Both in the past and present, significant differences existed in women's position in society: the expectations regarding women's appropriate patterns of behaviour, privileges and responsibilities; and the value attached to women's roles. The variety and diversity in the role and status of women explain the influence of culture and social structure in moulding the social order and argue against simple biological arguments. Society transforms biological potential into social reality. An individual as a social actor has a defined position in the social structure that rests on rules and norms defining her or his constituent tasks, goals, expectations, rights and responsibilities. Thus, the cultural aspect shapes the feminine and the masculine.

Women and Culture

In some cultures femininity is associated with a wide range of economic, social and political roles
whereas in others femininity is almost equated with domestic functions. The image of women, the differences perceived between men and women, the definition of the relationships possible and desirable between men and women, the degree of concern with female sexual purity and norms regarding the division of labour determine the nature and scope of the roles that women assume. The image of women bears many dimensions; among them the spiritual, the sexual, intellectual and others are a few. The boundaries of male-female relations depends on the perceived differences between men and women and whether a true grouping of interest transcending sexual considerations is possible. The emphasis placed on female sexual virtue relates to the conception of female sexuality and to the degree to which the sexual conduct of the women reflects on the honour of the entire social group. Norms infusing the division of labour affect the extent to which sex figures as an important consideration in assigning sex roles.

Further, in society religion is associated with ritual that marks important occasions in the life of the individual and the group. In religious systems
with a tradition of world denial and a preoccupation with salvation, the spiritual worth of women has depended on their faculty for achieving personal redemption or transcendence. The nature of religious symbolism, particularly whether the ultimate being is portrayed in neutral, masculine or feminine imagery, constitutes another element. In any case, traditional religious considerations often continue to affect the definition of femininity.

Images of women's sexual makeup and inclinations have ranged from the belief that women are driven by uncontrollable sexual impulses to the denial of women's sexuality. Therefore, the idealization of women came only through negating women's physical character and desires. On the other hand, the acknowledgement of women's sexual needs has come at the expense of deeming women incapable of possessing social and spiritual concerns. Thus, femininity has become synonymous with domesticity while masculinity is associated with mobility and activity in the supra-domestic sphere. The structural and ideational controls designed to ensure the fidelity of women inhibit women's
opportunities for education, employment and participation in social and political activities.

The intellectual ability of women is questioned at times. Many cultures perceive women as basically more emotional than men, hence, intellectually inferior to men. The presumed inability of women to cope with decision-making has been employed as a major justification for extreme paternalism and for protectionism towards women throughout their entire lives, first subject of their father, then their husband, and finally their sons.

Different relationships possible and desirable between women and men depends on which of the three models of male-female sex differences have been inhered. Cultures that emphasize differences between men and women without re-ranking them often have social separation and complementarity of roles. Men and women go their separate ways with neither being subordinated to the other. Here the deeply felt affective tie is between mother and child, not between man and wife. Cultures that stress male superiority also preclude the emergence of a shared relationship. It differentiates
the female and male spheres and excludes joint activities or socializing. Here women are seen as subordinates born to the task of attending to the needs of men. When the significance of sexual differences is minimized then the potential for a reciprocal relationship based on communication and sharing comes. The boundaries of the female and male roles are blurred to produce empathy. However, it could not be guaranteed that the couples would not go beyond the prescribed possibilities of relationships between men and women. The opposition between domestic and public roles seems to be the source of asymmetry in the evaluation of the sexes, according to Rosaldo. However, the extent to which women's maternal roles have been perceived incompatible with extra-domestic activity may vary.

Women in Modern Society

In modern societies, emphasis is laid more on achievement rather than ascriptive standards to evaluate performance. Sociologists Tenny, Durkheim and Weber have long before described it so. In addition modern society has a more highly differentiated
division of labour: tasks are divided into specialized roles that demand a high degree of competence in a narrow sphere rather than sex, which is an ascribed status. Defining a broad range of tasks, becomes less important as a mechanism for assigning roles in modern society and is replaced by standards that put greater reliance on achieved characteristics such as the person's ability to perform a specific task. Family functions and productive functions were split apart by the industrial revolution. Primary responsibility for family functions or expressive tasks fell on women. The principal responsibility for productive functions or instrumental tasks fell on men. Modern society is existentially hierarchical and in fact is egalitarian in ideal. Within the family there is a tendency towards equality, between father and children, among the children, and subsequently, the emotional ties among members of the family are being strengthened. Nevertheless, superiority of the masculine sex is still a mark of merit. Women in urban society are demanding real and not theoretical equality. Women do not want to accept a division of labour which would deprive them of full and complete participation in professional and civic matters. Some
sections of women who are no longer willing to devote themselves, as if this were their natural destiny, to the care of household and children, thus are having a great influence over the rest of the women. The discussion today has shifted from what women can do to what women should do.

