Aggressiveness and social aggression in the youth environment: philosophical and psychological field of interpretation

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Abstract

The topicality of the research lies in the fact that the challenges of the last decades, especially the last few years, caused the growth of crime, violence, extremist and terrorist sentiments, and extensively involved youth in these processes. For these reasons, there is an acute need to study aggression and social aggression, especially the aggressive behavior of youth. An interpretive comprehension of these phenomena by social philosophers is important because aggression, in any form, is a social construct, is formed and manifested in social interaction; and the use of philosophical methods allows studying all the factors that influence its formation: political, economic, social, psychological and others. In this paper, we present a review and analysis of various approaches to understand human and social aggression, their generalization, and develop a general and comprehensive point of view relate to their nature and determinacy. The methodology of the research is based on the universal laws governing the development of nature, human society, and thought: dialectical synthesis, the transformation of quantity into quality, and the identity of opposites; the philosophical theory of determinism; and system-activity approach. The leading theoretical methods to study this issue are concerned with the content analysis of scientific papers relevant to the research problem, and, hence, consider the factors associated with the formation and manifestation of aggressiveness in general and social aggression in particular. The paper provides a definition of the phenomenon of social aggression considering it as a system of aggressor's attitudes and behaviors in the interaction, his intention of inflicting damage or other unpleasantness upon another individual, the aim to create more efficient (dominant) terms of interaction and activity, and/or cause damage to the target victims. Using system-activity approach to characterize the phenomenon the following features have been distinguished: a specific way of organizing activities, rationality, a temporal duration, purposefulness, practicality, introductory nature, a possibility of control and self-control, invertibility and duality caused by human consciousness as the only factor. The authors hope that the materials of the article might be of theoretical and practical value for developing programs aimed at the prevention of aggression, especially social youth aggression, and bring the process of social adaptation and socialization of young people back to the normal state, thus reducing the risk of destructive tendencies.

Key words: aggression, social aggression, destructiveness, deviation, the youth environment

Introduction

At the present stage of social development, an increasing number of people in different situations and at various stages of socialization have to face internal and external manifestations of aggression. This may be caused by the contradictions and social dynamics, globalization, and virtualization of interpersonal and public communication, destruction of traditional values, new tendencies in finding life purpose, and changes in the social activity of people. It is evident that the source of a variety of social contradictions that influence the growing trend of violent behavior is the human nature, i.e., the nature of identity. The solution of the vital question,

whether humanity can find a way to control the problem that threatens its existence, depends on self-fulfillment of a modern human, his adequate ability to realize his desires, capacities, and active habits (Troshina, 2014).

Despite the fact that there are quite a number of studies in psychology, sociology, political science, deviantology and other sciences conducted to study the problem of aggression, this destructive phenomenon still remains one of the urgent topics for social philosophers to deal with.

In the history of humanity, it is impossible to find a single period when there were no wars, massacres, valances, robberies, destruction of material and intellectual values. By the XXI century, the modern so-called "risk society" (Beck, 2000) has created a powerful resource of destruction, and aggression has become one of the main ways to resolve contradictions between individuals, small and large social groups and in the society. That is why, in our opinion, it is essential to consider the problem of aggression and aggressiveness through a social-philosophical definition taking into account general social and individual causes of this destructive phenomenon.

The study of the peculiarities of social aggression phenomenon, eliciting and defining its nature and specifying its formation may give the key to the understanding of many events in the past and present, finding common ground for phenomena that at first seemed to be very complicated. The fact that the philosophical sciences are acknowledging the importance of social aggression phenomenon with increased attention and deepening the theoretical development of the issue is caused by objective factors, objective circumstances, and needs of modern social realias. Moreover, a number of social history phenomena in the second half of the twentieth century (e.g., instability of political environment which is increasingly becoming evident those days, the aggravation of social contradictions, a significant expansion of areas with criminal activity, the total spread of terrorism, and almost continuous armed regional conflicts) have contributed to topicality relevance (Pashina, 2006).

Negative tendencies of the twentieth century even intensified in the twenty-first century. This was the period of a marked expansion of extremist and terrorist manifestations and the time when a lot of young people have been involved in terrorist groups. In this connection, some researchers draw our attention to the fact that involvement of youth in crimes is increasing at an alarming rate. (Petrenko, 2011). These trends make social philosophers' attempts to understand and interpret aggression manifestations in general, and the social youth aggression in particular, sound more relevant.

