CHAPTER - I

Background of the Study
BACKGROUND OF THE STUDY

Today, women are the indicators for the advancement of any society. They are now no more remained inside the four walls of the kitchen, rather they have come forward in the society acting and taking various roles. All these changes are brought by education. Therefore, education is regarded as the major weapon and important agent for the improvement and betterment of the status of woman as well as the key to socio-political and economic affairs like job opportunities, social equality, etc. Education is the first priority for women development and movements were started all over the world for improving women's status giving predominant position to education.

On 7 November 1967, the United Nations adopted the Declaration of the Elimination of Discrimination Against Women. Article 3 Stipulated: that all appropriate measures shall be taken to educate public opinion and to direct national aspirations towards the eradication of prejudice and the abolition of customary and all other practices which are based on the idea of the inferiority of women.¹

Women's education has been the interest for several decades and this has been reflected in reports of various commissions. Many developing countries are allocating a quarter of their national budget to education, and some of them even more.²

² Ibid.
But women do not enjoy all the educational opportunities they have, and often do not have any at all. Everywhere in the world, women got less education than men, and over the vast areas of the globe, the majority of illiterates are women. The inferior status of women is linked to their traditional role. Evelyne Sullerot remarked that women were created by God for the discharge of duties inside the home, and men for all the others. Since prehistoric times, status of women has not been changed in the social formation. Women form almost half the population in our country, yet the status of women in India, be it economic or social, leaves much to be desired. Though our Constitution guarantees equal rights and equal opportunities to both man and woman, visible and invisible inequalities based on gender persist. The predominant and pervading patriarchal system created disadvantages for women in every sphere and at all the stages of life.

In Manipuri society, women were dominated by men. The absence of education amongst women was felt mainly responsible for their low status in the society. The main business of females were to look after the household works. Parents did not consider it necessary to educate their daughters and the prevailing social customs and superstitions acted as a block in their way.

Since the early days, women of Manipur had made crucial economic contributions and they were the mainstay of the family circle. Besides the household works and care for the family, Manipuri women contributed much to earning and economic welfare of the family. In the political affairs also they had been playing an active role of the State and they took part in administration as well.

Woman plays great roles as a companion and wife to her husband, a mother to her children and also holds a unique place for model upliftment in the family. Though, the women of Manipur had a distinct place in the social, cultural, religious and economic life, they are lagging behind men in respect of education. They were assigned only to domestic duties such as cooking, weaving, spinning, nursing the family members and looking after their children. Even the education of women for some enlightened families was not institutional education. They received their education in their own household as no school existed in Manipur prior to 1898-99. But, in spite of prevailing slow progress of education to Manipuri women, they were free from social customs like purdah system, dowry system, female infanticide, sati system, etc. The English educated youth began to realize the need of women's education and they advocated strongly for the introduction of women education for the welfare of Manipuri society.\(^5\)

Even advocate of women's education such as Benjamin Rusk, a professor of Chemistry at the University of Pennsylvania felt that women should be better trained in domestic arts. The called for a feminine curriculum that would teach women to be better assistants to their husbands, better educators to their children in moral and intellectual matters (Rusk, 1798).\(^6\) According to the administrative Report submitted by Major A.E. Woods, the then Political Agent of Manipur, the older generation of Manipuri society was not so much interested in imparting education to their daughters.

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With increasing social and political consciousness, many associations were formed by the educated men and women of Manipur which took major steps forward in the path of social development and social reformation. The social development and educational progress naturally led to the renewal of many social evils. As the constitution provided equal opportunity to all, it gave an impetus to the progress of women’s education in Manipur and also for raising the status of women. The status of women is affected by the level of their education. At present, the government of Manipur has made several courses of education for girls – Home Science, Arts, Music, Tailoring, etc. have been integrated in the school curriculum. Its implementing scheme is to ensure Rural Development of labours, health education, science and technology social welfare, women and child development, etc. Today, there are many educated women in Manipur and many of them have taken up government services at different department in different professions and some have joined as social workers in the society. Women of Manipur are now trying their level best to occupy a position in the society. Current patterns of education and employment for women are sharply different from those of the past. Women had made substantial progress in closing the education gap that separated them from men (Bianchi 1995). Gains in educational attainment have opened new occupation for women and enhanced women’s earnings relative to men’s. Today, traditional female occupations to every women no matter their levels of educational attainment are still their major sources of employment, withstand thousands more men that have entered these work spheres (Reskin and Roos, 1990).

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7 Gupta Sunit and Mital Mukta (1995) : Status of Women and Children in India, Anmol Publication, New Delhi, p 34.
Employment enabled women to retain their traditional role as active contributors to the family economy. The 20th century marked the entry of the women into profession due to the expansion of educational facilities for them. A large number of them were able to engage themselves in gainful employment. Though the participation of women in the economic activities were confined to very few occupations by a very small sections of female population but it was a great break-through, as traditional Indian society was very much rigid about the extension of women’s activities outside the home (Manohar, 1993).

Geographical Background

Manipur, though small in area is a beautiful and unique State. It is strategically a very important State of India because geographically its location is at the extreme north-eastern frontier of India, bordering Nagaland on the north, Assam on the west, Mizoram on the south and upper Mynamar on the east with which it shares a 350 Km. common border.

The State has an area of 22,327 Sq. Km. It lies between latitude 23.83° N and 25.68°N and Longitude 93.03°E and 94.78)E. The State constitutes less than 1% of the land mass of the country.

By its physical feature, Manipur is a hilly State with a small valley of 1,843 Sq. Km. encircled by hill ranges accounting for more than 90 percent of the total geographical area of the State. It is situated at an elevation of 792m. above the sea level. Topographically, the State splits up into two regions, the hills and the plains. It comprises of nine districts of which four districts are in the valley and the remaining five districts are in the hills. The districts which
are in the plain are Imphal west, Imphal east, Thoubal and Bishnupur. On the other hand Churachandpur, Chandel, Ukhrul, Tamenglong and Senapati districts are in the hill areas. Imphal is the capital of this State. This fertile valley appears to be the bed of an old lake, a remnant of which occupied the South-East corner of the valley and is known as the Loktak Lake having a surface area of 280 Sq. Km. After all, Manipur is regarded as the Gateway of India in the East and it is the centre for trade and commerce with other foreign countries. Manipur, one of the Seven Sisters of North-East India, is aesthetically described by many as “Land of Gems”, “Jewel of India”, “a little Paradise”, “a flower on Lofty Heights” and The Kashmir of Eastern India”.

**Population Profile**

The density of population in the State (The valley) is 107 persons per Sq. Km. according to the population census report of 2001. The climate of the State is quite pleasant with sub-tropical forest and average rainfall of 1460.8cm annually. About two-third of the total population is concentrated in the valley while one-third is scattered in the hills.

