

Relationship of Meta-cognitive Thinking and Perceived Women's Social Freedom: An Exploratory Study

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ABSTRACT

The exploratory study examines the relationship of Meta-cognitive thinking and perceived women's social freedom. The sample comprised of 150 unmarried working and non working women, their age range is in between 22 to 45 years and they are at least graduates. Simple random sampling technique is used to generate data from north-eastern region of Agra. The results reveal that there is no significant relationship between total scores of Meta-cognitive thinking (MTS) and women's social freedom (WSF) scores as $r = .007$, where $p > 0.05$. It is observed that there is very less difference in the relationship between MTS and WSF of working and non-working women, the coefficient of correlation is not significant for both the groups, as $r = -.135$ (Working) and $r = .164$ (Non-working), where $p > 0.05$ level of significance. Data is also analyzed with the eight dimensions of meta-cognitive. It is evident from the r value of self-awareness for working women, that is $r = -.228^$, where $p < 0.05$ level of significance. Which means higher the self awareness of working women, the perception of social freedom will be lower as the relationship is inverse. Further, the r value on self-motivation and perceived social freedom of non-working women ($r = .239^*$) is positively significant, where $p < 0.05$ level. It indicates higher the self motivation of non-working women more will be their perception of social freedom being high.*

INTRODUCTION

Meta-cognition is our knowledge, awareness and control of our cognitive processes. Its sensitivity to what their abilities are, ability to identify the

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task at hand, knowledge of a plan for completing the task successfully, and the ability to self evaluate to make sure they are doing what they need to be doing and doing it correctly. Meta-cognitive refers to higher order thinking that involves active control over the thinking processes. Meta-cognitive is important because our knowledge about our cognitive processes can guide us in arranging circumstances and selecting strategies to improve future cognitive performance. Meta-cognitive knowledge involves executive monitoring processes directed at the acquisition of information about thinking processes. This involve decisions that help to identify the task on which one is currently working, to check on current progress of that work, to evaluate that progress, and to predict what the outcome of that progress will be. Meta-cognitive strategies involve executive regulation processes directed at the regulation of the course of thinking. The goal of using Meta-cognitive strategies is to make a person's thinking visible to themselves and others. The theory of meta-cognitive is usually attributed to Flavell, who first coined the term in 1979. In general, meta-cognitive refers to people's "cognition about cognitive phenomena" (Flavell, 1979). The idea is that some cognitive states and processes are about (or act upon) other cognitive states and processes. "Meta" can refer to any aspect of cognition, such as metalanguage (cognition about comprehension). There are some important details in our understanding of meta-memory or cognitions about memory or learning. Three aspects of meta-memory have most often been the focus of enquiry: knowledge, monitoring and control. The basic tenet of meta-cognitive is that by understanding what the mind is thinking, an individual is able to focus on his strengths and improve upon his weaknesses. Awareness and knowledge of cognition are relevant to all aspects of the planning process (Das, Kar and Parrila, 1996). Conscious planning implies that the individual is aware and capable of regulating his or her cognitive processes. In this sense, meta-cognitive is a prerequisite for planning.

Brown, Bransford, Ferrara, and Campione (1983) argue that confusion with the use of the term meta-cognitive stems from two sources: (a) it is often difficult to distinguish between what is meta and what is cognitive; and (b) meta-cognitive is used to refer to two different areas of research, namely, knowledge about cognition and the regulation of cognition.

