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The Moderating Effect of Job on the Relationship between Control Wrath and Mental Health in Extrovert Women

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A B S T R A C T

Positive psychology studies indicate this important fact that anger and hostility affect mental health such that it can be harmful and destructive that the level of its effect reaches to the boundaries of mental disorders. In Positive psychology for prevention and treatment of anger, the issue of anger management has been proposed, but in religious psychology, introducing the behavior of Control wrath has been seen in a more perfect and transcendent viewpoint. The purpose of the present study is to investigate the moderating effect of job on relationship between Control wrath and mental health in introvert women. The statistical population in this study consists of all women in Tehran and Alborz Provinces; that by available sampling method, 384 individuals from cities of Tehran and Karaj have been tested through researcher-made questionnaire of Control wrath, introversion-extroversion questionnaire and the general health questionnaire. Data were analyzed using correlation and regression analysis. The results showed there is a significant positive relationship between Control wrath and mental health, but job does not have a moderating effect on the relationship between Control wrath and mental health in introvert women. The results suggest the much attention must be paid to anger in interactions and professions to improve the mental health.

Keywords: Resiliency, Self-Education, High School Students.

INTRODUCTION

Anger results from irrational beliefs about others and reduces the level of mental health¹. The conducted researches so far indicate that, if the individuals do not know how to control their anger are subject to the social anxiety². For example, wife abuse and child abuse are of family pathologies of individuals' disability to control their anger. Also, research shows that the anger and hostility predict low quality of life and psychosomatic disorders³. Anger is an excitation that has not been comprehensively studied.

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If the members of a community are able to overcome their anger and manage it using some techniques and strategies, the huge energy that is wasted in hostilities can be spent for construction, achieving to perfection, and happiness of humanity. Also, the controlling functions and advantages of religion have been seriously considered by sociologists, religious psychologists, and even politicians from past times. The connection without violence paves the way for tranquility, ability in problem solving, mental health, and promoting culture (Zand Karimi et al., 2012). Various definitions about anger have been presented by philosophers and psychologists, but one common thing can be observed in all of them: (1) The main cause of anger is threats, failures, and obstacles that are created in the way of the people; (2) The purpose of anger is often defense, war and destruction (Maleki, 2006). In classification of anger, the psychologists are two groups. The first group generally consider indecent the suppress of anger and the second group divide the anger to healthy anger and disease-like anger, and state that the disease-like anger must not be expressed and consider the suppress of anger a negative emotional state that is usually accompanied with features such as feelings of inferiority, weakness, failure, hatred, and so on (Ellahi et al., 2013).

Anger is the preamble of aggression. As Delvecchio and Olivery (2005) state anger is an excitation and aggression is a behavior. Also, according to Islam religion, wrath (anger) is one of the human instincts and has plenty of benefits for human being, and also plays an important role in defending his identity, beliefs and culture, but at the same time, if we take an extreme course about it, none of the mean features can bring destruction as much as anger, and if we prepare a list of the adverse effects of anger, it will be known that these effects are much more than many mean morals (Makarem Shirazi, 2003). In the Islamic doctrine, human being should be able to dominate the power of wrath. In the Holy Quran, the two terms of "vehemence (*Gheiz*) and wrath (*Ghazab*) have been used to refer the anger. Wrath (*Ghazab*) means anger; wrath (*Ghazab*) is the boiling and ebullition of heart blood for revenge, and vehemence (*Gheiz*) means severe anger (Raghib Isfahani, 1993). There are a lot of narrations and sayings from infallible Imams (*Ma'somin*) about Control wrath. Some of the sayings are in the praise of human beings who do not express their anger. The Holy Prophet (PBUH) says: "The anger has been created from Satan, and Satan has been created from fire." He describes the angry man as an individual that when he gets angry and his anger is intensified, his face becomes red and his hair vibrates. The principle of Control wrath is to fasten the mouth of a large leathern bottle (*mashk*) after filling, and Control wrath is stated when a person has a lot of anger and sorrow in his mind and does not revenge; these people are praised by God. The term Control wrath means to avoid showing the anger and keeping it in mind (Raghib Isfahani, 1993). The human being, in social relationships with others, is sometimes confronted with his wrong performance and unexpected errors, and this would cause the anger of the person. In such cases, the moral and religious duty of human is that not to show anger and not consider it important (Ragib Isfahani, 1993).