In addition to its psychological and social characteristics, the youth is mediated by the factors including the increasing tendency of young people towards addictions (especially alcoholism and drug addiction), and the expanding influence of various aggressive youth subcultures (skinheads, football fans, bikers, ravers, etc.). They play a significant role in the arousal of aggressive manifestations among the young people (Lukov, 2011).

On the one hand, in their ordinary everyday life, people deal with various occasional or permanent acts of violence, aggression, pressure, humiliation, insults, etc., performed by people from their nearest environment (family members, colleagues at school or work, friends, etc.), and this causes their discomfort, fear, and panic. On the other hand, the phenomenon of aggression and aggressiveness is at the heart of increasing social challenges like extremism and terrorism. They are often looked upon as explicitly aggressive violent acts of one person or a group of persons to do significant and massive harm to society. Their actions are caused by their purpose to attract public attention to their political, social, religious views and beliefs by committing a single or massive terrorist attacks (Olshansky, 2002; Cheverikin, Fatina, 2017). This comprehensive study concerning the social, philosophical point of view and regarding the youth is now becoming relevant.

Materials and Methods
2.1. General philosophical principles
In this study, we relied on philosophical principles of development: dialectic synthesis, the transformation of quantity into quality and vice versa, and dialectical contradictions.

2.2. Philosophical principles
In our study, we proceeded from the principle of determinism; its essence is the existence of a natural and necessary dependence of the phenomena on the factors generating them. Determinism comes from causality and has the following features:
1) production or origin: the cause produces the effect and not just precedes it;
2) temporary asymmetry: the cause always exists before the effect, and not vice versa;
3) need, i.e., regardless of the presence in space and time the result inevitably comes: like causes always produce like effects;
4) spatial and temporal continuity, i.e., cause and effect constitute a chain of events in time and space (Alekseev, Panin, 2003).

2.3. Theoretical approaches
We consider the system-activity approach as the main approach to study this problem. In this approach, the activity is viewed as a type of active human existence which is primarily focused on creative transformation and understanding of the surrounding world. It is through actions and events that both the human mind and psyche develop and display. In other words, psyche and activities are interrelated and not isolated from each other. Activity has the following characteristics:
1. activity of a human is not inherent, it develops during the whole period of socialization (education and training).
2. when carrying out any activity a person is able to go beyond the limits of his/her consciousness, create intellectual, spiritual, and material values, which in turn contributes to historical development and progress of society.
3. activities meet the needs of a person: natural, cultural, cognitive, etc.
4. activity is productive; participating in it a person creates new ways that are able to help him meet his/her needs (Rubinstein, 2012).

Results
3.1. The definition of the basic concepts of aggressiveness and social aggression
Aggressiveness is often defined as a firm intention of the individual to do physical or psychological harm or cause pain to another person. There is a hypothesis that frustration can lead to aggression, i.e., aggressiveness against those who obstruct the achievement of the one's significant goals. The other types distinguished are impulsive and affective aggressiveness (ad hoc, unfocused, spontaneous), intentional and instrumental (when the aggression is only a means to achieve the aim). Aggressiveness being a stable personality trait is formed in adverse conditions of psychological and social identity development. It indicates that the social identity has not been properly developed and may be accompanied by desocializion and common mental disorders in self-regulation (Shestakova, Dorfman, 2009).
Aggressiveness is a personality trait which implies his/her willingness and preference for the use of violent means to achieve the goals. Aggression is manifested by destructive acts directed toward oneself or against others, i.e., with the purpose to do harm to a particular individual or group. The aggressiveness of different people may vary in degrees of severity, from its almost total absence to maximum (Mishota, Holshevnikov, 2010). A harmoniously developed person is likely to have a certain degree of aggressiveness. Conditions and factors of individual development and social practice make an impact on the development of people's ability to overcome obstacles

and, sometimes, physically eliminate factors that impede such process. Total lack of aggressiveness leads to compliance, dependence, failure, inability to have an independent attitude toward life and to be psychologically sound. But at the same time, excessively developed aggressiveness type (different aspects of aggression have been accentuated to make the types) begins to affect the person's integrity, turning him/her into a problem personality incapable of social cooperation and, in its extreme expression, becoming the pathology (social and clinical). Aggression loses the rational and selective focus and turns into a habitual way of behavior, manifesting itself in unnecessary but strongly expressed hostility, malice, cruelty, and negativism (Rean, 1996).

