CHAPTER II
THEORIES AND CONCEPTUAL CLARIFICATIONS.

II ANXIETY:
II.1.1 Terminology of Anxiety.
II.1.2 Terminological Distinctions.
II.1.3 Definitions of Anxiety.
II.1.4 Types of Anxiety.
II.1.5 Theories of the Basis of Anxiety.
Summary

II.2 SEX-ROLES:
II.2.1 The Concept of Sex Roles.
II.2.2 Conceptualization of Bisexuality.
II.2.3 Concept of Sex Roles in Hindu Philosophy.
II.2.4 Theories of Acquisition of Sex-Role Identity.
II.2.5 Traditional Approaches to Sex-Role Measurement.
II.2.6 Recent Approach to Sex-Role Measurement.
Summary.
THEORIES AND CONCEPTUAL CLARIFICATIONS.

II.1 Anxiety.

II.2.1 Terminology of Anxiety.

The word 'Anxiety' is derived from the Indo-Germanic root 'Angh'. In Greek and Latin this means to press tight, to strangle, to be weighted down with grief and a load, a burden and trouble.

The classical usage in French is 'Angoisse'. Littre defined it as a feeling of constriction in the epigastric region with difficulty in breathing and great sadness. The term 'Anxiete' was synonymously used with 'Angoisse'.

In German the idea of narrowness and constriction is traceable in the words 'eng' and 'barge' as well as in 'angst'. The word was further extended to cover a state of needless fear with an element of dread.

There is a similar word in Italian 'Ansia' which means longing and another in Italian, 'Ansieta' which denotes a state of the body or the mind in which pain, doubt or desire makes one waver between longing and a feeling of constriction or anguish.
In the dictionary of the Spanish Academy 'angustia' means distress or anguish. While 'ansiedad' is a state of restlessness or depression. The work 'ansiedad' has a morbid note, which is not found in the work 'angustia'.

In English one has in this cluster the words like anxiety, anxious, anguish and anger. Formerly there was also 'ange'. In Oxford English Dictionary 'ange' means trouble, sorrow. 'Anguish' means oppressive bodily pain or severe mental suffering, 'anxious' means troubled in mind about some uncertain event, being in painful or disturbing suspense, full of desire and endeavor, solicitous, earnestly desirous: 'anxiety' means uneasiness about some uncertain event, solicitous desire to effect some purpose and a condition of agitation and depression, with a sensation of tightness and distress in the precordial region.

It may be possible that the word anxiety became familiar because of its prominence in existential philosophy, which began with Soren Kierkegaard. Kierkegaard introduced the concept of 'dread' which could be equated to Angst but he held the view that 'Dread' is different from fear.

In Psychiatry the word anxiety was taken, firstly, as a term for the agitated depression of melancholia which was called 'anxiety psychosis' by Wernicke and secondly,
as a term for neurosis called 'Angst neurose' by Freud (1920) in which subjective feelings of alarm are associated with visceral disturbances. Wernicke's anxiety psychosis seems to originate from Kraeplin's 'Angstpsychosis' which Kraeplin considered an extreme state of Angst. Kraeplin also described a milder form of Angst which he called 'Angstliehkeit' in which there is a persistent sense of helplessness in the face of some threat, that is closer to French 'Anxiete'. According to Kraeplin tension state of anxiety often provide the background of mood in mental disorders in terms of restlessness, excitement and discharge of emotion or in inhibition of all voluntary movements.

Freud in his twenty fifth of the 'Introductory lectures' wrote that Angst is the affective condition which has been experience by everyone at one time or another. In 1895, in an article Freud used the two words 'angoisse' and 'anxiete' almost synomously. He said, 'In the group of phobias, this emotional state is always one of angoisse, while in true obsessions other emotional state may occur just as well as anxiete. The technical use of the term was put forth by Freud as 'Angst-Neurose'.

The usage of the term 'Anxiety' in comparison with its counterpart in German, French and other languages
raises a lot of controversy as it does not denote the same meaning. Authors like Lewis (1971) argue that the German word 'angst' signifies a degree of fear which is different from what the term anxiety denotes.

Although there have been various criticisms of the usage of the term 'Anxiety' such criticisms never had any serious impact. On the contrary this term is widely used and is very popular in the fields of psychology and psychiatry. It is now evident and 'Anxiety' in course of it's continuous usage has incorporated all those manifestations which are conotated by terms in German, French and other languages. However there is no doubt that the popularity of the word anxiety is due to Freud's writing about 'Angst' which was translated to anxiety.

In Indian scriptures like Upanishads, Puranas, Shastras and in Sanskrit literature of ancient period, many terms have been used which could be taken to mean 'Anxiety'. These terms are Akulatvlam, Atusukayam, Cinta, Cittavedana, Chittodvega, Manodukham, Manastapah, Ranrankah, Udvega, Utkalika, Utkantha and Vyagrata. The word 'Udvega' (Kalidas: Meghdoott, 83) can be considered the closest to the concept of anxiety. This term means a state of uneasiness or agitation and being perturbed. The other terms like Cinta
means brooding or meditation or anxious expectation. Although this term does not connote the exact meaning of anxiety, it is commonly used in Indian languages for expression of Anxiety. Terms like Utkantha, Autsukayam, Akulata and Vyagrata, are more closer to anxious expectation and longing. Likewise, Manodukham, Manastapah and Cittavedana denote sorrow, pain and burning sensation of the mind.

II.1.2 Terminological Distinctions:

Anxiety and Fear:

The idea that anxiety is not a unitary phenomenon is not new. Many clinicians and theorists contend for instance, that fear ought to be distinguished from anxiety. Two lines of argument underly this contention. One deals with the source of emotion, the relative specificity of its stimulus. The other is concerned with the emotion's basis is reality. Is the reaction proportionate to the threat of the stimulus?

Psychoanalytic theorists from Sigmund Freud to Rollo May have proposed that anxiety is a vague fear stemming from a source that is unknown to the striken individual. When the threatening object or situation is identifiable, it is fear rather than anxiety. It is agreed that anxiety
is a diffused apprehension and that the central difference between fear and anxiety is that fear is a reaction to a specific danger while anxiety is unspecific, vague and objectless (May, 1977).

Another distinction is that fear is a reaction that is in reasonable proportion to the objective danger, whereas anxiety is a disproportionately intense reaction.

These distinctions may have some utility in the clinical situation, but they are with not much value in research and therefore in theory. Whether the anxiety reaction is rated as specific, diffuse, exaggerated or realistic, the physiological reactions to stressful situations are much the same. Thus, it seems prudent to eliminate, for most part, any distinctions between anxiety and fear and regard them as interchangeable terms with perhaps different minor shadings of meaning.

Anxiety and Stress:

The word stress is used constantly in connection with emotional states; stress is a construct that psychology and medicine have taken over from the physical sciences. Physical stress is a force exerted on a structure or system, that, if increased beyond a certain intensity, will result in deformity of the structure or system. Selye (1956),
sought to apply the construct to dysfunction of the human body. Selye is none too clear about what he means by stress. At one point he says that stress is purely an abstraction, which is operationally useful but cannot have an actual existence. At another point, he refers to stress as a condition of the organism measured in terms of its reactions. And again, he calls it something that is brought about by a 'stressor'.

Stress in varying contexts has different meanings, to different theorists:

A particular stimulus situation, without reference to the reactions of the subject.

A particular reaction or set of reactions of the individual, without reference to the situation.

A particular situation and a particular response or a group of responses; or

A state of the individual that brings about a particular set of reactions.

Spielberger (1972, 1976) proposes a tripartite definition that is consistent with Lazarus' (1966) view.
Stress refers only to the stimulus, an object or situation that most sensible people would agree is dangerous, either physically or psychologically. The individual's perception of the stress is called threat, and his subsequent response may be anxiety.

Anxiety and Tension:

Psychological tension refers to a state of the organism created by stress. An actual tensing of muscles of the body is an ordinary concomitant of emotional arousal. Tension is also conceptualized as a state of disequilibrium brought about by some psychological need, leading to behaviour that tends to satisfy the need and thereby restore equilibrium. Tension is a vague feeling of disquiet, a restlessness that is a consequence of anxiety occurring at a level below conscious awareness. It is a state that links unconscious anxiety to manifest behaviour.

II.1.3 Definition of Anxiety:

Various definitions have been put forward by theorists and researchers, based on clinical impressions and observation. Some other definitions have only conceptual basis. Definitions given here are in no way exhaustive, however, attempts have been made to incorporate definitions given from different points of view.
The American Psychological Association (1952) defines anxiety as "a danger signal felt and perceived by the conscious portion of the personality... with or without stimulation from ...... external situations ......".

English and English (1958) define it as "an unpleasant emotional state in which a present and continuing strong desire or drive seems likely to miss its goal; a fusion of fear with the anticipation of future evil, marked and continuous fear of low intensity; a feeling of threat, without the person's being able to say what he thinks threatens ......".