The trend of population growth rate in Manipur from 1901 to 2001 is shown in Table No. 1.

The trend continued at 37.53 in 1971. During 1971-81 and 1981-1991, the rates were 32.46 and 24.29 respectively. According to the Census Report of 2001, the trend was 30.02 percent.
Table No. 1
POPULATION GROWTH IN MANIPUR (1901-2001)

<table>
<thead>
<tr>
<th>YEAR</th>
<th>TOTAL POPULATION</th>
<th>Decennial growth (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MALE</td>
<td>FEMALE</td>
</tr>
<tr>
<td>1901</td>
<td>1,39,632</td>
<td>1,44,833</td>
</tr>
<tr>
<td>1911</td>
<td>1,70,666</td>
<td>1,75,556</td>
</tr>
<tr>
<td>1921</td>
<td>1,88,119</td>
<td>1,95,897</td>
</tr>
<tr>
<td>1931</td>
<td>2,15,815</td>
<td>2,29,791</td>
</tr>
<tr>
<td>1941</td>
<td>2,49,183</td>
<td>2,62,886</td>
</tr>
<tr>
<td>1951</td>
<td>2,83,685</td>
<td>2,93,950</td>
</tr>
<tr>
<td>1961</td>
<td>3,87,058</td>
<td>3,92,979</td>
</tr>
<tr>
<td>1971</td>
<td>5,41,675</td>
<td>5,31,078</td>
</tr>
<tr>
<td>1981</td>
<td>7,21,006</td>
<td>6,99,947</td>
</tr>
<tr>
<td>1991</td>
<td>9,38,359</td>
<td>8,98,790</td>
</tr>
<tr>
<td>2001</td>
<td>1,207,338</td>
<td>1,181,296</td>
</tr>
</tbody>
</table>

4. Census of India, 2001, Manipur, (Provisional)

A District wise population of Manipur according to 2001 census is shown in Table No.2.
Table No. 2
DISTRICTWISE POPULATION OF MANIPUR IN 2001

<table>
<thead>
<tr>
<th>SL. NO.</th>
<th>DISTRICTS</th>
<th>POPULATION RATE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>TOTAL</td>
</tr>
<tr>
<td>1.</td>
<td>Imphal East</td>
<td>3,93,780</td>
</tr>
<tr>
<td>2.</td>
<td>Imphal West</td>
<td>4,39,532</td>
</tr>
<tr>
<td>3.</td>
<td>Bishnupur</td>
<td>2,05,907</td>
</tr>
<tr>
<td>4.</td>
<td>Thoubal</td>
<td>3,66,341</td>
</tr>
<tr>
<td>5.</td>
<td>Chandel</td>
<td>1,22,714</td>
</tr>
<tr>
<td>6.</td>
<td>Churachandpur</td>
<td>2,28,707</td>
</tr>
<tr>
<td>7.</td>
<td>Senapati</td>
<td>3,79,214</td>
</tr>
<tr>
<td>8.</td>
<td>Tamenglong</td>
<td>1,11,493</td>
</tr>
<tr>
<td>9.</td>
<td>Ukhrul</td>
<td>1,40,946</td>
</tr>
</tbody>
</table>


Literacy Profile

Literacy continues to be one of the most pressing world-wide problems. It is also one of those problems, which along with hunger, sickness and unemployment, have aroused the greatest responses in terms of international collaboration. Literacy is an important characteristic of population. For the purpose of the census, a person is regarded as literate if he or she can read and write with understanding in any language. In the last few censuses, children below the age of five were treated as illiterate. Since ability to read and write with understanding is not ordinarily achieved until one had some schooling or at least sometime to develop these skills, it was felt by the Ministry of Human Resources Department (M.H.R.D) and Planning Commission that the population from 7 years and above is to be classified as literate or illiterate.
Hence, in 2001 census the question of literacy was canvassed only for the population aged seven years and above unlike earlier census which took into account population of 5 years and above for this purpose.

Literacy rate is another indicator which plays a crucial role in the socio-economic development of the State, one of the significant aspects of the expansion of education facilities in Manipur relates to the increase in literacy rate. The quality of the population or for that matter, of the worker may best be gauged from their level of educational standard. It may be observed that the percentage of literacy for the State by 1901 was less than one and those in 1941 and 1951 and 5 and 11.41 percent respectively. Just after independence, high priority was accorded to education and by 1961, 1971 and 1981 literacy percentage had gone up to 30.42, 32.91, 41.35 percentage respectively against the all-India averages of 28.31, 34.45 and 43.0 percent in the same time.

The percentage of literacy for the State was 68.87 percent by 2001. The rate of literacy for male and female were 77.87 and 59.70 respectively. Out of the total population of 23, 88, 634, the total men of literate person were 1,429,656 of which 815,944 were men and 613,712 were female.

The literacy trend in Manipur from 1901 to 2001 is shown in Table No.3
Table No. 3
LITERACY TREND IN MANIPUR FROM 1901 TO 2001

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Male</th>
<th>Percentage</th>
<th>Female</th>
<th>Percentage</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>2,596</td>
<td>1.86</td>
<td>62</td>
<td>0.04</td>
<td>2,658</td>
<td>0.93</td>
</tr>
<tr>
<td>1911</td>
<td>6,889</td>
<td>4.04</td>
<td>217</td>
<td>0.12</td>
<td>7,106</td>
<td>2.95</td>
</tr>
<tr>
<td>1921</td>
<td>14,396</td>
<td>7.65</td>
<td>291</td>
<td>0.15</td>
<td>14,687</td>
<td>3.83</td>
</tr>
<tr>
<td>1931</td>
<td>13,806</td>
<td>6.39</td>
<td>689</td>
<td>0.30</td>
<td>14,495</td>
<td>3.25</td>
</tr>
<tr>
<td>1941</td>
<td>24,339</td>
<td>9.76</td>
<td>1,594</td>
<td>0.61</td>
<td>25,933</td>
<td>5.06</td>
</tr>
<tr>
<td>1951</td>
<td>58,933</td>
<td>20.77</td>
<td>6,962</td>
<td>0.37</td>
<td>65,895</td>
<td>11.41</td>
</tr>
<tr>
<td>1961</td>
<td>1,74,656</td>
<td>45.12</td>
<td>62,620</td>
<td>15.93</td>
<td>2,37,276</td>
<td>30.42</td>
</tr>
<tr>
<td>1971</td>
<td>2,49,383</td>
<td>46.03</td>
<td>1,03,707</td>
<td>19.52</td>
<td>3,53,090</td>
<td>32.91</td>
</tr>
<tr>
<td>1981</td>
<td>3,84,231</td>
<td>53.29</td>
<td>2,03,387</td>
<td>29.06</td>
<td>5,87,618</td>
<td>41.35</td>
</tr>
<tr>
<td>1991</td>
<td>5,60,884</td>
<td>71.6</td>
<td>3,55,808</td>
<td>47.6</td>
<td>7,16,692</td>
<td>59.89</td>
</tr>
<tr>
<td>2001</td>
<td>815,944</td>
<td>77.87</td>
<td>613,712</td>
<td>59.70</td>
<td>1,429,656</td>
<td>68.87</td>
</tr>
</tbody>
</table>

Source: Directorate of Census Operation, Census of Manipur Provisional Report, (paper 1, 2001).

