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SOCIO-PSYCHOLOGICAL ANALYSIS OF THE CONCEPT OF AGGRESSION

Abstract. In this article the topic of aggression and aggressiveness of man is considered. The problem of controlling the aggressiveness of community members has always been and remains one of the most important problems facing people. Unlike animals, whose aggressiveness is regulated by instinct, people are capable of consciously cruel behavior, even to receiving pleasures from others' sufferings. All of the above, in our view, proves that the problem of human aggression requires thorough and thorough scientific analysis, being especially relevant in domestic conditions. In general, the problem situation, in our opinion, can be reflected in the following questions: What is aggression? Is it possible for a person to learn to control his aggressiveness? What determines such a high level of aggression in modern society is the inherent aggressiveness of a person or specific conditions for the development of civilization.

Key words: Aggression, eros, thanatos, frustration, socio-psychological analysis.

There is little doubt that aggression was an adaptive behavior for many of our ancient ancestors who lived in small groups. Males used aggression to gain access to females, food, shelter, and other resources. Females used aggression to defend their offspring and gain resources for them. However, aggression today, in fact, seems maladaptive and destructive. Aggression breeds aggression, and seems to cause more problems than it solves. Even if it works in the short run, it fails in the long run. Most social psychologists today are interested in understanding why people become aggressive, what factors influence aggression, and how to reduce it.

[1]. In social psychology, the term *aggression* is generally defined as any behavior that is intended to harm another person who does not want to be harmed [2]. In ordinary language, the word "aggression" means a variety of actions that violate the physical or mental integrity of another person (or group of people), cause material damage to him, interfere with his intentions, counteract his interests or lead to his destruction. This kind of antisocial shade makes it necessary to attribute to such a category as different phenomena such as a child quarrel and war, reproaches and murder. However, when it comes to aggressive actions, clarifying the conditions for their commission is a particularly difficult task. As in the case of other social motivations a person committing an aggressive action as a rule does not just react to any peculiarity of the situation, but turns out to be involved in a complicated prehistory of events that makes him evaluate the intentions of other people and the consequences of his own actions. Since many types of aggressive actions are subject to regulation by moral norms and social sanctions, the researcher still has to take into account the multiple inhibited and veiled forms of aggressive action. As in any other field of human cognition, the problem of aggression rests on the search for the most expressive and adequate definition of the basic concept. How did the notion of "aggression" come about? Before attempting to answer this question, it seems necessary to consider the state and relationship of such concepts as "norm" and "deviation", and in more detail in behavioral manifestations. The question of normal and deviant behavior arose from the moment of separation of man from the animal world.

Aggression is a psychic phenomenon, expressed in the desire for violent actions in interpersonal relationships. It can manifest itself as a mental process or state, but it can be a property of the personality and even a character trait as a result of inadequate upbringing or a symptom of a mental illness. Aggression is a sign of the masculine principle: forward movement, action, activity, ability to defend one's position. It is noticeable that boys are more prone to aggression than girls, and this is due in particular to the fact that the possession of some close to aggressive forms of behavior (perseverance, active, assertive behavior, not afraid of conflicts) is encouraged in boys, and girls are forbidden. The image of a man as a defender and a warrior is part of the male social and personal stereotype. Girls from the very early age are categorically forbidden to behave aggressively, since in the female socio-psychological stereotype the opposite qualities of aggression are included: kindness, gentleness, empathy, femininity. Gender differences in aggression are very noticeable by the preschool years, with boys showing higher levels of physical aggression than girls [3]. However, many preschool girls are physically aggressive, and they show levels of verbal and indirect aggression similar to or greater than boys [4]. In later elementary grades and in adolescence, gender differences in indirect and physical aggression increase. Indirect aggression becomes much greater for girls than boys; physical aggression becomes much greater for boys than girls; and verbal aggression is about the same for girls and boys [5]. These gender differences culminate in dramatic differences in violent behavior in young adulthood, reflected by large gender differences in murder rates. Nevertheless, this should not lead one to believe that females are never physically aggressive. Females do display physical aggression in social interactions, particularly when they are provoked by other females [6]. Although these generalizations summarize the empirical data accurately, exact developmental trends in general aggression are difficult to measure because aggressiveness manifests itself in different ways at different ages — for example, in taking things at age 4, fighting at age 8, telling lies about others at age 12, vandalism at age 16, and murder at age 27. In addition, boys and girls show different trajectories for different types of aggression. Girls not only show greater use of indirect aggression than boys, but their use of indirect aggression increases with age [7]. Different environments may also influence the growth of aggression quite differently. For example, in high - risk inner city schools, average aggression by children increases dramatically during the first year of school [8]. Similarly, the prevalence of a gang culture radically increases the growth.

