

It is vitally important not to become involved in the anger response. Remember that the physiological arousal which you feel indicates a need for action and that you have a choice in determining what action you are going to take.

Dealing with anger in students. It is important to recognize that for a large number of students education is essentially a

dehumanizing process. Many students do not possess the aptitudes which it takes to be successful in a structured educational environment. As a result they go through school essentially unrecognized. They are passed from grade to grade, teacher to teacher, with the comment "average student." Often an environment is created in which the only manner they can gain recognition through is a display of anger.

Thus, it is very important to define the cause of the anger which the student may be experiencing. If the cause is a feeling of inadequacy or impotence, then it is extremely important for the teacher to take some steps to restructure the environment to give those students the attention and recognition which they deserve. By granting them attention for their angry displays, teachers are only creating a pattern for them which may extend into a life style.

Teachers are in a unique position of being able to impart to their students knowledge of human functioning. School curriculums often contain courses which could be utilized to teach students about anger and how to deal with it. High school and junior high courses such as home economics, psychology, biology, marriage and family life, and health contain course content in which the descriptive process could be utilized.

Elementary school curriculum abounds with opportunities for the innovative teacher to utilize the descriptive process to impart the knowledge of the principles of human functioning. Classroom and

playground fights and scuffles provide the elementary teacher with experiential material which may be turned into teaching points. Human functioning is not an ambiguous set of abstract principles. It operates each and every day of a person's life, right before his eyes. The opportunities for imparting to students a better understanding of the complexities of the life process are endless. By providing students with accurate knowledge of human functioning, it may be possible for the schools to graduate students better equipped to deal with the complexities of adult life.

Dealing with anger in clients. With clients the counselor may want to attempt to utilize the descriptive process described earlier in this chapter. By actively engaging the client in the process of discovering the dynamics of his anger, it may be possible to bring about an awareness in the client in terms of his emotional functioning and thus to aid him in the planning of alternative behaviors.

If the clients expressed concern is about his anger, the counselor may wish to utilize the descriptive process in its entirety. By requiring the client to keep a two-week diary and then respond to the questions, the entire process of bringing about awareness may be hastened. The counselor should focus on the client's responsibility in the anger response. Only by establishing that the client is responsible for his own anger can alternative behavior patterns be developed. The main concern of a counselor dealing with an angry client should be

getting the client to accept the responsibility for his anger.

If the client's expressed concern is not his angry behavior but the counselor perceives that the client uses anger in a maladaptive manner, it may be possible to use the descriptive process in a limited form. The counselor should first attempt to define the cause of the anger which the client is experiencing. Then the counselor should describe this anger for himself utilizing the vocabulary of the client. When the client discusses his anger, the counselor can describe the motivating factor behind the client's anger focusing on the client's responsibility for his expression of anger. It is important to utilize the client's own responses to describe his anger. In this sense the counselor must translate the dynamics of anger as he understands it into the vocabulary of the client he is dealing with. If the counselor requires the client to do the translating, this can only add extra time to the process of developing awareness and behavior change.

The key for the counselor in dealing with a client's angry behavior is to focus on the client's responsibility for his behavior. The client must own his anger and realize that it is motivated from within him rather than by his environment. In this manner, the client will become aware that he has behavior options other than anger, and that the choice is his to make.

Summary

In Chapter 6 the author has proposed a method which the helping professional may utilize in dealing with the anger related problems of those he is attempting to assist. The process is a descriptive one and has many potential applications for public school personnel. The exercise attempts to demonstrate to helping professionals various methods by which they can bring about awareness of anger functioning in those individuals with whom they are concerned.

The process of dealing with anger was viewed as one of definition. By recognizing and understanding the cause of one's anger, the potential exists for an individual to take positive constructive steps to deal with this cause rather than utilizing the anger response.

Chapter 7

SUMMARY AND RECOMMENDATIONS

Summary

The purpose of this study was (a) to examine the dynamics of the emotion of anger, (b) to define anger, (c) to demonstrate how anger thus defined is a maladaptive response in human interaction and functioning, and (d) to demonstrate how anger can be understood and controlled in such a manner as to enhance human functioning. Each aspect of this paper was designed to aid educationally oriented helping professionals to both understand and deal with anger related problems.

