CHAPTER- V1

SUMMARY AND CONCLUSIONS

6.1 INTRODUCTION

Women, comprising about half of the population of the world, are an imperative human resource for any country. Time and again they have proved their mettle in varied fields and are an asset to the world. Not only locally or nationally, but they have made their presence felt globally too. Yet, crime against women almost every day, tells a different story which forces us to pause and ponder as to what is it that is going wrong. Why, where and how, we, as a society have failed in this respect? Women have been subjected to subjugation world over. The acknowledgement of this statement can be found in the literary works of many thinkers, educationists, philosophers, poets etc. Women have been treated as mere commodities which were bought and sold and this practice still prevails in many parts of the world. Through the incessant efforts of various women liberation movements, women have been able to obtain many legal, economic and political rights in order to ensure a better status for themselves in the society. Yet, with a number of crimes like, female foeticide, female infanticide, dowry, incidents of rapes, molestation, domestic violence, honour killings etc. still prevailing, poses a question mark on their acceptance as *human beings of worth*. Hence, it can be deciphered, that economic or political empowerment will be of peripheral help unless their social freedom and empowerment is acknowledged and accepted. Empowerment and feminism being the buzz words now-a-days are movements directed towards strengthening the social, economic, political, gender and educational hold of individuals and communities in the society. In fact, economic and political empowerments are efforts for bringing about gender equality in the society. This social acceptance of women leads to their social empowerment. Furthermore, social empowerment is the strength of an individual to exist and flourish in the society, with the help of the society without violating the basic right to its freedom. As freedom is an important aspect of empowerment, hence social freedom for a woman refers to her freedom to steer herself freely in the society as per the social norms, which should be applicable to both men and women and not to her alone by virtue of being a woman. In order to attain acceptance in and by the society, education for women is thought to be one-stop-shop for all their existing problems. Women

surmise that education will bring them social, economic and political empowerment which consequently will lead to their freedom and emancipation. Advocates of education for empowerment have argued that education needs to go well beyond mere "enabling". It has to view women as society's active members who need education to participate, effectively and meaningfully, in any activity and as equal partners of men. Henceforth, the desire for social freedom is considered to be the outcome of education, which also plays an important role in the modernization of developing societies. Independence or freedom is also an intrinsic aspect of emotional maturity of any individual. Independence or freedom of a person is the capacity to be self reliant resulting in opposing the restrictions by others. Moreover, self reliance is an implication of a person banking upon one's own efforts or being internally oriented. The above discussion leads to another interesting observation that education, freedom, modernization, emotional maturity and a person's locus of control could be inherently associated which makes a pathway for an intriguing study with respect to women and her freedom in the society.

Even today, it is felt that society's parameters for men and women for their choice of lifestyles, decision making, availability of freedom, sense of security felt by both etc. are different. Hence, this study explores the concepts of freedom and social freedom in relation to the modernization, emotional maturity and locus of control from an educated women's perspective.

6.2 CONCEPTUAL FRAMEWORK

6.2.1 FREEDOM

At the onset, it is vital to seek answers to, 'What is freedom?' Is it merely an unbounded, unguarded action of an individual or is it a thought? Is it a perception, a societal frame of mind or something that we possess? In general parlance, freedom in its simplest form implies, to be free; free to do what, when and how one feels like without any hindrance or interference (Kaur, 2017). India, being a democracy herself, presently accepts the definition of freedom as given in Indian Constitution. According to the Constitution of India: Bare Act (2014 Ed.), the freedom of Indian citizens (be it social, political, economic or religious) is protected under 'Right to Freedom', Article-19, Article-20, Article-21, Article-21A and Article-22. Hence, it can be concluded that freedom refers to the choice of doing what one desires or not doing

what one doesn't, without any external restraint or force in either case. It is the most desired and the most cherished value. Since no freedom is absolute, there are certain restraints which are inevitable and necessary in order to maintain harmony and law and order in the society.

6.2.2 SOCIAL FREEDOM

The idea of social freedom can be traced back to the writings regarding individual and social freedom by Mill (1907), "On Social Freedom: Or the Necessary Limits of Individual Freedom Arising Out of the Conditions of Our Social Life". According to Oppenheim (1968), the concept of freedom mostly refers to social freedom, as the political connotations/writings seldom provide explicit definition of freedom in descriptive terms. He further defines social freedom as an interaction between groups or individuals. Social freedom, he states can be best described in terms of social 'unfreedom'. Social unfreedom is not merely the absence of freedom but can be understood in terms of two entities 'M' and 'N' and two actions, 'x' and 'y'. M is unfree to perform an action 'x' if and only if N makes it either punishable or impossible for M to do 'x', by performing an action 'y'. For instance, government denying a passport to a citizen would make him unable to travel abroad which means he will be rendered unfree to do so. In this case the citizen is M, the government is N, the ability to travel abroad is action x, which has been made impossible by action y, which is the act of denying the passport by the government. Similarly, if M can't perform an act x, as government has pronounced it illegal, this renders M unfree out of fear of punishment. Social freedom is not the opposite of social unfreedom rather it refers to the availability of at least two alternatives or options to follow. Thus, with respect to M and N, "M is free to do either x or z if and only if N makes it neither impossible nor punishable for M to do either x or z. For instant, freedom to exercise the right to vote means, one is free to either vote or not to vote. In either case, there won't be any punishment involved. Oppenheim (2004) further states, "Freedom of religion is freedom to practice any religion or none; that is, not being prevented from adopting any faith and not being punished for doing so." Hence, it can be concluded that social freedom is the freedom of choice without any discrimination based on gender, race, caste or class. It is the availability of options to choose from without the fear of getting punished, threatened or judged for making either of the available choices. It also refers to it as the absence of restraints that might obstruct a person's actions, though it also refers to one's own ability to be able to perform an action when

the external constraints are absent. The nature and intention of a restricting agent; and what is to be counted as a restriction is of immense importance while assessing social freedom.

Negative and Positive Freedom

In the present study the researcher is delimiting herself to studying two aspects of freedom, termed as 'negative' and 'positive' freedom (also referred to as negative and positive liberty, respectively). The concept of social freedom is incomplete without further knowledge and discussion of these two aspects. Negative freedom simply refers to, freedom *from* such external constraints, which if present make a person unfree to perform actions. Negative freedom is not the absence of freedom; it is in fact the absence of obstacles which restrict a person's freedom. Whereby freedom in negative sense is freedom '*from'* something; the freedom in positive sense is the freedom '*to'* do something. Therefore, it can be concluded that social freedom is the 'freedom of choice' pertaining to 'freedom from', as well as 'freedom to'. Presence of both negative and positive freedoms is necessary to realise overall freedom. Negative freedom ensures the absence of outside obstacles that can restrain a person's actions and positive freedom ensures that the person acts in absence of obstacles. In either case, if the person himself doesn't want to act or doesn't consider a particular restriction as an obstacle, then his freedom is not hampered.

