



AN ANALYSIS OF SELF-CONCEPT BETWEEN HOMELESS AND COMMON WOMEN IN PAKISTAN

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ABSTRACT

This study aims to discover the association between the self-concept of homeless women and common women. The samples of participants were 60. The self-concept scale was in Urdu and consisted of 52 items to measure self-concept. This study was hypothesized that the self-concept of homeless women should be lower than common women. Result designated that homeless women have higher self-concept than common women. Regarding Education, results specified that all groups, those women whose education level is matriculation have lower self-concept than those whose education level is above matriculation. According to marital status, there are no differences in results on self-concept among the groups of unmarried and married women. Age was one more demographic on the self-concept scale adults have a high self-concept than adolescents in the overall group.

Disciplinary: Woman Studies, Humanities, Homeless study.

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1 INTRODUCTION

Self-concept is the nature and association of trust regarding individual self. It is assessed to be multi-dimensional. For example, people have a different faith in emotional, social, physical, and many various portions of themselves. On the other hand, Self-concept is conceptual, cerebral, and intellectual understanding. It is constant under that conscious being holds to our presence. It is also the aggregate of being comprehension and knowledge of his and her. It is different from self-perception. Self-perception is preoccupation or awareness with the individual self, though, and self-concept is the vehicle of our emblematic conduct about what we think, get, reason, and judge up to which incredible degree, for instance, it is constrained by our ideas (Mishra, 2016).

Our self-concept, our information, presumptions, and sentiments about ourselves, is key to the vast majority of the psychological procedures. We realize that every individual's self-concept is

unique to all others. But shockingly, there is no broad understanding of the general structure or substance of the self-concept. A few parts of our self-concept are steady for quite a long time; different angles change nearly minute to minute. For example, the more significant part of our promptly feels dumb after bombing a test or making an absurd remark. We may feel alluring at once and ugly somewhat later. Every one of us additionally has open selves (a few might be utilized to deal with one's picture as displayed to other people) and private selves. One may cherish him/herself here and there and despise him/herself in others (Grubb & Stern, 1971).

Instead, we have a special relationship regarding ourselves. At the same time, we are both objective and subjective. We are also self-aware or self-conscious. The same self, the same person is object and subject, thinker and thought, knower and known about seen and seer. Different definitions are diversified and represented our thinking or thoughts procedure. To Murphy, "the self is the individual as known to the individual" and "the set of approaches a person grips towards himself" Several psychologists favor to say of "multiple selves." "The self-concept includes hundreds, perhaps thousands of self-perceptions in varying degrees of clarity and intensity that we have acquired in growing up" (Katzir & Eyal, 2013).

Dimensionally, self-concept has divided into four categories that help us to create purposes behind purchasing items (Hawkins, 1991). The actual self-concept is the view of who I am present. It is a good impression of one's self. For instance, I am a student. It is a genuine impression of myself and is the thing that I depict to other people (Lynch et al., 2009). Private self-concept can be how you accept that you go about as an individual like creative, adventurous, or friendly (Fenigstein, 1987). Social self-concept means one's view of their social capability regarding social collaboration with others and gets from the appraisal of one's conduct inside a given social setting (Byrne & Gavin, 1996). Ideal self-concept cannot be constant. It can be changed with actually what happens in life as well as with experiences. That's why the ideal self-concept in adolescence does not remain the same as in our youngsters or twenties (Landon Jr, 1974).

2 LITERATURE REVIEW

2.1 HOMELESSNESS IN PAKISTAN

Homelessness is a physical, social, and mental state in which an individual gets him/her disconnected from the ordinary connections of social, financial, and enthusiastic help. The homeless have no home with no assets, and any individual to care for them. In Pakistan's social viewpoint, desperation should be an issue of females. Females are acclimated with physical, social, monetary, and enthusiastic reliance. When this reliance is not stretched out to a female, she feels vulnerable and lost and gets the name of down and out. It looks as though it is an individual issue of females who have lost help in the general public. In any case, a particular problem turns into a network issue or social issue on the off chance that it influences an appreciable number of individuals or its causes are established in the person and the social arrangements (Marshall, 1996). It is fascinating to take note of that Pakistani society has certain financial conditions that give an exceptionally ready ground to the rise of this wonder. The conventional status of females in our general public anticipates that a girl/woman should remain financially and sincerely reliant. The help which she gets in the patriarchal society gives her a peaceful and simple life.

