

Women in Teaching Profession: A Special Reference Dakshina Kannada District

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Abstract:

Even though it was legal in India for women to be included in the educational system, there were several barriers that prevented women from participating. Women are one of the social categories that are excluded from education as a technology and tool for social transformation in the modern period. The social phenomenon of exclusion naturally tends to prevent the reestablishment of human beings' inherent capacities for adaptation and success. Both academically and strategically, it is crucial to have a basic awareness of the historical environment in which women evolved in order to successfully enter and remain in the contemporary educational system. The current study is primarily concerned with the entry of women into the teaching profession, particularly in Dakshina Kannada district of Karnataka

Keywords: Women's Education, Feminist movements, Higher education, Teaching profession

Introduction:

The common belief is that women's rights and education are mutually exclusive preconceptions. Women's cultural identities and gender identities tend to be more closely linked to subservient positions than to leadership and change. The global and Indian contexts have remained consistent over time, particularly during the middle Ages. Even though the past two centuries have been characterised as a time of social role reorganization, they have had little impact on connecting education to women's identity. As a system, education is thought to be more patriarchal, defining hierarchical positions and limiting opportunities to those in higher social and intellectual positions.

Perspective on Women's Education in History:

The past century can legitimately be referred to be "the age of women's awakening" in our society (Lakshmi Menon, 1990). The change that occurred in both the standing of women and their lives serves as proof of this. Women's educational history has seen numerous highs and lows. The ancient Vedic era is where India's tradition of gender equality began. More than 3000 years ago, during the Vedic era, men and women were treated equally. The women had the luxury of having the best independence and knowledge. But this situation couldn't last forever. The history of women's education in India exposes a number of strange superstitions that have prevented women from obtaining an education. Divergent perspectives on women's education have been held by Indian society for millennia. One was the prevailing belief that a woman's place is in her house and that there must be a difference in how boys and girls are educated. This viewpoint's proponents believed that women should focus largely on domestic duties. However, there was disagreement about giving women the same educational chances as men because both groups' contributions are necessary to eradicating the nation's backwardness.

According to a research by William Adam on education in Bengal, Indian girl children are denied an education because their parents will never see the value of it. He further describes how in Bombay, girls from upper caste Hindu households and Muslim families received domestic training, and how pitifully few women received an education (Muriel Wasi, 1971).

Secular School Experiments:

British officials also conducted a number of experiments in the sphere of education in India. J.E.D. Bethune, a lawyer and member of the Governor-Executive General's Council, made significant contributions. He even served as the Council of Education's President between 1848 and 1851. He funded the entire cost of establishing a secular school for Indian girls. It began drawing a lot of girls who were eager to study within a short period of time. Enlightened Indians stepped out to support the experiments after realising the impact of these efforts, and other institutions followed the school's lead.

Raja Ram Mohan Roy and Bethune's reforms in education set the stage for the first step in recognising the importance of education for women. They advocated for treating women with greater equity and humanity. The situation was later examined by the Indian Education Commission in 1882–1883. They mandated that a suitable part of all public funds—local, municipal, and provincial—be used to support the education of both boys and girls. The Commission even discovered that one of the challenges to expanding female education is finding qualified female teachers. For teaching positions in girls' schools, female teachers must be given preference. Even while significant progress was made, many women were left out.

Around 88 percent of the population was illiterate in 1941. (Muriel Wasi, 1971). The commission supported what were essentially night schools, not adult education centres. In 1921, night school and classes were organised in several states after the control of education was given to Indian ministers. But some of the schools were shut down after 1927 as a result of the financial crisis and economic downturn. Numerous attempts to reduce adult and female illiteracy grew into a sub-continental movement. It is important to recognise the incredible job Smt. Kulsum Sayani did to lower the rate of illiteracy in Bombay. The number of educational facilities targeted specifically at adult women began to rise. With these initiatives, the proportion of literate women increased to 9.3 in 1951. Kerala had a female literacy rate of 46.1% at the time, Delhi had a female literacy rate of 29.9%, and Coorg had a female literacy rate of 24.1%. Manipur and Rajasthan had the lowest rates of female illiteracy at 3.0% and 2.9%, respectively (Muriel Wasi, 1957).

