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DOES IT WORK?  
A STUDY OF THE "NEW LEAF" ANGER MANAGEMENT PROGRAM

by  
Giovanna Follo

A Thesis  
submitted to the  
Faculty of Graduate Studies and Research  
through the Department of  
Sociology and Anthropology in Partial Fulfilment  
of the requirements for the Degree  
of Master of Arts at  
the University of Windsor

Windsor, Ontario, Canada  
1995

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## Abstract

This research study was conducted to evaluate the "New Leaf" Anger Management Program of the John Howard Society of Windsor. The theoretical orientation focussed on symbolic interactionism and behaviourism. Certain aspects of both theories were applied to the data collected. The methodology used was a semi-structured interview and group observation. The statistic used was a paired t-test. The sample consisted of sixteen participants. In the interviews, the participants reported they had some immediate benefits from the program. However, the paired t-test showed no significance between the ANPI before and after the program. The program did not differ from those described in the literature review. However, two concerns materialized. First, the content seemed too theoretical, where the focus should be placed on the simple concept. Second, group dynamics were troublesome and need to be improved to help generate better group discussion. Overall, the "New Leaf" Anger Management Program was effective, but I argue that for the program to be fully effective it must address the two concerns previously mentioned.

This is dedicated to my parents who helped me financially and have supported me throughout my life. Love you.

## ACKNOWLEDGEMENTS

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## CHAPTER I INTRODUCTION

This thesis is a study of an anger management program designed and conducted by the John Howard Society of Windsor.

The John Howard Society is an organization of citizens who accept responsibility for understanding and dealing with the problems of crime and the criminal justice system.

As stated by the John Howard Society (1992), its mission is to:

- 1) To provide for the effective integration into the community of those in conflict with the law and to provide, or encourage others to provide, services to those in contact with, or affected by, the Criminal Justice System.
- 2) To promote changes in the law and the administration of justice which will lead to the more humane and effective treatment of individuals.
- 3) To promote citizen awareness of an acceptance of responsibility for the problems of crime and the Criminal Justice System; and to ensure that citizens may become involved in the delivery and management of justice related programmes.

The Society's mandate is the prevention of crime through service, community education, advocacy and reform.

This study was undertaken to evaluate the effectiveness of the anger management program on its participants. In simple terms, does the program help the participants manage their anger?

According to Nico H. Frijda, "when experiencing emotions, people are subject to laws" (Frijda, 1988:349). Two of Frijda's "laws" are quite significant for this study. The

first is the law of situational meaning. "Emotions arise in response to the meaning structures of given situations; different emotions arise in response to different meaning situations" (Frijda,1988:349). Thus, depending on the particular situation, the result is a specific emotion. Second, is the law of concern: "Emotions arise in response to events that are important to the individual's goals, motives, or concerns" (Frijda,1988:351). Therefore, an individual's concern also elicits an emotional meaning. These two laws parallel the approach of symbolic interactionism. Symbolic interactionism involves defining a situation in terms of an individual's perception of that situation. The perception of a situation elicits certain emotions, which then results in certain behaviours being exhibited.

Using a symbolic interactionist approach, the specific emotion that will be explored in this study is anger and its associated behaviour. There have been a number of programs created that explore anger in relation to sexual assault and domestic abuse, such as programs offered by Hiatus House of Windsor and other women's shelters. But what about everyday anger? Every individual, at times, may become angry depending on the perception she/he has of a specific situation. Everyday situations that may cause anger could include encounters with slow drivers and experiencing unexpected interruptions in one's life. This type of anger is interesting, as a focus of study, because it appears not to be

researched as much as anger associated with assault or abuse. This everyday type of anger is experienced by all; however, the way in which individuals manage their anger differs.

The anger management program at the John Howard Society of Windsor deals only with the subject of anger management and not its causes or other extenuating factors. A central focus of this study is what sort of impact this program would have on its participants when root causes are not dealt with.

There are several questions in this thesis that are asked in relation to the program. Does the program work? Has the participants' perception of the situation changed as a result of the program? Do the participants use the techniques presented to them? Are the participants able to recognize when they become angry? Does socialization have a part to play in the management of anger? These are all questions that will be addressed by this study.

## CHAPTER II PURPOSE OF STUDY

The purpose of this study is to critically examine the effectiveness of programs that deal with the management of anger. Specifically, this study examines the "New Leaf" Anger Management Program conducted by the John Howard Society of Windsor. The "New Leaf" Program is a twelve session program that explores all issues surrounding anger and its expression. The "New Leaf" program begins by observing the anger patterns of the participants. As this observation continues through the program, the next step is to discover the meaning that is given to the situation in which anger occurs. The final step involves exploring realistic solutions for each individual and putting them into action.

Anger management programs are used in conjunction with other programs, such as those designed for the treatment of sexual offenders and family violence. This study does not involve these areas but focuses solely on anger management. Thus, issues that may arise when discussing family violence or sexual offenders are not addressed.

As anger management is a growing area and one in which little research has been undertaken, it is important to examine the effectiveness of such programs. This would suggest that individuals are able to relearn behaviour, especially the ability to manage their anger. The central question that is addressed by the present study "How effective is the "New

Leaf" Anger Management Program"?

To examine the effectiveness of this program, several methodological techniques were used. Pre- and post-interviews were conducted with Group 2 and 3, exploring the participants' perception of the program. Interviews were also done with several past participants, again exploring the participants' perception of the program. In addition, the researcher conducted group observation of Group 2. Lastly, the Adapted Novaco Provocation Inventory was administered to the participants of Group 2 and 3 before and after the program and compared to observe whether any decrease in scores occurred.

### CHAPTER III THEORETICAL ORIENTATION

Symbolic interactionism and behaviourism are the two main theoretical approaches to the anger management literature. Blumer, from the Chicago School of Symbolic Interactionism, presents three premises of symbolic interactionism. They are that "1) human beings act toward things on the basis of the meanings the things have for them, 2) meanings of things are derived from, or rise out of, the social interaction that one has with one's fellows, and 3) the actor selects, checks, suspends, regroupes, and transforms the meanings in light of the situation in which s/he is placed and the direction of her or his action" (Heiss,1981:2-3). In other words, "action is determined by the definition of the situation" (Collins,1988:366). But for behaviourists, the important point is that the situation already has been defined by society through conditioning. Central to a behaviourist approach are the assumptions that "1) behaviour is objective and 2) environmental events play a key role in determining human behaviour; the source of action lies in the environment" (Schwartz,1978:4). The Chicago School of symbolic interactionism argues that an individual creates the definition of a situation; whereas, behaviourism argues that the situation is created by conditioning, and an individual acts in accordance to that conditioning.

These two theories are central to the discussion of anger management. Aspects of the Chicago School of symbolic interactionism and behaviourism are applied to anger management. A specific meaning of a definition will govern the behaviour that is exhibited for an individual. However, does the mere altering of a meaning of a situation alter behaviour or is the behaviour exhibited nonetheless?

Even though symbolic interaction and behaviourism have contradictory premises, specific aspects from these theories are applied in the examination of anger management. Although there are major differences among these two theoretical perspectives, it is possible to utilize some insights derived from each one of them. The emphasis, therefore, will be on what is basically shared by these two perspectives and its relevance to explaining anger management.

#### **BEHAVIOURISM**

Behaviourism argues that actions are determined by conditioning: positive and negative reinforcement. If actions are positively or negatively reinforced, this will determine which actions will be subsequently used. Positive reinforcement refers to a response that is strengthened by the addition of something to the situation; whereas, negative reinforcement is the removal of something from the situation (Nye, 1992:19). Thus, positive reinforcement may condition an action to be seen as inappropriate and negative reinforcement



may condition an action to be seen as appropriate or vice versa. In either case, the individual has not chosen his or her course of action, it has been predetermined by the conditioning factors of reinforcement.

This reasoning is further illustrated by the concept of operant conditioning. "Behaviors that "operate" or act on the environment to produce consequences, and are in turn affected by these consequences are called operants; changes in behaviors due to their consequences is the process of operant conditioning" (Nye,1992:13). Thus, the norms which society holds to be appropriate can cause changes in an individual's behaviour. Thus, this conditioning determines which actions will be followed in various situations.

The significance of this theory to anger management is that the actions that are exhibited by individuals have been conditioned and reinforced throughout the course of their lives. The behaviours based on anger are then difficult to change. The introduction of anger management techniques may thereby help give individuals an alternate manner in which to act. The issue then becomes: can an individual incorporate the management techniques so that they become habitual? Can this process occur if the individual perceives the situation in a relatively similar manner as before the techniques were introduced?

Behaviourism suggests that action is predetermined, this is not to suggest all areas of behaviourism rely solely on

predetermined behaviour. Cognitive behaviourism "refers to mental states as inner causes" (Rachlin,1994:30). Thus, the individual's perceptions of a situation in addition to their beliefs leads to a reaction. "If people do have beliefs as inner states and if beliefs can cause specific action, then changing the belief will change the action" (Rachlin,1994:30). Like symbolic interactionism, the individual has the ability to change his or her belief structure in turn changing his or her response within a specific situation.

Cognitive behaviourism can then be applied to anger and anger management. Davis and Boster (1993) argue that "anger is linked with factors of cognitive appraisal and expectations which are essentially learned perceptual processes" (Davis and Boster,1993:59). It would appear that an individual's perceptions, emotions and overall belief structure attributes to anger, in turn perhaps influencing his/her ability to manage anger. This can be shown by Faulkner et al (1992), stating that "abusive males have a cognitively oriented belief system leading to considerable difficulty when relating interpersonally with others" (Faulkner et al,1992:38). Even though the participants in this study are not abusers, they too may have a belief system that leads to interpersonal difficulty resulting in anger management problems. Thus, anger management could be enhanced if an individual's belief structure towards situations can be changed.

Therefore, where classical behaviourism centres on

action, cognitive behaviourism takes into account an individual's emotions, perceptions, and beliefs. Although this differentiation exists, the cognitive behaviourist "nonetheless agrees with the behaviorists that the data of psychology are primarily behaviour" (Loevinger,1987:130). Even though cognitive behaviourism may resemble the Chicago School of symbolic interactionism, symbolic interactionism suggests that an individual is ever changing; whereas, "in the cognitive theoretical orientation it has been reified as a self-concept, a part, or even the core, of a relatively stable cognitive structure" (Jackson,1988:109). By using symbolic interactionism instead of cognitive behaviourism, the researcher is suggesting that an individual does not have a stable cognitive structure, but an ever changing one.

#### **Symbolic Interactionism: The Iowa and The Chicago Schools**

As mentioned previously, symbolic interactionism argues that an individual creates the definition of the situation. However, this assumption has been debated within symbolic interactionism.

#### **THE IOWA SCHOOL**

The Iowa School, similar to behaviourism, suggests that "the person's definitions, especially "self-definitions", are the socially determined antecedents of his or her actions" (Reynolds,1990:87). In other words, an individual's

definitions are not his or her own, but a product of socialization. Thus, one's choices are limited because actions are determined by what society deems to be normal or deviant. As a result, an individual's actions are somewhat predictable. According to Kuhn, the self and human interaction is structured (Manis and Meltzer, 1978:47). Thus, all human interaction has its societal parameters.

As all human interaction has certain societal parameters, society seems to be creating social roles. Social roles are norms which structure people's lives and are used to respond to their environments and situations (Reynolds, 1990:89). These norms are internalized and result in predictable actions. Therefore socialization has framed behaviour. For example, a driver automatically stops at a red light. She/he has internalized this norm to the degree of predictability.

This concept of social roles can then be applied to men and women. Gender is a learned role and as a learned role it is predictable and has been internalized. In dealing with anger, men in our society are usually taught to be aggressive and express their anger. This can be seen through many situations, including sports such as football. On the other hand, women in our society are supposed to be passive in their dealings with anger, especially in hierarchically structured situations, such as employer and employee relationships.

In discussing the Iowa School in relation to anger management, the actions of individuals are shaped by their

environments. If this is correct, then the response of an individual when she/he becomes angry can be predicted to some degree. The individuals' socialization, in relation to anger management, has taught them to react in a particular manner dependent on the situation. For the Iowa School, a behaviour is dependent on the particular definition attributed by society to the situation, not to an individual's perception of the situation.

#### THE CHICAGO SCHOOL

The opposing viewpoint, the Chicago School, argues that humans act on the basis of meaning (Reynolds,1990:76). Therefore, although a situation may be predetermined, what is not predetermined is the meaning the individual relates to that situation. As a result, individuals have some agency in defining situations. Even if a certain environment attributes a definition to a situation, a meaning still has to be given by an individual and that meaning understood. According to Blumer, "the self is a process of internal conversation, in the course of which the actor can come to view himself/herself in a new way, thereby bringing about changes in himself/herself" (Manis and Meltzer,1978:47). In other words, action involves more unpredictability in this approach, such as thinking about a situation and deciding how to react.

In the Iowa School, social roles are constructed on the basis of environmental norms, but the Chicago School suggests

that people have the ability to mold and remold their social worlds (Reynolds,1990:80). People, including society, change. This view allows for the creativity of people in relation to responding to specific situations, as human beings create the worlds of experience in which they live (Denzin,1992:25). The ability for people to mold and remold their social worlds comes from their meanings or motives. Motives are "inescapable words that are used to form conduct and to present it to relevant others" (Farberman and Perinbanayagan,1985:195). Motives appear to be similar to symbols, in that "symbols reflect the interests--the impulses whose satisfaction completes the act--from which acts stem (Stryker and Statham,1985:321). Thus, these motives govern what form of action will be used and how it will be presented in relation to others. Motives differ from person to person, thus making the meaning of a situation dependant on an individual's specific motives. The motives or symbols are described as cues within the program. The identification of these symbols are related to recognizing an anger situation. This recognition can allow the individual to self-interact/interpretation of a situation that allows the individual to make a decision as to what behaviour will be exhibited. The definition of a the situation, then, can be created and recreated. Much of the present research on anger management programs focus on the perception or definition of a specific situation which is central to symbolic

interactionism.

Other aspects of symbolic interactionism that are relevant for this thesis are the concepts of Mead's generalized other and Cooley's primary groups. Mead defines the generalized other as the "internalization of social organization" (Farberman and Perinbanayagan,1985:26). Similarly, for Cooley primary groups means "the family, peer groups, neighborhood groups, or any other social unit characterized by intimate face-to-face association" (Farberman and Perinbanayagan,1985:18), thereby suggesting that through these primary groups an individual's social roles develop. Thus through socialization, social roles are created which may lead individuals to be conditioned to behave in a particular manner. This behaviour may be a result of certain definitions being assigned to certain situations but particular to an individual.

Most importantly, the Chicago School suggests that individuals define their situations and have the ability to change their perception of the situation. If the Iowa School is believed, all situations and actions are determined or created by society, and individuals would have no choice in their behaviour. Anger management programs aim to alter an individual's behaviour in keeping with the behaviourist/Iowa School of symbolic interactionism. An individual not only needs to change his or her behaviour, but also must alter his or her definitions of a situation which is argued by the

Chicago School of symbolic interactionism.

In summary, the Iowa School argues that society directs an individual's actions. This predetermination is due to the impact of the social structure. What is also argued in anger management programs and in the Chicago School of symbolic interactionism, is the ability for the individual to give meaning to determine his or her actions. It allows the individual to take responsibility for his or her actions. This does not mean that the individual will necessarily take responsibility for his or her actions, but it limits their ability to place blame on others for their actions. As a result, she/he must change his or her definition of a specific situation. At this point, programs such as the anger management program would introduce techniques to encourage this change.

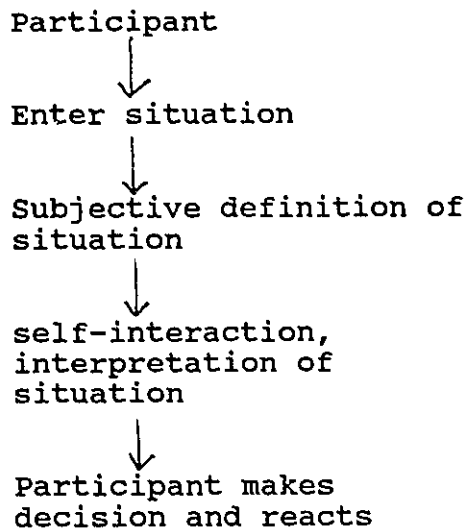
The theoretical tenets of the Chicago School of symbolic interactionism along with behaviourism will be applied in the analysis of the present study's data. Several aspects of symbolic interactionism will be used, they include: the definition of the situation, the self and symbols (the term used in the "New Leaf" Anger Management Program are cues).

Thus, the Chicago School of symbolic interaction and behaviourism can be represented in the following schematic manner:



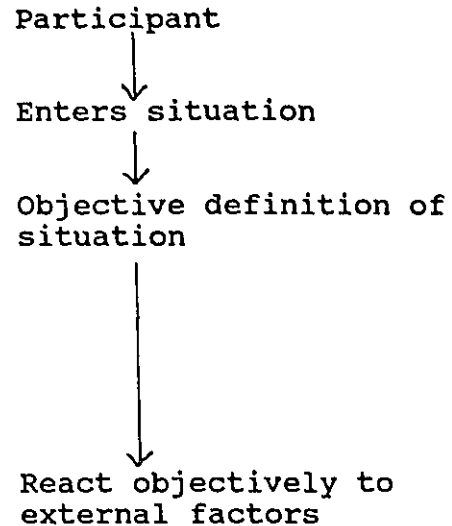
Diagram 1

Chicago School of  
Symbolic Interactionism



(Charon, 1989:154)

Behaviourism



To note, behaviourism does involve the positive or negative reinforcement of behaviour. Certain aspects of the Chicago School of symbolic interactionism will be used in conjunction with behaviourism, these aspects will be applied to the data. A theory is not being developed.

If it is correct that conditioning of societal norms determines an individual's response to a situation, all acts of violence and all problems could be blamed on society. There are many solutions to problems or situations, and an individual must choose which solution is most appropriate. Anger management focuses on finding solutions for problems or situations and permits the individual to realize she/he is responsible for his or her actions. Thus, where behaviourism

deals with conditioning and predicting action, the Chicago School of symbolic interactionism takes into account an individual's ability to define or redefine situations and assign or reassign meanings. Thus, if the participant can incorporate self-interaction into his/her management of anger process, perhaps his/her definition of the situation will be affected. What needs to occur then, is that the self-interaction process becomes internalized or reinforced. The action itself would not be predictable but the self-interaction process would be predictable.

Although behaviourism and symbolic interactionism suggest opposing premises, specific aspects of the theories will be used in the analysis of the "New Leaf" Anger Management Program. A distinction has been drawn between behaviourism and cognitive behaviourism; however, "the behaviorist orientation always has included cognitive conceptions ... In modern times, behaviorists social learning theories have incorporated cognitive terms and processes" (Jackson, 1988:113). The difference between this assumption and symbolic interactionism is that cognitive behaviourism argues that cognitive structures are stable; whereas, symbolic interactionism argues that cognitive structures are ever changing. Thus, symbolic interactionism is used, suggesting that an individual's cognitive structures are ever changing in relation to anger management and classical behaviourism is used focussing solely on the behaviour of the individual as a

reaction to anger management.

CHAPTER VI  
LITERATURE REVIEW OF ANGER MANAGEMENT

The consequences of anger in our society vary greatly. They can be productive or destructive to ourselves and others. "Anger has been lauded as an emotion which improves relationships, establishes self-confidence, and confronts injustice; it has [also] been viewed as the source of broken relationships, destructive acts, and violence" (Groan,1991:149). Choice in the expression of non-violent anger still remains with the individual. Yet, most seem to have the belief that people have little or no control over their anger. The purpose of this study is to assess programs that claim to help control anger. These programs will be assessed through a literature review.

