CHAPTER - 11

REVIEW OF RELATED LITERATURE
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Women in Indian Societies till Sixties have extremely limited options to extend their role outside the domestic domain. Women enjoyed considerable freedom outside their homes among some lower socio-economic communities but they too were often subjected to pressures from high caste ideology male domination. Today average educated women, working and non-working, face continuous discrimination stemming from a patriarchal culture and its appurtenant sexual preference from male children prejudice towards daughters' inheritance rights and unequal access to job-oriented education and professional fields.

The role of women outside the home had become an important feature of the social and political life of the country and in the years to come. This would assume last proportions affecting the majority of women. It was because of this even the Education Commission Report of 1964 had emphasised the necessity to pay adequate attention to the problems of training and employment of women. The important problems faced by women in carrying out their dual role of home-making and following a suitable career needed a thorough study.
The relevant studies on the role and status of women were reviewed in the present study. While reviewing the related literature the present study would deal with the definition of ‘role’, ‘education’ and ‘working women’. It also would deal with the definition of ‘status’ and its relative importance on role and status.

DEFINITION

(A) ROLE

According to Webster’s Third New International Dictionary “role” meant (a) a character assigned to or assumed by someone, (b) a socially prescribed pattern of behaviour corresponding to an individual’s status in a particular society\textsuperscript{33}.

According to the International Dictionary of Education ‘Role’ means ‘pattern of motives and goals, beliefs, values, attitudes and behaviour which members of group expect to be seen in the typical occupant of a position.’ A role prescribed the behaviour expected of a person in a situation\textsuperscript{34}.

The word ‘role’ was also defined by the educationists and sociologists in various ways. According to Ralf Linton role was defined as

\textsuperscript{33} Webster’s Third New International Dictionary and Seven Languages Dictionary, P. 1986., Vol-II
"putting into action of rights and duties". T. Parsons also defined role as a dynamic aspect of a status. R.K. Merton and others defined role as "where a status entailed more than one relationship we used role-set instead of role. In the framework of hierarchy, status was the individual's location and by the role he actualised his status in the form of behaviour so we can say that status and role are interchangeable".

Levinson stated that role “involved an adaptation process”. He defined three usages of the term role. According to him role defined as the structurally given demands (as norms, expectations and responsibilities) associated with a given social position, secondly, it is the member's orientation or conception of the part he had to play in the organisation, and thirdly, role had been commonly defined as “the action of the individual members”. Thus it embraced various facets of individual and social structural features of the society. It explained the behavioural pattern of the individual and society.

Social role and social position were often used interchangeably. There was distinction between role and role behaviour. The expected role behaviour was not necessarily identical with ideal role behaviour. For example there were many role expectations with working women but there was a difference in the actual ideal role behaviour which she was able to perform. In other words, social status was regarded as

structural concept but social role was used as a functional concept. Role was the functional element for making status. Without the element there could be no status.

The present study would mean 'role' as the role played by the educated working women in the family, in the working place, in the educational and political field and in the society.

(B) STATUS

According to Webster's Third New International Dictionary the word 'status' meant (a) the condition of a person that determines the nature of his legal personality, his legal capacities, and the nature of the legal relations to the state or to other persons into which he may enter, (b) the condition of a political entity determining its legal character in relationship with other political entities, (c) position or rank in relation to other (as in a social order, community, class or profession) and (d) relative rank in a hierarchy of prestige.37

According to the International Dictionary of Education 'Status' meant rank of a position or an individual (or object, for example, a school subject) in a prestige hierarchy of a social group or community. May represent difference in exchange of goods and services and in satisfying

social needs. It also meant "use in motivation to describe the social need for prestige."^{38}

The present study would mean 'status' as status accorded to the educated working women of Manipur particularly the educated working women of Imphal District and Ukhrul District irrespective of their class and caste. This also included the status given in the family, in the society and in the working place.

(C) EDUCATED

According to Webster's Dictionary 'Educated' meant (a) possessing an education especially having information or knowledge beyond the average (b) marked by perfection of performance, that is, the result of training and practice (c) befitting one that is education especially by much formal schooling (d) based on some knowledge of fact, (e) consisting of people of education.^{39}

In the present study the word 'educated' would mean those women who passed class VIII at the minimum and above.


^{39} Webster's Third New International Dictionary and Seven Languages Dictionary, Vol-I, p-723.
(D) **WORKING**

Working according to Webster’s Dictionary meant (a) adequate to permit work to be done, sufficient in strength or numbers to accomplish results,  (b) assumed or adopted to permit or facilitate further work or activity.\(^{40}\)

In the present study the word ‘working’ would mean those women who had been working either in the public or private sector after passing class VIII at the minimum.