By 1950, there were 2,56,456 girls enrolled in high school, 7,74,148 girls enrolled in middle school, and approximately 7,00,000 girls enrolled in secondary schools overall. To encourage ladies to pursue higher education, grants, scholarships, free transportation, and other facilities were created. There were roughly 33 institutions in India, and among them, S.N.D.T., a women's university founded in Bombay, was only open to female students. There were approximately 63,424 girls pursuing higher education in 1953, which was the year that the proportion of women in Indian universities doubled between 1950 and 1953. In 1956, the Central Advisory Board of Education made the recommendation that more women should be drawn to the teaching profession. Nearly 7,00,00 girls were enrolled in secondary schools nationwide by 1950. As a result, they recommended that all state governments offer rent-free housing on school grounds, raise the age limit for hiring instructors to 40 or 45, reduce the requirements for basic educational attainment, and waive tuition for candidates. Significant legislative advancements in Indian women's education had been made by the middle of the 20th century (Lakshmi Menon, 1990).

Feminist Movements in India

In India, the terms "feminism" and "feminist movements" refer to movements that prioritise equality, social justice, and women's independence. The feminist movement in India was started by males, and women gradually joined it. Feminism in our nation went through three stages. Speaking against the Sati system was how the first phase of colonisation by Europeans got started. The second phase of the Quit India Movement involved Indian women and lasted from 1915 to 1947. During this time, an independent women's organisation also arose. The third phase, known as the post-independence period, was primarily concerned with treating women fairly at home, in the workplace, and in politics.

As the twenty-first century drew to a close, feminist movements in India concentrated not only on recognising women as valuable members of society but also on giving them the authority to make important decisions pertaining to their personal lives and their right to self-determination (Kumar, Radha, 1993).

The goal of feminist movements, according to Kata Dalstrom (1967), has been to eliminate numerous external obstacles so that women will have an equal opportunity to participate in decision-making with men in their families and in society. Women's participation in family decision-making is an evidence of their equality with males. In addition to stating that everyone must have equal access to opportunities in areas pertaining to employment, the constitution of Free India specified that there should be no discrimination of any citizens on the basis of religion, race, caste, sex, or place of birth.

No woman can be denied education or the benefits of education in the workplace under the constitution. These legislative changes and the social conscience they brought about unexpectedly transformed men's attitudes toward women's participation. Growing educational and career options encouraged women to join the growing number of people looking for work (Lakshmi Menon, 1990).

The rising literacy rate in India is proof of all the efforts and awareness raised by citizens about women's education in India.

Literacy Rate in India from 1951 to 2011

Sl.No	Census Year	Male (%)	Female (%)
1.	1951	27.2	8.9
2.	1961	40.4	15.4
3.	1971	46.0	22.0
4.	1981	56.4	29.0
5.	1991	64.1	39.3
6.	2001	75.3	53.7
7.	2011	80.9	64.6

(Source: Educational Statistics at glance 1951, 1961, 1971, 1981, 1991, 2001, 2016)

Educational and Social transformation in Dakshina Kannada

Jainism, Christian missionaries, and social reformers all made contributions to the change of Dakshina Kannada's educational system, particularly with regard to female education.

Influence of Jainism on Female education

Due to their greater male and female literacy rates when compared to other religious minorities, Jains are among the most educated minorities in the nation (R.G.Desai, 2017). Since Jainism has always valued

even the tiniest insects, cultivating a respectful attitude toward women comes as no surprise. Women and men have long been seen as being equal. In the Dakshina Kannada areas, women always had a powerful say in family matters and had a greater impact on the course of their children's lives. They even had property rights and legal inheritance rights. They had the option of running their household independently. The sisters and unmarried daughters were entitled to maintenance from family assets. Women and men received equal treatment in the sphere of education. Women were unrestricted in their ability to appear in public. However, because they possessed the right to the family's property, women were not particularly encouraged to leave the home and work with men. The family's male members desired for them to become either daughters or spouses.

Basel Mission

In order to provide work opportunities for the residents of the Mangalore region, the Basel Mission, a Christian missionary organisation, came in Mangalore in the year 1834. The missionaries began by establishing a school in Kanarese, which was accessible to children from all classes because education was previously only available to those from upper castes. Numerous enterprises were set up, and their industrial concerns served as the infrastructure for South Canara's industrialization and modernization, acting as a catalyst for the beginning of a new era of enlightenment. Jobs became more plentiful, and people began moving from rural to urban regions. Positive changes in the society were brought about by the Christian missionaries and their work.

