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## Social Freedom of Female Teachers

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**Abstract:** A survey type research has been conducted on secondary level at Jaunpur districts to study the social freedom of Female teachers. Sample size 400 were selected on the basis of subject and locality based on random technique. For measuring the social freedom of female teachers has taken standardized tool which is developed by L.I Bhushan. In order to analyse the data statistical technique has used mean, S.D and CR values. Findings were rural & urban and science & art related female teachers are similar in social freedom.

**Keywords:** Social freedom, Locality, Subjects, Tools, Measurement.

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### INTRODUCTION

An important feature of educational development in India during the past several decades has been the sustained efforts to evolve a national system of education. It was Sri Aurobindo who first of all, in the year 1910, visualized. A National System of Education. Its main emphasis was on the nature and power of the human mind, the nature of simultaneous and successive teaching and the training of mental and logical faculty. Gandhiji's Buniyadi Taleem (Basic Education) as envisaged in the Wardha Scheme was another powerful indigenous model rooted firmly in the Indian soil. The curriculum developed under this scheme aimed at the total development of the child, reflecting the Gandhian philosophy of education, i.e., the development of body, mind, and spirit.

School education in post-independent India has passed through different phases. Soon after independence, the Secondary Education Commission (1951-1953) was set up by the government of India and it gave several recommendations for improving the quality of school education thereafter. In 1964-66 the Education Commission was set up, which brought out more comprehensive documents on education covering all stages and aspects of education as a whole. This was a major landmark in the history of the modern education system in India.

In spite of the constitutional provision for free and compulsory education up to the age of 14, the target of universalizing elementary education has not yet been achieved. The major challenges to Indian's goal of universe elementary education still remain the same: expanding access, arresting products, raising learning achievements to an acceptable level of quality, and reducing gaps in educational outcomes across states and among groups. The nation has not yet reached the all-important threshold of educational attainment where benefits are optimal and the high economic growth rate is sustained.

People are by nature unequal in their capacities to learn. So equalities of educational opportunities do not refer to equalizing native capacities through education but it refers that environmental circumstances are to be equalized in such a way that every member of the society gets equal chance to receive an education in the best manner possible. In democratic welfare society, it is not simply enough to equalize the chance but together with this action, hurdles if any, must also be removed so that uneducated family really get access to education. For example, if they are too poor to buy books or to bear other expenses, they must be assisted by the environment to overcome these difficulties. Similarly, if they are too poor to spare their earning child to attend the school, their poverty of the society, in general, are educated and their children study with those of so-called upper strata of the society, they will come to know about their rights and status in the society.

Equality among sexes is a fundamental right under the Constitution of India. The state, however, also has the right to exercise positive, protective discrimination in favour of the disadvantaged population groups included women. The emphasis in education has moved from "Equality of Educational Opportunity" (NPE, 1968) to "Education of Women's Equality and Empowerment" (1986). As a result, the curricular and training strategies for the education of girls now demand more attention. Besides, making education accessible to more and more girls, especially rural girls removing all gender discrimination and gender

bias in the school curriculum, textbooks and the process of the transaction is absolutely necessary. Moreover, it will be the most appropriate thing to recognize and nurture the best features of each gender in the best Indian tradition. After all, India gave her women the right to vote without any prolonged battle for it unlike in the west. There is a need to develop and implement gender inclusive and gender sensitive curricular strategies to nurture a generation of girls and boys who are equally competent and are sensitive to one another, and grow up in a caring and sharing mode as equals, and not as adversaries.

For centuries women have been treated as weak, obedient, shy, and timid partner of men and thereby have enjoyed an inferior status in society. However, in recent years desire for freedom among women has manifested itself in protest and revolt against the traditional social norms and taboos which place them in inferior roles and status make them subservient to men.

With the growth in education and vocational opportunities, women throughout the world have become more conscious of their rights of equality and freedom and have revolted against the conventional norms Phandnis and Malani (1978). Women are taking up non-traditional roles and are developing a new outlook on life.

The 'women-lib' movement has become a worldwide event. The Conscious educated women are not prepared to accept either an inferior role or fewer wages than their male counterparts. They demand equality in the true sense of the term in all spheres of life.

The term 'social freedom' refers here to women's desire to be free from social taboos, conventions, rituals, and roles which provide them with lower status in society.

## REVIEWS

**Rama Devi (1963)** reported on the basis of her study that the attitude of Indian women was still not far away from the traditional one, although educated and working women have less traditional attitudes and acceptance.

**Khatri (1970)** found that educated urban girls in particular manifest greater freedom in their mate selection based on love.

**Kapur (1970)** reported wives adding to a family income play assertive role in family affairs.

**Arora (1972) and Doshi (1971)** in their studies found that educated Indian women aspire for greater freedom, equality and enjoyment opportunities.