As operational definition, 'social freedom' in the present research refers to women's 'freedom of choice'. It refers to women's desires and choices to be free from social taboos, rituals and conventional roles which render them unfree and provide them with subservient status in the society. They are socially unfree as the available freedom of choice for women is different from that for men irrespective of law being the same for both the genders. The various dimensions of women social freedom as identified by Bhusan (1981) are as following:

a) "Freedom from control or interference of parents and husband.

b) Freedom from social taboos, customs and rituals which impose conventional roles and restrictions on girls/women.

c) Freedom concerning sex and marriage

d) Economic freedom and social equality".

After analysing these dimensions and keeping in mind the discussion about positive and negative freedoms, it can be established that the first two dimensions, that is, "freedom from control or interference of parents and husband and; freedom from social taboos, customs and rituals which impose conventional roles and restrictions on girls/women", refer to women's freedom of choice in seeking *freedom from* or negative freedom whereas the next two dimensions that is, "freedom concerning sex and marriage and; economic freedom and social equality", refer to women's freedom of choice regarding *freedom to* take decisions regarding sex, marriage, finances and for social equality.

6.2.3 MODERNIZATION

Rapid advancement in the field of science and technology has led to transition and evolution of the society from traditional to modern. The process of social change, which came about with industrialization, mixing of cultures, urbanization and globalization is known as modernization. It is the gradual transition of the society from local to global and from retrogressive to progressive. In other words, it is a changed way of life; from limited thought patterns to widening the perspectives, from a closed mindset to the dusting off of the stereotypes which have always held an individual in chains of predestined social frameworks. Therefore, modernization is the freedom from social traditions, taboos and rituals which restrict the social freedom of an individual. Modernization is a process of change and not a static phenomenon. It refers to recent and/or progressive changes. It involves not only the changes in the material culture of a nation but also in its belief system, values and a way of life as a whole. Social change brought about due to modernization is same for everyone. Whereas some researchers are of the view that with modernization, the desire and need for freedom among women has increased for the betterment, there are still others who are of the view that modernization has in fact further degraded their status in the society, instead of emancipating it. Be it positive or negative, modernization to some extent is expected to have influenced women's desire for social freedom along with economic and political, this being the operational definition of modernization in the present research.

6.2.4 EMOTIONAL MATURITY

Emotional Maturity as the word indicates is a combination of two words emotion and maturity. The word emotion is a derivation of the Latin word 'emover' and an adaptation of the French word 'emouvoir', which means 'to move' and 'to stir up', respectively. Maturity is apposite response to various situations that an individual comes across in daily life. One such aspect of maturity is also seen when dealing with the emotions and is known as 'emotional maturity'. Emotional maturity refers to the maturity and readiness of an individual for an appropriate emotional response to the various situations in life. It is the maturity of using emotions sensibly, without over or under playing them. It is the capability of a person to control their emotions and not letting their emotions control them. According to Gale (1969), emotional maturity is an ongoing process of becoming a continual state of arrival; it is a process that never ends. A significant part of the emotional becoming of the self involves the differentiation and the control of emotions and meeting emotional needs in successive stages of development. Besides other traits, women are often judged on the basis of their maturity too. They are groomed throughout life, from how to behave to how to conduct themselves in the society, as they are supposed to live up to certain standards set by the patriarchal framework. Failing in doing so would mean they won't be a 'material' fit for marriage. This puts a lot of societal pressure on women. The educated women are more prone to such emotional upheavals. When they find themselves discriminated against on the basis of gender even being better than men in studies, profession etc, it creates emotional disturbances in them. Lack of social freedom i.e. lack of negative liberty or the support of the society even after doing their best in attaining positive liberty creates a conflict among them. Therefore, the desire to attain social freedom and being emotionally mature are closely related. Hence, this becomes the operational definition of emotional maturity in the present research.

6.2.5 LOCUS OF CONTROL

The concept of Locus of Control was given by Rotter (1966). As the name suggests, 'locus' is 'the path of control'. As per Rotter, "Locus of control refers to a generalized belief that a person can or cannot control his own destiny." It refers to a person's perception of the events happening in his life. The concept is based on the assumption that individual can perceive if the events happening in his life are within his control

and understanding or not (Mueller and Thomas, 2001). Rotter was of the view that locus of control is an expectation of an individual regarding the control they can exercise over the happenings in a situation. A person's values, perceptions and the situations they come across can help predict his behaviour (Lillevoll, Kroger & Martinussen, 2013). This concept of locus of control is related to the extent individuals believe that the happenings in their life are an outcome of their own behaviour and hence controllable or the events are an outcome of non-reliant outside factors like fate, destiny etc (Arya, 2012). A person might be of the view that whatsoever is happening in his life is happening because of his own efforts and hard work. On the contrary, others might owe the happenings in their life to 'destiny', 'fate' or 'luck' and tend to either blame them or hold them responsible. From here comes the concept of 'internal' and 'external' path of control. Internal control refers to the perception of positive or negative events as being a consequence of one's own actions and thereby come under personal control. External control refers to the perception of positive and negative events as being unrelated to one's own behaviour in certain situations, therefore beyond personal control (Lefcourt, 1966). Internal locus of control refers to a person's belief that he himself controls his life by his own efforts and the onus of the outcome of the events in his life, is on him. Conversely, external locus of control refers to one's belief that events in a person's life are a result of the influence of the outside forces such as luck, fate or other people. When the theory of locus of control is projected onto women social freedom, it endorses the fact that women are working towards positive liberty by gaining education with the desire of attaining negative liberty (freedom from rituals, conventions etc.) which is their reinforcement. Women's behaviour of being self-reliant, being a decision maker, being self-determined or in other words behaviour of 'internal orientation', is for achieving the desired negative liberty from the society. Whereas, the women who are less self-determined, less positively liberated or in other words are 'externally oriented' would be less motivated towards earning their reinforcement (negative liberty). Hence, internally oriented women are expected to desire more freedom as compared to women who are externally oriented, which is the operational definition of locus of control in the present research.

6.2.6 PROFESSIONAL AND NON-PROFESSIONAL STUDENTS

In the present research, the women students belonging to professional and non-professional courses are referred to as the professional and non-professional women students, respectively. As an operational definition, professional courses are the ones, which intend to prepare a person for the practice of a profession and which deal with some phase or aspect of practice (for instance, engineering, management, medical, pharmacy etc.) and non-professional courses are the ones, which do not prepare a person for any professional career directly after passing out of the course (for instance, arts, science, commerce etc.) (Vijaylakshmi, 1989).

