



Study of Social Freedom of Female Prospective Teachers in Relation to Locale, Marital Status and Socio-Economic Status

Dr. Rajni Bala

Associate Professor, Partap College of Education, Ludhiana, Punjab, India

ABSTRACT

Ours is the largest democracy in the world where almost half of the population is occupied by women. The Indian constitution has also made various provisions for the security and equality of women. Today women are not just restricted to only household work and cooking for her family. She is the flag bearer of the society. It is she who gives birth to the future of the world. She is responsible for rearing her children and giving them an opportunity to grow up in healthy and positive environment. But, despite this, relatively a few women have been able to reach the top executive positions or decision making positions in the legislature. But sadly they are not able to move freely in the society. During the last few years, acid throwing, sexual harassment at work place, eve-teasing, abduction, female foeticide, child marriage, rapes, domestic violence and trafficking has given an inclination of the horrible behaviour patterns prevailing in the society. Majority of women live a life of dependency that does not possess any social freedom.. Thus desire for 'social freedom' constitutes an important aspect of women's life style, personality and adjustment and therefore needs to be measured and studied scientifically. An effort has been made to study Social freedom of women in relation to her marital status, locale and socio-economic status of her family. Results show effect of locale and socioeconomic status on social freedom of women.

KEYWORDS

The present era is the age of women where men and women are equal. Status of women has improved considerably both at the work-front as well as at the home-front. Even society has a change in the attitude towards women, their education and importance of their career. They are taking active part in earning bread and butter for their families. Even men has realized the importance of working women and their contribution towards the society as a whole.

The government of India, declared 2001 as the year of Women's Empowerment (Swashakti). The National Policy for the empowerment of women came which was also passed in 2001.

According to a report by Katherine, B. (2012), India is the "fourth most dangerous country" in the world for women. India was also noted as the worst country for women among the G20 countries, however, this report has faced criticism for its inaccuracy. On 9 March 2010, one day after International Women's Day, Rajya Sabha passed the women' Reservation Bill requiring that 33% of seats in India's parliament and state legislative bodies should be reserved for women.

But, inspite of being highly qualified and highly paid, women are not given freedom to survive in this society. If qualified and earning women are not free, then what to say of uneducated housewives. Although women are ahead in every profession, still teaching is a profession preferred by majority of women in our country.

The teachers are the builders of the nation. Teacher trainees are going to serve the society and put a impact on the minds of young pupils. They are going to be role models for the pupils.

Present study is a humble attempt to study the social freedom of women. It studies whether locale, marital status or socio-economic status has an impact on social freedom of prospective teachers.

STATEMENT OF THE PROBLEM

STUDY OF SOCIAL FREEDOM OF FEMALE PERSPECTIVE TEACHERS IN RELATION TO LOCALE, MARITAL STATUS AND SOCIO-ECONOMIC STATUS.

REVIEW OF THE RELATED LITERATURE

Sakamoto and Colarossi (2008) indicated that gender differences remain pervasive across many aspects of social work education including pay, rank, job duties, and tenure. Women appear disadvantaged in almost all areas analyzed when compared to men.

Kumar, Deo and Sonam (2011) revealed working women excelled over non-working women in terms of desire for social freedom

Kanjya & Joshi (2013) found that there was a significant difference in social freedom and depression among the married and unmarried women. But there was no significant difference in the social freedom and depression among the joint and divided families women. However, there was an inverse relationship between social freedom and depression among women.

Kaur (2013) found that women empowerment and women social freedom in Kashmir were not significantly related to each other. The reason was the threading and suppressed culture of Kashmir in which the women who were enjoying social freedom did not feel empowered due to their snubbed voices at some levels.

Jan (2009) indicated that with the increase in age of women, their decision-making power had also increased. Urban, educated, working and married women hold more decision-making power than rural, illiterate, non-working and unmarried women. In nuclear family set-up, women held more decision making power than in joint families.

Jan (2014) concluded that in Kashmir region of Jammu and Kashmir State in India. Age, dwelling, marital status, educational status, family status and personal income of women had shown highly significant impact on their general desire for social freedom, desire for freedom from sex or marriage and desire for economic freedom and social equality.

These publications brought out two things to light: (i) women in India are still subjected to discrimination, ill treatment and enjoyed lower status as compared to men and (ii) there is growing concern and resentment particularly among edu-

cated women and educated working women against all such customs and rituals which lower down their status in society and they carry strong desire for social freedom. Interview reports of college girls indicated that although the Indian women in making do not believe in western style of ‘women-lib’ movement or a radical change and revolt against sex roles and marriage, their expectations and attitudes have considerably changed. Thus desire for ‘social freedom’ constitutes an important aspect of women’s life and therefore needs to be studied thoroughly.