District wise literacy rate of Manipur by the year 2001 are listed in Table No. 4.
Fig. No. 1. Population growth in Manipur (1901-2001)

Fig. 2. Literacy trend in Manipur from 1901 to 2001
Table No. 4
DISTRICTWISE LITERACY RATES OF MANIPUR IN THE YEAR 2001

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>MALE</th>
<th>FEMALE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imphal west</td>
<td>89.10</td>
<td>72.24</td>
<td>80.61</td>
</tr>
<tr>
<td>Imphal east</td>
<td>86.44</td>
<td>66.30</td>
<td>76.38</td>
</tr>
<tr>
<td>Senapati</td>
<td>77.87</td>
<td>59.70</td>
<td>68.87</td>
</tr>
<tr>
<td>Tamenglong</td>
<td>67.04</td>
<td>49.11</td>
<td>58.46</td>
</tr>
<tr>
<td>Churachandpur</td>
<td>84.98</td>
<td>64.40</td>
<td>74.67</td>
</tr>
<tr>
<td>Bishnupur</td>
<td>82.25</td>
<td>61.09</td>
<td>71.59</td>
</tr>
<tr>
<td>Thoubal</td>
<td>80.50</td>
<td>55.34</td>
<td>67.90</td>
</tr>
<tr>
<td>Ukhrul</td>
<td>75.40</td>
<td>61.91</td>
<td>68.96</td>
</tr>
<tr>
<td>Chandel</td>
<td>66.12</td>
<td>48.57</td>
<td>57.38</td>
</tr>
</tbody>
</table>


Economic Profile

Economically, Manipur is one of the most backward State of the country. In this connection, it may be mentioned that the Net State Domestic Product, which affects the per-capita income indirectly reflect the standard of living of the population is also considered to be most significant welfare index. It is used for inter-regional and inter-State comparison. An examination of the changes of this indicator is, therefore, necessary for a study dealing particularly with the levels of economic development. In this context it is worthwhile to reiterate that Manipur is one of the small and backward States of the North-Eastern Region of the Indian Union. Its backwardness is evident from the fact that the per-capita income of the State was only Rs. 1630.00 at current prices in 1980-81 as compared to

Rs 1630.00 for all India. According to the official estimate, about 66.00 percent of the rural population and 59.00 percent of the urban population of the State were below the poverty line in the same year.\(^9\)

**Historical Background of Manipur**

The early history of Manipur was lost in the midst of antiquity. History of Manipur prior to 1714 was not based on any authentic records. It may be divided into two parts, Viz.

(i) The puranic age prior to 8\(^{th}\) century A.D. and,

(ii) The period from 8\(^{th}\) century to 18\(^{th}\) century,

Manipur puranas were repleted with stories like the creation of earth, Rasa dance of shiva, the advent of Poireiton, legends of Pakhangba, Nongpok Ningthou and Panthoibi, and Khamba and Thoibi, etc.

The history of the period 8\(^{th}\) century to 18\(^{th}\) century A.D. has been reconstructed on the basis of evidences from excavations, coins and inscriptions on copper plates. Another important point to be kept in view was that while there were some evidences of a well developed civilization thriving on the valley, little is known about the growth of civilization in the hills, the known history of Manipur is primarily the history of the Meiteis.\(^10\)

The State Royal Chronicles called ‘Cheitharol Kumbaba’ which maintains an account of major events like accession, death of kings, etc.

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traced the beginning of the history of Manipur with the accession of 'Pakhangba' (33-154 A.D.), on the throne of Manipur in 33 A.D. He subdued his enemies and laid the foundations of his kingdom on a firm basis. His descendents ruled till 1949.

Political and Administrative background

Manipur was a princely independent State ruled over by a number of kings. But it lost its independence to British India in 1891 and was put directly under the British administration. Subsequently, the administration of the State was changed by transferring all executive powers to a political agent.

However, Government of India conferred the right to self rule to Manipur but preserved it as a Native State as notified in the Gazette of India No. 1700 E dated 21st August, 1891 and recognized Churachand Singh as the king of Manipur in 1891. Following the process of political reorganization to assist the State administration, the Manipur State Darbar was instituted in 1907 with the king and one officer of civil services as the president and vice-president of the Darbar respectively. But, in 1916 the president was again replaced by the officer of the Indian civil services to be governed by a chief commissioner assisted by an Advisory council of 14 members. Again, it was in 1957 that a Territorial Council with 30 members headed by a chairman replaced the advisory council and continued till Manipur became a single

11. The Report of the Fifth all India Education Survey, Manipur; State Survey Unit, Directorate of Education(s), Manipur, 1986-87, p. 5.
14. Ibid.
District Union Territory in 1963. The Territorial Council had, however, been substituted by a Legislative Assembly of 30 members and a Council of Ministers. In 1969, the office of the Lieutenant Governor replaced the officer of the chief commissioner. Thus, in a long drawn process of political administrative changes, it was in January, 1972 that under the North Eastern Reorganization Act, 1971 the Government of India conferred on Manipur full-fledged statehood within the Indian Union with the Governor as the head of the State by increasing the number of the members of Legislative Assembly to 60.

Again, so far as the Administrative set up of the State is concerned, the office of the Vice-President was also abolished, this system continued in Manipur till the lapse of British paramount in India.¹⁵

Later on, it was in response to the countrywide demand for independence that the British left India on 15th August, 1947. The Government of India was succeeded by the Dominions of India and Pakistan. All the native States were called upon to enter into political adjustment with the successor Government. Most of them merged with India sacrificing their identity. But for Manipur, according to the demand of the political leaders, a representative Government was formed in 1947 with the elected representatives of the people. Without further delay, according to the Merger Agreement signed by the Maharaja of Manipur on 21st September, 1949, the State was merged into the then Dominion of India on 15th October, 1949 and was placed in Part C-Category.¹⁶ The whole of Manipur was administered under a single district level with a number of smaller administrative units. The hill area was divided

¹⁵. Ibid. p 30.
¹⁶. Ibid. p 31.
into a number of sub-divisions and circles, and the valley area into a number of tehsils. The hill sub-divisions were Tamenglong, Ukhrul, Churachandpur and Jiribam, while the hill circles were Mao and Sardar-hills including Tengnoupal areas. The valley-tehsils were Thoubal, Bishnupur Imphal-east and Imphal-west, however, it was for effective administration and decentralization of the Government machinery that the administrative units were again reorganized in 1969.