6.3 STATEMENT OF THE PROBLEM

The statement of the problem for the present research is:

SOCIAL FREEDOM OF PROFESSIONAL AND NON-PROFESSIONAL WOMEN STUDENTS' OF PANJAB UNIVERSITY (CHANDIGARH), GURU NANAK DEV UNIVERSITY (AMRITSAR) AND KURUKSHETRA UNIVERSITY (KURUKSHETRA) IN RELATION TO MODERNIZATION, EMOTIONAL MATURITY AND LOCUS OF CONTROL

6.4 SIGNIFICANCE OF THE STUDY

Keeping in mind the present situation of women in the society, the present research is of great significance. There is a need to study the factors which influence women's desire for social freedom. The present study aims at studying the desire for social freedom by women who is torn between her traditional and modern roles. Though, the modern women are getting educated and are thereby getting 'positively liberated', but due to the lack of support systems from the society and caught into traditional taboos and conventions (lack of negative liberty), they are still suffering at the hands of society. Thus, there is a need to study, how their desire for positive and negative liberty has been influenced with factors like modernization, emotional maturity and locus of control. The present study is of significance as it focuses on the social freedom of women students of Panjab University, Guru Nanak Dev University and Kurukshetra University. The outcomes of the study shed a light as to how education is affecting the desire of social freedom among women students with respect to various variables like modernization, emotional maturity and locus of control. As various

aspects of modernization includes industrialization, urbanization, freedom, social justice, sovereignty etc. therefore, keeping in mind, that freedom being one of the aspects of modernization, it would be interesting to study if it has influenced women's desire for social freedom or not. Modernization also advocates independence which is an intrinsic part of emotional maturity of any individual. Independence and self-reliance on the part of any person compliments the concept of internal locus of control and social freedom very well. Thus, the present study involving social freedom in relation to modernization, emotional maturity and locus of control would be very intriguing and will be of vital value. The present research proposes to study a community from the social (modernization), emotional (emotional maturity) and psychological (locus of control) angles, thereby providing a holistic framework to it. The work in this area will enable philosophers, psychologists, sociologists, teachers, institutions and guidance and social workers in providing appropriate explanation of this change. It will further help them in providing necessary guidance to women as well as other members of the society, so that this desire for social freedom can help in improving their status in the society at large by making them emotionally mature and internally oriented. Hence, this justifies the need for present research. Moreover, this research aims to enrich the research literature by highlighting the relationship of social freedom with modernization, emotional maturity and locus of control respectively along with highlighting the present scenario of social freedom of women.

6.5 OBJECTIVES

1. To study the relationship between the social freedom and modernization, emotional maturity and locus of control of post graduate women students of Panjab University, Guru Nanak Dev University and Kurukshetra University.

2. To study the relationship between the social freedom and modernization, emotional maturity and locus of control of professional post graduate women students of Panjab University, Guru Nanak Dev University and Kurukshetra University.

3. To study the relationship between the social freedom and modernization, emotional maturity and locus of control of non-professional post graduate women students of Panjab University, Guru Nanak Dev University and Kurukshetra University.

4. To study the difference between the social freedom of post graduate women students on low and high modernization, emotional maturity and locus of control respectively.

5. To study the difference between the social freedom of professional post graduate women students on low and high modernization, emotional maturity and locus of control respectively.

6. To study the difference between the social freedom of non-professional post graduate women students on low and high modernization, emotional maturity and locus of control respectively.

7. To study the difference between the social freedom, modernization, emotional maturity and locus of control of professional post graduate women students with respect to the universities.

8. To study the difference between the social freedom, modernization, emotional maturity and locus of control of non-professional post graduate women students with respect to the universities.

9. To study the difference between the social freedom, modernization, emotional maturity and locus of control of post graduate women students with respect to the universities.

10. To study the difference between the social freedom, modernization, emotional maturity and locus of control of post graduate women students with respect to the types of course.

11. To study the difference between the social freedom, modernization, emotional maturity and locus of control of post graduate women students with respect to the types of stream.

12. To study the interaction between the universities, types of course and types of stream on the social freedom of post graduate women students.

13. To study the interaction between the universities, types of course and types of stream on the modernization of post graduate women students.

14. To study the interaction between the universities, types of course and types of stream on the emotional maturity of post graduate women students.

15. To study the interaction between the universities, types of course and types of stream on the locus of control of post graduate women students.

6.6 HYPOTHESES

1. There exists no significant relationship between the social freedom and modernization, emotional maturity and locus of control of post graduate women students of Panjab University, Guru Nanak Dev University and Kurukshetra University.

a) There exists no significant relationship between the social freedom and modernization of post graduate women students of the three universities.

b) There exists no significant relationship between the social freedom and emotional maturity of post graduate women students of the three universities.

c) There exists no significant relationship between the social freedom and locus of control of post graduate women students of the three universities.

2. There exists no significant relationship between the social freedom and modernization, emotional maturity and locus of control of professional post graduate women students of Panjab University, Guru Nanak Dev University and Kurukshetra University.

a) There exists no significant relationship between the social freedom and modernization of professional post graduate women students of the three universities.

b) There exists no significant relationship between the social freedom and emotional maturity of professional post graduate women students of the three universities.

c) There exists no significant relationship between the social freedom and locus of control of professional post graduate women students of the three universities.

3. There exists no significant relationship between the social freedom and modernization, emotional maturity and locus of control of non-professional post graduate women students of Panjab University, Guru Nanak Dev University and Kurukshetra University.

a) There exists no significant relationship between the social freedom and modernization of non-professional post graduate women students of the three universities.

b) There exists no significant relationship between the social freedom and emotional maturity of non-professional post graduate women students of the three universities.

c) There exists no significant relationship between the social freedom and locus of control of non-professional post graduate women students of the three universities.

4. There exists no significant difference between the social freedom of post graduate women students on low and high modernization, emotional maturity and locus of control respectively.

a) There exists no significant difference between the social freedom of post graduate women students on low and high modernization.

b) There exists no significant difference between the social freedom of post graduate women students on low and high emotional maturity.

c) There exists no significant difference between the social freedom of post graduate women students on low and high locus of control.

5. There exists no significant difference between the social freedom of professional post graduate women students on low and high modernization, emotional maturity and locus of control respectively.

a) There exists no significant difference between the social freedom of professional post graduate women students on low and high modernization.

b) There exists no significant difference between the social freedom of professional post graduate women students on low and high emotional maturity.

c) There exists no significant difference between the social freedom of professional post graduate women students on low and high locus of control.

6. There exists no significant difference between the social freedom of non-professional post graduate women students on low and high modernization, emotional maturity and locus of control respectively.

a) There exists no significant difference between the social freedom of non-professional post graduate women students on low and high modernization.

b) There exists no significant difference between the social freedom of non-professional post graduate women students on low and high emotional maturity.

c) There exists no significant difference between the social freedom of non-professional post graduate women students on low and high locus of control.