However, the 'series' of this help is exclusively in the hands of man. He can pull back it whenever

he wants, and the woman is left with no capacity to drive an autonomous life. She is not acclimated with gain her very own living and to settle on the choices for herself. At the point when she is denied of these offices, she feels hopeless. Scholar argued that homeless happens as a procedure of dis-contribution while a process of expanding separation from conventional establishments and societal roles. Women have become the quickest developing section of the homelessness populace (Borchard, 2000). Homelessness is an issue for the woman; it is likewise a system for getting away savagery. There is developing writing that presents vagrants as exploited people or wiped out, which has added to the politicization of dejection as a social problem (Shinn et al., 1991).

The occurrences of little youngsters' temporary displacement from home are expanding step by step. Little youngsters make outrageous stride of forsaking their family. The explanation behind their revolt is disregarded and underestimated by the general public. It is uncovered that most such women who escape from their homes are brought to the Edhi Welfare Center or shelter homes by the police or the individuals they approach for help (Robertson, 1991).

2.2 PROMINENT REASONS OF HOMELESSNESS

Home is where one feels to be shielded from every single outside danger. It is a position of fulfillment for the individuals living. Home leaving, guardians, or family is an extraordinary advance taken by an individual in our general public. What makes them do so is a new inquiry, yet a portion of the explanation referenced is as per the following (Dasgupta, 1995).

Sensitive nature does matter because some guardians lean toward the male youngster over the female since childhood and overlook the requirements of their girls. The unfair and one-sided mentality of guardians towards their kids based on sexual orientation can trigger her to venture out from home. A few youngsters are touchy, and they request a parent's special consideration. The normal chiding from guardians may summon the possibility that their folks do not need them, so it is better to leave them (Baptista, 2010).

The violence of family, one of the significant purposes behind spurning home is family savagery. An investigation of the Woman's Division recommends that violent behavior at home ensues roughly 80 % of the family unit in the nation. Occurrences of stove consuming are, in effect, progressively announced in the press. During 1998, 282 devour instances of the lady were accounted for in Punjab. Of these, 65 % kicked the vessel of their cuts. Information collected from two medical clinics of Islamabad and Rawalpindi over a long time since 1994 uncovers 739 examples of consumes exploited people. The official figure for the homicide of lady during 1998 was 1,974; dominant parts were casualties of their own family members' spouses, siblings, fathers, and in-laws (Zia & Bari, 1999).

Low family environment and suppressed numerous parents in our general public have an absolutist style of managing their kids. Sadly the young lady is given differential treatment in welfare, instruction, love, and care compared to the young men. This kind of family condition incites a defiant frame of mind in little youngsters, and at whatever point they found an open door, they leave their homes (Koenen et al., 2003). As indicated, a poor home condition is a focal purpose behind venturing out from home (Johnson & Carter, 1980).

A stepparent is one of the most prominent reasons behind it because those youngsters whose

guardians remarry feel awkward with the new relationship because of the absence of the right mind and love. When the circumstance turns out to be excessively undermining and painful for them, they run away from the possibility of getting away from the torment. In contrast, unmatched marriages in our general public, primarily in rural zones, may run off out of resistance. A large portion of the young ladies acknowledge it regardless of whether they do not care for the match; some of them do not. If they converse with their folks about it, which are uncommon, guardians either does not pay any notice to it or respond even sharply (Gangoli et al., 2006).

2.3 HOMELESS FEMALE

Women in Pakistan, in comparison to men, are generally in a disadvantaged position. However, due to a particular mode of social life, large and extended families' women tend to receive more protection and patronage. The support and shelter provided by the family to a woman is a very characteristic feature of our society. Women are accustomed to physical, economic, and emotional dependency. When this dependency is not extended to women, she feels helpless and lost and gets the homeless (Snow & Anderson, 1991). A woman's job is acceptable only under exceptional circumstances. A woman is not supposed to be economically independent. She does not work on her right. When a woman does not conform to social norms, rejects parental support and provisions rebels against family, and at least leaves home, she may be right or wrong. She will not be able to consider the possible negative outcome of such a step. But despite all this, her actions represent a kind of discrimination kept in society and home life. It represents a feeling of dissatisfaction and rejection the girl feels when she attempts such adverse means to get away from the environment to which she is exposed (Pervez, 1982).

Occasionally it is believed that women's act of leaving home is impulsive or preplanned. But, because of external stimulator cannot be denied. Some literate girls have in mind all the legal considerations of leaving homes. They decided to go directly to shelter families at their own will, though such cases are few. Most girls or women who come to destitute homes are brought there by law enforcement authorities or through a social worker, non-governmental organizations, or by ordinary citizens. Personality assessment of these women gives a clear-cut indication that their self-concept is different from common women. It could be viewed in terms of needs of authority, aggression, abasement, weekend needs (bonds) of affiliation, achievement. According to Woman Division's Report, in Punjab and Sindh, homelessness is more common among unmarried young girls, thereby depicting a conflict of girls with their parents (Shamim et al., 2014).