Education for women received a lot of support. One example of it is Light House Hill, a tiny Christian boarding school for females. In Mangalore, the English School for Higher Education was established. In order to advance female education, a girls' school was founded in Karakal's bazaar in 1900. The missionary had considerable impact on Brahmin students attending English-speaking schools who were eager to enroll their young wives and sisters in classes for reading, writing, and needlework. The opening up of educational and job opportunities for lower caste, as well as for women from all castes and classes, was made possible by the inclusion of lower caste in both education and work (Fredrick Sunil Kumar.N.I, 2006).

Kudmul Ranga Rao and Karnad Sadashiva Rao's contributions to improving female education. The depressed classes' protests in Southern India were started by social reformer Ranga Rao. The main goals of this campaign were to give people access to quality homes, employment prospects, and education. Another key goal of the movement was to socially empower the underprivileged classes by defending them from upper-class exploitation. The struggle for educational, social, and economic equality was inspired by the drive for educational reform among the downtrodden classes. All of these movements helped Dalits become more socially aware, which compelled them to pursue careers in government, business, politics, the industrial sector, and education (Denita Ushaprabha, 2013)

K.S.Rao, also known as the "Gandhi of the South," was born in Mangalore. He was an activist for social change and for independence. He established the Mahila Sabha to help widowed and underprivileged women. He gave them money resources so they may be educated and become independent. Many women had the qualifications to work as teachers, nurses, and tailors. He supported child widows getting married again. He also fought for Harijans' admission into temples as part of his efforts to improve Harijans (Puttaraju K, 2015). Because lower castes and women were included in the reform movements previously mentioned, new avenues for social change in Dakshina Kannada were made possible.

Even the district's tenancy reforms, which released many tenants from the restrictions of their landlords and let them to enrol their children in schools, are said to have contributed to the expansion of education in Dakshina Kannada. Since the 1970s, these changes have made it necessary to create several primary and secondary schools (Chandrasekhar B. Damle, 2016). Until education became mandatory, the landless low classes and oppressed castes mostly remained illiterate, but there was a favourable impact on the advancement of female education. The literacy rate in Dakshina Kannada districts saw significant improvement.

The following table shows the growth of female literacy in the district.

Growth of Female literacy

Sl. No	Year	Female literacy Rate
1.	1901	0.98%
2.	1921	3.8%
3.	1931	4%
4.	1951	15.6%
5.	1961	23.99%
6.	1981	45.32%
7.	1991	68.84%
8.	2001	47.04%
9.	2011	76.05%

(Source: Dakshina Kannada District at a glance, 1991, 2001, 2011 & 2012)

The change that occurred in Dakshina Kannada is depicted in the above table. The efforts of social and religious reformers, Christian missionaries, industrialization, and capitalism have all greatly aided the expansion of the educational sector in general and female education in particular. With the help of Dr. T. M. A. Pai, a wealthy banker who founded professional medical and engineering colleges along with other colleges offering higher education, higher education has been brought to the doorstep of the people of Dakshina Kannada (T.K.V.Bhat, 2016).

Women in Higher Education

Equity and inclusiveness are the cornerstones of higher education in India. The Indian higher education system is expanding dramatically; particularly in many areas including institutional capacity, enrollment, teacher-student ratio, etc. There are several different types of higher education institutes operating in India. State Universities, Deemed Universities (those have been given authority by Central Government announcements to confer their degrees), Institutes of National Importance, and Central Universities (those created by an Act of Parliament) are among them (Prestigious institutions recognised as higher educational institutes by Parliament) These institutions might be public, private, or government-aided. According to the UGC's 2012 report, there are around 43 central universities, 272 state universities, 130 deemed universities, 95 private universities, 5 institutions of national importance, and approximately 34,000 colleges in India (Bhattacharya Jonaki and Pal Prasenjit, 2016).

Notably, the literacy rate for women has improved from 0.69% in 1901 to 64.06% in 2011. (Census of India, 2011) Today, there are more women entering higher education than ever before as more women join the educational community. According to the UGC Report, there were around 70.49 lakh women

enrolled in higher education in 2010–2011, up from 47.08 lakh in 2006–2007. This data shows that women are enrolling in higher education at a remarkable rate in contemporary India.