Management of anger is not trying to eliminate the anger, but is trying to encourage aut gnosis', emotional and behavioral supervision which is of applications of self-control methods. The emphasis of all interventions of anger management is on adjustment of anger intensity, its duration, and frequency of anger expression and the increase of non-aggressive responses in relationships between individuals (Feindler and Weisner, 2006). Empirical evidence suggests that training has great effects in management and control of anger, as far as those who have the ability to communicate without violence, and with regard to the correct way to express their emotions indicate high continence and control and perform more successful in terms of efficiency and productivity (Geddes and Callister, 2007). Researches done indicate that the tolerance and moderateness are not achieved except by accepting the others' mistakes, not insulting to others, respect for freedom, social justice and civility, tolerance of dissented ideas, non-use of force as possible, having good behavior with others, lack of aggression and irritability, paying attention to justice, influencing in others' hearts through courtesy, morality, and humility towards the others, patience, forbearance, friendship, gentleness and compromising with others (Nasr Isfahani, 2012), which achieving these characteristics requires Control wrath. Control wrath is inversely related to the willingness of members to leave family, and deviations and hypocrisy in family (Jahangiri and Afrasiabi, 2011), and since human beings accept models and patterns and are able to control their emotions, they can play a significant role in their health. Research has shown that being introvert has a positive effect on favorable social behavior and also the positive impact of extrovert personality on mental health has been referred (Afkhami Ardekani and Khalili Sadrabad, 2012). Conversely, Kazemini et al (2011) could explain the share of introversion in committing aggression up to 60%. According to this dual influence of introversion, this research attempts to investigate the relationship between Control wrath and showing anger with mental health in extroverted women and examine the moderating effect of job on this relationship.

METHODOLOGY

The present study is a field research. The field researches, due to this reason that are conducted in real situations, are frequently used to investigate the social and psychological issues, and the property of its exploratory type is its problem-solving and helpfulness for other social and practical studies. The population consists of two groups of working and homemaking women that have been studied in cities of Tehran and Karaj in 2013-2014. The sample size in this study was 30 individuals at the pilot implementation that after approval of questionnaire in the pilot study, sampling was conducted as available sampling method. Three questionnaires were used in this study.

Research tools: a) Public health questionnaire: Public health questionnaire includes 28 items that has been developed by Goldberg and Healer (1979). This

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questionnaire that includes 4 sub-scales and 28 items that the items examine the mental status of the individual during the previous month, and each subscale includes 7 items that are related to physical symptoms, insomnia and anxiety, social dysfunction, and depression respectively. All items have four options and scoring is done based on traditional methods or Likert scale. Responding each of the 57 items of the questionnaire, the subjects specify their status on a 4-degree scale arranged from "more than usual level" to "much worse than usual". In the present study, the reliability was obtained equal to 0.78 based on Cronbach's alpha.

b) Michelle Golken's introversion and extroversion questionnaire: Michelle Golken's standardized questionnaire (quoted by Ganji, 2001) was used to determine the introversion and extroversion of participants. This questionnaire includes 50 standardized items that two options have been provided for each item. The responses are classified based on the way of the grouped scoring and are totally calculated. The final responses are set in a 7-scale Likert spectrum. Number 1 is related to scores less than 5 that are known as introvert individuals. Number 2 includes scores from 5 to 15 that are known as nearly extrovert. Number 3 is assigned to scores from 15 to 25 which are considered as having tendency to introversion. Number 4 with a score of 25 is assigned to intermediate people (not completely introvert or extrovert). Number 5 from 25 to 35 scores is related to individuals with tendency to extroversion. Number 6 from 35 to 45 scores is assigned to individuals with approximate tendency towards extroversion, and number 7 with a score over 45 is assigned to particularly extroverts. The reliability of this questionnaire was obtained as 0.84 by Cronbach's alpha.