The same is almost the fate of those unmarried girls, who perhaps tired of their adverse circumstances at home, quit their parents, and eloped by their so-called lovers. Some studies also reveal that most female criminals receive poor support and affection in their lives. Either they belong to physically broken or psychologically disrupted homes. The report of the president's commission for Eradication of Social Evils in Pakistan reveals that double standards are kept within families regarding control and support to sons and daughters. Education, better food, and better clothes are usually only for the sons because they are the potential source of earning and support for the parents in old age. Girls are insignificant; they are considered to be a burden because, firstly, they cannot provide any assistance to the family; secondly, they have to go to another home after getting married and must get reasonable dowry. Otherwise, they will not get married, in which case it will be ashamed for the family because of social pressures (Bhattacharya, 2014).

2.4 SHELTER HOMES

Shelter homes are that kind of living place where the homeless women live without their families because of some reasons like; women who have not any support of family, death of her husband, divorced and leaving by the husband. If they do not stay at shelter homes, then they are compelled to begging or spent unethical life. (Critelli & Willett, 2010). There is another kind of woman kidnapped by someone from their homes or compelled to spend unethical life. A shelter home helps the homeless woman and gives the place to live, the way to live a normal and regular life. All the shelter homes are government institutions and working according to law and regulations (Jibeen, 2014).

A homeless woman is a very delicate edge of either losing her self-concept. She might be get fortified. Notably, it is hard to live without a home, assets, and cash or family members. Society does not acknowledge the person who has moved from venturing out from home or powerless or denied. It was intrigued to look out the distinction of how nature impacts a homeless woman and an ordinary woman. The vast majority of homeless ladies are the individuals who have left their homes purposely; it was also intrigued to perceive how she practices her privileges. How different individuals feel, think, and carry on a woman with deprivation, particularly in Shelter home, how individuals treat them.

The objectives of this study are to elaborate on the impacts of self-concept on homeless women, to analyze the affiliation of demographic variables with the homelessness, and to compare the self-concept between homeless and common women, for the case of Pakistan.

3 METHODOLOGY

The quantitative survey method was used in this study. For initiating the data collection Self-Concept Scale was developed and translated in the Urdu language (Ansari et al., 1982). The scale consisted of 52 items, both positive and negative.

3.1 SAMPLE

The sample has consisted of 60 women; 30 women had been taken from the homeless side, whereas 30 women were from the common women. The homeless women were taken from Rawalpindi and Sialkot Shelter homes, and common women were randomly selected from college and university women through convenient and purposive sampling.

3.2 PROCEDURE

After getting permission from Shelter Homes, the homeless women were approached. They had been confirmed that the given material would be kept confidential. The illiterate sample was eased by converting the questions into the Punjabi language that easily comprehend them.

3.3 HYPOTHESIS

H₁: Self-concept of homeless women shall be lower than common women.

H₂: Less-Educated women shall have less self-concept than High-Educated women.

H₃: Married women shall have less self-concept than unmarried women.

H₄: Adults shall have less self-concept than adolescents.

4 RESULTS

Table 1 shows that the difference between the scores of homeless and common women on

self-concept is not significant ($t = .909, p = .367$). These findings imply that Homeless women have higher Self-Concept than common women do, thus H_1 is not accepted.

Table 1: Self-concept between homeless and common women (n=60).

Groups	N	M	SD	T	P	df
Homeless Women	30	177.2	15.4	.909	.367	58
Common Women	30	170.0	12.0			

Table 2: Education-Based Differences among groups of Women, Educated up to Matric and Greater than Matric for Self-Concept

Education	N	M	SD	T	P	df
Homeless Group						
Up to Matric	20	172.2	15.5	-.523	.605	28
> Matric	10	175.3	15.7			
Common Group						
Up to Matric	9	170.4	7.9	.141	.889	28
> Matric	21	169.8	13.5			
Total						
Up to Matric	29	171.6	13.5	.020	.984	58
> Matric	31	171.6	14.3			

Table 2 depicts the difference within homeless and common women groups of educated up to matriculation and greater than matriculation on self-concept are non-significant ($t = -.523, p = .605$), ($t = .141, p = .889$). These results show that within the group of homeless women who have educated up to matriculation have lower self-concept than the women who have educated greater than matriculation. Within common women who have educated up to matriculation have slightly high self-concept compared to the women educated greater than matriculation. In total there is a non-significant difference in the self-concept of women educated up to matriculation and greater than matriculation ($t = .020, p = .984$), thus H_2 is not accepted. These results imply no difference found on self-concept between the women educated up to matriculation and the women educated greater than matriculation in the overall group.