Socio-Cultural Background of Manipur

Monarchy system reigned at supreme for many centuries in Manipur. All the senior posts were distributed among the male members of the royal family. All the land in Manipur belonged to the Raja, who could give and take it at his sweet will. Every male member of the society above the age of 16 years, irrespective of caste and creed was required to serve the State for 10 out of every 40 days. No remuneration was paid for this service which was called Lallup. It was finally abolished in 1892 and was replaced by an annual tax Rs 21 per house in the valley.

The Meiteis formed the majority of the population. They were Kshetriyas and wear the sacred thread. Among the Kshetriyas, there was a class known as Rajkumars. They were the descendents of the rulers of Manipur and enjoyed certain priviledges in society during the period prior to 1891. The Brahmins form another section of the Hindu Community in Manipur. They were not locale in the strict sense of the term. Their ancestors came mostly from Bengal and their marriage were mostly confined to their
own caste. However, the caste rules were not very rigidly observed. They still enjoy a high position in Manipuri society.  

The schedule caste (Dhobi, Loi, Namasudra, Muchi or Ravidas, Patni and Yaithibi) form a very small percentage of the local population. They stay mostly in the rural areas of the valley. They have little or no social intercourse with the Meiteis or Brahmins. They are mostly poor and depend upon casual labour for their living.

The Christians represent the second largest community. They live mostly in the hills. They are divided into various tribes each with its own language, costumes and traditions. The psycho-socio-cultural gap between the hill and valley people is quite marked. The Muslims formed the third largest group. Relatively, their number is very small. They came mostly from Sylhet and Cachar and settled down in the valley. They have adopted Manipuri as their mother-tongue. Jains, Sikhs and other unclassified groups were also found in Manipur, but their number were again very small.

Women in Manipur, both in the valley and in the hills, enjoyed a great deal of freedom and held a high distinctive position in social, religious and political life. They were hard working and did all types of manual work. Buying and selling was mostly done by women.

Among the Meiteis, marriages are mostly settled by the guardians but very often the boys and the girls reach an understanding before involving the

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The existence of polygamy is a real stumbling block in raising the social status of women. Divorced and remarriage of widows was not tabooed in the society. The institution of prostitution is non-existent in Manipur.

The Meiteis have been great lovers of art and nature. They celebrate so many festivals all the year round and enjoyed singing, dancing and games. They have their own indigenous games and sports. They are the first players of Polo. Important Hindu festivals like Durga Puja, ‘Diwali’ Holi, etc. are observed with great fervor. ‘Yaosang’ (Doljatra) is their most important festival. Festival of the faith such as ‘Lai Haraoba’ and ‘Cheiraoba’ are also celebrated.

The valley people have evolved a pattern of living in which it is difficult to separate art from life. Art performance and religious ceremony are so magnificently intermingled that it is difficult to distinguish one from the other. Some of the well-known Manipuri dances are the Lai Haraaba dance, Maha Ras, Vasanta-Ras and Kartal Cholom. Till date, these content owing to the fact that these have been the outcome of a deeply religious faith with a strict discipline in their performance. Intimately connected with religion and society of the Meities, the dance lives through as a vital part of their lives and spiritual existence.

Tribal dances and festivals were also associated with religion. Each tribe had its own characteristic festivals and dances. Their festivals and dances were organised to invoke Gods on expiate Sins. Now, with the increasingly influence of Christianity and the abandonment of the old faiths, a

fusion is emerging, the exact nature of which can be understood only after a
deeper psycho-social probing of the tribal life.

Manipuri literature was greatly influenced by the Sanskrit literature. It
is almost as old as the Aryan and the Dravidian literature. Amaiba Loisang
(Department of Royal Scholars) had been encouraged poets and scholars for
centuries. All the earlier works were written in the Manipuri scripts. But at
some stage probably with the coming of Vaishnavism, Manipuri language
switched over to the Bengali scripts. The greatest of the Manipuri romances
‘Khamba-Thoibi’ has been resuscitated by poet Hijam Angahal in seven
volumes. Manipuri literature is now fairly rich in content in the form of
ballads, songs, narratives and spiritual poems, dramas, novel, short stories,
etc. written on a variety of themes. Literary, criticism, linguistic and ideology
are also growing rapidly in Manipur.

This development has not taken place in any of the tribal languages so
far. It was only under the Christian influence that written forms of major tribal
languages have now evolved. They have adopted the Roman Scripts and have
developed some literature in the form of text-books and translations of
religious books like the Bible. With the progressing modernization of the
speakers, each of the languages was likely to develop further in time to come.

The major language of the State is Manipuri which is written in the
Bengali Script. It belongs to the Tibeto-Burman family. It is the State
language of Manipur and understood by almost all the inhabitants of Manipur.
In addition to Manipuri language, there are 29 recognised tribal dialects of whose speakers is less than the half of those whose mother-tongue is Manipuri.

**Importance of women's education**

Education is considered to be the key for job opportunities and social equality. It is a major instrument for raising the status of women. The status of women is closely linked with their economic position. The economic status of women is now accepted as an indicator of a society's progress of development. The economic role of women largely confined to the household due to their low level of education, poor access to education and training. Due to lack of adequate education, though there has been increased in women's participation in the economic activities all over the world still, they received only about ten percent of world's income. Many advocates of women's education felt that if women demonstrated their intellectual abilities, surely their status would be enhanced.

A women's capability for leadership is nurtured through her dealings with many household members under her command and control. Again, education is also the most significant instrument for changing women's status in the society. It contributes a large measure not only to the elimination of the complex that women are inferior but also to the elimination of the inferiority of their actual status. Education is indispensable that through education, men as well as women must be convinced of the need for a change. The future prospects of women depend on far reaching economic, social and legal changes being made to promote the access of women to education. Since time
immemorial, women had remained and confined within the four walls of the home and are dismissed as the second sex.\textsuperscript{22}

Thus, for progress and speedy civilization of a Nation or State, education for its women is a must. Education of women therefore, occupies top priority amongst various measures taken to improve the status of women. At one time women were male treated and could not get proper form of education. But it is now considered as a sin-qua-non of Indian's Social and National Development, only through women's education we can expect a happier family life, better hygienic condition, greater reduction in expenditure and more economic prosperity.

\textbf{Purpose of the Study}

In Manipur, women's education was completely neglected before independence. After independence, it was made obligatory to consider women as a weaker section and the constitution has guaranteed certain fundamental Rights and special purpose for protection of women.