7. There exists no significant difference between the social freedom, modernization, emotional maturity and locus of control of professional post graduate women students with respect to the universities.

a) There exists no significant difference between the social freedom of professional post graduate women students with respect to the universities.

b) There exists no significant difference between the modernization of professional post graduate women students with respect to the universities.

c) There exists no significant difference between the emotional maturity of professional post graduate women students with respect to the universities.

d) There exists no significant difference between the locus of control of professional post graduate women students with respect to the universities.

8. There exists no significant difference between the social freedom, modernization, emotional maturity and locus of control of non-professional post graduate women students with respect to the universities.

a) There exists no significant difference between the social freedom of non-professional post graduate women students with respect to the universities.

b) There exists no significant difference between the modernization of non-professional post graduate women students with respect to the universities.

c) There exists no significant difference between the emotional maturity of non-professional post graduate women students with respect to the universities.

d) There exists no significant difference between the locus of control of non-professional post graduate women students with respect to the universities.

9. There exists no significant difference between the social freedom, modernization, emotional maturity and locus of control of post graduate women students with respect to the universities.

a) There exists no significant difference between the social freedom of post graduate women students with respect to the universities.

b) There exists no significant difference between the modernization of post graduate women students with respect to the universities.

c) There exists no significant difference between the emotional maturity of post graduate women students with respect to the universities.

d) There exists no significant difference between the locus of control of post graduate women students with respect to the universities.

10. There exists no significant difference between the social freedom, modernization, emotional maturity and locus of control of post graduate women students with respect to the types of course.

a) There exists no significant difference between the social freedom of post graduate women students with respect to the types of course.

b) There exists no significant difference between the modernization of post graduate women students with respect to the types of course.

c) There exists no significant difference between the emotional maturity of post graduate women students with respect to the types of course.

d) There exists no significant difference between the locus of control of post graduate women students with respect to the types of course.

11. There exists no significant difference between the social freedom, modernization, emotional maturity and locus of control of post graduate women students with respect to the types of stream.

a) There exists no significant difference between the social freedom of post graduate women students with respect to the types of stream.

b) There exists no significant difference between the modernization of post graduate women students with respect to the types of stream.

c) There exists no significant difference between the emotional maturity of post graduate women students with respect to the types of stream.

d) There exists no significant difference between the locus of control of post graduate women students with respect to the types of stream.

12. There exists no significant interaction between the universities, types of course and types of stream on the social freedom of post graduate women students.

a) There exists no significant interaction between the universities and types of course on the social freedom of post graduate women students.

b) There exists no significant interaction between the universities and types of stream on the social freedom of post graduate women students.

c) There exists no significant interaction between the types of course and types of stream on the social freedom of post graduate women students.

13. There exists no significant interaction between the universities, types of course and types of stream on the modernization of post graduate women students.

a) There exists no significant interaction between the universities and types of course on the modernization of post graduate women students.

b) There exists no significant interaction between the universities and types of stream on the modernization of post graduate women students.

c) There exists no significant interaction between the types of course and types of stream on the modernization of post graduate women students.

14. There exists no significant interaction between the universities, types of course and types of stream on the emotional maturity of post graduate women students.

a) There exists no significant interaction between the universities and types of course on the emotional maturity of post graduate women students.

b) There exists no significant interaction between the universities and types of stream on the emotional maturity of post graduate women students.

c) There exists no significant interaction between the types of course and types of stream on the emotional maturity of post graduate women students.

15. There exists no significant interaction between the universities, types of course and types of academic stream on the locus of control of post graduate women students.

a) There exists no significant interaction between the universities and types of course on the locus of control of post graduate women students.

b) There exists no significant interaction between the universities and types of stream on the locus of control of post graduate women students.

c) There exists no significant interaction between the types of course and types of stream on the locus of control of post graduate women students.

6.7 DELIMITATIONS

Every research problem has to be investigated within certain well defined boundaries. The present study was confined to the following delimitations:

1. The present study was delimited to the three universities, Panjab University (Chandigarh), Guru Nanak Dev University (Amritsar) and Kurukshetra University (Kurukshetra) only.

2. The present study was delimited to regular post graduate women students only.

3. The present study was delimited to the sample size of 480 only.

4. The study was delimited to the post graduate women students of the management and engineering streams among the professional courses and the traditional streams of humanities and sciences among the non-professional courses.

5. The study was delimited to the variables of social freedom, modernization, emotional maturity and locus of control only.

6.8 DESIGN OF THE STUDY

The purpose of the present research was to study the social freedom of professional and non-professional women students' of Panjab University (Chandigarh), Guru Nanak Dev University (Amritsar) and Kurukshetra University (Kurukshetra) in relation to modernization, emotional maturity and locus of control. Keeping this in mind, a descriptive-exploratory research design was used. In the present research, the testing of the hypotheses was done in a descriptive manner and in addition to it the phenomenon of social freedom was further explored. The analysis and interpretation of data was divided into two parts: Part-A and Part-B. Part-A includes a descriptive research design with the primary purpose of testing the hypotheses, finding correlations between various variables and drawing valid inferences. Part-B includes an exploratory research design where the emphasis was on describing the results as well as exploring the phenomenon of women social freedom in the present context and providing meaningful insights regarding the same. Hence, the present research was descriptive as well as exploratory in nature.

6.9 DEPENDENT AND INDEPENDENT VARIABLES

In the present study, dependent variable was social freedom which was studied with respect to the three independent variables, modernization, emotional maturity, three

dimensions of locus of control namely, individual control, powerful others and chance control. For studying social freedom with respect to locus of control, it was imperative to study social freedom with respect to the three dimensions of locus of control separately to get pertinent results. Furthermore, all the four variables were also studied with respect to the universities, types of course and types of streams.

6.10 SAMPLE

In the present study, the professional and non-professional post graduate women students studying in the various streams of the three universities, Panjab University, Guru Nanak Dev University and Kurukshetra University were the population or the field of investigation for the researcher from where the desired sample was chosen. The post graduate women students of all the four semesters, studying in the above mentioned courses and streams were the population of the present study. In the present study stratified random sampling was employed. The sample comprised of a total 480 post graduate women students of various professional and non-professional courses and science and social science streams from the three universities. The total sample of 480 comprised of 160 post graduate women students from each of the three universities. These 160 students from each university had 80 students from the professional courses and 80 students from the non-professional courses. Further, the 80 students from the professional courses had 40 students from management and 40 students from engineering streams. 80 students from non-professional courses had 40 students each from the science stream (Botany, Chemistry, Physics and Zoology - 10 each) and social science stream (History, Political Science, Psychology and Sociology-10 each).