Apart from these researches on meta-cognitive there are a numerous studies that can be taken into account for women's Social Freedom. Bahr (2009) in a study examined how fourteen women between the ages of thirty-five and fifty years old experienced the essence of marking a midlife career change. This study was an exploratory and inductive search for

common themes and difference that these women shared throughout their experience of making a midlife career change. Semi-structured interviews were conducted and thematic analysis was made by the construction of profile narratives for each participant. Results indicate that the four sub-themes which indicates: quality of life, role model for children and nieces, confidence / empowerment, and self-efficacy were other reasons why women had made a midlife career change. Price (2009) did a study to measure perceived cognitive style, Meta-cognitive monitoring, and epistemic cognition. This study argues that cognitive indicators may be used as a diagnostic foundation for improving ill-structured problem solving capacity for adult professionals who develop software or use software systems to solve ill-structured problems. The analysis determined that measured scores for the perceived assimilator cognitive style and Meta-cognitive monitoring were moderately significant predictors of problem solving confidence as evidenced by a regression model that explained 20.5% of the expected variance.

Another study describes the relationship between the instructor feedback and student's Meta-cognitive process in an online course on democracy and multiculturalism, which was taught as part of a teacher education program. A strong positive correlation was found between the instructor's response and student's Meta-cognitive thinking demonstrating the importance of instructor feedback in helping to produce an environment in which student would experience learning through reflective and metacognitive processes. This study by Reingold, Rimore and Kalay (2008) highlights the unique potential of online courses coupled with instructor's scaffolding to promote and study students' Meta-cognitive reflections. Implications for the design of teacher education programs are also discussed.

An important and somewhat neglected level of analysis in human resource development research and practice is learning and development that occurs within a team. Increasingly, teams are required to make important decisions in organizations. Employees must learn to be team members and to function not merely as a collective of individuals, but rather as a cohesive team that learns to learn. A key component of team learning concerns Meta-cognitive processes. Although meta-cognitive has been established as an important aspect of individual level learning, there is a paucity of research exploring how meta-cognitive can impact learning at a team and collective level. McCarthy and Garavan (2008) propose a conceptual model of team learning and meta-cognitive and discuss the implications for research and practice. Randall and Kecell (2008)

was to investigate the effect of reading self efficacy, expectancy value, and Meta-cognitive self regulation on the achievement and persistence of community college students enrolled in basic skills reading courses. Contrary to the researcher's expectations and previous research, results indicate that these motivational variables have no significant relationship with their achievement or persistence.

Lin-Agler, Moore and Zabucky (2004) College students' Meta-cognitive self-assessments before and after tests were examined in relation to personality and study time. Instead of using laboratory learning, our study is the first to use actual classroom learning and testing across a period of several months to study the dynamic relation between personality, study time, and cognitive self-assessments. Our findings revealed that competitive students gave higher Meta-cognitive self-assessments than less competitive students and that student who had a tendency to show concern about others' opinions spent more time studying for tests. In addition, students were able to use previous testing experience to adjust their study time and Meta-cognitive self-evaluations correspondingly on later tests. High self-monitors were especially more likely to use feedback from earlier tests to alter Meta-cognitive self-judgments

Cognition requires different level of description. Rasmussen (1986), within the context of human machine systems, suggested an "abstraction hierarchy" in which the highest level describes the functional propose of system, while the lowest levels of abstraction are concerned with the physical structure of the system. Choice of level of description depends on which qualities of cognition we wish to emphasize. The so-called Classical theory of cognitive science provides a formal account of three level of description of cognition (Newell, 1982; Pylyshyn, 1984). There are three complementary ways in which we can describe any cognitive phenomenon, such as a person performing a task:

1. The semantic or knowledge level- This level is concerned with the guiding "intelligence" of the system, and the meaning of behavior. We can deal with these rather elusive qualities by focusing on the system goals, its knowledge of how to achieve goals, and the principles through which goals influence the initiation and regulation of information processing.
2. The symbol level- Computation requires symbolic representations which can be manipulated by explicit rules, such that applying the rule requires no insight into the purpose of the computation. A computer program expresses a computational routine of this kind. The

models of information processing which is the cognitive psychologist's stock-in-trade are descriptions of symbol manipulation.

3. The physical or biological level- The "software" of the symbol level requires physical "hardware" for its operation which, in this case of humans, is the central nervous system.