Aggressive manifestations can be a means of achieving a purpose, a method of psychological relaxation, substitution of one's sublimated needs, an end in itself, a solution capable of meeting the needs of self-realization and self-affirmation. Thus, it is possible to say that aggressiveness is heterogeneous, ranges from mild to extremely severe degrees, and varies in its focus and purpose. It is possible to distinguish aggressiveness parameters of different orientation and intensity (Shabalin, 2008), determining various levels of violence; focusing on a particular person or generally all people; considering the episodic nature or stability of aggressive manifestations in the behavior of a person.

L.A. Pashina (2006) gives the definition of the phenomenon of social aggression from the point of view of social philosophy; she understands it as a set of philosophical and behavioral attitudes of the social actor. The set reflects actor's behavior directed towards another individual or group of individuals with the intent to cause harm, to achieve a better (dominant) position. Social aggression in this context is understood as an active form in the manifestation of one of the basic human needs for dominance, the desire for decisive superiority in any sphere of life. Thus, social aggression is an inherent phenomenon of social reality, impossible to be transformed without affecting and changing the human nature. Being permanently involved in human development, social aggressiveness at the same time acts as the most important determinants to show how positive or, on the contrary, how dangerous and threatening the social changes are.

A particular format of organization, its rationality, durability, aim, instrumentality, anticipatory character, controllability, potential invertibility (due to the human consciousness factor) are the essential characteristics of the social aggression phenomenon. The author points out that the deep-rooted problem of aggression doesn't contain any limiting framework within itself. Aggression is inherent in any individual activity related to subject-object relations and the corresponding paradigm of thinking. In this sense, social aggression is directed toward self-development, self-execution, transcendence. However, the subject-object paradigm cannot be considered as primary one, i.e. constructing the social reality; it is secondary concerning the dialogical paradigm and is the result of human self-development and transcendence, and, therefore, is the most essential background for any manifestation of aggression in society. This secondariness impacts the solution to the problem relating to the origin of social aggression, as the latter is a logical consequence of not only social alienation but also self-alienation. Social aggression is a tool for the self-determination of the subject. This is due to its ambivalence and contradictory character, its necessity (one can say the inevitability) for self-realization. Its dangerousness is associated with social destruction focused on doing harm to another person. Social aggression derives from any human aggression and is genetically connected to it because the latter is fundamentally and imminently social in nature as it is developed through social interaction (Pashina, 2006).

3.2. Socio-philosophical analysis of the historical development of views concerning aggression and social aggression

For a long time, the dominant philosophic principle was anthropological rationalism. Human behavior and its existence were considered only as elements of his conscious life, and mental life was totally identified with consciousness. Then, since the beginning of the Modern period, the problem of the unconscious holds a prominent place in social philosophy. I. Kant (2016), S. Kierkegaard (2014), A. Schopenhauer (2011), F. Nietzsche (2012) and other philosophers analyzed the role and importance of unconscious mental processes from different sides and points.

Irrationalism, 19th- and early 20th-century philosophical movement that claimed to enrich the apprehension of human life by expanding it beyond the rational to its fuller dimensions, is the position taken by representatives of Freudianism and Neo-Freudianism, and existentialists. However, a fundamental impact on the study of the issue, as well as thee topics related to the interrelation of human behavior, culture, and development of society, were provided by Z. Freud (2010) who defined the unconscious as a crucial factor for the existence of a human and society and its measurements.

Z. Freud's (2010) view on the problem of aggression has changed over time. Initially, he did not consider it particularly significant and singled out the sexual and self-preservation instincts as features determining the human's psychic activity. But later he changed his views on the structure of the psyche, and in his essay 'Beyond the Pleasure Principle' develops his theory of drives with the addition of the death drive, as another fundamental instinct that determines the functioning of the human unconscious (Freud, 2010).

Z. Freud (2010) focuses on two fundamental drives of the Non-Conscious Core in the structure of personality: the desire for life and pleasure (Eros, Libido), and the desire for destruction and death (Thanatos, Mortido). The latter is the background for aggressive behavior. Thanatos (the death drive/instinct, mortido, aggression) appears in opposition and balance to Eros and pushes a person towards extinction and an 'inanimate state'. Z. Freud (2010) saw drives as moving towards earlier states, including non-existence and concluded that 'The aim of all life is death...inanimate things existed before living ones' (Freud, 1920).