HYPOTHESES OF THE STUDY

- 1. There is no difference in the social freedom of rural and urban female perspective teachers.
- 2. There is no difference in the social freedom of married and unmarried female perspective teachers.
- 3. There is no difference in the social freedom of female perspective teachers on the basis of socio-economic status.
- 4. There is no relation between social freedom and socio-economic status of female perspective teachers.

TOOLS USED

- 1. Women Social Freedom Scale by **L.I. Bhusan (1987)**.
- 2. Socio-Economic Status Scale (SESS) by **Rajeev Lochan Bhardwaj (2007)**

Analysis and interpretation

Hypothesis-1

Table 1.1
Comparison of mean score of social freedom of rural and urban female perspective teachers (N=200)

Group	Mean	S.d.	S.E.(d)	t-value
Rural	12.5	10.2	5.3	6.8**
Urban	17.8	11.4		

**significant at .01 level

Table 1.1 reveals that the t-value for social freedom of women with respect to locale is significant.

Hence the hypothesis – 1 “there is no difference in the social freedom of rural and urban female perspective teachers” stands rejected. Urban subjects enjoys more social freedom as compared to rural ones.

Table 1.2
Comparison of mean scores of social freedom of married and unmarried female perspective teachers (N=200)

Group	Mean	S.d.	S.E.(d)	t-value
Married	13.6	6.42	0.9	1.72ns
Unmarried	14.5	5.2		

ns = not significant

Table 1.1 reveals that the t-value for social freedom of women with respect to marital status is not significant.

Hence the hypothesis-2 “There is no difference in the social freedom of married and unmarried female perspective teachers” stands accepted. Marital status does not influence social freedom of women.

Hypothesis-3

Table 1.3
Social Freedom of female perspective teachers with respect to their Socio-Economic Status (N=200)

SES	N	Mean social freedom	S.d.	t-ratio
High	46	19.3	3.8	4.01**
Average	115	14.6	4.2	
Average	115	14.6	4.2	2.48**
Low	39	10.8	4.6	
Low	39	10.8	4.6	9.42**
High	46	19.3	3.8	

**significant at .01 level

All the three groups are found to show significant diiference. Therefore, the hypothesis 3 stating that there exists no significant difference social freedom of female perspective teachers on the basis of their socioeconomic status stands rejected. Female perspective teachers belonging to high socio- economic status group enjoys better social freedom than other two groups and low socio economic status group gets least freedom.

Hypothesis-4
Table 1.4
Relationship of socio-economic status with social freedom of female perspective teachers (N=200)

Sample	N	r
Rural	100	0.36**
Urban	100	0.64**
Married	100	0.54**
Unmarried	100	0.59**
Total	200	0.58**

**significant at .01 level

Table 1.4 shows that the co-efficient of correlation between socio-economic status and social freedom of female perspective teachers is 0.36, 0.64, 0.54, 0.59 and 0.58 for rural, urban, married , unmarried and total sample of female perspective teachers. All these values are significant.

On the basis of this we can say that there is a significant relationship between socio-economic status and social freedom of female perspective teachers.

Hence, our hypothesis stating “There is no relationship between social freedom and socio-economic status of female perspective teachers.” stands rejected. Social freedom increases with rise in socioeconomic status.

CONCLUSIONS

There is a difference in the social freedom of rural and urban female perspective teachers. Urban subjects enjoys more social freedom as compared to rural ones.

There is no difference in the social freedom of married and unmarried female perspective teachers.

A significant difference is found in the levels of social freedom of female perspective teachers with respect to their socioeconomic status. Female perspective teachers belonging to high socio-economic status group enjoys better social freedom than other two groups and low socio-economic status group gets least freedom.

There is a relationship between social economic status and social freedom. The social freedom of female perspective teachers depends upon their socio-economic status.

EDUCATIONAL IMPLICATIONS

The study has following implications:

It should begin from the schools and colleges in which the students community should be properly educated in favour of social freedom of women and they should take a vow that they will respect the women. Efforts should be made to raise the socio-economic status of people only then they may give freedom to women.

It should help the social activists and NGO’s to adopt new methods for inquiry, hence to facilitate research and to spread the message against the evils of crime against women by conducting periodical camps and offering counseling to the victims as well as the general public thus will help to spread the awareness about social freedom of women.

It should help the government and society to make objective plans to give more freedom to women in future.

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