Growth of female students in higher educational Institutions since 1951 to 2006

Year	Men (in thousands)	Women (in thousands)	Total enrolment (in thousands)	Percentage of women of all students
1950-51	157	17	174	10.00
1955-56	252	43	295	14.60
1965-66	849	218	1067	20.40
1975-76	2131	595	2426	24.50
1985-86	2512	1059	3571	29.60
1995-96	4235	2191	6426	34.10
2000-01	4988	3012	8001	37.60
2005-06	6562	4466	11028	40.50

Source: Enrolment of female students in Higher Education (Selected Educational Statistics, 2005-06, (Annual Report of UGC for various years).

In 1950–1951, women had very limited access to higher education, but as time went on and possibilities grew, more and more women were able to enrol in higher education programmes in India.

Higher Education in Dakshina Kannada

There was only one government institution and two private colleges in the year 1947. After that, no government colleges were built in Dakshina Kannada till 1981. There were, however, roughly 24 private colleges. Even further studies show that only 425 females in Mangalore's urban areas had a university degree or a postgraduate degree in 1961. A few additional colleges were founded between 1950 and 1960. There were 7 colleges in 1959–1960, and 633 girls were enrolled in degree-granting studies. In 1969, there were 17 colleges, with roughly 3838 girls enrolled. In 1971–1972, there were only 75 female teachers in all of these colleges. Ten government institutions and four private colleges were founded after 1981 and four private colleges were also added. There were around 41 general education colleges in Dakshina Kannada by the year 1980. (Damle, 2016).152 degree-granting colleges are currently associated with Mangalore University. There are also 4 autonomous colleges, 82 private colleges, 32 government institutions, and 82 private colleges (www.mangaloreuniversity.ac.in).

Women and Employment Sector:

Women's involvement in economic progress is neither wholly new nor, at the same time, particularly old. There are examples of women participating in economic activity in all ancient societies. However, in the past, women's involvement in society was mainly limited to social and cultural activities; only slave women and women from lower social classes were required to engage in agriculture. Nearly up until the start of the colonial era and the arrival of western science, technology, and industry.

More and more women are being compelled into productive employment as a result of the advent and growth of industrialization, the agricultural revolution, and urbanisation on the one hand, and the transport revolution. This is how women began taking part in the economic expansion of the modern era, especially in the west. These contemporary factors have created a variety of fresh opportunities for women to contribute to economic development.

Women were economically dependent on men over the world, and they had very low socioeconomic position. Numerous constraints, including cultural norms, the legal system, enduring caste and religious customs, and educational norms, have prevented women from entering the workforce. But today, more women are entering the workforce because to expanded educational options, particularly in higher education. Although women were initially primarily employed in low-paying and low-status occupations, there was a movement towards office positions over time. The women had stable professions and received better pay.

The eradication of "gender-bias" in socioeconomic relationships, family property allocation, male-female kid access to consumption, and possibilities for improved social and economic life has been facilitated by women's ability to participate in productive employment and public life. The most significant and potent aspect of the concept of "freedom" is economic freedom. Achieving economic independence entails having a reliable source of income and the means to pursue other types of materialistic enjoyment for everyone, even women. A key strategy for achieving gender equality and socio-cultural equality at home and in society at large is economic freedom and prosperity (Odeyar D .Heggade and Mohammed Peer, 1992).

Due to a lack of available investment money and appropriate managerial and entrepreneurial abilities, all women cannot be self-employed entrepreneurs. As a result, the majority of women in patriarchal societies chose wage work, particularly in the organised and unorganised sectors of the economy. It is true that modern economic expansion generates a wide range of work options, many of which are best suited for women, including clerks, teachers, doctors, accountants, scientists, bank employees, lawyers, administrators, paramedical staff, mass communication staff, and journalists. A modern economy and polity's tertiary and administrative sectors house the majority of these employment.

The establishment of hospitals and health facilities paved the way for women's professional entry as physicians, nurses, and midwives. Women also began to seize the professional opportunities that became available with the establishment of other professional institutions like law, agriculture, and engineering. There are very few employment opportunities where women are absent. In their study from 1952, the University Education Commission attempted to put women's domestic concerns in the proper context. The report emphasised that, despite the fact that "the biggest profession of women is, and will continue to be, that of the homemaker," "her world should not be limited to that connection." This issue has received a lot of consideration, as well as the creation of plans that would achieve a healthy balance between women's economic interests both inside and outside of the home. (1957, Hannah Sen).