Z. Freud's (2010) theory lies in a postulate that there is an antagonism between human beings seen as part of the natural order, sexual and aggressive impulses of the unconscious and limiting attitudes and values of a culture (Freud, 2010).

A. Adler (2017) developed a theory of organic inferiority and compensation that was the prototype for his later turn to phenomenology and the development of his famous concept, the inferiority complex. This is the people's desire to fulfill their potentials, come closer and closer to their ideals. A. Adler (2017) believed that some people become mired in their "inferiority"; he felt that we are all born with a sense of inferiority. According to his theory, the primary motivation behind human behavior is to overcome feelings of inferiority by aspiring to become superior or perfect. This aspiration becomes a leading incentive to develop the person's creativity. A. Adler (2017) considers the conflict between the feelings of inferiority and the desire for superiority and power, generated by them, to be the major factor for the person's development (Adler, 2017). Individuals who are human beings are the best determinants of their own desires, needs, growths, and interests. According to him, individuals derive their personality characteristics from the important external factors. In compensation, when an individual suffers from any difficulty, their primary objective is to bring the drawbacks to an end through making them inferior to others. Those with the potential to do so are successful in their lives both in individual and social senses. The principle of compensation is regarded as a universal mechanism of psychic activity. The human desire to overcome this feeling often causes inappropriate actions on his/her part and provokes antisocial behaviour based on a

sense of protest and the desire to be free from dependence on others. A sharp unnatural transition from one complex to another is a major driver of violence, anger, aggressiveness on the part of the human and leads to 'pseudo community'. Social maladjustment and self-doubt are replaced by a distorted desire to assert themselves at any cost. The instinct of superiority, the desire to dominate over others, to subdue them, becomes a leading inner force for the development of the individual major source to motivate his behavior. The stronger the feeling of inferiority was in the past and the more depressed and humiliated he felt, the stronger his protest and anger against the people and the whole society is now (Adler, 2017).

'Collective unconscious', a term coined by C.G. Jung (2016), refers to structures of the unconscious mind which are shared among beings of the same species. According to him, the human collective unconscious is populated by instincts and by archetypes. C.G. Jung (2016) saw the personal unconscious mind as sitting atop a much deeper universal layer of consciousness, the collective unconscious – the inherited part of the human psyche not developed from personal experience (Jung, 2016). A man, for example, with a mother complex may also have a revolutionary spirit: tough, persevering, extremely ambitious. According to C.G. Jung (2016), hell represents, among every culture, the disturbing aspect of the collective unconscious. In his treatment of the collective unconscious, he suggests an unusual mixture of primordial, 'lower' forces, and spiritual, 'higher' forces. The collective unconscious was expressed through 'archetypes', universal thought-forms or mental images that influenced an individual's feelings and action. The experience of archetypes often paid little heed to tradition or cultural rules, which suggests that they are innate projections. C.G. Jung (2016) highlighted a number of archetypes, including the 'anima', the 'mother', the 'shadow', the 'child', the 'wise old man', the 'spirits' of fairytales, and the 'trickster' figure found in myths and history. He formulated the concept of the shadow as the portion of everyone's personality which, through the course of one's life, is relegated to the darkness of the unconscious. At a young age, individuals learn that certain personality traits, impulses, emotions, and behaviors elicit reproach and negative feedback from their family, peers, and society at large. This negative feedback elicits anxiety in the individual, resulting in these 'negative' characteristics being relegated to the unconscious. Over the course of development, these repressed characteristics of one's self-coalesce to form the shadow – the 'dark' side of our being. When one's shadow is relegated to the depths of the unconscious, it can wreck havoc on one's life in the sense that it will exert unconscious control over one's thoughts, emotions, choices, and actions. The core of the shadow (the 'anti-self') is an evil and destructive intention opposite to the intention behind the life mission. Hence no progress or growth is possible until the shadow is adequately confronted and confronting means more than merely knowing about it (Abrams, Zweig, 1991)