The definition of social freedom has two parts. First, it means protection against threats to the nation's existence and well being. Second, it means a search for measures and possibilities to achieve the goals of social development and improvement. Social freedom implies the creation and preservation of condition in which each citizen can develop as an educated, creative and responsible personality. It is very important to note the difference between the common sense concept of freedom of choice and the social concept of freedom based first of all on economic and cultural measures. Social freedom gives priority to national consciousness and intellectual resources.

Moving towards democracy, we must educate ourselves as a modern nation. We must think about the freedom of a society developing under rapidly changing conditions. At present we can see that the rapid change of social conditions has many negative consequences. Social harmony is in decline. Many of the evils originated, there have been changes in the social system all around the world influenced by the various events that occurred simultaneously.

Further a study examined concurrent relations between body images and adjustment in female college students (n=190) studying at the university of Delhi, India. Body image was negatively correlated with maladjustment, even when controlling for self-esteem. Multiple regression analyses showed that self-esteem played moderating role in the relation between body image and adjustment. The negative association between body image and maladjustment was strengthened at higher levels of self-esteem. Body image was also related to the personality variables of neuroticism and extroversion. The results are consistent with research conducted in western cultures, and provide new insights about the role of self-esteem on body image (Menon and Pant, 2007).

In people's social freedom the possibility to acquire skills or tools, i.e. the knowledge and experience, is needed in order to function effectively in the society building process. The main indicators of social identity and social freedom include professionally assisted birth, a safe and secure life space, an adequate diet, accessibility of health care service, a good practical education, political participation, an economically productive life, protection against unemployment, a dignified old age, a decent burial

etc. Social freedom is mostly based on national freedom, dignity, self respect, self esteem and responsibility on the part of the people. Social freedom is expressed as knowing and feeling dependence upon society and responsibility towards it, as well as the wish to belong to it. This means that each member of the society is aware of their freedom, belongs to the society and can achieve freedom. This freedom becomes all the more important for women as being the weaker section of the society. In the subsequent decades women's rights again become an important issue in English speaking world. By the 1960s the movement was called "Feminism" or "Women's liberation".

Marwaha (2006) explores the role of women in ushering change through the process of recognizing her potentiality through the process of self-development and enhancing her sense of self. As the primary socializing agents for the young and guides for their family, both men and women, they play a major role in inculcating social norms. She holds the key to the attitudes that are imbibed by her child, whether boy or girl. This, by itself, is an extremely potent area in bringing about social change. The recognition by women that is not isolated, that their lives have a meaning far beyond the confines of their home, are the seeds of change. The change is foreseen in generational shifts in attitude, requiring tremendous patience, and perseverance. Two studies examined by Lockwood (2006) state the extent to which matching on gender determines the impact of career role models on the self. As women face negative stereotypes regarding their competence in the workplace, they may derive particular benefits from the example of an outstanding woman who illustrates the possibility of overcoming gender barriers to achieve success. In contrast, men may not have the same need for same gender role models. Study 1 assessed the impact of gender-matched and mismatched career role models on the self-perceptions of female and male participants. In Study2, female and male participants were asked to describe a career role model who had inspired them in the past. In both studies, results indicated that female participants were more inspired by outstanding females than male role models; in contrast, gender did not determine the impact of role models on male participants.

For centuries women have been treated as weak, obedient, shy, and timid partner of men and thereby have enjoyed an inferior status in society. Lamphere (1972) has discussed the issues of sexual equality versus female's subordination in great length. Several other studies have explored more or less similar feature of concern of the female condition in global perspective (Friedle, 1975; Kessler, 1976; Reiter, 1975). However,

in recent years desire from social 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 and 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 Malini, 1978). Women are taking up non-traditional roles and are developing a new outlook in life. They are advocating for free love and sex. Abortion has been legalized. In developed societies there is a growing craze for test-tube babies. The conscious educated women are not prepared to accept either an inferior role or fewer wages than their male counterparts. They demand equality in all spheres of life. Recently propounded Androgyny theory claims that perpetuation of traditional sex roles distinctions is dysfunctional and androgynous individuals have superior adjustment (Bem, 1977; Spence and Helmreich, 1980). Our society being basically traditionalist, the 'women-liberation' movement has not succeeded in attracting the Indian women the same way as it did influence the women in the west. 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. Jacobson (1977) observes that in India "even in rapidly growing urban areas, traditional rites and values rating to women find wide acceptance. In countless number of nations' women veil their faces and quietly accept dictates of their elders.