Forms and Functions of Aggression

Practical psychologists under "aggression" understand physical or verbal behavior, the purpose of which is causing harm. It is useful to distinguish between forms and functions of Aggression. Physical aggression involves harming others physically (e.g., hitting, kicking, stabbing, or shooting them). Verbal aggression involves harming others with words (e.g., yelling, screaming, swearing, name calling). Relational aggression (also called social aggression) is defined as intentionally harming another persons social relationships, feelings of acceptance, or inclusion within a group [9].

However, one should more accurately distinguish between assertiveness - self-confident behavior aimed at achieving the goal and aggression behavior whose sole purpose is to cause pain, damage or destroy. Aggression can manifest in both humans and animals. Animals are characterized by social and silent types of aggression. Social aggression is characterized by demonstrative outbursts of rage, and silent aggression is manifested in predators when they creep up to the victim.

The different forms of aggression can be expressed directly or indirectly. With direct aggression, the victim is physically present. With indirect aggression, the victim is absent. For example, physical aggression can be direct (e.g., hitting a person in the face) or indirect. Likewise, verbal aggression can be direct (e.g., screaming in a persons face) or indirect (e.g., spreading rumors behind a persons back) [10]. In displaced aggression, a substitute aggression target is used [11].

The substitute target is innocent of any wrongdoing and just happens to be in wrong place at the wrong time. For example, a man is berated by his boss at work but does not retaliate. When he gets home, he yells at his daughter instead. Sometimes the substitute target is not entirely innocent, but has committed a minor or trivial offense, called triggered displaced aggression [12]. For example, the man berated by his boss might yell at his daughter because she forgot to clean her room. Triggered displaced aggression is especially likely to occur when the aggressor ruminates about the initial offense [13] and

when the aggressor does not like the substitute target, such as when the target is an outgroup member or has a personality flaw [14].

According to Peter Marler, social and silent types of aggression are associated with the functioning of different parts of the brain. In philosophical discussions for a long time the question of the true nature of man: whether a person by nature is a good-natured and accommodating noble, savage or basically he is an uncontrollable, impulsive animal. The first philosophical tradition is usually associated with the name of the French Enlightenment Jean-Jacques Rousseau, who places blame for social evil on society, but not on human nature. In the work "Social Contract" Rousseau decides the question of ways to achieve harmony of "natural" and "civil" in man. He argues that although the natural beginning of man in society carries certain losses, the social environment forms the second - the civil nature of man. But if society is immoral and contradicts the nature of man, then it disfigures it. This idea is reflected in the work "Emile, or about education." Rousseau writes that "most of the modifications are caused by extraneous causes, without which they would not have appeared and most of these modifications are not only useful, but even harmful to us they change the main goal and turn against their own beginning. Here it is the person who is outside nature and becomes at odds with himself." The second tradition, which is associated with the English philosopher Thomas Hobbes, considers social restrictions as necessary for curbing animal manifestations of human nature, in need of strict control. Hobbes in the work of Leviathan wrote that people should live according to the natural law, which represents a prescription or found by reason a general rule according to which a person is forbidden to do what is detrimental to his life or that deprives him of the means to preserve it and miss that, which he considers to be the best means for preserving life. A free man is one to whom nothing prevents him from doing what he wants because he is able to do this according to his physical and mental abilities. In the twentieth century, Hobbes's views that aggressive motivations are inherent and therefore inevitably were shared by scientists such as Sigmund Freud and Conrad Lorenz.

