**AGGRESSION AND VIOLENCE AMONG YOUNG PEOPLE**

*The causes and triggering forces of violence and aggressive behaviours among young people.*

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**Master Thesis in Education and Upbringing**

Trondheim, November 2014

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*Summary*

This study will look at what might be the causes and triggering forces that can contribute to the instigation of aggressive behaviours mostly among young people, its expression and manifestation. On a daily basis, we accustomed to turn on our TV for morning news or read a newspaper and learn about an act of violence and aggression towards a follow man or between communities. Aggression has become a natural risk to a level where every area of human condition of existence is characterised by acts of violence, cruelty and destruction. The method that has been used can be referred to the historical method that consists of assembling information through an analysis and reading of different text books and articles.

Participation to one's own culture can be a basic foundation to define humans, but aggression and destructive behaviour can also be considered as part of man inner being. Man can as well lose his unique individual features as part of a group. Being aggressive might mean standing for his own, his beliefs and being forceful, getting on his own way in his dealings and attempting to solve the problems facing him. The individual might appear unfriendly and even prone to hurt others. Since we also encounter contradictions and ambivalence in our daily and social feelings that are built in infancy, not only a social perspective can also be used to explain aggression but also our wrong assessment and interpretation of the situation or through our interactions with others. As I argue in this thesis, before seeing aggression as an acquired and learned response due to the influence of environmental factors, it is necessary to take into consideration the conception of an innate biological determined instinctual drive. However, some provocation factors must be in place for aggression to manifest itself, repressed feelings also are able to reproduce themselves unconsciously and resurface again into consciousness. This study may not be the final answer to problem of aggression but I believe that it carries with it additional information for educators since it deals with a problem which is of social importance, a problem that has become unstoppable and which affects mainly the youth.

*Acknowledgement*

Writing this thesis has been a wonderful experience and hard work, but I have always found inspiration and joy to achieve this task thanks to the commitment, guidance and generous assistance of Odin. I want to address a special acknowledgement to all teachers and employees from all sides I met at NTNU. Their priceless and total devotion throughout the entire process have led me to this final result. My thanks go also to my fellow students, with whom we shared good moments of cooperation and discussion. The assurance of an indefectible and unshaken support of my family has been as well a strength and a source of inspiration.

Thank You All for Your Support.
Arsene K
*Trondheim*

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## *1.0 INTRODUCTION*

### *1.1 Background*

In public spaces and even private homes, between individuals and groups of people, the frequency of violence and destructive aggression has become an integral part of our daily life. We learn from Mortimer (1990) that a powerful measure of desire for aggression has to be reckoned as part of their instinctual endowment and that men are not gentle or friendly creatures wishing for love or who simply defend themselves if they are attacked (p. 789). As a former teacher, this view on human aggression reminded of the 1994 genocide in Rwanda, my country of origin where one million of innocent people was slaughtered by gangs and mobs of people mostly young. The need to do a study about man's cruelty, destructive spirit and violent behaviour became more consistent even as I considered the indiscriminate and deliberate killings that continued thereafter.

The degree of destructiveness can differ from individuals to individuals, from a group to another and from social context; but the burning of cars and shops, the looting of shopping malls in some Europeans capitals and big cities, acts of criminality and situations of war and the youth behaviour and response; have been additional factors that pushed me to learn more about man's aggressive behaviour, cruelty and destructiveness character. The idea grew even further by the time I started and presented an assignment in PED 3523- *Sosialt Miljø og Samspill blant Barn og Unge* (Spring 2013); where I was trying to search whether there is any relation between the violence exposed in the media and the underlying causes of aggressive behaviour among children and adolescents. Last but not least, the new face of terror and radicalization of young people who join extremist groups are all reasons that quickened me to do a short study on some of the unrevealed realities of human aggression.

As Robert and Deborah (1994) have pointed out, aggression can be defined as any form of behaviour directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment. While contrasting theoretical perspectives on the why people engage in dangerous acts of aggression, the nature of aggression, the factors influencing its occurrence, and the forces from which it stems (pp. 7, 13), this thesis will focus on Freud's psychoanalytic views on aggression. As Robert and Dedorah (1994) reported, it is part of the oldest and well known perspective that of the instinct theories which

suggests that such behaviour is largely innate and where Freud held, that aggression stems from an innate, self- directed death instinct that is turned outward against others (p. 37).

In respect to Freud's approach, the question to be developed is: ***What might be the causes and triggering forces of violence and aggressive behaviours among young people?*** There has been many critics on Freud's conclusions; and it is beyond the scope of this thesis to go into a large and extended discussion. I believe however that some of Freud's views are quite consistent and deep enough to explain human violent and aggressive destructive character. My goal here, is to try to get a clear understanding of what aggression is, what is to be aggressive, the causes or reasons of aggression, the different varieties of aggression and its different ways of manifestation. My aim is not to compare different perspectives, but no single factor can be accounted for aggression neither. Thus, some other factors elicitors of aggression, and some of the ways in which aggressive behaviour may be acquired will be mentioned and discussed all along this thesis. Freud was after all a defender of the idea of developmental stages, together with the individuals' affiliation and adaptation in their environment. He opened in this way a large debate on a set of aggression triggers that can be predictable.

### 1.2 The Structure of the Thesis.

This thesis is divided into seven chapters. It starts with an introduction in order to inform and help the reader to get a clear understanding of what the thesis is all about. Chapter two focuses on the description of the theory, it describes different aspects and components of mental functioning and conflicting operations and how aggression can be nurtured internally. Chapter three focus mainly on approaches that may be related to Freud's views on aggression, it gives details on how aggressive behaviour can be acquired, through different aspects of attachment processes and the importance of social and environmental factors. Chapter four examine the extent to which our own nature, judgements and decisions, and the nature of our needs can be the very triggering forces of aggression. Chapter five focuses on the analysis of different forms of aggression and their various way of expression. Chapter six focuses on aggression as a global issue and on how it is being manifested. Part six is the conclusion to this thesis; an attempt to give a general idea of the phenomena of aggression and its causes and impact as we it today.

## *1.3 Method*

My theoretical approach in this study does not fit entirely with the traditional methodological approaches and is no concerned with an analysis of empirical data. This study is based on a critical reconstruction of Freud psychoanalytic approach regarding aggression as narrated in Mortimer (1990). His writings have been my primary source. My methodological approach is related to, but not quite identical with the historical research method which is an analysis of text book and articles as primary and secondary sources. Gall et all. (1996) argued that the historical method is an act of reconstruction undertaken in a spirit of critical inquiry designed to achieve a faithful representation of a previous period (p.146). Charles B. & Stephen H.(1980) added that the recognition of a historical problem or the identification of a need for certain historical knowledge, the gathering of relevant information about the problem or possible topics; the selection, organization and analysis of the most pertinent collected evidence and the drawing of conclusions are some steps being followed in conducting a historical research(pp113-115).

My topic about the phenomena of aggression is not a previous historical period but the approach described and used here may be similar. Throughout this study, I have limited myself to identifying the causes, the varieties of aggression and ways in which it can manifest itself. Some texts may not be directly related to aggression but they provide us with examples of practices of where and how aggression can be nurtured and can manifest itself. Though they may be subject to different interpretations, like the theory itself, these sources remain available to anyone wanting to continue the study. The collection, text analysis and the reconstruction, I made, are intended to demonstrate that they can be reliable sources of understanding the fact that aggression and violence are real and complex, that they are part of our daily life and a result of the social interactions and processes we get involved in as humans.

## 2.0 THEORY

This thesis is based on Freud's psychoanalytic views on aggression. The purpose is not to defend it but to get a clear understanding of the possible causes and forces behind the instigation, expression and manifestation of aggressive behaviours in  people and mostly young. I will start with the definition and viewing the psychoanalytic basic conceptions.

### 2.1 Psychoanalysis- Definition

The following analysis will focus on the definition of psychoanalysis which main purpose is to highlight the existence of neurosis conflicts during early childhood. These conflicts and their symptoms can give rise to character problems which might be the very roots causes of aggression. Aggression may not be a need; but can manifest itself as a reaction and may necessitate external factors. If aggression can be viewed as " a defensive and reactive and as a specifically human propensity to destroy and to crave for absolute control, then the word aggression can serve as a bridge between what is defined as biologically adaptive aggression which is not evil; with human destructiveness and cruelty which is innate and evil" (Fromm, 1973, pp. xvi). It is important to underline here that Freud believed in human adaptation to the environment, the compliance to social demands and their impact on human behaviours.

As Fromm (1973) pointed out, psychoanalysis is a method of discovering the unconscious inner reality through the interpretation of the observable and often seemingly insignificant data (p.6). On his side, Hans H. Strup has indicated that it is a theory of personality and human development, a method for investigating the unconscious and conscious forces governing human behaviour, a technic for treating neurotic disorder. *The neuroses and certain psychoses* are the unfortunate outcomes of a person's developmental history, particularly of adverse experiences in early childhood. The human infant's prolonged period of helplessness and dependence on love and support, coupled with the child's native aggressive and sexual strivings, create a fertile soil for personality malformation and neurotic conflicts. The neuroses that are rooted in early childhood experiences and conflicts, remain largely unconscious and hence inaccessible to modification by appeals to reason. Conflicts can always be traced to painful emotional experiences that gave rise to anxiety, and attempts to expose them are met with resistances such as repression, rejection and reaction formation and that operate in the service of defence mechanisms. Typical neurotic symptoms include

anxiety, depression, phobias, and sexual dysfunctions and neuroses give rise to such character problems as non-assertiveness and impulsivity. Such character problem may be the cause of aggressive behaviour (The Encyclopedia Americana, 1989, p. 720).

Psychosis on the other hand, as Harold I. Kaplan, M.D. has suggested, is another major mental disorder in which a person's ability to think and respond emotionally is seriously impaired that he is unable to meet the ordinary demands of life. Psychosis might be functional and is characterized by regressive behaviour like in the *case of schizophrenia* with inappropriate mood, diminished impulse control and abnormal mental content as delusion and hallucinations, fear, withdraw socially, and speak illogically. Or in the cases of *manic-depressive illness* where the victim has extreme shifts of mood from high to low passing from agitated and excited to depressed and moribund. Or again in the case of *involutional melancholia* characterized by intense depression and agitation. Harold pinpointed also that psychosis might be of organic origin, where the victim is emotionally unstable, often confused and shows a loss of recent memory but have acuity of distant ones (The Encyclopedia Americana, 1989, p. 731-2).

As Hans H. Strup noted, psychoanalysis sees childhood development as divided into three broad period, 1) the oral phase that refers to earliest experience surrounding a child's close relationship to his mother, including feelings of being nurtured and loved, 2) the anal period characterized by experiences relating to the imposition of social demands for orderliness and compliance, exemplified by toilet training. And 3) to the phallic phase that precedes the Oedipal period, pertains conflicts arising from erotic wishes towards the parent of the opposite sex. Each period in its development poses challenges to the child, which, depending on a variety of circumstances; are either successfully surmounted or lead to fixations and difficulties in achieving an eventual state of adult maturity. Through transference, all human being however, have a tendency to re-enact these conflicts in their relationships (The Encyclopedia Americana, 1989, p. 720).

From the preceding paragraphs, aggression can be a result of psychosis or of neurotic conflicts as long as they have remained unresolved and since they are unconscious. The developmental stages also indicate that these conflicts and their symptoms can be a continual challenge throughout an individual growth and development. Since each stage refers to the earliest, any negative mishandling of problem may have negative impact on child

development. Coupled with unfavourable social demands, it is suffice enough as an instigator of destructive aggressive character. Concerning the origin of the neurotic conflicts, Freud introduced what is known as the structural model, or the economic or topographical model.

### 2.2 The Id, Ego and Super-ego: A state of Conflict.

This analysis explains on the origin of neurotic problems which are a result of the competitive working and interaction between the three components of human personality that is the id, the ego and the super-ego. This may also be at the origin of all human behaviour and traits, including personality disorder. Added to social injunctions, these disorders may be at the origin of aggressive and violent behaviour even from the very earliest stages of life.

Hans H. Strup has pointed out that every child must learn to adapt to three major components within which personality is created. (1) The powerful strivings from within (id), which are irrational, often self-contradictory and incapable of fulfilment. (2) The demands of society for socialization conveyed at first by parental injunctions. The impositions of discipline give rise to the formation of super-ego, which nearly corresponds to the conscience. And (3), the growing desire for independence, autonomy and self-direction (ego). Because these goals are frequently irreconciliable, conflict is an integral part of human life. Hans H. Strup believed that Freud could interpret psychoanalysis as a form of psychotherapy based on the realization that neurotic difficulties in adulthood are the outcomes of unresolved childhood conflicts and that through transference, human beings have a tendency to re-enact these conflicts in their interpersonal relationships (The Encyclopedia Americana, 1989, p.720). The ongoing internal competition a source of internal conflicts which are able to cause the split of personality and personality disorders leading to aggression. We learn for example from the Free Encyclopedia that *transference neuroses* correspond to a conflict between the ego and the id*; narcissistic neuroses* refers to the conflict between the ego and the superego; and *psychoses* to the one between the ego and the external world" (Wikipedia, free encyclopedia, 20.06.2014: *Id, ego and super-ego,* p.6).

