CONCLUSION


**Conclusion**

The present study of the two states of Manipur and Haryana is in the historical context an attempt to understand the misplacement, concealment of women and an underlying gender bias in historical writing. Since pre-historic times the roles and shares of women’s in society have been low as compared to men in every aspect of function be it family, education, employment, politics, etc. Since the passage of centuries generated deep-rooted patriarchal customs and concepts of psychological or socio-cultural dominance women gradually became second citizens. The study of women’s history is essential to assess how far empowered women were in the past and how they can be empowered for the future. Because these two approaches are closely linked with each other to ascertain the levels of empowerment in the present day. It is one of the holistic approaches to find out empirically the possible means available to women and how they utilize that to attain empowerment. The study attempts to maintain the objectivity of historical writing while looking at the participation of the women of the two states in various social movements.

The research scholar on studying the sharing of resources in family, education, politics and employment especially in the states of Haryana and Manipur discovered that even though since the 1980s there was upliftment of women’s status in some parameters, still there is larger effort required to achieve the goal of empowerment. As the prevalent patriarchal culture is the root of all forms of oppression for the womenfolk which is strengthened by superstitious religious beliefs, there is needed a great effort to erase its impact. The study also reveals that this position of the women is probably because of the ineffectiveness of government policies and programmes despite the Constitutional safeguards tailor-made for these women as these have been unable to reach them due to the lack of adequate knowledge on how to use their new found roles. The study reveals why the hindrances are faced by the women and how they can be dealt with. The women of Haryana and Manipur are gradually learning how to use their resources in a liberal,
equal way without discriminating in any way on the basis of caste, class, color, sex, religion, and regional bias.

Manipur, a prominent state of the North-East of India, has no authenticated historical writing on women’s society, though the role of women in society from family to political participation was quite strong even in the employment sector also. May be it was due to the burning down of all ancient literary works by Shantidas Gosai in the second decade of the 18th century, however, the counter question is that in later centuries why were there no literary works on women’s role and women writers. The study is about how far women’s empowerment was obscure within the subsistence parameters of historical writing. In Manipur, women’s participation level is high, however, whether it is considered as valuable or not is the main question of empowerment. All the major communities of Manipur, i.e. Kukis, Nagas and Meities, before the fusion of foreign religious elements with their indigenous cultures, they maintained a uniform performance in many aspects of life equal sharing between the sexes, though patriarchal culture was there to some extent. In the valley areas, with the popularity of Vaishnavism a strong sense of patriarchal culture overrides the freedom and space of women. In the hilly areas also, since the beginning of the 20th century, though the propagation of Christianity helped enough in many spheres of development, it contributed to the loss of traditional culture and systems where women could enjoy the strong sense of patriarchal culture which appeared in their societal norms. The borrowed or new norms made for great conflict without differentiating between the traditional and the new ones, though society accepted it. In the conflict between the traditional socio-cultural beliefs and new socio-cultural beliefs, when while on the one hand the men gained, the women lost their traditional strong *pitra, pukhreila*, dormitory, crafts and handwork skills and their status in religion.

Modernization also dealt a blow to women’s status and freedom extensively. The place of women in the entertainment of *kang, likol, basok, khutlang ishei* became lost. To revive these cultures would take a long time even if the last decade has seen a wave of revivalism that has come to stay in Manipur.
There is a query that in both the hilly and valley areas, if women were ready
to participate or get organized or involve themselves in any form of social
movements whether for their own women’s causes or for those that touched the lives
of all. Since the 19th century the people of Manipur have been trying to preserve
their own basic culture by giving women the freedom for religious performances,
and not absorbing caste bias in earning. They came out in the two Nupi-lals to
express their solidarity against the many hurdles and the quantity of hindrances
imposed against them like the mismanagement of resources and their consequent
sufferings. This was because till the last quarter of the 20th century, Manipur women
were deprived all kinds of resources and boons of technological modernization.

