

EMPOWERMENT OF WOMEN TEACHERS AND PUBLIC PARTICIPATION: WOMEN'S ROLE IN URBAN CITY

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©Ontario International Development Agency ISSN: 1923-6654 (print)

ISSN 1923-6662 (online). Available at <http://www.ssrn.com/link/OIDA-Intl-Journal-Sustainable-Dev.html>

Abstract: Education is milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life so that, we can't neglect the importance of education in reference to women empowerment. Education is the first step towards empowerment and the most crucial factor in overall development of the individual as well as nation. Literacy sets one free from ignorance, exploitation and poverty. It liberates the minds, opening up new horizon, new hope/ opportunities and self – confidence further equipping them with the knowledge, skills, self-respect and freedom to participate sustain and excel in their life. Illiteracy on the other hand, breeds ignorance, which, leads to exploitation, poverty, neglect crimes and number of social evils. Literacy deprives women from all opportunities and further prospects of leading a meaningful life and enjoying good standard of living. In this background the present paper discusses Education as an effective instrument for social and economic development and national integration. Further the paper explores the ideas of education and how education enables women to understand their social and legal rights, become economically independent acquire a voice in the affairs of the family and the community. Education is a gateway to information, opportunities and empowerment. In this backdrop the paper will discuss the role of education and women empowerment through public participation particularly with working women teachers in high schools in Gulbarga city and finally the paper put forth the suggestions and recommendations how far the empowerment of women achieved through public participation and empowerment as an important tool for women's development.

Keywords: New Horizons, Empowerment, Education, Profession, Participation, Policies

INTRODUCTION

From the early 1990s, the principal economic, social and political problems experienced by the mass of Indian women have, in one way or another, become inextricably linked with the processes and policies of liberalisation led globalization. Ahmed, A.M. (1999) struggles around basic food security, health, education, women's employment, livelihood and conditions of work, declining child sex ratios, commoditisation of women and human relations with attendant growth in violence against women, expansion of dowry, etc. have all necessitated a degree of confrontation between the women's movement and economic and social practices being established by globalization. And yet, while an implicit consensus on these key issues exists virtually across the spectrum of women's organisations, approaches and positions on globalization itself have often been quite divergent. It is often assumed that such divergences merely reflect democratic differences among the various ideologies within the movement – a movement whose growth and advance has in part been based on its ability to hold several ideologies within common platforms of united action. And yet, any hesitancy to clearly debate and oppose a phenomenon that is steadily rolling back the decolonisation process, would reflect a tacit suppression of the several freedom loving ideologies that gave strength and voice to women's issues during the first women's upsurge associated with the national movement as well as during the second wave from the seventies.

EDUCATION AND POLITICAL EMPOWERMENT OF WOMEN

Women Empowerment is a global issue and discussion on women political right is at the fore front of many formal and informal campaigns world wide. Rashmi Joshi, Laxmi Shree Mishra (2009) the concept of women empowerment was introduced at the international women conference at NAROIBI in

1985. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment India is poised to becoming superpower, a developed country by 2020. The year 2020 is fast approaching; it is just 13 year away. This can became reality only when the women of this nation became empowerment. India presently account for the largest number no of illiterates in the world. Literacy rate in India have risen sharply from 18.3% in 1951 to 64.8% in 2001 in which enrolment of women in education have also risen sharply 7% to 54.16%. Despite the importance of women education unfortunately only 39% of women are literate among the 64% of the man.

Biswas and Kabir (2004) within the framework of a democratic polity, our laws, development policies, plan and programmes have aimed at women's advancement in difference spheres. From the fifth five year plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission of Women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The 73rd and 74th Amendments Acts (1993) to the constitution of India have provided for reservation of seats in the local bodies of panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

REVIEWS

Studies on attitudes of primary school teachers are very few. Mishra (1994) made a study of problems of school teachers. The chief objective was to study and compare the problems of primary school teachers and other job holders. Literature available on the problems of teachers is concerned with their professional aspects viz., commuting problem, non-payment of salary and with-holding of increments etc. Gadgil (1981) concentrated himself to study the problems of primary school teachers of Pune regarding their time, energy and money spent on conveyance. Haughey and Murphy (1983) studied whether rural teachers were satisfied with their work-life. Alice Mathews (2005) studied the occupational stress of teachers. Arora (2000) assessed the training needs of primary school teachers.