On the one hand, women want like everybody else, to develop their personalities to the full and to take an active part in adult social and economic life within the limits of their individual interests and abilities. On the other hand, most women want a home and a family of their own. It is a known fact that women no less than men need for their happiness both emotional fulfilment in their personal relations and a sense of social purpose. Work is no end in itself and that emphasis on careers at the expense of relationships has done great damage to the women's cause. The increasing awareness accompanied by action is a process full of internal conflicts. The traditional norms of conduct are breaking down and have yet to be replaced by new ones. There is uncertainty about what is expected from women. There is in reality no longer a feminine role to live up to, but a number of conflicting patterns
uneasily existing side by side. Some studies regard that surprisingly many professional women are afflicted by doubts of their essential femininity. Yet the women who spend their life at home in the conventional role are no better off. The question of right choice perpetually is thrown up. Thus, full responsibility on the part of women, the development of individual character and fulfilment of personality are inseparable. Erikson aptly says, "Our identity consciousness would make us add that personality, too, is decisive and that destiny, for both men and women, depends on what you can make of the fact that you have a specific kind of body in a particular historical setting, and making something of that fact certainly includes the right to rebel against what others make of it." 

Biological Development of Women

Current research tends to show that the human embryo in the initial stages of life is neither undifferentiated nor male: it is "female-oid". Although genetic sex is determined at fertilization,
the influence of the sex genes does not begin until some weeks after conception has occurred. During these first weeks the foetus is morphologically female. Enough androgen at the appropriate time will produce in both sexes a normal penis. The absence of androgen at this time will produce in both sexes a normal clitoris. In other words, only the male embryo has to go through a differentiation process in genital development. Female development proceeds normally by itself.

No one can, of course, deny the biological sex differences. Chromosomal, gonadal and hormonal differences are universal. A normal woman has two X chromosomes, a normal man an X chromosome and a Y chromosome. The internal and external reproductive organs differ in men and women. The sex hormones secreted and the timing of secretion differ, with a woman exhibiting a cyclical pattern. However, we provide here, firstly, areas of theoretical consensus among scholars on the following points:

1. There are functional differences between the sexes. That is, the sexes differ with respect to important aspects of behaviour, world-view,
preference, expectations, attitudes, temperament or character although they have many functional similarities.

2. Sex differences interact with development stage in life. Thus, the pattern of differences between the sexes varies from childhood, through adolescence and adulthood, to old age.

3. Functional sex differences are not as steadfast in reality as they are theoretically assumed. They appear to be rather flexible and situationally defined by nature in human beings.

4. Nature and nurture produce sex differences. While some sex differences may be culturally determined and others entirely hereditary, the large class of functional sex differences is traceable to complex interaction between these two factors.

5. There are sex differences in status, with males almost always being assigned more valued status than females.
6. The functional differences between the sexes are complex, multi-dimensional, and often difficult to understand.

Now let us go through areas of non-consensus:

1. There are differences of opinion on the relative contribution of biology and culture to the interactions which underlie functional sex differences. Some authorities assign a larger role to biological determinants such as heredity and hormonal balance, while others emphasise the influence of cultural factors.

2. There is little consensus on the balance between sex similarities and differences. Some scholars make it clear that they conceptualize sex differences as resting on a broad foundation of common human characteristics, while others look at the sexes as more different than alike. Another dimension lies in the balance among which sex differences do exist, which could exist, and which should exist.
3. There is little consensus on the relation of sex differences to sex status. The question is: to what degree are functional differences attributed to differential social status.

Social Development of Women

For a woman to become an acceptable member of a society, she has to accommodate to the powerful social and cultural realities. Functional sex differences, thus, are a complex phenomenon. The pattern of sex differences is a manifestation of the three macro-dimensions of individual psychology and inter-personal relations at any given time and place.

Culture, as indicated earlier, provides norms and values of acceptable sex-typed behaviour which gets affected by age, social class and family network. Some norms may apply cross-culturally, however, with different degree of significance. Generally they vary in different cultures.

