

## FEAR SYNDROME AND ATTITUDES TOWARDS DEATH IN YOUNGER AND OLDER FEMALES

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**Abstract.** *The author has measured attitudes regarding death and fear syndrome in a group of females of young and of old age. The results obtained via the Student's t-test reveal that older females demonstrate perceive death in the categories of value, inevitability and centrality, whereas younger females see it as tragic, absurd, mysterious and fearful.*

*Regarding the fear syndrome older females demonstrate a higher level of hidden fear (HF) and a significantly higher level of needs and desires (Q4+), while younger females – a significantly higher level of neurotic tendencies (C-).*

*The correlation between fear syndrome and attitude towards death also differentiate both examined groups. The attitude of the young females is marked mostly by fear.*

**Keywords:** *attitude to death, fear, older females, younger females.*

### Introduction

The phenomenon of death has for a long time been treated with a distance by science, although it has been present in other areas of human life: art, religion, philosophy or literature. Only in modern times more and more scientists – in particular physicians, historians, sociologists and psychologists – are becoming more and more interested in the problems of death. All that has initiated a new branch of science – thanatology (from Greek *thanatos* – death and *logos* – science), dealing with death, process of dying and the issues related to them. Due to the interdisciplinary character of thanatology, there exist several sub-branches, such as thanatopsychology, which examines the psychological aspects of death. The origins of this science should be sought in 1959 when a book, edited by H. Feifel made the path for other researchers and broke a certain taboo regarding psychology of death (Toynbee, 1973). In 1970s a number of thanatopsychological titles appeared in bookshops, of which the works by A. Toynbee (1973) or L. Pearson (1975) seem particularly interesting.

Thanatopsychology in Poland is still a stub, although published in Polish, too. Father Professor Józef Makselon is a pioneer-researcher dealing with that area of science in Poland. He is the also only Polish scholar examining various aspects of the phenomenon of death: fear level, attitudes towards death and the influence of various factors on them. Makselon has been examining the role of

religiousness and hierarchy of values on the attitude towards death, as well as the level of fear in various groups. Recently a few Ph.D. dissertations on that subject have appeared and father Makselon is the promoter of most of them. Sadly, Nobody besides Professor Makselon's research circle has been interested in this subject in Poland so far.

The article reports a research performed on 50 females, aged 75-80 and on 40 females, aged 20-25, using the standardized Attitudes Towards Death Questionnaire by J. Makselon, measuring the following eight dimensions of attitudes towards death: inevitability – realizing the inevitability of death, centrality – the degree of being interested in death, mystery – death as a great mystery, value – death as a spiritual value, fear – fear of death, tragedy – death as a tragic event and a reason for despair, destructivity – death as a force of destruction, absurdity – death as a negation of the meaning of life.

Another objective of the research is determining the category of fear in the examined groups, using the Polish version of the IPAT Anxiety Scale adopted by Hirszl, with the following categories: (Q3-) – laziness and dissatisfaction, (C-) – tendency to neurotic behaviour, (L+) – tendency to paranoid reaction, (C+) – sense of guilt and being uncertain of oneself, (Q4+) – tension of needs and impulses, (NJ) – explicit fear, (NU) – hidden fear, (NO) – general fear.

The author has determined the differences between the groups of older and younger females, regarding the attitudes to death and categories of fear using Student's t-test and has carried out correlational analysis between categories of death and categories of attitudes towards death separately for each group.

Prior to statistical analysis the author has discussed the problem of death in the medical, evolutionary, psychological and cultural aspect.

### **Evolution and Reproductive Success as a Justification of Ageing and Dying**

Among numerous theories explaining the phenomenon why living organisms grow older and die, the views represented by R. Baker and E. Oram (1998Ж 336-341) certainly belong to the most remarkable ones. The authors have provided two original theories explaining the phenomena of ageing and death. The first tries to explain these phenomena on the basis of accumulation of ontogenetic processes of chemical errors and mutations. In the process of cell division, both the genes inside DNA and mitochondria are being replicated, during which process some DNA code is damaged and repaired by enzymes. The enzymes' task is to “cut out” the damaged parts and to replace them with their exact copies. With time this mechanism fails to work, as chromosome ends called telomeres which actually decide of the number of divisions, are used up. There are however three types of cells, containing an enzyme, capable of repairing damaged telomeres, which eventually leads to immortality of cells. These three

types are cancer cells, eggs and sperms. The remaining cells accumulate genetic, mitochondrial and telomeric errors, which leads to senility of the body and inevitably to death.