Anita Sharma (1990) conducted an empirical study of 200 working women of Delhi falling under different categories of professions. The basic objective was to evaluate the position of working women in India in the light of modernization. The study has revealed

that having education and employment to their credit made the working women have a different view about the existing society. It was found that a majority of the women after completing their education developed a tendency to seek a job even in the male-dominated occupational fields. With the growing economic independence, a sense of self-competence and independent existence among women started increasing. The women's interaction with the outside world developed in them a social skill, which has in due course been useful in influencing the family members.

An important study conducted by M. Hanumantha Rao (1990) on "Employment of the Wife and Husband's Participation in House-work". The study attempted to understand the areas of housework in which the husbands of the working women participated. The study also aimed at exploring the relationship between certain socioeconomic demographic, family-structural and, attitudinal variables, and the husbands' participation in housework. The sample consisted of 186 women working in white-collar jobs in Tirupathi. The findings of the study have questioned the contention that employment of women compels their husbands to extend help in shouldering domestic duties.

Lalithadevi K (1982) conducted a systematic study of the "Status and Employment of Women in India". The aim of the study was to establish the primacy of employment over other factors such as age, education, family type, and place of residence and level of income, in enhancing the social status of women in society. The major hypothesis put forward in the study was that employment was significantly related to raising a woman's status in society. A sample of 300 working women and 100 non-working women was selected for the interview. The study has concluded that employment did enhance women's status in many walks of life.

The study was undertaken in Varanasi, UP. A sample of 120 unmarried college teachers was selected for the study. A majority of the respondents came from the Hindu upper caste and nuclear families living in urban areas. The findings are Higher education was perceived by unmarried educated working women more as an instrument of personality development and economic independence than as a passport for marriage. The respondents believed that career was as important as marriage. So much so that they were not prepared to sacrifice career for marriage and family.

Field of Study: Gulbarga City

A brief picture of the historical, socio-economic and educational background of Gulbarga City in Karnataka is the universe of the study of high school

teachers whose services are regularized by the Government of Karnataka, working in high schools in Gulbarga city during 2008-09 constituted the sample units. Gulbarga is located in the Northern region of Karnataka State. It lay on the Deccan Plateau and is made up of Deccan trap and sedimentary rock formations. Gulbarga city is a center of religious important and pilgrimage. It is an abode of two great 14th century saints: (1) Khwaja Banda Nawaz and (2) Sharanbasaveshwar. Before independence, Gulbarga district was part of the erstwhile Hyderabad State. On the 17th September 1948, Gulbarga along with Bidar and Raichur became part of the present Karnataka State (the then Mysore State). Gulbarga has been classified as a backward city – socially, economically and educationally. However, in the last five decades, there is considerable progress in all walks of life.

According to 1991 census, the total population of the city was 523944, out of which 272398 and 251546 were men and women respectively. Of the total 2, 13,024 and 3, 10,920 constituted rural and urban population respectively. According to Gulbarga District at a Glance 1996-97, the total literacy rate of the city was 57.33 per cent. Out of which literacy rate for men and women was 70.12 and 43.41 respectively. There is tremendous improvement in the number of schools and colleges. According to Gulbarga District at a Glance 1996-97, there were 370 primary schools, 141 high schools, 15 independent junior colleges, 24 non-professional colleges, 2 engineering colleges, 5 polytechnic colleges and 1 medical college. In 1973, a university has been established. In the last five decades educated women have taken to white-collar jobs. Women are also responding favourably to self-employment schemes such as PMRY. In short, Gulbarga is a developing city.

SAMPLE SIZE AND SELECTION PROCEDURE

In view of researcher's constraints of time, money and energy, it was decided to study a sample of 150 – 75 men and 75 women teachers. Out of 50 high schools acknowledged by the government, ten (10) schools were randomly selected. Men and women teachers working in the selected schools were sorted out separately and a list of them was prepared. There were about 205 women and 403 men teachers. Out of them 75 women and 75 men were selected. But ten teachers could not cooperate with the investigator. Therefore, the actual sample came down to 140, 70 men and 70 women. An interview schedule was prepared on various issues pertaining to the subject under investigation. Interview method consists of questionnaire and was collected through discussion contacting the respondents. Information was coded

by preparing a code-book. Data were tabulated manually.