Tanatos

Sigmund Freud, the founder of psychoanalysis, believed that all human behavior flows, directly or indirectly, from eros, the instinct of life, whose energy (libido) is aimed at the consolidation, preservation and reproduction of life. After experiencing the First World War, Freud gradually came to a different opinion as to the nature and nature of aggression. He suggested the existence of the second basic instinct, tanatos - the attraction to death, whose energy is directed toward the destruction and cessation of life. He claimed that all human behavior is the result of the complex interaction of this instinct with eros and that there is a constant tension between them. A more complex and plausible view of human aggression as a product of instincts was offered by Freud.

Depressed by the horrors of World War I, Freud became interested in explaining aggressive behavior. He advanced the theory that humans have both an instinct to live and an instinct to die. The life instinct supposedly counteracts the death instinct and preserves life by diverting destructive urges outward toward others in aggressive acts.

Freud's views undoubtedly influenced Lorenz whose instinct theory of aggression posited a more specific buildup of aggressive urges (like hydraulic pressure inside a closed environment) that, if not released through some other activity, would inevitably lead to aggression. Although little empirical evidence has ever been found to support the "hydraulic" model of aggression, the theory that aggression is due to the buildup of an internal drive or tension that must be released still has a profound influence on clinical psychology. It motivates popular venting and cathartic therapies even though numerous studies have shown that the hydraulic model is false [15].

The acute conflict between eros (preservation of life) and tanatos (destruction of life), other mechanisms serve the purpose of directing tanatos energy outside. Thus, Freud believed that the source of human aggression was the transfer by the individual of the energy of a primitive attraction to death from himself to external objects. Repeatedly returning to this problem, Freud argued propensity to aggressive behavior is an ineradicable instinct of human nature. This instinct represents a serious obstacle to the development of civilization. The evolution of civilization is a continuous process of internal struggle between the instincts of preserving and reproducing life and the instinct of aggression and extermination. Freud declared the instincts of aggression and death. Freud and his followers thus unequivocally link the