This theory seems to contradict the theory of natural selection and makes humans protest against death, understood as the effect of accumulation of genetic errors. Death, understood in this way, is in fact an error. To untangle from that kind of thinking R. Baker and E. Oram propose to take a closer look at the life of Pacific salmons, which swim down the rivers to the Pacific Ocean. After some time they return to the place where their lives began, lay eggs and die of exhaustion. The strategy of maximization of reproductive effort is so much preserved by natural selection that contemporary salmons lose their stomachs and bowels to devote most energy for reproductive purposes. Eels obtain reproductive success in the same way.

There is a correlation between the reproductive success and death in sexual habits of mantis whose female eat male's head during copulation. The headless male goes on inseminating the female. Some spiders act in a similar way, as the male is devoured right after insemination, providing proteins for better reproductive success.

It should be noted that the mechanism like that is being used in breeding many plants, which are forced to reproduction in most extreme conditions, at the edge of life and death. Although called cultivation, it depends on cutting off branches or even whole trunks to provoke to emerging new better ones. Grains of numerous species, for example, need to survive the stage of freezing. It can be assumed, therefore, that death and reproduction are the two sides of the same formula.

Can that model of relations between ontogenesis and phylogenetics, which reigns in the kingdoms of plants and animals, be transferred onto humans? Aren't we much like Pacific salmons? B. Bettelheim (1943) describes a dramatic episode from a Nazi death camp, where people in a gas chamber – men and women, old and young, at the moment when their lives were endangered, began intensive sexual activities. Weren't the mechanism from the above formula triggered when they were facing death?

Humans, just like any other species, must reproduce. After they have their own children and have helped bring up their grandchildren they become a threat to the reproductive success. That is why they must first reduce their amount of collected resources and then get senile and die – just like the salmons.

According to R. Baker and E. Oram, the evolution theory explains well the different lifetime of males and females. Females tend to live longer (67.2 years) than males (63 years). This difference is the biggest among the humans living in Europe – 8 years, while in Asia it is just one year. The difference is certainly conditioned genetically and “programmed” by natural selection, due to the

different share in the reproductive success. But there is still another explanation for the different lifetime of both sexes. The shorter expected lifetime of males may be caused by a bigger accumulation of genetic errors and by a smaller capability of repairing them. Females, on the other hand, characterize with a higher repairing ability level and lower tendency of mutation. Natural selection uses the mechanisms which take place during cell division, thus controlling the repair and mutation coefficients in order to maximize the reproductive success. Senility and death are nothing but a means to achieve it.

### **Death Fear as a Source of Neurasthenic Symptoms and Personality Defensive Mechanisms**

Thanatologists (Gorer, 1965; Wass & Corr, 1982; Feifel, 1977) agree that fear is the most frequent emotion caused by death. There are different types of death fear. The analysis by B. Hołyst (1999) distinguishes the following subtypes of death fear: generalized fear, fear of the body decomposition, of loneliness, of shame, of the loss of social roles or of possessed property.

Another type of death fear is the fear of the loss of one's identity, i.e. the fear of annihilation. Still another is the anticipation of the effects of one's own death on those who will be left, as well as the fear of the unknown. People often experience the fear of the death of others, in particular those who are dear to them and whose loss brings despair and suffering.

Modern civilization, particularly the American and Western European culture promote a success-oriented lifestyle, thus triggering egoistic, egocentric, hedonistic and instrumental attitudes, leading to the lack of acceptance of death as the main obstacle in achieving happiness. This makes the fear of death and dying even stronger.

The problems concerning death are reluctantly verbalized and therefore realized, as they carry fear reactions. Thoughts about one's own death are pushed deep into subconsciousness and the whole lifestyle frequently shows symptoms of reducing the level of that fear. Among numerous defence mechanisms and symptoms, these most often encountered include negation, annulation, rationalizing, compulsion, hysteria or phobia.