When we examined at the job situation for women in Dakshina Kannada in 1961, we discovered that there were 9,480 people working in the educational and scientific fields. Both genders were found to be employed in the majority of the middle- and low-income groups. The beedi industry employed a lot of women. Women in Mangalore now have several opportunities in a variety of industries. In the workplace, more and more women are creating new roles and statuses.

Current employment situation of women in India: 149.8 million women in India are currently employed, according to the 2011 census. Only 25% of the women were found to be employed among them, and less than 5% were reported to be looking for work. The percentage of women working overall was only 25.3%. In urban areas, 15.5% of the workforce was made up of women, compared to 30% in rural areas. (Source: The Indian Express report, 2016).

Women and the teaching profession

Women were initially allowed to work as teachers in 1837, which paved the way for their future economic independence. Later, they obtained their degrees to become physicians, nurses, lawyers, and engineers. All of these changes are not the result of increased educational understanding alone; some women were forced to make these changes due to economic need, while others did so for psychological gratification. Many middle-class women preferred teaching as a career while still satisfying these demands.

Teaching was regarded as one of the first professions available to Indian women from middle class (Padmini Sen Gupta, 1957). Women have traditionally been subject to male family members in a patriarchal family structure. Despite the fact that education has improved women's standing, discrimination still occurs against women in the workplace. Because teaching is perceived by the middle classes to be less taxing and hence consistent with household and childcare duties, it is a job that women should consider (Jyotsna Latha Belliappa, 2014).

Employment for women is not always advantageous because they are often expected to take care of household responsibilities in addition to their outside work (Jayati Ghosh, 2005). Women have always thought that teaching would be the perfect career because it allows them to balance both paid work and domestic responsibilities. The main cause of this is that teaching jobs frequently provide longer vacations and fewer working hours than other white collar jobs. Women are forced to choose teaching as a job due to the authoritarian traditions that predominate in the society (Leela Cubillio, 2003).

In society, certain professions are viewed as "feminine" or "masculine" depending on the talents needed and the nature of the workplace. Women's access to particular occupations that would offer them better working conditions, better security, and better management of work and family duties is thus limited by the feminine and masculine nature of the employment.

The first category, which is dominated by women, includes teaching. Western Europe, Latin America and the Caribbean, Central and Eastern Europe, North America, Central Asia, and the Pacific are the regions with the highest proportion of female instructors. The profession of teaching is revered in emerging nations like India. The prolonged history of intellectual discrimination against women has had an impact on how they view themselves and others, particularly their coworkers and students. Teaching is a particularly fulfilling profession since women have spent their lives practising and being appreciated for their nurturing talents (Joan Chrisler, 1998). Contrary to Rajasthan, which has a very low number of female instructors, Kerala has the largest proportion of female teachers. In comparison to other systems of education, elementary education employs a greater proportion of female teachers. Even more so than in rural areas, the studies indicate that urban areas have a higher percentage of female teachers. When it comes to educational institutions, private schools hired more women than public ones (Fatimah Kelleher, 2011). Despite the fact that more women choose to become teachers, there are far fewer female principals than male principals.

A glance at the socio-cultural background of teaching

According to sociocultural norms, "teaching" is always seen as "women's work." According to studies, this is mostly because of two significant factors: first, the engagement of children, as women are typically connected with children, and second, the fact that women can coordinate their work and home responsibilities due to the short teaching hours and the holidays. As a result, one of the earlier professions accessible to women was teaching. (2011) Fatimah Kelleher.

Due to the poor pay granted to teachers, men are typically not drawn to the job. Even the way society categorises gender roles and expects men to be the primary breadwinners in their families contributes to this. Since society views teaching as predominantly "women's work," it has become less expensive and career-focused. As a result, working women, especially those pursuing careers in education, must strike a balance between their responsibilities as teachers and how society views their family responsibilities. A report on professional education was published in the UK in 1925.

It stated that a girl with average intelligence and typical maternal instincts should consider a career in teaching. According to the research, it would be a waste for a guy to spend his entire life teaching children because he is not producing any particularly useful job, and if he is unable to engage in any other occupation, he will turn to teaching.