Portnov (1959) in the American Handbook of Psychiatry describes anxiety as "......... subjectively experienced uneasiness, apprehension, anticipation of danger, doom, disintegration, and going to pieces, the source of which is unknown by the individual and toward which he feels helpless, with a characteristic somatic pattern. This somatic pattern shows evidence of increased tension in the skeletal muscles (stiffness, tremors, weakness, unsteadiness of voice etc.); the cardiovascular system (Palpitation, blushing or pallor, faintness, rapid pulse, increased blood pressure etc.). There may also be other manifestations such as cold-wet extremities, rapid or irregular breathing, frequency of urination, and sleep disturbances .....".
The American Psychiatric Association's Diagnostic and Statistical Manual on Mental Disorders (1952), defines anxiety reaction as: "In this kind of reaction the anxiety is diffuse and not restricted to definite situations or objects as in the case of Phobic reactions. It is not controlled by any specific psychological defence mechanism as in other psycho neurotic reactions. This reaction is characterised by anxious expectation and frequently associated with somatic symptomatology. The condition is to be differentiated from normal apprehensiveness or fear. The term is synonymous with the former term anxiety state".

Lief (1967) in Comprehensive Text Book of Psychiatry defines anxiety "as a diffuse, highly unpleasant, often vague feeling of apprehension, accompanied by one or more bodily sensations that characteristically recur for the same person, for example, an empty feeling in the pit of the stomach, tightness in the chest, pounding heart, perspiration, headache or the sudden urge to void. Restlessness and a desire to move around are also common".

Encyclopedia Americana defines anxiety as a pervasive ambiguous fear of impending disaster which thwarts satisfaction of the need for a sense of emotional security. In its most familiar manifestations, anxiety takes the form
of common worry. If childhood anxiety increases and persists into adulthood, the individual may develop defence mechanisms to create the illusion of emotional security. Competitive life poses may threats to potential failure to the individual. Consequently, it becomes necessary to work out satisfactory ways of dealing with anxieties, lest they become disruptive factors in personality.

Cattell and Scheier (1960) in their book 'The Meaning and Measurement of Neuroticism and Anxiety' define anxiety as follows:

"...... anxiety differ from fear, introspectively and presumably physiological by being a response to precursory signals of perception of the true fear objects. It is a tentative alerting by cues and symbols rather than by concrete, present danger. Consequently it has the associated qualities of uncertainty, and of lasting longer".

Basowitz et. al. (1955) in their book 'Anxiety and stress' define anxiety as "the conscious and reportable experience of intense dread and foreboding, conceptualized as internally derived and unrelated to external threat".
According to Gross (1966) "Anxiety reactions carry an unpleasant emotional tone, which may, perhaps have survival value in predisposing the individual to avoid circumstances which evoke the reaction".

Martin and Sroufe (1970) conceive of anxiety as a "nero-physiological response that has especially strong manifestations in hypothalamic-sympathetic-adrenal medullary system, and in the reticular systems".

Roubicek (1970) defines anxiety as "state involving both somatic and psychological participation ..... aroused by any condition which threatens the integrity of the organism, and conceived as an extension of irritability and vigilance".

According to Grinker (1961), "anxiety is a universal human emotion of an indescribable foreboding or dread of personal doom".

Barkovec (1976), partially agreeing with Spielberger's conception of anxiety gives a working definition that, anxiety may be conceptualized as a label denoting a complex pattern of responses characterized by subjective feeling of apprehension and tension: occurrence of physiological arousal; and behavioural manifestation of arousal.

Most of the definitions given above have either emphasized the psychological concommitants and, or the physiological accompaniments of anxiety. There is one thing
in common in almost all the definitions, that is describing anxiety as unpleasant emotional state which is accompanied by feeling of apprehension and restlessness, fear and general bodily tension.

II.1.4 Types of Anxiety:

From the clinical and personality studies of psychiatrists, psychoanalysts and psychologists emerged different types and labels of anxiety.

1. Objective and Neurotic Anxiety:

   Objective anxiety which was regarded by Freud as synonymous with fear, involved a complex internal reaction to anticipated injury or harm from some external danger. A real danger situation existed in the external world, was consciously perceived as threatening, and this perception of danger evoked an anxiety reaction.

   With objective anxiety, the intensity of the anxiety reaction was proportional to the magnitude of the external danger that evoked it. The greater the external danger, the stronger the perceived threat, the more intense the resulting reaction. The unpleasantness of the anxiety reaction, coupled with cues provided by the perception of its source, was generally sufficient to mobilize an
individual either to flee the danger situation or in some way to protect himself from it. Neurorotic anxiety, like objective anxiety, was characterized by feelings of apprehension and physiological arousal. But neurorotic anxiety differed from objective anxiety in that the source of the danger that evoked this reaction was internal rather than external, and this source was not consciously perceived because it had been repressed.

2. Situational and General Anxiety:

Psychiatrists label anxiety as free-floating or bound, and acute or chronic.

Anxiety that occurs only in specific situation or involves only a specific response is called situational anxiety. This kind of anxiety is called 'bound' anxiety. General anxiety is a prevailing type which influences all the activities of a person, rather than being tied or bound to one situation. This type is referred to as 'free-floating' anxiety.

Sudden and intense form of anxiety is 'Acute' anxiety. It appears in form of a sudden attack. Elevated states of anxiety which persists over a long period is referred to as 'chronic' anxiety.
3. Active and Passive Anxiety:

Active anxiety is accompanied by increased muscle tension, tachycardia and acceleration of breathing, and corresponds to the instinct of defence urging the individual to attack or flight. It may lead to a panic reaction with purposeless psychomotor restlessness.

Passive anxiety is generally accompanied by a temporary cessation of respiration, and sometimes by transitory paralysis of movement.

4. Trait and State Anxiety:

Ambiguity in the conceptual status of anxiety arises from the more or less indiscriminate use of the term to refer to two very different types of concepts. Anxiety is perhaps most commonly used in an empirical sense to denote a complex reaction or response, a transitory state or condition of the organism that varies in intensity and fluctuates over a period of time. But the term anxiety is also used to refer to a personality trait, to individual differences in the extent to which different people are characterized by anxiety states and by prominent defenses against such states.
Research findings suggest that it is meaningful to distinguish between anxiety as a transitory state and a relatively stable personality trait, and to differentiate between anxiety states, the stimulus conditions that evoke them, and the defences that serve to avoid them. There is considerable general agreement that anxiety states (A-states) are characterized by subjective, consciously perceived feeling of apprehension and tension, accompanied by or associated with activation or arousal of the autonomic nervous system. Anxiety as a personality trait (A-trait) would seem to imply a motive or acquired behavioural disposition that predisposed an individual to perceive a wide range of objectively non-dangerous circumstances as threatening and to respond to these with A-state reactions disproportionate in intensity to the magnitude of the objective danger.

II.1.5 Theories of the Basis of Anxiety:

Freud's Danger signal Theory (1935):

Freud originally conceived of anxiety in strictly biological terms. He regarded it as a physiological reaction to the chronic inability to achieve sexual satisfaction. Anxiety was not considered to be a psychological disturbance.
Subsequently Freud stated that anxiety is "a specific state of unpleasure accompanied by motor discharge along definite pathways ... a signal of danger ... symptoms are created in order to remove ... the situation of danger ... Anxiety would be the fundamental phenomenon and the central problem of neurosis".

Development of anxiety in amount out of proportion to the actual danger, or even in situations where no ostensible external danger exists, constitutes the problem of neurotic anxiety. In neurotic anxiety the source of danger is internal and not consciously perceived. The individual experiences libidinal impulses which he interprets as dangerous, the ego is attempting a flight from the demands of its libido and is treating this internal danger as if it were an external one. The libidinal impulses are repressed, repression is an attempt at flight on the part of the ego from libido which it feels to be dangerous. The repressed libidinal impulses are converted into anxiety.

On later analysis, Freud increased his emphasis on the role of the ego. The crucial point in his analysis is that the ego perceives the danger, this perception arouses anxiety. To avoid the anxiety the ego effects repression of the impulses and desires which would lead the person
into dangers. "It is not the repression that creates the anxiety, but the anxiety is there first and create the repression". Freud now remarks that we should now take the new view that the "ego is the real locus of anxiety, and reject the earlier conception that the cathetic energy of the repressed impulse automatically becomes converted into anxiety".

Freud finds the origin of anxiety in the birth trauma and fear of castration. In his early lectures Freud states that the affect which comes with anxiety, is a reproduction and repetition of some particular very significant previous experience. This he believed to be the birth experience: "an experience which involves just such a link of painful feelings of discharge and excitation, and of bodily sensations, as to have become a prototype for all occasions on which life is endangered, ever after to be reproduced again in us as the dread of anxiety condition. It is very suggestive too that the first anxiety states arose on the occasion of the separation from the mother. He then speaks of the danger of castration as a reaction to a loss, to a separation, of which the prototype is the birth experience.

Thus he presents a hierarchy: fear of loss of mother at birth, castration, the loss of genital deprives the
individual of the means of later reunion with the mother or mother substitute, in the phallic period; the fear of castration later develops into dread of conscience, social anxiety, now the ego is afraid of the anger, punishment loss of love of the super ego, in the latency period. The final transformation of this fear of the super ego consists of death anxiety. All this goes back to the prototype, the separation from the mother.