### **Culture and Death**

Wolfgang Sofsky (1996), a sociology professor at the University of Göttingen, Germany maintains that a dream of immortality is an illusion. The desire to endure suffering comes out of the hope of not passing away. The culture, according to him, is nothing but a futile effort to live after life. It stems from the same roots as the absolute force –from the megalomania of survival. Human work

in its biggest part is a hopeless struggle with the destiny. The results can be heroic, sometimes ridiculous, but most often tragic. Culture demands forgetting what cannot be forgotten, to contradict what every human is destined for. The man himself is an illusion, the only living creature aware of his death. He is the only one who knows that he must die someday and this certainty overshadows all his life. He is infected with death fear. He must pretend he will not die to go on living. He cheats himself in order to survive. This is what culture is for. Since humans know they are mortal, they keep being busy with shaping their lives, filling them with a form and a meaning. They look for a life which will let them forget of death and which will not be destroyed by a thought of its meaninglessness – a life which will fill in the feeling of emptiness. Culture gives a prescription how to get rid of death fear. It promises a future which humans will never taste.

A broad spectrum of human ontogenetic activities contains several strategies of how to achieve eternity. During the ontogenetic process humans take advantage of cultural security created in phylogenetics. Ritualizing the defensive mechanisms may take up the form of religious practices, whereas any attributions or rationalizing manifest themselves in philosophical views and literary works (Lipiński, 2003, 2004).

In order to exemplify that, it is enough to have a look at the way how philosophy and religion attempt to reduce the fear of death. Despite substantial differences, the attitude to death in most religions has a common feature –an attempt to familiarize it. All religious systems refer to death with respect and solemnity. Funeral rituals express respect to the dead and make those who survive think about the meaning of death and the meaning of life.

**Christianity** treats death as a consequence of the first humans' disobedience to God- *“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die”* (Gen. 2,17). The life is therefore not an autonomous value, but dependent on the will of God, who can take it back at any time. In the Old Testament the life is the supreme value and death is perceived as a great tragedy *“For to him that is joined to all the living there is hope: for a living dog is better than a dead lion”* (Eccles. 9,4). Jesus Christ brings the hope to regain immortality and eternal life in the presence with God. His death on the cross was the necessary condition wipe away with the primal sin.

**Rabbinical (Talmudic) Judaism** initially anticipated human resurrection and in this aspect it was close to Christianity. It assumed that death was only a stop on the way of the soul to “Olam haba”. On the last day the dead would rise from their graves and during the Final Judgment they would either find themselves in the paradise (Olam haba) or would go to the land of eternal suffering (Gahanna). Rabbinical Judaism makes its confessors visit the fatally ill, confess on the death bed and mourn. Then it split into two schools: the mystical and the

scholastic. The mystical school recognized death as an indefinite demonical power. The scholastics announced that at the moment of death the man approaches God thanks to the knowledge acquired during earthy life. Intellect and intelligence would be the basic components of the soul.

Contemporary Judaism relates the quality of death to the quality of life and thus postulates to live a life in a worthy way. One should take care of one's own body as it is the place where the soul dwells. Thus anything that may be harmful and prevents body improvement is prohibited. Suicide, abortion, cremation, euthanasia and cloning are forbidden (Tokarczyk, 2002).

Death in **Buddhism** is closely related to the idea of reincarnation. Subsequent incarnations of an individual aim at getting liberated from the power of urges and needs. Individuals are eternal as long as they are not free from their desires, i.e. until they reach the nirvana. Then the individual is no longer a subject to further incarnations. The chain of incarnations continues as long as desires and spiritual ignorance govern the man. Reaching the nirvana is possible only through human existence. The nirvana is a state higher and more splendid than heaven and God. No one gets there either as a person or a soul, but only as a nonexistence, and as Buddha has already reached the nirvana, he no longer exists, so any prayers to him are meaningless. "A real saint is the one who desires neither death nor life" (Toynbee, 1973).

Immortality means the lack of peace of mind; this is why Buddhism has rejected in soul, which is the synonym of the desire for immortality. The necessary condition to reach the nirvana is getting rid of any desires, including that for immortality. The Buddhist doctrine of reincarnation assumes immortality through subsequent embodiments, but the final objective is to go beyond immortality. That is why in the nirvana there is no death and no life alike. In Buddhism there is no belief in a Creator – Supreme God, whereas the evil is personified by Mara – a figure that "causes death" and makes the way to the nirvana more difficult. Mara – the counterpart of Christian Satan causes death and evokes wishes, temptations and desires. Buddha was able to overcome Mara through meditation. This is why every Buddhist should meditate about death and in this way defeat Mara (Tokarczyk, 2002).