To deepen the previous discussion, Kendra pointed out that before even other components of personality begin to form and in order to satisfy basic urges like the desires and needs for food, drink and comfort, children are ruled entirely by **the id**. The id is the source of psychic energy, the driving force and provides *all* of the energy necessary to drive personality. It is the

personality primary component totally made up of unconscious, and includes the instinctive (which is the source of instinctive impulses) and primitive behaviors. The id acts according to *"the pleasure principle";* a principle that demands immediate gratification of all wants, needs and desires. The primary process involves creating a mental image either through daydreaming, fantasizing, hallucinating, or some other process. If the need are not immediately satisfied, a state of anxiety might follow. A person might for example start to think about a cold glass of ice water. Kendra noted that from the id, develops ***the ego,*** which ensures that the impulses of the id can be expressed in a manner acceptable in the real world. It is the component of personality responsible for dealing with reality operates based on the reality principle and strives to satisfy the id's desires in realistic and socially appropriate ways. The ego functions in both the conscious, preconscious and unconscious. The ego also discharges tension created by unmet impulses through the secondary process, in which the ego tries to find an object in the real world that matches the mental image created by the id's primary process. The last component of personality to develop according to Kendra, is ***the super-ego*** which is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society, our sense of right and wrong. The superego provides guidelines for making judgments and acts to perfect and civilize our behavior. It is present in the conscious, preconscious and unconscious, it works to suppress all unacceptable urges of the id and struggles to make the ego act upon idealistic standards rather that upon realistic principles. The key to a healthy personality according to Kendra, is a balance between the id, the ego, and the superego. E***go strength*** for example refers to the ego's ability to function despite the dueling forces. A person with good ego strength is able to effectively manage these pressures, while those with too much or too little ego strength can become too unyielding or too disrupting (About.com Education Psychology, 20.06.2014: *The Id, ego, and Superego*). Mortimer (1990) noted for example that the ego controls the discharge of excitations into the external world, the ego also includes consciousness. As the representative in the mind of the real external world, from it proceeds *the repression* by which it attempts to cut of certain trends in the mind not only from consciousness but also form their other forms of manifestation and activity. An example is the case of *multiple personality;* a state in which consciousness is seized by various identifications and when there remain conflicts between different identifications within which the ego is split up. The ego's object-identifications here become incompatible with one another, and individual's identifications are also cut off from one another due to resistance (pp. 699-704).

An additional example that illustrates this state of conflict is according to Kendra, what Freud defined as *the psychic energy* and which can be used by all the three components of personality. It is generated continuously and can be released through biological means or drives: our biological or psychological needs. Here, cathexis is the investment of this energy in an object, an idea for example or a person. When the id does not distinguish between a mental image and reality, it may simply form an image of the desired object that is satisfying the need in short-term. For example an image of desired food rather than eating. When the dispersed energy by the id is associated with the ego-related activity, it is known as ego cathexis. The id does not distinguish between reality and fantasy, and may act in unrealistic and unsocial ways. Then the ego can block such irrational, immoral and unacceptable actions from the id. This response is known as anticathexis, acts to block or suppress cathexes from being used. It is known as well as repression as it serves to cut undesirable actions, thoughts or behaviors from coming into conscious awareness (About.com Education Psychology, 20.06.2014: *Cathexix and Anticathexis)*

### *2.3 The Libido- Instincts Relation and Aggression*

The next analysis will look at the nature and operation of the libido. It will help us to deepen our understanding on how aggressive behavior may be nurtured through internal conflicts that cause personality disorders. Constant competitions and conflicts may unconsciously result for example into states of repression and fixation. These can in turn become a possible source of aggression in unfavorable developmental conditions.

As Kendra has indicated, part of the id that represents all *psychic energy* is known as the libido. The libido does not only relate to sexual behavior as it is believed; it is the driving force of all behavior and is used in psychoanalysis to describe the energy created by the survival and sexual instincts. For example, the way in which the libido is expressed depends upon a person's psychosexual development. When the libido is focused on a specific area at each stage, the child has a great chance to grow into a healthier and successful adult as he moves into the next stages of development, and when a stage is dealt and managed positively. (About.com Education Psychology, 20.06.2014: *What Is the Libido?*) It is important also for the reader to understand what *instincts* for and their relation to the libido and to problems of repression accompanied by fixation. Instincts can themselves be subject to repression, and their opposing operation is a process that claim a lot of energy. Mortimer (1990) pointed out that an instinct can be viewed as an innate tendency in living organismic matter impelling it

towards the reinstatement of an earlier condition, one which it had to abandon under the influence of external disturbing forces. As the energies that flow from the instincts, the libido remain their unifying element. All instincts fall into two categories *life and death instincts-* and this separation may be grounded on biological facts underlying them. Instincts are considered as the sources of inner excitations or tendencies of the organism, or the representative of all forces arising within the body and which are transmitted to the psychic apparatus (pp. 650-651, 654).

Relating on Freud's writings and his psychoanalytic views on aggression as an instinctive behaviour, we learn already from Steiner (2008) that as Freud introduced his dualistic theory of life and death, he opened a new era with a deeper understanding of aggressive phenomena in mental life (p116). Robert and Deborah (1994) pointed out that Freud viewed all human behaviour as stemming either directly or indirectly from *eros*, the life instinct, whose energy is known as the libido is directed toward the enhancement, preservation, and reproduction of life. They reported that later on, Freud proposed the existence of a second major instinct, "*thanatos*" or the death force, whose energy is directed toward the destruction or termination of life. Freud held also that all human behaviour stems from the complex interplay of this instinct with eros and the constant tension between them. Because of the strong conflict between the preservation (eros) and destruction (thanatos) of life, other mechanisms like displacement serve to redirect the energy of thanatos outwards and away from the self. Thus thanatos leads indirectly to the expression of aggression towards others. With eros, aggression was viewed as a reaction to the blocking or thwarting of libidinal impulses; but neither an automatic nor a continuous inevitable part of life. Aggression was then seen not only as an innate behaviour, stemming from the "built-in" death instinct, but also as inevitable, for if thanatos is not turned outward upon others, it may result in the destruction of the individual (pp.14-15). We learn from Steiner (2008) that life and death instincts are mixed or fused in varying degrees. State of severe defusion resemble, but for the unfused death instinct, like a wish to die or to withdraw into a state of nothingness, the death instinct cannot be observed in its original form. It always becomes manifest as a destructive process directed against objects and the self (p.116).

## *2.4 Repression/Fixation and Aggression*

This analysis is a continuation of the preceding ones and aims at deepening our understanding and knowledge of the problems resulting from the tensions in the mental life and operations. We learn for example from Mortimer (1990), that from a physiological point of view an instinct gives an idea of stimuli or reflex according to which a stimulus applied from the outer world to living tissue is discharged by action towards the outer world that is removing the substance from the operation of the stimulus. He indicated that among the various vicissitudes or *modes of defence* instincts may undergo in the process of their development and in the course of life is to meet with resistance that renders impulses inappropriate. The impulse passes into the state of repression which is a preliminary phase of condemnation. Seen as a close attachment of the instinct to its object, fixation puts an end to the mobility of the instinct (pp. 412, 414, 422). Kendra reported for example that *fixation* happens when the libidinal energy remains for example tied or fixated to a developmental stage, the person may remain "stuck" in this stage until the conflict is resolved. She indicated for example that when *fixation* has occurred, an adult's libidinal energy may remain focused on oral stage. The resulting outcomes may be problems such as nail biting, drinking or smoking, and other habits (About.com Education Psychology, 20.06.2014: *What Is the Libido*). According to the It is a strong and abnormal attachment to a person or a thing and emotional response that is due to the arresting of the libido at an immature stage. This persistent focus of the id's pleasure seeking energies is formed especially in childhood or infancy (earlier stages of psychosexual development) and is manifested in immature or neurotic behaviour that persists throughout life (American Heritage Dictionary, 2009, p. 666, Lesley, 1993, p. 962). The place of fixation seems to be undeniable in all these operations.

On the other hand, Mortimer (1990) has indicated that repression and unconsciousness are viewed as correlated; that the essence for repression lies in the function of rejecting and keeping something out of consciousness and that it cannot occur until a sharp distinction has been established between what is conscious and what is unconscious. Repression demands a constant expenditure of energy, if discontinued, the success of repression is uncertain, so that fresh action of repression will be necessary. The activity of the repressed impulse activity however, does not result in direct abrogation of the repression; for that what is repressed exercises a continuous straining effort which terminate in a breaking through into consciousness. The balance can only be kept by means of counter-pressure. *The primal phase*

of repression consists in a denial of entry into consciousness of the mental presentation of the instincts and is accompanied by fixation. The mental presentation persists and remains attached to it. The second phase of repression and which is an after expulsion is *repression proper*. It concerns mental derivatives of the repressed instinctual presentations or trains of thoughts originating elsewhere and which come into associative connection with it. Freud held that one thing all repression mechanisms have in common is the withdrawal of energetic cathexis or of libido (in case of sexual instinct). Symptoms which repression leaves in its train, constitute an indication of a return of the repressed and are the origin of *substitute-formation*. Repression can make use of *reaction formation* and when in the course of things repression does not hold, the ambivalence that allowed it to come into being constitutes also the point at which the repressed succeeds in breaking through again. The rejected idea is then replaced by *a displacement-substitute* and often, a displacement to something indifferent; for there is always a tendency to complete the reestablishment of the repressed idea. We learn also from Mortimer (1990) that since the aim of repression consists of holding the ideational presentation of an instinct from becoming conscious; any kind of privation or thwarted instinctual gratification as may result in a heightening of the sense of guilt; the thwarting of the erotic gratification provokes an access of aggressiveness against any interference, against the person who interfered with the gratification and then the tendency to aggression in its turn. When the tendency of aggression is supressed, it is only aggression (the aggressor who) which is changed into guilt (pp. 422-428, 798-9). Kendra reported that though different mental processes may compete for the energy available, there is a limited amount of libido energy in each individual. Any mental process therefore that requires a great amount of energy to maintain will have an effect on the mind's ability to function normally (About.com Education Psychology, 20.06.2014: *What Is the Libido*). If we agree with Kendra, a disfunctional and unable mind is not only a problem but will absolutely cause various disruptions in some one's social life and adaptation including violence, aggression and other antisocial and negative attitudes. The main challenge however is that humans are unfortunately unware of most their reactions.

## *2.5 The Unconsciousness/Consciousness phenomena and Aggression*

This next analysis will give more insight into how the neurotic conflicts and related problems such as fixation and repression can negatively and unconsciously affect human personality

and how they may continue throughout different stages of development and phases of life. When they can cause personality disorder and mental inability, aggression can be one possible outcome depending on how successful such and such stage of development has been. In all the processes and operation of mental functioning and as we learn from the Free Encyclopedia, Freud has always maintained side by side these three provinces of mental apparatus: the id, the super-ego (conscious) and the ego (unconscious)); together with what he named as the three qualities of consciousness: conscious, preconscious and unconscious (Wikipedia, the free encyclopedia, 20.06.2014: *Id, ego and super-ego*, p.5). Mortimer (1990) indicated that all the concepts in the Id and the Ego are built upon the supposed existence of *conscious and unconscious* thoughts. In psychoanalysis, mental processes can be viewed as unconscious in themselves, and we can compare their perception by consciousness, with the perception of the outside world through sense-organs. This division of mental life is the fundamental premises upon which psychoanalysis is based and with it, it is possible to understand pathological mental processes which are common and as can also be seen in themselves as unconscious (pp. 430, 697, 699-700).

According to Fromm (1973), the discovery of unconscious processes made us recognize the unconscious aspect of man's mind and the energy which man uses to repress the awareness of undesirable desires. He agrees with Freud that good intentions may mean nothing if they cover up unconscious intentions. For not only man is unaware of forces operating in him, but also rationalization protect him from awareness. He pointed out that these forces are integrated in a man's *character* (pp.79). According to Timothy (2002), there is a great deal about ourselves that we cannot know directly even with the most painstaking introspection. He defined the unconscious as mental processes that are inaccessible to consciousness but that influence our judgements, feelings or behaviours. He believes that this unconscious operates so efficiently out of view, though largely inaccessible. It is an evolutionary and adaptive ability that confers a survival advantage and that enables us to seize our environments, interpret them and initiate behaviour quickly and non-consciously. He agrees with Freud, that there is for example a vast storehouse of primitive, infantile thought which is repressed and kept out of consciousness because it is a source of psychic pain or are unacceptable to our more rational, conscious selves and to the society at large. To avoid knowing what their unconscious motives and feelings are, people prefer to develop even unhealthier defence mechanisms like sublimation, repression or reaction formation (pp. vii, 6-7, 23). Paul Mussen noted for example that, many forbidden or punished impulses of childhood are repressed that

is driven out of awareness, but remain in the unconscious and are expressed in dreams, neurotic symptoms, slips of the tongue and nervous mannerisms (excitation/agitation) (The Encyclopedia Americana, 1989, p.729).

What goes on in families is a starting point of a predictable unsuccessful or successful future life. A sense of rejection may result into negative, violent and aggressive reactions. Unconsciousness and the likely return of the repressed and suppressed feelings also remain the main characteristics and linking factor of all the problems an individual may face in the process of development and adaptation. Individuals may for example remain unconsciously fixated to that what has been repressed. When the conditions of their life do not improve and are not responsive, aggressive and violent attitudes may also be one of the reaction as a response to a feeling of guilt or emotional revenge. Those signs may be or are indicators of a beginning stage or phase of aggression and violent behaviour.