In Haryana, however, since the pre-historic period till the start of the post-
Vedic period the women’s moral religious and spiritual values were high. Also the
women enjoyed the freedom of livelihood and thus participated in various aspects of
religious performances and were assigned a high status in the home. However their
position deteriorated over-time in the post-Vedic period, Manu postulated that the
two sexes were unequal in strength, stamina and psychology. Gradually women’s
position has been falling since the post-Vedic period.

This region became more and more stepped in casteism, social
differentiations, and patriarchal monopoly. The heavy restrictions were imposed
with frequent invasions of the Muslim rulers. Purdah system was imposed,
restrictions on the intermingling of the two sexes were laid, movement of women
was curtailed, self-immolation became popular among the Hindu women, during the
Sultanate period. Subsequently, a serious threat on the status of women came during
the Mughal period when the dowry system, child-marriage, purdah system, and non-
participation of women in Hindu society was enforced by them through written and
unwritten laws.

In Haryana even upto the 20th century, parents considered the birth of a
daughter as a cause of sorrow or problems. During the colonial period the women
faced severe problems of imbalance and gender bias within the society itself because
of the education system and army recruitment. Even at present, women are not given the right to enter in the fields of education, politics and employment. They are expected to do the housework or some small meager earning enterprises. Widow-remarriage practice is prevalent in some parts of Haryana, only because the region had less women and also for the protection of their family property but not for the protection and security of the widows.

**Family structures**

From the present study, we can understand that without going inside the four-walled small world known as home or family, there is hardly any possible way for the empowerment of women.

In Manipur by the dawn of the 20th century, with the arrival of western education and foreign religions, the second phase of social re-structuralisation had started. These changes resulted in heavy losses for the women, i.e.; in social status, freedom, and in power sharing due to sudden transformations before adaptation to newer systems, though it helped in later phases of equal development. It was only after the 1980s, that Manipuri women were started regaining their lost identity in another way. In the meantime, the heavy losses of women were observed in their family structures. The newly practiced foreign religions in the hilly and valley areas built a patriarchal based concept in the social system of Manipur consequently the parents’ perception on bringing up their children also came to change. They more preferred to invest their money towards their sons education and on the other hand, the daughters were kept inside the home for doing the household chores and helping her mother or helping their brothers’ meet expenses by earning from weaving, knitting or crafts. Thus, the hold of the patriarchal culture was high during 1940s and 1970s.

In Manipur, until 1970s there was restriction on girls to go outside from their ward. Their mothers bought all their needs. As the society was also simple, the needs of the girls were also less. Rarely did they need to buy their daily use clothes as they had enough skills of weaving and stitching. It is very complex to analyze the
structure of Manipuri society as its social customs had many faces. In Manipuri society, though the patriarchal concept was high and confinement of girls' was there, girls could obtain enough freedom in some areas. The parents gave freedom to their daughters to join seasonal festivals like thabal chongba (see appendix), lai haraoba (pleasing of God), kang sanaba (a traditional game see appendix), leikai iche ichal chak chanaba (ward women's grand feast), khutlang chutpa (see appendix), Janmasthami and Kang (a religious ceremony of lord Jagan nath) outing. During those days, there was a cultural permission to visit by the bachelors at adolescent or marriageable girls' house and there were entertainment games, like likol (see appendix) and thabal chongba, where girls and boys could enjoy. During the period of these games, their parents or brothers protected them from any misdeeds or mishandling by men. They were organizing their own group of khutlang for earning during the agricultural transplantation and harvesting season. Thus, girls were free to enjoy themselves during their youth to some extent.