The inevitability of death makes Buddhist tradition encourage meditation in the way expressed by E. Conze: "If you made any plans that do not take into account the inevitability of death, you must make an effort to reject them, as if they were a pest. You may not count on life even for a moment, for time, like a hidden tiger is waiting to attack you". In Buddhism death is the source of all calamities of human life, but you must accept it as the main symbol of fragility of human desires and hopes. Despite that you should neither be afraid of death, nor miss it. Only the one, who is not afraid of death and does not want it, will achieve

eternity. Only an attitude like this makes reaching the nirvana possible (Toynbee, 1973).

In **Hinduism**, despite the multitude of schools and cults, the views on death look similar in practically all its versions. Just like in Buddhism, also Hinduism accepts reincarnation as the main religious dogma. Early Hinduism assumed entering of souls to the world of gods, although that excluded reincarnation. Recently, more and more popular is the view that the ultimate goal of the man is to join the Absolute and to prevail over individual identity, thanks to which the man becomes a god himself (Tokarczyk, 2002).

The yoga system presents an interesting view regarding death and redemption. A soul, liberated from physical and mental states exists alienated from anything and neutral to the matter (Wilowski, 2000).

In the religions of the east liberation from death, identified with the circle of incarnations does not depend on faith or trust in God, like in Christianity, but on one's own asceticism, effort and meditation. After someone's death the community has to cremate the body. Cremation provides purification of the body, made impure in life. The ashes should be scattered over the holy River Ganges. Only upon that is possible to overcome death.

The Hindu mythology assumes that god Shiva is both the creator and the destructor of the world. That particular dichotomy symbolizes the fact that the good and the evil have the same roots. The way to overcome death is to go beyond them both. It happens in senility, when there are no longer obligations to children and family. Then the human becomes a wandering ascetic and goes beyond what is good or bad. It is possible because Shiva is both the Time that brings death and the Yogi that overcomes it (Toynbee, 1973).

Besides the cult of Shiva there is also the cult of Vishnu, in which the victory over death depends on the trust in God. The cult of Vishnu rejects any form of violence or killing, and says that the humans cannot be killed as they are endowed with a soul which is immortal (Tokarczyk, 2002).

**Taoism** and **Confucianism** are the main religions of China. Both religions have their roots in Buddhism and in some aspects they are similar. Still, they are different, too, as both appeared as a reaction to Buddhism. In Taoism the key word is "Tao" meaning "the way" and understood as the principle governing the world. Only wise men follow "the way," thus becoming a part of it, which in some way gives them eternity and immortality. Being in a union with Tao guarantees freedom from the problems of life and death. The one who has properly understood it spends time on physical exercises and meditating. This helps live in a harmony with the rules of the universe, far from human desires and weaknesses. With time, the desire to gain eternal life transforms into the wish to achieve the old age and existence after death. Thanks to this Taoism has contributed to the development of medicine, for as a religious dogma, it treats illness and suffering

as a sin ant tries to overcome any dysfunctions of human body (Toynbee, 1973).Confucianism announces that death is a natural solution to all human problems. Death is a separation of the soul from the body and at the same time it commences a contact with the dead ancestors in heaven or hell, depending on the merit or sins in the earthly life. After death the soul lives on and the body returns to its origin i.e. to the space (Tokarczyk, 2002).

**Japanese religion (Nenbutsu-shū)** – just like in China, also Japan was under the influence of Buddhism, but also there emerged religious movements modifying its main principles. Nenbutsu was the first branch of Buddhism which rejected celibacy and promised salvation to anyone who said prayers containing the name of Buddha, which was the only way to cross the threshold of the afterlife. Shintoism was another religious current in Japan. Early Shintoism did not look deep into the issues of the afterlife. It only assumed that after death the dead go to the inferior underground kingdom and only those few who had enjoyed prestige and social respect enjoyed the privilege of finding themselves in heaven (Tokarczyk, 2002).

### **Objective of Research, Examined Groups and Measurement Tools**

The objective of the research is to determine the differences in particular dimensions of death, measured with the Attitudes to Death Inventory (ADI) by J. Makselon on the group of younger females and of older females, using the Student's t-test. Another objective is an attempt to find a correlation between particular death dimensions and particular categories of fear.