This paper is a conceptualization of anger to be utilized by educationally oriented helping professionals based on six different theories of human functioning: (a) the biological instinctive theories of aggression, (b) the frustration aggression hypotheses, (c) classical conditioning theory, (d) operant conditioning theory, (e) phenomenology, and (f) existentialism. It is the author's contention that none of these theoretical positions taken independently can adequately explain the anger experience. Rather, each offers a significant contribution to an understanding of the complex anger phenomenon. Each position considers some aspects of human functioning which the others do not take into account. Taken in total, they offer a fairly comprehensive view of human functioning in relation to anger.

Based on a review of literature pertaining to the physiology of

anger the author concluded that anger is primarily a defensive reaction designed to facilitate the human organism's response to a threatening situation. The author maintained that the anger phenomenon has both the characteristics of a learned and an innate response. The innate aspects of the response were viewed primarily as the neural and secretion mechanisms which produced the chemical agents designed to facilitate the organism's reaction to a stress producing situation. These mechanisms were found to be stimulus bound in that they were triggered only by specific environmental stimuli. These stimuli were defined to be a definite threat to one's life, family, or property.

Modern man with his enlarged cerebral cortex has an unlimited capacity to learn. This capacity has enabled him to learn a variety of new ways by which he can trigger the innate neural and secretion mechanisms and thus experience the emotion of anger. When viewed in this sense, this means that man has learned a variety of causative factors which can precipitate his anger response. The author identified six of these causes and defined them as types of anger. They are: (a) instinctive anger, (b) frustration anger, (c) classically conditioned anger, (d) operantly conditioned anger, (e) phenomenological anger, and (f) existential anger. Each anger was based on a different system of thought and has differing dynamics.

Instinctive anger was based on a review of biological-instinctive theorists which included Freud, Darwin, and Lorenz. These theorists

considered aggression and its accompanying affect to be instinctive in nature. The present author defined instinctive anger as that anger which arises out of a well defined threat to one's life, property, or family. The reaction is stimulus bound, and the anger is an after-the-fact explanation of an individual's action provided by his enlarged cerebral cortex.

Frustration anger was defined as that anger which arises out of the blocking of a goal oriented response. Its definition was based on the frustration-aggression hypothesis originated by Dollard and Miller and further elucidated by Berkowitz. Frustration anger was viewed as primarily a learned response. People demonstrate a variety of responses to frustration with anger being one of the more prevalent.

Classically conditioned anger was defined as that anger which was learned as a result of the classical conditioning process. The process is one of associating two stimuli, one of which naturally evokes the anger response and one which ordinarily does not. Through the association process, the stimulus which ordinarily does not provoke the anger response acquires the ability to do so independent of the natural anger evoking stimulus.

Operantly conditioned anger was defined as that anger which is learned as a result of a person being positively reinforced for his displays of anger. The anger response occurs as a result of an individual actively seeking the fulfillment of his needs. The seeking

procedure is a process of trying out behaviors to determine which one will fulfill the needs. In operant terms the fulfillment of these needs is viewed as positive reinforcement.

Phenomenological anger and existential anger are both considered as learned types of anger, but because these anger types were derived from primarily philosophical systems of thought, they have some unique aspects which differentiate them from the other types of anger.

Phenomenological anger was defined as a defense against the destruction of the phenomenal self. It occurs when events which are incongruous with the organization of the phenomenal self are perceived. The function of the anger is the elimination of these threatening incongruous events.

Existential anger was viewed as that anger which arises as a result of man's need to have his existence and worth in the world recognized by that world. The underlying cause of the anger was seen as a feeling of impotence in relation to some aspects of an individual's environment. The function of the anger was viewed as an attempt to have the world recognize the existence and worth of the angry person.

Anger was then examined as a maladaptive response in human interaction and functioning. Any behavior which prevents or interferes with the actualization of a person's potential as a human being was defined as maladaptive. Anger was viewed as a primarily defensive response to a stress producing stimulus. The defensive nature of anger

was viewed as maladaptive in the following respects: (a) the defensive nature of anger blocks communication; (b) it prevents conflict resolution; (c) it promotes destructive relationships; and (d) it establishes a potential for violence.

Anger was also viewed as maladaptive in that the response does not deal with the factors which precipitate it. Rather, it focuses on eliminating the originator of the stimulus, thus creating a situation in which the anger will occur repeatedly each time the stimulus is present.