6.11 TOOLS USED

The following research tools were used by the researcher to collect the data for the present study:

1. Social freedom was assessed using Women Social Freedom Scale (Bhusan, 2014).

2. Modernization was evaluated using Modernization Scale (Singh, Tripathi & Lal, 2012).

3. Emotional maturity was investigated using Emotional Maturity Scale (Singh and Bhargava, 2012).

4. Locus of Control was analyzed using Levenson's Scale for Locus of Control (Vohra, 1992).

5. Social freedom was further explored using a self-made opinionnaire on Social Freedom of Women (2014).

6.12 STATISTICAL TECHNIQUES USED

The following techniques were used in the present study to make the data more meaningful:

1. For descriptive analysis, statistics such as mean, standard deviation, skewness and kurtosis were used to ascertain the nature of distribution of the data for further analysis.

2. For correlation analysis, coefficient of correlation was calculated to find out the relationship of social freedom with modernization, emotional maturity and locus of control.

3. For differential analysis, t-test was employed to find the difference in social freedom, modernization, emotional maturity and locus of control of post graduate women students with respect to University, types of course and types of stream.

4. Three-way Analysis of Variance (ANOVA) was employed to study the interaction effects of the university, types of course and types of stream of post graduate women students with respect to social freedom, modernization, emotional maturity and locus of control.

5. The analysis of the self-made opinionnaire was done by using percentages.

6. Graphical and tabular representations were done wherever necessary.

6.13 FINDINGS AND CONCLUSIONS

6.13.1 Findings and Conclusions From 'Analysis of Data, Interpretation and Discussion of Results: Part –A'

On the basis of the analyses of the data of Part-A, following findings and conclusions were drawn:

Correlation Analysis

1. There existed a significant relationship between social freedom and modernization of post graduate women students (both professional and non-professional) of the three universities. Social freedom increased with the increase in modernization and vice-versa, which shows that the social freedom thinking of both professional and non-professional post graduate women students increased with an increase in modernization.

2. There existed a significant relationship between social freedom and emotional maturity of post graduate women students of the three universities. Post graduate women students who were emotionally more mature exhibited higher social freedom thinking.

3. There existed a significant relationship between social freedom and locus of control of post graduate women students of the three universities, as there existed a significant relationship between social freedom and three dimensions of locus of control namely, individual control, powerful others and chance control. Post graduate women students who believed that the outcomes of the events in their lives were a result of their own efforts had higher social freedom thinking whereas the women students believing in random factors like, chance or destiny and others' efforts for the outcome of events in their lives exhibited lower social freedom thinking.

4. There existed a significant relationship between social freedom and emotional maturity of the professional post graduate women students of the three universities. Professional post graduate women students who were emotionally more mature exhibited higher social freedom thinking. On the other hand no significant relationship existed between social freedom and emotional maturity of non-professional post graduate women students.

5. For professional post graduate students, there existed a significant relationship between social freedom and individual control whereas no significant relationship existed between social freedom and powerful others and chance control. Hence, the professional post graduate women students who believed in their own efforts for the outcomes of the events in their lives exhibited higher social freedom thinking.

6. For non-professional post graduate women students, there existed a significant relationship between social freedom and three dimensions of locus of control namely, individual control, powerful others and chance control. Therefore, overall there existed a significant relationship between social freedom and locus of control of post graduate women students of the three universities. Non-professional post graduate women students who believed that the outcomes of the events in their lives were a result of their own efforts had higher social freedom thinking whereas the non-professional post graduate women students believing in random factors like, chance or destiny and others' efforts for the outcome of events in their lives exhibited lower social freedom thinking.

Differential Analysis

7. There existed a significant difference between the social freedom of post graduate women students (both professional and non-professional) on low and high modernization. The post graduate women students (both professional and non-professional) who had higher modernization exhibited higher social freedom thinking as well.

8. There existed a significant difference between the social freedom of post graduate women students of the three universities on low and high emotional maturity. The post graduate women students who had higher emotional maturity exhibited higher social freedom thinking as well. Whereas, no significant difference existed between the social freedom of professional and non-professional post graduate women students, when taken individually on low and high emotional maturity.

9. There existed no significant difference between the social freedom of post graduate women students on low and high locus of control as there existed a significant difference between social freedom and three dimensions of locus of control namely, individual control, powerful others and chance control. Post graduate women students who believed that the outcomes of the events in their lives were controlled by them exhibited higher social freedom thinking than the women students who believed in external factors such as others' efforts, chance or destiny for the outcomes of the events in their lives.

10. For professional post graduate students, there existed a significant difference between social freedom on low and high individual control whereas no significant difference existed between social freedom on low and high powerful others and low and high chance control. Hence, the professional post graduate women students who believed in their own efforts for the outcomes of the events in their lives exhibited higher social freedom thinking.

11. For non-professional post graduate women students, there existed a significant difference between social freedom and three dimensions of locus of control namely, individual control, powerful others and chance control. Therefore, overall there existed a significant difference between social freedom and locus of control of post graduate women students of the three universities. Non-professional post graduate women students who believed that the outcomes of the events in their lives were a result of their own efforts had higher social freedom thinking whereas the non-professional post graduate women students believing in random factors like, chance or destiny and others' efforts for the outcome of events in their lives exhibited lower social freedom thinking.

12. There existed a significant difference on social freedom and modernization of the professional post graduate women students with respect to the universities. The professional post graduate women students of Panjab University and Kurukshetra University exhibited significantly higher social freedom and modernization than the students of Guru Nanak Dev

University. No significant difference existed between the social freedom and modernization of Panjab University and Kurukshetra University professional students.

13. There existed a significant difference between the emotional maturity of the professional post graduate women students with respect to universities. The professional students of Kurukshetra University exhibit significantly higher emotional maturity than the professional students of Guru Nanak Dev University. Whereas, no significant difference existed between the emotional maturity of Guru Nanak Dev University and Panjab University and no significant difference existed between the emotional maturity of Panjab University and Kurukshetra University professional students.

14. For professional post graduate women students, there existed a significant difference on individual control between the three universities whereas there existed no significant difference on powerful others and chance control between the three universities. The professional post graduate women students of Panjab University exhibited significantly higher individual control than the students of Guru Nanak Dev University and Kurukshetra University, that is, the professional students of Panjab University believed more in their own efforts for the outcomes of the events in their lives than the post graduate women students of Guru Nanak Dev University and Kurukshetra University. Whereas, no significant difference existed between the individual control of post graduate women students of Kurukshetra University and Guru Nanak Dev University.

15. There existed a significant difference between the social freedom of non-professional post graduate women students with respect to the universities. The non-professional post graduate women students of Panjab University exhibited significantly higher social freedom than the students of Guru Nanak Dev University and Kurukshetra University. Whereas, there was no significant difference between the social freedom of Kurukshetra University and Guru Nanak Dev University.

16. There existed a significant difference between the modernization of non-professional post graduate women students with respect to the universities.