Yet, in India the new face of women is not yet exposed to the common masses sometimes women also perceive that the so called freedom given by the society actually does not exist practically. The perception is definitely guided by their meta-cognitive. Those who think themselves as having self control, self evaluation etc. will naturally have different opinion about social freedom inspite of the adverse conditions and those with all facilities in life and not able to exercise their Meta-cognitive thinking effectively will perceive this freedom differently.

In a study Dash (2010) focused on the problems of the learners associated with formal composition both in speech and writing. The study is observed that learner deficiency in ESL composition can be improved substantially to arouse Meta-cognitive proficiency by applying the delicate strategies of ESL learning associated with the broad term called Emotional Intelligence. Researcher adopted methods of proper motivation, design special syllabus and task, suitable teaching-learning methods and materials to help learners to learn better.

An online survey conducted by Campbell (2009) who created an initial profile of these women; in depth interviews with 12 of the surveyed women provided a more intimate view of their experiences. Several findings emerged from this study. These women work for reasons that range from sustaining financial independence, to enjoying the challenges and connection that work offers. Another study was done by Kang (2009) to compare the attitude of males and females towards women social freedom. Results showed significant difference in the attitude of males and females. The females were found to be more desirous of social freedom than males. Whereas males were still reluctant to grant women their due social freedom. They preferred to see them as daughter, sister and wives.

The present study by Johansson and Allwood (2007) investigated differences in judgments of one's own and others' knowledge (the own-other difference). Consistent with the below-average effect, our main results showed that the participants gave lower knowledge ratings of their own extent of knowledge than of another person's extent of knowledge (Experiment 1). Furthermore, lower and more realistic judgments were found when the participants judged their own as compared with when judging another person's overall accuracy (frequency judgments) of answering knowledge questions correctly (Experiment 1 and 2). On the basis of these results it is argued that judgmental anchoring may be important also in the context of indirect comparisons and that previous conclusion of cross-cultural psychology regarding the above-average effect may be oversimplified.

Klebanoff (2006) comment on the article, "Girls, their fathers, and their mothers: patterned links to ambition and prohibition in women" by Shane. This discussion focuses on two potential dangers in our reaction to the problems associated with years of prejudice and constriction in female gender roles, holding women back from exploring and reaching their personal and career roles. One potential danger is that of creating an equally rigid, unitary system of gender roles that leaves equally little flexibility in women's choices by imitating traditional male gender roles. The other potential danger is that of attributing the main cause of psychological problems to social role constriction when greater pathology is at work.

AIM

To find out if there is any relation in between Meta-cognitive thinking and women's social freedom.

Assumptions

1. Perceived women's social freedom will be positively related to Meta-cognitive thinking.
2. Working and non working women will show variations on both the variables.

METHOD

Objective

To study the relationship between Meta-cognitive thinking and perceived woman's social freedom.

Operational Definition of the Terms

Perceived Women's Social Freedom

Social freedom refers to woman's perception about freedom from social taboos, conventions, rituals and roles which provide them with lower status in society.

Meta-cognitive

Meta-cognitive is awareness about one's cognitive process. The most basic to the concept of meta-cognitive is the notion of thinking about one's own thought.

SAMPLE DESCRIPTION

Inclusive Criteria

A sample of 150 unmarried working and non working women is taken for the sample, their age range in between 22 to 45 years, they are all at least graduates and their family income is above Rs. 20,000 per month Simple random sampling technique is used to generate data from north-eastern region of Agra .