### 2.6 The Oedipus complex and Aggression

Adaptation and compliance with social demands starts within the familial cell education, from parental and first care relationship. The next analysis will focus on the Oedipal phenomenon. A process where unconscious repression and fixation may start. Things may happen in a normal and natural way and unknowingly; and simply through the process of education and child development. It extends the preceding ones in a sense that the child's unconscious sexual) choices may make it difficult to get a clear view of the connection with his earliest ones and identifications. As the first stage of the child's organismic development and socialization, the Oedipal process may also the moment where the problem of unresolved conflict start but also a triggering process of aggression and violence. What is more complicated, is that this process interacts closely with the operation of the id, ego and super-ego. Fromm (1973) has indicated that the Oedipus complex is a subconscious sexual desire in a child, especially a male child. It was discovered as the *fixation* to the mother and as a central problem of normal and pathological development. It is accompanied by hostility to the parent of the same sex (pp.232).

In turn, we learn from Mortimer (1990), that an individual forms an important identification with the father in early childhood, this identification is later complicated by the object-cathexis that forms as a result of the mother's breast and which is the earliest instance of

object-choice of the child. The attitude toward the father then becomes ambivalent as the paternal figure is identified, yet perceived as an obstacle. The identification with the father turns into hostile and changes into a wish to get rid of him in order to take his place with the mother. Along with the dissolution of the Oedipus complex, the object-cathexis of the mother must be given up and its place may be filled with either the identification with the mother or an intense identification with the father. The passing of the Oedipus complex would consolidate the masculinity in the boy's character, while the attitude in the girl may be an intensification with the mother which will stamp the child's character. The Oedipus complex image is thus twofold- negative and positive. Due to *this bisexuality element* originally present in children, as Mortimer (1990) argued, not only the boys has an ambivalent attitude towards his father, and an affectionate object-relation towards his mother, but at the same time, he behaves like a girl and displays an affectionate feminine attitude to his father and a corresponding hostility and jealousy towards his mother. The general outcome of the sexual phase governed by the Oedipus complex, may be the forming of a precipitate in the ego, consisting of the two identifications (mother/father identification) in some ways combined together. This modification of the ego retains its special position and stands in contrast to the other constituents of the ego in form of an ego-ideal. While the super-ego becomes a deposit of earliest object-choice of the id, it owes its existence to the revolutionary event as an energetic representative and reaction against those choice and it derives this double aspect from the fact that it has the task of effecting the repression of the Oedipus complex.

We learn also from Mortimer (1990), that repressing the Oedipal process and reconciling the opposing and conflicting demands and objectives of the super-ego and those of the id may be a hard task. While the super-ego retains and internalizes the character of the father, coupled with identification; the more intense the Oedipus complex was, and the more rapidly it succumbed to repression under the influence of authority, religious teaching, schooling and reading, the more the domination of the super-ego over the ego will be later on in the form of conscience or perhaps of an unconscious sense of guilt. So as the heir of the Oedipus complex, the super-ego is the expression of a powerful impulse and important vicissitudes experienced by the libido in the id. Whereas the ego is the representative of the external world of reality, the super-ego stands in contrast to it as the representative of the internal of the id. Conflict reflect the contrast between the external world and the internal world between what is real and what is mental. It is that what belongs to the lowest depths in the mind of each one

of us is changed, through the formation of the ideal, into what we value as the highest in the human soul (pp.704-707).

The Oedipal process is another example of how unconscious conflicts can be generated. As I mentioned earlier, it is a normal but quite unconscious process that happens to normal individuals in the process of their development. For the sake of parental care, successful socialization and future education, cultural beliefs, traditions and in some cases biological differences, parents may adopt measures to counter certain children behaviours, they consider as bad or premature. Robert and Deborah (1994) pointed out that family management practices; that is what parents do to instruct their children or to modify their inappropriate behaviours; are highly related to the development and maintenance of aggressive behaviours. Both permissiveness in the sense of lack of monitoring of a child's behaviour and an overly severe punishment are likely to enhance a child's characteristic level of aggressiveness (pp.91, 95).

Negative and harsh measures however may produce counter results and may leave lasting symptoms of guilt sentiment, incompleteness and worthlessness. Though unintentional and unconscious for both parents and the child, but as a victim, the child may remain with a feeling of denial, rejection, repression, suppression and frustration. In later phases of social life, individuals may also have remained fixated to phases of unanswered and unconscious issues. In unfavorable conditions of life, these issues can be re-enacted and may resurface again. This may not only complicate the process of adaptation, but may lead also to personality disorders. Individuals may seek revenge through negative reactions such as violence and aggression as means for compensation or pride for recovering the thwarted liberty. The development and acquirement of aggression however will depend on the realities and social knowledge that are accepted and institutionalized in daily life. This introduces us to the next chapter which will focus on the mechanisms of attachment and socialization and their role in the formation of the character.

### 3.0  SOCIO-ENVIRONMENTAL PROCESSES AND AGGRESSION

To fit into their environment and adapt self, humans need to acquire and reach a certain level of organization and control throughout their development. They need to adopt different types of strategies and responses in order to meet social demands. The next chapter will focus on some different social and environmental circumstances in which humans evolve in the process of life. Unconsciously, strategies will always be adapted, revised, renewed or abandoned and new ones will be introduced depending on the current conditions. However, unfavourable conditions may re-enact the unconscious and unresolved issues and may force the innate tendencies to aggression to come into action, inducing individuals into negative, aggressive and violent behaviours. It is important to make it clear that the views included in this chapter, may not be directly related to aggression but they can give us an idea of how aggression can be generated, and instances where aggression triggering forces and problems like repression and rejection usually followed by fixation may take place. Different topics in this chapter intends to shed light on some of Freud's views, and on how the problems encountered during infancy and early socialization processes may generate aggression and may even expand to normal social life.

### 3.1 The development of Aggressive Behaviour

For the very same purpose such as mentioned above, this discussion will focus on some of the factors that not only strengthen and deepen earlier challenges and elicitors of aggression, but also facilitate the acquirement and development of aggression especially among children and predispose them to behave aggressively when they interact with others.

Robert and Deborah (1994) have indicated that the development and acquisition of aggressive behaviour is a complex and multifaceted process that involve the influences of a variety of factors. Aggressive behaviour is acquired for example through processes operating in the family, among peers or on television. Peers for example can provide lessons about aggression to young people, children may also acquire aggressive behaviours by observing other people behaving aggressively in home or when children are victims of violence themselves. Children can also learn to behave aggressively through direct reinforcement as well as by observing aggressive interaction. Within the family for example, the extent to which the family is cohesive, the closeness of the relationship between the parent and the child, the nature of

sibling interactions and family management practices are related to the development of aggressive behaviour. Children from families that experience extensive discord and whose parents are distant and cold are relatively likely to display aggressive behaviour. They reported for example that the conflict-resolution methods used by husbands and wives to resolve marital conflicts… are imitated by the children, when these children interact with their siblings (p. 105, 123-124). This demonstrates the way in which the cycle of violence can perpetuated.

As indicated in Dunbar & Barret (2007), however, what is acquired during childhood however, is not aggression but its opposite-behavioural inhibition, and within the group and as group, this should not be a surprise; when survival depends on the ability to harmonize relationship in the context of mundane individual competition. In relation to sex differences in aggression, inhibition can take different forms such as a reactive or fear-based form, it can develop into a form of self-control or impulse control when social control is internalized inhibition. During a task, it can take an executive function (EF) which is a cognitive form to maintain attention at a given attention. It is indicated that as a system of conscious attentional control, inhibition can build up into a form of self-regulation or effortful control, and that the more inhibition is rooted in fear, the greater its negative relationship with aggression (pp. 369-370, 375. Once inhibition develops, there is a loft of probability of aggressive acts, fixation also is another possible outcome. Inhibiting, hiding or suppressing own feeling is another form of repression and the risk of violent and aggressive behaviour is so high. As Ellis and Bjorklund (2005) suggested, children do make more connections between old representations of fear or insecurity and their bad current environment when they do not experience enough safety, predictability, or warm, response-contingent stimulation (p. 93). A failed attachment processes is a major predicament of lasting aggressive behaviour. And inhibition will be a determining factor of the type of attachment and will play role in determining the type of internal working model, the type of later attachment and relationships is social life.

### 3.2 The Attachment Theory and Aggression
#### 3.2.1   Definition and Characteristics

This discussion is a continuation of the previous, its aim is to give an overview of the characteristics of attachments processes which may be viewed as possible beginnings of

aggressive behaviour. We can learn from Ellis and Bjorklund (2005) that as parent and cooperating caretakers transduce the impact of the larger, more complex, and potentially threatening environments into … more secure versions of those environments; they have become the core of their children's environment of evolutionary adaptedness (p. 91). Children also strive to master their environment and long for independence, autonomy and self-direction as anybody. Socialization however is always marked by social impositions, parental injunctions and discipline. Since these processes are in part unconscious for both parents and children, and since they relate directly to the formation of character, their irreconciliable goals may be at the origins of confusion and lasting conflicts. From the earliest childhood, attachment processes may carry with or leave behind a lot contradictions; when they have been unsuccessful and not dealt with carefully. Aggression, violence and destructive behaviours may be possible and even sure outcomes.

According to Kendra, attachment theory focuses on the relationships and emotional bonds between people, particularly long-term relationships including those between a parent and child and between romantic partners. As she reported, attachment is a lasting psychological connectedness between human beings. Earliest bonds formed by children with their caregivers have a tremendous impact that continues throughout life. Attachment also serves to keep the infant close to the mother, thus improving the child's chances of survival (About.com Education Psychology, 19.06.2014: *Attachment Theory*). To her, Bowlby, the first attachment theorist, shared the psychoanalytic view that early experiences in childhood have an important influence on development and behavior later in life and that the propensity to make emotional bonds to particular individuals is a basic component of human nature. In Kendra's view, Bowlby believes that primary caregivers who are available and responsive to an infant's needs allow the child to develop a sense of security. The infant knows for example that the caregiver is dependable, something that creates a secure base for the child to explore the world. To Kendra, Bowlby believed that there are four distinguishing characteristics of attachment. (1) *A proximity maintenance* which is the desire to be near the people we are attached to. (2) *A safe haven* which is expressed in returning to the attachment figure for comfort and safety in the face of fear and threat. (3) A *secure base* when the attachment figure acts as a base of security from which the child can explore the surrounding environment. And (4) *separation distress* in time of anxiety that occurs in the absence of the attachment figure (About.com Education Psychology, 27.08.2014: *Attachment Styles).*

Kendra has reported also that there are four distinct *phases of attachment*. (1) *A pre-attachment stage* which goes from birth to three month. The baby shows no particular attachment to a specific caregiver. Only signals like crying attract the attention and positive responses encourage the caregiver. (2) *The indiscriminate attachment* that goes from six weeks to seven months. Infants become much better distinguishing between familiar and unfamiliar people, between primary and secondary caregivers. (3) *The discriminate attachment* from seven to eleven months: infants show a strong attachment and preference to specific one individual. They will protest when separated from their primary attachment figure (separation anxiety) and begin to display anxiety around strangers (stranger anxiety). And (4) *the multiple attachment*, after nine month of age. Children begin to form strong emotional bonds with other caregiver including the father, grandparents and other siblings (About.com Education Psychology, 19.06.2014: *Attachment Theory*).

Bowlby believed that the biological mother is the usual principal attachment figure but this role can be taken by anyone who consistently behaves in a mothering way over a period of time*. He indicated*, that early experience with caregivers gradually give rise to *the internal working model of social relationship, that is* a system of thoughts, memories, beliefs, expectations, emotions, and behaviours about the self and others; a system that continues to develop with time and experience. The internal model regulates, interprets and predicts attachment-related behaviour in the self and the attachment figure. As they develop in line with environmental and developmental changes, they incorporate the capacity to reflect and communicate about past and future attachment relationship. They enable the child to handle new types of social interactions and this internal working model continues to develop throughout adulthood, helping cope with friendship, marriage, and parenthood. All of which involve different behaviours and feelings that change with age and do so in ways shaped by relationships (Attachment theory, pp.2-4).

### 3.2.2 Attachment Styles, Challenges and Aggression

This discussion will focus on problems related or emanating from attachment processes. Kendra has reported that there are four different major styles of attachment have been identified: a *secure attachment, an ambivalent, an avoidant and an insecure and disorganized attachments*. She held that the lack of a clear attachment pattern is likely linked to inconsistent behavior from caregivers. In such cases, parents may serve as both a source of comfort and a source of fear, leading to disorganized behavior. As far as aggression is

concerned and how it may be nurtured through the different styles of attachment. Kendra has indicated for example that a failure to form secure attachments early in life can have a negative impact on behavior in later childhood and throughout the life. Children suffering from what is known as oppositional-defiant disorder (ODD), conduct disorder (CD) or post-traumatic stress disorder (PTSD) frequently display attachment problems, possibly due to early abuse, neglect or trauma. Also, children adopted after the age of six months may have a higher risk of attachment problems. Kendra also held that early attachments styles developed in infancy can have a serious impact on later relationships, and those displayed in adulthood may not necessarily be the same (About.com Education Psychology, 19.06.2014: *Attachment Theory*). Robert and Deborah (1994) agree with the attachment theory that infant differ in the extent to which they feel secure in their relationship with their primary caregiver. They indicated that a secured attached child has a history of reliable, consistent, and sensitivity responsiveness from the primary caregiver, the secured attached infant is likely to see other people as trustworthy and reliable and tend to have relatively well-developed social skills. Insecurely or anxiously attached infants may be either resistant or avoidant. Anxious avoidant infants generally avoid their caregivers. As children, they are likely to be noncompliant and resistant to control. Resistant infants are upset by separation from their primary caregiver but are not easily calmed by the caregiver when reunited. These children express aggression physically, are impulsive, and are likely to express themselves with tantrums (p. 90). Ellis and Bjorklund (2005) have indicated that attachment styles may be adaptive in part because they embody information about local environmental risk and uncertainty and that learning to manage the attachment relationship, is learning to understand order and control and the balance between assertion and compliance in a child's experience of attachment represents a fundamental learning of the nature of order and security (pp. 85, 91).