The non-professional post graduate women students of Panjab University and Kurukshetra University exhibited significantly higher modernization than the non-professional post graduate women students of Guru Nanak Dev University. Whereas, there was no significant difference between the modernization of Kurukshetra University and Panjab University.

17. There existed no significant difference on emotional maturity and the three dimensions of locus of control namely, individual control, powerful others and chance control of non-professional post graduate women students with respect to the universities.

18. Overall, there existed a significant difference between the social freedom of post graduate women students with respect to the universities. The post graduate women students of Panjab University exhibited highest social freedom of the three universities and the post graduate women students of Kurukshetra University exhibited higher social freedom than the students of Guru Nanak Dev University.

19. Among the three universities, the post graduate women students of Panjab University exhibit the highest and post graduate women students from Guru Nanak Dev University exhibit the lowest social freedom thinking.

20. Overall, there existed no significant difference in the social freedom, modernization, emotional maturity, three dimensions of locus of control that is, individual control, powerful others and chance control of the post graduate women students with respect to the types of course.

21. Overall, there existed a significant difference in the social freedom of the post graduate women students with respect to the types of stream. Among the three universities, the post graduate women students of social science stream exhibited higher social freedom thinking than the students of science stream.

22. Overall, there existed a significant difference between the modernization of post graduate women students with respect to the universities. The students of Panjab University exhibited significantly higher modernization than the students of Guru Nanak Dev University. There was no significant difference between the modernization of Kurukshetra University and

Panjab University. The students of Kurukshetra University exhibited significantly higher modernization than the students of Guru Nanak Dev University.

23. Among the three universities, the post graduate women students of Kurukshetra University exhibited the highest modernization and the post graduate women students from Guru Nanak Dev University exhibited the lowest modernization.

24. There was no significant difference on emotional maturity and the three dimensions of locus of control namely individual control, powerful others and chance control of post graduate women students with respect to the universities as well as types of course.

25. Except individual control, there existed no significant difference on the emotional maturity, powerful others and chance control of post graduate women students with respect to the types of stream. Overall, the social science students believed more in their own efforts for the outcomes of the events in their lives as compared to the science students.

Interaction Effects

26. For social freedom and modernization, there existed no significant interaction between the universities and types of course; universities and types of stream, types of course and types of stream; and universities, types of course and types of streams.

27. For emotional maturity, there existed a significant interaction between the universities and types of course and the universities, types of course and the types of stream. Overall, the post graduate management students of Kurukshetra University were the most emotionally mature whereas the post graduate management students of Guru Nanak Dev University were the least emotionally mature.

28. For individual control, the only significant interaction that existed was between the universities and the types of course. Overall, the professional women students of Panjab University believed the most in their own efforts for the outcomes of the events in their lives whereas the non-

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professional women students of Panjab University believed the least in their own efforts for the outcomes of the events in their lives. Moreover, overall, the social science students believed more in their own efforts for the outcomes of the events in their lives as compared to the science students.

29. For powerful others, the only significant interaction that existed was between the types of course and the types of stream. Overall, the non-professional social science students (Political Science, Philosophy, Sociology and History students) believed the most, whereas the non-professional science students (Physics, Chemistry, Botany and Zoology students) believed the least in others' efforts for the outcome of the events in their lives among the three universities.

30. For chance control, significant interactions existed between the types of course and the types of stream, and the universities, types of course and the types of stream. The non-professional women students of social science stream (Political Science, Philosophy, Sociology and History students) from Kurukshetra University believed the most and the non-professional women students of science stream (Physics, Chemistry, Botany and Zoology students) from Kurukshetra University believed the least that the outcomes of the events in their lives are controlled by random factors such as chance or destiny rather than their own efforts. Moreover, of all the students, the non-professional women students of social science stream from Kurukshetra University believed the most and the non-professional women students of science stream from Kurukshetra University students believed the least that the outcomes of the events in their lives are controlled by random factors such as chance or destiny rather than their own efforts.

6.13.2 Findings and Conclusions From 'Analysis of Data, Interpretation and Discussion of Results: Part- B'

On the basis of the analyses of the data of Part-B, following findings and conclusions were drawn:

Socio-Economic profile of the post graduate women students of the three universities

1. Lower limit of the age of the post graduate women students was 21 years and the upper age limit was 25 years. Maximum numbers of post graduate women students were of 22 years of age.

2. Majority of the post graduate women students of the three universities were from urban background. Panjab University had the maximum number of post graduate women students from urban background and Kurukshetra University from the rural background.

3. Majority of the post graduate women students from the three universities were unmarried.

4. Both Panjab University and Kurukshetra University had maximum number of post graduate women students who were hostellers as compared to Guru Nanak Dev University, where the most of the post graduate women students were day scholars.

5. Majority of the post graduate women students from Panjab University and Kurukshetra University were Hindus whereas maximum numbers of post graduate women students from Guru Nanak Dev University were Sikhs.

6. Majority of the post graduate women students from the three universities belonged to the general category.

7. Majority of the post graduate women students from the three universities belonged to a nuclear family system.

8. The educational qualification of the fathers of the most of the post graduate women students from Panjab University and Guru Nanak Dev University was graduation whereas from Kurukshetra University, it was matriculation. The educational qualification of the mothers of the most of the post graduate women students from Panjab University was graduation whereas from Guru Nanak Dev University and Kurukshetra University it was matriculation. Moreover, among all the three universities, Panjab University had the highest number of post graduate women students whose parents were graduates, post graduates and even above.

9. From all the three universities fathers of the majority of the post graduate women students were into private professions as compared to government jobs. The mothers of the majority of the post graduate women students from all the three universities were housewives, majority of them being from Kurukshetra University and minimum number from Panjab University.

10. Majority of the post graduate women students of the three universities belonged to the families who had a total monthly family income within Rs.30,000-Rs. 60,000 bracket.

Social Freedom of post graduate women students with respect to the universities

1. For the majority of the post graduate women students from the three universities, freedom was to do what they felt like without any restriction(s).

2. For the majority of the post graduate women students, social freedom was to do what they desired but that should be acceptable to their families.

3. Most of the post graduate women students from the three universities, felt restricted in terms of time constraints put on them whenever they had to go out of their homes or hostels.

4. The maximum time limit for reaching back at their respective places for most of the post graduate women students from Panjab University was between 7pm to 9pm and for the post graduate women students from Guru Nanak Dev University and Kurukshetra University, it was before 7pm. The hostel timings to get back to their respective hostels for the hosteller post graduate women students from Panjab University was beyond 9pm, for Guru Nanak Dev University hostellers it was 8pm and for Kurukshetra University hostellers the time limit was 7pm. The reason for this observed change could be attributed to the urban, cosmopolitan and modern nature of the city, Chandigarh as compared to Amritsar and Kurukshetra. Hence, it can be construed that social freedom increases with the increase in modernization.