The content in the literature review addresses certain approaches to anger. It can be observed that through this review that anger has been explored in many different manners. What is common to all is the goal that is pursued by an individual and explanations as to why an individual would become angry. As a result, anger responses have been categorized and the degree to which individuals respond were addressed through the cognitive rules of anger. A discussion follows the review, addressing two alternatives, anger expression and anger management. Finally, other research studies on anger programs have been briefly described.

## **Interpersonal Conflict**

Hammock and Richardson (1992) have discussed anger in the dynamics of interpersonal conflict. According to Hammock and Richardson, "interpersonal conflict exists when two people have incompatible goals, needs, or desires" (Hammock and Richardson, 1991:298). Thus, a conflict has arisen that causes one or both individuals to become angered because each has different goals. This may cause a win/lose perception, where one individual wants to win at the expense of another who will lose.

Interpersonal conflict consists of at least two views, with each individual perceiving the situation differently. When the definition of the situation differs, miscommunication can arise, thus "cognitions are central to explaining anger and aggression" (Bernard, 1990:73). The thoughts that an individual has in relation to the situation may lead to productive (assertive anger) or non-productive (aggressive/passive) anger. The John Howard Society (1992) argues that when one's cognitive appraisal is altered in a positive manner, the consequences can be productive and mutually rewarding. In other words, the situation can become win/win, where the interpersonal conflict is resolved.

### **The Frustration-Aggression Hypothesis**

The frustration-aggression hypothesis suggests that "aggression is likely when an external event impedes some goal-response" (Felson, 1992:1). As a result, "this

interference produces aggressive energy that is released through aggressive behaviour toward the frustrating agent or "displaced" against unassociated targets" (Felson,1992:1). In other words, an individual gets frustrated which creates anger and results in aggression. Adding to this theory, Berkowitz argues that "aversive events in general lead to aggression ... that psychological discomfort, depression, anxiety, and physical pain, as well as goal-blockage, instigate aggression" as cited in Felson (Felson,1992:2). Thus, frustration can occur from aversive events, which can be classified as aggressive-facilitating cues. This process is relevant to this study, for if an individual can recognize these cues, apparently, according to the "New Leaf" Anger Management Program, she/he can prevent or anticipate aggression.

#### **The Social Interactionist Approach**

The social interactionist approach emphasizes the role of social interaction, or how the individual relates to society.

"This approach interprets aggressive behaviour as goal-oriented rather than as an involuntary response to aversive stimuli...In general, SI emphasizes the antagonists' perceptions, third party influence, and the dynamic interchange between participants in an aggressive encounter" (Felson,1992:3).

This approach emphasizes the aggressor's definition of the situation, and the interaction that occurs between the individuals involved. It identifies a purpose for aggressive behaviour, whereas the frustration-aggression hypothesis does

not differentiate according to situational definitions. Thus, while the frustration- aggression hypothesis assumes behaviour is determined because when one is faced with an aversive event, one will respond aggressively, the social interactionist approach assumes that the individual defines the situation and, depending on how important the goal is, will react in a specific manner. In the social interactionist approach, aggressive behaviour may result from goal attainment. If the goal can be otherwise attained, through a productive solution, the aggressor's perception will change. Anger can then be managed.

#### **Anger Expression and Anger Management**

There are different ways to deal with anger. Blake, Mouton, Rahim, cited in (Hammock and Richardson,1992), describe four different responses:

- 1) a dominating response to conflict suggests primary concern for one's own needs and may involve use of power and refusal to acknowledge needs of the other;
- 2) obliging suggests primary concern for the other and the employment of submissive responses;
- 3) avoiding implies lack of concern for self and other--may try to escape the conflict or generally avoid interaction with the other party;
- 4) the two problem-solving strategies of integrating and compromising involve some level of concern for both self and other-- asserts his or her own needs and considers the needs of the other party (Hammock and Richardson,1992:299).

These four responses appear to correspond with the John Howard

Society's description of aggressive, passive and assertive anger. The dominating response (1) may be associated with aggressive anger. The obliging and avoiding responses (2,3) may involve repressing anger and can be associated with non-productive anger or passive anger. From the cases that will follow, problem-solving (4) is the response that should be learned in an anger management program. A review of the John Howard Society program, shows that the problem-solving approach examines the problem that caused the anger and makes realistic solutions without harming others. This is considered productive or assertive anger. The goal of anger management is to encourage and provide skills that will enable an individual to choose his or her appropriate response to anger.

Hammock and Richardson (1992) conducted two studies using this model of response. Both studies had similar results.

"Problem-solving and obliging related negatively to assault and verbal aggression. In addition, problem solving related negatively to indirect aggression and irritability. Dominating was again related positively to assault and verbal aggression" (Hammock and Richardson,1992:307).

The problem solving response deals with anger in a positive manner; whereas, the dominating response deals with anger in a negative manner. The greater the concern for others, the less likely aggressive behaviour, aggression being defined as "coercive power" (Hammock and Richardson,1992:309), was used in the aforementioned study. The lesser the concern for



others, the more likely aggressive behaviour was used. This leads one to conclude that learning assertive anger, which takes into account another person's rights and concerns, may decrease aggressive behaviour. Thus, if anger patterns and definitions of situations can be changed, anger management may succeed.

Related to the discussion of anger responses is the introduction of the cognitive rules of anger. Averill, (cited in Bernard, 1990) states that the rules of anger are both regulative (the degree of anger) and constitutive (when to become angry): "they define not only the appropriate responses of anger but also the situations and circumstances in which it is appropriate to become angry in the first place" (Bernard,1990:77). Simply stated, the cognitive rules relate to when one should become angry and how to deal with that anger. Averill proceeds to explain constitutive and regulative rules more clearly.

"Constitutive rules describe when a person believes it is appropriate to attribute to another person causality and blameworthiness for a state of high arousal. These rules determine the conditions under which the person becomes angry and how angry the person becomes. Regulative rules define the nature and amount of intentional harm that must be inflicted on the target for the angry person to feel "satisfied"" (Bernard,1990:77).

Therefore, the constitutive and regulative rules set the limits of an individual's actions. An individual is conditioned to use cognitive rules, which are applied to particular situations. As a result, these boundaries are

internalized, producing predetermined actions. This is relevant when discussing the management of anger, for if the intensity of an individual's anger expression is governed by these rules, action can also be governed. Anger management would involve re-conditioning individuals through these cognitive rules of anger. The boundaries could be relearned and internalized, thus providing anger management.

This discussion leads to Graig Winston LeCroy's (1988) discussion of anger management and anger expression as two separate issues. In discussing anger management, LeCroy argues:

"Anger management strategies are based on the acquisition of social skills that are incongruent with angry responses. This model of treatment emphasizes two aspects, learning about the consequences of anger and learning new ways of behaving--assertively instead of aggressively. Assertion involves "standing up for personal rights and expressing thoughts, feelings, and beliefs in direct, honest, and appropriate ways which do not violate another person's rights" ... Aggression involves standing up for one's rights but in a way that "is often dishonest, usually inappropriate, and always violates the rights of the other person"" (LeCroy, 1988:31).

Thus, anger management should involve transforming aggression into assertiveness.

The anger expression approach is "considered important for mental health. Bottling up anger without expression may lead to overly explosive anger episodes...one cannot get along with others if anger is pent up and not allowed expression" (LeCroy, 1988:32). It would appear that anger expression is a

necessary mental health approach, in that it is a form of release of tension or pent-up emotion allowing the individual to move on from that situation. This release of anger could be expressed in a positive manner. For example, instead of striking someone, the positive expression of anger would be to talk about the anger.

Are anger expression and anger management two separate approaches, as LeCroy claims? In my view, the expression of anger is usually associated with the management of anger. That is, productive anger expression is the result of anger management. Non-productive anger expression does not solve the problem or explore the cause of the problem or decrease the intensity of one's anger. The anger management approach does not see aggression as a solution. The problem is examined and a solution is developed. Therefore, anger management tries to change the manner in which anger is expressed. These are not two separate issues; they are interrelated. The implication of this argument is that it is not whether individuals express their anger but the manner in which this anger is expressed which is the central issue to anger management programs.

### **Anger Management Programs**

Warren, cited in Glenda Groan (1991), identifies four anger management principles:

- 1) Organize anger-aggression values. It is important to set limits and guidelines for

one's angry behaviour before becoming angry and experiencing the accompanying emotional arousal.

- 2) Recognizing anger at the first sign. Anger management is to identify one's own anger early. This identification involves isolating critical patterns of anger management and mismanagement.
- 3) Thinking about how to handle anger. Anger management is to think about how to handle anger.
- 4) Developing empathy skills and forgiveness. Anger management involves the need for empathy and forgiveness toward the target. Forgiveness allows a sense of freedom from hurt, frustration and fear; the ability to focus on the present; and the freedom to grow in a relationship (Groan,1991:151-154).

In brief, an individual: (a) defines the situation before becoming angry; (b) realizes when she/he is angry; (c) thinks about how to deal with his or her anger; and (d) gets beyond the anger, by defining the situation and discovering solutions to the problem that created the anger. Thus, a reconditioning and redefining of the situation must take place.

These four principles are utilized in anger management programs to varying degrees. Thus, there are many similarities in the anger management programs that will be described in this chapter. In Jerry Finn's (1985) study of thirteen domestic violence treatment programs, Finn found these similarities:

"All programs view an end to violence as their primary goal and all hold men (or women) as totally responsible for their own violent behaviour...All emphasize control of anger, problem solving, breaking social isolation, awareness of a range of feelings and improved communication skills" (Finn,1985:89).

It is apparent that central to anger management is the reconditioning of behavioral responses to situations and the reassessment of situational definitions.

#### CASE I

James D. Larson's (1992) study of anger management programs dealt with the "Think First Program". This program was adapted from the work of Feindler and Ecton (1986), Grant (1986), and Hains (1989). The training classes lasted ten sessions. It involved students meeting twice a week for approximately fifty minutes. The students were taught "functional analysis of angry behaviour, a self-instructional method of anger-aggression control and a procedure for applying the self-instruction procedures to problem-solving" (Larson, 1992:106).

The Think First curriculum is as follows:

Session 1...taught to conceptualize incidence of anger patterns in terms of their antecedent, behavioral, and consequential properties.

Session 2...taught to recognize their own physiological and cognitive arousal mechanisms (cues) and to role-play anger-reduction techniques.

Session 3, anger provoking incidence were conceptualized as "triggers" to anger.

Session 4, self-instruction was introduced to the group.

Session 5 and 6, self-instruction training was continued.

Session 7, self-instruction as a reinforcer following successful anger control or as self-coaching following a failure was introduced and rehearsed.

Session 8, self-instruction for anger control was expanded to general problem-solving skills

training.

Session 9 ... taught the need to clearly define the problem, avoiding broad or narrow definitions.

Session 10, evaluated the consequences of choosing and identified response was introduced and modeled (Larson,1992:106-107).

Based on his findings, Finn found modest support for the anger management program. Given that modest support was found, it appears that an individual had the ability to change his or her behaviour and cognitive appraisal of a situation.

## CASE II

Betsey A. Benson (1986) studied an anger management program directed toward mentally challenged individuals, that involved similar steps. The anger management training taught clients the skills to deal with their anger in certain situations. "The program uses a cognitive behavioral approach ...Clients are taught not only to modify their outward behaviors...but also to modify the cognitions (thoughts) which accompany those behaviors" (Benson,1986:51).

As with the previously mentioned studies, the sessions consisted of certain stages or steps:

1. Assessment.
2. Recognizing and identifying emotions.
3. Relaxation training.
4. Self-instructional training.
5. Problem-solving skills. (Benson,1986).

These stages were dispersed along a continuum of twelve sessions. From this study Benson concluded that

"Clients who have completed self-control training may show improvements in areas other

than aggression management...Increased self-confidence...greater willingness to discuss other problems...[and] acceptance of responsibility for one's behavior" (Benson,1986:54-55).

### CASE III

As can be concluded thus far, anger management programs follow a similar outline with the problem-solving response as the key focus is anger management. Larry Smith and Beryl Beckner's study (1993) took place in a medium security facility with 18 male inmates, who have committed crimes such as murder. The anger management program consisted of three sessions.

The first session included a discussion identifying the emotional physical, cognitive, and behavioral symptoms that people experience when they are angry. Also, how people use anger as an excuse for not taking responsibility for their actions. The second session reviewed the monitoring of their anger and discussed how they can better cope with their anger. The inmates were again to monitor their anger. The third session focused on altering their anger and what effect it had (Smith and Beckner,1993:105-106).

To observe the effectiveness of this program, Smith and Beckner conducted a pre- and post-test using the Novaco Anger Scale (Smith and Beckner,1993), which is a 25-item inventory. Comparing the two tests, there appeared to be a decrease in the anger felt by the participants, perhaps improved problem solving techniques and an understanding of the inmates' anger after participating in the program.

## **Conclusion**

There are several conclusions that can be made based on the literature review of anger and anger management programs. Anger is an emotion that can arise from a conflict or situation that is perceived by the individual which warrants a certain response. This response can vary depending on the individual. The response can be passive, aggressive or assertive. Of these responses, passive and aggressive anger are considered non-productive. Assertive anger is considered productive and favoured by anger management programs.

Anger expression and anger management are taken to be interrelated. Anger can be expressed in many forms, and anger management can be utilized to reinforce the expression of positive anger and eliminate the expression of negative anger.

From the previously presented literature, each anger management program has applied similar steps to be followed. The programs begin by enabling participants to recognize the situation and the accompanying behaviours, feelings and perceptions involved in a situation. By identifying these behaviours, feelings and perceptions, one can then communicate these to other individuals in a controlled manner. This enables each individual to know how she/he perceives the situation. Thus, there is a decrease in miscommunication, and a potential decrease in aggressive behaviour. Once these skills are learned, then an individual can create alternative



options as to how to deal with the situation presented to them. These alternatives must be realistic because the next step is to act upon the chosen solution. If the chosen solution has failed, the steps can be repeated until an appropriate solution is discovered. These steps are also followed in the "New Leaf" Anger Management Program.

## CHAPTER V METHODOLOGY

### Sample

The participants in the "New Leaf" Anger Management Program were all male over the age of eighteen. The participants did not include sexual abusers, domestic abusers, those who had insufficient literate or cognitive ability, those who were not psycho-socially appropriate, those who had psychological disorders, those who were on current or pending charges, and those who were under psychiatric care or medication. The participants who were accepted for this program consisted of voluntary participants, referrals, parolees, or previously incarcerated individuals. For this study the sample consisted of sixteen men, with ten of the men voluntarily participating in the program and six mandatorily participating in the program.

Three different groups were contacted. They were: Group 1 - March 9, 1994 to May 25, 1994; Group 2 - October 12, 1994 to January 18, 1995; and Group 3 - March 8, 1995 to May 24, 1995.

From Group 1, three past participants agreed to be interviewed for the study.

From Group 2, seven participants agreed to the pre- and post-interview and short questionnaire. All the participants consented to group observation. By the end of the group observation, three participants had fully completed the

interviewing process.

From Group 3, six participants had agreed to take part in the study. Group observation for this group was not conducted, since the John Howard Society did not grant permission to observe Group 3.

## OUTLINE OF THE "NEW LEAF" ANGER MANAGEMENT PROGRAM

The anger management program that forms the basis of this study is the "New Leaf" Anger Management Program at the John Howard Society in Windsor, Ontario. It is a twelve session program that is two hours per session. Before participants can take part in the program, an intake form and intake screening form is completed. The participant then signs a client contract. A psycho/social assessment is done covering many areas: source of referral, current relationships, family history, educational history, employment/financial history, personal interests, medical history, counselling history, alcohol and drug history and history of anger pattern. This is all done to help the group leaders to create a more effective program. Other elements incorporated in assessment are: treatment assessment summary, client record, weekly progress journal, pre-evaluation form, self-rating questionnaire, sessional evaluation, final group evaluation post-evaluation form and six month follow-up evaluation.

The program has four objectives for participants:

- 1) to understand anger as an emotion;
- 2) to determine negative and non-productive anger management techniques;
- 3) to learn productive and positive anger management techniques; and
- 4) client risk reduction (John Howard Society, 1992:4).

The twelve sessions and their objectives, as taken from the "New Leaf" Anger Management Program manual, are outlined as follows:

## SESSION ONE

Session One objectives are:

- 1) to determine the anger patterns which need to be changed;
- 2) to learn to self-monitor individual anger patterns;
- 3) to examine the results of negative anger patterns;
- 4) to explore the minimization of the results of negative anger patterns; and
- 5) to start a daily anger journal of thoughts, feelings and actions in regards to anger patterns (John Howard Society, 1992:5).

Session One is an introductory session. Cards are filled out stating behavioural problems, as well as goals and expectations from the program. Clients began a self-monitoring chart in order to observe and record their anger patterns. As well, they begin a daily anger journal in which they record feelings, thoughts and actions as they relate to anger patterns.

In this session anger is defined for participants.

"Anger is an emotion and the individual is responsible for his own emotions and how he/she acts on them. Anger is instigated, maintained and inflamed by the self-statements made by the individual in a particular situation. These self-statements are derived from how the individual perceives and interprets the world and the situations that happen to him...Anger is an important emotion with both positive and negative functions... On one end, anger energizes the individual to deal with a difficult situation and , on the other end, too much anger disrupts the individual's thoughts and actions" (John Howard Society, 1992:15).

Given this definition, anger is an emotion which can be positive or negative. Classifying anger as being positive or

negative depends on the perception an individual has of a situation, "but on the whole it [anger] is a negative emotion" (John Howard Society, 1992:28). Therefore, anger as discussed throughout this paper will tend to have negative connotations.

The session then ends with homework assignments: a self-monitoring chart and a daily anger journal, and relaxation training. The group ends with a statement about the session. The self-monitoring chart, daily anger journal, relaxation training, and assignments on content are given after each session, except session twelve.

## SESSION TWO

Session Two objectives are:

- 1) to understand the positive and negative functions of anger;
- 2) to examine the myths of the anger emotion;
- 3) to explore the physical behaviours in the anger reaction;
- 4) to understand when anger becomes a problem;  
and
- 5) to examine the origins of the anger behaviour patterns (John Howard Society, 1992:5).

As in each session, the homework assignments are checked and daily anger journals are collected.

Session Two then begins with the positive and negative attributes of anger. The positive attributes consist of providing motivation and strength to complete a task; to help communicate negative feelings to others, thus enabling one to deal with conflict; and to provide information that says

something is wrong, unfair, frustrating or even dangerous (John Howard Society,1992). The negative attributes are then introduced. These include difficulty of thinking clearly and disruption of realistic options, stopping one from recognizing his or her feelings and facing them, leading to physical and verbal aggression, and representing oneself in a bad light (John Howard Society,1992).

This sets the tone for the discussion of myths and facts about anger. There are three myths presented.

Fallacy

1) If one expresses anger, it will disappear.

2) Talking about anger gets rid of it or makes one less angry.

3) Tantrums and other rages are healthy expressions of anger.

Fact

Expressing anger by being aggressive will increase anger.

Talking out an emotion does not reduce it but rehearses it.

One does not learn how to control your feelings or emotions, nor does one learn how to solve the problem that caused it.

(John Howard Society,1992)

Here, the myths have to be unlearned and the facts have to be learned. The process of resocialization is encouraged. This is an issue that is key to the anger management program.

But how does one know when anger is a problem? In this session, participants are told that anger is a problem when five signs appear: anger is too frequent, anger is too intense, anger is too long, anger leads to aggression, and anger disturbs work or relationships (John Howard Society,1992). Thus, anger becomes an unwanted emotion when

the ability to control it decreases and leads to possible aggression. These anger patterns that are exhibited are learned. The program lists two learning factors: modelling from significant others; and operant learning, where one acts in ways that lead to desired results (John Howard Society,1992). It appears that anger patterns are learned from those closest to the individual and from prior experience that leads to desired results. This program assumes that, "because your anger patterns are learned, they can be unlearned in the same manner that they were learned" (John Howard Society,1992:41).