Data presented in *Table - 1* shows that the proportion of the primary school teachers serving in government schools is more than those in aided schools. For example, 56 percent of the respondents as against 44 percent were from government schools. The proportion of women (57%) serving in government schools was little more than the men (54%). But the proportion of men (46%) serving in aided schools was little more than the women (43%). Although it is hazardous to draw any conclusions with such a small sample, it appears that women prefer to work in government schools than in private (aided) schools for obvious benefits of pay scales, pension and other securities.

Age

Age is an important demographic component of the sample. It shows whether the sample is young, adult or old. Age composition is an indication of sample's mental, social and physical maturity. In general 44 percent of the respondents were in the age group of 31-40 years, while 27 per cent were in the age group of 40-50 years. It means a majority of the sample was relatively matured as far as their thoughts, ideas and ideologies were concerned. It is important to observe that only 15 per cent were young (21 – 30 years), while another 14 per cent was old (50+ years). It shows the sample under study is capable of transmitting new ideas to students.

Caste

Caste system is the traditional form of social stratification. Studies have shown that social stratification is not mere division of society in high and low groups. It means institutional inequalities in education, occupation, income and in the whole lifestyle. In India higher castes have monopolized education for centuries. Even after independence, higher castes dominate in education and modern occupations. In the following sections an attempt is made to know the caste composition of the sample viz., primary school teachers.

Information collected about caste background of the respondents (*Table -2*) shows that 54 per cent of the respondents came from forward castes viz., Brahmins, Lingayats, Jains and Vaisyas. It clearly shows that forward castes continue to have a hold on primary education. A further examination of the data shows that women teachers (57%) compared to men teachers (50%) are more. It means educated and duly qualified women are showing greater orientation towards primary education. Data further show that 28 per cent of the respondents in general were drawn from backward castes. It means the backward castes gradually gaining entry into educational institutions.

It could be further observed that from among the backward castes, 36 per cent were men, while women constituted only 21 per cent. But the representation of SCs and STs was not very encouraging as only 18 per cent were in the sample. But among SCs and STs the proportion of women teachers (21%) was more than the men teachers (14%). It may be stated that women among SCs and STs are responding more favourably to teaching job than men. To conclude, forward castes represented more in the sample than backward and SCs and STs.

Marital Status

Marital status means whether the sample is married or not married. Marital status indicates one's social, psychological and sexual settled life. Studies have shown that married are more matured, stable and tension-free than not married. An examination of the data (*Table-3*) on marital status shows that 82 per cent of the respondents were married. Interestingly more men (86%) than women (78%) were married. It appears more education of women tends to postpone their marriage. Only 11 per cent of the sample was not married. Again 7 per cent of them were engaged, widows/ widowers. On the whole the sample was married.

Occupational Designation

Occupational status is an integral part of one's personality. It determines one's style of life. In this section an attempt was made to know as to how many respondents were senior and junior teachers. In other words, it was attempted to know their designations.

Data presented in *Table-4* about occupational designation shows that a large proportion of them (56%) were working as senior teachers, while 44 per cent were working as junior teachers (those who had less than ten years of service). However, a sex-wise distribution of data reveal that as high as 71 per cent of the men, as against 40 per cent of women, were working as senior teachers. Similarly, 60 per cent of women, as against 29 per cent of men were serving as junior teachers. It means that it is only recently that women are taking to white collar jobs. On the whole, a majority of the respondents were working as senior teachers, and a majority of the men teachers were working as senior staff.

Educational Status

Educational qualifications of teaching staff may be considered as an index of social and academic status of the teaching community. In the last two decades there has been a craze for educational qualifications. Acquiring degrees has become the need of securing white-collar jobs. Even primary school teachers seem to possess more degrees than what is required.

Information collected about educational status of the respondents (*Table-5*) reveals that 30 per cent of the respondents had higher qualifications. That is besides the requisite qualification viz., PUC+TCH, they possessed post-graduate degrees. Discussion with them revealed that respondents were interested in enhancing their status in society. Besides, greater qualifications will brighten chances of mobility in career. It is interesting that men and women did not differ much as far as their qualifications were concerned. Further, 27 per cent had medium level education that is, besides the prescribed educational qualification, they had graduate degrees viz., BA, BSc, B.Com. etc. In this context too men and women did not differ much. But 43 per cent of the sample had just low educational level that is they possessed just PUC+TCH. During investigation, it was observed that this section of the sample was recently appointed. But they too expressed that they would go in for acquiring more degrees through distance education. In short, even primary school teachers are possessing higher degrees. It indicates their desire for academic excellence and ambition for career mobility.