History, Hegel observes, unites the objective with the subjective side. It comprehends not less what has
happened than the narration of what has happened. The union of the two meanings is of a higher order than mere outward accident.

History may have different meanings, e.g., it refers to a kind of knowledge or a type of literature. It also means an actual sequence of events in time, which constitutes a process of economic, technological, political or cultural changes. Thus, history becomes a combination of freedom and inevitability.

Biology creates genetic and hormonal distinctions between the genders that lead to different sexual functions. Biology through reciprocal interaction with culture shape the range of sex differences and at a psychological level, each one has a distinct mix of masculine and feminine characteristics.

Along with individual psychology, i.e., the way in which the whole individual responds to his surroundings and himself, interpersonal relations influence the functional sex differences.

Interpersonal relation is the most elementary bond, occurring when two persons stand in some relation
to each other. It is personal, which means between persons and does not necessarily imply a personal one. Interpersonal relations are the building blocks of social structure, e.g. the interpersonal relations in the family may be so pervasive that they characterize the entire society.

Thus, they are integrated into meaningful configurations by the interplay of the above mentioned dimensions. Human beings tend to relate subjectively to the world. The several dimensions of culture, history, biology, psychology and interpersonal relations are synthesized at the level of social action.

Let us briefly view Saffiliosian perceptions of the advantages and disadvantages of opposite sex roles.

<table>
<thead>
<tr>
<th>Advantages of the Male (as seen by females)</th>
<th>Disadvantages of the Female (as seen by males)</th>
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<tbody>
<tr>
<td>1. Higher pay</td>
<td>1. Lower pay</td>
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<tr>
<td>2. Greater educational opportunity</td>
<td>2. Less educational opportunity</td>
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<tr>
<td>No domestic work</td>
<td>Domestic responsibility</td>
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<tr>
<td>Power and decision making</td>
<td>Deprived of authority positions</td>
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<td>Less responsibility for children</td>
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<td>Independence</td>
<td>Dependence</td>
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<td>Interaction taken seriously</td>
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<tr>
<td>Mobility</td>
<td>Restricted mobility</td>
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<tr>
<td>Able to take initiative</td>
<td>Restriction of taking initiative</td>
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<td>Less emphasis on appearance</td>
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<td>Opportunity for self-actualization</td>
<td>Lack of opportunity for self-actualization</td>
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<td>Not seen as sex-objective</td>
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<tr>
<td>Sexual freedom</td>
<td>Sexual restriction</td>
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<tr>
<td>Women build up ego</td>
<td>Weak ego identity</td>
</tr>
<tr>
<td>Occupational choice</td>
<td>Limited occupational choice</td>
</tr>
</tbody>
</table>
16. Dominance

17. Aggressiveness

18. Less pressure to marry

19. Free of birth control responsibilities

Advantages of Female role (seen by males)

1. Less pressure to work

2. No financial responsibility

3. Flexible work day

4. Free to express emotions

5. Don't have to initiate contracts

6. Sexual passivity

Disadvantages of male role (seen by female)

1. Pressure to work

2. Financially responsibility

3. Inflexible work day

4. Emotional suppression

5. Risks of initiating contacts.

6. Sexual performance pressure
7. **No responsibility for use of power**

8. **Protected by men**

9. **Less pressure to be dominated**

10. **Outings paid for**

11. **Influence on children**

12. **Have to prove masculinity.**

According to Linton, sex becomes fundamentally important to social organization. The context of sex-roles varies from one culture to the other. Sex, for him, is the most efficient classificatory device, because it is ascertainable at birth, allowing individuals to be trained to fulfil their social functions from the beginning of their lives.

Margaret Mead's work also stresses the wide cross-cultural variation of sex role content, further demonstrating the inadequacy of biological explanations for socio-cultural sexual differentiation. Her
explanations tend to be more psychological and particularistic than Linton's mechanical universalistic theory in the sense that Mead emphasizes a culture influencing male and female temperament whereas Linton emphasizes the biological differentiation to be the genesis of social roles. However, it is absolutely clear that female models at biological and socio-cultural level differ from male models and that one cannot take male activities, values and modes of expression, e.g., the male model may symbolize competition, conflict, objectivity, control and hierarchy whereas the female model may connote diversity, sharing, subjectivity, reciprocity and harmony as the norm for the society as a whole.