During the 1940 to 80s, the main household work for women were pounding and de-husking seeds and paddy, cleaning and washing the kitchen items, washing the clothes, sweeping and cleaning the rooms and courtyards by the early morning (before the senior male members were woken up), take bath and cooking the meals, fetching the water, child caring, do rites of the gods and goddesses, serving their in-laws, caring for the domestic animals, weaving, etc. These were being done by every woman without concerning the rich or poor. In Manipur there is no culture of keeping servants or helpers. So they got very little spare time to take rest. Besides that the outside work done by them was collecting the firewood, fetching the drinking water from the public pond, look after the kitchen garden, selling the products from it in the market, working in the agricultural field in seasons. Agricultural work done by them is very significant in terms of time and labor investment. But men's society rarely counts women's contributions in all respects. Thus, in the pre-independence era and in the 1950s, there was not much difference in the working level of women and men. With the increasing of educated population in Manipur, men have started to help their women in doing the domestic work like
fetching, collection of firewoods, etc. Nevertheless, women are not getting enough help from their men, husbands are rarely helping with the work like child caring, washing clothes, cleaning utensils and other household items, etc. Besides with the increase of small family structure and increasing number of girls joining higher education all domestic work was left for their mothers only.

Women had no knowledge about health care methods and child caring and keeping little time to take care. There were not enough medical facilities, even in 1965 there were only 24 hospitals including Public Health Centre. Some of the respondents thought that they were brave that they gave birth. On seeing the present day health care for pregnant women they blamed it on too much and comfort for lethargic women. The common belief of the women was that more children were to her credit as they would help her. Children were considered a gift of god. There was no family planning practise prevalent.

During 1930s to 1970s, girls were having a lot of freedom though they had a hectic schedule of the household and agricultural work. Instead of getting the educational knowledge, parents taught their daughters on how to do domestic works, how to obey her husband and in-laws, weaving and knitting skills, cultivation work and kitchen gardening, etc. The value of the women was decided by her skills in the household work. Customs forbade them from laughing with high pitch voice; *iktaithibi* (coy nature) was the quality of the unmarried women.

The role of girls in decision-making of the family was zero. Most of the decision-making was in the hands of their parents mainly her father. During 50s, 70s children were not involved in the discussion. If the son was mature, the father asked him to involve in discussion. Even if the daughter is mature enough, they did not take care for her opinion. They thought that the girls’ are for the household work only.

After 1980s, women are becoming more independent in decision-making of their own areas, though their extents are limited. Most respondents replied that instead of being threatened by insurgencies they are free to choose their candidate
for whom to vote. In decision-making of the family, women are involving themselves in discussions with their family members, though the power lies elsewhere. The present parents are more concerned about the career of their children rather than the sex of their children. In the present families, mothers-in-law are more concerned about their daughters-in-law ability in decision-making and they are ready to give extensive freedom to them in family maintenance.

The rigorous nature of Haryanavi culture and norms against women reveal that women have suffered in their home and the family for centuries. At present, their suffering has been slowly decreasing with educational enlightenment. However, till second half of 1980s both in rural and urban areas the wave of education was not as high as it is today. Among the women modernization especially, however, in terms of availability of labor saving household appliances has been a boon.

In rural areas, about two decades back the co-relation between husband and wife was like living together of two strangers for a commitment, they never went outside jointly, they never talked in front of the seniors, wife never expected any help from her husband in doing the household work, women just followed the command, mother or senior women was the communicator between the husband and wife or other male relatives. Presently, however, in rural areas most of co-relation between husband and wife has changed in moderate way, they have become freer and sit side by side with their family for watching TV or talking.

The relationship between the mother-in-law and her daughters-in-law was high till the ‘70s and ‘80s. All newly married women were under the control of mother-in-law and slowly after they were also gradually gaining the power of family maintenance within the areas grew. But nowadays mother-in-law has no more remained the controller of the daughter-in-law’s life. Mother-in-law also understands that she could not control more and daughters-in-law also showed their freedom for what they wanted to gain. However, in rural areas, the relationship
between the newly married women and their mothers-in-law relationship is better than urban areas.

From the 1990s onwards all the household appliances from washing machine to microwaves were popularly being used in urban households. It reduced time consumption and increased the convenience of maintenance of household. But the rural women were still unable to find such amenities though they started using gas for cooking rather than traditional fuel and some small labor saving appliances like pressure cookers.