The above discussion demonstrates that the nurturing and acquirement of aggression can be a process along with individual's development from early infancy to adulthood. Failed, chaotic and unsuccessful attachment with early care givers may have various negative and destructive impact on individual's adulthood lives and relationships. This implies situations and contexts where problems and cases of repression, of rejection and fixation may have occurred. This may involve also instances of mishandled oedipal complex with and negatively connected with some other problems of mental functioning, neurosis, psychosis and problems related to personality disorder. Unconsciously, this entire circle complicate individual's sense of identification from within and outside and can result into a split of personality. Together with

a sense of worthlessness and incompleteness. Such situations may re-enact the innate tendencies to aggression but also aggression, as violence may also be adopted as a better way of escape and self-esteem. Phases of attachment, characteristics, patterns and problems all are meant to remind us that development, adaptation and affiliation to the environment and the entire system of thoughts and feelings are not overnight processes and are subject to continual changes throughout the process of life process.

Regarding aggression and its consistency across time, Robert and Deborah (1994) has pointed out that behaviour during childhood is a reasonable predictor of behaviour during adulthood. It is indicated that early aggressiveness displayed in school has a reasonable chance of turning into severe antisocial aggressiveness in a young adult. Such aggressiveness may manifest itself in criminal behaviour, physical aggression, child abuse in both genders, in spouse abuse and driving behaviours for female (pp. 123, 125). As Ellis and Bjorklund (2005), have reported, adolescent and young adults who suffered insecure attachment histories were at increased risk for the early or impulsive display of sexual and aggressive behaviour (p.90). Robert and Deborah (1994) have reported that from among the four precursors associated with childhood aggression that is (1) mother's negativism or the hostility, rejection, coldness, and indifference to the child; (2) mother's permissiveness for aggression by the child towards his or her peers and family members; (3) parent's use of power-assertive discipline techniques- physical punishment, threats, and outbursts; and (4) child's temperament or the activity level and extent of hot-temperedness; it was found that mother negativism and mother's permissiveness for aggression have the greatest causal effect (pp. 95-96). As indicated also in Fromm (1973), the ages at which children can be mistreated can be divided in at least three periods that is from one year to two years; from three to nine years, incidence can double, from nine years of age to fifteen, the incidence can decrease to approximately the early level and then disappears gradually after the age of sixteen (p. 284).

The above findings leaves no doubt about the effect of the neurosis and psychosis problems, where and when inhibition starts, and how aggressive behaviour is nurtured and learnt and suppressed as well as the persistence of unconscious conflicts. While individuals may have remained fixated to any other phase, there should be no surprise at all when children become sadists for example and when aggression and violence manifest selves as a reaction or as means to comply with the demand of life. As a cause and nurturing force of aggression, sadism will be the object of later discussion but due to the mistreatments children undergo

while young, Fromm (1973) informs us that sadism is more intense when a child is still helpless but is beginning to have its own will and to react against the adult's wish to control him completely (p.284).

### 3.3 The Institutionalized Realities and Aggression

Aggression, violence, destructive behaviours and attitudes may be a direct result of the type of socialization individuals have experienced. This includes the very realities and knowledge they have learnt, and how they experience their daily life. The next analysis gives some insight into what all of us do go through as we naturally develop and as each and every one tries to socialize and to adapt himself to his environment and to institutionalized order and realities.

Dubart and Barret (2007) pointed out that mankind's natural place is in culture and that culture is part of human biology, because it give us the ability to enter into culture (p. 11). As biological species therefore, humans can be defined in terms of their cultural participation. Their development is a cultural process and using means such as language, they can remember events and become involved in other people's experience over many generations" (Rogoff, 2003, p. 3). Keeping in mind Freud's views on the process of human developmental stages and incorporation in his environment; aggression would be considered also as a product of socialization and institutionalized methods in people's everyday life. Berger (1966), assumed that humanness is a socio-culturally variable and that to live in a world of some sort involves participating in its knowledge with its specific characteristics. In this regard, reality is seen as a quality related to phenomena that we recognize as having a being independent of our own wish. However, man's instinctual organization is undeveloped and his drives are unspecialized and undirected. While already standing in a relationship to its environment his organism also is still developing biologically. The formation of the self, therefore, has to be understood in relation to both the ongoing organismic development, the cultural, the social process and order in which the natural and the human environment are mediated trough the significant others. The specific shape into which this humanness is moulded is and will be determined by socio-cultural formations and is relative to their numerous variations (pp. 13, 66-7).

Berger (1966) also pointed out that individuals are not born members of a society; they are only born with a predisposition towards sociability. Society is then to be understood in terms of ongoing processes of externalization, objectivation and internalization. Individual members of a society externalize their own being into the social word, and internalize it as a reality from the very beginning. Internalization is an understanding of one's fellowmen and the apprehension of the world as a meaningful and social reality. It occurs only as identification occurs, when for example the child takes on the significant others roles and attitudes. It is not however a one-sided process; it demands a dialectic between identification by others and self-identification between objectively assigned and subjectively appropriated. Berger (1966) also held that socialization can be viewed as a comprehensive and consistent induction of an individual into the subjective world of a society or a sector of it. P*rimary socialization* creates the child's consciousness and internalizes a reality apprehended as inevitable. This is the first socialization an individual undergoes in childhood, and through which he becomes a member of the society. Secondary socialization is any subsequent process that inducts an already socialized individual into new sectors of the objective world of his society. The decisive phase of socialization, as Berger (19669 has indicated, the whole process of the formation of personal identity is encompassed by the formation within consciousness of the generalized others. It implies the internalization of the society as the objective reality established as such and at the same time, the subjective establishment of a coherent and continuous identity (pp.149-153,167). As indicated in Ellis & Bjorklund (2005), socialization can also be viewed as a process by which parents attempt to mould each offspring… while each offspring is expected to resist… and attempt to mould the behaviour of its parents (p.85).

According to Berger (1966), socialization is never complete and always takes place in the context of a specific social structure. Successful socialization implies a high degree of symmetry between objective and subjective reality, that is the reality as institutionally defined and the reality apprehended in individual consciousness. Unsuccessful socialization is understood in terms of asymmetry between the two. Once socialized, all men are potential traitors; as inconsistencies between primary and secondary socialization may happen and once des-identification from one's position in the society takes place. Here, identification is accompanied by affective crises; chosen identity becomes as a fantasy, and at the same time, the social structures do not permit its realization. Individuals may then be open to manipulative manners, and can internalize new and different realities to be used for specific purposes. One's own institutionalized conduct may be apprehended as a role from which one

may detach oneself in one's own consciousness, and in which one may act out with manipulative control; playing at being what they are and at what they are supposed to be (pp. 183, 190-2).

Failed and unsuccessful socialization can therefore be a starting point of social misconduct and can only produce individuals with personality and social disorders. The dangerous and culminating point is that innate tendencies to aggression and unresolved issues may find it easy to come into the minds of people as possible answers and reaction to social demands and compliances. In this perspective, aggression can be viewed as a social behaviour, " stemming both from various aspects of the external situation in which individuals find themselves, and the numerous states, dispositions, experiences, and characteristics that they may bring to these situations" (Robert and Deborah, 1994, p. 201). Berger (1966) held that the realities of everyday life are like a world; that is taken for granted by members of the society, and experienced as an accessible zone for manipulation in time and space and in terms of closeness and remoteness. A world that originates from their thoughts and actions and maintained as real (pp. 33, 36).

Robert and Deborah (1994), have pointed that one major social antecedent of aggression that has received most attention is frustration or the blocking of ongoing, goal-directed behaviour. The second is provocation as people are likely to retaliate in reciprocal fashion in order to defend themselves against further attack or in order to avoid looking like a loser or victim. There are as well aspects of the environment or situation that enhance the probability of aggressive responding. Many of these stressors, like the high ambient temperatures, noise and exposure to pollutants are associated with the physical environment. Aggression is also both enhanced and inhibited by aspects of the situation that affect an individual's degree of self-awareness. Either type of self-awareness is likely to decrease the probability of aggressive responding: decreasing self-awareness enhances aggression through processes of disinhibition- when anonymous, an individual may engage in inappropriate behaviour not expecting to suffer negative consequences-; and deindividuation when the person is unable to retrieve internal standards to adjust her behaviour, and when conditions of individual identifiability lessen. (p. 163, 195-7,199-200).

Any society may comprise members with violent and antisocial behaviours, but will try to survive despite this state of danger and constant conflicts. We learn from Mortimer (1990)

that as the society is perpetually menaced with disintegration through primary hostility of men towards one another, it will be necessary for cultures to institute high demands, because of the existence, in ourselves of the tendency to aggression which lies in wait for some provocation; and which also is presumed to be present in others. In circumstances that favours it, and when those forces in the mind which ordinarily inhibit it cease to operate; it is the factor that disturbs our relations with our neighbours. Aggression can manifests itself spontaneously and reveals man as savage beasts to whom the thoughts of sparing their own kind is alien. Cultures may therefore call upon every possible reinforcement in order to erect barriers against the aggressive instincts of men and hold their manifestations in check by reaction-formations in their minds. Civilization may also be built upon renunciation and social privation may dominate the whole field of social relations, but it is expected to prevent atrocities (pp. 781, 787).

According to Baumeister (2005), aggression may be seen as a form and may have a value of social influence. Since nature and society are able to prepare or to force individuals to learn things more readily, aggression can be considered for example as a means for moving up and gain certain advantages. However, aggression isn't a need, when there is no provocation and it may be suited to social beings when settling for example disputes and organizing hierarchy. All cultures strive to operate in harmony and without aggression as their people are coordinated to accomplish different tasks. Aggression is not therefore programmed or something passed on from generation to generation or bubbling in from the inside, waiting to burst out. But it can be learned and yet this does not rule out that it is an innate predisposition and can be considered as natural response (pp. 34,121-25). When there is no situations triggering aggression by re-enacting the unconscious and unresolved conflicts, people are able to live in peace.

Compliance with social demands and the need to adapt self to the environment have always remained a challenge. When individual liberty is no longer a benefit, as we learn from Mortimer (1990), and as it has to undergo restrictions through the evolution of civilization; justice demands that restrictions be applied to all. Thus, the desire for freedom that makes itself felt in a human community may possibly be a revolt against some existing injustice and may prove favourable to a further development (pp. 780). People will always seek and long after what they think they have missed most and will always try to find an opportunity for recovery. Fromm, 1973 pointed out that man is burdened by various existential contradictions

and that he is a being in active search of his optimal development (pp. 255). At a certain degree, he may perceive the use of aggression and violence as the right thing to do as a solution, in order to free himself, to develop and to satisfy his existential needs. This will be the focus for the next chapter.

## *4.0 MAN's EXISTENTIAL CONTRADICTIONS AND AGGRESSION*

This chapter extends the view of aggression and violence as a process that can be nurtured from early stages of life and formation of one's character and that may also  be a way or means to satisfy our needs as we grows and try to affiliate ourselves in our environment. Fromm (1973), has indicated that our basic needs for existence, such as the physiological and aesthetic needs, needs for safety and belongingness, love, esteem, self-actualization, knowledge and understanding constitute also the essence for human nature (p. 222). Fulfilling these needs is challenge that may induce many to adopt strategies of aggressive and violent behaviours. We should not also overlook the fact this can be an opportunity not only for the innate tendencies to aggression to manifest self but also the moment for the early unconscious unresolved and forgotten conflicts to come to surface.

### *4.1 A State of Disequilibrium*

When looking for a reference and in a continual struggle to meet their needs, people may have poor judgements and evaluation that can result into contradictions. The purpose of this discussion is to show that our impaired interpretation and misjudgement of ourselves, our needs, and our surrounding like our community and group affiliation can be another elicitor of aggression. Robert and Debora (1994) reported for example that the way children think about aggression may affect their behaviour and differences in aggression may be due to differences in social cognitive process. They indicated that aggressive behaviour can be viewed as a function of poor social-cognitive skills and that aggression does not occur in a social vacuum. It often stems from aspects of interaction with other people that instigate its occurrence and influence both its form and its direction. Children are therefore likely to use aggression frequently during interaction with others, for, the way they cognitively process social cues influences the way they behave. That is the encoding social cues, interpreting social cues, remembering potential responses and evaluating available responses (pp. 116, 124).