Exclusive Criteria

Age range below 22 and above 45 is excluded; uneducated and married women are not included in the sample.

DESIGN

Co -relational design was use for this exploratory research.

TOOLS

Women Social Freedom Scale (WSFS): Woman social freedom scale intends to measure the social freedom of women which include all life conditions of women. The scale was constructed by Bhusan (1987). The split half reliability by odd vs. even method turned out to be .76, 1st half vs. 2nd half reliability is .83 and test retest reliability turned out to be .79. The scale possesses construct validity. The WSF-scale was administered on a sample of 100 girl students reading in Sundarvati Women's College under Bhagalpur University.

Meta-cognitive thinking scale: Constructed by Sandhu and Goel (2010) was use. The scale consists of the following dimensions. Factor analysis indicates the scale is valid and split half reliability indicates the reliability is high. The scale of meta-cognitive thinking has a spilt-half reliability of .80 and correlations were .195. The scale consists of the following dimensions.

- Self evaluation: Knowing one's strengths and weaknesses
- Self awareness: An explicit understanding that one exists.
- Self efficacy: People's belief about their capabilities to produce designated levels of performance that exercise influence over events that affects their lives.
- Resourcefulness: Quality of being able to cope with a difficult situation, and the ability to deal resourcefully with unusual problems.
- Self monitoring: Refers to monitoring competence or emotional self regulation.
- Self motivation: An ability to motivate oneself without the need of being influenced to do so by another person.
- Self control: An ability of a person to exert their will over the inhibitions of their body or self.
- Attribution: Ascribing of something as the cause or effect of another.

Statistical Technique

Data is analyzed using Correlation in the present study.

RESULT

In the present exploratory study, Meta-cognitive Thinking and Women's Social Freedom are brought together as variables under investigation to study the relation between the two. Table 1 exhibits the Mean and SD Scores of Meta-cognitive thinking and Women's Social Freedom. Mean scores on each dimension of Meta-cognitive thinking scale of working women and non-working women and mean scores of the total data is also represented.

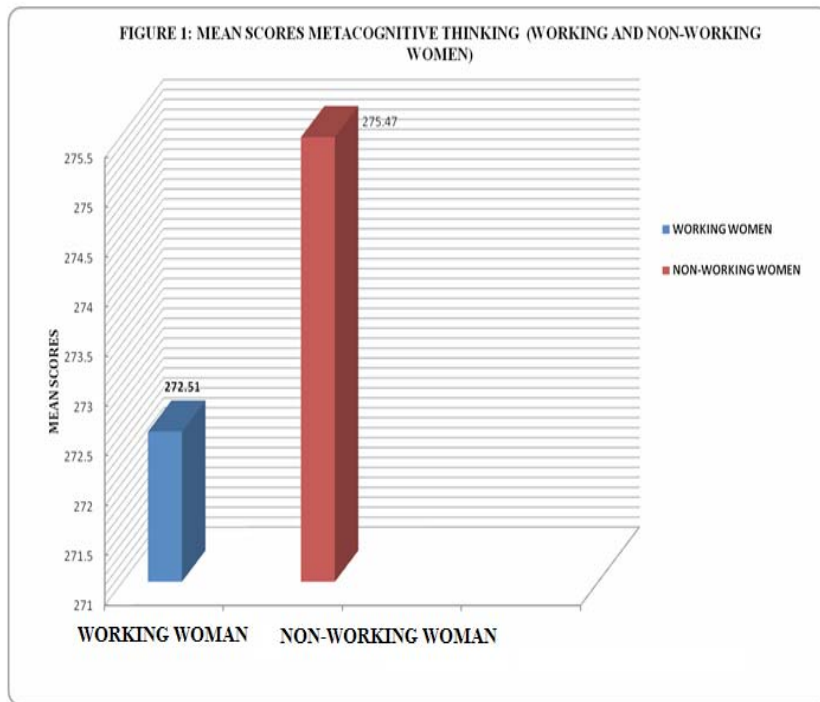


Table 1: Mean and SD Scores of Meta-cognitive thinking and Women's Social Freedom. [n_1 (Working Women) =75, n_2 (Non Working Women) = 75, N (total) = 150]