Adler: Anxiety and Inferiority Feelings (1923).

Adler emphasizes more on the central and inclusive concept of inferiority feeling. He does not systematically analyse anxiety. But he refers to inferiority feelings as the basic motivation of neurosis, which most psychologists prefer to term 'anxiety'.

Adler states that every human being at the beginning of life experiences biological inferiority and insecurity. Each individual overcomes these feelings through progressive affirming of his social relationships, affirming the multiplex bonds that bind human being to human being. Normal development is hindered by objective and subjective factors.

The objective factors are that the individual's inferiority is increased by organic weakness, social discrimination, for example: birth into a minority group,
or being a woman in a culture which holds masculinity to be superior, or by an adverse position in the family constellation. The subjective attitude towards one's weakness is a crucial factor for the development of the neurotic character. Human infant apprehends his inferiority long before he can do anything about it. When he compares himself with other siblings and other adults who have much more power than he, he evaluates himself as inferior. Such inferiority feelings about the self, which focus on the objective inferiorities set the stage for the development of neurotic compensatory endeavors to gain security by achieving superiority.

Adler emphasized the function of anxiety as a weapon of aggression; a means of dominating others. Anxiety has a component of aggression which serves in the interest of gaining distance, that is withdrawing. Once the person has acquired the attitude of running away from the difficulties of life, this attitude may be greatly strengthened and safeguarded by the addition of anxiety.

Adler's concept of masculine protest also has been described as a cluster of certain over compensatory character traits which make an individual neurotically disposed. In
face of a new situation, this disposition leads to complete failure and neurosis, thus breaks out. Thus, when masculine protest has failed the feminine traits apparently dominate, of course only under continuous increase of the masculine protest and pathological attempts to break through along masculine sidelines. These attempts may succeed without bringing real satisfaction and harmony or they fail and force the patient further into the feminine role, apathy, anxiety and mental, physical and sexual insufficiency.

With regard to the causes of anxiety, Adler remarks that the individual having been a pampered child, learns generally in early childhood to depend excessively on others, but this behaviour would neither become so firmly intrenched or persist except when the individual is in basic conflict concerning his own capacities.

Adler's methods of overcoming anxiety, point towards his positive evaluation of the social nature of man, radically different from Freud's views. He states, "Anxiety can be dissolved solely by that bond which binds the individual to humanity. Only that individual can go through life without anxiety who is conscious of belonging to the fellowship of men". The bond is affirmed through socially useful work and love.
The problem of anxiety is never directly and specifically attacked in Jung's writings. Jung believed that anxiety is the individual's reaction to the invasion in his conscious mind by irrational forces and images from the collective unconscious.

Anxiety is fear of the dominants of the collective unconscious, fear of those residual functions of our animal ancestry and the archaic human functions, which Jung conceives as still existing on subrational levels in the human personality.

This possible upsurging of irrational material constitutes a threat to the orderly stable existence of the individual. If the barriers within the individual to irrational tendencies and images in the collective unconscious are thin, there is the threat of psychosis, with its concomitant anxiety. But if, the irrational tendencies are blocked off too completely, there is the experience of futility and lack of creativity. One of Jung's central points is that man places an excessive emphasis on 'rational', intellectual functions, and he holds that in most individuals this emphasis does not lead to rational
integration, but rather represents the 'misuse of reason and intellect for an egoistical power purpose'.

Rank: Anxiety and Individuation (1945):

Rank believes that the central problem in human development is individuation. Based on this belief stems his view of anxiety. Rank thinks of the life history of a human being as an endless series of experiences of separation, each such experience presenting the possibility of greater autonomy for the individual. The first such experience is birth. The same psychological experiences occur in greater or lesser degree, when the child is weaned, when it goes off to school, when the adult separates from his single state in favour of marriage until ultimate separation in death. Anxiety is the apprehension involved in these separations. Anxiety is experienced in the breaking of previous situations of unity, where he is dependent on personal environment. This anxiety is in face of the need to live as an autonomous individual. Anxiety is also experienced if the individual refuses to separate from his immediate position of security.

Rank's studies of 'birth trauma' influenced his understanding of anxiety. He held that the 'child experiences
his first feeling of fear in the act of birth’, which he termed 'fear in the face of life'. Birth experience is treated symbolically. Rank insists that anxiety exists in the infant before any specific content attaches to it. 'The individual comes to the world with fear, and this inner fear exists independently of outside threats, whether of sexual or other nature'. Rank differentiated between the primal undifferentiated apprehension or anxiety and objectified forms of apprehension or fear.

The primal anxiety present in the infant, takes two forms throughout the individual's life career: life fear and death fear. The life fear is the anxiety at every new possibility of autonomous activity. It is the fear of having to live as an isolated individual. Such anxiety occurs, when a person apprehends creative capacities within himself. The actualisation of these capacities means creating new constellations, in new forms of relationship with others and new integration within one’s self. Such creative possibilities bring the threat of separation from previous forms of relationship.

The death fear in Rank's view is the opposite of life fear. Whereas life fear is anxiety at 'going forward', becoming an individual, the death fear is anxiety at 'going
backward', losing individuality. It is anxiety at being swallowed up in the whole, or in more psychological language, anxiety of stagnating in dependent symbiotic relationships.

He believed that each individual experiences these two forms of anxiety in polarity and is being thrown back and forth and his life, between the two poles. If one is not able to manage these two forms of anxiety in balance, he becomes neurotic. His anxiety in the face of individual autonomy keeps him from affirming his own capacities, and his anxiety in the face of dependency on others, renders him incapable of giving himself in friendship and love. The healthy individual is one who can surmount his anxiety sufficiently to affirm his individual capacities, negotiate the crisis of psychological separation necessary for growth and reunite himself with others in progressively new ways.

His main interest being individuation, yet, he was aware that the individual can realize himself only in interaction with his culture, or in participation in collective values. Our culture has prevalently characteristics of a neurotic type, which are products of a culture in which 'collective values including religion is being overthorwn and the individual has been forced to the fore'.
The loss of collective values in our culture, or the chaotic condition of social values, is not only a cause of neurotic anxiety, but sets for the individual an especially difficult task in overcoming neurotic anxiety.

Sullivan : Anxiety and Apprehension of Disapproval in Interpersonal Relation (1953):

Basic for Sullivan's theory of anxiety is his concept of personality as essentially an interpersonal phenomenon, developing out of relations of the infant with the significant persons in his environment.

Sullivan divided the activities of the human organism into two classes. First, the activities which aim at gaining satisfactions, such as eating, drinking and sleeping. These satisfactions pertain to the bodily organization of man. The second class, of activities which are in pursuit of security, and these pertain more closely to man's cultural equipment than to his bodily organization. A cultural factor in this pursuit of security is the organism's feeling of ability and power; that is, the need and tendency of the organism to expand in ability and achievement, which is to some extent inborn.
Anxiety, to Sullivan arises out of the infant's apprehension of the disapproval of the significant persons in his interpersonal world. Mother's disapproval is threatening to the relationship between the infant and it's human world: a relationship which is all important to the infant in the respect that he depends upon it not only for the satisfaction of his physical needs but for his more inclusive sense of security as well. Anxiety serves to restrain the infant, to restrict his development to those activities of which the significant other persons approve. The self is formed out of the growing infant's necessity to deal with anxiety creating experiences. The self is formed out of the need to distinguish between activities which produce approval and those which result in disapprobation.

The self is a dynamic process by which the organism incorporates those experiences which produce approbation and reward, and learns to exclude those activities which have resulted in disapproval and anxiety. Anxiety creating experiences are not merely prohibition of action; but are limitations of awareness as well. Whatever tendencies arouse anxiety would tend to be excluded from awareness or dissociate.
Anxiety restricts growth and awareness, shrinking the area of effective living, emotional health is equal to the degree of personal awareness; hence clarification of anxiety makes possible expanded awareness and an expansion of the self, which means the achieving of emotional health.

Fromm: Individual Isolation in Modern Culture (1941).

For Fromm the central concern is with the psychological isolation of modern man which has accompanied the individual freedom emerging at the Renaissance. Certain factors in the modern industrial system make the development of a personality which feels powerless and alone, anxious and insecure. Psychological isolation beyond a certain point always results in anxiety. Fromm saw the problem of anxiety in terms of individuality, freedom and isolation. He conceptualized freedom as dialectical in nature. Freedom has two aspects: Negative aspect, in which it is freedom from restraints and authority, but in its positive aspect it always involves the question of whether this freedom will be used for new relatedness, mere negative freedom results in the isolation of the individual.

This dialectical nature of freedom can be seen in the genesis of the individual child as well as in the phylogenesis of character structure. The child begins life
bound to parents by 'primary ties'. As he grows he becomes more and more free from the dependence on parents. This is the process of individuation. This involves the progressive breaking of the original unity of the primary ties. The child becomes aware of being a separate entity, of being alone.