Fromm (1973) believes that as man changes his environment, he changes too and that his existential contradictions can result in a state of constant and *unavoidable disequilibrium.* The only way man can find relative stability is through the support of his culture as a more or less way of coping with his existential problems. This relative stability however, does not imply that the dichotomy disappears, it is becomes dormant and can manifest as soon as the

conditions change as every new state of disequilibrium forces man to seek for new equilibrium. Thus, it might not be enough to define man's nature only in terms of a specific quality, such as love, hate, reason, good or evil, but also in terms of fundamental contradictions that characterizes human existence and which have their roots in the biological dichotomy between missing instincts and self-awareness. Man's existential conflicts produce certain psychic needs common to all men and as they must find new forms of relating themselves to the world and that enable them to feel at home. Man is also forced to overcome the horror of separateness, of powerlessness and of lostness. Satisfying his existential needs will be manifested in passions such as love, tenderness, striving for justice, independence, truth, hate, sadism, masochism, destructiveness, narcissism. These character-rooted human passions that form the basis for man's interest in life, his enthusiasm and excitement. They are integrated in man's character and from which he makes his dreams and all that makes life worth living. *Character* in this way may be viewed as a relatively permanent system of all noninstinctual strivings through which man relates himself to the human and to the natural world. The difference between characters is due therefore to differences in social conditions and for this reason one can call character-rooted passions a historical category, and instincts a natural category (pp. 225-27).

As far as aggression is the focus here, we cannot overlook the valuable contribution of biological processes. Robert and Deborah (1994) noted that these processes underlie the expression of aggression, as they interact with and are also dependent of social and environmental ones. Aggression is influenced by both, as they, in turn influence each other. They also pointed out that aggression is strongly affected by the lasting characteristics of potential aggressors- traits, attitudes, and dispositions they carry with from situation to situation. Several personalities for example have been found to affect the occurrence of aggression. Among these, are fear of social disapproval, irritability, a tendency to perceive hostile intent in other's actions (hostile attributional bias), beliefs in one's ability to control one's own fate (locus control) and a tendency to experience shame rather than guilt in many situations (p.243, 245, 275). Aggression and violence can therefore be possible tools and means as humans seek and become enthousiastic to achieve their dreams. The excitement itself can push people beyond the limits of resilience especially when conditions are not favourable, limited or restricted. In such conditions, humans may remember the missed opportunities or unresolved conflicts and whatsoever has been repressed may come again into conscious. Also a certain stage or phase of development, style of attachment to which an

individual may have remained fixated may reproduce itself. Becoming violent and aggression may be as well a way to overcome some of the frustrations encountered.

Fromm (1973) believes that man's capacity for self-awareness, reason and imagination requires a picture of the world and his place in it. To act purposefully and consistently, man will need a map of his natural and social world; a world that makes sense to him and in which he feels certain about his ideas through the consensus with those around him. There is no culture in which there does not exist such a commonly accepted frame of orientation and on which all concepts rest upon and the need is even particularly clear in the case of children. At a certain age, for example, children show a deep need and often make it up themselves using the few data available to them. For grown up, the intensity of *the need for a frame of reference* explains the ease with which they may fall under the circle of irrational doctrines of any nature, either political or religious. However, a map may not be enough as a guide for action Fromm, (1973) also pointed out that humans need goals too. Thus, the more an ideology may pretend to give answer to all questions, the more attractive it is, and here is the reason why irrational or even plainly insane thought system can easily attract the mind of men. Lacking instinctive determination and having a brain that permits man to think of many directions, man needs also an *object of ultimate concern*. The need of devotion itself is a primary and existential need demanding fulfilment regardless of how this need is fulfilled. This very object integrates his energies in one direction, elevates him beyond his isolated existence, and gives meaning to life. In so being devoted to a goal, man is able to transcend himself and can leave in absolute egocentricity but also, objects of man's devotion are of immense importance and may vary (230-32).

As indicated in Fromm (1973), man is also intelligent and he has the capacity to direct self-development. He also has the ability to determine the pattern of his culture and so to shape the course of human evolution in the directions of his own choice. The need for an object of devotion can be answered in different ways: by devotion to God for example or idolatry of destructive idols, the need for relatedness can be answered by love and kindness, by dependence, sadism, masochism, narcissism or destructiveness. The *need for effectiveness* can be answered by productiveness, sadism or destructiveness. The *need for stimulation and excitation* can be answered by productive interest in man, nature or by a greedy pursuit of ever –changing pleasure. Being aware of his separateness, man's *need for unity and rootedness, of affiliation be c*an answered by the passion for solidarity, love and brotherliness,

addiction and depersonalization. Man will find new ties with his fellowmen- becoming part of them, or by making them part of himself. In this symbiotic relationship, he strives either to control others *(sadism)* or to be controlled by them *(masochism).* When man cannot either way of love or of symbiosis, he can solve the problem by relating exclusively to himself (narcissism), becoming the world and loving the world by loving himself (pp. 233, 253-255). The above processes can be viewed as normal processes of individuals training to adapt and master their environment and themselves, they can as well be considered as instances where aggression can be nurtured and expressed.

### *4.2 Mastering the Environment and Aggression*

The next analysis will focus on the definition and necessity of the urge for individuals to master their environment. This may imply as well the use of aggression and violence as a response or a means to reach this goal. Ellis and Bjorklund, (2005) have indicated that when environmental or social conditions remain relatively stable over time, children's experiences provide them with reliable information about the reproductive opportunities and constraints that they are likely to encounter at adolescence and beyond, selection should favour adaptive sensitivity to context. Accordingly, this sensitivity enables children to modify their phenotypes to anticipate what will likely be similar adult environments. On the necessity of an extended childhood to master the complexities of human social communities for example, children require time and experience to learn how to effectively cooperate and compete with fellow conspecifics, they need to learn to "read the minds" of the people they interact with on daily basis, to form coalitions, to know when to display certain behaviours such as aggression and sexual interest in a potential mate, and when to inhibit such urges (pp. 7-9).

According to Aleksandrowicz, the **urge to master the environment** is a biological imperative, an evolutionary product of a basic characteristic of living matter. It is not a quality of living matter but rather a precondition to life which at some point of the evolutionary process, (emerged with) *became* imbued with positive affect. As the most natural means for human to overcome obstacles, aggression is closely associated with the mastery of the environment: any challenge mobilizes aggression in one form or another which is highly adaptive. In man, the urge to mastery is driven by narcissism, i.e. a derivative of the libido, and has a critical impact of self-regard. Yet, since the urge to master can manifest itself devoid of anger or antagonistic intent, it cannot be equated with aggression. The roots for the urge to mastery begin at the

early beginning of life and is the derivative of a most elementary feature of living matter, more basic than the libido or aggression. Its main aim is the ability to obtain in a most effective way the resources indispensable for survival and reproduction (pp: 1, 20). As we all aspire to more freedom and independence, any counter measures or order against the will of the people and their fundamental rights may leave a sense of frustration. Having envy or ambition to recover the denied rights is one way to fight back, people may also join together their effort in groups and both cases do not exclude the use of aggression and violence.

## *4.3 Envy, Group Behaviour and Aggression*

Envy can be related to as an individual and as a group behaviour that may be behind the expression and manifestation of aggression and violence. It is also  a typical examples of human's striving effort to adapt, to control and master the environment not only for a person or a group but also is characteristic of what is referred to as ***negative transference*** of feelings. As Mortimer (1990), has indicated, an individual may not believe that the current situation can account for the origin of feelings, he is rather disposed to suspect that the readiness to develop the feeling originates in another source, that it was previously formed and then seizes an opportunity offered to transfer itself on a person or a situation (pp.628). Envy carries with it misjudgement, a wrong assessment and evaluation of the situation. The victims may even be misunderstood and may always have wrong reactions. A sense of rejection, worthlessness and frustration may re-enact the innate tendencies to aggression but also aggression and violence may be a strategy and a reaction to make oneself understood.

Envy, in its split form, as indicated in John Steiner (2008), is an important factor in producing chronic negative attitudes in analysis. Primitive envy is regarded as a direct derivative of the death instinct. Envy appears as a hostile, life-destroying force in the relation of the infant to its mother and is particularly directed against the good feeding mother because she is not only needed by the infant but envied for containing everything which the infant wants to possess for himself. Envy represents a defused destructive energy for infantile ego that is early infantile mechanisms of splitting the objects enable the infantile ego to keep love and hate. Together with the splitting of the objects, the splitting of the self into good and bad parts take place and these processes of ego splitting also keep the instincts in a state of defusion- a wish to die for example or being nothing (pp. 120-1). Closely related to envy or the desire for achievement and self-fulfilment is the group behaviour.

We learn from Mortimer (1990) that individual development is ordered according to the program laid down by the pleasure- principle, namely the attainment of happiness. This is an interplay of the striving for happiness also called egoistic and the impulse towards merging with others in the community or altruism. However, human life can and becomes possible when a number of men can unite together and remain so. Thus, substitution of power between people is a decisive step towards civilization, and the incorporation of the individual as a member of the community and his adaptation is an unavoidable condition which has to be fulfilled (pp. 780,799). As, someone may be considered as rational when acting alone, social anxiety and the fear of public opinion are naturally diminished in members of the mob. Johan M.G. van der Dennen has reported, a human being may regress to a primitive mental state, behaving like a barbarian, and be prone to violence as he becomes part of a group. Someone may abandon his critical sense, becomes emotional and loses all his moral standards and inhibitions. As most people retain sufficient residues of childhood dependency and insecurity and are susceptible to emotional regression; the regressive nature of groups behaviour can be likened to childlike dependence members exhibit toward their leader, under whose spell, they renounce the internalized parental images (their own conscience) and regress to the phase in which they blindly followed the guidance of their parents. The behaviour of the members of the group is comparable to someone's heightened state of suggestibility. As the leader represents unique qualities group members cannot attain, it is his narcissistic quality that makes him a leader. He becomes each individual's ego ideal which ties every member of the group to him, and determines their interrelationship but has no emotional attachment to anybody but himself. As Johan reported, this relationship is viewed as an "aim- inhibited libido". Through their common attachment to the leader, they identify with each other; a mutual attachment seen as libidinous and comparable to that of family members (Psychoanalytic theories of aggression, pp.13-14)

Allegiance to the leader is suffice enough for members of the group to become and behave aggressively. Any attack and contradiction with and against the leader is interpreted as directed to the entire group. These are ringleaders who have no other purposes and interest than themselves and whatever pertains to them. The next discussion will extends our understanding on the phenomenon of narcissism as one factor that may determines individuals and group relationship and which is related to aggressive conduct of individual or collectively in groups.

### *4.4 Narcissism and Aggression*

Narcissism is characteristic of individuals or groups of individuals who are prone to aggression and destruction. In unfavourable conditions which are sometimes unavoidable, individuals with such character are hard to deal with and may themselves find it hard to adapt and integrate themselves. Narcissistic personality disorder as Len (2006) has described it, is a pervasive pattern of grandiosity (in fantasy or behaviour), the need for admiration and lack of empathy, beginning by early adulthood and present a variety of contexts. The victim has a grandiose sense of self-importance, exaggerates achievements and talents and expects to be recognized as superior without noticeable achievements. The person is preoccupied with fantasies of unlimited success, power, brilliance, beauty or ideal love. Such individual believes that he/she is special and unique and can only be understood by or should associate with other special or high status people or institutions. He requires excessive admiration and has a sense of entitlement that is unreasonable expectations of especially favourable treatment or automatic compliance with his or her expectations. He/she is interpersonally exploitative, that is he takes advantage of others to achieve his or her own ends. Len (2006) also pointed out that a narcissism victim lacks empathy, is unwilling to recognize or identify with the feelings and needs of others. He shows arrogant and haughty attitudes, he is envious of others or believes that others are envious of him or her. When evaluating self, the narcissistic manifests a conceited behavioural style, he is boastful, self-assured, self-centered, pompous, impatient and thin-skinned. They manifest cognitive expensiveness and exaggeration, focus on image and themes, they take liberties with facts, persistent and are inflexible. They are disdainful in their interpersonal style, irresponsible, socially facile but use others to indulge themselves. They are active and responsive in their temperament, have special talents, attractiveness and early language development. They have maladaptive schemas; that is they manifest defectiveness, emotional deprivation, insufficient self-control, unrelenting standards. They view the world and life as a banquet to be sampled at will (pp. 147-9).

As Fromm (1973) reported, Freud believed that the original state of man even in early infancy is narcissism (primary narcissism) when there is not yet any relationship with the outside world and that in the course of normal development, as the child increases his libidinal relationship to the outside world and under special circumstances like insanity, the libido is withdrawn from objects and directed back to the ego (secondary narcissism). And that human being remain narcissistic to some extent throughout his life even in the case of normal

development. Fromm (1973) also believes that narcissism is a phenomenon that can affect individuals collectively. In a group for example, the object is not the individual but the group to which he belongs. The group furthers the solidarity and cohesion and makes manipulation easier by appealing to narcissistic prejudices, it is an element that gives satisfaction to those with few reasons to feel proud or worthwhile, a compensation of one's miserable conditions of feelings (pp. 201-3).