Dimensions(MTS)	Working Women		Non-Working Women		Total	
	Mean	SD	Mean	SD	Mean	SD
Self-Evaluation	32.16	6.549	33.87	6.793	33.01	6.705
Self-awareness	36.32	6.286	35.59	7.396	35.95	6.851
Self-Efficacy	35.75	6.991	34.77	7.353	35.26	7.167
Resourcefulness	35.4	5.773	34.13	7.426	34.77	6.659

Self Monitoring	30.4	4.393	31.91	3.803	31.15	4.164
Self-Motivation	35.6	6.202	35.64	7.118	35.62	6.653
Self-Control	32.73	5.124	33.53	5.559	33.13	5.343
Attribution	34.15	5.821	36.03	7.09	35.09	6.533
Total MTS Scores	272.51	33.053	275.47	35.603	273.99	34.269
Women's Social Freedom Scores	13.59	3.023	12.45	2.868	13.02	2.991

The mean scores of the dimensions of MTS do not vary much but on Meta-cognitive thinking mean score for non-working women (275.47) is higher than working women (272.51), which is also evident from the bar diagram Figure 1 where the bar for the non working women is higher than the working women. The mean score of 273.99 for the total data shown in the Table 1 is also higher. Further, the mean scores of WSF data for working and nonworking women are found to be 13.02 and 12.45 respectively. According to the norms of women's social freedom scale, when the mean score is 13 or above this means women perceive high social freedom and when the means scores is below 10 women perceive low social freedom. Here the mean score of perceived social freedom by working women is at a higher level whereas that of non-working women is at a moderate level. In this context, this is also evident from the bar diagrams Figure 2 where, the bar of working women is higher than that of non-working women. However, the mean score of WSF for the total data indicates higher level of perceived social freedom.

Data is also analyzed to find if there is any relation between the two variables. Table 2 further in the text, shows the Correlation (r) values between MTS and WSF scores of Working and Non-Working Women. It is evident from the table that the correlation between all dimensions of MTS and women's social freedom for working women except self awareness are found not significant even at 0.05 level of significance, where $p < 0.05$ as they are all lower than the given value in the table. However, the coefficient of correlation for self-awareness and women's social freedom for working women group is found to be significant as $r = -.228$, where $p > 0.05$ showing that it is negatively correlated and significant at 0.05 level of significance. Since it is an inverse relation this means that higher the self-awareness of working women lower will be their perception of women's social freedom.

Further, in the non-working women group all the correlation values, between the dimensions of Meta-cognitive thinking and women's social freedom are not significant even at 0.05 level, where $p < 0.05$, except Self motivation. The coefficient of correlation for Self-Motivation and

women's social freedom is found to be significant as $r = .239$, where $p > 0.05$ showing that it is positively correlated and is significant at 0.05 level of significance. The positive relation indicates that higher the self-awareness of Non-working working women higher will be their perception of women's social freedom.