C) Researcher-made questionnaire for Control wrath and showing anger: This researcher-made questionnaire include 61 items with 4 options for each item that the responder is allowed to choose only one respondent for each among options: a) never, b) sometimes, c) often, and d) almost always that is more close to his situation. The items were extracted from authentic religious and academic texts according to the view of scholars about Control wrath. After collecting data, the scoring process was conducted using SPSS software, such that the options from 1 to 4 were scored for Control wrath and the vice versa for anger. The scores obtained from data were finally standardized. The standardized scores less than zero in the standard curve were place in the group of Control wrath and scores greater than zero in the group of anger or the indicator of resentment. The reliability of the questioner was obtained equal to 0.91 based on Cronbach's alpha.

RESULTS

The descriptive findings of the variables are presented in Table 1. The results in table 1 show that the general health with 62.40, and Control wrath and showing

anger with 1.3 have the highest and lowest means respectively. Also, the study of the distribution of scores shows that all data are at a normal condition.

Table 1. Evaluation of the normal distribution

Scale	M (SD)	5% Trimmed M	Skewness	Kurtosis
Control wrath -showing anger	1.3 (0.1)	1.3	-1.3	1.6
General health	62.40 (1.15)	63.37	-1.2	1.6
Introversion-extroversion	27.39 (5.85)	27.5	-0.3	-0.2

The study of correlation (Table 2) between Control wrath -showing anger and public health shows that there is a significant positive relationship between these two variables. This finding indicates that the higher the individuals have the power to Control wrath, the higher their mental health they will experience (0.127) and in contrast, the lower the individuals have the power to Control wrath, the lower their mental health will be.

Table 2. Investigation the relationship between anger and Control wrath with mental health of the extrovert women

Variable	N=239	Health
Anger- Control wrath	Pearson correlation	0.127 R
		0.05 P

Also, the results of regression analysis showed that the job does not have a significant mediating effect on the relationship between anger and Control wrath with mental health (Table 2). The table above shows that the statistical model is significant at stages 2 and 3, and indicates the determination coefficient equal to 14.1% in stage two. After entering the variable of job at second stage, beta coefficient showed a significant positive correlation. The results of statistical analysis of the mediating variable at the third step show that the job does not have a significant mediating effect on the relationship between anger and Control wrath with mental health of extrovert women.

Table 3. The mediating effect of job on the relationship between anger and Control wrath with mental health of the extrovert women

Variable	F test, dfs	F test (p)	R ²	B	β
Step1: Control wrath	Step 1= 1,237	0.020	0.000	-0.005	-0.009
Step2: Job	Step 2= 2,236	19.443 (0.00)	0.141 ***	0.369 ***	0.376 ***
Step3: Control wrath × Jobs	Step 3= 3,235	13.802 (0.00)	0.150	0.097	0.290

*** P≤0.001

CONCLUSION

In this study, the relationship between anger and Control wrath with mental health and the mediating effect of job in introvert women was studied. The individuals enjoy higher mental health when they have higher Control wrath. These findings are compatible with that obtained by Jahangiri and Afrasiabi (2011) which

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shows that Control wrath is directly correlated with having a healthy family, and one can control her/his anger if s/he enjoys the psychological resources necessary to cope with stress; and anger can be a symptom for disorder of mental health (Shahandeh and Aghayousefi, 2013); and the more the people are flexible and have spiritual experiences, the better they can manage their anger and have better mental health (Dehghan Manshadi et al., 2014). Therefore, enhancement of mental health level leads to higher level of Control wrath in participants of this research that the researches done in connection with anger confirm its negative effect on mental health. Also, profession does not have any mediating effect on the relationship between Control wrath and mental health in introvert women.

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