"This separation from a world which in comparison with one's own individual existence is overwhelming, strong and powerful and often threatening and dangerous, creates a feeling of powerlessness and anxiety".

The same dialectic of freedom can be observed on the cultural level. The emergence of individuality brought about freedom from authority and regulation, freedom from economic, social and political restraints. But simultaneously the freedom meant a severing of those ties which has afforded security and the sense of belonging. This is 'bound to create a deep feeling of insecurity, powerlessness, doubt, aloneness and anxiety".

Thus, to validate one's self and to ally anxiety man strives for success. And any failure in this struggle threatens his self-esteem and releases powerful feelings of helplessness and inferiority.
To escape from these feelings of isolation and anxiety man develops 'mechanisms of escape' most frequently employed is that of automaton conformity. An individual adopts entirely the kind of personality afforded to him by cultural patterns and becomes exactly as all others are and as they expect him to be'. This happens under the assumptions that this 'person identical to millions of other automatons around him, need not feel alone and anxious any more'. But this actually works the other way. The individual conforms at the price of renouncing his autonomous strength, and hence becomes more helpless, powerless and insecure.

Horney: Anxiety and Conflicting Personality Trends (1937).

It is significant that Horney's viewpoint places anxiety prior to the instinctual drives. Horney holds that impulses and desires do not become 'drives' except as they are motivated by anxiety. "Compulsive drives are specifically neurotic; they are born from feelings of isolation, helplessness, fear and hostility and represent ways of coping with the world despite these feelings. They aim primarily not at satisfaction but at safety; their compulsive character is due to the anxiety lurking behind them. Anxiety is disproportionate reaction to danger, or even a reaction to imaginary danger."
According to Horney, the normal anxiety is implicit in the human situation of contingency in face of death, powers of nature and so forth.

She feels that the normal adult had the bulk of his unfortunate experiences at a period when he could integrate them, but the child in a dependent relationship with hostile parents is helpless and can do nothing about it except develop neurotic defences. Anxiety is the reaction to the threat to any pattern which the individual has developed upon which he feels his safety depends. The adult in a period of personality disturbances feels the threatening of a neurotic trend which was his only method of coping with earlier basic anxiety, and hence the prospect is one of renewed helplessness and defencelessness. In contrast to Freud, Horney holds that it is not the expression of instinctual drives which is threatened, but rather the neurotic trends which operate as safety devices.

Horney places great emphasis on the reciprocal relation of hostility and anxiety. Anxiety generates hostility, and hostile impulses, in the anxious persons, generate new anxiety. One is understandably hostile against those experiences and persons which threaten him and which give him the painful experience of helplessness and anxiety.
But since anxiety is characterized by weakness and dependence on other powerful persons, any hostile impulse towards these persons would threaten this dependency, which must be maintained at all costs.

Hostility would be largely repressed for fear of counter attack. The repression of hostility results in the individual's being less able to distinguish and take a stand against real danger and hence contributes again to his state of helplessness. Horney concludes that there is a 'specific cause' of anxiety in 'repressed hostile impulses'.

Horney's contribution to anxiety theory is extremely valuable. She throws light on the conflicting trends in personality as the source of neurotic anxiety. She places the problem of anxiety squarely on psychological basis with its necessary social aspect. Critics, however, point out her emphasis on how the patients conflicts are manifested in his present relationships, due to which she neglects the origin of psychological conflicts in early childhood. An emphasis developed partly in reaction against what she felt to be Freud's too exclusive emphasis on past origins.

Though Horney refers to the childhood origins of neurotic conflicts in her works, the overall weight, she
places on present manifestations of conflicts. Hence neglects early relationship with parents.

Freud does deal too exclusively with childhood and infantile origins and states that conflicts that the child had with his parents carryover into all his present relationships as an adult. Yet, the roots of the neurotic patients lie in his relation with his parents.

Mowrer: Anxiety and Psychodynamically Oriented Learning Theory (1960):

Mowrer's researches present a distinctive contribution to anxiety theory. His analysis of anxiety are based centrally upon his researches in learning theory.

In the early stimulus-response formulations, Mowrer explicitly characterized anxiety as a "psychological problem to which the habits known as 'symptoms' provide solutions". He defined anxiety as "the conditioned form of the pain reaction"; which implies, the organism perceives the danger signal (the stimulus) and the conditioned response which then followes in anticipation of the danger (a response) characterized by tension, organic discomfort, and pain, in anxiety. Any behaviour which reduces this anxiety is rewarding, and hence, by the law of effect, such behaviour
becomes "stamped in", that is, learned. The implications of this analysis is that anxiety is seen as one of the central motivations of human behaviour and that the process by which neurotic symptoms are acquired is placed squarely on a basis of learning theory, symptoms are learned because they are anxiety reducing.

He used the terms fear and anxiety synonymously, no specific distinction was made. Anxiety is defined as the animal's expectation of the electric shock, a state that could be termed fear as accurately as, if not more accurately than, anxiety. The threat which cues off anxiety is defined as the threat of organic pain and discomfort.

Mowrer made radical changes in his conception of anxiety, later. He placed, the problem of neurotic anxiety squarely in its cultural and historical nexus, and is related specifically to man's distinctive problems of social responsibility and ethics. For Mowrer the "social dilemma is a precondition for anxiety". The beginning of the "social dilemma" is in the child's early relations with his parents. The child cannot avoid anxiety cued off in the family situation by simple flight, due to his interdependence on his parents at the same time fear them.
Here Mowrer agrees with Freud's theory that repression occurs in the child because of real fears, generally the fear of punishment or deprivation or withdrawal of love. Mowrer agrees that a real fear leads to repression of this fear which gives rise to neurotic anxiety, finally this leads to symptom formation as a solution to the anxiety.

In the maturing of the human individual, social responsibility normally becomes or should become a positive, constructive goal. By and large, Mowrer holds, the conflicts which are most likely to cause anxiety are of an ethical nature. The sources of the conflicts are social fear and guilt, what the individual fear is social punishment and withdrawal of love and approval on part of the significant other persons in his constellation of relationships. It is these fears and the guilt associated with them which become repressed and in their repressed state they become neurotic anxiety.

Dollard and Miller (1950):

Dollard and Miller present a theory of neurosis which is based on learning and psychodynamic principles. They believe that anxiety or fear as a drive, which can be used to produce learning; and that the organism learns the anxiety
reducing responses by the ordinary reinforcement principles of tension reduction. Thus, they believe that abnormal behaviour is the result of faulty learning. Faulty response to the stimuli reinforced by drive reduction are learned and become habits.

Dollard and Miller's view that fear and anxiety is one of the most important drive whose source is vague or obscured by repression is similar to Freud's view. They consider a neurotic person mysterious, whose misery is real, not imaginary. The person is capable of acting but is vague about his own conflicts and about what within him produce painful effect.

The conflict is produced by two or more strong drives operating in the individual and as a result he produces incompatible responses. The individual experiences strong conflicting drives of approach and withdrawal and he is not able to act to reduce either.
### SUMMARY OF SOME PROMINENT APPROACHES TO ANXIETY

<table>
<thead>
<tr>
<th>Proponents</th>
<th>Theoretical Approaches</th>
<th>Description of the State</th>
<th>Modus Operandi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freud</td>
<td>Psychoanalysis</td>
<td>Fear due to perception of external danger.</td>
<td>Conscious, subconscious as well as unconscious.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Feelings of apprehension and physiological arousal.</td>
<td>Ego perceives the danger, anxiety is aroused and then ego effects repression.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fear of conscience.</td>
<td></td>
</tr>
<tr>
<td>Adler</td>
<td>Individual Psychology</td>
<td>Anxiety is increased.</td>
<td>Both conscious and unconscious.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>feelings of inferiority.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Motor, Vasomotor and autonomic symptoms are noticed.</td>
<td></td>
</tr>
<tr>
<td>Jung</td>
<td>Analytical Psychology</td>
<td>Anxiety is the individual's Collective unconscious.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>reaction to the invasion of his conscious mind by irrational forces and images from the collective unconscious which serve as a threat to the orderly, stable existence of the individual.</td>
<td></td>
</tr>
<tr>
<td>Theory</td>
<td>Approach</td>
<td>Description</td>
<td>Level</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>Sullivan</td>
<td>Interpersonal Theory</td>
<td>Anxiety is a state of disequilibrium in the form of tension arising in one's interpersonal relations.</td>
<td>Consciously experienced.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>At the unconscious level it is signal to the ego.</td>
<td>Consciously experienced.</td>
</tr>
<tr>
<td>Horney</td>
<td>Basic Anxiety Theory</td>
<td>Anxiety is an emotional response, a state of tension, a drive produced by external causes, characterized by diffuseness and uncertainty and feeling of helplessness towards the danger.</td>
<td>Consciously experienced.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>At the unconscious level it is signal to the ego.</td>
<td>Consciously experienced.</td>
</tr>
<tr>
<td>Rank</td>
<td>Separation Theory</td>
<td>Anxiety is the apprehension involved in separation from birth, weaning, going to school etc. upto ultimate separation, i.e. death.</td>
<td>Unconscious.</td>
</tr>
<tr>
<td>Author</td>
<td>Theory</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Fromm</td>
<td>Cultural Theory</td>
<td>Anxiety is a cultural product which is the result of psychological isolation.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Conscious and subconscious, inner experience or feeling.</td>
<td></td>
</tr>
<tr>
<td>Mowrer</td>
<td>Psycho-dynamically oriented learning theory</td>
<td>Anxiety is the conditioned form of pain reaction characterized by tension and organic discomfort.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fear, repression of fear, neurotic anxiety, symptom formation.</td>
<td></td>
</tr>
<tr>
<td>Dollard and Miller</td>
<td>Psycho-dynamically oriented learning theory</td>
<td>Anxiety as a drive. Inability to cope up with things, leads to neurotic, misery. is the result of conflicts.</td>
<td></td>
</tr>
</tbody>
</table>
II.2 Sex Roles