In the 1970s and 1980s rural girls’ were mostly engaged in domestic chores and care of the animals to help their mothers, but in the 1990s, with the parents’ acknowledgement of the value of education they started to give emphasis on education. With modernization, uneducated women’s earning from their traditional skills of handicrafts, knitting and stitching or tailoring had been languishing because of the monopolization by branded or lower priced machine made goods. The women workers have been getting less labor also while daily wages for a man worker in rural areas is Rs. 80/-, women are getting only Rs. 50/-.

Education

Before the coming of modern education in Manipur, there existed a traditional education system in different disciplines, which were needed to run a society or kingdom in a smooth way. Included in the traditional education disciplines were the medicinal-cum-priesthood school, maibi loisang (priestess institution), weaving and handicrafts schools, traditional law school, girls’ dormitories, dance schools, war schools, etc. With the changing of time and its values and needs people were already bending towards modernization. Consequently the traditional socio-economic and cultural environment of Manipur came to change at the dawn of the 20th century. The parents’ choice to send their children to join the new education schools shows that the hold of patriarchal, religious and cultural bias was strong in those days. The society somehow perceived that this new system was for the men only. So the new system or trend took a long
time to arrive for the women of Manipur. For example in 1900, only 53 girls were enrolled in primary school level and they were mostly from Imphal (capital) area.

The 1\textsuperscript{st} Five Year Plan in 1953-54 was emphasized to improve the resources in the hilly areas with the aim of improvement of women’s education by removing superstitious and traditional beliefs by giving formal and crafts education to them. Under this girls were giving attendance scholarship, while high school educated were given full opportunity to become teachers. In the 2\textsuperscript{nd} Five Year Plan women were offered posts in teaching profession and a housing scheme was launched especially for women teachers and besides that government announced a full School scholarship. But the achievement was so low. The 3\textsuperscript{rd} Five Year Plan gave emphasize to rural areas and promoted parental understanding of education. Educated women were offered jobs to join as a teacher for the development of girls’ school education. The 4\textsuperscript{th} Five Year Plan (1969-74) also emphasized on women’s education. In this plan there was a target for all girls’ enrolment in junior and high school levels. The 5\textsuperscript{th} Five Year Plan (1974-79), saw a new trend of functionary education by giving all requisite equipment and knowledge. It was aimed to achieve the occupation and vocational guidance towards the girl students in higher secondary level. In the 6\textsuperscript{th} Five Year Plan the centre mainly emphasized a whole chapter on women’s education, Manipur also emphasized on improvement of education rather than expansion. In this plan period the growth of the primary school was high but the girl’s enrolment was sluggish. In 1985-90, 6\textsuperscript{th} plan, the target was universalized education. The 9\textsuperscript{th} Five Year Plan kept pace with changes and emphasized on information technology focused education.

With increase of educated females and government schemes to increase the female participation the number of female teachers per 1000 male teachers reached to 528, 547 and 595 in primary, middle and high/senior secondary schools correspondingly in 2000-01.
In Haryana, despite government efforts, gender disparities in enrollment at different level of schooling, showed women always far behind men. The Gross Enrollment Ratio of girls steadily increased in the last two decades and reached 73.09 per cent against 93.99 per cent for males in 1990-91. This indicates that the women needed to struggle hard for equal achievement with men in the educational sphere.

Women’s welfare schemes are drawn up by the department of social welfare and the department of education from time to time. By realizing the backwardness of the state in the field of education, the Haryana government adopted a policy of rapid expansion of educational facilities. More lady teachers were appointed by converting some of the posts as e.g. in 1968-69. Efforts have been made to appoint women as heads in rural schools to reduce the local prejudice or resistance against sending girls to schools. In co-educational schools, some of the mothers have been appointed as caretakers to enable female students to have some sort of a guardian whom they could look upon for help and guidance.