### SESSION THREE

Session Three objectives are:

- 1) to understand the Anger Styles and how they affect your behaviour towards others; and
- 2) to examine the non-verbal behaviours of the Anger Styles (John Howard Society,1992).

Session Three discusses the three anger styles in which one can respond: passive anger, aggressive anger, and assertive anger.

Passive anger (John Howard Society,1992) denies one's angry feelings and avoids direct confrontation. It violates one's own right to express feelings, thoughts and beliefs, in turn it allows others to violate or take advantage. When anger is expressed, it is expressed in an apologetic self-effacing manner. The central goal of passive anger is to



appease others and avoid conflict at all costs. There are several reasons as to why one would behave in this manner: fear of hurting others; a feeling that it is inappropriate to be angry; fear of rejection; the inability to cope with interpersonal conflict; low self-esteem; need to help others to deal with their anger, but by so doing becoming a victim; and not knowing any other skills to act in a different manner. The consequence of passive anger is that anger does not disappear and could affect other areas of one's life. The non-verbal cues for this style are avoiding eye contact, body gestures such as stepping back, and one's voice being soft or hesitant.

Aggressive anger is the other extreme in relation to passive anger. Aggressive anger expresses thoughts, feelings and beliefs in a confrontative manner. Here, rights of the other are violated. This individual's main goal is to dominate and this is ensured by humiliating, degrading, belittling and physically overpowering the other individual. Aggressive anger lays blame on others. The reasons one may choose this style are: feeling of powerlessness and threat; past passive anger comes to a head; fear of losing; uses passive anger with those with more power and when in a powerful position acts out anger on others; failure to meet expectations; past unresolved emotional experience; belief system; positive reinforcement for behaviour; or lacks skills to act in any other way. This can result in long-term

negative consequences, such as failure or loss of relationships. The non-verbal cues include: "staring one down", loud/hard voice, sarcastic/condescending tone, and parental gestures.

Assertive anger seems to be the compromise between passive and aggressive anger. An individual exhibiting this stands up for their personal rights and expresses thoughts, feelings and beliefs in a direct, honest and appropriate manner. They do not violate another person's rights. This individual also shows respect, sensitivity and focuses on solutions. Non-verbal cues include: appropriate voice tone, eye contact is firm, body gestures signal confidence and strength, speech is fluent and expressive. This is the style that will be presented to the participants of the anger management program.

#### SESSION FOUR

Session Four objectives are:

- 1) to examine and understand the anger process;
- 2) to explore the role of perception in the anger process; and
- 3) to understand the role of irrational beliefs on cognitive appraisals (John Howard Society, 1992).

The anger process is described as:

EXTERNAL EVENTS -> COGNITIVE APPRAISAL -> BODILY CHANGES ->  
ACTIONS PRODUCTIVE OR NON-PRODUCTIVE.

It must be understood that this process can occur

unconsciously and/or quickly. The first link, external events is described as

"...neither positive or negative. What changes the external event to a provocation is the way you appraise it. Therefore, what provokes you does not necessarily provoke another individual, because different people may appraise the same event or situation differently. In fact, you may find that you appraise the same event differently at different times" (John Howard Society,1992:89).

Thus, different perceptions of the event will cause different responses. "Anger is created, and therefore reduced, by the way you interpret or perceive the world and the events that happen to you" (John Howard Society,1992:89). Perception or thought patterns in reference to a particular event determines an individual's expression of anger. If the perception of an event can be changed, the probability of more acceptable anger expression is possible. Essentially, a positive change of perception may mean a step towards anger management.

Irrational ideas are mentioned as leading to negative perceptions, one assumes that things are done to oneself (John Howard Society,1992:98). There are several ways that distorted or irrational ideas can be conceived, such as: stereotyping or labelling, projection, exaggeration, and rigid expectations (John Howard Society,1992). Thus, once irrational ideas are explained and observed , they can be evolved into more rational and realistic ideas.

## SESSION FIVE

Session Five objectives are:

- 1) to learn how to challenge Cognitive Appraisals;
- 2) to examine physical anger arousal cues, and
- 3) to explore the productive and non-productive anger behaviours (John Howard Society, 1992).

This session focuses on the physical cues that develop when an individual becomes angry. "The earlier you recognize and take control of anger producing events or thoughts, the easier it is to control the situation" (John Howard Society, 1992:135). Thus, the sooner one is aware of themselves becoming angry, noticing the signs and symptoms, the more control an individual will have over their anger. Exercises are given to the participants to practice this skill of self-identification.

The actions that follow physical cues can be either productive or destructive. These actions, as previously discussed, are learned from modelling or operant learning. "Your anger actions are behaviours that make the anger emotion non-productive or even destructive" (John Howard Society, 1992:138). Thus, the chain of anger progresses from event to appraisal to physical cues to action.

## SESSION SIX

Session Six objectives are:

- 1) to examine self-statements and how to use them in controlling anger;

- 2) to understand the relationship between thinking; and feelings;
- 3) to review sessions 1-5; and
- 4) to learn Relaxation Training and Time-Out Techniques, and the Techniques's role in controlling anger (John Howard Society,1992).

This session begin with a discussion of self-statements. "Anger is started, maintained and inflamed by the self-statement made by the person in provocation situations" (John Howard Society,1992:156). The self-statements are used to deal with the anger an individual creates. Self-statements prepare one for provocation, reaction during the confrontation, coping with arousal, and reflecting on the experience (John Howard Society,1992).

This session also introduces the role of relaxation training, which is "...reducing tension and arousal levels which occur prior to an anger action" (John Howard Society,1992:160). The participants are given exercises in this area, such as learning breathing techniques. This is to calm themselves in situations of frustration that can lead to anger.

#### SESSION SEVEN

Session Seven objectives are:

- 1) to explore and to learn verbal and non-verbal communication skills;
- 2) to learn effective listening skills; and
- 3) to learn to recognize and to avoid communication blocks(John Howard Society,1992).

The focus of this session is to learn how to communicate after an individual has changed their way of thinking. In communication training the goal of anger management has changed from win/lose to win/win, thus resolving the problem in the best interest of both parties involved. The communication process involves six questions, which when answered can help one resolve the problem: What you mean to say? What you actually say?; What the other person hears?; What the other person thinks she/he hears?; What the other person says?; What you think the other person says (John Howard Society, 1992)? This process is looking at the perception of the situation an individual may have.

However, this process is not free of barriers; communication can be blocked in a variety of ways.

- 1) Maintaining status by restricting information.
- 2) Maintaining status by misusing confidentiality.
- 3) Maintaining status and power by being a mediator.
- 4) Maintaining status and power by lying about yourself and covering up all that is uncomplimentary.
- 5) Put-downs.
- 6) Self put-downs.
- 7) Not talking out of fear.
- 8) Fear of expressing negative feelings.
- 9) Expressing nothing but emotion and calling all thinking intellectualizing.
- 10) Changing the subject.
- 11) Ignoring.
- 12) Competing.
- 13) Changing focus.
- 14) Jargon (John Howard Society, 1992).

These blocks inhibit effective communication, which can then result in miscommunication. As a result, the problem may not

be solved or may take longer to solve.

'I' and 'You' statements are discussed, which relate to the previously mentioned self-statements. The stress is placed on using an 'I' statement versus a 'You' statement. "'I' messages differ from 'You' messages in that the 'I' message focuses on your own feelings and does not place the blame on the other person. The 'I' message also connects the feeling statement with specific behaviours of the other person" (John Howard Society, 1992:190). This would enhance communication and define the situation more clearly. The 'I' messages have three parts: 1) to describe behaviours that are bothersome; 2) to state one's feelings about the consequences the behaviour has for oneself; and 3) to state the consequences of the behaviours. In this manner, one's feelings are better communicated and his/her perception of the situation is stated more clearly.

The final factor that is discussed is effective listening. Effective listening involves verbal and non-verbal cues. An effective listener interacts with the speaker by paying attention to what is said. Listening skills enable one to think through a problem by paraphrasing and reflecting back to the individual what was said and what feelings are being expressed. Also, an effective listener provides a feeling of understanding and acceptance for the speaker.

## SESSION EIGHT

Session Eight objectives are:

- 1) to examine the characteristics of a defensive individual and his/her use of communication blocks;
- 2) to learn effective responses in dealing with the defensive individual;
- 3) to examine the characteristics of an aggressive individual; and
- 4) to learn effective responses in dealing with the aggressive individual (John Howard Society, 1992).

The focus of this group session is to deal with an aggressive individual without becoming defensive or aggressive. Methods of bypassing defensiveness are presented in such a manner as to not evoke defensive behaviours or anger in the other person. Six possible techniques can be used with an aggressive individual:

- 1) modelling calmness,
- 2) encouraging talking,
- 3) listening openly,
- 4) showing understanding,
- 5) reassuring the aggressive person, and
- 6) helping save face (John Howard Society, 1992).

The program states that "you can only change your own behaviour. You do not have control over the behaviour of other people" (John Howard Society, 1992:233).

## SESSION NINE

Session Nine objectives are:

- 1) to learn and be able to use a problem solving technique; and
- 2) to understand the positive characteristics



of an effective problem solver (John Howard Society,1992).

This session begins with problem solving. An effective problem solver "...knows that the problem is not the problem, but the solution is the problem. This problem solving technique defines problems, not in terms of impossible situations, but in terms of ineffective solutions" John Howard Society,1992:255). Thus, choosing the best and most realistic solution from several options is the key to solving a problem successfully. To be a successful problem solver one must realize problems are normal and it is possible to cope with them. One must be aware of the situation and the feelings that may accompany that situation. One must stop impulsive behaviour and think about the situation instead of acting first. This process involves being honest with yourself about your feelings. Finally, one must feel confident in one's ability to solve the problem (John Howard Society,1992).

To help the participants remember the steps of problem solving an acronym is used: D.E.C.I.D.E.

D efine the problem.  
E xamine the problem.  
C ollect the alternatives.  
I nvestigate the consequences.  
D o the action.  
E valuate the action's results (John Howard Society,1992:256).

As can be seen, the approach to problem solving is a systematic one, and the results are very beneficial. "When you start resolving problems successfully, you will gain

control over your own life, thus increasing your self-confidence and self-esteem" (John Howard Society,1992:263).

#### SESSION TEN

A review of sessions 1-6.

#### SESSION ELEVEN

A review of sessions 6-9.

#### SESSION TWELVE

Session twelve is the final session and a closure of the group takes place. Its purpose is to review and sum up the group process; to allow group members to terminate in a positive manner; and to evaluate the programme (John Howard Society,1992).

A summarization of the content is given and what was experienced in each session. The group members are asked if their goals and expectations were met. A discussion of the self-monitoring chart and daily anger journal takes place. The participants are then asked to give a statement as to the effects of the program on their lives. Finally, the participants fill out a group evaluation and are informed about the six month follow-up evaluation.

## **Qualitative Measures**

The majority of this research study focussed on program participant interviews and group observation. The interviews were of a semi-structured nature lasting for approximately 30-45 minutes.

Group 1 signed a consent form (Appendix B) to complete an interview. The first part of the interview consisted of referral information. The pre-group and post-group interviews were combined to create the second section of the interview. Parts Three and Four dealt with individual socialization and section five dealt with the program (Appendix C). Group 2 was given a consent form (Appendix D) which included group observation; whereas, Group 3 signed a consent form (Appendix E) only agreeing to the pre- and post-interviews and a short questionnaire. Both groups used the same pre and post interview questions (Appendices F and G, respectively).

The pre-group interview consisted of several sections. It began with demographic questions. The sections were as follows: referral information, definitions, anger management, socialization and program expectation. The post-group interview was used as a comparison to the pre-group interview. Section one dealt with anger management, that was compared to the pre-group interview. Section two dealt with the program and section three dealt with anger perception. Through the interviewing process, two overall questions were added. They were: 'What would you change about the program? And Would you

recommend the program to others? Explain.'

Group observations were conducted for the second group. However, the researcher was not able to bring writing material in the group. This was done on the suggestion of the John Howard Society and for the group process itself. If the researcher was observed writing in the group it might have influenced the behaviour of the group members, altered their responses and affected their comfort level. Thus, it was concluded that group observation write-up would be done during break and immediately after group.

#### **Quantitative Measure**

The quantitative measure to be used in this study is an abbreviated version of Raymond Novaco's Novaco Provocation Inventory (NPI) (Appendix H), which was adapted by Michael Selby (1984). As described by Michel Herson and Alan S. Bellack (1988), the NPI is an 80-item self-report instrument for assessing anger responsiveness. It consists of brief descriptions of situations of provocation in which the respondent notes the degree of anger that he or she would experience. The rating is on a 5-point scale of anger arousal level. The NPI is designed to gauge the range and intensity of anger responses. It provides information about the types of situations most likely to arouse anger and the overall magnitude of the respondent's proneness to provocation. Three factors seem to have emerged according to Herson and Bellack:

injustice/unfairness, frustration/clumsiness, and physical affronts.

Validation studies on the inventory have found it to be significantly related to self-report measures of anger (Herson and Bellack, 1988:316). Studies with military samples have found significant positive associations with the Jenkins measure of Type A behaviour ( $r=.43$ ,  $n=59$ ) and inverse relationships to job performance evaluation ( $r=-.32$ ,  $n=59$ ) (Herson and Bellack, 1988:316). Internal reliability coefficients are consistently high ( $r>.93$ ) across samples. Test-retest reliabilities with university student samples have ranged from  $r=.83$  (sample=34) for a 1-month interval to  $r=.89$  (sample=39) and  $r=.90$  (sample=69) for 1-week intervals. Correlations with the Buss-Durkee Hostility Inventory range from .41 to .48 (Herson and Bellack, 1988:316).

Even though the NPI in its entirety would prove to be useful, for this study an abbreviated version of the NPI was selected. Due to the population to be studied, Michael Selby's (1984) adaptation of the NPI was used. Selby assessed several scales in their ability to discriminate between violent and non-violent criminals. As a result, Selby adapted the NPI. A discriminant analysis procedure was applied to individual items of the NPI and 25 variables were selected. These items identified violence-prone individuals with 90% accuracy.

The ability of the 25 selected variables to identify violence-prone individuals was a decisive factor in selecting

Selby's adaptation of the NPI. In dealing with individuals who have been referred by corrections, a differentiation between violent and non-violent individuals is useful. The other decisive factor in selecting Selby's adaptation is its length. In the population that will be studied, the participant's level of literacy and attention span must be taken into consideration. The 25-item scale is more appropriate for this research study. It will be referred to as the Adapted Novaco Provocation Inventory (ANPI) (Appendix I).

The scale was used as a pre- and post-test to identify any changes in levels of anger arousal scores. A paired t-test was conducted for this analysis. Also, mean scores were calculated for all the participants. Then separate mean scores were calculated for the participants who completed the ANPI before and after the program.

## **Procedures**

### **Group 1**

The participants of the group were contacted by the John Howard Society to receive permission for the agency to release the participants' names and phone numbers to the researcher. As the researcher received the information, the researcher contacted the participants to briefly explain the research, what it entailed and to reassure the participants that their participation was voluntary. If the individual agreed, a time was scheduled for the interview at the John Howard Society.

Prior to the interview, a consent form was signed by the participants verifying that they agreed upon the conditions of the study. The interview conducted was approximately 30-45 minutes. The interviews were conducted from January 19, 1995 to January 26, 1995.

## Group 2

The participants of the group were contacted by the John Howard Society to attain permission to release their name and phone number to the researcher. Upon receipt of this information, the researcher contacted the participants. At this time, a brief explanation was given as to the purpose of the study, the interview process and group observation, and to ensure that their participation was on a voluntary basis. If the individual agreed, a time was scheduled for the interview at the John Howard Society.

Prior to the interview, a consent form was signed by the participants verifying that they agreed upon the conditions of the study. These interviews took place from September 28, 1994 to October 12, 1994. As was previously mentioned, not all the participants had agreed to the interview process. However, it was ethically vital to obtain all the participants' consent to observe the group. This consent was obtained prior to the start of the first group. The researcher wrote on the consent form that this is the only

part of the study to which these particular participants agreed. Thus permission was received by all participants for group observation even if they did not all agree to the interview process. The post-group interviews were conducted soon after the last session of the program, from February 7, 1995 to February 14, 1995. The participants who had completed the program were contacted by the researcher and a time for the interview was scheduled. At this time, the participants had the opportunity to ask questions about the research study.

### Group 3

The participants of the group were contacted by the John Howard Society to attain permission to release their names and phone numbers to the researcher. The researcher then contacted the participants. At this time, a brief explanation was given as to the purpose of the study, the interview process, and to ensure the participants that their participation was voluntary. If the individual agreed, a time was scheduled for the interview at the John Howard Society.

Prior to interviewing, the participants signed a consent form agreeing to the conditions of the study. The interview lasted approximately 30-45 minutes. The pre-group interviews took place from March 6, 1995 to March 8, 1995.



### **Methodological Restrictions**

There were some restrictions to the methodology that may have hindered data collection. Theoretically, a concern developed over the use of both symbolic interactionism and behaviourism. Even though these theories have contradictory premises, the use of both theories was vital in examining the issue of anger management. Behaviourism could not have solely been used because it was not possible to observe the behaviour of the participants. Therefore, by verbally asking the participants about self-interaction, symbolic interactionism was introduced.

Not being able to observe the participants' behaviour resulted in the researcher relying on the participants' being honest in their interviews. The issue then becomes if the participants' are expressing their true feelings or are they saying what the researcher believes they should be saying. In addition, any indication that the program was useful was verbally verified by the participants. If the program had not been effective, it could not have been determined because the participants' behaviour could not be observed. Perhaps if behaviour was more closely observed, the data may have established different results; however, due to time constraints, it was not possible.

The interviews were also limited to a semi-structured format. The John Howard Society requested that all questions be reviewed by the agency before the interviews took place.

This did not allow the researcher to stray from the pre-established questions. Thus, a free flowing, open, indepth interview could not be competed.

Finally, recording devices were not allowed during interviews or group observations as determined by the John Howard Society. As a result full direct quotes were not possible to record. For group observations, writing utensils were not allowed because of the influence it would have had on the group members. Interviews also limited the ability to make full direct quotes. The researcher wanted to make the interview comfortable and simultaneously write down the information. Therefore, the researcher wrote in point form and maintained a comfort level with the participants.

There are suggested recommendations if a similar study were to be conducted. The researcher maintains that at least two theories be used, the present study required that both symbolic interactionism and behaviourism be used to fully examine anger management.

An extended period of time would be useful, in that a longitudinal study could better assess the effectiveness of the program. It would be advantageous to do updates on the participants at a six month and one year mark to see if the participants have utilized the techniques presented to them. This type of study would probably require two to three years. Within the two to three years, a larger sample could also be collected.

Future research should incorporate the observation of behaviour. Perhaps the situations described in the ANPI should be used to evaluate the participants' behaviour to fully assess anger management ability. This should still be performed before and after the program for comparative reasons.

Interviewing should be indepth, with guiding questions but the researcher must obtain the ability to let the interview be open to explore many avenues of the participants' lives. This would provide more information for the analysis of anger management.

Overall, the present study did include several methodological restrictions that may have prohibited a closer examination of the anger management program. Further research on anger management in this manner should incorporate the recommendations suggested.

CHAPTER VI  
INTERVIEW FINDINGS

**Group One: Past Participants**

Group 1 ran from March 9, 1995 to May 25, 1995. Three group members from the group were contacted. These individuals had been out of the program for approximately seven and one half months. For this group, the program had some long-term influence over the past participants' behaviour.

The ages of the individuals ranged from 30 to 55 years. All had taken the program on a voluntary basis and two of the three had prior criminal records, from manslaughter to arson. One of the participants, Earl, attended the program because, as he puts it, "[I had a] bad temper...[I] hit...[experienced] frustration...[and] raise[d] [my] voice". He had "[grown] up in [an] abusive home...[and] heard that it was a cycle". Fred was taking the program because he wanted to control his anger.