fate of mankind to the destructive power of the indestructible instincts of aggression and self-destruction, leaving very little hope of a positive outcome. Accordingly, Freud distinguished the following types of aggressiveness: impulsive cruelty, sadism, destructiveness. Impulsive cruelty arises irrespective of sexuality and is based on the instincts of self-preservation. Such aggressiveness is aimed at protecting what is necessary for survival or protection against a threat to vital interests. Lorentz, who studied the behavior of animals, considered aggression as an adaptive and not destructive behavior. But Freud and Lorentz are unanimous in that aggressive energy has an instinctive nature. Lorenz believed that if people do not have innate mechanisms of inhibition of aggression, otherwise people would become defenseless. He was apprehensive about the fact that people who are gifted with a "fighting instinct" do not have the means to brake it. The presence of unbalanced aggressive tendencies helps to explain why in the 20th century more people were killed in the wars than in the whole previous history of mankind. The idea that aggression is an instinct has failed, when aggression entered the list of possible human instincts, covering almost all human conceivable behavior the theory of aggression as an instinct also does not explain the variations of aggressiveness in different people and in different cultures. Although the propensity of people to aggression may not be qualified as an instinct whereas aggression is still biologically conditioned. Aggression is a complex behavioral complex, and therefore it is impossible to talk about the existence of a clearly localized center of aggression in the human brain. However, in both animals and humans scientists have discovered areas of the nervous system responsible for the manifestation of aggression. With the activation of these brain structures, hostility increases their deactivation leads to a decrease in hostility. Therefore, even the most meek animals can be furious and the most ferocious be tame. Heredity affects the sensitivity of the nervous system to aggressors. It has long been known that animals of many species are sometimes bred because of their aggressiveness (guard dogs). Sometimes this is done for practical reasons (breeding of fighting cocks). The chemical composition of the blood is another factor that affects the sensitivity of the nervous system to stimulation of aggression. Both laboratory experiments and police data show that those in a state of intoxication are much easier to provoke aggressive behavior. The male sex hormone testosterone also affects the aggressiveness. Thus, there are very significant biological, genetic and biochemical factors contributing to the emergence of aggression. In an effort to substantiate the idea of the inevitability of wars and self-destruction of mankind from the position of man's aggressive instincts, neo-Freudianism found allies among the representatives of the current-social ethology. Representatives of social ethology tend to consider all the phenomena of human social behavior as a result of the irremovable influence of innate instincts inherited by humans from their animal ancestors. Representatives of this direction are unanimous in their ideological pessimism, imposing aggressive instincts of people on the products of their intellectual activity (for example, creating weapons), they unanimously predict the apocalyptic finale of human history. Robert Ardrey suggested that the hunting instinct combined with the development of the brain and the appearance of speech and weapons formed a man capable of aggression, capable of actively attacking representatives of his species. In its essence, this direction is a refined modification of Darwinism. Quite a large group of researchers in their understanding of the aggressive nature of man occupies an intermediate position between Freudianism and social ethology. This group includes, in particular, the English publicist and philosopher Arthur Koestler, as well as well-known American neurophysiologists McLean and Delgado. The essence of their concept consists in the assumption that the evolution of the animal world at the anthropogenesis stage allowed a "gross miscalculation" expressed in a sharp and naturally inexplicable acceleration in the development of the cerebral hemispheres (neocortex), while the purely animal parts of the brain (the medulla oblongata and cerebellum). As a result, in their opinion, the tragic situation of the permanent conflict between the powerful intellect of homo sapiens and the untouched civilization of the primitive instincts of troglodyte was created, resulting in paranoid reactions associated with the fatal conditioning of violence and aggression. Koestler comes to this conclusion that man in general is a "mistake of evolution". The concept of Delgado differs somewhat from that of Koestler and McLean. He is not inclined to regard man as a "mistake of evolution", nevertheless, he believes that the human brain is not yet so perfect as to keep under the reasonable control the whole mass of objectified and objectified intellect in the form of products of human labor in the field of annihilation. On this basis, he draws a parallel between the fate of mankind and the fate of dinosaurs dinosaurs had a large mass, a small brain and insufficient intellect to adapt to environmental changes. And as a result the disappearance and as the

human brain, in his opinion, has not received proper development, as evidenced by numerous wars, we are waiting for the fate of dinosaurs.

Frustration

The earliest and perhaps the most well-known theoretical position pertaining to aggression is that this behavior is inherently instinctive in nature. According to this common approach, aggression arises because human beings are genetically or constitutionally programmed for such actions. Frustration is understood by the authors as blocking purposeful behavior. Frustration creates motivation for aggressive behavior. However, the source of frustration is not always the object to which the aggression of a frustrated person is directed. Gradually we learn to suppress anger and to take it out indirectly. Fear of punishment or conviction for aggression directed at the source of frustration can cause a shift of aggressive motivation to some other target or even to the most frustrated one. Frustration stems from the gap between the expected and the real event. The more this gap, the more frustration. In addition, the state of frustration increases with the degree of randomness and absurdity of the source of frustration. The theory of frustration is intended to explain hostile aggression, rather than instrumental aggression. Albert Bandura, the author of the theory of social learning, asserts that we learn social behavior through observation and imitation under the influence of reward and punishment. A person learns or consciously reproduces aggression for several reasons. First, because he sees that in life aggression can be rewarded (sports competitions, in the planning of collective unrest, terrorist acts, etc.). Secondly, everyday life constantly demonstrates to us models of aggressive behavior in the family, in the subculture, in the media. So, television provides us with a large selection of examples of violence. Observation of violence on television leads to increased aggression, raises the threshold of sensitivity of spectators to violence. Forms their views on social reality. However, aggression as an acquired skill is only practical if the person is motivated by a variety of aversive experiences: pain, discomfort, narrowness, attack, insult, frustration, excitement. The representative of individual psychology, Alfred Adler, repeatedly stressed the importance of aggression as a struggle for power. He did not identify aggression with hostility, he understood it as a "salesman" - as a strong initiative in overcoming obstacles. Adler argued that aggressive human tendencies were decisive in individual and clan survival. Aggression can manifest as "the will of the individual to power" - the Nietzsche phrase used by the early Adler. He pointed out that even sexuality is often used as a means to satisfy the desire for power and power. Later, Adler considered aggression and the will to power as a manifestation of a more general motive-the desire for excellence or improvement, that is, the impulse to improve oneself, develop one's abilities, one's potentiality. "The desire for perfection is innate, in the sense that it is part of life, a desire or need, without which life would not be mental. Social psychologist Erich Fromm believed that aggressive behavior can arise in animals, children and adults, when they remain dissatisfied with their desires or needs. "Such aggressive behavior is an attempt, often in vain, to acquire by force something that someone was deprived of. In this case, undoubtedly, it is about aggression in the service of life, but not for the sake of destruction. Since the frustration of needs and desires in most societies has been and still is a common phenomenon, it should not be surprising that violence and aggression constantly arise and manifest themselves .