During the period of the 4th Five Year Plan, in Haryana, there were established schools walking distance. But the plan was not effective to increase the number of girls’ enrolment. The 5th Five Year Plan was aimed at decreasing the imbalance between male and female access to education. The 6th Five Year Plan (1979-80 to 1984-85), laid emphases on the 'Universalization' of primary education in the state. The main shortfall of the Sixth Five Year Plan was that it could not provide proper opportunities for schooling facilities separately for girls and children of deprived groups. The 7th Five Year Plan (1985-86 to 1989-90) also concentrated on the education of girls in the age group of 6-14 years. The National Policy on Education (1986) was implemented in Haryana under the advice of the Centre of Universalisation of Elementary Education (UEE). Vocationalisation and qualitative improvement of education were among the main objectives of NCERT conducted a survey in different regions of Haryana and asked to remove regional and gender
disparities by restructuring the syllabi and textbooks to suit the needs and aspirations of the local people. To remove disparities in gender at various levels the 8th Five Year Plan (1992-97) had different features from the previous Five Year Plans. It tried to reduce the regional disparities in educational development and improvement of education by reducing the gender gap with minute programmes from the district level. As a result, the District Primary Education Programme (DPEP) was launched on March 11, 1994 with the main objectives of, i) reducing the differences in enrolment and drop-outs and increasing learning achievements between genders and social groups, and ii) finding out the causes leading to the deprivation of girls in education.

**Politics**

The new face of politics in India (democracy) and its system not only contributed a sudden change in the political atmosphere of Manipur but also conditionally fortified the women’s movement. The new system became very conscious about gender and power sharing. However, it should not be conceived that Manipuri women had already been free from gender differentiation before independence or already lost their freedom and rights in the later second half of the 20th century. Here the main point to be analyzed is why the Manipuri women were not able to enjoy the power of politics directly and what were the causes.

Since the beginning of the Constitutional Legislative Assembly elections the percentage of women voters was not much different from men voters, whereas 90.57 per cent and 92.16 per cent women cast their vote, the percentage of men voters were 89.32 per cent and 90.65 per cent in 1989-90 and 1995-96. On important issues of the nation or the state level or local level they have always been participating. They tried to establish their autonomous groups or organisation to fight for their own causes and the nation. Thus the *nisa band* and *meira paibi* were organised against the violation of human rights for other social causes. They participated in many different kinds of non-violence movements and social development works.
They took a pivotal role in the statehood movement and in protest against the demand of NSCN (IM) on ‘Greater Nagaland’ issues. They fought against the armed groups and a protest was conducted first in front of Assam Rifles gate and at Imphal for the killing and rape of an innocent girl. They worked for protection of human rights.

In the Territorial Council (30 seats), two women were nominated, one from the hilly areas and another one from the valley. Thus since 1953-57, two were nominated in the Territorial Council and it continued until Manipur established the State Assembly of 60 members. As the minority sex group and nominated through party favor, they could not do their duty with freedom. Until 1980-84 election, except one candidate, either one or another party supported all the women candidates so far came out for elections in the State Assembly Election and General Elections. Nevertheless, most of them got defeated, they were only able to secure even second or third largest voters in their respective constituency elections. Women candidates were mostly from the socially and politically well-established family background of the state. They entered into the political arena mainly for the party’s own benefit rather than any other consideration. The possible reasons were, the economic status of women was very low; democratic election and political system is new and hard to adopt by them; their education level was low; women are enjoying in their own organized politics nisa bandh and meira paibi rather than the new one; in party level, there were few number of women member in each party and so forth. The growing up insurgents’ interferences in public life, misuse of power by military and police personel and irresponsible corrupted governance posed hurdles never against women’s direct participation in elections.

At present most of Manipuri women know how to use their voting right but the corrupted system prevevented them from using the right way.