Income

Income reflects one's financial position. It also acts as a measuring rod of one's status in society. An attempt was made to gather information about respondent's income from all sources, including salary. Income background of the respondents (*Table-6*) shows that 26 per cent of them had an income of Rs. 15-20 thousand per month from all sources viz., house rent, petty business, land, LIC, etc.

Summary

The main characteristics of the sample are as follows: (a) **Government and aided schools:** A majority of the respondents were drawn from government schools. (b) **Age:** A majority of the respondents were found in the age group of 31-40 years. (c) **Caste:** A majority of the respondents came from forward castes. Backward castes were in a small percent. The proportion of SCs and STs was not much. (d) **Religion:** Hindus were found in majority. Christians and Muslims were in small percentage. (e) **Marital Status:** A majority of the respondents were married. (f) **Sex:** Men and women constituted 50 per cent. (g) **Educational Status:** A good proportion of the sample had low educational status. However, 57 per cent of them had higher and medium educational qualifications. (h) **Income:** A majority had medium income from all sources. It appeared that the sample under investigation did not face financial problems. (i) **Occupational Designation:** a majority of the respondents were senior staff.

PUBLIC PARTICIPATION AND EMPOWERMENT OF WOMEN

Public participation of women is an important component of women's empowerment. It enables woman to seek their equal share in determining public issues. Women thereby become equal partners in running state govt., democracy public participation of women provides gender equality. It also enables women to develop broader outlook on life, society and state. In more developed countries women play a significant role in deciding social, civil and political issues. This participation of women in public activities helps both women and society. In this connection are identified three areas of public participation for women in relation to their empowerment. They are: *Social Activities; Religious and Spiritual Activities and Civic Activities which are explained below paragraphs.*

Social Activities

The phrase "Social activities" refers to social functions such as marriage, opening ceremonies of buildings, cradle ceremonies, etc. Social activities are mainly related to life-cycle ceremonies such as birth, death, growth, marriage etc. Such functions are personal but obligatory. Non-participation will result in criticism, taunting and boycott. In order to maintain and preserve social relations with primary group members, it becomes obligatory on the part of members to participate. However, even in such functions all women do not attend all functions. Generally men have attended such functions. But in recent decades participation of women is gaining ground due to various reasons. Participation in social activities is becoming not only important but also a status symbol. It is still important to know that participation in social activities is becoming a public issue. Indifference to participation in social activities will directly or indirectly affect one's social, economic and political interests. Participation in social activities will reinforce familial kinship and caste relations and also public image and public opinion. Thus in modern society social activities and public activities have become interrelated.

Table-7 reveals that of the sample, 36 per cent of respondents reacted very important to the question whether women should participate in social activities. The percentage distribution indicates that teachers are not very favourable for women's participation in social activities. It appears that even the so-called educated people have conservative tendencies towards women's freedom to take part in social activities. A few respondents said women need not attend all social functions. However, a near majority (48%) approved women's participation to some

extent. A few members said women can participate in limited social activities. Too much freedom for women is too bad. Interestingly, only 16 per cent were against women's participation in social activities.

PARTICIPATION OF WOMEN IN SOCIAL ACTIVITIES: ALONE, WITH WOMEN AND WITH MEN

It has been observed that by and large, respondents (school teachers) have approved women's participation in social activities. Again their freedom to participate in social activities depends whether they should go alone, or in a group of women or with men-folk. It is felt that even today women are not allowed to go out, especially to distant places, to attend social functions alone. Either they must go with women or with men relatives. Information regarding women's participation, as shown in *Table-8* indicates that a majority (52%) expected women to attend public functions with their men-folk – relatives, brothers etc. It is clear that respondents wanted to go out and attend public function under the protection of men. They argued that unsocial elements may harm women. It could be further seen that 30 per cent respondents expected women to attend public functions along with women. But 19 per cent expected women to attend alone. The above analysis shows that respondents visualize little freedom for women with regard to public participation. It could be concluded that respondents did not want to concede greater freedom to women. Men and women respondents more or less similarly responded to the issue of women's participation in public functions.