II.2.1 The Concept of Sex-Roles

There are a great deal of myths in both popular and scientific views about male and female sex differences (Maccoby and Jacklin, 1974). The distinction between male and female serves as a basic organizing principle for every human culture. Although societies differ in the specific tasks they assign to the two sexes, all societies allocate adult roles on the basis of sex and anticipate this allocation in the socialization of their children. The boys and girls are expected to acquire or to have sex specific self-concepts and personality attributes to be masculine or feminine as defined by that particular culture (Barry, Bacon and Child, 1957).

Human societies have belief about how females or males should act, think and feel. Within a society, people have beliefs about how the two sexes are different. Some behaviour or feeling may be expected and encouraged in one sex but not in the other. It may be reinforced when it occurs in one sex, but not in the other. This is called sex-typed behaviour, meaning, it is some way of acting or feeling that is considered appropriate for only one sex.
The process by which a society thus transmutes male and female into masculine and feminine is known as the process of 'sex-typing'.

The concept of sex-role identity has traditionally been conceptualized in terms of 'Masculinity' and 'femininity'. The terms Masculinity and Femininity have a long history in the psychological discourse. A search for definitions related to some theoretical positions leads almost nowhere except to Freud (1965) and Jung (1956). The most generalized definitions of the terms, used by those developing tests of Masculinity-Femininity would seem to be:

Masculinity and femininity are relatively enduring traits which are more or less rooted in anatomy, physiology and early experience and which generally serves to distinguish males from females in appearance as "additive combinations of trait terms judged to be significantly more desirable for, or more characteristic of each sex relative to the other" (Locksley and Colten, 1977).

Both historically and cross-culturally, masculinity and femininity have represented complementary domains of positive traits and behaviour. Theorists have different labels for these domains.
According to Parsons (1955) masculinity has been associated with an 'instrumental' orientation, a cognitive focus on getting the job done or the problem solved, whereas femininity has been associated with an 'expressive' orientation, an affective concern for the welfare of others and the harmony of the group.

Similarly, Bakan (1966) has suggested that masculinity is associated with an "agentic" orientation; a concern for oneself as an individual whereas femininity associated with a "communal" orientation, a concern for the relationship between oneself and others. He has adopted the term agency and communion to characterize two fundamental modalities in the existence of living forms. Agency for the existence of an organism as an individual and communion as the participation of the individual in a larger organization, of which the individual is a part.

Agency manifests itself in self-protection, self-assertion, self-expansion, isolation, aloneness, urge to master, repression of thoughts and feelings. While communion manifests itself as being one with other organisms, lack of separation, contact, openness, union, and contractual cooperation.
Erikson's (1964) anatomical distinction between "inner" (female) and "outer" (male) space represents an analogue to a quite similar psychological distinction between masculine "fondness for what works and for what man can make, whether it helps to build or to destroy". And a more "ethical" feminine commitment to "resourcefulness in peace making and devotion in healing".

Recently however, there has been a rising dissatisfaction with these orthodox sexual pigeonholes. There have been attempts to help free the human personality from the restricting prison of sex-role stereotyping and to develop a conception of mental health which is free from culturally imposed definition of masculinity and femininity (Bem, 1975). The concept of psychological androgyny was used to denote the integration of femininity and masculinity within a single individual.

Some of the definitions of Psychological Androgyny (Hefner, Rebecca and Oleshansky, 1975) are as follows:

1. Having both male and female characteristics, hermaphroditic.

2. Bearing both male and female flowers in the same chester, with the male flowers uppermost (Botany).
3. The disappearance of sex distinctions (Stoll, 1973)


5. ....... a movement away from sexual polarization and prison of gender, towards a world in which individual roles and modes of behaviour can be freely choosen ....... Human beings choose their places without regard to propriety or custom (Heilbrun, 1975).

6. The person who is depending on the circumstances—both instrumental and expressive, both assertive and yielding, both masculine and feminine (Bem, 1972).

II.2.2 Conceptualization of Bisexuality:

Both Jung and Freud had a contention that we are all by nature bisexual, and that each individual combines in his or her nature elements of both maleness and femaleness.

Freud placed the concept of bisexuality at the centre of his psychoanalytic theory, the same may be said of the centrality of the concept of dual nature of human sexuality, as given by Jung.
But, the two of them had greatly differing viewpoints. Freud predicted the most important tenets of his theoretical formulation on the biological basis of human behaviour. He believed that psycho-analysis has a common basis with biology, in that it presupposes an original bisexuality in human beings. The biological basis of bisexuality led to his central thesis that bisexuality is at the heart of all psychopathology.

Jung preferred to look more closely into the sources of human behaviour as they were derived from the artifacts and manuscripts recovered by archaeologists from past civilization. He was especially interested in the psychological functioning of people living today, unaffected or minimally affected by contemporary civilization. He regarded bisexuality as a phenomenon that one should understand rather than as a disease that one should try to cure.

Freud emphasized the interpersonal aspects of sexuality and posited as a primary goal of psychoanalysis, the achievement of a mature relationship with a member of the opposite sex, while Jung was concerned with the interplay between the masculine and feminine components of the
individual psyche. He regarded bisexuality as an archetypal element of the collective unconscious that surfaced under certain conditions in normative cultural practice.

Jung (1953) described the anima and animas which he believed to be present in us all. No man is entirely masculine, Jung says, he has always something of the feminine in him. Every Masculine man has carefully guarded and hidden a soft emotional life in him.

Anima, the latin word for 'soul' is in the feminine gender. It refers to the feminine element that exists in man and remains, according to Jung, largely unconscious. As a man's "normal" consciousness is masculine for the most part his soul or anima, becomes the container for the unconscious processes that are constantly taking place in him. Likewise, Jung posited a masculine soul or animus, for woman, as the carrier of her unconscious.

Man's consciousness, Jung says is toward the general, his activities are consequently business, state and nation. His unconscious anima in contrast, and in healthy compensatory activities is unipersonal, monogamous. On the other hand woman's consciousness is centered in the family, husband and children, namely towards unity, their
unconscious, the animus, however tends towards plurality, 
the animus is polygamous and polytheist, it does not appear 
as one person, but as a plurality of persons.

Freud believes that psychic peculiarities and 
difficulties in the two sexes are engendered by bisexual 
trends in both of them. His contention is briefly, that 
many psychic difficulties in man are due to his rejection 
of "feminine" trends in himself, and that many peculiarities 
in woman are due to her essential wish to be a man.

According to Freud the most upsetting occurrence in 
the development of the little girl is the discovery that 
other human beings have a penis, while she has none. "The 
discovery of her castration is the turning point in the 
life of the girl". She reacts to this discovery, with a 
definite wish to have a penis too, with the hope that it 
will still grow and with an envy of those more fortunate 
beings who possess one. In the normal development penis-
envy does not continue as such after recognising her 
deficiency as an unalterable fact, the girl, transfers the 
wish for a penis to a wish for a child. "The hoped for 
possession of a child is meant as a compensation for her 
bodily defect". The girl wishes to have a penis not only
for the sake of narcissistic pride, but also because of her libidinal desires for her mother, which in so far as they are genital in nature, have a masculine character.

Disturbances in the relationship to men are regarded as ultimate results of penis-envy. As women turn to men mainly in the expectation of receiving a gift, penis-child; or in the expectation of having all their ambitions fulfilled, they easily turn against men if they fail to live up to such expectations. Envy of men might show itself in the tendency to surpass them or in any kind of disparaging or in a striving for independence in so far as it implies disregarding man's help.

II.2.3 Concept of Sex Roles in Hindu Philosophy

Social systems reflect the psychology of sex-roles, especially bisexuality, in various religious and non-religious cultural practices. The festivals and customs of Greece reflect the concept of bisexuality. The Greek God, Aphroditos has been depicted as a bearded person with male sex organs, but a female dress. The Gods, Hermaphroditos and Lecippus are also depicted as possessing both male and female characteristics.