Leon took part to "solve problems [and] learn from others". Leon was not specific as to how he showed his anger. Though he got angry at everything, the way he dealt with anger "depend[ed] [on the] degree of anger and situation". If it was a "little situation...[I] handle[d] it calm[ly]...[a] big situation...[I] talk[ed] to someone". He felt better and a sense of release after he expressed his anger. This feeling did not change after the program. However, now it was

"hard[er] to get angry". He learned to "think about it [anger]". He dealt with his anger by "[listening to] relaxing music, writing, reading, [and] watching T.V."

Leon stated that he had "no time to be angry". He really did not say much about his childhood. He defined a man as "respect [being] very important, love, [and] understand". And a man should "talk about it".

Fred seemed to have had a slight change in his behaviour after the program, but overall it appeared that his behaviour was the same. Fred became angry at the same sort of things as he did before the program. He got angry at "ridiculous things ...stupid questions, remarks, other drivers, cupboard doors open...[he got] angry right away...Sometimes [he] gave things some thought". Fred reacted to these things by, "yelling, screaming, body language...[but] no hitting". These reactions remained the same. However, "sometimes [he] can control [it] but most [of the time] lose[s] it...by letting it get to [me]". Fred would get "angry and just react...Sometimes still quick...other times give[s] it some thought". The feeling of guilt did not change before or after the program.

Fred seemed to have learned his behaviour by "just what [he] saw and heard". Most of this imitation was learned from his father. Fred got "angry at same things dad gets angry [at]". As an adult, Fred "sometimes flie[s] off [the] handle...sometimes think[s] about it". As for Fred's definition of a man, he used such words as "supportive,

attentive, family values, loving". And a man should be responsible in dealing with anger by "know[ing] how far to go [and] how to control who it will affect and how...[The] program tried to teach how [to] do those things...[They did] work in some situations".

Earl seemed to have experienced the most change. He reported that he used to get angry at everything. The program taught Earl that "getting angry isn't going to solve it...get angry but [don't] do damage". Now, he can "get past it, think about it...[but] still working on it". Earl "felt hate...knots in stomach [and] look[ed] for fights". After the program, he "walks away...[I] don't get uptight and [I] look at [the] situation". Earl dealt with anger by "[keeping] it in to [the] point where...[I would] explode, yell, scream [and] cry". With the program he can "sit down and discuss [it] until [it is] figured out". The way Earl felt after expressing anger seemed to be similar. Earl's "anger was there but not as strong...couldn't get anger out". The anger still remains for the "first couple of minutes"; however, now Earl takes time-outs, takes deep breaths and walks away. He feels "relieved [and] analyze[s] why [he] got mad".

How was the program perceived eight months later by the group members? Leon thought it was a good program and that one should not "let yourself go too far [and] talk about things". The one thing Leon still used was the relaxation techniques. He has not been in trouble since the program.

And the overall change for Leon seemed to be "positive thinking".

Earl lived in an abusive household and he "saw violence in [the] house". Perhaps this influenced his behaviour before the program. Earl "drank a lot, [and] looked for fights [and] arguments". After the program "things aren't that big of a deal". Earl's definition of a man resembled the non-traditional description of "shouldn't get angry, be honest with partner, do best you can [and] help those who need it". This is similar to the question how a man should deal with anger, where he responded one doesn't "get angry but if [one] does [should] stop and look at [the] situation before does damage".

Earl did not think the group was for him but "after all [the group members] started talking...[he was] not [the] only one". From the program, he received "self-respect" but other things were learned. He "can see who's angry and who isn't... friends have noticed [a] difference...[and] been able to be around people". As for using what the program presented, Earl forgot half of it and there are "parts [he] does remember" for example, the time-outs. He does believe the program is worthwhile. Earl did see some overall changes. He understands anger, "how it can make people go...[and] take over". He "can see it [anger] coming". Earl believed he "would be in jail now if [he] didn't have [the] program".

Lastly, Fred thought the program was good "but doesn't

get to [the] root of everybody's evil...Have to know why [I] get angry before [I] learn to control it". However, Fred did learn communication skills and has used them in "some situation[s] when [he] thinks about it". He did believe the program was worthwhile and has not been involved in any trouble since. Fred also noticed overall changes. "Depending on [the] situation...[I am] more willing to discuss...[and I am] less aggressive in society".

**Group Two: October 12, 1994 - January 18, 1995**

This group began with eight participants all granting permission for group observation, with seven of the participants agreeing to take part in the research study. Of the seven, one participant completed only the Adapted Novaco Provocation Inventory (ANPI) before and after the program and was not interviewed. Three of the participants did not finish the program. As a result, three participants completed the pre- and post-interviews and ANPI.

**Pre-group interview**

Interviewing occurred from September 28, 1994 to October 12, 1994. The ages ranged from 20 to 49 years. Four of the six participants had prior criminal records, which included such crimes as drugs, theft, breaking and entering, assault, fraud and armed robbery. Two of the participants' participation in the program was mandatory. The rest were



voluntary.

The group participants were referred by various agencies and their parole officers. As for the reasons they were referred to the program, several answers were given. Bob stated he was "evaluated as high risk". Greg mentioned that he had an "anger problem" and his "offence was of [a] violent nature". Rick "wanted to kill his doctor" but never stated why. Leo said his anger was "out of hand" and he "twice punched a wall". Ralph wanted to "learn more about it" and Jesse just wanted to "control [his] anger". Thus, in many cases, their anger had manifested in an aggressive manner.

Since the program's purpose was to present new ways in which to deal with anger, it was important to explore the participants' perception of anger before the program began. There were varying definitions of anger. Leo used words such as "mad...frustrated...hate". Jesse replied in the same manner, that it was "pent up frustration" but it was also a "release [of] emotion". Greg used similar words such as, "emotions...confusion...hatred". The other responses related to a sense of loss of control. Rick mentioned "loss [of] self-control". Ralph said loss of control but also stated that "violence is [the] result". Bob agreed in that one "gets violent" and one "take[s] care of it". The responses seemed to centre around loss of control, too much emotion and the result was aggression. It would appear that the dominating response to anger is used by these participants more often

than any other responses offered in the literature review.

However when discussing anger, many of the participants had idealistic notions about dealing with anger. Leo stated one should "talk it out before react[ing]", yet when he did get angry he may "hit [a] wall" or give a person the "silent treatment. Leo went on to mention that he got angry from "put-downs...[when his] mom expects [him] to do everything and when dad drinks". His reaction to anger was expressed by "usually yell[ing] back...[and] call[ing] each other names". For Leo, it "depends on the situation". If he was "really angry...[I would] punch...[if not]...yell". Leo did feel "bad [and] regret" after he had expressed his anger.

Rick gave a similar response. He believed that one should "tell [the] person [they were] angry with them and leave". Rick stated that it "takes alot" for him to get angry, except when his "ex-wife [was] nasty toward [their] child". However, it appeared that Rick was explosive in the way he dealt with anger. He described it as "no control... just blow up...if [someone is] around, look out". Rick expressed his anger by "verbal abuse...put [my] fist through [a] wall...if [there was] another person, punch him". What was interesting was Rick differentiated between female and male when expressing his anger. He stated that "verbal abuse" was for women and "getting violent [and] hitting" was for men. As for his feelings after an anger situation, Rick felt "guilt" if it was a woman and "love[d] it, no guilt" if it was

a man that he had abused. Rick was the only participant who made this differentiation.

Jesse suggested that one should deal with anger by "rationaliz[ing] [it] out...find out why [I got] angry". But he stated it was the "opposite of what [he did and there was] nothing that can't be talked out". Jesse was not specific on when he got angry. It "depend[ed] on [the] situation" and was "not predictable". Jesse expressed anger by "usually yelling" and if it was "really serious anger, start[ed] hitting". There was "alot of tension...no way to release [it]" and he "[got] stuck on one thought". Jesse mention[ed] two ways in which he dealt with anger, "hurting [him]self" and "try[ing] to keep busy or walk away". After the anger passed, Jesse "[sat] down and [thought] it over".

Bob had a unique way of answering how anger should be dealt with, which depended on being sober or high. If someone was using alcohol, one had something to "prove to people... [you] don't care"; whereas, if one was clean one should "walk away or argue [it] out". For Bob, he got angry because of "prejudice [and] discrimination", "drink[ing] and drugs", "not having money", and "[didn't] like people talking about [his] mom". Bob's reaction to the anger "depend[ed] on situations". He did "walk away [but] not all the time". If it was "between someone [he would] fight [however it] depend[ed] on [the]name-calling". The worse the name calling of others became, the more aggressive the reaction. His overall feelings depended

on the outcome. If it was a "knock out [in a fight it was]...good"; whereas, "if [he] made fool of [him]self...don't feel good about self".

Ralph's perception of anger was difficult to gauge. He had already been through an anger management program and from his description of before and after, it appeared he had learned several things. Ralph believed one should deal with anger in a "positive way" or "work it out". Before the program the "smallest things [and he] would go [get angry]", he would "just get into it...Now...[it is] easier...[I] will walk away from it". He "look[ed] at it differently ... positive[ly]". When Ralph got angry he would "hit someone, swear, [used] vulgar language [and] if [reached] boiling point...[would] go". And "when [he] drank, [it was] even worse". Ralph "used [to] get a charge out of it", but "now ...can walk away".

Greg stated that one should "get away from it [or] take a break" as a method of dealing with anger. Greg got angry "if worked hard [and] doesn't come around [or] minor things", he would "just get upset". He expressed his anger by "losing [his] temper, start[ing] swearing, say things, [and] threaten". For Greg, he "worries how angry [he] can get and may get out of hand".

Except for Ralph, who already seemed to have changed his behaviour, the others all realized the appropriate manners in dealing with anger, in other words, the cognitive rules.

However, they did not follow their own sense of how anger should be dealt with, that is translating thought into anger.

The participants did have varying answers when it came to anger management. Ralph said that "before [he] finished it there...right away [but] now...walk[s] away, think[s] about [it]". He could walk away from a fight. As for controlling his anger, now he was "open minded [and would] try [to] walk away".

Greg stated that it "takes a while". It "builds up like a volcano", but it did "depend on [the] situation". He was able to walk away from fights because he was going up for parole in a couple of weeks. Greg stated that controlling his anger "depended on [the] situation". If it was minor, yes; if it was serious, he did not know. For Greg, his perception of the situation determined the behaviour he would exhibit.

Jesse, similar to Greg, stated that it "depends on [the] situation" as to how fast he expressed his anger. It can be "instant or take a while...can't predict". Though, he always tried to walk away from a fight, Jesse tried to control his anger by "catching it first...[using] physical cues".

Rick also, mentioned that it "depends on [the] situation" when asked how long it took to express anger. It could take "weeks [or] months". Even though he went on to say he had "never walked away from a fight", he could now control his anger. However, it was "harder to control" on drugs and alcohol.

Bob stated that it "depends" how fast he reacted. "If challenge[d], fight right away...if atmosphere [was] not appropriate to fight, won't". Bob would walk away from a fight if he was "dressed nice...[If he was] dressed for [the occasion]...[he] would". Bob still believed he could control his anger because he "think[s] of the consequences...What's going to happen after".

Leo said it took "a while" for him to express anger and he had "never walked away from a fight" because it was "like giving up". Leo thought he could control his anger "but guess not", in other words, "everyone thinks [he] can't". Leo said that "sometimes [he] can, other times [he] can't".

As to where the participants learned their behaviour in relation to anger, several of the participants said they could not remember. Rick had a "dysfunctional family" and learned "nothing". He did state that when he was younger he "kept to [him]self" but when he was older, he "got violent". As an adult, he would "rather avoid it [anger]"; however, "if unavoidable will fight". Greg said there was "nothing [he] can remember". He went on to suggest that he had learned to "think before react[ing]". The way Greg dealt with anger had changed. He tried "to think before react[ing]". Ralph also stated that he learned nothing, yet he saw "[his] friends [and] how they dealt with anger...[such as] hit...[and become] violent, [I was] never able to talk". This had changed, now he was "open minded...listen[s]...[and] don't jump into it".

Jesse listed similar things. "It [anger] wasn't expressed much...No one ever really showed [him]. They figured [he] would figure it [how to deal with anger] out by [him]self". As a child, Jesse "held alot in ...[I] didn't express it much", as an adult he "can't hold it in anymore". Leo and Bob recalled learning certain behaviours growing up. Leo was told to "talk it out" and that he "shouldn't hold it in". His "mom said [there was] stuff [he] shouldn't do". Like Jesse, Leo as a child "kept it inside" but as an adult "let it go". Bob stated that he was taught "not to hit a woman" but a man "stand[s] up for [him]self". His friends would also "push [him] into fighting". Bob's behaviour seemed to have worsened. As a child, he would "right away fight", now "cops get involved...it may get worse".

Initially, when the questions around socialization were asked, the participants really could not say much. Several of the participants were able to make changes in their behaviour, good or bad. What was most interesting, was that the participants did not realize that they had learned ways in which to deal with anger as a child.

All of the men appeared to think that men should deal with anger in a positive way. Leo said "talk it out"; Bob stated "work it out"; and Greg said "not [to] fly off [the] handle". The others used similar words.

The other surprising fact centred around the participants' definition of being a man. Of all the

participants, Bob was the only one who gave a traditional definition. He used phrases such as "going to work", "breadwinner", "not hitting [your] wife", "taking care of bills", and "[being a] role model for kids and other men". However, the majority of responses centred on non-traditional definitions. Leo mentioned "hard-working, nice, [and] kind". Rick stated "honest, [and] considerate". Greg mentioned both traditional and non-traditional qualities, "can walk on his own two feet...[but] needs to have support [someone to talk to]". Ralph mentioned the same traits as the others. Jesse had no answer to give. He did not "know what it means...[there are] so many different meaning[s]". It appeared as though Jesse was confused as to how he should act.

It would seem that, in the majority of cases, the participants expressed their anger in aggressive methods from verbal to physical harm and this anger had affected others. All of the participants' anger, in some form or another, had caused physical or mental harm to others. It appeared that they knew the appropriate manner in which anger could be dealt with, but for some reason they have learned alternative methods.

Surprisingly, four of the six stated they had benefitted from their release of anger. Bob stated that he "box[es] better, ...[I am] not getting kicked out of clubs...[and] not sending anyone to [the] hospital". Ralph said he "gain[ed] respect now". Greg said "people know if [he] say[s]



something, [he] will do it". He had a "reputation about how people should handle him". Rick stated that if "talk about it...[he was] less angry". Leo and Jesse found no benefit from their release of anger.

Since they all seemed to have issues dealing with anger management, did they want to be in the program? All except one. Bob did not want to "because [he] do[esn't] like talking [in groups]...[It is] better one-on-one". His expectation of the program was to "get a little advice". Rick "finally realize[d] [he] had [an] anger problem" and did not "want to be angry". Ralph wanted to "see if [he] missed something along the way because he already had gone through a program. Greg wanted to "deal with anger" and "understand why people get angry". Leo had the same answer. He wanted to "deal with anger" and wanted "answers as to why certain things [happen] and how to change it". Jesse "has to get control" and "if some[one] has [an] idea [he] wants to hear it". Thus, it the purpose of the program for the participants was to provide solutions for the anger situations they find themselves in.

Rick, Ralph and Bob never finished the program due to injury, breach of parole and personal situations. Greg, Leo and Jesse did and agreed to the post-group interview.

### **Post-group Interviews**

The post-group interviews took place from February 9, 1995 to February 14, 1995. All three participants seemed to

give similar definitions of anger before and after the program. Jesse saw "an emotional outburst...unneeded display of strength". Leo believed anger was "when you lose control of your temper". And Greg viewed it as "being upset with someone".

The discussion then explored the effectiveness of the program. Jesse stated the program "hasn't really changed" the way he thought anger should be dealt with. For him, "with depression came anger". Jesse's "main issue was controlling it [anger]". He did learn new ways to deal with anger, such as "just catching it...express[ing his] feelings and self a bit more, ...[and] avoiding stressful situations"; however, he admits he was "still working on it". He was better able to recognize when he got angry by "catch[ing] [his] cues...[and] senses [a] problem coming". The cues that were associated with anger and a sign of oncoming anger were "tightness of chest, stress in forehead [and] shoulders, [and] feel [his] blood pressure increase". Jesse did feel he could better control anger by "better expressing yourself, talking it out [and] solve problems". And the next time he got angry he would "try to solve it, step back and look at it".

Leo, also, believed the program had helped. He "notice[s] the signs and don't go beyond signs because not worth it". He felt he could recognize his anger, with cues such as "feeling [he got] in [his] whole body...tension, [and] feel like you want to do something". Leo did learn ways in

which to better deal with anger. They included "let[ting] it go, walk it off and think instead of reacting, ...[and] time-out[s]". "Before [he would] argue, now [it] take[s] some time". Thus, the next time Leo got angry he would "try to down play it...not make it into a big deal...calm [him]self down". Leo "didn't really think [he] had [a] problem but now realize[s] [he] did have signs. Looking back [I] did have a problem...[I] thought [the] others [family] were making a bigger deal but they were right".

Greg noticed similar things that the other participants have expressed. Greg had learned to "talk to someone about it, not hit stuff like walls". And this appeared to be the way he now deals with anger--"think before [I] act, [it] wasn't this way before the group". Greg also stated that he was better able to recognize when he got angry " because [the program] opened [my] eyes a bit [and I] realize[d] why someone would get angry and how to handle it". He has recognized his cues, which include "vulgarity, pacing, seeing red, [feeling] tension [and an] adrenalin [rush]" and the next time he gets angry, "[I] don't know [what will happen]. [I will] use [the] stuff [that has] been taught [to me] but [I] really can't tell what will happen. [It] depends on [the] situation. Small [situation]...[I'll] talk to him. Uncontrollable [situation] ...[a] guy hitting [a] girl...[I will] not think [about it]".

From their own statements, the participants seem to have learned alternative methods in which to control their anger.

The most popular were time-outs, talking it out, expressing one's feelings and thinking before reacting. They all realized signs of oncoming anger and they did state that they were better able to recognize when they were going to become angry. Thus, their ability to stop and think instead of immediately reacting could change their perception of a specific situation. In turn, they say this has modified their behaviour in the situation. Perhaps their perception of what to do when one becomes angry has changed, allowing for different reactions. The most realistic answer seemed to have come from Greg. Even though he used the techniques presented in the program, Greg was not sure what would happen the next time.

Leo did see the program as effective, "first classes were...[the] rest was o.k." However, his "family and friends think [he is] a lot more calmer, patient, [and] don't yell as much." Jesse agreed, "[I] catch cues, resolve things, express [my]self, how to deal with others by talking to them, better understanding [of anger], seeing others go through [the] same [thing]". Greg stated that he had a "better understanding of techniques to deal with anger...used to get angry and hit walls...don't hit". Greg did mention that he "can't really learn things on a weekly basis ... anger will always be with you, really can't get rid of it".

The main points/skills learned by the participants seem to be similar and the most clearly explained (as noticed

through the group observation). Jesse stated that it is "easy to release tension...[show] expression...[and] communication". Leo said he knows his "warning signs, [anger is] not worth wasting energy...[and you] can get angry but don't have to make a big thing out of it". Greg added that he knows his, "identifying cues...[and] knowing when to take a time-out". All of the participants seemed to have used the program's techniques or ideas, but for all it depended on the situation. Jesse "used a few of them...in certain situations. Leo "uses them now...they are working...in most situations". Greg agreed that it "depend[s] on the situation."

As for expectations of the program, Greg, Jesse, and Leo did not get what they expected. Greg was "expecting [an] AA kind of thing", but it was "comfortable, pleasant...[and he was] happy about the group". Jesse "expected more of an intense group...more people...more anger". Leo "didn't really know" what to expect. [It] was big and then got small...can't hide as much in [a] small group".

The participants would change little about the program. Jesse would like "to see it more intense". Leo wanted the group bigger. Greg wanted more relaxation exercises. And all of the participants said they would recommend others to the group.