Catharsis

Catharsis means purification. The word catharsis comes from the Greek word *katharsis* ,which means to cleanse or purge. The term dates back to Aristotle, who taught that viewing tragic plays gave people emotional release from negative emotions. In Greek drama, the heroes didn't just grow old and retire they often suffered a violent demise. Sigmund Freud, who believed that repressed negative emotions could build up inside an individual and cause psychological symptoms, revived the ancient notion of catharsis. Freud's ideas form the basis of the hydraulic model of anger (described earlier), which suggests that frustrations lead to anger and that anger, in turn, builds up inside an individual like hydraulic pressure inside a closed environment until it is vented or released. If the anger is not vented, the build - up will presumably cause the individual to explode in an aggressive rage[16]. Usually this approach is associated with the name of Aristotle . His idea is that we can be cleansed of oppressive emotions by living them and that contemplation of classical tragedies allows us to experience the catharsis of pity and fear. Subsequently, along with watching the drama memories and living of past events began to be used by

external expression of emotions and substitution actions. It is believed that in this way we release extra steam. Repeated experimental verification of the hypothesis of catharsis showed that the calming effect of retaliation is manifested when the nature of retaliation does not go beyond the limits of legality, and the object can not become a source of future danger. Despite the fact that Aristotle himself did not specifically propose this method for detente, his theory found a logical extension in the works of Freud and his followers. Freud believed that the intensity of aggressive behavior can be weakened either by expressing emotions related to aggression, or by observing the aggressive actions of others. Recognizing the reality of such a purification Freud was nevertheless very pessimistic about its effectiveness in preventing open aggression. Perhaps he believed that the influence of catharsis is ineffective and short lived. Within the framework of social learning, the following ways of reducing aggression can be distinguished. The use of various persuasion techniques leads a person to the conclusion that aggression is generally not desirable and that it is not desirable for him. Practice has shown that the direct method of persuasion (arguments) here is less valid, since the age (early childhood) in which the problem of aggressive behavior first appears is weakly persuasive by logic. Techniques based on indirect persuasion are more effective for both children and adults. Punishment for aggression can be useful if you apply it in the context of a warm relationship for example with a child. In addition, the validity of the punishment is affected by its severity and the amount of restrictions imposed on a person. Severe or severely limited punishment can be extremely frustrating, and as frustration is the cause of aggression, you can get the opposite effect to the desired. From observations of the real situation, it was shown that for children mild punishment is more effective than the threat of severe punishment. The idea of demonstrating an aggressive behavior model and its punishment is to show the child a film about an aggressive person who is subsequently either encouraged or punished for his behavior. It is assumed that this way you can reduce aggression. In fact, it turned out that watching the promoted aggressor strengthens the child's aggressive behavior, and monitoring the punished aggressor does not increase the child's aggressive behavior. The way of ignoring child aggressiveness and systematically encouraging alternative behavior that is, encouraging non-aggressive behaviors, requires great patience in dealing with children but it leads to a decline in aggressive behavior after a while.