Present scenario of teaching in Higher Education Teaching situation today in higher education

Today's industrialization, urbanisation, globalisation, and quick technology advancements have all had an impact on higher education, presenting new problems. Today's rapidly evolving educational system has an impact on educational curricula at all levels, and teachers must be more competitive to meet both the demands of knowledge and the needs of society in a meaningful way. The society now has easy access to information thanks to the rapidly evolving technology. As a result, instructors' roles have also undergone significant transformation. Teachers in higher education now have the capacity to transform information into knowledge, and this knowledge must be shared with and effectively conveyed to students (Anita S. Kumar, 2011).

Job description of teachers in Higher Education

For teachers, their aim is to teach. Their responsibilities include educating kids and developing them into visionary leaders and accountable citizens (Varghese Alengarden, 2013). Higher education institutions today favour teachers with advanced degrees, particularly those with work experience. In higher education, a Master's or a Doctorate Degree is required for eligibility as a teacher. Today's instructors in higher education are required to finish their doctorates in order to keep their positions, not only for advancement. Faculty members are required to engage in small-scale research or projects, attend seminars and conferences, deliver research papers, and publish articles. Other than academics and research, a teacher also needs to be able to put theory into practise and comprehend how technology and teaching methods are evolving. Therefore, they must be competent and skilled in order to adapt to the growing dynamism in the educational process.

Each semester, teaching often consists of two or three courses that combine lecture and discussion. Their main responsibilities include preparing for lessons, lecturing, and correcting exam and assignment answers as well as counselling students. Few professors even have administrative duties like dean or heading different departments, serving as class coordinators, etc. Some will have to organise various college extracurricular events (NSS, Rovers and Rangers, NCC, Red Cross, Forums etc.) If they are chosen by the institution, experienced professors will participate in academic and examination-related activities, such as becoming members of B.O.E. and B.O.S.

Lecturers will be at the bottom of the teacher hierarchy, which is arranged in ascending order. The instructors with the titles of Associate Professors, Assistant Professors, and Professors have more years of expertise in their fields and are more actively involved in the administrative tasks at their respective schools. The start of the academic year is in June, and it lasts through April. The average teaching

faculty member spends roughly 20 hours each week on classes. There were additional class hours each week due to work hours, faculty meetings, advising, remedial classes, extracurricular activities, and preparation for classes. Teachers are engaged in research projects, student placements, and project work over the summer. The necessity of the hour is to maintain contact with stakeholders, particularly those from external agencies and industrial settings. A teacher in higher education is under constant strain throughout the year due to the large range of tasks and duties.

Women Lecturers and the Higher Education

Women are now making up a larger portion of the teaching workforce in India. Female instructors are a valuable resource for the country that can help raise the standard of both education and human capital. According to data for higher education for 2015–16, India has roughly 799 universities and 39,071 colleges.

Women teachers in Higher Education

Sl.No.	Designations	2011-12	2012-13	2013-14	2014-15	2015-16
1.	Professors and Equivalent	26,605	31,613	32,004	34,144	37,744
2.	Reader and Associate Professor	58,874	59,585	63,010	61,280	60,827
3.	Lecturer/Assistant Professor	3,40,752	3,50,801	3,63,426	3,85,492	3,96,581
4.	Demonstrator/Tutor	28,013	31,562	33,113	41,419	46,288
5.	Temporary Teachers etc.	32105	37,384	41,822	46,874	52,408
Total		4,86,349	510945	5,33,375	5,69,209	5,93,848

(Source: www.AISHE.nic.in)

The aforementioned data shows that more women are entering the teaching profession in India, and there are currently 5, 93,848 female instructors employed in higher education institutions across the country. The ladies possess unique qualities that are thought to be ideal for the highest level of accomplishment in the teaching profession, including dependability, sincerity, creativity, problem-solving skills, and tolerance (A.M.Sultana.et.al., 2014). Despite the fact that more women are entering the teaching profession, there is little difference in their numbers, which suggests a gradual rise, especially in the upper categorization of faculties.

Conclusion: Women's economic opportunities have significantly increased since they were previously restricted to household duties or farm labour. A new service was introduced in response to each new requirement. Women responded to the need for teachers initially. They began their careers in education more than a century ago, and today they make up 21% of India's million teachers.

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