Auguste Comte tried to show that the various relations existing within the family correspond to the various relations which may exist between human beings and also that in the family, human affectivity of family relations, a relation of equality between brothers; a relation of veneration between children and parents; a complex relation of authority-obedience between man and wife. The husband has authority, but it is an authority which is to a certain extent
inferior, because it is the authority of man, or activity and intelligence, over women, who is essentially sensibility; this supremacy based in a sense of strength, is from another point of view inferiority because in the family the spiritual power belongs to woman. Comte had a sense of equality based on the radical differentiation of functions and natures.

In the relationship between men and women, if the subordinate accepts the dominant ideology, one is well adjusted. Otherwise, conflict hinges on the degree to which the subordinate does or does not accept the dominant conceptions. Thus, conflict is inevitable when the inequality is questioned.

*Women, Psyche and Society*

Discussing about the psyche of women, Jung points to the process of discovering the unconscious. The unconscious leitmotives become the dominant factors patterning human behaviour. Women in our present society have a certain one-sidedness of the conscious, in other words a disturbance of balance, which brings
about a compensation from the side of the unconscious. Then, for instance, a woman develops a too masculine orientation. The unconscious compensates this one-sidedness by a symptomatic accentuation of certain feminine tendencies. This process of compensation takes place within the personal sphere as long as the vital interests of the personality have not been harmed. When, however, more profound disturbance occurs, as for instance, when a loss of contact with the masculine partner has occurred, owing to the compulsion to be always in the right, then archetypal figure appear on the inner scene. 

Earlier, the masculine side of women's nature was allowed to remain undeveloped and unconscious. The recent awakening of women from their long apathy has brought to the fore latent powers which they aim to develop and apply in their own lives and the society. This awareness has both advantages and disadvantages. This has brought conflict in women's mind. To earn one's living, marry and beget children, and take one's position in the social group is not enough. Beyond this, a broader understanding of life must help in not feeling suffocated in the childishly personal. As
adults, a Weltanschauung or world outlook has to be found, which implies a more fundamental adaptation to the world. Therefore, for women in the modern times, a new relation to the woman principle, i.e. subjectivity, or the discovery of it becomes the need of our times. Today, the success or failure of a woman's life cannot be judged on the exclusive criterion of marriage. Her adaptation to life may now be made in various ways, each of which offers some opportunity for solving the problems of work, of social relations, and of her emotional needs. It is generally believed that the feminine spirit is more subjective, more concerned with the principle of spirituality. And so, the conflict between the outer and inner is usually more devastating for women, than for men.

Esther Harding observes that the real meaning of femininity always evades the direct interrogator. This is one reason why women are so mysterious to men who persist in trying to understand a woman.

Today, there is a need to decode and incorporate the traditional knowledge of various cultures about women. Hence, we present the following perceptions.
It is interesting to examine how women have been compared with the "moon" helping us in grasping the psyche of women. Harding says that 'moon' symbolizes the spiritual life of a woman. It becomes the fertilizing spirit, which gets withdrawn. Woman has been associated with the 'lesser light' because she is felt to rule the night and the shadowy perceptions of the inner instinctive world. 'Greater light', i.e., the man, rules the day of reason and intellect. The moon's light is indispensable for growth and is believed to be a giver of fertility. Therefore, planting, cultivating and harvesting were assigned to woman because she could make things grow as they were under the direct guardianship of moon. The tendency to swell up and the monthly cycle are part of the same nature of women and moon. The growing phase of the moon, its waxing, is represented as the generative aspect of this period and its strength is short-lived. The waning and disappearing of moon was represented as the operation of a dark and destructive power, symbolising death. However, under the patriarchal system, the moon symbolising the religious and the spiritual values gave way to the sun and came under masculine control.
In nature, the feminine principle shows itself as blind force, fecund and cruel, creating, cherishing and destroying. It is the female of the species more deadly than the male, fierce in its loves as in its hate. This is the feminine principle in its demonic form.

The almost universal fear that men have of falling under the power of fascination of a woman is an evidence that the effects a woman produces on a man is not infrequently demonic in character. The depreciatory attitude which many a man takes towards women is an unconscious attempt to control a situation, a situation in which he feels himself at a disadvantage, or he seeks to undercut the dreaded power of the woman by inducing her to act towards him as a mother, for in his relation to his mother, he reduces the fear and a man experiences the positive of woman's love. Again, he has an apprehension of making himself a child, and is thus in danger of falling into his own weakness, which would, in turn, make the woman all-powerful in the situation.