Education of women and their employment status is a major thrust in the present economic Scenario of Manipur. The problem of unemployment, indiscipline and misunderstanding is increasing by leaps and bound in our society. There is a great need to impart the values of education especially among womenfolk to get the knowledge of human civilization and for the development of socio-economic condition of Manipur. The economic needs of family are increasing day by day compelling women to take up gainful employment outside the home. Raising the standard of living of the household

\textsuperscript{22} Gupta Mukta (1995): op. cit.
and having a large section of women to venture into employment. Apart from
the socio-economic change, employment also provides a sum of relief from
the monotony of home and routine work. The study will cover all the women
employed in different departments of the State Government.

Objectives of the Study

Education of women is regarded as a key element for equality of men
and women. Its contribution towards economic development of families is
indispensable for the socio-economic development of Manipur. Women’s
education is a must, to pay adequate attention to the problems for training and
employment. Their impact and contribution can make better economic
development of Manipur. Hence, the present study has five objectives:

1. To study the progress of women’s education in Manipur.
2. To find out the problems of women’s education in Manipur.
3. To identify the Governmental efforts towards the development of
   women’s education in Manipur.
4. To analyse problems faced by women employees and
   Governmental efforts for their remedies.
5. To suggest methods and remedial measures of strengthening
   development of women’s education and employment status.

Methodology and Design of the Study

The present study is based on both primary as well as secondary data.
Personnel interview will follow the basic tenet of Normatic Survey Method.
The data will be collected from the women employees from different
departments. The study will be exploratory and exhaustive. It will however,
have a selection which will be historical-cum-philosophical in nature as it will enunciate the concept of women's education and employment status in Manipur.

The statistical data of government documents and publications' put up content, analysis and intensive study as per requirements to identify trends of growth and expansion is also studied in the present research work.

The collected data is classified, categorized and coded as per need of the study. It is checked, scrutinized and tabulated for analysis, interpretation and discussion. Statistical treatment is done as per the requirement of the study. Description and inferential statistics is used to meet the demands of the Thesis. On the basis of the system analysis, the data is subjected to advanced statistical sophistication even by using computers.

The Methodology pertaining to the study involved the following steps:

1. Selection of area
2. Selection of sample.
3. Selection of tool.
4. Framing the interview schedule.
5. Collection of data
6. Analysis and presentation of data.

1. Selection of area

The area for the study was chosen on the basis of convenience sampling method. Imphal is the capital of Manipur State. Many Government
offices and institutions are condensed in this area. Hence, the investigator selected Imphal as a location for the convenience of the study.

The study had also taken those educated employed women whether they are permanently or temporarily employed, but in that job for more than one year irrespective of government or non-government.

Before designing for sampling, the total number of educated employed women in the State found from the various records and documents maintained by the Directorate of Employment of the Government of Manipur. The State had a number of 18,063 educated working women up to 30th June 2001 census. Out of the State’s total educated women employees of 18,063 on 31st Dec. 2001 only 12,639 were in the two Imphal Districts. The classification of the women employees was made on the basis of the public sector and private sector.

2. Selection of Sample

Out of 12,639 educated employed women of Imphal districts, 200 were selected for the purpose of questionnaire. The sampling was made on the basis of the number of educated women employees of Imphal districts. The sampling was done on random basis in the convenience of the investigator.

The random sampling was adopted in order to enable to represent almost all sections of women employees of the State irrespective of caste and creed. It excluded plus minus figure of the retired persons for only Imphal districts. The selection was made for Imphal district on the basis of different departments and institutions located at Imphal district.
Out of the Departments located at Imphal districts, the investigator had taken up the Directorate of Education, Regional Institute of Medical Sciences, Public Health Engineering Department, Life Insurance Co-operation, Co-operative Department, Public Works Department, Irrigation and Flood Control Department, Labour and Employment Offices, State Bank of India, Imphal Urban Co-operative Bank, Forest Department, Department of Agriculture, Department of Horticulture and Soil Conservation, Electricity Department, Indian Council of Agricultural Research (ICAR), District Industries Centre, Lamphelpat, Treasury Office, Post and Telegraph Department, Directorate of Economic and Statistic, Directorate of Information and Public Relation, Fishery Department, State Museum, State Central Library, High and Higher Secondary Schools, Colleges and University.

But, unfortunately, the data collected from the selected samples by questionnaire method could not get the accurate informations. Therefore, an interview schedule was done to 50 educated women employees in the departments such as Teaching, Office job, Technical and Any other.

3. Selection of tool

Interview method was selected to conduct the study by considering such aspects as the scope of the study, the type of information needed and the degree of accuracy required.

4. Preparation of interview schedule

The interview schedule makes the possibility to obtain the data required to meet a specific objective of the study, and to standardize the situation to some degree. The interview schedule thus prepared includes socio-economic
profile of the employed women, type of job, working hours, mode of payment, job management and obligation, working capacity, problems and their suggestions.

5. Framing the interview schedule

It is always worthwhile to get the schedule protested before the interview schedule is finalized. A trial survey is necessary to gain specific knowledge and to get an idea of the various problems likely to be faced in the course of the study. The protesting was done with 50 employees from different departments. Based on the experience in protesting the schedule was modified to avoid ambiguity and complexity. The schedule thus finalized is presented in Appendix I.

6. Collection of data

In order to enable an indepth study of the present work, the investigator had collected data from various sources including institutions, departments, libraries, etc. through the development of various research tools and techniques. Information and data had been collected through various records, information and interviews. As such Secretariat, Government of Manipur, Library of Guwahati University, Delhi University, Indian Council of Social Science Research, New Delhi, Manipur State Central Library, S.C.E.R.T. Library Imphal, etc.

Besides, the investigator collected data from the offices of Manipur like the Directorate of Economics and Statistics, Directorate of Census Operation, Directorate of Employment Exchange, Election Office, Department of Information and Public Relation.
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Besides, the investigator collected data from the offices of Manipur like the Directorate of Economics and Statistics, Directorate of Census Operation, Directorate of Employment Exchange, Election Office, Department of Information and Public Relation.
Data and information also had been collected from the educated women employees who had been working in various departments of the Government, Semi-government and Private Institutions of Imphal Districts with the help of interview method.

7. Analysis and Presentation of data

It involves breaking down existing complex factors into simpler parts in new arrangements for interpretation, keeping this in mind, the collected data were tabulated, discussed and presented in a systematic manner.

The Scheme of Characterisation

The scheme of characterisation are as follows:

Chapter -I

Background of the study.

Chapter -II

Women education in Manipur before and after independence.

Chapter -III

Employment status of women in Manipur.

Chapter -IV

Women education and employment in Manipur: issues and problems.

Chapter -V

Summary & Suggestions and Conclusion.
A Review of Related Literature

The main purpose of review of related literature is analytical review of the various resources. In every field of research, the research worker needs to acquire a comprehensive information about what has been done in the particular area from which the intends to take up problem for research. So, review cannot be for mere completion but for reference.

Thus, it seems to be a new phenomenon in the field of Women education and Employment Status, particularly in the context of Manipur. Many researchers have been completed in the field of Development of Education in Manipur on various stages. But it does not cover the area of women education and employment in Manipur.