5.   Majority of the post graduate women students from the three universities stated that the time limit for reaching back home was same for them as well as their siblings. The most cited reason supporting this response was that the families did not discriminate and treated all the children in the house equally. The phenomenon worth observing here is that of the post graduate women students from the three universities who answered time limit being same for all the siblings, the ratio was marginally higher of Panjab University students as compared to Guru Nanak Dev University and Kurukshetra University

     Majority of the post graduate women students from Guru Nanak Dev University and Kurukshetra University who responded as time limit for getting back home being not same for the siblings cited, gender biasness or no restriction on the males as the reason. From the results it can be analyzed that women in Punjab and Haryana are still struggling with the gender biasness towards their gender as compared to women in Chandigarh. Besides the urban and cosmopolitan nature of the city, Chandigarh, this observation can be attributed to the reason that the parents of most of the post graduate women students from Panjab University were graduates, post graduates and above in educational qualification as compared to Guru Nanak Dev University and Kurukshetra University. Hence, it can be construed that with an increases in the education of the parents leads to an increase in the social freedom of the women students.

6.   Majority of the post graduate women students from the three universities were not comfortable in being involved in pre-marital physical relations with anyone and the most cited reason was that this was so because it was morally wrong. From the results it can also be examined that as compared to Guru Nanak Dev University and Kurukshetra University, maximum number of post graduate women students from Panjab University stated that they would be comfortable being involved in pre-marital physical relations. The most cited reason was that they did not believe in social restrictions against it. Among the post graduate women students who were comfortable with pre-marital physical relations, majority of the post graduate women students were from Panjab University followed by Kurukshetra University and lastly, Guru Nanak Dev University.

7.   Maximum number of the post graduate women students from the three universities did not know of any female among their family and friends who was involved in pre-marital physical relations. However, among the post graduate women students who knew of such females, majority of the post graduate women students were from Panjab University followed by Kurukshetra University and lastly Guru Nanak Dev University.

8.   Majority of the post graduate women students from the three universities went out for dinner and trips with their families and friends, respectively. Majority of the post graduate women students from Panjab University and Guru Nanak Dev University went out for late evening/night parties with their families and majority of the post graduate women students from Panjab University went out for late evening/night movie shows with their families. Hence, from the results it can be construed that among the post graduate women students who went out for late evening/night movie shows, parties, dinners and trips, majority of them were from Panjab University followed by Guru Nanak Dev University and Kurukshetra University.

9.   From the three universities, of all the post graduate women students who went out for dinners, late evening/night movie shows, late evening/night parties and trips always informed their parents or guardians about the same. Followed by the post graduate women students who informed but not every time and the post graduate women students who never informed their parents or guardians whenever they went out for late evening/night movies, late evening/night movies parties, dinners and trips.

10.   Majority of the post graduate women students from the three universities believed that women living away from their families experienced more freedom than the women living with their families. The reason cited by the most of them was that this was so as there was no restriction and they were independent to take decisions as per the situation.

11.   Majority of the post graduate women students from the three universities were not comfortable in being in a live-in relationship and the most cited reason was that they believed so because it was morally wrong. From the results it can also be examined that as compared to Guru Nanak Dev University and Kurukshetra University, maximum number of post

graduate women students from Panjab University stated that they would be comfortable being in a live-in relationship. The most cited reason by them was that living in with someone was the best way to know the other person. Among the post graduate women students who were comfortable with live-in relationships, majority of the post graduate women students were from Panjab University followed by Kurukshetra University and lastly, Guru Nanak Dev University.

12.   Maximum number of the post graduate women students from the three universities did not know of any female among their family and friends who was involved in live-in relationship. However, among the post graduate women students who knew of such females, majority of the post graduate women students were from Panjab University followed by Kurukshetra University and lastly Guru Nanak Dev University.

13.   From the three universities, majority of the post graduate women students believed that with the changing lifestyle, life of a woman has become more stressful. The reason cited by most of the post graduate women students for the increasing stress was expectation from woman to be a perfect homemaker as well as working woman.

14.   From the three universities, majority of the post graduate women students themselves did not wish to go out during night time. Among these post graduate women students majority were from Guru Nanak Dev University followed by Kurukshetra University and lastly, Panjab University. On the other hand a reverse trend was observed where maximum number of post graduate women students from Panjab University answered that they were allowed to go with both male and female friends during night time, followed by Kurukshetra University and lastly, Guru Nanak Dev University.

15.   From the three universities, majority of the post graduate women students did not feel as free to move out during night time as they did during the day. The most cited reason for this was that it was not safe for women to roam about during night time which hampered their movement during night time. Hence, it can be construed that providing safety and making public and private places safe for women could lead to an increase in their social freedom.

16. Majority of the post graduate women students from the three universities had been a victim of eve-teasing. The post graduate women students believed that it happened to them not because of any of their fault but as the other person wanted to behave in such a manner. Hence, it can be construed that rather than blaming themselves or their destiny, the victims blamed the one who harassed them.

17. Maximum number of the post graduate women students from the three universities were stressed at times because of the social restrictions they had to face being women. The most cited reason was that there were more social restrictions on women as compared to men and this discrimination created stress. Among these post graduate women students, most of them were from Kurukshetra University followed by Guru Nanak Dev University and Panjab University From the results it can be gathered that Kurukshetra University students were the most stressed because of the social restrictions and Panjab University students were the least. From the three universities, majority of the post graduate women students from Guru Nanak Dev University had not faced any social restrictions being a woman.

18. Majority of the post graduate women students from the three universities avoided going out alone as a precautionary measure for their safety. This shows that women do not have the social freedom to move freely at the public places considering their safety.

19. From the three universities, most of the post graduate women students did not want to be re-born as a male considering the social freedom men enjoyed. The most cited reason was that women enjoyed equal social freedom as men did and that women were proud and happy being women and wanted to bring a change in the society being women itself.

20. Most of the post graduate women students from the three universities believed that women could feel more socially free if society changed its mind-set of blaming women every time when things went wrong with her. Other than this, most of the post graduate women students from Panjab University believed that ensuring safety in the form of better police

patrolling and surveillance so that women could feel safe inside and outside their homes, workplaces, educational institutes etc; post graduate women students from Guru Nanak Dev University and Kurukshetra University were of the view that women should be trained for self-defence right from their school days.

21. Majority of the post graduate women students from the three universities were somewhat satisfied with the social freedom they enjoyed.

6.14 EDUCATIONAL IMPLICATIONS

The findings of the present research reveal that with the increase in modernization, emotional maturity and with greater belief in one's own efforts, social freedom thinking of women increases. Moreover, higher parental education, metropolitan culture of the city, acceptability of the changing freedom of choices of women by families, results in enhancing the social freedom of the women. Based on these basic findings following are the educational implications or recommendations of the present study:

1. Higher education among women should be encouraged as it boosts their confidence resulting in strengthening their beliefs in themselves and their decision making which shall increase their social freedom.