Table 3: Marital-based differences among groups of women, married and un-married for self-concept.

Marital Status	N	M	SD	T	P	df
Homeless Group						
Married	23	171.8	15.9	-.943	.354	28
Un-Married	7	178.0	13.5			
Common Group						
Married	17	169.4	12.5	-.316	.755	28
Un-Married	13	170.8	11.7			
Total						
Married	40	170.7	14.4	-.681	.499	58
Un-Married	20	173.3	12.5			

Table 3 confirms the differences between married and unmarried homeless and common women on the self-concept is non-significant ($t = -.943, p = .354$), ($t = -.316, p = .755$). It indicates that within the homeless group, married women have a lower self-concept than unmarried women. Within the common group, married women have a slightly lower self-concept than unmarried women do. In total, the differences between married and unmarried women based on their scores on self-concept are

non-significant ($t = -681, p = .499$). These results specify that there are no big differences between married and unmarried women concerning self-concept. It is implied that married women have a lower self-concept than unmarried women do, in the overall sample, H_3 is accepted.

Table 4: Age-based difference among groups of women, up to 21 years, and greater than 21 years for self-concept.

Age	N	M	SD	T	P	df
Homeless Group						
Up to 21 years	13	172.7	14.7	-.156	.877	28
> 21 years	17	173.6	16.3			
Common Group						
Up to 21 years	5	172.4	11.8	.491	.996	28
> 21 years	25	169.5	12.2			
Total						
Up to 21 years	18	172.6	13.6	.376	.708	58
> 21 years	42	171.1	14.0			

Table 4 shows the difference between women up to 21 years and greater than 21 years in homeless and common groups on their self-concept scores is non-significant ($t = -.156, p = .877$). ($t = .491, p = .996$). These results show that there are no many differences within the homeless group in the self-concept term. These results show that within the homeless women group whose age is up to 21 years have a lower self-concept than women with more than 21 years. Whereas the results also indicate that, there are no big differences within the common women group in self-concept terms. It shows that within the common women group whose age is up to 21 years have higher self-concept than women with more than 21 years. In total the differences between women up to 21 years and greater than 21 years on their self-concept scores are non-significant ($t = .376, p = .708$). These results show that there are no much differences in the scores of both groups on their scores of self-concept (H_4 is not accepted). It also indicates that women up to 21 years have slightly higher self-concept than women greater than 21 years of age, in the overall sample.

5 CONCLUSION

Homelessness is a social issue that exists in numerous social communities and nations around the globe. This wonder has become one of the most prominent social problems confronting the world in the twenty-first century. The current study was tried to elaborate on the term self-concept as well as the relationship of self-concept between homeless women and common women. The hypothesis of this study was slightly accepted and also rejected. However, this study results reveal that homeless women left their homes deliberately. While it is admitted that the house is the only safest place, especially for women, how can they wish to leave their homes unless they are compelled through specific reasons? Homeless women claim that society treats them as they have committed a crime. And they have obliged by the relatives and community to come to shelter homes and crisis centers. They were defensive, sometimes touchy, and hostile. They talk about her, her rights as women. The results show that homeless women have higher Self-Concept. For their higher self-concept, there is a possibility that self-concept may be strengthened for those who have implemented their power, rights, confidence, and have decided to leave home. Whereas common women did not react defensively, they remain cool and calm because they usually live with their families. They are already taking their

rights and the most preferable to their values, family, and society.

The results specify that non-educated and less educated women shall have less self-concept than high educated women. It was accepted because there might be a possibility that women who have matric education level must have less thinking, less exposure, less rationality, their thinking, and observation might not be developed like educated women. It was also accepted that married women have lower Self-Concept as compare to unmarried women. The factor behind it that women who are married bring changes herself after marriage and try to adjust her in a new environment. In comparison, there is no such kind of factors in the life of unmarried women. Adults shall have less self-concept than adolescents. Results indicate minor differences in the overall sample regarding age on self-concept. According to which adolescents have a high self-concept than adults. Perhaps the perceived self-concept of adolescents might be higher than the adult's attributes, thoughts, actions, and potentials. But they may not have evaluated themselves practically as compared to adults.

6 AVAILABILITY OF DATA AND MATERIAL

The relevant materials of this study are accessible by contacting the corresponding author.

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