In the present study, the investigator had taken up some books which were written during the British Colonial period and some new trend books for women education.

Monly writes, the review of literature is an exhaustive task, calling for a deep inside and clear perspective of the overall field. The review of literature promotes a greater understanding of the problem and its crucial aspect and ensures that avoidance of unnecessary duplication. The published literature is a grateful source of hypothesis.

Monly opines, "Man is the only animal that does not have to begin a new in every generation, but can take advantage of the knowledge which has accumulated through centuries. This fact is of particular importance in research."
Similar idea has been expressed by John W. Best, when he says, practically all human knowledge discovered so far can be found in books and libraries unlike other animals that must start a fresh with each generation, man builds upon the accumulated and recorded knowledge of the past.

Review of literature may help to avoid unnecessary work and may help in making progress towards the selection of new one and recommendation, etc. The review of earlier research is most essential in a thesis to know the investigation in the field so that duplications could be avoided at the same time, it would indicate the need and contribution of the present work. The literature which has been reviewed here are directly or indirectly related to the present study.

The direct related literatures available in our libraries are limited and negligible in number. Researches in the field of women education and employment status are hardly conducted in our country. Many researcher have been completed in different disciplines but researcher in the field of women education and employment status in Manipur are very meager.

Th. Mangoljao's (1967) Western Education in Manipur, clearly states that the pioneers of education in Manipur were Major General W.E. Nuthall, Sir James Johnston K.C.S.I. Reverened William Pettigrew and Sir Churachand Singh K.C.S.I. It also said that Mr. Nuthall established an English school in Manipur with financial assistance from Bengal Government. The Johnston School was established in the year 1885-86. In short, it can be said that the seed of western education in Manipur was during the period of 1872-86. It
covers education system of Manipur up to 1946-47. Women’s education was firstly introduced in the school at Moirangkhom in the year 1899.

E.W. Dun in his book ‘Gazetteer of Manipur’ published at Calcutta in 1886 had dealt with the social position of women among other systems, marriage customs etc. with all the praise about industriousness and heavy engagements in family chores, their contributions in the family income and their role in the family. The Gazetteer mentioned about the status of women as very inferior in social position, the probable reasons for inferior social position inspite of their inductiveness in the family were also assumed.

Regarding marriage costumes it recorded that “although to become man and wife it is not necessary that the marriage ceremony should be performed, still it is usually performed, but as often after as before cohabitation.” Critical observations were also made on the divorce system prevailed during 1880’s. It stated that “a man can part away his wife without any fault on her part, and if a person of influence, he may do so without its being noticed”.

This book also mentioned that the education of women could not be said to have made equal progress although it was hoped, not without reason that in our country like Manipur where women hold such an important position in the economic activity of the state. The efforts were made to establish a good school for the daughters of the higher classes could have been attended with more success.

E.W. Dun, The Gazetteer of Manipur also mentioned that “women are really the slaves of their husband; they are sold in satisfaction of their debts and it is said that men often pawn their wives to purchase some office or even
a pony”. It further recorded that it was so derogatory in the social position of women during 1880's that wives were often sold to buy a pigeon as if a woman was goods.

The inferior social position of women prevailed in those days might be because of the existence of the system of polygamy. The system of polygamy was common among the well to do part of the population but the lower order do not often indulge in it.

Regarding education it recorded the establishment of an English school 50 years ahead of 1886 by captain Gordon, the then Political Agent in Manipur. The school was maintained at his own expenses. The school was not successful not closed after his death. It also mentioned about the establishment of a vernacular school in 1872 by W.F. Nuthall, the then Political Agent. The school was nearly closed for want of encouragement on the part of the authorities, etc.

In short, the book being a Gazetteer recorded all the accounts, systems and practices of the State prevalent during those days. It also analysed the social position of women. It also praised the industriousness of women. Perhaps E W Dun was not satisfied with the inferior status accorded to women by the society considering all the contributions made by women in the family and in the society. Going through the book one could easily understand the position of women prevailed in Manipur during 1886 or during British regime.

The book provided a lot of material for the researchers. Information on various aspects of the State were also provided. A researcher of any discipline might be benefited by the information prescribed in the Gazetteer.
Manjusri Chaki-Sircar's book "Feminism in a Traditional society", Women of the Manipur valley", focused on the basic foundation of feminism, that is, women's individual self-reliance, and sisterhood or collective solidarity in a society under strong Brahmanic influence. The ethnography of Meitei women brought a breath of fresh air to the cultural heritage in an atmosphere with a legacy of Hindu Patriarchy when the issue of women's rights were in question.

The study also focused on the unique distinct overtones of female status and power of independence in a patria lineal society, It also focused on the colonial rule, Sanskritization and a devastating war which drastically reduced on the male population. The trend was towards a resurgence of the indigenous culture the Meitei traditional way of life in which mutual partnership and respect between the sex as prevailed. Men and women performed their assigned role in complementary spheres and women's collective power thus emerged as an integral part of the patria lineal system.

The study was based on anthropological field research in the rural and urban communities of the Manipur valley. It focused on women's traditional status and the changes that were now wrought. The study would be very useful for the future researchers.

Jyotirimoy Roy's (1973) History of Manipur; deals with the history of a very obscure Native State of India, Manipur. In short, this author has made an interesting study of Manipur on the basis of original sources.

An observed period in Manipur's history from the 8th to 18th century, has been brought to light for the first time. The latter part of Manipur's
history from the 18th century onwards has also been covered. Further, it presents a brief account of Manipur social organization and a sketch of the culture. He opines that a social Anthropologists is needed to make a study of Manipur’s past.

Prof. M. Horam’s (1990) paper on problem of education with special reference to Tangkhuls 1990, highlighted the coming of modern education with the coming of Christianity in Ukhrul district. He says yet “Modern concept of education in real sense began only after the second world war among the tribals of Manipur and the progress was very slow. However, the spread of formal education began in early 1900’s among the Tangkhul of Ukhrul but the progress is remarkably very slow. He stated that the education trends in the tribal areas particularly in Tangkhul areas is not healthy and heading towards more problematic trends. He has also pointed out that some of the main problems faced by the schools occur due to the negligence of the Government and the concerned authorities, and lack of infrastructure.

Jamini Devi in her book ‘Education in Manipur’ Rai Pravina brothers publication 1989, clearly analysed the nature of education system in ancient Manipur and also the development of modern education in a systematic way.

The relates the psyche of the people to acquire English or Western formal education book even in the early part of the 18th century. They are suspicious that they might be converted into Christianity in the same manner as it happened when Santidas infiltrated into Manipur and converted the king and the people to Ramandi. It also emphasized in women education in ancient Manipur. Women education was informal in character but in modern times
many changes have occurred in the society. This book analysed the problems of non-enrolment, high wastage and stagnation and non-availability of adequate number of lady teachers for women's education in Manipur. It will be stimulating to further systematically study.