The examined group included 50 females, aged 75-80 and another group of 40 females, aged 20-25. The research took place in Łódź, Poland in 2016.

Three psychometrically correct techniques were applied for measurement:

1. Attitudes to Death Inventory (ADI) by J. Makselon. The author assumes that in Poland so far there has been no psychometrically correct method of examining attitudes to death and the methods applied in other countries most often examine only some selected aspects and regard another cultural environment, so he has decided to develop his own inventory, including three basic methods of data collecting: scale, questionnaire and statement ending (Makselon, 1983).

Only the first part of the inventory was applied in our research, i.e. a scale composed of 33 statements covering eight dimensions: 1. inevitability – degree of realizing the inevitability of death (I); 2. Centrality – degree of being interested in the fact of death (C); 3. Mystery – perceiving death as a great mystery (M); 4. Value – perceiving death as a spiritual value (V); 5. Fear – terrorof death (F); 6. Tragedy – death as a tragic event, causing despair (T); 7. Destruction – death as a destructive power (D); 8. Absurdity – death as a rejection of the meaning of life (A).

2. The Polish translation of R. B. Cattell's IPAT Anxiety Scale, translated and adapted by Hirszi (1974), intended to measure fear reaction. It is a part of a larger personality inventory, developed also by Cattell to measure 16 bipolar factors, called personality dimensions and denoted A, B, C, E, F, G, H, I, L, M, N, O, Q<sub>1</sub>, Q<sub>2</sub>, Q<sub>3</sub> and Q<sub>4</sub>.

To the factors measuring fear belong the negative pole of Q<sub>3</sub>-, denoting the dissatisfaction of oneself, the negative pole C-, denoting the tendency to a neurotic conduct, the positive pole L+, denoting the tendency to paranoid reactions, the positive pole C+, denoting the sense of guilt and lack of certainty and the positive pole Q<sub>4</sub>+, denoting a high level of needs and impulses. Additionally, the Cattell's questionnaire measures the so-called public fear (PF), hidden fear (HF) and general fear (GF) (Siek, 1983).

### Results

Table 1 Differences between old (OF) and young (YF) females regarding attitude to death

	OF M	YF M	t	df	P	O N	YF N	OF Q	YF Q
Tragic	5.5	<b>6.2</b>	-4.	88	P<0.05	50	40	1.0	0.4
Value	<b>5.6</b>	5.2	3.	88	P<0.05	50	40	0.6	0.5
Inevitability	<b>5.6</b>	5.4	2.	88	P<0.05	50	40	0.7	0.4
Destruction	5.3	5.6	-2.	88	n/s	50	40	1.0	0.8
Centrality	<b>3.4</b>	2.5	6.	88	P<0.05	50	40	0.8	0.6
Absurdity	4.9	<b>5.3</b>	-2.	88	P<0.05	50	40	1.1	0.7
Mystery	4.9	<b>5.6</b>	-3.	88	P<0.05	50	40	1.3	0.5
Fear	5.2	<b>6.2</b>	-6.	88	P<0.05	50	40	1.0	0.4