(D) **EDUCATED WORKING WOMEN**

The term ‘educated working women’ in the present study meant those women who passed class VIII and above and those who had been in the job for more than one year and above whether under the Central Government, State Government, Quasi-Central, Quasi-State or private institutions. The age ranged from 25 to 58 years. The word ladies would be interchangeably used with the word women. It also signified both married and unmarried.

With the definitions and meanings given above on different terms of the present study, review on books and theses were made in order to enable the investigator to make a thorough and comprehensive study

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\(^{40}\) Ibid. p.2635.
on the present problem. By reviewing the investigator could interlink what had been studied and what could be brought out on any area of study. As such any investigator on any area of study could have an up-to-date information and new findings with new analytical approaches along with new techniques could be made. This approach would be more effective and would be more beneficial for the future researchers also.

In the light of the above background the investigator at first had taken up some books which were written during the British Colonial period and some books became very good records and of authenticity of those periods. It included the social systems, laws, educations etcetera of those Colonial period.

In this framework the ‘Gazetteer of Manipur’ had been taken up for review. Captain E.W. Dun in his ‘Gazetteer of Manipur’ published at Calcutta in 1886 had dealt with the social position of women among other systems, marriage customs etcetera. With all the praises 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 holding of a very inferior social position. The probable reasons for inferior social positions inspite of their industriousness and usefulness and contributions in the family were also assumed.
Regarding marriage customs 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 put away his wife without any fault on her part, and , if a person of influence, he may do so without its being noticed”.

The Gazetteer also mentioned that “if a man puts his wife away without any fault of hers, she takes possession of all his property, except a drinking vessel and the cloth round his lions”. It further stated that “a man and wife may separate by mutual consent, and a wife may quit her husband on giving him the value of a slave”. Critical analysis was also made on the treatment of women by their husbands as recorded in this Gazetteer of 1886 that “women are really the slaves of their husbands; 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 peigeon as if a women was saleable and purchaseable.

The inferior social position of women prevailed in those days might be because of the existance 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”. It could also be interpreted as those who were financially sound had in general more than one wife.

The book almost touched all aspects of social systems including adultery. In Manipur adultery was punished by the offending man who received the wife of another man during 1880’s. It condemed the offender to pay a fix sum of Rs. 50/- for all class of population. This was besides fines to the court that tried such cases. While the offender could not pay, his family were seized and sold as slaves for the satisfaction of the claim. Both the male and the female offenders were asserted and confined until the claim was satisfied after which they were made free. For carrying off a woman living under a man’s protection, but not married, the expenses incurred by the man on account of the woman was to be paid by the party who look the woman.

The book also recorded the merits of the social system of Manipur during those days. Inspite of all bad practices early child marriages were unknown in Manipur. Widows except those of the Brahmins could remarry. As a general rule in contracting marriage the young couple were allowed to see and approve of each other. When the parents approved of a marriage, the heads of the family arranged the marriage. After marriage there was no rule about living separate from the parents or otherwise.
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 expense. The school was very successful but not carried on after his death. It also mentioned about the establishment of a vernacular school in 1872 by W.F. Nuthal, another Political Agent. The school was nearly closed for want of encouragement on the part of the authorities etcetera.

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 positions 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. The book provided a lot of material for the researchers. Informations on various aspects of the state were also provided. Going through the book one could easily understand the position of women prevailed in Manipur during 1886 or during British regime. A researcher of any discipline might be benefitted by the informations provided in the Gazetteer.

T.C. Hodson's book entitled "The Meitheis" presented a brief characteristics of the social system of the Manipuri women. In occupation it stated that "in every house the wife weaves the cotton cloths for her family and husband". Regarding the social positions enjoyed by women it
stated that “the women hold a high and free position in Manipur. All the internal trade and exchange of the produce goods of the country being managed by them”. This statement was different to the comment given in 1886 by E.W. Dun in his Gazetteer of Manipur. This might be because of the gradual change in social system. What was prevalent in 1886 in the social position of women was slightly changed. Women enjoyed a high status and free position and was remarkable in the system. It seemed there was a gradual change in the social system within a period of 15 years ranging from 1886 to 1901 in the state of Manipur.