Conclusion

Dr. Martin Luther King Jr. was correct. The best way to reduce aggression is to reject revenge and retaliation and to embrace love and forgiveness. Hopefully, social psychologists will be at the forefront conducting research on these and other important topics that will help make the world a more peaceful place. Based on the above, we come to the conclusion that aggression has a complex nature of its origin, and its interpretation and understanding as an object varies after the development of society but as Frankl pointed out the study of aggressive impulses do not disclose the problems of aggression as a whole, but justify the human hatred. In a developed legal society, aggression is under the unconditional control of social norms. Culture forms and sets a norm that determines the type and frequency of aggressive forms of behavior. Any culture declares and authorizes its own specific norms and criteria, thereby predetermining that it is possible to decide what to prohibit and what to encourage and as a result, one learns to regulate one's inner, natural aggressiveness independently by means of socially approved norms.

Thus, Man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.

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АГРЕССИЯ КОНЦЕПЦИЯСЫН ТЕОРИЯЛЫҚ ТҰРҒЫДАН ӘЛЕУМЕТТІК-ПСИХОЛОГИЯЛЫҚ ТАЛДАУ

Аннотация. Бұл мақалада агрессия түсінігінің этимологиясы әлеуметтік-психологиялық феномен ретінде зерттеледі. *Агрессия* – ол тенденция немесе тенденцияға бейімділік, мұнда мақсат – басқа адамға зиян келтіру, ал агрессия - осы тенденциялардың сырттай көрінісі және ол жағымсыз сол сияқты жағымды, символикалық сыртқы көрініс формасына ие болуы да мүмкін. Бұл тұрғыда агрессия мен агрессивтілікті ғылыми психологиялық талдаудың объектісіне айналды, ал бұл агрессияның фрустрациялық концепциясының құрылуына әкелді. Адамның барлық мінез-құлқы *эрос*тан яғни өмірдің инстинктарынан туындайды. Ол былай деп санада – яғни осылардың арасында әрқашанда күйзеліс, тартыс, дағдарыс, дау-жанжал, қарама-қарсылық болады, ал басқа да механизмдер танатостың энергиясын сыртқа қарай бағыттайды, соған байланысты агрессия сыртқа қарай шығып, басқа адамдарға бағытталады. Мұнымен қоса, агрессивтілік ол психоаналитикалық бағыт бойынша адам бойындағы қасиеттерінің фундаменті ретінде қарастырылады.

Түйін сөздер: агрессия, эрос, танатос, фрустрация, әлеуметтік-психологиялық талдау.

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СОЦИАЛЬНО-ПСИХОЛОГИЧЕСКОЙ АНАЛИЗ КОНЦЕПЦИИ АГРЕССИИ

Аннотация. В данной статье рассматривается тема агрессии и агрессивности человека. Проблема контролирования агрессивности членов сообщества всегда была и остается одной из важнейших проблем, стоящих перед людьми. В отличие от животных, агрессивность которых регулируется инстинктом, люди способны к осознанно жестокому поведению, даже к получению удовольствий от чужих страданий. Все вышесказанное, на наш взгляд, доказывает, что проблема человеческой агрессии нуждается в тщательном всестороннем научном анализе, будучи особенно актуальной в отечественных условиях. Проблемная ситуация, по нашему мнению, может быть отражена в следующих вопросах: что есть агрессия? Возможно ли человеку научиться контролировать свою агрессивность? Что обуславливает столь высокий уровень агрессии в современном обществе: врожденная агрессивность человека или специфические условия развития цивилизации?

Ключевые слова: агрессия, эрос, танатос, фрустрация, социально-психологический анализ.