E. Fromm (2017) believed in the existential interpretation of the person, i.e., through understanding the way of its existence. According to E. Fromm (2017), our human dilemma cannot be solved by satisfying our animal needs. It can only be addressed by fulfilling our uniquely human needs, an accomplishment that moves us toward a reunion with the natural world. People relate to the world by acquiring and using things (assimilation) and by referring to self and others (socialization), and they can do so either nonproductively or productively. E. Fromm (2017) identified nonproductive strategies that fail to move people closer to positive freedom and self-realization. People with a receptive orientation believe that the source of all good lies outside themselves and that the only way they can relate to the world is to receive things, including love, knowledge, and material objects. People with an exploitative orientation also believe that the source of good lies outside themselves, but they aggressively take what they want rather than passively receiving it. Hoarding characters try to save what they have already obtained, including their opinions,

feelings, and material possessions. People with a marketing orientation see themselves as commodities and value themselves against the criterion of their ability to sell themselves. They have fewer positive qualities than the other orientations because they are essentially empty. Freedom is a vital biological interest of a human, and threats to his freedom arouse defensive aggression as make all other threats to vital interests (Fromm, 2017).

E. Fromm (2017) considered the concept of genuine revolutionary aggression which (like all aggression generated by the impulse to defend one's life, freedom or dignity) is biologically rational and part of normal human functioning. Destruction of life always remains destruction, even when it is biologically justified; it is a matter of one's religious, moral, or political principles whether one believes that it is humanly justified or not. But whatever one's beliefs in this respect are, it is important to be aware how easily purely defensive aggression is blended with (nondefensive) destructiveness and with the sadistic wish to reverse the situation by controlling others instead of being controlled. If and when this happens, revolutionary aggression is vitiated and tends to renew the conditions it was seeking to abolish. Identifying the types of aggression he distinguished: Benign Aggression, of a beneficial nature and promoting well-being; Defensive Aggression, when the person can forsee threat and plan for future threats based on past experience, this has both advantages and disadvantages, as in military threat buildup, and the person has greater neurological capacity for creating an aggressive impulse; and Malignant Aggression, an intent to do harm to another, when the thought behind the act is important.

Supporters of the personality theory in a cultural context such as K. Horney (2016), D. Bowlby (2004), and H.S. Sullivan (1999), see reasons for the individual's aggressiveness in a deficit of emotional contact, e.g., it is significant for him to enjoy a warm, indulgent relationship with his mother. The negative impact of no mothers' supportive presence and intrusiveness in the first year of life when children develop skills that help them regulate and control their aggressiveness was also highlighted by E. Erickson (2008)

K. Horney (2016) believes that it is modern culture and civilization as a system of various "unnatural" (to the human nature) social, moral, and ethical restrictions and prohibitions that determine the social relations of people, leads to individual feelings of dissatisfaction, fear, and hatred. She has had the courage to examine psychic disturbances with a minimum of dogmatic apparatus, and the wisdom to attempt a more realistic understanding of the confused and voluminous material. By stating so clearly her conviction that the conflicts found in neurotic persons in a given culture correspond to the ways of life laid down in that culture, she suggests a fruitful series of problems demanding the cooperation of students according to the social problem and individual psychology. K. Horney (2016) identified four ways of protecting against the feelings of being alone in a potentially hostile world, they are: Affection - which does not always lead to authentic love; Submissiveness - done so in order to gain affection, i.e., submit oneself to other people or institutions; Power - neurotics may protect themselves by striving for power, prestige, or possession (Power is a defence against real or imagined hostility of others and takes the form of tendency to dominate others. Prestige is protection against humiliation and is expressed in the tendency to humiliate others. Possession acts as a buffer against poverty and manifests as a tendency to deprive others); Withdrawal - neurotics protect themselves against basic anxiety by developing independence from others or being emotionally detached from others (by withdrawing, people may feel that they cannot be hurt by other people). Though, it is worth mentioning that these protective devices are not normally a sign of neurosis. K. Horney (2016) agreed with Z. Freud (2010) that the conflict has its origin back in childhood time and also asserted that these conflicts originated from the parents-child interaction (Horney, 2016).

For Z. Freud (2010), there was an inevitable and necessary conflict between the individual and society. Inevitable because the id instincts could never be fulfilled; the id was insatiable and social reality set limits on what could be provided. Necessary because the development of civilization required the repression and sublimation of the instincts to provide the energy needed for the production of culture. An integration of Marx and Freud occurred in the 1920s and 1930s and was considered a bold and unconventional step. The most vociferous proponent was W. Reich (1999). W. Reich (1999) based his views on Z. Freud's (2010) notion of the libido and its repression, leading to neurosis. Poverty and bad housing gave rise to sexual repression and the damming up of sexual energy that would otherwise be released. Within the personality, this repression is achieved by the build up of a character armour (the ego), as a result of the conflict between the sexual instincts of the id and the requirements of a repressive society. Any political revolution, he concluded, must also be a sexual revolution, otherwise, all the old authoritarian ideology embedded in the character armor would return. Thus, Reichian therapy aimed at breaking through this armor and allowing the instinctual sexual energies to be fully released and satisfied (Reich, 1999). He agreed that sexual and aggressive energy prevented from expression more directly are converted to cultural activities such as art and science, and lead to neurotic or compulsive behavior, such as aggression.