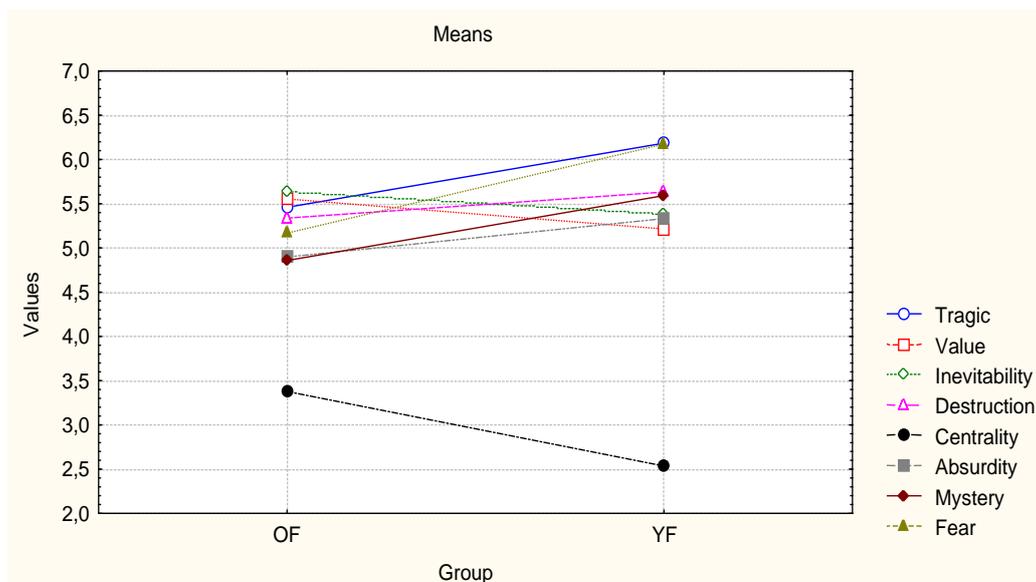


Figure 1. Average attitudes to death in the group of older (OF) and younger (YF) females

### Results of the Comparative Analysis Regarding Attitude to Death

- Older females demonstrate a significantly higher level of the value, inevitability and centrality attitudes to death.
- Younger females demonstrate a significantly higher level of the tragic, absurdity, mystery and fear attitudes.
- The level of the destructive attitude is comparable in both groups.

Table 2 Differences between old (OF) and young (YF) females regarding fear syndrome

	M/OF	M/YF	t	df	P	N/OF	N/YF	Q/OF	Q/YF
HF	18.7	19.4	-0.9	88	n/s	50	40	3.9	3.9
PF	<b>15.5</b>	12.1	3.5	88	P<0.05	50	40	3.9	5.01
GF	6.1	5.7	2.0	88	n/s	50	40	1.1	1.3
Q <sub>3</sub> -	5.3	5.3	0	88	n/s	50	40	1.3	1.5
C-	4.7	<b>6.8</b>	-5.0	88	P<0.05	50	40	1.9	2.1
L+	6.8	6.3	1.0	88	n/s	50	40	1.8	1.6
O+	6.1	5.6	2.0	88	n/s	50 </td <td>40</td> <td>1.3</td> <td>1.4</td>	40	1.3	1.4
Q <sub>4</sub> +	<b>7.9</b>	6.0	6.0	88	P<0.05	50	40	1.5	1.7

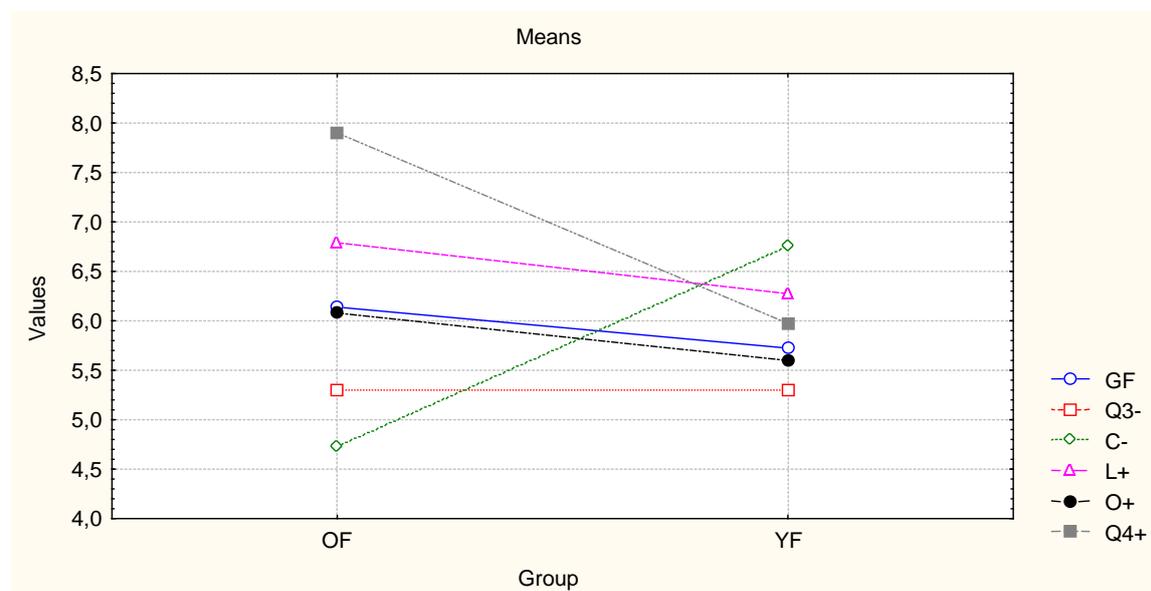


Figure 2. Average score of fear syndrome in the group of older (OF) and younger (YF) females