M. Shanti Devi's (2001) Development of Education in Manipur published by Rajdhani Book New Delhi, 2001, dealt the development of modern education in Manipur at different stages primary, secondary, higher education along with the changing professional and technical education and also women education in Manipur from early period upto present condition. Further this book emphasized the role of education in the social reform movement for the development of society especially women status. This book clearly analysed the problem and perspective of the present education system at various level in Manipur and had given many remedial measures for the progress of society and for improving women's education. It will be very immensely helpful for the furthers researcher.

R.K. Rao (2000) in his book entitled 'Women and Education' clearly stated that since 19th centuries all over the world, every movements advocated that education is the most significant instrument for changing women's position in the society.

This book emphasized that the Constitution of India provided equal opportunity to both men and women. Women should have an equal opportunity socially, politically, economically and culturally including higher education and employment.
Regarding women, this book clearly analysed that once women had access to education there would be no problems in regard to their rights, the inferior status of women is linked to their traditional role, this is an 'inside' role within the limits of the family home. Further, it mentioned that women education is the only means for achieving the future prospect of the society. This book will be very useful for further researchers regarding women education.

Usha Rao in her book "Women in a Developing Society" had taken up issues related to women particularly in the context of social change, economic development, literacy level etc.

This book was a collection of research papers focused mainly on women in Karnataka. The study pointed out that although there were studies on the status of women it happened to be confined on women who formed only a small percentage of the total workforce of women in India. It further pointed out that there were not many studies concerning women in different states of India, the historical background of the change taking place in these areas. Their educational status, variations in the groups of women in the same geographical region, etc. were also focused. It suggested that a number of such studies would enable to have better understanding of the status of women in India, their regional variations, etc.

G.K. Ghosh and Sukla Ghosh in their book entitled "Women of Manipur" dealt with women belonging to various groups, sub-groups, their joy and sorrow impact of various races on them, their contribution to the society at large and action plan have to develop then from various angle, social,
political, economic The book dealt women and education and working women It would be useful for planners, social scientists tourist and various scholars who have interest on the study relating to Manipur and the development of women.

Since the government of India guaranteed the following constitutional provisions for women such as justice, social, economic and political liberty of thought, expressions, belief, faith and worship. Education of women is a vital weapon in achieving desirable changes in the society. Lack of education among them is a major constraint in their response to change. Women's education leads to self dependence without being completely subordinate to men under any circumstances. Educated women should come out of their shackles of social economic and religious evils and assert that they are equal to men.

Boutros Ghali remarked, without progress in the situation of women, there could be no true social development. Human rights were not worthy of the name if they excluded the female half of humanity. The struggle for women's equality was part of the struggle for a better world for all human beings and all societies.

N.I. Singh (2001), Employment in Manipur, problems and prospect published by Rajdhani Book Service New Delhi, clearly stated that employment is the key to develop the economic condition of Manipur. The employment opportunity should be created in different sectors for effective and balanced utilization of the increasing labour force and economic condition of Manipur
This book emphasized that employment in different sectors i.e. primary, secondary and also in tertiary sectors could be developed the economic conditions of Manipur and also improved the status of women in the society.

Further it analysed the problems of employment and gave some measure for unemployment and underemployment in Manipur. This book will be very helpful for further researchers.

Mrs. S Murty (2001), in her book entitled ‘women and employment’ contain 18 contributions from a galaxy of scholars coming from various part of the country. In this book one finds interesting contribution on gender and employment in India. An Agenda for the 21st century, Women’s Employment and Fertility, Self-employment of Women and Structural Reforms and Problems of Employed Educated Women in a few selected Sectors of Indian Economy, etc. It has clearly come out in the contributions that males are still a domination force in the Indian society.

It clearly mentioned that contemporary women are engaged in all activities of the economy; in agriculture and industry, in transport and communications, in banking and insurance, in education, health and housing and in all the organized and unorganized sectors of the economy. Their productive role in the economy is increasing day by day.

Regarding this book though the women are marching forward day-by-day they faced many problems due to gender bias, sex discrimination, their dual role at home and outside and due to their physical delicacy. This book
aims to make a probe into different problems of the employed women and to study and suggest their solutions.

It will be useful to women, policy makers, policy takers, and to all such strata who are interested in women studies especially of employed women.

Some studies on employment pattern of women have two trends traditional occupation and modern occupations. As Vina Mazumdar (1975), states that “In the traditional economy women had played integral and protected roles in agriculture, industry and services. Development which is creating complexity of markets and production techniques and technological change has been the relentless force which has displaced large masses of working women with their traditional occupations, their productive and professional skills in absolute, and reduced them to the status of unskilled unwanted worker. The alternative opportunities that have opened up as a result of development in services of new industries, are for a different class of women educated and with new type of skills. They cannot absorb the displaced women, who are mostly illiterate, rural and with restricted nobility.”

Malladi Subhmana’s collection of essays entitled “Women : Traditional and Culture” published in 1985 explored the condition of women in all fields of life social, economic, political, cultural and moral including tradition, culture, employment, marriage, literature and social consciousness and most important among others “Human Rights and women’s Demands”. The book also reflected different attitudes adopted towards the status of women and devised various programmes.
Alfred De Souza in his book "Women in Contemporary India and South-East Asia" offered a fresh perspective on women and social change in India and South-East Asia. The first section of the book focused on the methodological issues that were of crucial importance in understanding the status of women especially in the sex-segregated societies of South-Asia. In other section of the book is discussed the factors affecting the self understanding of women and their changing roles in the social, economic, political and cultural sphere-women and law, women and religion, women and employment.

Nirmala Banerjee did a good deal of work upon the problems of women, especially of women workers in the unorganized sector in Calcutta (women worker in the unorganized sector; 1985). The study was conducted with the intention to examine women's experience in employment and its impact on their status at home as well as in the society. It was found by the author that a full time job could not give those women any added status in their families. Their position was largely determined by their social background and the tradition of the family regardless of the kind of work they did or their relative contribution to the family income. It was also observed that a women's job did not get the same importance as that of a man And she received little or no help in carrying out house hold duties.

Promila Kapoor, who occupied a unique place among the Sociologist studied about the educated working women towards marriage, marital adjustment and their changing status in the society. Her remarkable study conducted in 1960, Socio-Psychological study of the change in the "Attitude

Her study sampled 300 educated working employed women in the city of Delhi, was accorded in her Marriage and Working women in India: 1970, it was found that with the multiplicity of roles and interaction with outside work, respondents were influenced by the egalitarian views whereas men dominated them by their old tradition views of male dominancy which created tension and conflict in their lives. Besides, Kapoor compiled a number of lectures (The changing status of working women in India: 1974) delivered at the faculty of Home science, Maharaja Shayaji Rao Baroda University. After comparing the result with her previous study which was carried out ten years back a considerable change was found among the urban educated working women toward marriage. They married at a fairly advanced age and the girls had an effective way in the selection of their life-partners.