The anima in a man or the feminine nature-spirit
reflects the characteristics of the demonic moon goddess and drives to man a direct experience of the non-human. Eros in all its power is both glorious and terrible. This principle, however, within himself is not mediated throughout a cultured and developed human personality. It acts directly from the unconscious. With the woman, the situation is somewhat different. She usually does not experience the feminine principle directly in this demonic form. It is mediated to her through her own womanhood and her own developed feeling approach to life. Thus, that which to the man is spiritual, good, to be sought after, is to the woman demonic, powerful and destructive, and vice versa. So that their essential nature and values are diametrically opposed. Yet, because their nature is complementary, men and women have an inescapable need for each other and are compelled to attempt to make mutual relationship.

Moon Cycle of Women

The law givers of ancient times, Zoraster, Manu and Moses, each incorporated prohibitions relating to menstruation into their system. In the laws of Manu,
it is stated: "The wisdom, the energy, the strength, the might, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perishes. If he avoids her while she is in that condition, his wisdom, energy, strength, sight and vitality will all increase."[18] The ancient Hindus considered menstruation to be an evidence that woman was peculiarly under the influence of the moon.

To understand the inner meaning of the moon cycle, one has to see its order. Moon rules the night. Sometimes it is true, a woman shines, as at full moon, but at other seasons her light is withdrawn and the night is left completely dark. Furthermore, in her time of rising she seems to be dependent only on her own whims. The darkness falls at the setting of the sun. Surely the moon should then give light throughout the dark hours, but she is not to be relied on when the sun sets. On other nights she does not rise until the hours of darkness are almost past. At certain times, her pale face may be visible hanging in the sky, at mid-day, her presence seeming almost a protest at the obvious and blatant light of the sun. In these unaccountable qualities of the moon, man has
seen a symbol of woman's nature which to him appears erratic, changeable, fickle, not to be relied on. Just as in the case of moon, an order underlies her conduct, so with women also a rule or law underlies her apparent fickleness. If a woman changes her mind, he may concede that by general accord it is her privilege to do so; it never occurs to him that she changes because of changed conditions within her own psyche, as little under her control, perhaps, as changes in the weather. For a man, the external circumstances do not alter the reality but for the woman, the external circumstances have naturally to be taken into account, but in addition to this, because of her moon principle, the inner circumstances must also be constantly reconsidered. The nature of woman is nonpersonal and has nothing to do with her own wishes, it is something inherent in her. Thus, the subjective perception of life is projected to the external world and she feels as though the changes in cycle were a quality of life itself. Further, for woman, life itself is cyclic through menstruation.

In the course of one complete cycle, which corresponds to the moon's revolution the woman's energy
waxes, shines full and wanes again. These energy changes affect her, not only in her physical and sexual life but in her psychic life as well. She is dependent on her inner rhythm. The sexual cycle had an uncanny power over man, arousing at once in his own instinct, and his dread of its power. This was projected to the woman whose condition made man aware of his helplessness in face of his own instinctive desire. The connection between menstruation and child bearing added supernatural dread, for the birth of children is a perpetual marvel to men. In primitive times, women went into periodic seclusion which must inevitably have had a profound effect on the woman's relation to the world. Here, how a woman views her own seclusion and what is the meaning of her exclusion from the life of the group remains to be seen. A woman, if she faces her inner conflict consciously can use her instinctual energy for any creative work, in relationships or cementing her personality. A woman's segregation was an attempt to cope with the demonic effect that her condition had upon men.

Thus, in society, both men and women are subject to material, repressive and ideological forms of social
control although they are usually affected differently, women being subjected to control principally within the private domain where they experience being subordinate to men. Women alone experience:

a. the reproductive cycle

b. a double standard of morality

c. a subordinate social status

d. the separation of 'home' and 'work' and the ideology of woman's place.

Freudian and Post-Freudian Perception

Freudians and post-Freudians varied on their perspectives of women. Freud saw that when a woman is adjusted well, she has to sacrifice her desires. When she fails to do so she is either maladjusted or retreats into illness. Strivings for superiority are often visible in women, he observes. He further emphasized that innate factors cause women to be both physically and psychologically inferior to men.
Freud, observing some psychical consequences of the anatomical distinction between the sexes describes both boys and girls as first active, and masculine. In the 'phallic phase' the process of sexual differentiation sets off which leads to the universal "threat of castration" for the boy and to "envy of the penis" for the girl.