Now that these participants have some alternate ways of dealing with anger, did it change their image of being a man? All responded yes. According to Greg, "a man is a man" no

matter how he deals with anger. Leo stated that one can "still see [one]self as [a] man. If [one] control[s] anger...[he is] even more of a man". Leo reported that he would now walk away from a fight.

#### **GROUP THREE: March 8, 1995 - May 24, 1995**

This group began with ten participants, six of whom agreed to take part in the research study. Of the six who agreed, four completed the entire interviewing process.

#### **Pre-group interview**

The pre-group interviews took place from March 6, 1995 to March 8, 1995. The ages ranged from 26 to 51. Only two of the participants stated that their participation was mandatory, the others were voluntary. Two participants had prior criminal records, which included property offenses, conspiracy and narcotics. The participants were referred by parole officers, mental health agencies and social workers.

Many of the comments expressed by this group were similar to that of Group 2. As was stated by those in Group 2, the reasons for participating in the group were to control anger. Group 3 was no different. For example, Derek said he "couldn't control [his] anger". Glen agreed, as did Sam. However, Al had "a couple of common/domestic assaults on his record" and Bill had a "disagreement with [his] spouse".

The definitions of anger resembled those of the previous

group. Derek saw anger as an "inability to control oneself in talking or emotions--out of control". Will agreed with Derek's statement. Al used words such as "unhappy...disappointment...not satisfied". Sam thought of it as "revenge [or] even[ing] the score". Bill and Glen defined anger in slightly different ways. Bill described it as "someone deliberately doing something to hurt you and [you] must respond" and Glen saw it as a "feeling you get when [you are]pushed too far".

As to how one should deal with anger, all the participants presented their own suggestions. For example, Sam stated to "get up and leave" and Al said "relaxing [and] calming down". Bill and Glen both stated that it depended on the situation.

For the most part, the participants did try to follow the methods they mentioned. Derek said he was "trying to get back self-esteem...positive thinking...[go for] walks...[and] put [the] situation in perspective". He had a temper which "may be aggressive". And he did get "angry at anything". When he did get angry, Derek tried to "avoid [the] situation [and] go for walk[s]". His feeling afterwards was related to his illness, "anger drops sugar level because of diabetes...[which results in] physical repercussions".

Al dealt with anger by "usually relax[ing] or calm[ing] down before doing [something] because when [I get] angry, [it is] hard to think clearly". He usually got angry at;

"inequality, planning something and [it] not going through, kids, being hurt [and] seeing someone get hurt". Al would not "take part [in an anger situation] if [I] haven't calmed down first and then discuss [it]". Although, he did express anger through yelling but nothing really physical. He never explained what that meant. Al did "feel pretty good" after expressing his anger because "usually [it] solve[d the] problem or [I] put [it] out of [my] mind until [I] can solve it".

Sam said that he repressed his anger as did Bill. People tend to make Sam angry as do the situations described in the short questionnaire (Appendix I). He expressed anger by: "yell[ing], scream[ing], vent hostility but do not strike". After the anger, Sam felt a "little better because [I] don't have it bottled up...[there is a] sense of relief".

Of all the participants that took part in the program, Bill seemed to be the most reluctant to talk and the most in denial about his anger. He continually stated that he was "not an angry person" yet he did state that "if someone does something to [my] stuff...then [I] get angry". He continually mentioned his family, especially his wife. He repeated the same story of his wife throwing out the supper he made for himself. Bill did state that he tried to "work it out" and kept the anger to himself. He was "calm after it [anger]". During all the questioning, Bill never explained how he expressed his anger.



Will stated he had "a lot of tolerance"; however, "when [my] patience gets tested...[I get] agitated". Will seemed to differentiate between adults and his children. When Will instilled discipline, it could be "physical...[such as the] use [of his] hand" but "[I] never hit an adult...[it is] not worth it". He also stated that when he expressed his anger, there was "facial expression [and his] voice rises". Yet he had mentioned that he had physically disciplined his children. Will's feelings, after his expression of anger, ranged from relief to exhaustion.

Glen tried "not [to] let anger bother him...anything is workable". He did get angry at "anything physical, [and his] divorce". Glen added a few other factors none of the other men had mentioned. He stated it "depends on the kind of day ...[my] frame of mind, environments and people [you] hang with". In other words, Glen seemed to take into account his perception of the situation and his socializing agents. When he did get angry, he would "voice [his] opinion, [find] alternative solution[s], [and] take time out". In the past he had yelled, thrown things and been physical. Even though Glen expressed his anger, he still remained "a little angry". It "takes a while to cool down". But, if "[I] express [my]self and [the] situation [has] changed...[I am] less angry after".

Four of the six participants thought they had caused some physical or mental harm to others. One did not remember. Bill strongly stated "never".

Al said that he "express[es] it [anger] right away". He could control his anger "by thinking...[and] time-out...If [I] don't express [anger] right away and let [it] build up...[it is] easier to explode with [a] trigger". He had walked away from fights before they began.

Derek also expressed his anger immediately, "before [I had a] boiling point, now it [expression of anger] is immediate". Derek added "it is uncontrol[able]...[I am] quiet, but once [I] hit a point [I] can't control it". Even though he said anger was uncontrollable, he had walked away from a fight. "When [I get] angry [I become] very violent, to control [my anger I] need to take [my]self out of there".

Sam stated it depended on the situation as to how long it took to express his anger. "If [the situation] keeps happening...[my reaction is] instant...[If it is a] one time thing...[I] would warn [the other person]". However, he was able to walk away from a fight, he would "get [him]self under control because if [I] stuck around, [there] would be a fist fight...[I] want to prevent [it]". Ironically, Sam went on to say that he could not control his anger, he had a "hard time doing it".

Bill also said he reacted quickly, although he had "never had any" fights. And said that he could control his anger by "tak[ing] a walk [or] cool[ing] down".

For Glen, "it [anger] doesn't take long". He stated one should "let people know where you stand...If [you] know [the]

feelings from [the] start, things go better". In addition, he could walk away from a fight because "[I] know [I am] going to do something stupid...[it is] easier to walk away than provoke". And for the most part, he could control his anger by thinking about a situation before talking or reacting.

Will, who separated his actions according to his children and adults, says he gives "three or four warnings" to his children; whereas, with adults "very seldom [do I] get as angry as [I] do with [the] kids". Will states "fighting is useless". Again, he differentiates; with his children, "it's harder...[they are] continually test[ing me]".

As was seen with Group 2, it appeared that the participants had learned how to deal with anger through socialization. Glen had "physical violence in [his] family ...punishment was excessive". When "[I was] angry...[I was] sent to [my] room...[and I] took it out on [my] siblings". His mom "took [it] out on [him]". From his dad, Glen received intimidation. As a boy, he was "violent...physical on others ...[and would] punch stuff". At present, there is "no physical violence, [it is] more verbal". He learned to "walk away, detach self, [and] get other perspectives from others".

Bill was never taught. He "never had that in [his] life...[it is the] first time [it is] being mentioned". He continued, that as a boy, he "never got upset...[there were] hardly ever any serious anger". This has not changed as an adult, he was a "self-disciplined person".

Sam learned his behaviour from his mother. He learned how to "count to ten by [his] mom". Although, as a child, he had a "bad temper...[and was] verbal [such as]...shouting".

Derek mentioned that his friends said "to walk away, avoid [the] situation, don't let [the] situation get [the] best of you, [and] consider the source" and later mentioned he was "self taught". Thus, as a boy, Derek was "hot headed with [his] brother and bullies...[there was] no turning the cheek...[I was] violent and aggressive". He appeared to have remained the same as when he was a boy, he was still aggressive; however, he explained that with depression you "get angry at more things than before".

Al "automatically learn[ed]...positive and negative reinforcement" and he was "punished if [I] handled it wrong". Later he said he was "self taught" but he "look[ed] at how others...handle [anger]...[such as] family [and] friends". As a boy, Al had "temper tantrums", then later as a teen, he thought things out and "talk[ed] to people, especially if not involved". This seemed to have been maintained as an adult.

Will was taught by his dad to "fight back" and his mom to "fight [his] own battles". But "not much [was] taught with anger management...dad said never hit a woman". Relating this to his childhood, Will "act[ed] on it [anger]...[there was] not much discussion". According to Will, he dealt with his anger the same way as an adult.

Similar to Group 2, the question as to how a participant

should deal with anger seems to entail good anger management skills. Glen said that a person should deal with anger "appropriately...detach themselves from [the] situation and be beneficial for [your]self...don't become physical". This positive attitude was extended to his definition of a man, which included phrases such as: "sure of themselves, make proper decisions, responsible and take responsibility for actions, share emotions". Bill added, a man should "keep talking...don't get angry quick...[he should] discuss it", and being a man was defined as "a man has to do what he has to do...[it] depends on [the] situation". This was one of the vaguest responses that was given. Sam did not give a definition of being a man, yet he did say a man should deal with anger by "not hitting [his] spouse or girl...[he should] work [it] out [aggression]...[or] leave [the] situation". Derek saw it the same way, "if violent...avoid [the] situation, go for a long walk". But added that "some [men] just don't know how to deal with it". Derek's definition of being a man is more traditional. This was reflective of the whole group. He saw a man as being "able to stand on own [his own] two feet, [have a] good self-image, [have] self-esteem, walk with pride and dignity, be proud of [his] culture, [and] be behind [his] friends". Al and Will agreed with the others. Will added a few more ideas to the definition of being a man, "honest, humble, willing to admit mistake, defend integrity, takes in [the] consideration his partner...[and the] head [of

the] family is [a] man, but not [a] dictator but [has] final say".

Have any of these participants benefitted from their anger? Al said he benefitted all the time, "[he] usually solve[d the] problem. When [you] let things set...[they] get worse and worse". Will "feel[s] a bit of release". Derek also benefitted, "[you] get it out of [your] system...[if you] keep it in...[it will] make you sick...depressed [or] suicidal". Sam benefited because he was "not bottled up inside...[he] expressed [his] opinion...[he] got to [the] get [the anger] off [his] chest". Anger helped Bill "believe in [him]self". Glen's answer seemed a little more complicated. When it was physical, "[I] feel good moments after, later it [is] actually not good ...[it is] more harm than good." Bill added that he "become[s] stronger...confident that [he] can deal [with the situation]".

The participants' expectation of the program itself was then discussed. Glen wanted to be in the program. He expected "more insight on [him]self...[he wanted some] alternatives". Bill had "no idea" what to expect and said there was "nothing that [he] may benefit [from]...because [he is] not an angry person". Sam wanted to be in the group to "get [his] anger under control...[he] need[ed] some help with it". He expected to learn how to deal with stress and new techniques. Derek wanted to take part to "get back self-esteem...[to] talk without hostility or violent

behaviour...[and] not being ashamed of what he is". He expected to get "dignity, pride...[and] behavioural management". Will also wanted to be in the program. He expected "better ideas of controlling anger". Finally, Al did not want to be in the program. He "went through it before [another program]...[and] know[s] most of the stuff". He just wanted to get through it. Al and Derek did not complete the program. Glen, Bill, Will and Sam finished the program and went on to complete the interviewing process.

#### **Post-group interview**

The post-group interviews took place from May 31, 1995 to June 5, 1995. As for any positive changes, the participants' perception of anger did not change except for Sam's.

Did the program help the participants' in dealing with their anger? Sam learned "how to go about things in different ways". He would get "really mad and couldn't handle some situation...now [I] can handle [it] in a different way, appropriately". Some of these new methods included "walk[ing] away from situation[s] and talk[ing] to them later on, try [I will] think about it and not get angry...that's pretty hard". He thought he was "mellow compared to some of [the] other guys". Sam did say he could recognize when he got angry by having learned his cues, "body tens[ion], clench[ed] fist, blood pressure rises, [and] facial expression[s]". Some days he could control his anger and others he could not. Sam

stated that the next time he gets angry, "I'll yell and shout at them".

Glen seemed to have some clearer understanding of his anger. Before the program, "[he] used to [get] angry, react physically, verbally, emotionally". Now he was "taught to remove [him]self from [a] situation...[and] approach [it] in a different way, verbally". He seemed to have a "better understanding of what makes [him] angry...[and a] better way of dealing with it now". This better way included, "talking about it, removing [him]self from [the] situation, defusing [the] situation before [it] gets any further...[and] acknowledge their position and express your own". Glen would now try to deal with anger by trying "not to let things bother [him] the way they used to". Even though Glen said he could recognize his anger, he could not specifically pick out his cues. As a result, he reported that he could "deal better" with anger but added that "it depends on the situation". Glen said he that "can't predict [his anger]...all [he] can do is use [the] tools learned and deal appropriately".

Will stated that the program helps "you think a bit more now...see how you can do it [deal with anger] a different way". He had found new ways of dealing with anger by "isolat[ing] myself...[and] walk[ing] away from [a] problem". This was the way Will dealt with his anger. Glen was able to recognize his anger by realizing "some of [the] things that bother [him] most...you know you get angry...Ever since [the]



program maybe [I deal with anger] a bit better".

Bill still maintained that in his case, he "has no anger ...[but] did pick up stuff from [the] program". He "know[s] what is anger...[he knows to] walk away, cool down, change [the] topic". He also learned his cues, "[my] voice rises...[and I] yell [and] talk". With the program he could now "walk [away and] keep quiet". As to how he would react the next time he got angry, "depends on [the] situation...anger doesn't come by itself...it is provoked".

The participants never really seemed to have a problem walking away from a fight. Sam said "I think you are [being more of a man]. People don't like being around people that are rude...[You are a] better person...if [you] can control [your] anger". Glen stated he was still "learning the definition of being a man...[I] don't consider [myself] being a man in alot of ways". However, "control[ling] anger and deal[ing] appropriate[ly] makes you more of a man". Bill stated "to be angry doesn't make you...a man". Will agreed that you are, "probably a better man if you can control it".

The program itself was then discussed. Glen thought the program was effective, but he mentioned that there "still has to be more...[it is] hard to say what it is". He learned new skills, and states that he "will use them but [I] avoid situation[s] so [I] don't have to prove the skills helped [me] to be a better person...[I am] starting to feel better about [my]self...[I am] not get[ting] angry as often". He "wasn't

sure what to expect...[he] had little idea". Yet he seemed to have been open and learned much. "You can only control [your]self...[You] can't control others...[You should] remove [your]self from [the] situation, think about what's going on...[and] give time to look at things ... Everyone is entitled to their own opinion, you can't change them and they can't change you". Glen had many recommendations, more than any other participant. The program should be "a little more personalized...[such as using] personal experiences ...[and] situation[s] where group members are in a situation to deal with it...[The] theory is good...[but] [I am] not here for theory...People learn better just talking things out". With these changes, Glen would recommend others to the program.

Sam also found the program effective. He seemed to have learned many of the main skills presented to them, such as "talk[ing] to them [the other person]...how to deal with your problems and the anger in yourself...how to go about [a] situation in different ways instead of blowing up...[and] how to control your temper [which was the] main thing needed it [the program] for". Sam did not "find anything wrong with it really". His only suggestion was a time change because it conflicted with other programs. And Sam would recommend the program to others because "you get something out of it. You will get some tips off it [such as] how to control it [anger], [and] handle some type of situation you're in".

Will found the program effective and it was what he

expected. He learned skills such as, "give a bit of an alternative, better way instead of physical [aggression], time-out... breathing exercise[s]...[and] time to count down". Will really would not change anything and would recommend the program but it was "up to the individual".

Lastly, Bill thought "it was effective [for] some people [but] didn't really apply [to him]". Bill had insisted that he was not an angry person, and he did not know "What's it [anger] all about". Yet he did benefit through a better sense of self-esteem, walking away, and "how you can control yourself and relax". Bill stated "the program is perfect for an angry person. But not for me...[The program is] for people who really have anger...[They] got to be there...Those who had anger, never completed it". And as all the other participants had stated, Bill would recommend the program to others.

## **Analysis of Interviews**

Overall, the program did not seem to have any extreme effects on the participants based on the responses given in the interviews; however, some changes did occur. The participants learned many of the techniques that were presented throughout the program. They include: taking time-outs, walking away, expressing anger by expressing the feelings that are associated with the anger, and the use of relaxation exercises to help one calm down from a heated situation.

In addition, the participants learned to recognize the cues that develop with the onset of anger. The cues allowed them to predict when they would become angry, which according to the behaviourist approach entails a specific reaction. A majority of the participants however, stated that they had also learned to make indications to themselves about the situation before reacting. This does not assume that the participants did not think before the program. Thinking before reacting refers to begin able to explore other options in managing anger. Thus, they have incorporated the element (self-interaction) missing from the behaviourist approach (noting that cognitive behaviourism does take this element into consideration), which is included in the symbolic interactionist approach. The participants' ability to make a decision regarding their reaction to a particular situation involves their engagement in self-interaction in order to

subjectively evaluate the possible ways of responding to the situation. This self-interaction is the exploration of the possible reactions to the situation, which the participants seem to have learned. Therefore, their reactions are no longer immediate or predictable.

In other words, a reaction in a given situation cannot be assumed. The participants have incorporated the thinking or self-interaction phase in their process of dealing with anger situations. This self-interaction phase can lead to a participant addressing the perception or definition of a particular situation. Thus, the important factor is not the reaction that is displayed by the individual, but the self-interaction that now takes place. The individual must decide what reaction will be exhibited.

Referring to the argument presented in the theoretical orientation, it is a combination of symbolic interactionism and behaviourism. Once the participant has begun to self interact, a reaction is no longer automatic. Symbolic interactionism can be applied here. However, this self-interaction must become an immediate response, in that self-interaction must be reinforced. The behaviourist approach is then also applied. As a result, self-interaction is immediate, but reaction is not. Thus, symbolic interactionism and behaviourism both make contributions toward anger management.

It is also relevant to address the cues/symbols that were

identified by the participants, such as physical tension and swearing. As observed through group observation, the cues/symbols were easily mentioned. These cues/symbols indicate to the participant that anger is building up and may, in itself, be a cue to the participant to initiate self-interaction. This indication would then alert the individual that an anger situation is developing and trigger the self-interaction phase of anger management. Thus, the immediate next step would be to not immediately react but to deliberately explore the available options of a situation and then make a decision as to how to react.

The participants' definition of anger did not change before and after the program. Several of the participants identified frustration as part of the definition of anger, which in many responses resulted in some form of aggressive behaviour. This observation would support the premise of the frustration-aggression hypothesis, which is that frustration leads to anger which in turn leads to aggressive behaviour. This aggressive behaviour led to the participants taking part in the program. The participants' responses throughout the pre-group interviews reflected the potential for aggression. Many of the participants dealt with anger by swearing or hitting. In Blake, Mouton and Rahim's (Hammock and Richardson, 1992) discussion of anger responses, a majority of the participants' responses could be classified as dominating responses. This dominating response indicates an individual's

primary concern being the individual's own goals. If an individual is only concerned with his or her own goals, the manner in which he/she deals with anger will reflect this concern.

The post-group interviews bring into question the frustration-aggression hypothesis premise. The participants still become angry, yet according to the frustration-aggression hypothesis, this anger should have resulted in aggressive behaviour. However, a majority of the participants did not react in an aggressive manner; their behaviour had changed. Instead of swearing, anger feelings were expressed through positive verbal communication. Communication was enhanced. The post-group interview responses could be classified as problem-solving responses. This observation does question the frustration-aggression hypothesis in that frustration which leads to anger does not have to lead to aggressive behaviour.

The pre-group interviews indicated that the participants seem to be aware of the appropriate methods of dealing with anger, as suggested in the program. Thus, when they were asked how one should deal with anger, their responses corresponded with the techniques focussed on in the program such as walking away and calming down. It would appear that the participants had learned the cognitive rules as they pertain to anger. The participants knew when to become angry and what action should be taken in response to that anger.