As we can learn from Agnieszka et al (2009), c*ollective narcissism* is seen as an extension of individual narcissism to the social aspect of self. A positive relationship between individual and collective narcissism can even be expected because the self-concept consists of personal self and social identities based on the group people belong to. Collective narcissism is an in-group rather than an individual self that is idealized; it is an emotional investment in an unrealistic and ambivalent belief about group esteem and greatness aiming to explain how feelings about an in-group shape a tendency to aggress against out-groups. Collective narcissism is also related to high private and low public collective self-esteem and low implicit group esteem. It predicts perceived threat from out-groups, unwillingness to forgive out-groups, preference for military aggression over and above social dominance orientation, right-wing authoritarianism and blind patriotism. *Right- wing authoritarianism* is defined as the convergence of (a) submissiveness to established and legitimate social authorities, (b) adherence to social conventions endorsed by the society and its authorities; and (c) aggressiveness against those who question or endanger social order and those indicated by authorities. Both collective narcissism and authoritarianism are concerned with the coherence and homogeneity of an in-group and both are likely to predict sensitivity to threat to the in-group and out-group negativity. Where in the case of authoritarianism, aggressiveness serves to protect the group, collective narcissism is concerned with securing the in-group's positive image. For collective narcissists, ingroup coherence is likely to confirm the assumed unanimously accepted greatness of the group (pp. 1074-75, 1077).

Collectively or individually, narcissism may be a strategy and a way to adapt and master the environment for individuals or groups; a factor that determines and defines their nature, a mean to satisfy their needs and a reaction to life and existential contradictions. Mortimer (1990) argued that when individuals regard even the **reality itself as the source of all suffering**, *e*ach one may behave in some respect substituting a wish-fulfilment for some aspect which may be unbearable, and may carry this delusion through into reality. At this

stage, even the mental constitution will play a decisive part aside from any external consideration. Any choice however that is pursued to an extreme penalizes itself; it exposes the individual to the dangers accompanying any one exclusive life-interest which may always prove inadequate. Since success is never certain and that it depends on the cooperation of many factors, *a*n attempt by a large number of people together to try to obtain assurance of happiness and protection from suffering by a delusional transformation of reality will acquire special significance. In this context, aggression may be a possible way out and is independent enough to inhibit men's aptitudes. We can recall to our minds that aggression is viewed as a disposition innate to humans and part their instinctual endowment; they may even find it not easy to give up their inclination, desire and satisfaction of this tendency (pp. 774-5, 788, 791). As this may reflect indifference to the suffering and needs of others as well as low self-control, this unfortunate attitude may be considered as criminality. Those who commit all those criminal and aggression acts do it in different ways and possibly and simply for the purpose of harming and hurting others and for their own gain, they can be viewed as aggressive and violent individuals. This introduces us to the next chapter which will view aggression, its different forms and varieties.

## *5.0 DIFFERENT FORMS OF AGGRESSION AND VARIETIES*
### *5.1 Introduction*

So far, I have discussed the causes of aggression in the light of Freud's psychoanalytic theory and other related approaches. In this chapter, I will explain the different categories and varieties of aggression. We learn from Robert and Deborah (1994) that aggression can be dichotomized along several different dimensions. But considering the use and distinction between different terminologies such as hostile and instrumental aggression, and the instances in which the terms reactive and proactive aggression are used; one can speak of "two different kind of aggression motivated by different goals. (1) The hostile- reactive aggression that involves retaliation and where the aggressor's intention is to cause harm to the victim and (2) the instrumental-proactive aggression which involves behaviours like coercion, dominance, bullying designed to attain some specific goals (p. 11-13).

The presence in the human psyche of aggressive tendencies which are also biological drives is of any doubt. Fromm's (1973) based his typology on two main concepts of aggression namely the defensive and malignant aggression (p. xvi). Each of the two categories comprises different varieties, which in turn have respective conditions in which they can be expressed. With this phenomenon of aggression and above the biological being as Fromm (1973) has, human characteristic feature confers to men the capacity to create symbolic universes in thought, language and behaviour and to transcend self-preservation and self-destruction. Man may have created conditions like crowding or other aggression-producing constellations that have become normal rather than exceptional. He can become destructive beyond the aim of defence or of attaining what he needs. Humans may also act cruelly and destructively in situations that do not include crowding, they may suddenly be seized by lust for blood and may have a character structure that make them eagerly wait for or create situations that permit the expression of destructiveness. If then all acts that cause or are intended to cause damage to another person, animal or inanimate objects can be identified as aggression; the most fundamental distinction among all kinds of impulses are subsumed under a life-serving biologically adaptive aggression and a nonadaptive biologically, malignant aggression, i. e destructiveness which is evil (pp. xvi, 5, 185-187).

*5.2 Benign Aggression*

The next analysis will focus on the definition of benign aggression and its varieties; their differences and characteristics and the conditions under which they occur. According to Fromm (1973), benign aggression is *a response to threats to vital interest*s which is common to men and animals. It is a phylogenetically programmed impulse to attack or to flee, and ceases when the threat has ceased to exist. It is not spontaneous or self-increasing but reactive. It aims at the removal of the threat or at destroying its source. This defensive aggression is part of human nature, though it is not an innate instinct. B*enign aggression* comprises varieties such as *pseudo-aggression* which may cause harm but without any such intention. This can only happen accidentally, playfully, or in a self-assertive way linked mostly to male hormones. Threats to man's freedom arouse also defensive aggression. Another way defensive aggression may be expressed is through the wounding of narcissism; an attitude that arise when the libido withdrawn from the external world is directed to the ego. The person shows severe defects in judgements, lacks the capacity of objectivity and only what pertains to him has significance, while the rest is weightless and colourless. Another source defensive aggression can be expressed as a *reaction* to any attempt to bring repressed striving and phantasies into awareness. Fromm (1973) indicated also that in psychoanalytic therapy, *resistance* is built as a defence against the discovery of the unconscious material or when repressed material is touched. Obedience to order or *conformism*; can be another of expression of defensive aggression. Such a situation can generate into pseudo-aggression, it can mobilize aggressive impulses that might not have become manifest. In order to reach the desirable and the necessary, defensive aggression can be used as an *instrumental* mainly in times of war (pp. XV, 2, 4-5; 187-210). Since they are directed toward achieving a certain goal, all types of aggression can be qualified as instrumental. Thus, in order to establish a link between the previous categorizations and the one that will follow, one might speak of an instrumental-proactive and defensive aggression and a hostile-reactive and malignant aggression.

*5.3 Malignant Aggression*

*5.3.1    Definition*

This analysis will focus on the second category of aggression- the malignant aggression- and its varieties. In his typology, Fromm (1973) has specified, human aggression, *i.e. destructiveness and cruelty* is not innate or a defence against a threat, it is not biologically

adaptive, it has no purpose other than being harmful and its satisfaction is lustful. It is rather socially disruptive and is rooted in human conditions of existence. It is an eradicable human potential which more than a learned pattern of behaviour that disappears when new patterns are introduced. It is this type of aggression that causes problems and which is the real danger to man's existence as a species. It is an important part of man's mental functioning, yet it does not serve his physiological survival. As one of the passions dominant in some individuals and one of the possible answers to psychic needs that are rooted in the existence of man, its generation results from the interaction of various social conditions with man's existential needs (pp. 4-5, 187, 218).

Since development never ceases and the capacities of reorganization never disappears, man is able to go beyond and cross the frontiers of his existence. As Fromm (1973) argued, human undeveloped skills and brain and the state of disequilibrium in which man finds himself leaves him as an open-ended process to which there is no final solution, being only in the search of optimal development. Though man is able to create himself in the process of history, the search may fail due to unfavourable conditions (pp. 254-5, 265). Aggression may be therefore his only choice in order to reach his ends.

### 5.3.2   Malignant Aggression and Varieties

The following analysis will focus on the different varieties of malignant aggression. The intensity of such response or reaction will always depend on the prevailing situation and context individual live or find themselves.

Fromm (1973) believes that the outburst of dormant destructive impulses are activated and stimulated by such extraordinary and external circumstances or by subjective reasons and provoking factors like extreme groups. The destructive and aggressive potential is forested by certain permanent conditions and mobilized by sudden traumatic events. Thus, while the motivation of some archaic experiences like the use of blood for religious purposes, the drinking of blood and eating of law meat and the phenomena of cannibalism that result in destructive acts, may be a way of expression and affirmation of life and not the passion to destroy some archaic experiences; they may appear to modern man as proofs for *man's apparent destructiveness*. In time wars, political and religious conflicts, poverty and extreme boredom, insignificance of the individual for example, destructive aggression may appear in *a*

*spontaneous form. Vengeful destructiveness* is a spontaneous form of reaction to intense and unjustified suffering. It is not of greater intensity but is often cruel. It differs from normal defensive aggression and occurs after a danger has been done. Where men try to overcome their existential burden to regain unity within themselves - a trance like state- they are believed to go through an *ecstatic form of destructiveness*. Similar to this form, is *the worship form of destructiveness*. It is a chronic dedication of a person's life to hate or destruction as one's personal unifying goal and since man's cruelty and destructive acts are specifically human propensity to destroy and to crave for absolute control (pp. 268 -76).

In contrast to the spontaneous form, Fromm (1973) has suggested that there are also transitory and outbursts of destructiveness like *sadism* and *necrophilia* that cause aggression. These are not *bound in the character* structure because there are always external conditions that stimulate them (p. 268-276). These bound causes and expression of human destructiveness and aggression will be the focus for the next analysis.

### *5.3.2.1 Sadism*

The aim of the present analysis is to explain sadism which is one form of and dangerous of aggression. In the likeness of an artist smiles, sadism can be inhibited and suppressed and disguised. Keeping in mind the ages at which children can be mistreated but also the failed and foiled attachment, Fromm (1973) has indicated that the resulting mental cruelty, or the wish to humiliate and to hurt another person's feelings, is possibly more widespread than physical sadism. Mental sadism can be disguised in harmless ways in questions, smiles or confusing remarks and it is more effective if the humiliation is inflicted in front of others. Fromm (1973) also believes that sadism has practical aim, it is only devotional, an answer of being born human when no better ones can be achieved. It is the transformation of impotence into the experience of omnipotence. Sadistic character traits are part of a syndrome and cannot be separated from the whole character structure. The sadistic wants to become the master of life, and the quality of life for him, should be maintained in his victims. Power is an admirable quality for him, yet he is afraid of everything that is not certain and predictable into the uncertainties of love and life. The sadistic is *xenophobic and a neophobic* - one who is strange constitutes newness, and whatever is new arouses fear and suspicion. Another syndrome of the sadistic is submissiveness and cowardice: he feels impotent, unalive and powerless. The need to submit is rooted in masochism; both sadist and masochist reveal a sense of impotence,

both need another being to complete them. The sadomasochistic character is related to the "authoritarian character" which can be referred to the concept of "anal character" (pp. 284 290-93). As indicated in Fromm (1973), this anal character is manifested in stubbornness, orderliness and parsimony, punctuality and cleanliness. In many cases, sadism can be generated and is camouflaged by kindness in many cases and whatever looks like benevolence towards certain people in certain circumstances. The sadistic character can be detected also in societies like those based on exploitative control, that tend to waken the independence, integrity, critical thinking and productivity of those submitted to it. Sadism is often a by-product of the anal character when necrophilia, on the other hand is a malignant form of the anal character (Fromm, 1973, 295-98, 348-49).

### *5.3.2.2 Necrophilia*

This analysis will focus on defining and exposing the danger of necrophilia, which another cause of aggression, a problem of character structure coupling nurturing and expression of aggression.

Necrophilia is described in Fromm (1973), as a passionate attraction to all that is dead, decayed, putrid, sickly, a passion to destroy for the sake of destruction and an interest in all that is purely mechanical, the passion to tear apart living structures. It is also specified that though death is a necessary condition of a necrophilous, the real aim is the dismemberment of the victim; a desire that appears frequently in phantasies and dreams. This "love of the dead" character can be defined on one hand as the sexual necrophilia or a man's desire to have sexual intercourse or any other kind of sexual contact with a female corps, and on the other hand nonsexual necrophilia or the desire to handle, to gaze at corpse. An attenuated form of necrophilia is found in individuals who become sexually excited by the sight of corpses and sometimes masturbate in front of them. It also appears in acts of the pure passion to destroy already manifest in childhood, sometimes at a late age. Fromm (1973) believes also that necrophilia is linked to Freud's theory of the life and the death instinct, since the striving for life and for destruction are the most fundamental forces in man. A necrophilic character for example can be expressed in unintended and insignificant actions of everyday life like the conviction of solving conflicts only by force or lifelessness conversations about sicknesses and where the language predominant words refer to destruction or feces (pp. 325- 32, 336-40).

Such beliefs have evidences in our everyday life, they have affected minds of people and their ways of living pushing them to commit unprecedented crimes.

As indicated also in Fromm (1973), necrophilia can also be likened to the worship of technique, not only because of the appearance of mass culture and mass control, but also the degradation of the once-autonomous human activities is a continuous process. Fromm (1973) likened this to a tourist who substitutes taking picture to seeing, or to a music lover whose listening is a pretext of experimenting the technical qualities of the player recorders. Interest in artifacts has replaced individual's interest in what is alive. This quality has now become a substitute to exercising the functions with which human being is endowed as well as performing tasks according to the general plan of management to achieve what is useful and profitable. Also, due to a full scale technicalization of destruction we have continuously assisted to a full removal of the affective recognition of what one is doing. With more evidenced and visible fusion of destructiveness and the worship of technique, no limit to destructiveness, for nobody destroys; one only serves the machine for programmed and rational purposes yet with an aim to transform all that is alive into dead matter (pp. 342, 346, 348).