The Egyptian's Isis-Osiriz, the Japanese Izanami-Izanagi and many other Arab, Mexican and Hebrew doctrines regard their divinities as Bisexual.
A Journey through the chequered path of Indian thought, which developed during the period of last 3000 years or more, enables us to witness many traces of the principles of bisexuality (Nandi, 1981). In India too, there is a practice of worshipping a hermaphrodite deity in the form of 'Ardhnarishwara', half female God. The 'Brihadaryaka Upanishad' in giving the theory of the origin of sexuality, states that the primaeval human beings were cut up into two halves - man and woman and there are again tendency to unite in love. The ancient thinkers emphasized the principle of duality which found expression in various concepts such as Purusa-Parakriti, active-passive, Masculine-Feminine, Shiva-Sakti. The Ardhnarishwara image philosophically represents the union of the creative principles of activity and passivity or masculine and feminine.

Thus the religion of the 'Puranas' develop the concept of an androgynous God and we find the Hindu pantheon of Gods an image of Ardhnarishwara, Linga Yoni, Hari Hara or Hariarddha.

With the advent of Vaishnavism, bisexuality became a reality immanent in individuals, which was to be realized by the whole personality.
Chaitanya was a perfect manifestation of Ardhnarishwara. He was believed to be having ultimate nature of Krishna, "Hollowed with the lustre of supreme emotion of Radha".

According to Erikson (1983), Mahatma Gandhi tried to make himself the representation of that bisexuality in a combination of autocratic manhood and enveloping maternalism.

II.2.4 Theories of Acquisition of Sex-Role Identity:

Two main theories of sex role development have been especially influential, (1) The biological theory and (2) The psychological theories; that is

a) The psychoanalytic theory,

b) Learning theory,

c) The cognitive-developmental theory,

d) The gender scheme theory.

(1) The Biological Theory:

According to this theory, no human being is a pure unisexual organism but bears the potentiality for both male and female sex. It is the predominance of one over the other sex which determines the sexuality. A female gamete always bears one chromosome and a male gamete may either possess one X chromosome or one Y chromosome; In the event of fertilization of the ovam with a sperm having X chromosome, the zygot formed will develop into a female
and if the sperm contains a Y chromosome, then the sex will be male. Thus, according to the biological theory, the chromosomal content of the zygote determines the differentiation of the embryonic gonadal sex. This theory of biological sex difference is further supported by genetic and hormone research, which proposes that biological sex differences lead to sex differences in behaviour too.

(2) The Psychological Theories:

(a) The Psychoanalytic Theory:

The basic concept that Freud offered to account for the child's acquisition of appropriate sex role identity and behaviour was identification.

According to Freud (1950 and 1956) psychological differentiation between the sexes begins during the phallic stage of psychosexual development. It is during this period (between ages 3-5 years) that identification of the same sex parent occurs, resulting in the formation of the super ego. The super ego is comprised of the conscience and the ego ideal, which include idealized standards of behaviour. According to Freud the differential development of masculine and feminine ideal standard results in the characteristic behavioural differences between the sexes.
Infants of both sexes are helpless and dependant on others for survival. As a result both boys and girls form strong emotional attachments to their mothers. The process of identification, according to Freud is different for the boy and the girl. The girl's identification with her mother grows out of her primary loving attachment to the mother. But as the boy ordinarily does not have such a loving dependent relationship with his father, some other mechanism is required.

In Freud's view, as the boy grows older, his attachment to his mother takes on sexual overtones. During this time he becomes increasingly aware that he must compete with his father for his mother's attentions. However, the child fears that the powerful father may retaliate by castrating him. Freud referred to this phenomenon as the Oedipal conflict. Freud stresses the importance of the child's successful weathering of the Oedipal crisis.

For boys the process of identification with the same-sex parent hinges upon the resolution of this conflict. His castration anxiety forces him to repress both his desire for mother and his hostility toward father. He identifies with the father, "identification with the aggressor". The child identifies with the person whom he sees as most
powerful in an attempt to become like him and to ensure his mother's affection. In process of identification with the same-sex parent, the child internalizes the social standards for behaviour exemplified by the parent.

One of the most important criticisms of Freud's ideas is that the Oedipus tale is clearly inadequate as an explanation of the girl's behaviours. After all if the development of the girl exactly parallels that of the boy, then she too should end up identifying the father and achieving a male sex-role identity, which rarely happens. On the other hand, a simple reversal of the process can not be invoked either, because for instance, both girls and boys are initially attached to the mother.

Aware of this flaw, Freud proposed various explanations to which he himself conceded indifferent success. Toward the end of his life, he seemed to favour the idea that the little girl gradually becomes angry at her mother, because her mother does not satisfy all her needs, and more specifically, because she holds her mother accountable for her lack of a penis (Freud, 1965). Penis envy becomes a major motivator for the young girl and eventually leads her to seek a strong love attachment to her father, the possessor of a penis.
The problem with this explanation is that the girl's motivation to ultimately identify with the same sex parent cannot be the same as the boy's fear of castration. Freud had difficulty isolating any factor that would ultimately bring identification with the same sex parent, mother. He therefore embraced the weak solution that girls lacking anxiety about castration, remain in the Oedipal situation of "mother-hate, father-love" for a long time and eventually break away from it only incompletely, this conclusion was consistent with Freud's general prejudice that woman develop less well and were, overall, less worthy and honourable creatures than men, and that they never fully internalized the values of society.

The theory's "anatomy is destiny" view has been associated historically with very conservative conclusions regarding the inevitability of sex-typing.

(b) Learning Theories:

(i) The Traditional Environmental Learning Theory:

The members of the environmental learning school put forth the simplest possible explanations for the acquisition of behaviour. Neal Miller and John Dollard (1941) argued that children learn to behave like adults by imitating
them and further, that the very act of imitation has to be learned and can be unlearned, they tried to show, that a young child's first imitation occurs by accident, that is the child's first imitative act is merely a coincidental repetition of something someone nearby has just done. If this imitation is reinforced the imitation will continue. On the other hand, if the reinforcement is not forthcoming or if non-imitative behaviours are reinforced, the child will no longer imitate. These findings meant that children would resemble their parents to the extent that they were so reinforced. This is an instrumental conditioning explanation.

(ii) Social Learning Stance:

Closely related to behaviourist learning theories of reward and punishment is the theory of social or observational learning, modeling and imitation. Children are conditioned to appropriate gender roles by the praise or criticism, reward or punishment, of their parents, peers and other representatives of society.

One especially controversial element in the Dollard-Miller point of view is the claim that particular imitative behaviours emerge only when they have been shaped step-by-step by another individual.
Albert Bandura (1969, 1974) points out that this approach, if taken literally is entirely implausible, because an individual learning for example, to speak would have to be reinforced for every sound that he uttered. Bandura suggests that something is radically wrong with the Miller-Dollard account of social learning, because they completely overlooked that individual can learn a great deal only by observing sequences of behaviour engaged in by others and then at a subsequent time, carrying out the series of behaviour witnessed. To accomplish this feat, children cannot simply form a separate response to each observed stimulus. Rather, they must be able to represent to themselves a whole pattern of responses and its consequences, then they must be able to produce the modeled pattern as a coherent set of behaviours. In Bandura's view, this ability to observe and then to produce (or reproduce) behavioural sequences draws on at least four skills:

1. Careful attention to the model, observing appropriate and distinctive features of the performance.

2. Retention of the critical features of the modeled behaviours.
3. Adequate duplication of the model.

4. Justification of the imitative act in terms of external, internal or vicarious rewards.

Bandura believes that these processes are at work in all kinds of imitation from the modelling of an isolated act to the reproduction of intricate patterns. If this is so, it is difficult to justify two distinct processes, one called "imitation" and restricted to single acts, the other called "identification" and reserved for more general patterns of responses.

In Bandura's view sex-role identity comes from repeated observation of appropriate models. But in contrast to what most traditional identification theorists would hold, there is nothing irrevocable about the sex role behaviour patterns of a girl or boy.

According to Mischel, "in the social learning theory, sex typed behaviour may be defined as behaviour that typically elicit different rewards for one sex than for the other ....... The acquisition and performance of sex typed behaviours can be described by the same learning principles used to analyse any other aspect of an individual's behaviour ....... sex typing is the process by which, the individual acquires sex-typed behaviour patterns. First, he learns
to discriminate between sex-typed behaviour patterns, then
to generalize from these specific learning experiences to
new situations and finally to perform sex-typed behaviour
(Mischel, 1966).

The child initially learns to discriminate, the child
has to determine that she is a girl (or that he is a boy).
Frequent use of the labels girls, she and so on by her
parents and others and approval of her correct labeling
of herself help her to do so.

Mischel suggested that the child is systematically
reinforced for sex appropriate behaviours and for initiating
the parent of the same sex. One of the fundamental concepts
of this theory then, is that the child is systematically
rewarded for behaviour, consistent with her sex for choosing
sex appropriate toys and so forth.