Regarding the economic contribution of women the book mentioned that “the habit of the country was to have bazaars at convenient spot by the roadside. A handful of women congregate at an early hour, whiling the time away with gossip and light work”. Women had woven and all girls whose position was at all respected learnt to dance, for, in Manipur the dancing profession was often a rode to royal dignity and was not despised in anyway as was the case in India.

The book also mentioned about the establishment of educational institutions. There were many primary schools in Imphal and also the secondary school, originally founded by the efforts of Sir James Johnstone. It 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 to establish a
good school for the daughters of the higher classes could have been
attented with more success”.

It was reported that “the failure is not improbably due to the
rumour stated by malignity and stupidity, that as soon as the girls had been
satisfactorily taught to read, write and speak English, they were to be
shipped off to England where there was said to be a scarcity of
marriageable women”. Such rumours were constantly arose in Manipur.
From these rumours it circulated through the agony of the bazars, where
time hangs so heavily that such gossip have eagerly retailed and received
too often ready acceptance.

The book in addition to the above informations touched many
aspects and systems of the Meiteis including the pattern of housing along
with its partitions, the type of villages so on and so forth. The book had
been serving a source of information and knowledge of the different
systems of the Meiteis during the early part of 1900. The book contained
six sections. Each of the sections provided lot of informations of the
Meiteis. The book having one of the rare book during the pre-independence
period would continue to provide informations for the future researchers
also.
Regarding the position of women Mrs. St. Clair Grimwood in her book "My Three Years in Manipur" mentioned that women did all the hard work as a rule. They had woven all their own and their husband's clothing and cooked and looked after the house generally, besides working in the fields and coming every evening to the big bazars with merchandise for sale or exchange. It further mentioned that "it was a pretty sight in the evening to see all the women hurriedly along with their wares on their heads and their little babies slung on their backs". It presented a descriptive picture on the contribution of women in the socio-economic field. It described even on the involvement of the princess selling goods in the bazar. The book would provide a source of information to the researchers.

A synopsis on the Report of the National Committee on the Status of Women (1971-74) prepared and published by the Indian Council of Social Science Research, New Delhi contained a brief summary of the report of the National Committee on the status of women in India. It contained a wide variety of aspects including demographic perspectives, the socio-cultural setting, women and the law, role, rights and opportunities for economic participation, educational development, political status and policies and programmes for women's welfare and development. It provided significant information on the then existing situation of women, the crucial findings of the Committee and its major recommendations. The book provided a lot of information, data and recommendations. Any work dealing with women's study might find the Status Report useful.
Manjusri Chaki-Sircar's book "Feminism in a Traditional Society: Women of the Manipur Valley" focussed on the basic foundation of feminism, that is, women's individual self-reliance, and sisterhood or collective solidarity in a society under strong Brhamanic 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 focussed on the unique and distinct overtones of female power and independence of women in a patrilineal society. It also focussed on the colonial rule, sanakritization 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 sexes prevailed. Men and women performed their assigned role in complementary spheres and women's collective power thus emerged as an intergral part of the patrilineal system.

The study was based on anthropological field research in the urban and rural communities of the Manipur valley. It focussed on women's traditional sex role and the changes that were now wrought. The study would be very useful for the future researchers.
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 to develop them from various angle, social, political and economic. The book dealt about women of Manipur belonging to various communities. These women were born with unique talent of creativity and hard work. The book discussed about these women, their skill, social life, policy and so on to give a holistic picture. The book might help the others to draw action plan for Manipuri women and their background might help to draw action plan for women of various other states and countries.

The book dealt with communities of Manipur, revolution by women of Manipur, dress of Manipuri women, marriage rules, position of women, women and education, women and performing art, women and festivals, women and priesthood, women and inheritance, women and trading, women and food habit, pisciculture, fishing and women, women and agriculture, women and sericulture, women and textile, women and energy, women and their reproductive health, problems of widows, women and water, working women, women and sports, women and insurgency, women our equal partners, women and politics, women and environment, action plan for women and attitude of men etcetera. The book would be useful for planners, social scientists, tourist and various scholars who have interested on the study relating to Manipur and the development of women. It would provide source of information to the future researchers.
Malladi Subhmma’s collection of essays entitled “Women: Tradition 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 to different attitudes adopted towards the status of women and devised various programmes ameliorated their condition and to attain emancipation. The book would be useful for the future researchers.

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 focussed 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 sections of the book discussed the factors affecting the self-understanding of women and their changing roles in the social, economic, political and cultural spheres – women and law, women and religion and women and employment. It would provide a lot of information to the future researchers.