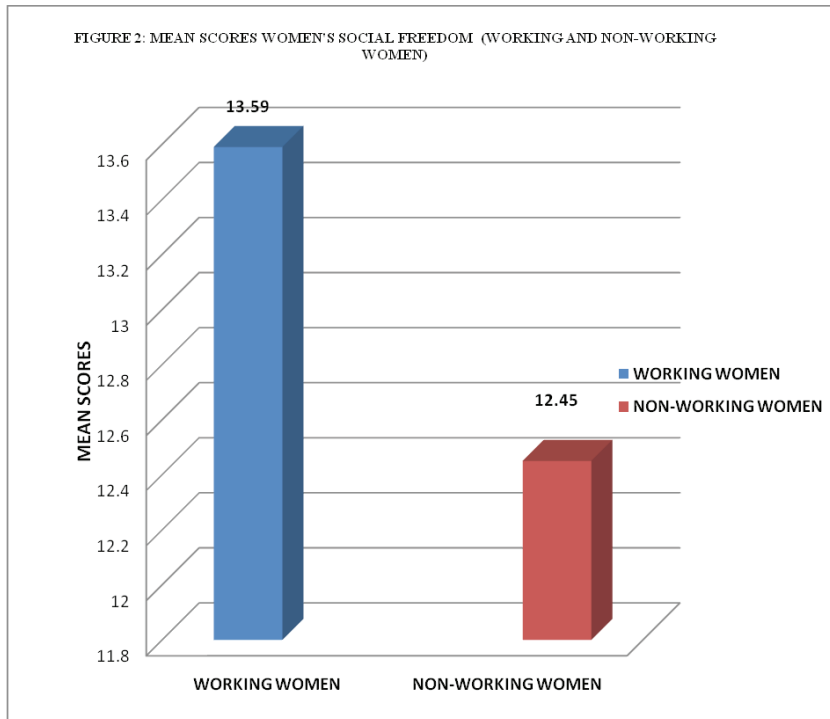


Table 2: Correlation (r) between MTS scores and WSF scores of Working and Non-Working Women [n₁ (Working Women) =75, n₂ (Non Working Women) = 75, N (total) = 150]

	Coefficient of Correlation (Working Women)	Coefficient of Correlations (Non-Working Women)	Coefficient of Correlations (Total data)
Dimensions			
Self-Evaluation	.002	-.080	-.062
Self-awareness	-.228*	.155	-.015
Self-Efficacy	-.164	.183	.022

Resourcefulness	-.080	.135	.055
Self Monitoring	-.046	.081	-.024
Self-Motivation	-.114	.239*	.068
Self-Control	-.130	.061	-.047
Attribution	.026	.073	.022
Total MTS & WSF	-.135	.164	.007

* $p > 0.05$

In the Table 2 the coefficient of correlation of MTS and WSF is not found significant for the total sample (working and non-working women) and also at any dimension of Meta-cognitive thinking scale where $p < 0.05$ level as the r value does not exceed the given value in the table of significance even at 0.05 level. This means that very weak relationship exists in between Meta-cognitive Thinking and Perceived Women's Social Freedom. However, most of the correlation values for working and non working women are low but there is an interesting variation in between positive and negative relations although weak. The r values for working women are all negative except for self evaluation and attribution dimensions whereas r values for non-working women are all positive except self-evaluation which is negative. This exhibits interesting implications for further research.

Findings

- The first finding of the study indicates that Meta-cognitive thinking and perceived women's social freedom show a very weak correlation. However, for the working ($r = -.228$) and non-working women ($r = .239$) the correlation is significant only on self-awareness and self-motivation dimensions respectively. Our first assumption that Meta-cognitive thinking and perceived women's social freedom will be positively related is not fully proved by our results of the study but is only partially supported.
- The second finding is supporting our second assumption of the study, that working and non-working women will show variation on both variables where we see these variations in terms of working women showing higher perception of social freedom but lower Meta-cognitive thinking than non-working women. Also the correlations for working women are mainly negative and that of non-

working women are positive.

Discussion

Meta-cognitive skills contribute to one's ability to think adaptively by understanding problems and their parameters, promoting the search for effective solutions, and ensuring that they monitor the effectiveness of solutions once they are implemented. Social perception refers more specifically to one's ability to identify and interpret different social cues, and understand the social processes occurring in our environment. Because changes in the environment can be monitored, social perception is especially important for adaptability. Persons with high social perception will utilize their contacts to help them monitor and understand changes, as well as develop new strategies.