We can learn from Fromm (1973) that the world has assisted to the appearance of a new type of man of a "marketing character". An alienated cybernetic man that lacks any kind of relatedness and who narcissistically experiences his body and skills as an instruments for success and as the most precious asset on the personality market. With him, the world of life has become a world of no-life where everything has been transformed into commodities. This suggests a development from the normal anal character to a sadism and then to a necrophilous character determined by an increase of narcissism, unrelatedness and destructiveness and describes necrophilia as the malignant form of the anal character. The *"mechanical-lifeless-anal"* character of the alienated cybernetic man is also identified through *"his schizoid or schizophrenic qualities"*, recognizable by the split between his thought, his affect and will and exemplified the combination of the absence of affect and the knowledge that a bomber pilot kills hundreds of people by pushing a button. According to Fromm (1973), the world faces an unconscious cybernetic man who is monocerebral, who wants only to know what things are, how they function, how they can be constructed and manipulated and for whom the world around him and himself is intellectual. In Freud's expression, as Fromm continue to argue, the repressed often returns and the fascination with death and decay becomes as visible as in

malignant anal character. In the name of progress, man is transforming the world into a polluted stinking and poisonous place; today lifeless world of total technicalization has become another form of the world of death and decay (pp. 349-52).

That enormous progress have been achieved with technology is no doubt, but we cannot underestimate the negative impact of human's aggressive, irresponsible, and criminal activities towards himself and his environment, that is causing the loose of innocent lives. As people in favour of hatred, bloodshed and destruction, necrophilous persons exemplify a typical case of violent, aggressive and destructive behaviour that are innate in human beings; and. With a biased understanding of life and of themselves, they represent a danger to the functioning of the society. They simply reveal a pronounced envy and inclination to satisfy their tendencies to aggression and destruction even in the absence of favouring factors. This brings us closer to next chapter about the different manifestations of aggression and at a global level.

*6.0 AGGRESSION AND ITS MANIFESTATION- A Global Issue*

*6.1 Introduction*

The limited space and time can't allow to define all cases of aggression as we experience it today and almost in every aspect of life. In the following chapter, I will define few examples that show that the expression and manifestation of aggression is a real global issue and unfortunately an inseparable part of our daily life. The manifestation of human destructive instinct has been taking place everywhere and at all time. From armed conflicts to the burning on acid of an innocent young girl for having refused a forced marriage to camouflages of revolutions and wars for democracy followed by a rhetoric of condemnations that have only left behind destructions, desolate cities and citizens. The only possible justifying and unifying factor of all the examples or cases of aggression and violence, may be the manifestation of the human destructive instinct, his innate tendency to aggression, and his inclination and narcissistic enjoyment to satisfying this need. Aggression can be taught and can be learnt. As we learn from Mortimer (1990), the aggressive instinct can find an outlet in enmity towards those outside a group. In the existence of communities for example, it cannot be underestimated that it is possible to unite a number of men in love towards one another so long as there still some remaining as objects for aggressive manifestations (pp.788). With the contribution of environmental and social factor and needs, cases of aggression manifestation brought up here confirm the existence the two different categories of aggression, their different varieties and ways of expression.

*6.2 Media, Public Debate and Aggression*

The next analysis will focus on the role of the media and public debate. True that the public administration may have tried to fight misinformation and distortions that push people especially young ones to opt for negative and manipulative behaviours such as aggression, but media distortions remain a strong contributing element to the manifestation and expression of the human endowed and innate tendency to aggression. Together with a twisted reality, the media may also be a source of stigmatization and radicalization and may only produces intoxicated, des-oriented and des-identified individuals without any sort of reference and identity. Such people are not only innately predisposed to aggression and violence but this

may also become their best way to comply with social demands or simply a means to adapt, to control and to master the environment.

On the role of the media as sources of cues associated with aggression and the effects of situational aggression as it is reported in Robert and Deborah (1994), there is evidence that aggression-related cues increase aggressive responding and the effects are stronger when the subjects are negatively aroused, or when their interpretations of cues maintain the cognitive schemata initially activated by the negative arousal. Aggression is also influenced by attitudes and internal standards. Among the most important attitudes affecting such behaviour are various forms of prejudice. Prejudices for example influences interracial aggression with highly prejudiced individuals who may direct attacks against members of disliked outgroups than against members of their own group. In a phenomenon known as regressive racism, and under time of stress or high emotional arousal, both groups may revert to earlier attitudes concerning interracial aggression (pp. 190, 194, 243).

An analysis of the Norwegian public debate about immigration has revealed a polarised situation, a strong separation between "Us and "Them" has been noticed. The mass media have a tendency to mainly focus on the problem of immigrants and criminality and this apparent generalization in the media and social debates gives a wrong idea when for example normal muslims are associated with extremist groups they have nothing to do with. However, various conclusions and data have showed that the results on the evaluation of crime vary depending on how the crime is defined. When we focus on distortions and highlights the areas where distortions is often the greatest, we are helping to increase and reinforce them. To avoid that, it has been suggested that the goal in the educational agenda would be based on *knowledge, understanding and respect* foundations. Explaining the specific distortions that springs from the traditions and complex findings relationship. Such conditions should be explained by taking the best explanations and customize them with a language. As schoolchildren are affected by fragments and pieces from the media and parents, they find natural community debates skewed representations. Because we are characterized by simplified and imprecise great distortions, it is necessary to point out such distortions in order to differentiate and demystify (Edvard and Reidum, 2012, pp. 265-67, 72)

We learn again from Edvard and Reidum (2012) that after the terror and mass murder on 22 July 2011, the Norwegian Minister of Education gave a clear mission to teacher to restore

pupils' safety and security. The perpetrator of the attack stated that the cause of his terrorist act was against immigration and meant that he was against the Islamization of Norway. What that statement means and how it is understood, is an educational challenge that should be spoken about in front of the class. For practical advice an "Emergency Education program" (Krisepedagogisk) was sent out to all schools in the country at the school start 2011 after summer. The guide contained advice on how teachers can meet students at school and facilitate a unifying approach by providing knowledge, understanding and confidence. This approach is intended to prevent condemnation and racism, to give a better understanding of the world we live in and to lay a foundation for democratic thoughts and actions (pp. 267).

Based on *St.meld.nr.31 (2007-2008) "Quality in Education"*, the Ministry of Education has prepared a five-year initiative *"Improving the learning environment."* The overall goal is that all students should experience a good and inclusive learning environment that promote safety, health, well-being and learning. Better learning environment includes, among other things, guidance on implementing the regulations, guidance on emergency preparedness and crisis management material and steadfastly between home and school. In 2009 the Government introduced a strategy for prevention *"Public - safety. - equalization"*, a strategy that emphasized that prevention is better rather than cure, an investment for the future, that school is an important arena for long-term prevention and that a good learning environment is an important starting point. On the justice field, the strategy was followed up as a separate crime prevention plan action (Justis- og Beredskasdepartementet, *p.15)* Not only there is a significant generalizations in the media and public debate that often gives a distorted reality but also we cannot underestimate the role of social media like internet and face book as source of radicalization among the youth. In Freud's views on what might cause aggression, its expression and manifestation, such generalization and distortion of the reality, termed as "la misere psychologique" (psychological misery), as Mortimer (1990) has emphasized, is a menacing danger where the social forces of cohesion consist predominantly of identifications of the individuals in the group with one another (pp. 789).

### *6.3 Radicalization, Extremism and Aggression- A Confusing Situation*

New triggering forces of aggression and violence have emerged, and the human cruelty and destructiveness aggression is presenting a new face. This analysis consist on looking on how the media is being used even by officials to cover acts and wars of aggression. It looks also to phenomena like radicalization that are playing a major role in the troubles the world is facing today. All this is coupled with a blaming game of some officials, who, if not responsible, turn a blind eye on these evil and violent acts and crimes against humanity. It is important to remind the reader that there is not all any kind of political game, gain or criticism in this entire discussion; if the problem of aggression and violence has to be addressed, there are enough reasons to question ourselves and view aggression and violence from whatever angle they may come from.

That young people being radicalized and end up as extremists and terrorists has been a big debate in the media. One possible reason of this phenomenon of a total crisis of own identity especially among these young people as an expression of their des-identification. Pushed into disillusion, they simply become easy targets for extremist ideologies like the Djihadism and join extremist and criminal groups like Al-Qaida. It very unfortunate that even the most brutal and cruel dictators do use it to silence and kill their opponents but we are all used now to the strategy and determination of fighting terrorism and extremism. "Certain countries have mobilized themselves to in what is known as "the Global war on Terror- *The Operation Enduring Freedom* (OEF)- an international operation in Afghanistan" (Adresse Avisa, 27.11.2013). However, the main reason that has led to the invasion of Afghanistan namely the September 11.2001 bombing of the World Trade Center in New York remain confusing and unclear. As any other theory or version, the official version continues to be subject to a lot of criticism and questions.

A short account of event however, may recall to our minds Freud's idea of human cruelty and innate predisposition to aggression and destruction and that men are not friendly and gentle as they may pretend to be. According to Kim Bredesen in Le Mond Diplomatique Norvegien, July 2006), the September 11 bombing is possibly "en innsidejobb"- an internal plot-. His investigations revealed that the on-lookers witnesses heard and saw what they believe to be explosions around the Twin Towers before they were stuck by the planes. Policemen thought it looked like planned implosion. Fireman reported that it was like when they demolish a

building. William Rodriguez who was working in the North Tower on 9/11, who is the last survivor to be rescued and who was hailed as a hero claimed that he first heard a huge explosion when he was in one of the sub-basements of the skyscraper. He witnessed the appearance of victims with burnt skins with fire and arms off. Besides these statements describing a controlled demolition, the WTC 7- known also as Building 7, with 47 storey skyscraper collapsed without having been hit. While the National Institute of Standard and Technology (NIST) claimed that it was fuel from the passenger planes that disturbed the towers, Steven E. Jones, professor of physics at Brigham Young University in Utah rejects this claims. For him steel from the skyscrapers had melted when the fires in the building and the fuel from the planes (maximum temperature for plane fuel is 1000 degrees Celsius) did not produce sufficient hit to melt the steel which require temperatures between 1550-1990 degrees Celsius- within the one to one-and-a half hour it took for the Twin Towers to collapse. From video and photo, engineer Jim Hoffman concluded that all three buildings fell almost symmetrically, at close freefall speed, and directly downwards onto their foundations (Eurozine, 09.05.2014: Was 9/11 an inside job? pp: 1, 3). If what Bredesen believes is true, we may think about a planned act of violence and aggression, and in spite of what has been preached, we can only abide to the idea and truth that Freud has prophesised that "human never find it easy to do without their satisfaction of their tendency to aggression (Mortimer, 1990, p. 788). This is of course supported by environmental circumstances and interest.

Another astonishing case is the ongoing fight against "The Islamic State in Irak and the Levant" (ISIL), a dissident group from al-Qaida and which has invaded Syria and Irak. Under the threats of new terror attacks by djihadists returning home, and in order "to respond to this crisis of identity" (Le Monde, 11.052013), to stop this individual nomadism (le Monde, 10.04.2013), the radicalization of young people and the raising of violent extremism within the European Community and in order to reinforce those existing, the EU Commission has presented a plan known as the *"Strategy to fight against Radicalization" and the "Reseau de Conscientisation"*. State members needed strategic preventives measures, to encourage critical thinking amongst the youth and a dialog with the private and civil society on the challengers caused by the Web as the main factor for youth radicalization. Millions of euros have been spent on a "*deradicalisation"* plan (Journal Le Monde, 15.01.2014).

The media isn't clear however, and again an account of facts do tell us that one might rather speak of "a private army of mercenaries", carrying on a proxy war of aggression and

committing atrocities at their will (Voltaire Network, 23.06.2014). The Syrian army reported that the number of foreign fighters is about 250.000, according to the October 2007 reports, 41% of foreign terrorists were Saudi nationals, 18,8% were Libyans only 8,2% were Syrians (Voltaire Network, 22 September 2014). ISIL's commanders took part in the invasion of Libya; then, they infiltrated Syria from Turkey and Jordania where they received necessary arms (Voltaire Network, 17 Juin2014). On the 5th of October 2011, the actual leader of ISIL 2011, himself was included in the list of the Sanctions Committee of the UN as a member of Al Qaida and a premium of up to US 10 million was offered to anyone who would assist in his capture. With many others, these terrorists remain free and are even called moderates who can be trusted (Voltaire Network, 18 August 2014). When no other country under embargo has been able to do it, but the International Energy Agency (IAE) underscored in its monthly report on the 15th of August 2014, that the Islamic Emirates has been exporting 70.000 barrels per day of stolen oil in Irak and Syria through the Turkish port of Ceylan (Voltaire Network, 15 October 2014) and this despite the UN Security Council resolution nr1373 (2001) and 2170 (2014) (Voltaire Net, 3 October 2014).

When we are seeking to analyse the root causes and triggering forces of aggression and violence, radicalization, extremism and fundamentalism imply all attitudes of being influenced and to sympathise with extreme or radical views and both may induce a person to commit violence and acts of aggression. There can also be no surprise when officials who encourage violence among the youth may have suffered severe mental functioning and may have encountered attachment problems and others like repression and fixation like any other human may do. Our unconsciousness also remain active even at a late stages of life. However, aggression, violence and justice are interconnected. When the truth is not told and when justice is done unjustly, there lies the confusion and another cause and triggering force of aggression. Young recruits are only victims of misinformation and radicalization seems to be a denial and a negation of the real situation. The remaining explanation and response could be Freud's idea of an awaiting human aggressive cruelty. Still, when crimes are not exposed, if for example the conclusions and what Michael C. Ruppert claims is proved to be true (Voltaire Net, 20.01.2005), truth and justice remain the only victims and we still have a long way to go in the eradication of radicalization, extremism, and the resulting aggression, destruction, violence and human cruelty.