### Results of the Comparative Analysis Regarding Fear Syndrome

- Older females demonstrate a significantly higher level of public fear and higher ergic tension (upper end of high).
- Younger females demonstrate a significantly higher level of neurotic conduct (lower end of high).

- The compared groups do not differ in a statistically significant way, regarding public and general fear, self-estimation, paranoid behaviour and sense of guilt.

Table 3 **Fear syndrome and attitude to death coefficients in the group of younger females (YF) \* denotes p<0,05**

	HF	PF	GF	Q <sub>3-</sub>	C-	L+	O+	Q <sub>4+</sub>
Tragic	-0.15	-0.06	-0.12	-0.25	-0.11	0.07	-0.13	0.08
Value	0.19	-0.02	0.08	0.01	<b>0.30*</b>	0.04	-0.08	0.04
Inevitability	-0.22	0.21	0.02	-0.10	0.07	0.04	0.05	0.02
Destruction	<b>0.34*</b>	0.16	<b>0.30*</b>	0.09	0.09	<b>0.30*</b>	<b>0.40</b>	0.14
Centrality	-0.05	-0.09	-0.09	-0.17	-0.12	-0.12	-0.04	0.10
Absurdity	<b>0.34*</b>	-0.01	0.18	0.20	<b>0.35*</b>	0.06	0.06	-0.07
Mystery	0.10	-0.21	-0.09	0.02	-0.13	-0.09	-0.07	-0.05
Fear	-0.08	-0.25	-0.21	-0.03	-0.10	-0.02	-0.07	<b>-0.40 *</b>

Table 4 **Fear syndrome and attitude to death coefficients in the group of older females (OF) \* denotes p<0,05**

	HF	PF	GF	Q <sub>3-</sub>	C-	L+	O+	Q <sub>4+</sub>
Tragic	0.20	0.03	0.15	0.11	0.03	0.11	0.07	0.11
Value	0.01	0.03	0.03	0.06	-0.16	-0.01	0.10	0.05
Inevitability	0.05	0.23	0.19	0.15	0.05	0.14	0.05	0.16
Destruction	0.01	0.12	0.09	<b>0.30*</b>	-0.14	0.08	-0.02	0.06
Centrality	-0.12	0.13	0.00	0.13	-0.07	0.09	-0.08	-0.02
Absurdity	0.06	-0.27	-0.14	0.02	0.10	-0.02	<b>-0.40*</b>	-0.08
Mystery	0.10	0.13	0.15	<b>0.30*</b>	0.03	0.10	0.10	-0.03
Fear	0.09	-0.00	0.06	0.13	0.02	0.07	0.04	-0.05

- In the group of older females only three statistically significant coefficients were found, i.e. the positive correlation between the level of self-dissatisfaction with the destructive (9 % variance) and mystery aspects of death and negative correlation between the sense of guilt and absurdity of death (16 % variance).
- In the group of younger females there were found many more statistically significant correlations between fear and attitude to death. A positive correlation was found between hidden fear and the destructive and absurd aspects of death (11.56 % variance per each), between general fear and the destructive aspect (9 %), between neuroticism and the destructive aspect (9 %) and death absurdity (9 %), between the sense of guilt and the destructive aspect (16 %) and the negative correlation between ergic tension and death terror (16 %).

- The aspect mostly motivated by fear is the destructive one correlated with hidden fear, paranoid behaviour and sense of guilt, and then comes the absurdity of death, correlated with hidden fear and neuroticism.

## Conclusions

The comparative analysis of attitudes towards death points out to the fact that the older females demonstrate a more central attitude to it, respecting its inevitability and value. For the younger females death seems absurd, tragic, fearful and mysterious.

The analysis of fear in the examined groups shows that older females demonstrate a high level of explicit fear and a strong tension of needs and impulses. The younger females demonstrate significantly higher fear level of neurotic character.

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