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, employment, literacy levels etcetera. The
book was a collection of research papers focussed mainly on women in Karnataka. The study pointed out that although there were studies on the status of women it happened to be confined to the Urban white-collard working 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 pattern of employment among different groups of women in the same geographical region etcetera were also focussed. It suggested that a number of such studies would enable to have better understading of the status of women in India, their regional variations etcetera. The book would provide source of information to the future researchers.

Rehana Ghadailly'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 with an introductory note. The first section was on "CONTEXT". It included paper on 'Women and the Hindu Tradition', 'Feminine Identity in India', 'Women Versus Womanliness in India', 'Feminism : Indian Ethos and Indian Convictions'. The second section was on "STEROTYPE" consisting of four sub-topics like 'Sex Role Stereotypes in Northern India and the United States', 'Sex Role 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 the fifth was on “AWARENESS”.

The contributors belonged to a wide variety of backgrounds ranging from activists to academics. They provided perspective from the grassroots as well as also from the disciplines of anthropology, psychology and sociology. The book was divided into five sections which covered (a) Contextual, analytical and theoretical views of women, (b) empirical research organised 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. films and television), and (e) a description of the growing efforts to sensitize people to the inequalities between the sexes. It provided a coherent analysis and fresh perspectives concerning the issues and problem that affect women’s lives in India. The book would be useful for the future researchers.

Many studies had been made and much literature had been published on women in India and abroad. Although areas of studies were not identical, many studies were also made on women by many researchers. It was, therefore, felt it necessary to review some of the theses relevant to the present problem.
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 Relating to the cause of employment, Status of working women within the family, in their working place and Status of working women in the society, Role conflict and Impact of women's 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 and in the society and important aspects of role conflict between husband and wife and also 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 works of American Anthropologist Margaret Mead and Ruth Benedict in their pioneering work on the problem. 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, revealing the work began as a result of the efforts of a number of people who questioned the existing low social status of women in India during the Colonial period.
Persons like Raja Ram Mohan Roy, with the formation of Brahma Samaj in 1928 fought for abolition of Sati Pratha. Women's emancipation was also taken up severly 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, burning of widows etcetera. 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 realisation of the necessity of adopting a definite plan of action to examine the questions relating to 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 focussed its attention mainly on the constitutional, legal, social and administrative
provisions which made a bearing upon the social status of women. The Committee was also concerned with an explored area of women’s life, that is, 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 India 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 studied 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 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 and desire for children were also depicted in the study. So, they choose employment before the child-birth, to withdraw after the baby’s birth and 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 from the family members.
Career and family seemed to be mutually exclusive alternatives for American women as it was found by Ross Laul Coser and Gerald Rokoff in their (Women in the occupational world, in-The Family -its structure and functions : 1974). The authors found association between the single marital status and the higher occupational status of women.

The study prepared by the Conservation of the Human Resources Project at Columbia University (Cinzberg Eli-Life styles of Educated Women : 1966) was based on the opinions and informations presented by the women themselves. Education was found to have positive impact upon the life of those women. Inspite of the discrimination and prejudice, they were fond of employment and many of them were able to maintain balance between their home role and work role.

Thompson and Finalyson’s study (Thompson. B. and Finalyson.A. Married Women who worked in early motherhood : British Journal of Sociology Vol.14, 1953) showed that the domestic life of women workers had an adverse effect upon the quality, quantity as well as duration of their work.

But in Sullerot’s study (Sullerot. F. Women, Society and Change : 1971) women had the awareness to become an earner to raise their social status and position in the families.
Venkatarayappa’s book “Feminine Roles” contained a complete chapter on the status of women of Arab, Denmark, Germany and Russia in brief. In the concluding part it was pointed out that in spite of minor variations in different cultures it was generally found that women regarded man as superior being since he is the protector of the weaker sex.

In another chapter the author described the public activities of women in the fields of education, politics, industry and on the war front. Next the ‘changing scene’ was vividly described and it was only here that the importance of women in the social field was expressed. In the last chapter the investigator had presented a clear picture of changing values.

In the Indian scene, a number of studies had been conducted about the general position of women in the society. One of such studies was presented by Baig, (Baig, Tara Ali, India’s Women Power : 1976) where an analysis was made about the association between work and status of women in the Indian context. Describing the traditional view, it was stated that status was a matter of power over others. The position of women in India from pre-historic to the modern times was described by Altekar (Altekar, A.S. The position of women in Hindu civilization : 1962). Devaki Jain’s compilation of different studies (Indian Women :1975) provided a broad perspective about Indian women.
Nirmala Banerjee did a good deal of work upon the problems of women, especially of women workers in the unorganised sector in Calcutta (Women Worker in the unorganised 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 traditions 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 woman’s job did not get same importance as that of a man since she received little or no help in carrying out household duties.