Freud spoke of identification he meant a process by
which the child takes in (incorporates) all the qualities
of the individual, with whom she identifies. Mischel does
not want to make assumptions about such internal processes,
rather he emphasizes that what we see is the child copying
the behaviours and attitudes of the adult. He suggests
that the word imitation is a better description of that
process. Bandura and Mischel use the phrase observational
learning for the same kind of event.
Social learning theorist suggest that there are some rules governing the process of imitation. The children will model themselves after the adult who has power over such resources as rewards. When the male is more powerful, both boys and girls will imitate him and if female is more powerful both boys and girls will imitate her.

Cross-sex imitation thus can and does occur as a function of the power relationships among members of the group. Mischel assumes that the same is true in a family. But beyond this basic tendency to imitate the one who has power the child has to cope with the direct consequences of her imitation. If she imitates a more powerful father, she may be rebuked for showing too much 'boyish' behaviour, whereas her imitations of her mother may be rewarded. So gradually, she is shaped into adopting the female role.

One virtue of this theory is that it applies to the development of psychological feminaleness and maleness the very same general principles of learning that account for the development of any other behaviours. So if there is nothing special about gender, then the phenomenon of sex-typing itself is neither inevitable nor unmodifiable. Children become sex-typed because sex happens to be the basis of differential socialization in our culture. In principle, however any category could be made the basis of differential socialization.
There are several difficulties in this theory too. First, that it treats the child more as a passive recipient of environmental forces than as an active agent striving to organize and thereby comprehend the social world. This view is inconsistent with the common observation, that children themselves frequently construct and enforce their own version of society's gender rules. It is also inconsistent with the fact that the flexibility with which children interpret society's gender rules varies predictably with age (Damon, 1977). Hence the child is passive in neither domain. He or she is actively constructing rules to organize and thereby to comprehend the vast array of information in his or her world.

Secondly, Mischel has not taken the developmental progress into account. In a sense, it is tangential to his thinking. He assumes that the child is reinforced differentially for sex-appropriate modelling and behaviour that she will try to repeat actions that bring pleasurable results, therefore, it is not necessary for her to have figured out that she is a girl and that she is being rewarded for doing feminine things. Such a cognitive generalization may help, but is not needed.
If Mischel is correct, then there must be systematic differential reinforcement of sex appropriate behaviour from very early age. Eleanor Maccoby's research on sex difference in parent-child interactions concludes that during the preschool years there are very few differences. There are no studies showing that boys are often reinforced for initiating their fathers and girls for imitating their mothers. But studies do show a tendency to imitate female and male adults.

Thus, although the social learning view makes considerable intuitive sense, it is not well supported by currently available facts, there is no good evidence that children under the age of five to six are differentially rewarded for sex appropriate behaviour or that they show any preference for imitating models of the same sex, both of which should be happening if Mischel is right about the origins of sex-role development. Yet the fact remains that by about age five or six the child has identified her own sex, has begun to show strong preference for toys and activities associated with her own sex and does model herself on the parent or adult of her own sex (same sex).
(c) Cognitive-Developmental Theory:

While social learning explanations of sex role development have a quality of intuitive sense, cognitive-developmental explanations of the same phenomenon, on the contrary, make very little intuitive sense but very good cognitive sense.

In Kohlberg's view the child's ability to differentiate between gender roles and to categorize himself or herself as either male or female preceeds rather than follows, identification. In his view sex role identity cannot be established until a child's level of cognitive development permits him or her to group objects according to their common characteristics. For example: All mothers are woman. Once this categorical determination has been made it becomes reinforcing to behave in a manner appropriate for one's sex role and to imitate same sex models. Kohlberg explains, at the age of six years, children achieve gender conservation, they now understand that their biological sex is irreversible, they will always remain male or female. At this point they will not only identify with their own sex, but they come to hold these things associated with their own sex to be valuable. Thus, boys will seek out male models to imitate and girls will seek out female models.
Kohlberg's theory has a number of attractions. First, it offers an important link between cognitive and social development. Psychologists, have a tendency to look at the child in pieces, to adopt one theory that covers only cognitive development or only personality development and to assume that separate processes are involved. Kohlberg has suggested that they are linked and that cognitive development is an underlying thread. Second, Kohlberg's formulation fits the developmental facts more closely than do the other alternatives. Finally, his theory does not require systematic differential reinforcement for boyish and girlish behaviours before about the age five to six. It is necessary that the child's sex be labeled for her and such labeling certainly does occur, but need not assume other systematic differential treatment.

There is some difficulty with Kohlberg's formulation, however, in the fact that most six year old girls do not seem to place as strong a value on their own sex appropriate behaviour as do boys. More girls, for example choose stereotypically, boy's toys than the reverse and more girls say that they would rather be boys than the reverse. Kohlberg suggests that the difference arises because in society the male role is more valued in general and the female role is more flexible, in that it can include some masculine
traits, whereas the male role is less likely to include female traits. A woman can compete in a man's world, but it is less likely that a man will compete in a woman's world. Perhaps greater valuation of the male role comes about because the model she copies have such attitudes.

Kohlberg does not reject the notion of imitation or the role of reinforcement. He agrees that they occur and that they are important in the development of sex role, but he argues that they do not play an important role until after the child has developed a sense of constant sex identity nor does he completely reject the concept of identification. The child may identify with the parent of the same sex incorporating attitudes and values, as well as behaviours, but again only after the cognitive accomplishment of a constant sex identity has been achieved.

Block (1973) has proposed a more integrated cognitive model for the development of sex-roles. In Block's view, sex role definition represents a synthesis of biological and cultural forces. This combination of biological and cultural forces is modified by the individual's level of cognitive and ego development. Extrapolating from Loevinger's (1966) and Loevinger & Wessler's (1970) hierarchical model of ego development, Block traces sex-role identity from
the presocial period of infancy to the integrated, or highest level of ego-functioning.

During the presocial period the primary cognitive task of the infant is to distinguish self from other objects. At this stage the concept of gender is too sophisticated to be relevant. However, at the impulse-ridden level the infant begins to develop primitive notions about gender and to apply the label "girl" or "boy" differentially. During the third (self-protective) stage the child's primary concern is with self-assertion and self-extension.

It is not until the fourth (conformity) stage that the sex-role stereotypes are established and the characteristic patterns of culturally approved male and female behaviour are adopted. During this period the socialization pressures exerted on boys and girls are different. Boys are encouraged to control the expression of emotion and girls to control the expression of aggression.

The fifth (conscientious) level of ego development requires a higher level of cognitive functioning. Societal norms and values are internalized and the ability to introspect and evaluate oneself against the abstract standard is developed. For the first time the individual may become aware of the two opposing forces of human existence; agency
and communion (Bakan, 1966). Agency is manifested in separation, mastery and self-assertion; Communion is manifested in fusion, intimacy and acceptance, thus agency may be conceived as masculine and communion as feminine (Carlson, 1972).

At the sixth (autonomous) level of ego development the individual becomes increasingly aware of the potential conflict between these two tendencies and attempts to move toward a resolution of the conflict. In order to reach the highest level of ego development (integration), a balance between agency and communion must be achieved. In sex-role terms this requires the integration of the masculine and feminine aspect of self.

Thus, to sum up, the process of (socialization), development of sex-role identity, as viewed by psychoanalytic theory, social learning theory and cognitive developmental theory, while each view takes into account elements of cognitive, affective and behavioural processes, the relative emphasis of each varies considerably. The psycho-analytic theory emphasizes the process of identification in relation to the child's struggle to cope with sexual impulses, wishes and anxieties. Social learning theory emphasizes the process of modeling, direct reinforcement, vicarious conditioning,

The three points of view share an emphasis on childhood as the critical period for development, in this regard, however, they place very different emphasis on the relative importance of the process of identification, learning through reinforcement and the matching of cognitive schema against observed behavioural differences.

Beyond such differences, the relative importance of these processes and how they relate to one another, particularly during different stages of development, remains to be understood.

(d) Gender Schema Theory:

Very recently Bem has introduced another theory: The gender schema theory (Bem, 1981, 1983). It contains features of both the cognitive-developmental and the social learning accounts of sex-typing. It proposes that sex typing derives in large measures from gender based schematic processing, from a generalized readiness on the part of the child to encode and to organize information according to the cultures definitions of maleness and femaleness. Like cognitive-developmental theory, this proposes that sex-typing is mediated by the child's own cognitive processing. It further
proposes that gender-schematic processing is itself derived from the sex differentiated practices of the social community. Thus, like social learning theory it assumes that sex typing is a learned phenomenon and hence it is neither inevitable nor unmodifiable.

Gender schema theory begins with the observation that the developing child invariably learns his or her society's cultural definitions of maleness and femaleness, the theory proposes that in addition to learning such content-specific information about gender, the child also learns to invoke this heterogeneous network of sex-related associations in order to evaluate and assimilate new information. The child, learns to encode and organize information in terms of an evolving gender schema.