Raksha Saran while dealing with the status of women in the “Encyclopedia of social work in India” stressed that “In the vehicle age Indian women enjoy a full high status in the home as well as outside, many of them became distinguish poetesses, mathematicians and theologians. Marriage in these days takes placed at a fairly advanced age and the girls had an effective way in the selection of their life-partner.

J.S. Mill (1869) made a strong plea for equality between sexes in the matter of employment. He argued for a principle of perfect equality between men and women and women’s admissibility to all functions and occupations hitherto retained as the monopoly of stronger sex, Marxism found fault with
capitalism for restraining women from taking employment outside their houses.

Engle's (1884) argued that women's liberation could be secured only by the advent of socialism and by their coming forward to take up employment outside their houses. The emancipation of women may only be possible when women can take part in production on a large social scale, and domestic work no longer claims anything but an insignificant amount for her time.

Filman (1898) had also stressed the need for women to participate in employment outside their homes, as the only source for their emancipation.

K.K. Kakati studied on the socio-economic status of educated working women of Kamrup District; A study of its impact on society”. The thesis consisted of ten chapters included introduction, Review of related literature, Research Design, Factors relation to the course of employment, status of working place and status of working women in the society, Role, conflict and impact of women employment upon the society and summary and conclusions. The study explored almost all the important aspects concerning the status of working women within the family, in the working place. Every aspects of role and conflict between husband and wife also the impact of women's employment upon the society with a review on the various studies made on the related problem.

The study referred to the published works on women even in the western countries while confining the problem to Kamrup district of Assam. It even referred to the work of American Anthropologists.
Margaret Mead and Ruth Benedict in their pioneering work, problems, the difficulty in tracing out the beginning of the organised movements in India on women's positions in the society was mentioned.

However, available literature revealing the work began from the period during the British rule in India. In short, the efforts of a number of people who questioned the existing low social status of women in India during the colonial period. The formation of Brahma Samaj in 1928 fought for abolition of Sati Purdah. Women's emancipation was also taken up severely by the women's association which was formed in 1917. But most of the efforts done before Independence were concentrated on the emancipation of women from the social evils like child-marriage, Purdah system, Sati, etc. At that time, not to speak of a status of their own, the general position of women in the society was extremely miserable.

The study found out that women's participation in the economic activities was not a new phenomenon. Yet, their entry into the professional world was something new in the Indian context. After independence as a result of the constitutional provisions for equality of opportunities and equal status for both men and women and the subsequent enactments some changes took place in the position of Indian women.

The study also revealed the Government of India's realization of the necessity of adopting a definite plan of action to examine the questions relating the position of women in the country. Accordingly, by a resolution of the ministry of education and social welfare formed a "Committee on the Status of Women in India" on 2nd September, 1971, the report of the
committee was submitted in 1974 and it focused its attention mainly on the constitutional, legal, social and administrative provision which made a bearing upon the social status of women. The committee entrusted in the area of encouraging women's employment outside the home.

Apart from this, as a result of the Declaration of the International women's decade from 1975 by UNESCO a new wave of research projects and studies had attracted the attention of the sociologists not only in Indian but also all over the world.

Among the American studies the finding of Blood and Wolfe (The Dynamics of married living, 1960) was an important one. The authors studies about the husband wife relationship in America, women's entry into the gainful activities and its impact upon their marital satisfaction from the interviews of 731 city families and 178 rural (farm) families. The authors reported that although house-keeping was an expected role of American women and employment strained them yet an increasing trend of their entry into work-force could be noticed. Their confrontation between the desire for high standard of living through employment in found the study. So, they choose employment before the child-birth, to withdraw after the baby's birth, to work again when the child grows up.

A positive correlation was found between higher education, employment and status of women. Financial contribution of the wife had given her status and respect in the family. The book was divided into five sections which covered (a) contextual, analytical and theoretical views of women, (b) empirical research organized around existing stereotypes about men and
women, (c) an exploration of common forms of violence against women, (d) the way women were portrayed in diverse media e.g. film and television), and (e) a description of the growing efforts to sensitive people to the inequalities between the sexes. It provided a coherent analysis and fresh perspectives concerning the issues and problem that effect women's lives in India too. This book would be useful for future researchers.

Rehana Ghadially's book 'Women in Indian society' was a collection of 21 articles. It consisted of six sections including sub-topics of study on women by different writers including her own paper within introductory note. The first section was on 'CONTEXT'. It included papers on "Women and the Hindu tradition; Feminine identity in India; Women versus womanliness in India; Feminine: Indian ethos and Indian convictions'. The second section was on "STEREOTYPE" consisting of four sub-topics like 'Sex role stereotypes in Northern Indian and the United States, Sex Pole Attitudes of college students in India, parental sex role orientation and sex stereotypes of children; The concepts of feminity and liberation in the context of changing sex roles. The third was on: "VIOLENCE", The fourth was on "MEDIA" and fifth was on AWARENESS.

The contributions belonged to a wide variety of backgrounds ranging from activist to academics. They provided perspective from the grassroots as well as also from the disciplines of anthropology, psychology and sociology.

Khanna and Varghese (Khanna, Girija) and Varghese, M A-India women today. 1978) made an elaborate study about the role played by Indian women as housewife and as working person. Although economic necessity
was found to be the main cause of employment, yet some non-economic motives like the use of talents, use of free time and interest for a particular job induced women to take up employment. Besides a positive association was found between education and attitude of respondents.

A positive association between employment and status of women was found in Lalitha Devi’s investigation conducted upon the educated employed women in Trivandrum city (status and employment of women in India: 1982).

In Indu Menon’s study (status of Muslim 1981) education was a contributing factor in raising the status of Muslim women.

Souza (Souza Victor S.D. Family status and Female work participation, the women in contemporary India) highlighted the fact that participation of the women in contemporary India to work (earning) supplements the family to a great extent,

The present study was an attempt to investigate the status of the educated employed women of Manipur in different sectors.

Thus, a lot of literature had been published in India and abroad on the status of women, in general employed women, in particular. From the review of the studies on employed women in the western countries it had been observed that most of them were concerned with the married employed women where marital employed women, their adjustment, child care and role-conflict got high priority.
In the studies of women education and employment status in India, 
more emphasis had been given upon the married women, their position in the 
society, attitude towards different social issues and the problem of role 
conflict. An elaborate study on the education and the employment status of 
women in Manipur is the need of this hour. Reference are to be cited from all 
the related directions, the basis of which is formed by the published materials. 
Every information of knowledge is consulted in this present research besides 
the fresh interview for first hand information.