G. Marcuse (2011) believes that modern society with a high level of industrial development is highly authoritarian in nature which hinders the human from the instinctive satisfaction of his basic needs and thus stimulates and intensifies his aggressive activity.

Investigations of the aggression phenomenon by the followers of the behavioral approach appeared to be very interesting, in particular, the theory developed and known as the frustration-aggression theory, a theory of aggression proposed by John Dollard, Neal Miller et al., and further developed by L. Berkowitz (2001). The theory says that aggression is the result of blocking, or frustrating, a person's efforts to attain a goal. Z. Freud (2010) believed the drive for aggression was innate, like the drive for food. He believed that the only way to reduce aggression is to engage in an activity which released it. We feel better because we have 'got it off of our chest'. L. Berkowitz (2001) proposed a revised frustration-aggression hypothesis, where he argued that frustration doesn't always lead to aggression. He stated that aggression would only occur in the presence of certain cues. For example, cues such as the presence of weapons will be more likely to trigger aggression (Berkowitz, 2001).

There are other theoretical systems considering, for example, evolution, value, individual features, i.e., the person's attitudes and values. An evolutionary approach determines the features of children's upbringing practice that is able to contribute to their aggressiveness and violence.

3.3. Modern approaches to aggression and social aggression

Current theories of aggression suggest the tendency of aggressive behavior inhibition, along with the basic aggressive personality, as fundamental and essential personality factors to determine aggressive behavior.

Taking into account the relationship between a person and an existing, current, situation is becoming the most essential principle in the analysis of the behavior motives. One of the modern concepts regarding aggression within the behavioral approach and concerned with the study of this interaction is the theory of social learning developed by A. Bandura (2000). He considers aggression to be the result of learning through observation (Bandura, 2000).

A. Bandura (2000) regards the concept of social learning as a particularly significant phenomenon. It is based on the fact that maintenance of aggression is associated with processes which are not intrinsic but have replacement features and support actions in

the process of acquisition of aggressive behavior through the personal experience. From the point of view of the social learning theory, the aggressive behavior depends on various factors. Its supporters suggest that people consciously regulate their behavior, try to estimate their likely consequences. The reasons for the aggressive behavior of humans may be caused by events that create a link between unwanted behavior and unpleasant personal experience. One such incentive, as it is in the 'frustration – aggression' concept, is considered to be frustration. But, unlike the latter, the theory of social learning considers frustration as only one among several of incentives creating a link between unwanted behavior and an unpleasant personal experience which, in addition to aggression, has several consequences (constructive problem solving, regression, escape from reality, dependence, psychosomatic disturbance, and drug and alcohol addiction). In other words, the adverse impact of micro community on the formation of aggression is of great significance (Bandura, 2000).

Currently, there are many theories derived from the theory of social learning. From the point of view of the normative approach, the concept of 'norm' establishing a special mechanism to control the assessment of various courses of action holds a prominent place in defining the person's behavior as aggressive. Behavior is considered aggressive if there are two mandatory conditions: harmful and undesirable consequences of the impact, or violation of norms of behavior. The harmful effects challenge the observer to identify actions as aggressive and hostile intentions only in the case that these actions have been perceived and looked upon as violation of certain norms; and the second condition is considered in this case as a major one to evaluate the quality of behavior (aggressive – non-aggressive) (Zhmurov, 2011).

The modern system approach to understanding aggression includes, in addition to the above-mentioned factors, the principle of distinguishing according to the gender of the main elements that determine aggressive behavior. So as the system of constantly changing personal characteristics that underlie the motives of behavior and activity, gender is one of the constant parameters. Besides, gender is not only a biological feature but also has a 'social equivalent' determining gender identity and psychosexual differentiation of the identity (Krupnov, 2006; Aliaydarayi, 2011).