PUBLIC PARTICIPATION: RELIGIOUS AND SPIRITUAL DISCOURSES

We have been arguing that exposure to public life is a source of women's empowerment as it develops self-confidence, courage and sociability. This section deals with women's participation in public activities viz., religious and spiritual discourses. It is clear from the above data presented in *Table-9* that on the whole there is favourable trend towards public participation vis-a-vis religious and spiritual discourses. For example, 42 per cent expected women to attend religious and spiritual discourses to some extent, while 31 per cent wanted women to attend the same to a great extent. On the whole 73 per cent had favourable attitude towards women's participation in religious and spiritual programmes. This indicates respondents' sense of soft corner for women's development.

However, men and women had differential attitude towards women's participation in religious and spiritual programmes, in the sense 35 per cent of men

as against 25 per cent of women expected women to attend religious and spiritual programmes to a extent, while 45 per cent of men, as against 38 per cent of women wanted women to attend religious and spiritual programmes to some extent. But the proportion of women respondents disallowing women to attend religious and spiritual programmes was 37 per cent, but that of the men was 20 per cent. It could be concluded that although both men and women respondents had favourable attitude towards women's participation in religious and spiritual programmes, men were more liberal than women in their dispositions towards women's exposure to public life.

PARTICIPATION IN PUBLIC FUNCTIONS: ALONE WITH WOMEN AND WITH MEN

We have been trying to examine school teachers reaction towards women's participation in public programmes. This section deals with another dimension of women's participation in religious and spiritual programmes viz., whether respondents expect women to attend religious and spiritual programmes alone, with women and with men. Percentage distribution of respondents' attitudes towards women's participation in religious and spiritual programmes, alone, with women or with men (see *Table-10*) clearly reveals a positive trend towards women's empowerment. However, the data show that respondents did not believe that there was congenial atmosphere for women to attend public programmes, that too religious and spiritual, alone as only 20 per cent subscribed. School-teachers, an enlightened group, is not prepared to allow women to attend religious and spiritual programmes alone. However, 60 per cent, a majority believed that women should attend religious and spiritual programmes along with women. The respondents said that women can be safe in groups and alone. Of course, 20 per cent said that in case women could not go along with women, men must accompany them.

Men (55%) and women (65%) respondents were unanimous in their attitudes towards women attending religious and spiritual programmes with women, although the latter were little conservative than the former.

PARTICIPATION OF WOMEN IN PUBLIC PROGRAMMES: CIVIC ACTIVITIES

So far we have examined women's exposure to public activities viz., social, religious and spiritual programmes. The respondents have by and large expressed favourable opinion about women's participation in public programmes. In the following pages, an attempt is made to know the attitudes of respondents towards women's participation in civic programmes.

Role of Women in Democracy

The success of democracy depends as much on the positive role of men as of women. Today women's role in social, economic, political and civil mobilization has become inevitable. Women are increasingly drawn into civic and political activities. On several occasions women are on the front. Let us see the attitudes of the respondents towards civic issues.

An analysis of data presented in *Table-11* shows that respondents expressed encouraging reactions about women's participation in civic programmes connected with basic infrastructure. For example, 44 per cent expected women to participate in civic programmes to a great extent, while 37 per cent said to some extent. It could be said that the respondents want women to take active interest in pressurizing government/ local self-government in providing basic facilities to people. It is further significant to observe that both men and women respondents believed in women's participation in civic programmes. For example, 45 and 42 per cents of men and women respectively expected women to take part in civic programmes to a great extent, whereas 35 and 38 per cents of men and women respectively said to some extent. On the whole, respondents approved women's participation in civic programmes. To conclude, women are increasingly expected to participate in public programmes. It shows women are expected to play a creative role in public programmes.

CONCLUDING OBSERVATIONS

Participation of women in public programmes is an important index of women's empowerment. In modern society, women's participation in political programmes both local and state, and national is very important in influencing public decision-making. (a) Respondents allowed women to participate in social, religious and spiritual programmes. But they felt that they (women) should participate in groups. (b) Respondents also showed favourable attitude towards women's participation in civic functions, which demand better infrastructure facilities. But this they (respondents) expected not alone or with men, but in groups of women.