"The psychical consequences of envy for the penis, insofar as it does not become absorbed in the reaction-formation of the masculinity complex, are various and far-reaching. After a woman has become aware of the wound to her narcissim, she develops, like a scar, a sense of inferiority... Even after penis-envy has abandoned its true object, it continues to exist: by an easy displacement it persists in the character-trait of jealousy. Another consequence of penis-envy seems to be a loosening of the girl's relation with her mother as a love-object. The way in which this comes about historically is often that soon after the girl has discovered that her genitals are unsatisfactory she begins to show jealousy of another child on the ground that her mother is fonder of her, which serves as a reason for her giving up her affectionate relation to her mother.
The little girl's recognition of the anatomical distinction between the sexes forces her away from masculinity on to new lines which lead to the development of femininity, i.e., she gives up her wish for a penis and puts in place of it a wish for a child: and with that purpose in view she takes her father as a love-object.

Thus, he says that due to the anatomical differences, the Oedipus complex has different effect on the nature of the opposite sex. In man it combines with castration complex which results in the repression of the Oedipus complex. This leads to the formation of the super ego. The woman, on the other hand, does not feel the need to overcome the Oedipus complex, therefore, her capacity to sublimate is less and they have weak: social interests. In other words, by their very organic nature, they are excluded from participating in the cultural and creative activity.

Adler, observing that women frequently feel themselves to be at a disadvantage in our present society and often manifest a masculine protest or
reaction of jealously in relation to men, implies to say that it is due to the fact that remain an underdog in any sphere of life. According to Stekel, a woman becomes predominantly thinking, intuitive or emotional.

Women, when have realized their creative capacities within themselves experience anxiety at the threat of separation from existing relationships. It is manifested in the fear of having to live as an isolated individual. There is also the fear of losing one's individuality, of being swallowed up in the whole. This experience of separation in women sometimes causes neurosis. Suttie does not agree with Freud and mentions the birth envy which males experience in fact.

According to Fromm the psychic mechanism by which man tries to relate himself to society and solve the problems are moral masochism, sadism, destructiveness and automation conformity. These four can be equated with Horney's neurotic need for love; neurotic striving for power, i.e. the wish to make others dependent upon oneself; sadomasochism and neurotic submissiveness.
One wipes out by conformity the differences which exist between one and others, thus, escaping the sense of helplessness. Thus, a pseudo-self (i.e. pretentious nature) is substituted for the real self (i.e. authentic nature).

Women today feel a conflict in body and culture in the area of childbirth and childcare. Both have been primary factors in defining women's identity since society began. Now that for the first time, women have the option of whether to bear children or not, the question is as to what is good for a particular woman. Women who bear children are interested in giving birth rather than in merely being delivered. The exclusive care of a child by the mother has not actually been the pattern in most cultures until recently. The social pressure to bear children as a sign of 'normalcy' still exists, and the guilt faced by many women who choose to work while their children are a sign of 'normalcy' still exists, and the guilt faced by many women who choose to work while their children are still young is testimony to the strength of the traditional attitudes. Abortion, while legalized, remains an issue whether for religious, psychological or political reasons.
Abortion is opposed as a violation of religious law or order, one which threatens traditional male control over procreation or even men's idea about their virility.

Childbirth for a woman, in any society, is marked as a period of regression and a turning point in a woman's life. Deutsch, seeks birth as a creative act in which one becomes open to the unconscious and whatever may lie unresolved in it. All the major phases of female sexuality, puberty, pregnancy and birth and menopause—involve an opening up of the self to regressive or unconscious states. "Regressive" refers simply to the fact that the unconscious mind is largely formed in infancy and early childhood. Crises in development involve an incorporation and reorganization of the unconscious into a new mode of conscious being. Past identifications with parents and other important figures play a crucial role in determining the concept each person has of how one behaves as a woman or a man and how these should interrelate. Pregnancy stirs up these old identifications particularly important for the woman in her relationship with her mother, which is revived
emotionally. On the verge of being a mother herself, her mother's life-style assumes particular importance. She may experience conflict in choosing a solution different from her mother's or disturbed at what might seem to be outdoing her in status or achievement. It is at such a juncture that the identity of a woman is questioned or confirmed.

From what has been said so far, we can conclude that for women, self and society develops dialectically producing conflict and harmony with a complex interplay between its inner and outer expressions.