Pipher (1994) describes in graphic detail the toll on young women's self-concepts that American/Western culture is exacting in the modern era. She concludes that while the culture is certainly potentially dangerous to girls and women, some do manage to survive better than others. It is her view that the functioning of the family is the most important factor in how children grow and develop. This makes improves their self awareness and they feel that whatever freedom is given to them is low. It is more evident in the case of working women more as they might sometimes feel even today that financial independence does not always bring in social freedom or independence. Pipher believes that one of the most important actions adults can take is to simply listen to girls, to let them find and develop their voice.

The key to freedom from the Human Condition is the unique capacity of the human brain to be aware of its own functioning. Human beings are thus capable of being aware of both what they are thinking and what they are feeling – feelings being the emotional-mental interpretation of the instinctual passions in operation. This ability is commonly known as self-awareness. 'Self'-awareness is possible in human beings in that who have the ability to develop and cultivate an awareness of both the social conditioning of beliefs, morals and ethics one has been instilled with since birth and the feelings and emotions that result from the chemical surges of the instinctual passions in operation. Moreover, it has been found that people sometimes live up to what is expected of them so we find the perceived social freedom low by the non working women.

Social freedom is the absence of forceful interference and the central social ethical principle of the modern world and does not imply full

self-ownership. Schoenrock, Bell, Sun and Avery (1999) investigate linkages between adolescent self-monitoring, global social competence, and parenting and family environment dimensions of support and encouragement of autonomy. Findings indicated that family variables are more strongly associated with social competence than with self-monitoring; family support is, overall, a more important ingredient of social competence than was autonomy. Women and men have different patterns of associations among specific variables.

Further, Gender roles have gone through dramatic times in the last part of the century. Self motivation is central to everything positive that one wants to do in life. Perhaps it is even more important than self esteem. One may be motivated by external factors; others may encourage starting something new or beginning moving in a positive direction. One can be motivated by faith, by belief in God and in doing what is right. One can even be motivated by negative events to achieve positively. But what is important is how one thinks about what happens to him. Optimism is a great help and will prepare a person for new challenges and make it more likely that he will succeed. Negative thinking will always demotivate so there is a need to think positively even in the most difficult situations. This is not denial of reality but a useful tool in armor. Self motivated people will definitely feel better no matter what the condition is. This is evident in the results of the study where self motivation is positively correlated with perception of social freedom. Self motivated people will have more of self confidence to take the situation as it comes and be with the flow not expecting anything better than the current circumstance. Poor self confidence on the other hand, prevents from being motivated. In addition to this perception is a dynamic balance between reality and mentality. Humans are not just a structure, but a *directed* field. They have needs, drives, goals, and interests which are the seat of dynamic potentialities. War and violence do not just happen. People go to war purposefully to achieve certain goals. For a complete picture of our psychological field, individuals must move to the center of their field, to their intentions. Self motivated people develop a strong desire to see reality as it is, free from pessimism or over-optimism. Be willing to see oneself in practical context, accept them and accept others as they are, Take full responsibility for their life, hold your principles and sense of integrity in the highest regard and develop a feeling of commonality with others. Learn to see themselves in other people and resist the urge to judge. Thus the discussion takes to the conclusion stated below:

CONCLUSION

Thus on the basis of above findings and discussions it can be concluded that Meta-cognitive thinking and perceived women's social freedom does have some relation although different patterns and variations with different groups will emerge.

Implications of the Study

The present investigation brings into focus meta-cognitives about self-knowledge may be derived from different informational sources than meta-cognitives about other people, the processes whereby different types of meta-cognitives are formed, activated, and applied are essentially the same. Focusing on the social nature of meta-cognitive and the profound relevance of cultural expectations on cognitive performance makes clear the benefits of systematically exploring the cognitive-social interface in reference to meta-cognitive phenomena. This is done in context of women as they form the community that is affected by social perceptions about freedom the most, especially in our country. The findings of the study do provide an insight into the variations in the relation of the dimensions of meta-cognitive with working and non working women. It lays the foundation for further research to be conducted so as to explore in detail what guides the meta-cognitive and the perception of social freedom of these women, as there are a numerous variables that will influence their perceptions.

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