The maladaptive characteristics of the six specific types of anger were defined and examined. Instinctive anger was viewed as an adaptive anger forming the biological basis for the other types. Frustration anger was defined as maladaptive due to its destructive nature. Classically and operantly conditioned angers were defined as maladaptive due to the lack of emotional control and the reduction of options for action on the part of the experiencing individual. In addition, operantly conditioned anger was defined as highly manipulative.

Phenomenological anger was viewed as maladaptive due to its inhibiting effect on the growth potential of the experiencing individual. The maladaptiveness of existential anger stemmed from the nonacceptance of responsibility for the creation of meaning in one's own life.

A methodology was devised to aid the reader in coping with his anger and the anger of peers, clients, and students. The methodology

for dealing with anger utilized a descriptive process designed to bring about awareness of an individual's functioning in relation to anger. Two groups of questions were utilized: one was designed to establish behavior patterns in reference to general anger functioning, and the other was designed to aid the respondent in becoming aware of the causes of his anger. Dealing with anger in others necessitated defining the cause of their anger and dealing with this, rather than the reactive nature of the expression of anger.

Recommendations

The recommendations for further research fall into two definite categories: (a) empirical validation of the theory of six anger types, and (b) further theoretical elaboration of the theory.

The author recommends that a series of studies be conducted to validate the conceptualization of anger presented in this paper. Initially it would be necessary to conduct a series of clinical observation studies to determine if the six anger types are identifiable. This series of observations may also reveal other types of anger based on other theoretical systems.

The clinical data may then be used to develop an instrument which identifies the types of anger which an individual may experience. Further refinement of an instrument of this type could also yield the degree to which each anger type is utilized by various individuals.

The author also recommends that a study be conducted to determine if the descriptive process outlined in Chapter 6 is an effective method of reducing the utilization of the anger response. Pre- and post-self-observation data could be utilized to conduct a study of this nature. A possibility also exists for the utilization of an instrument similar to the one described previously to test the frequency of utilization of the anger response. The test could be administered prior to the beginning of the descriptive process and then at the conclusion. The results would give an indication of changed perceptions in relation to anger and any resulting decrease in the intensity and frequency of the anger response.

Several published instruments have hostility, assertiveness, or aggressiveness scales as part of their design. The possibility exists that some correlational studies between these scales and the anger type instruments would indicate the validity of the anger type instrument. Also, it may be possible to determine if those scales measure specific types of anger as defined by the author.

Another way of determining the effectiveness of the descriptive process would be to use the already established hostility, assertive, and aggressiveness scales to determine if there is any change in the scales on a pre- and post-test basis.

Due to space and time limitations, the author was forced to simplify the six academic systems which are the basis of the theory.

To further elaborate the theory the author recommends that each of the six theories be examined individually in depth in relation to the emotion of anger. An application of the more complicated aspects of each theory to the emotion of anger would serve to further differentiate each anger type and render its dynamics more understandable.

The author further recommends that this approach be attempted with other emotions to determine if the theory has applications for emotions other than anger.

The author also suggests a study to determine the relationship of anger to aggression. It is the author's contention that much of the aggression in today's society can be traced directly to the emotion of anger as defined in this paper. A further refinement of a study of this nature would be to determine the types of anger motivating the aggression response. A study of this nature would provide a direction for social reform designed to alleviate some of the problems caused by aggression.

The conceptualization of anger presented in this paper represents only a small step in the clarification of the ambiguity surrounding the nature of human emotional functioning. It is hoped that the theory presented here stimulates further study, redefinition, refinement, and clarification. It is the author's hope that educationally oriented helping professionals will attempt to apply the principles discussed in this paper in an effort to alleviate some of the serious anger related

problems which plague the educational system of America. This paper is offered not as a cure-all for anger related problems, but as one small step in the clarification of the complexities of human functioning.

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This image is a high-contrast, black and white scan of a textured surface. It appears to be a close-up of a book cover or a piece of paper with a complex, repeating pattern. The texture is dense and irregular, with many small, dark, vertical lines and shapes that create a complex, almost abstract visual effect. The overall appearance is that of a heavily textured material, possibly leather or a similar synthetic material, with a pattern that is not clearly identifiable as a specific design.

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