Surprisingly, the participants did not deal with anger the way they believed an individual should. What then, creates this change in what should be done and what is in fact done? Many of the participants stated that they did not remember what their family had taught them about dealing with anger. When discussions around this issue proceeded, the participants seemed to have developed their methods of dealing with anger from their family and friends; through observation and imitation. Perhaps, what the participants knew was the appropriate manner of dealing with anger was not reinforced by family and friends. Nonetheless, the program has encouraged what they believe is the appropriate manner in dealing with anger. From the responses given in the pre-group interviews, the participants agree with what the program promotes as the appropriate methods of dealing with one's anger. Further research focussing on this issue needs to be done.

With the completion of the pre- and post-interviews, LeCroy's (1988) discussion of anger management and anger expression as two separate issues can now be readdressed. Again, I argue that anger management and anger expression are interrelated. The pre-group interviews showed that the participants did express their anger by such methods as hitting and screaming. This negative expression of anger did not solve their anger situation and for some may have resulted in their previous incarceration. However, post-group interviews seem to have altered the manner in which the



participants express their anger. Several of the participants stated that they now communicated their anger feelings to other individuals, thus expressing their anger in a positive manner. They seemed to use their anger expression as a method of anger management. As a result, the participants through expressing their anger, thinking about a situation before reacting, and looking at options which could be followed, are learning how to manage their anger.

Thus, the assumption LeCroy (1988) made that anger expression and anger management are two separate issues is now questioned in this author's opinion. These approaches are not separate but interrelated. The interviews showed that if the expression of anger was positive, the ability to manage anger increased. Anger expression can then contribute to anger management.

Interestingly, through the pre-group interviews, the majority of the participants gave a non-traditional perception of what being a man was, using such adjectives as honest, sensitive, and attentive. Group 1 and 2's definition were much more non-traditional than Group 3 which was more traditional using phrases such as: paying the bills and being the head of the household. A traditional definition from a majority of the participants was not expected. If the participants did not define a man in a traditional manner, why do they react to anger in an aggressive, traditional manner? There is a discrepancy in their perception of being a man and

the way the participants react to anger. It seems that the participants do not succeed in fulfilling their definition of being a man, as one participant suggested in group. Perhaps, this is the reason for the aggressive behaviour mentioned in the pre-group interviews. Data to fully examine and understand this discrepancy in this research study is not available; however, further research should be conducted.

Overall, the participants showed some immediate change. They grasped the main skills/points presented throughout the program. The participants began to self-interact, which specifies the difference between symbolic interactionism and the behaviourist approach as applied in this study. However, it was suggested that self-interaction must be reinforced. Finally, anger management and anger expression are interrelated, in that one needs to express his/her anger but in a positive manner which helps the participant to manage anger. The program worked in the short-term, although further research needs to be conducted to examine if the program has had a long-term influence.

CHAPTER VII  
GROUP OBSERVATION FOR  
GROUP 2

Group observation for this research study was conducted from October 12, 1994 to January 18, 1995. As the group progressed, the numbers of the group dwindled from approximately ten participants to three participants. This decrease in group size was due to injury, breach of parole and group not being appropriate for the individual. In some respects this decrease in group size was disappointing, but the group seemed to become more cohesive as it decreased in size.

The group had two leaders who worked at the John Howard Society, both male. The content that was presented to the group was divided between the two leaders.

The program sessions have been described in detail so that the analysis of group observation can be understood in relation to what took place in the program. A brief analysis has been included throughout the description of the sessions. The program progressed as follows:

Session One

Session One was the introductory session. The session consisted of paper work and self-introductions of group members. There were several interesting observations. When self-introductions were being made, no one mentioned that the

reason they were there was to deal with this anger, except for one individual. An individual did mention that he did not think he had a problem and from the introductions, it was possible that the rest of the group felt the same way because they did not mention they were in the program due to anger management difficulties.

Also, when the group began to discuss how anger affects them, the issues most mentioned were personal health and relationships with others.

#### Session Two

During the second session, the leaders began to discuss the definition of anger, the positive and negative methods of dealing with anger and the myths that surround anger management.

Rick, Greg and Ralph were quite open discussing their anger issues. Even though Rick was quite willing to talk, it was pointed out by the leaders that he appeared to realize it was his choice to become angry. Rick also mentioned that he got frustrated and then it turned to anger. Throughout the sessions, this process seemed to be apparent for all the group members

The leaders then started to make a list of the cues (behavioural characteristics) that group members may exhibit when they become angry. Some of the cues included tension, eye expressions and swearing. What was surprising to the

author was that the group members acknowledged their cues quite freely. These men knew what physical cues they exhibited, yet this knowledge did not help in managing their anger. If the group members could recognize their own cues, why did they not prevent their reaction to anger? Or was it their perception of a particular situation that was most crucial for preventing their anger?

It seemed evident that Jim did not want to be in the group. This was established by his physical behaviour, such as fidgeting and the fact that he stated that his anger was not like the others. In the second session there seemed to be an overall feeling that the group members did not really care about being in the program and were just going through the motions. Rick did mention that he had low respect for women, and was sure women could not defend themselves. The group, with the leaders' direction, did seem to be going back to relationships with women and children. The group leaders were using examples that were given during the group to produce discussion in the group about anger.

The group was shown a video on domestic abuse, which discussed statistics and facts about abuse. When the group was questioned on whether or not they could pick up the cues demonstrated by the angered man in the video, the group members successfully did so.

The leaders presented many concepts and ideas about anger management. The group seemed to be coming together, in that

the men started to feel comfortable with each other by the end of the session. The group members started to talk more than in the first session. Most described themselves through the stereotype of the "traditional" man, tough and rugged. At the end of the group, a relaxation technique was performed.

### Session Three

The group was asked about the events that happened during the week.

Rick mentioned a situation that involved his wife and visitation with his children. He had reported that he had control of his family within the marriage, through verbal abuse, until he was sent to jail. When this happened his wife became independent (for obvious reasons); as a result, Rick lost control of his family. Ralph mentioned a similar situation with identical results. A question that I believe should have been asked was whether or not the loss of control within their marriages was contributing in some manner to their issue of anger management.

Through the example Rick had given, the group leaders were trying to get the group to realize that Rick needed to take control of his own actions. Rick had chosen to do what he did. The leaders were also trying to get Rick to look at the other side of the situation--his wife's side. Rick was reluctant to consider these points. He kept the sense of loss of control, but realized when his wife "pushed his buttons" to

get him angry.

I feel that it would have been advantageous at this time for the group leaders to focus on some of the issues that were only slightly addressed, such as responsibility and the other point of view from the other person involved. Both of these issues have a bearing on anger management, but specifically on the perception or definition attributed by the individual on a particular situation.

The definitions of aggressive, assertive and passive anger were given to the group by the leaders. Assertive anger was questioned most. It was hard for the group to see assertiveness as an alternative to aggressive and passive anger. To illustrate the point, one of the leaders and a group member did a role-play showing an aggressive response versus an assertive response. The group did notice the difference; however, the assertive response did seem foreign to the group. One could assume that the assertive response was something that was never thought of, their immediate response when anger was being passive or most often an aggressive response. This was again emphasized through the use of hypothetical situations. As a last point, the leaders stated that one can only control their own behaviour, not anyone else's. This was perhaps stated to suggest that another individual may not react in an assertive manner and one cannot control another's behaviour.

Overall, the group was more talkative in session three,

with group members sharing their experiences and situations. At some moments, the group interacted and started to help one another. The group did not only listen to what was being said, but questioned and discussed the material.

Lastly, even though the focus of the program was to deal solely with anger, other issues were raised in relation to anger such as relationships. It appeared these types of relationships were the focus of the anger, thus it would be useful to fully examine the issues that seem to be prompting the anger not just briefly address them.

#### Session Four

The group began by members mentioning some situations that came up during the week. Frank discussed a problem in which he had passively repressed his anger and later would talk it over with his wife. A good solution he suggested would be to discuss the problem with his wife and see what could be done. This was a good step because he could deal with or manage his anger.

Jesse gave some insight as to what could happen when anger was repressed. He stated a similar problem and solution, but he had realized that things could get built up. Jesse said that it was the building up of little things that could make anger unmanageable and then be released.

Leo stated that he almost lost control at a sports game, but he did not get over it. One of the leaders said that at



times things just happen, "you lose it". This was where the issue of control came up. Bob then said he had no control; however, the leader quickly pointed out that he did have control though he did not state in what way.

The discussion then proceeded to the perception and interpretation of events. Where do these perceptions and interpretations come from in relation to dealing with anger? Ralph said he learned from his father and the other group members related to this. Frank said his mother was passive because she came from an abusive home but his dad came from a "good" home. Frank learned to be passive from his mother but was now aggressive.

Some exercises were performed to illustrate how perceptions were created and a role-play was performed to show the other person's feelings in a situation.

Frank had mentioned that he had used the concept of "I" statements instead of "You" statements. He said it worked. By expressing his feelings through the use of "I" statements, he had seen a difference in his children but the people at work did not notice the difference.

Overall, Ralph knew much of the material because of his prior exposure to anger management programs. Several group members used the relaxation techniques with some success. Bob seemed to question the usefulness of the program.

The leaders did support the group when the participants did positive things, such as managing their anger in a

situation that had come up during the week. However, the leaders provided answers to questions too quickly, not giving the group members enough time to think of what has been said.

#### Session Five

The group was small, with only two group members. The beginning went quite well but the session ended prematurely.

The issue of control arose, with regards to parents and the participants' control over their children. Two of the group members felt controlled by their own parents. This issue was not discussed any further. The leaders had gotten the group members to recognize the power issue. It would have been good to have see how this power issue related to how they themselves use control in their own lives. However, the leaders had related it to anger.

Frank asked how to deal with anger. It appeared he had not totally grasped the idea of finding alternatives and had not understood how to stop from getting angry and what to do with the anger. The leader did not answer the question, which seemed to confuse Frank further.

The group was informal, with no content presented, but went well. Anger was never solely discussed, only in relation to relationships with parents, partners and families. Perhaps the group works better on an informal, small basis.

The group members did not seem to grasp what was being said by the leaders in their explanations to questions. At times, the group members said that they were confused as to

how they should have dealt with their anger; however, the leaders tried to help explore their particular problems. At this point, it is the author's opinion that anger could not be discussed on its own. Perhaps anger needs to be discussed in relation to societal factors, such as family.

#### Session Six

This session had four group members which was the size of the group for the duration of the program. The leaders mentioned that this was a problem but did not clearly explain why.

The content presented centred on issues of what to do before, during or after an anger situation.

The concept of time-out was introduced. A time-out was defined as walking away or thinking of nothing, simply getting out of the situation to calm oneself down. At this point, Jesse broke down. Jesse stated that he did take time-outs but he dwelt on the problem which makes him even angrier. Jesse knew he should come up with solutions but could not. Jesse then discussed how he was always being criticized by others. Also, he was taught by his grandfather to be a man, in the stereotypical manner, such as not showing emotion, not being allowed to cry, keeping control and being proud. Jesse was trying to be this "man" but it just was not him and he cannot accept it. It seemed like Jesse was not happy with himself, or that he had never figured out who he was. The leaders did

not explore this.

During this discussion with Jesse, the leaders could have brought the other group members into the discussion. This would have created better group dynamics and perhaps let the group members help each other. Discussion had developed later in the group.

Jesse had mentioned that he did not feel comfortable "losing control" in front of other men. His reasoning was that the other men seemed to be these tough guys and Jesse did not want to feel weak.

Acceptance seemed to be an important concept to the group. The group members wished acceptance and approval from others, such as family members, but not from themselves. This also was left unexamined. Another issue that seemed to be missed was that of relationships, be it that of work or family. The leaders did not press this issue. When the issues came up the leaders should have let the group members examine the feelings they were feeling at the time. Thus far, relationships have been acknowledged to be part of the anger but not examined to a better degree.

The group members did not seem to realize that others in their lives also need to learn how to accept change. The group members thought that if they changed, everything would be fine.

Overall, group dynamics were weak at the beginning of group, but developed quite nicely throughout the group

discussion, such as group members helping each other by shared experience. However, there were many issues that were introduced but the individuals were not given the opportunity to discuss them.

#### Session Seven

The group began with Greg sharing an anger experience that occurred during the week with his employer. He realized that something had gone on, and felt guilty for feeling angry.

A video was shown about understanding anger. It basically talked about dealing with anger, not repressing it. It mentioned that hurt people, in turn hurt people back. In other words, hurt in one's background caused them to hurt others. The video on domestic abuse, which focussed on anger issues, was shown but never discussed. The group was given homework: think of an issue that is unresolved and discuss it.

Other content involved communication skills. It was presented in a pleasant and enthusiastic manner; however, it seemed to be too much information for the group. Perhaps, if the group participated further by using personal examples to illustrate the content, the group members could have had a better comprehension of the content.

#### Session Eight

The session began with the group members talking about their week. Leo did not say much, which was consistent for

the program thus far. Frank and Greg received something out of last week's communication about using "I" statements instead of "You" statements. Rick raised questions on this issue because he had not been at group for a while.

Rick told the group he really had not changed and still received a 'high' out of fighting. Rick did mention his forcing himself on women in his past, but the leaders did not explore his past abuse. The lack of dealing with Rick's past may be due to the fact that the program dealt with anger and the fact that this behaviour seemed to be in Rick's past. Up to this point, the leaders were talking more than the group members. Some other issues or stressors mentioned by the group members were work, relationships and money. These stressors seemed to be very important to the group, but not discussed or examined by the leaders. An added note, the leaders seemed to interrupt the group members often.

The issue of unresolved anger was brought up mostly through relationship experiences. The group focussed on relationships. The family relationship seemed to have some effect on the group members present lives, but the leaders said more time would be needed to make any conclusions. This time that was needed to resolve anger and it be apparent in family relationships was not clear to the group members. The leaders then said that the group saw themselves as victims but the victims, now, had become the victimizers. This was the second time this was mentioned. It was not explored,

especially in relation to the group members' present anger problems.

The final part of the group was the most productive because the group was talking about the feelings they were having; however more time would have been advantageous. It appeared that the real issues, which are the feelings being felt at the moment of the anger, were starting to surface.

### Session Nine

D.E.C.I.D.E. was the content that was presented in this session, along with scenarios to help illustrate the process. However, the group was not going well. Shortly after it began, the leaders realized the group was quiet and one of the leaders asked what the problem was.

This was when Jim, who had not attended since the first session, began voicing his opinion. He said that the content being presented was "bullshit" and it did not apply to him. Jim said he preferred one-to-one sessions, and suggested the group was not beneficial for him. The leaders let Jim go on for quite a while. He put the group down by saying that he "had not been there for about four to five weeks and the group was the same as it was" since session One. Jim basically said the group had accomplished nothing. Jim's outburst was not dealt with by the leaders. In the author's opinion, he was let go with no restraint. He said the group was probably better without him.

It seemed that the other group members were afraid to talk with him in the group. After Jim left, Frank said that it was uncomfortable with Jim returning to the group after such a long time. Jesse wished he could come out and voice his opinion the way Jim did. The leaders tried to get the other group members talking about what Jim said, but it did not work.

Jim got angry, raised his voice and pulled down the group. He probably expressed some things that the group was feeling. It was good for the group, in that they saw an individual who was angry. After he left, there seemed to be hostility within the rest of the group members. Jesse did comment that Jim did not really know what had gone on in the other groups.

This session was very quiet. It could have been more open, but the group did advance somewhat in this group discussion and cohesion had increased since session One.

#### Session Ten

This group was supposed to be a review of the first half of the program. The leaders, again, asked what happened with the group members during the week. Frank talked about his job but mainly about his family situation; this issue was discussed. Through the discussion of the problem, the group was reviewing some of the content, but I do not think the members realized it.



Family and control were major issues that were addressed but only through discussion. This program was focussed on dealing with anger; however, these were issues that needed to be examined more closely since they seemed to be at the root of most of the anger situations.

The leaders eventually got the rest of the group involved in Frank's discussion. Later the discussion turned to Jim's outburst from last week. Even though there was no reaction last week from the group, the group members expressed their feeling of being uncomfortable with Jim's return. The group also came to the consensus that they did not agree with Jim's assumption that the group had not progressed.

Leo was asked how he was doing. He did state that he got a few points from the group. The main points he received from the discussions were time outs and analyzing the situation.

Jesse then talked; this would be his last group because he had to go back to work. He said he was too dependent and the leaders offered the services of the John Howard Society. This was the best thing for Jesse and the best thing the leaders could have offered at this point.

Overall, this was how the rest of the groups should have been according to group dynamics, full of group discussion and group members sharing their ideas on how to deal with anger situations. This group had good group participation and group members drawing commonalities with each other.

## Session Eleven

The group began well. Frank talked and used some of the content that was presented in the program. In some situations, he expressed his feelings and took time outs to calm down. Frank said that he assumed that the anger would go away quickly. As pointed out by the leaders, anger does not disappear as soon as one expresses his/her feelings, but takes time.

Leo talked about some anger he had experienced about being passed over at work. He talked to his mother about it; ironically this was the person he usually expressed anger towards. He dealt with this situation differently than usual. At other times, Leo would have hit objects and cursed, but he did not. The group was coming to a close and finally Leo felt safe to talk in the group.

Greg had pent up anger about certain situations that happened early in his life. Again, there were some unresolved feelings and anger that perhaps needed to be dealt with before being able to move on.

Greg was happy that the group got smaller since the beginning. Greg did say he got much out of the program, even though it was mandatory for himself. Frank liked the fact that the group was small, it was better for him. He stated that he learned a lot but realized the hard part would be to use the techniques and for them to become habit. Leo expressed the same as the others.

Overall, the participants' comments indicated that the program had some positive effect on the way they would manage their anger. The participants had indicated that they had taken certain techniques, such as D.E.C.I.D.E, from the program and applied it to anger situations.

#### Session Twelve

By this time, the group had dwindled to three group members. The group filled out evaluations and did some other paper work. The program then ended.

## Analysis of Group Observations

The group observations revealed many things about the program and the content presented within it. Through the cases presented in the literature review, the average size was eight to twelve group members. For this particular research study, the group averaged four group members. A small group seemed to be most productive, in that the participants were able to participate in group discussion. This perhaps would not have been possible if the group was too large.

My concern centred on two issues: the content presented by the program and group dynamics. The content presented dealt with the theory of anger which was intertwined with anger management skills. The content appeared to be divided into two areas: theory and practical skills. The theory covered such areas as defining aggressive, passive and assertive anger. Through group discussion, these concepts appeared to be too abstract for the participants to grasp. However, once examples were given in order to explain these concepts, the concepts became clearer to the participants.

The practical techniques presented were understood much quicker. The explanation of D.E.C.I.D.E. was precise and direct. Simple language was used with examples accompanying the explanation. As the sessions progressed, as participants described their day, it was these concepts that were used and remembered. As one participant suggested, they did not participate in the program to learn theory but to learn

practical skills in managing their anger.

The features of anger management groups that were mentioned in conjunction with the case studies were also focused on in the "New Leaf" Anger Management Program. The program de-emphasized the use of aggression and emphasized assertion. Warren had identified four anger management principles, which were: 1) organize anger aggression values, 2) recognize anger at the first sign, 3) thinking about how to handle anger, and 4) developing empathy skills and forgiveness. The program seems to have followed these principles to some degree. The participants were never shown how to set limits and guidelines for their anger. They did discuss situations in which anger occurred, but the participants did not set limits. The second principle was dealt with by the program through the participants' identification of their cues. These cues were described as physical or verbal symbols that identified the onset of anger. The third principle was addressed as a technique of anger management. The majority of the participants stated that one of the techniques they had learned was to think about the possible options or alternatives of reacting to the situation before actually responding. These options or alternatives of responding to the situation are based on an interpretative process whose goal is to select the most appropriate mode of responding from the actor's viewpoint. The final principle was only slightly mentioned within the content presented in

the program. The program leaders had presented the notion of the 'other side' in a situation. However this 'other side' was not emphasized to any extent. Thus, empathy skills and forgiveness were not expressly focused upon. The program clearly addressed principles 2 and 3, however 1 and 4 were not emphasized in the program.