Until recently, scientists focused their attention mainly on the determination of the causes of aggression but not on finding the ways to prevent and reduce it. Understanding of the nature of this phenomenon and application of different theoretical models of aggressive behavior holds pride of place when solving issues of control, inhibition, and prevention of aggression. So, if you hold the view that aggressive action is a manifestation of innate instincts, the methods of control will be based only on the exhaustion and discharge of spontaneous aggressive energy; and this was once the basis for the psychoanalytic tradition. But the results of experimental studies are quite controversial and confirm both the concept of catharsis and the concept opposite to it– encouragement of aggression.

L. Berkowitz (2001) offers to apply a mechanism called 'cognitive equipment' in controlling aggressive manifestations, and briefly, it is as follows: any aggression provoked may be positively adjusted through a substantial transformation of the victim's views on the motives of the aggressor's behavior. There is also an opinion expressed that contrary characteristics of aggression is anxiety (Berkowitz, 2001). In his empirical study A. Bandura (2000) provides a confirmation that the fear or anxiety are able to limit aggression, and the fear to be punished can contribute to inhibiting or curbing aggressive behavior (Bandura, 2000).

Punishment is considered to be one of the most traditional methods to stop and curb aggression, though there are studies proving it to be ineffective. Some researchers consider that when discussing the methods to control aggressiveness, we should take into account the assumption that this type of behavior can be managed only through the techniques involving the person's learning (Bandura, 2000).

It is one of the most popular opinions expressed, that the best way to reduce and prevent aggression is punishment. However, numerous studies are proving the inefficiency of this method to control aggression. A. Bandura (2000) considers techniques used in dealing with aggressive behavior on the basis of conclusions following his experiments that proved the human behavior to be managed through social cognitive learning techniques (Bandura, 2000).

There have been approaches developed to prove catharsis or punishment to be inadequate, and suggesting a more successful approach to reducing aggression. It involves the induction of incompatible reactions among aggressors. These researches were designed to test an alternative explanation for the reduction of aggression via 'incompatible responses'. This hypothesis suggests that it may be possible to reduce both anger and overt aggression by exposing individuals to stimuli or events that induce feelings (affective states) incompatible with anger and aggression. Although many different reactions might prove to be considered as incompatible, there are three among them that have been assessed as the most significant ones: empathy, humor, and mild erotic stimuli.

Sport, as a specific and particularly ritualized socially approved form of aggression, can also be regarded as a method used to curb, control and redirect aggressive manifestations only in the case when we are talking about participants in sports contests, athletes, but not about spectators, observers, and fans. It has also been reported that tolerance as one of the fundamentals of the personality properties is not only a counterweight to deter the aggressive behavior but also is the antipode of aggressiveness associated with the person's readiness for aggression. Here, we would like to draw the reader's attention to the hidden, at first glance, a relation between the problem of aggression and the self-transcendence phenomenon as the means to deter, curb, the manifestations of the social aggression (Pashina, 2006).

In the whole, the range of features controlling a direct manifestation of aggressiveness is rather wide. Value properties relating to the general humanistic trend, religious beliefs, commitment to legal norms, etc., may be included in it as well. Undoubtedly, value priorities can prevent and reduce the person's aggression at the initial stage of forming the motives for it. When evaluating the current situation context it is significant to consider the level of the person's intelligence, and individual protective mechanisms to reduce the impact of frustration and even transform its harmful effect (for example, when the frustration is perceived as a positive state). There are also integrating classifications of the tendencies inhibiting the individual's aggressive impulses and intentions which have been made taking in consideration the values, social norms, dispositions, emotions, intelligence, and psychological defense mechanisms (Safuanov, 2003).

In general, almost all researchers agree on the point that the determination of aggressive behavior is influenced by the interference of objective and subjective factors: the first ones determine the potential situations of conflict; the second ones determine special considerations to overcome them. Rather important is the fact that some personality traits may occur at different stages of development of a conflict situation both as contributing to aggression and curbing its structures.

It is common knowledge that drugs and alcohol may be the external factors mitigating aggressive responses, and that convey definite social and psychological meaning. Though their excessive use, on the contrary, can provoke aggression.

It is typical for modern studies of aggressive behavior and its manifestations to associate them with interpersonal relations. Though, some authors try to determine the connection of these destructive trends with the system of prevailing socio-cultural values and stereotypes. There are also scholars that have linked the existing widespread aggression in modern society with important functions that allow people

to fulfill their goals and desires at lower costs, still being the most effective means of social interaction (Raigorodskiy, 2011).