Gender-schematic processing involves spontaneously sorting persons, attributes and behaviours into masculine and feminine categories or equivalence classes regardless of their differences on a variety of dimensions unrelated to gender. Thus, Gender schema theory, construes perception as a constructive process in which it is the interaction between incoming information and an individuals' pre-existing schema that determines what is perceived.
Thus, Gender schema theory proposes, that the phenomenon of sex-typing derives in part from Gender-schematic processing, from an individuals generalized readiness to process information on the basis of the sex-linked associations that constitute the Gender schema. Specifically, the theory proposes that sex typing results in part from the assimilation of the self concept itself to the gender schema. As children learn the contents of their society's gender schema, they learn which attributes are to be linked with their own sex and hence with themselves. This does not simply entail learning the defined relationship between each sex and each dimension or attribute, but it involves the deeper lesson that the dimensions themselves are differentially applicable to the two sexes.

The child also learns to evaluate his or her adequacy as a person according to the Gender Schema, to match his or her preferences, attitudes, behaviours and personal attributes against the prototypes stores within it. The Gender Schema becomes a prescriptive standard or guide and self-esteem becomes its hostage. Here, then, enters an internalized motivational factor that prompts an individual to regulate his or her behaviour so that it confirms to cultural definitions of femaleness and maleness.
The important point is that Gender Schema Theory is a theory of process, not content. Because sex-typed individuals are seen as processing information and regulating their behaviour according to whatever definitions of femininity and masculinity their culture happens to provide, it is the process of dividing the world into masculine and feminine categories and not the content of the categories, that is central to the theory.

If the culture has arbitrarily clustered a multi-dimensional set of heterogeneous attributes into a category it calls "Masculinity" or "femininity" then that set is what the sex-typed individual will take as the standard for his or her behaviour. Accordingly sex-typed individuals are seen to differ from other individuals not primarily in the degree of femininity or masculinity they possess, but in the extent to which their self-concepts and behaviours are organized on the basis of gender rather than some other dimension. This does not mean, however, that gender schematic individuals are consciously aware of their own gender schematicity. Most people are unaware that their perceptions are (but need not be) organized on the basis of gender. They learn to utilize certain dimensions rather than others as cognitive organizing principles but do not typically become aware that there were alternative dimensions that
might have been used instead. The dimensions chosen as cognitive organizing principles thus, function as a kind of non-conscious ideology, an underlying or deep cognitive structure influencing one's perceptions without conscious awareness.
### SUMMARY OF THEORIES OF ACQUISITION OF SEX-ROLE IDENTITY

<table>
<thead>
<tr>
<th>Psychoanalytic</th>
<th>Traditional Learning</th>
<th>Social Learning</th>
<th>Cognitive Developmental</th>
<th>Gender Schema Theory</th>
</tr>
</thead>
<tbody>
<tr>
<td>FREUD</td>
<td>MILLER-DOLLARD</td>
<td>BANDURA</td>
<td>KOHLBERG</td>
<td>BEM</td>
</tr>
</tbody>
</table>

- **Fears Father**
  - Reinforced for imitating something
  - Observes and remembers male patterns of beh. is male
  - Sex role identity
  - Encodes and organizes
  - perceives that he information according to cultural definitions of maleness & femaleness

- **Loves Mother**
  - Continues to imitate
  - Motivated to Models
  - imitated sex-role behaviours after father
  - Learns to invoke heterogeneous network of sex-related associations that constitute gender schema, in order to evaluate & assimilate new information

- **Wants to kill father and marry mother**
  -Continues to imitate
  - Motivated to Models
  - imitated sex-role behaviours after father
  - Learns to invoke heterogeneous network of sex-related associations that constitute gender schema, in order to evaluate & assimilate new information
<table>
<thead>
<tr>
<th>Guilt and fear</th>
<th>Reinforced motivation</th>
<th>So long as Guilt and fear</th>
<th>Reinforced motivation</th>
<th>So long as Guilt and fear</th>
</tr>
</thead>
<tbody>
<tr>
<td>particularly</td>
<td>with father,</td>
<td>feels commonality</td>
<td>with Gender Schema as</td>
<td>Sex-role identity</td>
</tr>
<tr>
<td>for imitating</td>
<td>persists, adopts</td>
<td>attributes are to be</td>
<td>Guide learns which</td>
<td></td>
</tr>
<tr>
<td>sex appropriate</td>
<td>identifies with</td>
<td>linked with own sex &amp;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>behaviour</td>
<td>a pattern of</td>
<td>hence themselves</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>male behaviour</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a sex role identity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Identifies</td>
<td>Acquires a whole</td>
<td>Internalized motivation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>with father</td>
<td>set of sex</td>
<td>prompts individual to</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>appropriate</td>
<td>regulate behaviour so</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>behaviour</td>
<td>that it conforms to</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>A sex role identity</td>
<td>cultural definitions</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>of maleness &amp; femaleness</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sex-role identity
II.2.5 Traditional Approach to Sex-Roles

(A) Basic Assumptions:

The traditional conception of sex-roles rely on some different assumptions than the recent formulation of Androgyny.

Constantinople (1973) in her detailed critique of the traditional measurement of sex-roles characteristics, noted that the Masculinity-Femininity (M-F) test construction assumes that:

(a) M-F represent the negatively correlated ends of a unidimensional continuum. When so, definition of Masculinity implies low femininity, and the absence of masculine characteristics necessarily implies the presence of feminine ones. Thus the meaning of masculinity and femininity was defined in terms of empirical sex differentiated "frequency" of item endorsement without apparent reliance on any theory or concept of sex-roles. Sex-related traits can, therefore be represented by a single bipolar continuum with masculinity and femininity at its end points.
(b) The ties among gender related phenomena are strong. This assumption implies that the degree to which individuals are sex-typed, in personality characteristics, is highly correlated with the degree to which they exhibit appropriate sex-role preferences and behaviour.

(c) Individuals who do not display a proper amount of sex-role orientation, are less well adjusted socially and emotionally than those who confirm to normative expectations.

(b) Dimentionality:

The definition of M-F that has been used by test developers has contained two assumptions:

(1) Unidimentionality
(2) Bipolarity.

This approach used the Bipolar continuum. In the M-F test construction the assumption of bipolarity is evident in at least three ways:

1. The dependence on biological sex alone as the criterion for an item's M-F relevance, since item selection is usually leased solely on it's ability to discriminate the response of the two sexes.
2. The implication that the opposite of a masculine response is feminine is a necessity in test where only two options are provided.

3. The use of single M-F score which is based on the algebraic summation of M-F response and places the individual somewhere on a single bipolar dimension.

II.2.6 Recent Psychological Androgyny Approach:

The traditional conceptions of masculinity and femininity are inappropriate to the kind of world we live in the second half of the twentieth century. Sex-roles and sex-typing have experienced an enthusiastic, if occasionally impassioned rebirth of interest in the last several years. Recently the concept of psychological androgyny (Bem, 1974, 1975, 1976; Block 1973, Heilburn 1973; Spence and Helmreich, 1978; Spence, Helmreich, and Stapp 1974, 1975) has emerged in the wake of M-F research. The appealing concept of psychological androgyny and the theory in which it is nestled, seems to be saying not only that there is no intrinsic link between one's anatomical sex and one's behaviour and interests, but also that people whose personalities fail to conform to sex-roles standards better off for it. The concept implies that it is possible
for an individual to be both assertive and compassionate, both instrumental and expressive, both masculine and feminine, depending upon the situational modalities and it further implies that an individual may even blend these complementary modalities in a single act (Bem, 1977).

(A) Basic Assumptions:

The assumptions for the recent psychological androgyny approach are different from those of the traditional approach.

1. An orthogonal two dimensional model: Persons of either Gender can be high or low on each dimension, because they are independent domains and an individual is considered sex-typed to the degree that a person endorses sex stereotyped characteristics of one variety, to the exclusion of the other variety. It is therefore possible to distinguish Androgyny as an endorsement in relatively balanced equal proportions.

2. A socio-cultural definition of sex-roles: If masculinity and femininity are not construed as opposites, they must be defined in some manner that is sex-typed but "non-mutually" exclusive.
The formulations of sex-roles by Bem (1974) utilize some variant of the expressive-instrumental, distinction where "expressive" stands for femininity and "instrumental" for masculinity, culturally defined. They assume a co-existence of these separate dimensions in an androgynous individual.

3. The sampling of positive socially valued but sex-typed characteristics: Most current measures of sex-role style approach masculinity-femininity in terms of socially desirable characteristics of male and female respectively.

4. A "response repertoire" model of sex-role style: This model has been incorporated in the androgyny model, which states that a highly sex-typed person seems to have available limited number of effective behavioural options to deal with situations. A highly sex-typed person may be reluctant to engage in cross-sex-typed behaviours while an androgynous one has both forms of masculine and feminine responses in his or her repertoire and hence, derives adaptive behavioural flexibility from his array of options (Bem, 1974, 1975).
(b) Dimensionality:

The recent approach is based on the orthogonal model as opposed to the bipolar model of the traditional approach. It emphasizes the dualistic nature of characteristics culturally regarded as masculine and feminine. Maleness and femaleness are regarded as orthogonal quantifiable dimensions which co-exist within the same individual without any regard for his or her own gender. Typically, the newer techniques provide separate and continuous measures of masculinity and femininity with scale medians used to create a four fold or quadrant sex-role typology (Penick and Powell, 1980).