**Verma (1972)** in his studies observed that even the college girl students are basically as the same as old Indian women aspiring to become good housewives.

**Kakar** has shown, as to how girls in India are differentiated right from birth which affects their process socialization.

**The government of India (1975)** published as authentic document regarding facts and figures on the status of Indian women.

These publications brought out two things-

- i. Women in India are still subjected to discrimination, ill-treatment and enjoy lower status as compared to men, and
- ii. There are growing concern and resentment particularly among educated women and educated working women against all such customs and rituals which lower down their status in society, and they carry the strong desire for social freedom.

**An interview** report of college girls indicates that although the Indian women do not believe in the western style of women movement or a radical change and revolt against sex roles and marriage, their expectations and attitudes have considerably changed.

**Ranjita (2011)** has explored the equal in social freedom all disciplines Female teachers.

## OBJECTIVES

Present study has determined the objective "To study the social freedom of Female teachers"

**Hypothesis:** To achieve the objective following Null hypothesis has been formulated.

- i. There is no significant difference between Rural and Urban female teachers.
- ii. There is no significant difference between Science and Arts female teachers.

**Methodology:** It has done accordance research design as follows.

**Method-** In the present study for collecting data survey method was used.

**Population-** The population of the present study was taken as female teachers of all the secondary level education in Jaunpur district.

**Sample:** Total 400 female teachers were selected on the basis of subject and locality for the present study.

**Tools:** Researcher has used the WSF Scale for measuring the social freedom which is developed by L.I Bhushan as standardizing with 24 items including 8 negative items responses categories(AGREE/Disagree). The reliability coefficient was 0.96 and valid 0.74.

**Statistical technique:** In order to analyse the collected data researcher has applied mean; SD and CR value.

**Delimitation:** Researcher confined his study only aided schools of UP board.

**Analysis and interpretation**

The researcher has prepared the analytical table locality and discipline as follows:-

**Table 1**

**Locality based Women Social Freedom (WSF) analysis table**

Group	Number (N)	Mean (M)	Standard Deviation (S.D.)	Standard Error of Deviation (S.Ed.)	C.R. Value
Rural	200	12.25	3.389	1.045	0.622
Urban	200	12.9	3.226		

df (398) at .05 level of significance-**1.96**

From the above table it is clear that the social freedom of 400 female teachers on the basis of different locality (200 urban and 200 Rural), the value for Mean for rural area is obtained as 12.25 and for urban areas it is 12.9 and therefore the value obtained for Standard Deviation are 3.389 and 3.226 respectively. From the values of Standard Deviation, the value of Standard Error of Deviation is calculated as 1.045 and thus the value of C.R. Value is computed as 0.622, which is ultimately less than df (398) at .05 level of significance and thus the null hypothesis is accepted which finally supports that there is no significant difference between the social freedom of female teachers with different locality.

**Table 2**

**Subject-based Women Social Freedom (WSF) analysis table**

Group	Number (N)	Mean (M)	Standard Deviation (S.D.)	Standard Error of Deviation (S.Ed.)	C.R. Value
Art	200	12.366	3.611	1.053	0.792
Science	200	13.2	2.6		

df (398) at .05 level of significance-**1.96**

From the above table it is clear that the social freedom of 400 female teachers on the basis of different subject (200 Art and 200 Science), the value for mean for art subject is obtained as 12.366 and for science subject it is 13.2 and therefore the value for Standard Deviation obtained are 3.611 and 2.6 respectively. From the values of Standard Deviation, the value of Standard Error of Deviation is calculated as 1.053 and thus the value of C.R. Value is computed as 0.792, which is comparatively less than df (398) at .05 level of significance i.e., 1.96 and thus the null hypothesis difference between the social freedom of female teachers with different subjects.

**Findings:**

- 1) Rural and Urban female teachers are similar in social freedom at the secondary level.
- 2) The female teachers are equal in social freedom according to discipline (Science and Art)

**CONCLUSION**

Our male dominated society doesn't allow the female to study and to come out of the house to work for their livelihood for a long time. Now with the change in time even women are not only showing their hidden qualities and capabilities in all sector of life, even they handle the top position in various fields.

And the selection of teachers must be free from sex difference and hence according to the researcher, the female teachers with courage to take the risk without thinking that what will happen afterward, when provided with freedom from social customs and prejudices can bring out some remarkable changes in positive direction.

The present study is most important and useful in following way->

1. Will helpful to enhance the status of women in Indian society.
2. Will provide an open opportunity for females to a teaching job.
3. Will helpful for female teachers in improving the classroom interactive process in class.
4. Will helpful in boosting the quality of education at secondary level.

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