2. As professional students have been found to exhibit higher social freedom thinking than the non-professional students, non-professional higher education courses should also involve some aspect of practical exposure such as internship, training etc. thereby opening up avenues of interaction of women with the world outside the academic boundaries resulting in practical experience which shall help in enabling and breaking the social stereotypes.

3. The results reveal that higher emotional maturity results in higher social freedom thinking therefore, educational institutions and teachers should aim at providing a wholesome teaching experience which shall help the students in gaining academic knowledge as well as evolve emotionally.

4. Teachers should help in removing the biasness and stereotypes ingrained in our social system by helping the students develop an open and more receptive mindset towards the changing gender roles and resolving their conflicts if needed.

5. As seen in the present research, higher education of parents, especially education of the mother helps in increasing the social freedom of women. Therefore, more and more women should be encouraged to get higher education as when they become a parent tomorrow, they could provide a better upbringing to their children which shall ultimately help in breaking the gender stereotypes thereby increasing the social freedom of women, gradually.

6. Students, especially women along with academics should be encouraged for playing sports, learning self-defence and being physically fit which shall enable them to take care of their safety in a better way as safety assurance paves a way for enhanced mobility and hence, social freedom.

7. Educational institutions should ensure an unbiased and safe environment for their students. Such an environment shall work as a model for students which they can help replicate in the society.

6.15   SOCIAL IMPLICATIONS

From the various findings and conclusions, following are the social implications or recommendations and suggestions for policy makers, social workers, NGOs, institutions and individuals working for women empowerment:

1. From this research, it can be gathered that apart from granting rights and ensuring those rights by proper implementation and judicial measures there is a need of simultaneous conditioning of the social structure to accept the contemporary roles of women with the changing times.

2. In order to improve the status of women in the society, there is a need to increase their social freedom in personal and professional arenas, which can be done by capacity building of the society.

3. For society's capacity building, there is a need for positive and negative freedom. Experts suggest that women need more freedom than protection. They are of the view that the discussion should shift from repressive expression to focusing more on politics of freedom. Hence, instead of negative liberties or protection measures, there is a need to concentrate more on positive liberties as it will take away the focus of the debate from exclusivity shared by the victim to an alternate measure (Saikumar, 2015).

4. However, the discussion should focus on both positive and negative liberties as one is incomplete without the other. Mere enabling would not give the desired results if the constraints in the way of enabling are not tackled. Similarly, a mere working on the removal of obstacles will not be successful, if the purpose of enabling for which the constraints were removed at the first place is not fulfilled. Hence, there is a need to work on both positive and negative liberties, simultaneously.

5. As working on positive freedom involves enabling the women, it can be done through efforts by the government and related agencies for enabling women through assurance of rights, implementation of policies and execution of plans; efforts made by the women themselves to uplift their status in the society and efforts made by the society in acting as a helping hand in the efforts of the government and women.

6. Women need to pull themselves up and should work towards making themselves and their daughters economically independent. Instead of preparing the children, especially daughter for domestication only, parents should prepare them for both personal and professional responsibilities irrespective of gender.

7. For achieving the desired aim, a feeling of sisterhood needs to be evolved where women stand by each other, pulling each other and helping each other rather than putting each other down.

8. Working on negative freedom involves removing the obstacles in the way of enabling women. It involves breaking away from the victim shaming and blaming attitude of the society. The rituals, customs and stereotyped mindsets which reinforce gender discrimination must be questioned and done away with.

9. As a society, we need to open ourselves to the acceptance of women's freedom of choice without judging them by the patriarchal and traditional yardsticks. At home, the dividing lines of gender based division of labour between men and women should diminish. Taking care of household, expenses and child care should be responsible sharing rather than based on gender.

10. There is a need of breaking the social stereotypes in our day-to-day lives which fuel gender discrimination such as, the thinking of incompleteness of a 'girl only' family; boys being the care takers of their parents or sole carriers of the family name as girls move to another household after marriage; most

commonly used cuss words normalising the idea of sexualising and violating women and female family members being the sites of sexual aggression and liabilities for men and their honour (Kaur, 2015).

11. At the economic and work front, wage discrimination and exploitation of women work force should be strictly dealt with. Efforts should be made for women's financial inclusion by equipping them with the knowledge of banking, finances, resources and technology.

12. At the political front, there is a need of political will to pass the long pending demand of 33% reservation in the parliament and not mere lip service by the politicians for votes. Women need to fight it out for the bills they want passed and for their constituencies. Media should focus on the work done by the women politicians rather than highlighting their dress, appearance and style (Forbes, 2004).

13. Strict policing and law and order should ensure women safety and strict punishment to the defaulters.

The process of enhancing women social freedom is represented diagrammatically in Fig: 3.1
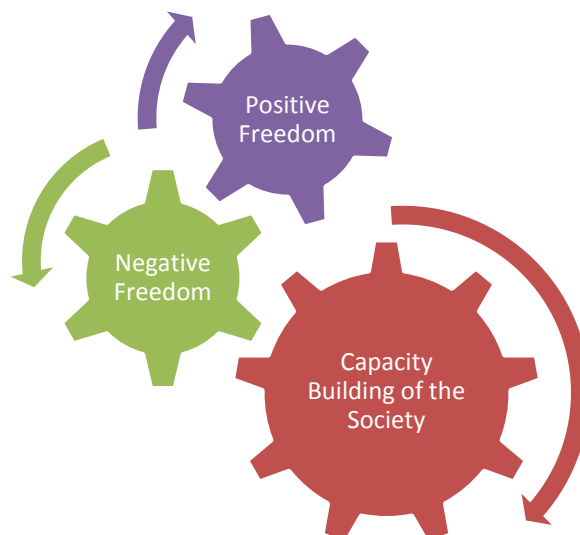
Therefore, the above discussion converges to a thought that there should be synchronization between, enabling them with education, rights and opportunities along with the elimination of obstacles such as threats to women security and sexuality, gender stereotyped mindset of the society, inability in accepting

contemporary roles of men and women. It is only when there is a tandem between the positive and negative liberties through the capacity building of the society, the distant dream of women social freedom and empowerment shall be accomplished.

6.16 SUGGESTIONS FOR FURTHER RESEARCH

1. The present study which was delimited to studying social freedom with respect to modernization, emotional maturity and locus of control can be extended to other variables or taking more variables for study.

2. More elaborative study can be done by taking a bigger sample size or extending the study to the students of languages, medical, law, education etc.

3. The present study can be replicated for different age groups of women, women students from graduate courses, housewives, married, unmarried, working and non-working women.

4. The present study can be extended to studying social freedom with respect to various dimensions of modernization and emotional maturity.

5. This study can be replicated for the women students of other cities or states to study their social freedom.