The program did fit the similarities found by Finn's study. The program only slightly mentioned the participants taking responsibility for their own action, but did view an end to aggressive behaviour as a primary goal. As with all other anger management programs the control of anger, problem solving and communication skills were addressed by the "New Leaf" Anger Management Program.

The case studies all seemed quite similar. They ranged from three sessions to ten sessions. The principles were all followed by the case studies. A specific order was followed. The programs addressed the situation and its anger. The programs then proceeded to recognize the onset of the anger, that is the signs and symbols of oncoming anger. And finally, problem-solving skills were presented. This order was also followed by the "New Leaf" Anger Management Program within the twelve sessions. The program does not seem to deviate from the set pattern observed in other anger management programs.

The second area of concern was group dynamics. The program's group dynamics in its first three to four sessions were poor, yet group cohesion increased as the program

proceeded. The beginning of the program was filled with content being given by the leaders with very little group discussion. Once the leaders asked the participants about how their week had gone, discussion on anger increased. At this point, group dynamics excelled. Group dynamics do take some time to develop; however, it appeared the leaders were not encouraging the process. Training in group dynamics would be helpful for the leaders of the group. The group had the potential to discuss anger and the feelings that surrounded it, but discussion was halted when it reached this point. The roots of anger were addressed, but not fully explored. Also, more discussion should have been encouraged and less content presented. As was stated by a participant, one learns more from sharing experiences. This sharing of experience should be encouraged and integrated with theoretical content that is concise and simple to explain.

Overall, the program does not seem to differ from the pattern that is presented through case studies located in the literature review. It is recommended that content be limited and group discussion increased. This change would better establish group dynamics and help the program be more productive.

**CHAPTER VIII**  
**ANPI Results**

Thirteen of the sixteen participants completed the ANPI before the program. The highest score for the sample was 114 and the lowest was 46, with the possible range being 0-125. The mean score for the thirteen participants was 79.85.

Of the thirteen, eight completed the ANPI after the program. The mean score for the eight before the program was 78. After the program, the mean score decreased to 69.75. Thus, there was a difference in mean scores of 8.25. Examination of the mean scores suggests that the program had some effect on decreasing participants' anger levels. This can be seen by the raw scores in Table 1.

Table 1 ANPI Scores

BEFORE	AFTER
83	78
96	80
79	84
84	55
46	58
91	75
67	70
78	58

n= 8 a= 0.01 d= 66  
df= 7 d2= 1956

A paired t-test was performed to determine if there was a significant difference between the before and after scores.



The resulting  $t$  was non-significant,  $t(7)=1.64$ ,  $p>0.05$ , indicating that there was no significant decrease in anger level from pre-test to post-test. Although the difference is not significant, a majority of the participants decreased in score and only two showed increased post-test scores. Thus, the program's effects were moving the right direction for the majority of the participants.

Perhaps what was needed was a larger sample from which to draw in order to increase the statistical power of the test. The small sample size did not allow for the application of many statistical analyses. Therefore, the ability to use the ANPI to its fullest extent was limited.

This limited ability to infer from statistical analysis does not enable one to compare the quantitative versus qualitative analyses. Though the  $t$ -test did not show any significance, it would appear from the interviews and group observation that a majority of the group members have benefitted from the program.

The scale itself may have influenced the scores. Several of the participants had stated that there were other factors, such as mood, to consider in a particular situation. Perhaps the situations described in the ANPI are too vague and need to be placed in a specific context, though it is recognized that the ANPI was created to measure general provocation. A suggestion may be to place these situations in an experimental situation; thus, creating the situations and allowing

participants to react to these situations occurring at that moment.

Overall, the ANPI would have been used if the sample had been larger; this may have helped increase the likelihood of finding a significant difference in the t-test. However, the ANPI was beneficial in that it provided some quantitative indication that the program was positively influential for the participants.

## CHAPTER XI DISCUSSION

Anger management programs address the individual's ability to deal with the emotion of anger. Central to this type of program are the analysis of the problems that initiate the anger, its predictors, and the way in which one deals with the anger situation. These factors will be discussed further in this chapter in relation to symbolic interactionism. Symbolic interactionism focuses on the nature of social interaction; therefore it is through social interaction that individuals have influence on one another (Charon,1992:23). Put simply, the actions, words and behaviours an individual exhibits will have some influence on others, either directly or indirectly.

Human action is not only governed by social interaction. Individuals act according to what they think and according to the way they define the situation they are in (Charon,1992:24). The way an individual perceives a situation may determine the actions she/he will take. Thus, the definition of a situation can influence the manner in which an individual deals with anger.

Symbolic interactionism also focuses on the present. "What we do in any situation is primarily a result of what is going on in that situation, not of what we bring to that situation from our past" (Charon,1992:24). It could be stated that each situation is a new problem unto itself. A

definition or perception of a situation is what governs one's action at any given time. However, actions are also governed by socialization of significant others, be it family or peers. The behaviour exhibited in a specific situation may be the result of past learned behaviour. At this point, it can be shown why behaviourism was introduced as a supporting theory in the discussion of anger management. Behaviourism would suggest that behaviours are predetermined due to societal influence, which includes family and peers. Anger management should acknowledge that through past reinforcement, individuals learn various methods of dealing with anger. However, it appears that most anger management programs' primary focus is on the present situation, and to define a situation at that moment not within the context of past experience.

#### **Definition of Situation**

One of the key concepts in symbolic interactionism that must be discussed in relation to anger management is the definition of the situation.

"The definition of the situation may be conceived of as the sum of all recognized information, from the point-of-view of the actor, which is relevant to his locating himself and others, so that he can engage in self-determined lines of action and interaction" (Ball,1972:63).

Thus, it is from the perception of the individual that action is determined. These perceptions or definitions are

situational and are located in time. The meaning of things are then individual. Meaning includes all the complex images and attitudes that things can elicit for a person; and things or objects include everything that can have meaning for a person (Heiss,1981:2). It would appear that to understand the behaviour of an individual, the meaning must first be understood.

Robert A. Stebbins (1978) identifies three types of situational definitions that an individual may use to place a definition on a particular situation. These are cultural definitions, habitual personal definitions and unique personal definitions. Cultural definitions are defined as:

consensually shared to the extent that those who are members of a particular group are aware that others in it recognize and utilize that definition in the same way that they do (Stebbins,1978:259).

Thus, cultural definitions are agreed upon meanings that exist within society. Stebbins identifies the difference between cultural and habitual personal definitions, in that the former involves consensus and the latter does not. He defines habitual personal definitions as:

the regular meanings employed by categories of actors in specific kinds of periodic situations that for one reason or another... are not communicated (Stebbins,1978:259).

Unique personal definitions, according to Stebbins occur less often and are defined as "apparently shared [definitions] on a non-consensual basis under some circumstances" (Stebbins,1978:260).

The participants in a given situation may have shared the same definitions of a situation, but have not consented to a shared definition. This can promote anger in one or all of the participants. The definitions of a situation may be perceived in a slightly different manner by each participant. In this respect, the unique personal definitions are most likely applicable. Also, there exist shared cultural definitions and these may differ according to the societal group one belongs to. In reference to this particular study, the participants have unique personal definitions in that they have unique experiences.

Stebbins argues that one can not only look at these categories of definitions, but also at the phases in which action is justified. An individual proceeds through two phases. Phase I is the identification of ongoing events as an instance of some situational category; and Phase II is the selection of a cultural or habitual personal definition, which amounts to choosing a standard personal evaluation, plan of action, and justification (Stebbins,1978:262-263). It is during Phase II that an individual formulates his or her own distinct perception of a situation.

The participants in the program considered here did state that their degree of anger, specifically their reaction to the situation, depended on their perception of the need to react strongly in a particular situation. For some, if the situation was not serious their reaction may be that of

walking away; however, if they thought that the situation warranted a serious reaction, then their reaction was "serious" such as physical retaliation.

The extent that the program affected this perception is unclear. Yet according to the participants, the techniques that were presented during the program and subsequently used by the participants, did positively influence their behaviour. The participants' newly learned ability to now stop, look at the situation, and communicate has changed their behaviour as indicated through the interviews. Their reactions are no longer immediate; the situation is now analyzed and then a more appropriate behaviour is given than an immediate reaction to their state of anger. The program has allowed the participants to examine the meanings they have given a situation and the consequences of impulsive actions they have exhibited. The participants are now trying to change their bad habits by using the techniques they have acquired from the anger management program.

### **The Self**

Within the symbolic interactionist approach, social process is attributed to the development of the self. The self is a product of society.

"The "self" develops through...social process. In other words, we come to know who and what we are through interaction with others. We become objects to ourselves by attaching ourselves symbols that emerge from our interaction with others, symbols having

meanings growing out of that interaction"  
(Sheldon and Serpe,1982:202).

Thus, the self is created by social interaction. The symbols the self uses originate within society. The symbols that have been attached to specific meanings are learned by individuals from their significant others directly or indirectly. The core self, which is defined as, "a particular set of 'basic attitudes' that a person utilises in all, or at least a variety of, situations" (Tucker,1978:238), may have been created during the individuals' early socialization. This could explain the way in which the participants manage their anger. They have learned how to deal with anger through social agents such as family and peers and have internalized these methods for future reference.

Symbolic interactionism also states that

"Self emerges when persons initiate activities that relate them to their physical and social environment" (Sheldon and Serpe,1982:202).

It is quite apparent that the self is a result or consequence of one's social environment. The situations, actions and meanings which govern a specific environment also create a specific self to adapt to that environment. Thus, when symbolic interactionism states that the "self" is a key conceptual variable in the explanation of social behaviour (Sheldon and Serpe,1982:199), it is referring to the social self. This self originates from the symbols and meanings learned within an individual's social environment. This may



result in an ever changing self. The participants seemed to be at the beginning of this process. As their ability to manage their anger increases, the selves that once existed in certain environments will change. This will also result in changing the meanings they attribute to situations. As one participant commented, through anger management, his family saw a change in his behaviour and familial relations improved.

Park, cited in Reitzes and Reitzes (1993), suggest that

"self conception emerged out of the social experience of the individual...it is not just the objective characteristics of the social situation but also the subjective meaning that a person attributes to the situation that is crucial to an individual's self concept" (Reitzes and Reitzes,1993:42-43).

An individual's self is created through the roles that are played by an individual. As the number of one's roles increase, the more facets of a self are created. Thus, she/he will have different selves that are different aspects of one's central self for differing roles in life, for example the self at work and the self at home. However, these selves do not remain individual, but meld into a single, overlapping self. This unification may cause conflict and stress between the many roles an individual has. An individual has so many role relationships within society, that the self created out of the social environment may not necessarily deal appropriately with all emotions, specifically anger.

Anger management must take into account the social

environment that an individual has learned his/her symbols and meanings, for this learning may determine how an individual deals with anger. As children, the participants learned ways in which to deal with anger, and many of them still use those same methods. Individuals live within different environments, and these environments have created what the individual is and how she/he thinks. Anger, as an emotion, should not be examined as an isolated factor but within the context of an individual's environment.

This was made quite clear from the group observations. Within group, it was apparent that the anger situations which developed pertained mostly to relationships and work. The program primarily dealt with the anger experienced by the participants but rarely, if at all dealt with the actual underlying roots of the anger. The various roles the participants had were discussed in conjunction with the anger they acquired in the particular environments of family or work. Each requires the individual to act in different ways, thus it would be assumed that anger management would also vary.

### **Symbols**

As previously mentioned, symbols have specific meanings attached to them and are used for communication. Therefore symbols are social objects which are used by the actor for the representation and the communication of ideas

(Charon,1992:42). An individual uses symbols to define or perceive a situation in a certain manner. There are fixed sets of symbols, which people use to interpret their situations (Blumer,1969:88). Thus, symbols are used for the purpose of communication and interpretation in an environment, but at the same time, they are also learned based upon the social interactions in one's environment. If these symbols transcend different environments/situations, such as from work to family, these symbols may be confused because of the different meanings that may be assigned in different environments. Within a given environment, these symbols and meanings are significant not only for the individuals who receives them, but also for the sender (Charon,1992:43). In other words, symbols and meanings are communally shared by individuals within a given environment. This may not be so if one changes environments but not the symbols.

However, these symbols and meanings bring about certain emotions which have been learned within a given environment. Cognitive rules and regulations govern how and when one deals with a situation, but it is the symbols within society that help determine the cognitive rules and regulations. Various feeling states are elicited, encouraged or prescribed by society in specific contexts, such as anger, fear, joy, surprise, sadness and disgust (Langman,1992: 111), these cues originate from outside or from within an individual. Thus, the behaviour that is exhibited by an individual may be

determined by the symbols and meanings attributed to a certain situation which thereby elicit specific emotions. The issue is then how an individual deals with his/her emotions, specifically anger. "Individuals are socialized to assume, enact and interpret everyday routines of speaking, doing, thinking and anticipating, regulated by emotional codes, and in these activities gain or avoid certain emotional experiences" (Langman,1992:112). In certain situations though, emotional experiences that elicit anger cannot be avoided. Therefore, the behaviour must be changed. The symbols and meanings attached to situations create definitions. These definitions may be one sided and result in aggressive or passive anger. In order to avoid either possible behavioural outcome, the emotion of anger must be dealt with in a positive manner. When this is accomplished, anger management is then instilled in the individual.

As it pertains to the anger program, the symbols are the cues that the participants quite readily pointed out. These cues signal the participant as to when he becomes angry. "Since significant symbols anticipate further behavior, they provide a basis for adjusting activity before that behavior has occurred" (Stryker and Statham,1985:321). The behaviourist approach would suggest that the cues would specify a specific meaning and course of action. "The cues which should, on the basis of previous learning, call forth a familiar identity, are present, but, through inattention

perhaps, [the] actor is not picking them up" (Heiss,1981:216). This is where the behaviourist approach falls short. It does not account for the individual's ability to make choices to have self-interaction.

As has been previously stated, the Chicago School of symbolic interactionism emphasizes the subjective aspect of anger management. Whereas, the behaviouristic approach emphasizes the objective aspect of anger management. Reintroducing Diagram 1, it can now be completed as it applies to the research study, as seen in Diagram 2.

Diagram 2

Chicago School of Symbolic Interactionism

Angry individual



Enters conflict with family or work or social situation.



Angry individual defines the situation according to their own perception based on self-interaction or an interpretative process.



Behaviourism

Angry individual



Enters conflict with family or work or social situation.



The situation has already been defined according to pre-existing definitions by society or external factors. External factors primarily determine the nature of the response. The interpretative process is either bypassed and ignored or under estimated.



The angry individual decides what they should or should not do, such as walking away, talking it out or thinking before reacting. He/she examines possible courses of action.



The angry individual expresses his/her anger by yelling, walking away expressing his/her feelings or taking a time-out.



These responses are determined or constructed by a process of self-indications to oneself.



The angry individual reacts to his/her external factors by yelling, screaming, fighting back, name-calling or hitting.



These responses are released by the individual as a result of past conditioning of behaviour.

The importance of both of these theories as complementary seems to be apparent. The subjective application of defining a situation results in changing behaviour. Subjective thinking should be reinforced. Thus, the individual's first impulse is not to react but to interpret a particular situation and then react. In addition, cognitive behaviourism suggests that cognitive structure is stable; whereas, symbolic interactionism suggests that cognitive structure is ever changing.

## CHAPTER X CONCLUSION

If one solely follows the behaviourist approach, one would fall short of a comprehensive analysis of anger management. The "New Leaf" program does focus on the behaviour expressed by individuals when they become angry, but appropriately questions the definition of the situation. At first glance, one would assume that the program does not focus on perception; however, in teaching its participants to self-interact and evaluate possible courses or lines of action, it actually does. The program allows the individual to make the choice to step back and examine and recognize the meanings they have given to the symbols in the situations. This would then allow the individual to appropriately change or alter his/her behaviour.

The Chicago School of symbolic interactionism seems to miss the fact that for anger management to be successful, self-interaction should become an immediate reaction. The way in which the individual learns to evaluate the situation must become predictable, in that the impulse to immediately react no longer exists or occurs less frequently. Thus for anger management programs to be successful, the extremely negative perception of a situation must be changed, resulting in a positive change in behaviour.

The present study has its limitations, as all research

studies do. The sample consisted of 16 participants, a very small sample. Regardless of its size, it did provide interesting data towards the discussion of definitions of situations and the effectiveness of anger management programs. However, due to the sample size, the study's results are not generalizable.

The implications of this study are quite relevant. In a time when helping the perpetrator of a crime seems to be as important as helping the victim, the usefulness of anger management programs needs to be researched. From this small study, it would appear that this sort of program can be of some use to some individuals. Without generalizing to a large population and with a limited sample, the anger management program seemed to have changed the participants' dealings with anger. It provides some encouragement, in that, individuals can relearn methods of dealing with anger. Therefore, rehabilitation can take place for some individuals who's anger may be uncontrollable at times.

It has also raised the question of the examination of societal factors being addressed within the program; in other words, exploring the possible causes of the anger itself. Work and family were subjects that were raised consistently. It would appear they are prevalent in people's lives and may at times enter each other's worlds.

Work and marriage are central roles that individuals have within society. The roles created in these areas influence



one another. But the emotions of work may be brought to other areas. "Moods generated by work demand and interpersonal dynamics at work find their way into the family system where they influence the kinds of activities and interactions that occur in the family" (Crouter,1994:19). The atmosphere that is exhibited at work may overlap into the homelife. This may then affect interaction between family members. The research in this area is limited, and little is known (Crouter,1994). This research does little to add to this issue but it does suggest that anger transference from one realm to another does occur.

The purpose of the present research study was to determine how effective an anger management program is in helping control one's anger. The program was effective to some degree. Many techniques were learned by the "New Leaf" program participants. These include the use of time-outs, walking away, expressing anger by expressing feelings, analyzing a situation before reacting, and relaxation exercises. The participants also learned to recognize their specific cues, thereby assessing them with the management of their anger. It appeared that the participants, in the short-term, had become more assertive. Lastly, the program seemed to confirm what many of the participants believed to be the appropriate manner in which to deal with anger. Perhaps this confirmation has in some way helped the participants to act appropriately. Also, the awareness that there are others

having problems in controlling their anger may have helped the participants act appropriately.

There are some recommendations to be made, so as to improve the program. The issue of mandatory versus voluntary participants is relevant in that there are those who want to be at group and those who do not. Perhaps the group should be divided accordingly, or the sincerity of the participants closely evaluated. In either case, once the participant has not attended two or three groups, the participant should not be allowed to return. As was seen during the group observation, the participant breaks the group comfort level and group cohesion.

Even though the program focuses on anger, other issues need to be addressed as they are introduced by the participants. Several participants mentioned that the root cause of their problems were not explored. Due to the limited duration of the program, one-to-one counselling is most appropriate for this. However, identifying a problem without exploring the feelings associated with the anger issue leaves the participants with some confusion. Many issues were mentioned and not discussed. These issues involved family, work and societal relationships. These relationships are addressed daily and should also be focussed on to a greater extent in the program.

The final two recommendations centre on group dynamics and content. Group dynamics did improve by the end of the

program. A small group seems to be most appropriate; that is four to five people. As the group became smaller, as time passed and interpersonal dynamics developed, the participants were able to share experiences and reach a comfort level. At times, the group did lack discussion. The group would begin to discuss content and experiences, however, the group leaders did not encourage this important group dynamic. The leaders interjected too much and have done most of the talking and gave out answers too quickly.

Finally, the content presented was too structured and too theoretical. The content learned and retained by the participants were the skills and points which were clear and simple, such as time-outs and D.E.C.I.D.E. The more theory-oriented content, such as the definitions of passive, aggressive or assertive anger, was not understood very well. The program should present the content most realistic to apply and use personal examples to illustrate the content.

With the previous recommendations, the program has the potential to be quite useful in helping its participants manage their anger. Further research on anger management and other related topics, such as adolescent anger management socialization could help society and the criminal justice system.