The conclusion is, women are expected to become empowered but this empowerment is restricted to group life not only in the present study area and most of the societies of the country. Finally the limitations of this is very important since the study is conducted within the purview of the backward area in Gulbarga District and this study will be reflected differently when researcher will conduct in developed study areas.

Table 1: Respondents Serving in Government and Aided Schools

Type of School	Men		Women		Total	
	No.	%	No.	%	No.	%
Government	38	54.00	40	57.00	78	56.00
Aided	32	46.00	30	43.00	62	44.00
Total	70	100.00	70	100.00	140	100.00

Table 2: Caste

Caste	Men		Women		Total	
	No.	%	No.	%	No.	%
Forward	35	50.00	40	57.00	75	54.00
Backward	25	36.00	15	21.00	40	28.00
SC & STs	10	14.00	15	21.00	25	18.00
Total	70	100.00	70	100.00	140	100.00

Table 3: Marital Status

Marital status	Men		Women		Total	
	No.	%	No.	%	No.	%
Married	60	86.00	55	78.00	115	82
Not married	5	7.00	10	14.00	15	11.00
Widow/ widower	5	7.00	5	7.00	10	7.00
Total	70	100.00	70	100.00	140	100.00

Table 4: Occupational Designation

Occupational Designation	Men		Women		Total	
	No.	%	No.	%	No.	%
Senior	50	71.00	28	40.00	78	56.00
Junior	20	29.00	42	60.00	62	44.00
Total	70	100.00	70	100.00	140	100.00

Table 5: Educational Status

<i>Educational Status</i>	Men		Women		Total	
	No.	%	No.	%	No.	%
High	22	31.00	20	28.00	42	30.00
Medium	18	26.00	20	28.00	38	27.00
Low	30	43.00	30	44.00	60	43.00
Total	70	100.00	70	100.00	140	100.00

Table 6: Income

<i>Income</i>	Men		Women		Total	
	No.	%	No.	%	No.	%
High	20	28.00	15	22.00	35	26.00
Medium	30	44.00	35	50.00	65	46.00
Low	20	28.00	20	28.00	40	28.00
<i>Total</i>	70	100.00	70	100.00	140	100.00

Table 7: Participation of Women in Social Activities

<i>Participation in Social Activities</i>	Male		Female		Total	
	No.	%	No.	%	No.	%
Very important	28	40.00	22	32.00	50	36.00
Important	35	50.00	34	48.00	69	48.00
Not important	7	10.00	14	20.00	21	16.00
<i>Total</i>	70	100.00	70	100.00	140	100.00

Table 8: Public Participation: Alone, with Women, with Men

<i>Public participation</i>	Male		Female		Total	
	No.	%	No.	%	No.	%
Alone	15	22.00	11	15.00	26	18.00
With women	20	28.00	22	32.00	42	30.00
With men	35	50.00	37	53.00	72	52.00
Total	70	100.00	70	100.00	140	100.00

Table 9: Public Participation: Religious and Spiritual Discourses

Public Participation – Religious and Spiritual	Male		Female		Total	
	No.	%	No.	%	No.	%
Great extent	25	35.00	18	25.00	43	31.00
Some extent	32	45.00	27	38.00	59	42.00
Not at all	13	20.00	25	37.00	38	27.00
Total	70	100.00	70	100.00	140	100.00

Table 10: Participation of Women in Religious and Spiritual Programmes: Alone, with Women, with Men

<i>Participation of women</i>	Male		Female		Total	
	No.	%	No.	%	No.	%
Alone	18	25.00	10	15.00	28	20.00
With women	39	55.00	46	65.00	85	60.00
With men (relatives)	14	20.00	14	20.00	28	20.00
Total	70	100.00	70	100.00	140	100.00

Table 11: Women's participation in Civic Functions connected with Water, Electricity, Road, etc.

<i>Women's participation in Civic Activities</i>	Male		Female		Total	
	No.	%	No.	%	No.	%
Great extent	32	45.00	30	42.00	62	44.00
Some extent	25	35.00	27	38.00	52	37.00
Not at all	13	20.00	13	20.00	26	19.00
Total	70	100.00	70	100.00	140	100.00

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