Promilla Kapur, who occupied a unique place among the Sociologists, studied about the educated working women in India covering wide areas like - the attitude of educated working women towards marriage, marital adjustment and their changing status in the society. Her remarkable study was conducted in 1960 (Socio-Psychological study of the change in the “Attitude of Educated Earning Hindu Women”, Unpublished Ph. D. Thesis, University of Agra. 1960) on the socio-psychological study of the educated Hindu working women which was supported by her subsequent studies in 1970 and 1974.
In her study about 300 educated working women in the city of Delhi (Marriage and Working Women in India: 1970) it was found that with the multiplicity of roles and interaction with outside world, respondents were influenced by the egalitarian views whereas men were dominated by their old traditional views of male dominancy which created tension and conflict in their lives. Besides, Kapur compiled a number of Lectures (The Changing Status of Working Women in India: 1974) delivered at the faculty of Home Science, Baroda University. After comparing the results with his previous study which was carried out ten years back a considerable change was found in the urban educated working women towards marriage.

In the second part of the book some of the previous studies carried out by eminent scholars were reproduced. By using secondary data, the author analysed the conflicts, confusions and problems faced by women office workers and those engaged in unusual professions in achieving status in the society.

A study was conducted jointly by Anindita Mukherjee & Neelam Verma (Socio-Economic Backwardness of Women: 1987) about socio-economic backwardness of women in Bhagalpur town where all the respondents were with poor educational background. It was observed by the authors that the social system and the women themselves were equally responsible for their deplorable position in the society.
Rama Mehta’s study upon the women of Oswal Community showed how the social environment determined the position of women in the society. This finding was endorsed by the result of a joint study conducted by Mumtaz ali Khan and Noor Ayesha (Status of Rural Women in India : 1982) in the city of Bangalore where social and cultural norms were the main barriers in the status of rural women. Comparing the status of Indian and Turkish women Sethi (Sethi. R. M. Modernization of Working Women in Developing Societies : 1976) observed that education, occupation and income are certain structural factors in the status of women which have brought about a change in the cognitive structure. It was also found that value changes among the Indian working women as a result of the modernization process.

Saradamini (Saradamini. K. Work at Home : What it means Mainstream : July, 31, 1982. Vol. XX, No. 48) exposed some of the truths about the unexplored areas of women’s work at home. Further, no significant association was found between the employment and status of women. Employment rather strained them.

Kala Rani in her investigation (Role Conflict in Working Women : 1976) upon the educated married working women at Patna found that conflict was not a function of either the profession, income or education of the respondents, but it was largely psychological.
Khanna and Varghese (Khanna, Girija and Varghese, M.A.-Indian 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 the 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 Women in India-A case study of Kerala : 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. Alfred de Souza (ed.) 1977) found a remarkable association between the occupational prestige of wives and husbands.

It was found as a general trend that working wives had occupations either of the same prestige level or of level one step lower than those of their husbands. A similar trend was found in the subsequent study of Srivastava (Srivastava, Vinita-Employment of Educated Married Women in India : 1978) in her Chandigarh study where respondents decided
to work because they were able to secure jobs which were consistent with their husband's jobs. Hence, family was regarded as a status unit. Wood's study (Wood, M. R. Employment and Family Change in Women in Contemporary India, Alfred de Souza (esd.) 1977) found that the most fundamental effect of a woman's employment was on her attitude which the behavioural change reflect.

Thus a lot of literature had been published in India and abroad on the status of women in general and working women in particular. From the review of the studies on working women in the Western countries it had been observed that most of those were concerned with the married working women where marital adjustment, child care and role conflict got high priority.

In the studies on educated working women 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. Besides, consistency between the occupational prestige of husband and wife and marital adjustment of educated working women living in urban areas were also dealt with in some of the studies.

Raksha Saran while dealing with the status of women in the "Encyclopaedia of Social Work in India" stressed that "In the Vedic age Indian women enjoyed a high status in the home as well as outside. Many
of them became distinguished poetesses, mathematicians and theologians. Marriage in those days took place at a fairly advanced age and the girls had an effective way in the selection of their life-partners”.

The present study was an attempt to investigate the varied roles played by the educated working women of Manipur particularly of Imphal and Ukhrul districts in the society, in the family, in the working place, in the economic and political fields.