*6.4 Criminality and Organized Crime*

*T*he following analysis will define criminality the nature of criminal activities as one of the internal social problems in diverse societies and cultures. By their nature, these activities are an example of aggression is generated. This discussion give examples and strengthens the beliefs of human innate predisposition to violence, a strategy of integration or a response to the demands of life. Circumstances that can lead individuals to act violently are also able to re-enact old conflicts individuals may have experienced. Problem like rejection, repression accompanied by fixation; problems that are able to cause personality disorders and which are the very basis of aggression when circumstances are unfavourable.

As individual interactions that drive societal-level changes in crimes occur between people with different characteristics, and as humans transmit cultural information within and between related and unrelated individuals, and across vast distances; an understanding what makes crime or violence and aggressive acts to evolve as well as what cause such behaviour makes it possible make it possible to identify effective crime control strategies (Wilson, 1987, p. 298).

Crime exemplifies the manifestation of aggression and as we can learn from Wilson (1987), the behavioural definition of crime focuses on criminality, which is a certain personality profile that causes the most alarming sorts of crimes. All criminal behaviour involve the use of force, fraud, or stealth. Criminality can also be viewed as a style of strategic behaviour characterized by self-centeredness, indifference to the suffering and needs of others, and low self-control. Also, impulsive individuals may find criminality an attractive style of behaviour because it can provide immediate gratification through relatively easy or simple strategies. Criminal behaviour can thus be considered as a product of a systematic process that involves complex actions between individual, societal and ecological factors over the course of their lives. As indicated, the roots causes of crime are poverty, unemployment, underemployment, racism, poor health care, bad housing, weak schools, mental illness, alcoholism, single- parent families, teenage pregnancy, and a society of selfishness and greed We can learn also that early life experiences appear to have an especially strong influence on the development of criminality, as individuals acquire their traits sequentially and develop a strategic styles. Children are thus at high risk where there is inequality, disrupted families, serious caregiving deficits, inadequate socialization and the presence of criminal opportunities like in the neighbourhoods play also a role. Crime is highly correlated with youthfulness and early

involvement in crime is predictive of subsequent involvement. Developmental factors may include factors like parenting and family management practices and educational success.

It is indicated also in Wilson (1987) that intellectual, emotional, and physical attributes human develop throughout the different stages of development, and during the different phases of attachment processes, are strongly influenced by personal behaviours and physical processes. They are also influenced by interactions with other physical environment, and by interactions with other people, groups and institutions. Ecological factors are other factors that may be behind criminal behaviour. They determine also how crimes may exist: this includes interactions between people and the ways physical environment channel those interactions. People's routine and activities are found in their physical setting and in the ways the society is structured, how it encompass the variety, the behaviours, the beliefs and economic relations between groups and how individual person becomes motivated to commit a crime. Thus, a crime is not possible unless a motivated and able offender converges with a victim, property, or illicit substance or behaviour in the absence of capable guardianship (pp. 284-85, 287-88, 292, 295).

The above explanations about the causes and reasons that might generate criminal behaviours; reinforce those about aggressiveness, destructiveness and cruelty and this fits in well with Freud's view on aggression. From the early stages of life of parental relation and attachment, any mishandled phases or stages of life, any repression encountered will have negative effect on the following. This may cause personality disorder as well as social and relational challenges. Unfavourable conditions will result necessarily into negative behaviours such as violence and aggression. These explanations and processes also illustrate the idea of human efforts and striving to adapt to the environment and to comply with social demands. The expression and manifestation of aggression will depend on the type of environment and the level of success and these are important factors that may or may not revive the early unconscious and unresolved conflicts.

Den Organiserte Kriminaliteten I Norge is a report from the Strategic Analysis Group at Tactical Research Department provides the public with an overview and knowledge of organized crime in Norway. It is a contribution to a comprehensive approach to combat organized crime and relate trends that may pose a threat to Norwegian society. Like the ongoing development of increasing mobility and closer cooperation between Norwegian and

international criminals, seems to continue, the economic downturn in South Europa and a risk that the number of people staying illegally in Norway will increase. This may lead to serious crimes such as human trafficking, people smuggling, the use of false identities, black market labour, drugs and recycling crime.

It is specified in the report that criminality has changed with the development of the society, characterized by economic and cultural globalization. Abolition of permanent border controls in the Schengen area makes it easier for foreign criminals to operate in Norway. Many citizens with ties to Norway - so-called *"fixed points-facilitator"* of the criminal activity is carried out by visiting criminals who live in many parts of the country. Organized criminality consists of increasingly informal and flexible networks which cooperate across nationality, ethnicity and other cultural affiliation. Criminals are increasingly using information technology to commit crimes, such as fraud, distribution of drugs and doping as well as in advertising and recruitment of potential victims of human trafficking and the simplification of illegal migration. Attacks targeting ICT systems have increased significantly and these include data breach, digital espionage, hackers and online fraud. Organised crimes and other types of violence and aggression and criminal networks, may be the results of devastating wars and political instability in some part of the globe. As said earlier human trafficking is one of the activities carried out by this organised criminals (Politiet- Kripos, pp: 3-4, 17, 21).

### *6.5 Human Trafficking*

One characteristic of the organised criminality, the most dangerous and harmful, the most violent, aggressive and most destructive aspect is the human trafficking aspect. The purpose for the next analysis is to give a short description the different aspects of this unhuman, cruel and destructive character. This analysis exemplifies quite well what has been discussed so far and fits in the main view of "human aggressiveness as a built in inner excitation, or an instinct fed by an ever-flowing fountain and not necessarily the result of a reaction to outer stimuli" (Fromm, 1973, p.16)

From UN. GIFT.HUB, and according to the Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially women and children, which supplements the United Nations Conventions against Transactional Organized Crime, trafficking in persons is defined as the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the

threat or use of force or other forms of coercion, of abduction, fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person for the purpose of exploitation. Exploitation shall include the exploitation of the prostitution or other forms of sexual exploitation, forced labour or service, slavery or practices similar to slavery, servitude or the removal of organs. The Trafficking in Person Protocol also states that the consent of a victim of trafficking in person to the intended exploitation is irrelevant once deception, coercion, force or other prohibited means have been used. Consent cannot be used as a defence to absolve traffickers from criminal responsibility. In trafficking cases involving children, the recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered "trafficking in persons". A child, a person under the age of 18 cannot give a valid consent.

Trafficking also can take place for commercial sexual exploitation where most women and children who are abducted are sold and suffer extreme violation of their human rights. Human traffickers use also several means to prevent victims from escaping and these include physical restraint, physical and psychological mistreatments. Trafficking in persons involves what is referred to in law and policy as *"bonded labour" or "debt bondage"*. That is a form of force or coercion using a bond, or debt to keep the person in subjugation. Trafficking for forced labour, involves *involuntary servitude*: people become trapped and believe that an attempted escape from their conditions would result in serious physical harm or the use of legal coercion, such as the threat of deportation. *Domestic servitude* is another form where domestic workers are trapped through the use of force such as physical or emotional abuse including sexual. Trafficking for forced labour also involves the *sale and trafficking of children* and their entrapment in bounded and forced labour. Forced conscription into armed conflicts is another brutal practice affecting children. Most children are trafficked for sexual exploitation and this occurs when children are abducted from the streets and sold into sexual slavery and forced marriage by relatives. With nearly 40 million people living with HIV globally, the twin problems of trafficking and HIV/AIDS are influenced by the same set of factors such as poverty, discrimination, and unsafe mobility. Trafficking can also take other forms such as trafficking for organ trade. Which is a crime that occurs in three broad categories: cases where traffickers force or deceive the victims into giving up an organ; cases where victims formally or informally agree to sell an organ and are cheated because they are not paid for the organ or are paid less. Cases where vulnerable persons are treated for an

ailment which may or may not exist and organ are removed without the victim knowledge (UN. GIFT.HUB, 28.08.2014: *What is human trafficking*).

According to The United Nations Office on Drug and Crime (UNODC), migrant smuggling is similar to or part of human trafficking. It is a procurement, in order to obtain, directly or indirectly, a financial or other material benefit, of the illegal entry of a person into a State Party of which the person is not national or a permanent resident (Article3, Smuggling of Migrant Protocol). (UNODC, 28.08.2014: *Migrant Smuggling, p.1-2*).According to humantrafficking.org, 2.4 million people across the globe are victims of human trafficking, and 80% of them are being exploited as sexual slaves. USD 32 billion is being earned every year by unscrupulous criminals running human trafficking networks, and two out of three victims are women (humantrafficking.org, 06.05.201: U.N.. 2.4 Million Human Trafficking Victims). It should also be emphasized that most of the activities involving any kind of human trafficking, acts of human rights violation and related to aggression and violence, involve in many cases the use of arm most of which come from developed countries.

With all this aspects of criminality, violence, aggression, cruelty and human destructive behaviour, we learn from Mortimer (1990), when even mankind tries to institute wider forms of communal life, on one hand, conflicts continue to arise in form of derived from the past and are intensified so that a further  reinforcement of the sense of guilt results. It is as if human species have brought and are bringing their powers to subdue the forces of nature to such a level that they can easily exterminate one another. We assist each and every day to phenomena such as "the *narcissism of minor difference phenomenon where* neighbouring communities, even counties with almost common background continue to menace, ridicule and kill each other" (Mortimer,1990, p. 788, 796, 802). This reflects the current situation of unceasing conflicts going and watching the manifestation of man destructive instinct has now become a daily routine. "The super-ego of any given civilization however, originates in the same way as that of an individual. It is based on the impression left behind by great leading personalities, men of outstanding force of mind in whom human tendency has developed in unusual strength" (Mortimer, 1990, p. 800). One model to overcome these aggression and which has proved itself, may a form of "finlandization"; referring to the 1948 treaty between Finland and former Soviet Union (Switch to Desktop Site, 16 October 2014). A way one may formulate as of democracy, peace, cooperation and partnership, mutual respect and common

understanding that avoid provocation in return for everyone's independence and in favour of trading privileges.

When those who love fairy-tales do not like it when people speak of the innate tendencies in mankind towards aggression, destruction and cruelty; when "Loving thine enemies" has even become incomprehensible and arouses even stronger opposition; when it seems that aggressiveness has been internalized, when the aggressiveness of conscience continues to carry on the aggressiveness of authority, and when to dislodge the constitutional tendency in men to aggressions against one another remains the greatest obstacle to civilization. When civilization has and will continue to obtain the mastery over the dangerous love of aggression in individuals by disarming and enfeebling it and setting up an institution within their minds to keep watch over it, the "commandment to love one's neighbour as oneself", as an ideal standard of civilized society could be also interesting. Though it is looked at with a naïve attitude, indifference and as unnatural, it can be the strongest against human aggressiveness (Mortimer, 1990, pp. 786, 790,800 - 801).

*7.0 CONCLUSION*

The important aspect of this entire thesis about the causes and triggering forces of aggression and violence, is whether authorities, cultures, civilizations and cultural processes that have developed in it will be able to control and master it. Humanity is passing through an interesting but hard moment of technology development that deserve special attention. Aggression, its different forms and other forms of criminal activities has become part of the daily realities and throughout the entire process of life which involve processes of specialization from birth, adaptation, compliance and renunciations. For the purpose of doing what is useful and profitable, aggressive motivations have reached their peak at a level where we are no longer able to measure correctly the real effect of human destructive activities. From morality even, there is more restraints on aggression, societies have evolved to rule of law and prohibitions are even more complicated. Meanwhile, human instinctual aggression and self- destruction are causing more damages and killing is even tolerated in certain circumstances, like self-defence. When authorities can no longer figure out the extent at which the suffering of communities emanating from it have reached and how to stop them, our role and contribution as educators is seek and tell the truth in order to eradicate develop in young generations a true sense of humanity.

When working with this thesis, I have come across with different theories and some are not connected directly to the theme of aggression like Berger's sociological views of the society. Together with the reconstruction and analysis of Freud views on aggression, their contribution is capital not only in enriching and opening our mind on the existence of aggression, but also how it can remain undetected depending on our cultures. When no single factor in life can be accountable for causing aggression and violence, educators have to get a clear understanding, they have to show and look at different aspects and levels of social life for the causes, how aggression expresses itself and expand and how it manifests itself daily. It is possible however, that man's courage can fail him when for example «a man who struggled to find his place within the society's limits, ended up by breaking them in the most brutal manner» (Åsne S., 2013). Devoid of any consolation to offer and rising up but not like a prophet, the most valuable, greatest and interesting commandment or argument of all time would be that of love.

I believe that this thesis is yet another contribution to the understanding of the root causes of aggression and violence as well as their triggering forces mainly among young people. This

includes the understanding of the functioning of mental operations and the different processes of human developmental stages in his social life. I hope it will be an additional aid not only for educators but also to those committed to peace and justice to eradicate crimes of violence and aggression. As we experience it today and through the phenomena of radicalization, extremism and fundamentalism, the spirit of violence, aggression and destructive behaviour has come to a new level. It is my belief at last that this thesis will re-enact the desire not only to study the conditions of human existence that lead people and mostly young to embrace such evil triggering forces and causes of aggression but also other events such as genocides that have devastated and consumed entire nations.

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