## Appendix B Consent Form for Past Participants

### CONSENT FORM

To the participant:

My name is Giovanna Follo. I am a Master's student at the University of Windsor. I am conducting a research study to evaluate the effectiveness of the "New Leaf" Anger Management Program at the John Howard Society of Windsor. Your participation in this study is voluntary. It will consist of an interview. The confidentiality of your answers and your participation will be strictly protected. The researcher will maintain strict control over all the data and the list of research participants. The actual names of participants will not be used or appear in any reports or data records. Steps will also be taken to ensure that the information is presented in ways which prevent the identification of any individual sources. At the end of the interview if you wish to ask about the research study, please do so. A final report of the research will be available at the John Howard Society, if you wish to observe the findings.

Your participation in this research is completely voluntary and you can withdraw at any time or refuse to answer any question.

If you have any comments or questions, please contact Dr. Alan Hall, Ethics Committee, Department of Sociology and Anthropology, 253-4232.

I, the participant, have read and understood the above. I agree to participate in the study by own free will, which includes an interview. I give my permission for all data collected to be used in the research study.

---

Participant's Signature

---

Date

**Appendix C**

**INTERVIEW OF PAST PARTICIPANTS**

This interview is part of the research study being conducted to evaluate the effectiveness of anger management programs. The interview will last approximately 30-45 minutes. It will not affect your treatment and parole. Please be as honest as possible. However, if you do not wish to answer a question please tell me. If you have any questions please ask. Thank you for your participation.

NAME : \_\_\_\_\_

DATE: \_\_\_\_\_

AGE: \_\_\_\_\_

VOLUNTARY: \_\_\_\_\_

MANDATORY: \_\_\_\_\_

CRIMINAL RECORD: YES NO

NATURE OF CRIME: \_\_\_\_\_

**SECTION I REFERRAL INFORMATION**

1) How long ago did you participate in the "New Leaf" program?

\_\_\_\_\_

2) What were some of the reasons you joined the "New Leaf" program?

\_\_\_\_\_

\_\_\_\_\_

**SECTION II THEN AND NOW**

3)a. How did you define anger before the "New Leaf" program?

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3)b. How do you define anger after the "New Leaf" program?

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4)a. How did you show your anger before the "New Leaf" program?

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4)b. How do you show your anger after the "New Leaf" program?

---

---

5)a. How did you deal with anger before the "New Leaf" program?

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5)b. How do you deal with anger after the "New Leaf" program?

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6)a. Before you went through the "New Leaf" program, what usually happened when you got angry?

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6)b. Has the program changed that behaviour? In what ways?

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7)a. How did you feel after you expressed your anger, before you went through the "New Leaf" program?

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7)b. Has the program changed that feeling after getting angry? How do you feel after you get angry now?

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8)a. Before the "New Leaf" program, what sorts of things used to make you angry? When did you generally get angry?

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8)b. Has the program had an effect on when you get angry?

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8)c. Do you get angry over the same sorts of things that made you angry before the program?

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9)a. What do you classify as bad anger?

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9)b. What do you classify as good anger?

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9)c. Do you think that your definition of good and bad anger is different than what you might have said before going through the program?

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### SECTION III SOCIALIZATION

10) As a boy, how did you deal with anger?

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11) As a boy, where did you learn about how to deal with anger? (parents,peers)

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12) What types things were taught to you about anger? (eg.behaviour, definition)

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13) How do you deal with anger as an adult?

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**SECTION IV**

14)a. How do you define being a man?

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14)b. Has the program affected this definition? How?

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15)a. How do you think a man should deal with anger?

---

---

15)b. Has the program had any influence on the way a man should deal with anger?

---

---

**SECTION V THE PROGRAM**

16) What did you think of the "New Leaf" program?

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17) What kind of things, other than ways of dealing with anger, did you get from the program?

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---

18) Do you still use the techniques talked about in group? Explain.

---

---

19) Was the program worthwhile? Explain.

---

---

20) What was the best thing about the program?

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21) What would you change about the program?

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22) Were you better able to control your expression of anger after having gone through the program? How?

---

---

23) Have you godown in trouble or had problems since the program because of your anger? Explain.

---

---

24) What overall changes in your behaviour, perceptions, attitudes toward anger, etc., since you went through the program?

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25) Would you recommend other to the program? Explain.

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**Appendix D Consent Form for Group 1**

**CONSENT FORM**

To the participant:

My name is Giovanna Follo. I am a Master's student at the University of Windsor. I am conducting a research study to evaluate the effectiveness of the "New Leaf" Anger Management Program at the John Howard Society of Windsor. Your participation in this study is voluntary. It will consist of a verbal interview and a short questionnaire before and after the program. The research will also involve the observation of the research participants during the group sessions. The confidentiality of your answers and your participation will be strictly protected. The researcher will maintain strict control over all the data and the list of research participants. The actual names of participants will not be used or appear in any reports or data records. Steps will also be taken to ensure that the information is presented in ways which prevent the identification of any individual sources. Debriefing will take place at the end of the second interview. A final report of the research will be available at the John Howard Society, if you wish to observe the findings.

Your participation in this research is completely voluntary and you can withdraw at any time or refuse to answer any question.

If you have any comments or questions, please contact Dr. Alan Hall or Dr. Janice Drakich, Ethics Committee, Department of Sociology and Anthropology, 253-4232.

I, the participant, have read and understood the above. I agree to participate in the study by own free will. This includes an interview before and after the program, answering a short questionnaire before and after the program, and allowing the researcher to observe the groups. I give my permission for all data collected to be used in the research study.

---

Participant's Signature

---

Date

**Appendix E Consent Form for Group 2**

**CONSENT FORM**

To the participant:

My name is Giovanna Follo. I am a Master's student at the University of Windsor. I am conducting a research study to evaluate the effectiveness of the "New Leaf" Anger Management Program at the John Howard Society of Windsor. Your participation in this study is voluntary. It will consist of a verbal interview and a short questionnaire before and after the program. The confidentiality of your answers and your participation will be strictly protected. The researcher will maintain strict control over all the data and the list of research participants. The actual names of participants will not be used or appear in any reports or data records. Steps will also be taken to ensure that the information is presented in ways which prevent the identification of any individual sources. Debriefing will take place at the end of the second interview. A final report of the research will be available at the John Howard Society, if you wish to observe the findings.

Your participation in this research is completely voluntary and you can withdraw at any time or refuse to answer any question.

If you have any comments or questions, please contact Dr. Alan Hall or Dr. Janice Drakich, Ethics Committee, Department of Sociology and Anthropology, 253-4232.

I, the participant, have read and understood the above. I agree to participate in the study by own free will. This includes an interview before and after the program, and answering a short questionnaire before and after the program. I give my permission for all data collected to be used in the research study.

---

Participant's Signature

---

Date

**Appendix F**

**PRE-GROUP INTERVIEW**

This interview is part of the research study being conducted to evaluate the effectiveness of anger management programs. The interview will last approximately 30-45 minutes and will not affect your treatment. Please be as honest as possible and if you do not wish to answer a question please tell me or if you have any questions please ask. Thank you for your time.

NAME: \_\_\_\_\_

DATE: \_\_\_\_\_

AGE: \_\_\_\_\_

PRIOR CRIMINAL RECORD: YES \_\_\_\_\_ NO \_\_\_\_\_

NATURE OF CRIME: \_\_\_\_\_

PARTICIPATION: VOLUNTARY \_\_\_\_\_

MANDATORY \_\_\_\_\_

**SECTION I: REFERRAL INFORMATION**

1) Who referred you to the "New Leaf" Anger Management Program?

\_\_\_\_\_

2) What were the reasons you were referred here?

\_\_\_\_\_

\_\_\_\_\_

**SECTION II: DEFINITIONS**

3) How do you define anger? (When you think of anger, what pops into your mind?)

\_\_\_\_\_

\_\_\_\_\_

4) How do you think anger should be dealt with? (If someone else got angry, how should they deal with it?)

---

---

5) How do you deal with anger? (When you get angry, what happens?)

---

---

6) How do you show your anger? (What kind of stuff do you do when you get angry?)

---

---

7) When do you get angry? (What kind of things make you angry?)

---

---

8) What usually happens when you get angry?

---

---

9) How do you feel after you've expressed your anger?

---

---

10) How would you classify the way you express your anger, good or bad? Explain.

---

---

**SECTION III: ANGER MANAGEMENT**

11) Has your anger ever caused physical or mental harm to anyone?

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---

12) After you've become angry, how long does it take for you to express it? (How long before you explode, withdraw, or walk?)

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13) Have you ever walked away from a fight or conflict? What made you walk away?

---

---

14) Have you ever been on the receiving end of someone's anger? What did you do? (When someone gets angry at you what do you do?)

---

---

15) Can you control your anger? How?

---

---

**SECTION IV: SOCIALIZATION**

16) When you were young what things were taught to you about anger (meaning, appropriate behaviour, etc.)?

---

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17) How was dealing with your anger taught to you? (For example, when you got angry how did other people tell you to deal with it?)

---

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18) Who taught you how to deal with anger? (Who taught you what to do when you got angry?)

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---

**SECTION V**

19) As a boy, how did you deal with anger?

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20) Is it the same way you deal with it now? Explain.

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---

21) How do you think a man should deal with anger?

---

---

22) Define what being a man is to you.

---

---

23) How has your definition of manhood affected your management of anger?

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**SECTION VI: PROGRAM EXPECTATION**

24) Do you want to be in the program? Explain.

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---

25) What do you expect to get from the program?

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**SECTION VII**

26) Do you see some ways of dealing with anger as good and other ways of dealing with anger as bad? Explain.

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---

27) Have you ever benefitted from your release of anger? If so, how?

---

---

**Appendix G**

**POST-GROUP INTERVIEW**

This interview is part of the research study being conducted to evaluate the effectiveness of anger management programs. the interview will last approximately 30-45 minutes and will not affect your treatment. Please be as honest as possible and if you do not wish to answer a question please tell me or if you have any questions please ask. Thank you for your participation.

NAME: \_\_\_\_\_

**SECTION I ANGER MANAGEMENT**

1) What is your definition of anger?

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2) Has the program changed the way you think anger should be dealt with? Explain.

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3) Do you understand your anger differently than you did before the program?

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---

4) Have you learned new ways to deal with your anger? Explain. (It you got angry, what would you do now?)

---

---

5) How will you deal with your anger now?

---

---

6) Have you learned some of the cues for your anger? Explain.

---

---

7) Do you think you can recognize when you get angry? Explain?

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8) Can you control your anger in a better manner? How?

---

---

9) What do you think you will do next time you get angry?

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**SECTION II THE PROGRAM**

10) Do you think the program was effective? In what ways? (Do you think the program works or does what it is supposed to do?)

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11) Have you benefitted from the program? How? (Did you get something out of it?)

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12) Was the program what you expected? Explain.

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13) What are the main points/skills you received from the program.

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14) Do you think you will use the skills that were presented? Explain. (Will you use the stuff the program offered?)

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**SECTION III ANGER PERCEPTION**

15) Do you see anger as good or bad? Why?

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16) Do you think anger helps you? Explain.

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17) Do you think you can now walk away from a fight? Explain.

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18) Does managing anger change the way you define being a man? (Do you still see yourself as a man if you control your anger, such as talking instead of fighting or yelling?)

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**OVERALL QUESTIONS**

19) What would you change about the program?

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20) Would you recommend the program to others? Explain.

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## Appendix H

## NOVACO PROVOCATION INVENTORY

### Instructions

The items on the scale describe situations that are related to anger arousal. For each of the items, please rate the degree to which the incident described by the item would anger or provoke you by using the following scale:

1	2	3	4	5
very little	little	a moderate amount	much	very much

Use the same scale for each of the items. Please mark your responses on the answer sheet provided. Try to imagine the incident actually happening to you, and then indicate the extent to which it would have made you angry by scoring the answer sheet.

In the actual situations, the degree of anger that you would experience certainly would depend on other factors that are not specified in the items (such as, what kind of day you were having, exactly who was involved in the situation, how the act occurred, etc.). This scale is concerned with your general reactions, and so the details of particular situations have been omitted. Please do your best to rate your responses in this general fashion.

1. You are waiting to be served at a restaurant. Fifteen minutes have gone by, and you still haven't even received a glass of water.
2. Being overcharged by a repairman who has you over a barrel.
3. Being singled out for correction, when the actions of others go unnoticed.
4. You are trying to rest or read, but there are children nearby who are making a lot of noise while playing.
5. Being called a liar.
6. You are in the midst of a dispute, and the other person calls you a "stupid jerk."
7. Hearing that a person has been deprived of his/her constitutional rights.
8. Someone borrows your car, consumes 1/3 of a tank of gas, and doesn't replace it or compensate you for it.
9. People who think that they are always right.
10. You unpack an appliance that you have just bought, plug it in, and discover that it doesn't work.
11. Struggling to carry four cups of coffee to your table at a cafeteria, someone bumps into you, spilling the coffee.
12. Getting your car stuck in the mud or snow.
13. You are typing a report hurrying to make a deadline, and the typewriter jams.
14. Employers who take advantage of their employees' need for work by demanding more than they have a right to.
15. Watching someone bully another person who is physically smaller than he is.
16. Persons in authority who refuse to listen to your point of view.
17. You have hung up your clothes, but someone knocks them to the floor and fails to pick them up.
18. Being stood-up for a date.
19. Noise and disorder at the dinner table.
20. You are driving to pick up a friend at the airport and are forced to wait for a long freight train.

21. You are driving along at 45 mph, and the guy behind you is right on your bumper.
22. You are talking to someone, and they don't answer you.
23. Hitting your finger with a hammer.
24. Newspapers slanting the news against persons in political office to make them look bad to the public.
25. You have made arrangements to go somewhere with a person, who backs off at the last minute and leaves you hanging.
26. Being joked about or teased.
27. Your car is stalled at a traffic light, and the guy behind you keeps blowing his horn.
28. Seeing somebody berate another person to excess.
29. Being pushed or shoved by someone in an argument.
30. You accidentally make the wrong kind of turn in a parking lot. As you get out of your car someone yells at you, "Where did you learn to drive?"
31. Someone who pretends to be something that he is not.
32. You walk out to the parking lot, and you discover that your car has been towed away by the police.
33. Working hard on a project and getting a poor evaluation.
34. Someone makes a mistake and blames it on you.
35. You get in your car to drive to work, and the car won't start.
36. Being hounded by a salesperson from the moment you walk into a store.
37. Being given an unnecessarily difficult exam when you need a good grade.
38. You are deprived of a promotion to which you are entitled because you haven't played up to the right people.
39. Someone tries to make you feel guilty.
40. You are trying to concentrate, but a person near you is tapping his foot.

41. Getting punched in the mouth.
42. When you are criticized in front of others for something that you have done.
43. You lend someone an important book or tool, and he fails to return it.
44. In the parking lot, the person whose car is next to yours swings open his door, chipping the paint from your car.
45. Getting cold soup or vegetables in a restaurant.
46. Someone who is always trying to get "one-up" on you.
47. You have had a busy day, and the person you live with starts to complain about how you forgot to do something that you agreed to do.
48. People who constantly brag about themselves.
49. Being thrown into a swimming pool with your clothes on.
50. Banging your shins against a piece of furniture.
51. You are trying to discuss something important with your mate or partner, who isn't giving you a chance to express your feelings.
52. Being forced to do something you don't want to do.
53. You are in a discussion with someone who persists in arguing about a topic he knows very little about.
54. Losing a game you wanted to win.
55. Being told to "go to hell."
56. Someone making fun of the clothes you are wearing.
57. Someone sticking his nose into an argument between you and someone else.
58. You are walking along on a rainy day, and a car drives past, splashing you with water from the street.
59. Acts of prejudice against a minority or ethnic group.
60. Someone spits at you.



61. You need to get somewhere quickly, but the car in front of you is going 25 mph in a 40 mph zone, and you can't pass.
62. Being talked about behind your back.
63. Stepping on a gob of chewing gum.
64. Hearing that a very wealthy person has paid zero income tax.
65. You have just cleaned up an area and organized the things in it, but someone comes along and messes it up.
66. Someone ripping off your automobile antenna.
67. You are involved in watching a TV program, and someone comes up and switches the channel.
68. Being told by an employer or teacher that you have done poor work.
69. You are in a ball game, and one of your opponents is unnecessarily rough.
70. Being mocked by a small group of people as you pass them.
71. Acts of economic exploitation whereby people in business make excessive profits by taking advantage of need and demand.
72. You are in a theater ticket line, and someone cuts in front of you.
73. Being forced to do something in a way that someone else thinks it should be done.
74. You use your last 20 cents to make a phone call, but you are disconnected before you finish dialing.
75. In a hurry to get somewhere, you tear a good pair of slacks on a sharp object.
76. Being misled and deceived by someone holding political office.
77. You are out for an evening with someone who indirectly conveys to you that you just don't measure up to their standards.
78. While washing your favorite cup, you drop it, and it breaks.
79. Children leaving their toys and play items scattered about the house on the floor and furniture.
80. Discovering you deliberately were sold defective merchandise.

**Appendix I**

NAME : \_\_\_\_\_

DATE: \_\_\_\_\_

**ADAPTED NOVACO PROVOCATION INVENTORY**

INSTRUCTIONS

The items on the scale describe situations that are related to anger arousal. For each of the items, please rate the degree to which the incident described by the item would anger or provoke you by using the following scale:

1	2	3	4	5
very little	little	a moderate amount	much	very much

Use the same scale for each of the items. Please circle your responses on the sheet. Try to imagine the incident actually happening to you, and then indicate the extent to which it would have made you angry by scoring the answer.

In the actual situation, the degree of anger that you would experience certainly would depend on other factors that are not specified in the items (such as, what kind of day you were having, exactly who was involved in the situation, how the act occurred, etc.). This scale is concerned with your general reactions, and so the details of particular situations have been omitted. Please do your best to rate your responses in this general fashion.

1. Being singled out for correction, when the actions of others go unnoticed.

1	2	3	4	5
very little	little	a moderate amount	much	very much

2. You are trying to rest or read, but there are children nearby who are making a lot of noise while playing.

1	2	3	4	5
very little	little	a moderate amount	much	very much

3. Hearing that a person has been deprived of his/her constitutional rights.

1	2	3	4	5
very little	little	a moderate amount	much	very much

4. You unpack an appliance that you have just bought, plug it in, and discover that it doesn't work.

1	2	3	4	5
very little	little	a moderate amount	much	very much

5. Struggling to carry four cups of coffee to your table at a cafeteria, someone bumps into you, spilling the coffee.

1	2	3	4	5
very little	little	a moderate amount	much	very much

6. Employers who take advantage of their employees' need for work by demanding more than they have a right to.

1	2	3	4	5
very little	little	a moderate amount	much	very much

7. Watching someone bully another person who is physically smaller than he is.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

8. You are driving to pick up a friend at the airport and are forced to wait for a long freight train.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

9. You are driving along at 45 mph, and the guy behind you is right on your bumper.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

10. Newspapers slanting the news against persons in political office to make them look bad to the public.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

11. Being joked about or teased.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

12. Seeing somebody berate another person to excess.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

13. Being pushed or shoved by someone in an argument.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

14. Someone who pretends to be something that he is not.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

15. Working hard on a project and getting a poor evaluation.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

16. Someone makes a mistake and blames it on you.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

17. You get in your car to drive to work, and the car won't start.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

18. You are deprived of a promotion to which you are entitled because you haven't played up to the right people.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

19. You lend someone an important book or tool, and he fails to return it.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

20. Someone who is always trying to get "one-up" on you.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

21. Being forced to do something you don't want to do.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

22. Someone sticking his nose into an argument between you and someone else.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

23. You are walking along on a rainy day, and a car drives past, splashing you with water from the street.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

24. Acts of prejudice against a minority or ethnic group.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

25. You are involved in watching a TV program, and someone comes up and switches the channel.

1	2	3	4	5
very	little	a	much	very
little		moderate		much
		amount		

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