Discussion and Conclusion
Human aggression as a social behavior has been studied from many perspectives; its theoretical models and empirical research have provided the framework to understand it. This article is concerned with the contribution of scientists to the understanding of human aggression, providing first some key definitions, and a summary of social psychological approaches to the study of aggressive behavior.

Though social philosophers and psychologists have researched human aggression for many decades, and much have been written on how to decrease the likelihood of social violence and aggression, the knowledge is, in our view, not sufficiently used in society at large. We hope that the knowledge gained will be put to better use in the future.

The significance of the study presented stems from the challenges of the last decades, especially the last few years, such as the growth of crime, extremist and terrorist sentiments, as well as the involvement of youth into these processes. The problem of studying these phenomena has become urgent for the youth itself since these negative social phenomena attract more and more representatives of the young generation. Consideration of these phenomena from the point of view of social philosophy is essential because aggression in any form is a social construct; it is formed and manifested in social interaction, and the use of philosophical methods allows the study of all the factors that influence its formation and development: political, economic, social, psychological, etc. The authors have studied various approaches to aggression and social aggression, trying to generalize and develop a more integrated and comprehensive point of view concerning their nature and determinism.

The methods selected to study this problem are based on general philosophical principles of development: dialectic synthesis, the transformation of quantity into quality and vice versa, and dialectical contradictions; the principle of determinism, and the system-activity approach. The leading theoretical method to study this problem, the content review of scientific papers relevant to the research topic, has made it possible to consider factors associated with formation and manifestation of aggressiveness in general and social aggression in particular.

The definition of the social aggression phenomenon has been made taking into consideration that it should be considered as a system of attitudinal and behavioral trends in the aggressor's interaction with the recipient involving his intention (form of activity) and aim to create more profitable (dominant) terms of interaction and activity, and/or cause some form of harm or injury to the recipient. Using system-activity approach to characterize the phenomenon the following features have been distinguished: a specific way of organizing activities, rationality, a temporal duration, purposefulness, practicality, introductory nature, the possibility of control and self-control, invertibility, and the duality caused by human consciousness, all provided by the only factor – the human conscientiousness.

Apart from psychological and social characteristic features of young people, there have been factors distinguished negatively reinforcing addictive behavior, especially alcoholism and drug addiction, and the increasing influence of the various aggressive youth subcultures (skinheads, football fans, bikers, ravers, etc.).

Having conducted the scientific literature review on the topic, the authors identified the factors constraining or controlling the manifestation of aggressiveness. It has been found that any aggression provoked may be positively adjusted through a substantial transformation of the recipient's perceptions of the aggressor's motives to act aggressively. The opinion has also been expressed concerning the anxiety and fear of punishment as the opposite features of aggressiveness.

The three strategies of aggression reduction via 'incompatible responses' (empathy, humor, and mild erotic stimuli) have been discussed and proved to be effective. Sports has been added to the list of the three responses as it has proved to fight and reduce the aggressiveness. Tolerance has been called as one of the fundamental properties of the personality, a counterweight, and a curbing factor, but the person's readiness for aggression is considered as an antipode of aggressiveness. The entire system of the person's values and their potentials have been discussed as a significant factor comprising general humanistic values, religious beliefs, and legal norms used to reduce and prevent the development of the motives causing aggression in their initial stages of formation.

The ability to evaluate the current situation by a person also plays a significant role in the aggression control alongside with the level of his intelligence, individual protective mechanisms useful in reducing the impact of frustration and even in transforming its harmful value. These factors can serve as objectives in the activities carried out to reduce and prevent aggressiveness on the whole, as well as youth aggression and violence in particular.

Materials of the article may be of theoretical and practical value for teachers of philosophy, political science, sociology, and social psychology; for various professionals engaged in developing programs related to work with aggressive and delinquent youth. Social adaptation and socialization of young people and overcoming the risk of destructive tendencies has become an urgent issue we need to solve.

In the course of the study, there have been more questions put forward, and they really deserve our persistent attention. The study of aggressiveness by social philosophers still requires further research in terms of determining their features in various social and age groups, negative and positive peculiarities of their development, etc. New theories may develop in the attempts to specify the mechanisms by which aggressive behavior is elicited and maintained both in the course of individual development and in the immediate situation; further they will be used in developing the strategies to prevent and modify aggressive behavior.

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