After the Independence uprising many revolts and movements were organized in this region. Nevertheless, women of Haryana could not come out from
the four walls of their houses to combat socio-cultural atrocities, patriarchal structures, imbalanced power structure and decision making pattern, less egalitarian in psychological and economic share between two gender and uncounted household work of women. By these worse factors, women hardly availed the basic provisions to involve in the socio-political freedom movement besides doing their household work.

In the elections, while in 1960s and 1970s there were gap in voting percentage between men and women, in 2001 election gap become very close. The number of women contestants in general and state assembly elections so far have been very less in percentage whereas in comparison to Manipur, this state, Haryana, was higher. The highest number of women contestants in the State Assembly election was 93 in 1996 and in 2000 it was 49. Since 1967 in every State Assembly elections, women were contestants not less 7 in number. Nomination level of women also was high in Haryana. Most of the women of Haryana were contesting through the party. Prior to 1982 most women were contesting through reserved parties but later through independent seats.

When Haryana became an independent state in 1966, the local government institutions operating in the state had three tiers i.e. Gram Panchayat at the village level, Panchayat Samiti at the block level and Zilla Parishad at the district level. In 1973, an amendment was there in Punjab Act of 1961 and under this amendment; the Zilla Parishad was abolished, leaving the Haryana Panchayat Raj system with only two tiers at the village and block level respectively.

The most significant amendment indirectly benefited towards women was the Haryana Act No. 13 of 1987 (amended from Punjab Gram Panchayat Act, 1952), which made provision for the reservation of the members of the backward classes if their population was two per cent or more in the Gram Sabha area.

The women elected in the panchayat and casting the vote women were rarely having the knowledge of their own field. Lack of knowledge, low participation in
outside activities due to prevalent norms and values of the society e.g. ‘ghunghat’ or ‘purdah’ which stops women from speaking before men and overall lack of equal opportunities has put women in a difficult position. At the meetings most women did not attend the meeting and those who went to meetings were also along with male members and seating on the ground rather shares the power with men. In addition, women did not care for the responsibility once they were selected. Most of women were rarely involved in Panchayat work as their sons or husbands are directly involved in the work. The elected women were not having the knowledge of various schemes running from the panchayat. Out of the total elected women 10 per cent were engaged in community work. They contested elections because of pressure from their father-in-laws, husbands, or family or to keep the hierarchy on that post. On campaigning, meeting, knowledge there was quite difference among them. Manipuri are fighting for their cause whether it is right or wrong.

Women movements of Haryana took place when situations were uncontrollable, though it could give impact to their specific local areas by stopping the local liquor vendors in late 1980s and 1990s. However, the impact of upto the level of sacking the state functionaries was not reached like their counterparts women’s organization of Manipur. The main weakness of Haryana women’s movements was that there was no organized women’s organization of women like meira paibi or nisa bandh in Manipur. Nevertheless, we cannot say that they are weak in participation level because many women leaders in the national level came out from Haryana.

Employment

Since the traditional period women were not only doing the domestic works but they played a pivot role in the earning of the family. Traditionally women of hill and valley areas were working very hard as they run their family as well as send their sons for education. With the coming of modernization and industrialization of everything in other states of India, the concept of work and employment came to
change and consequently the area where no private industry could establish have been facing many economic problems. Women workers of Manipur are facing low payment for their products and maintaining less valuation of their work. This tendency became more serious after modernization and education brought new needs of livelihood. In India, as per the HDI Report, Manipur was on the third rank on having gender disparity in comparison with other states in 1981 and 1991. In Manipur, it is a fact that in all respective organized sectors the number of employed women was below 30 per cent. Women’s main workers have included many important sectors that were mainly helpful in producing a good income and earning in the category most of the males have been occupying. The percentage of Manipuri women main workers against male main workers was always below the male percentage, since 1961. The percentage of women main workers was continuously decreasing from 44.48 per cent in 1961 to 34.59 per cent and 23.22 per cent in 1981 and 2001 respectively. The gradual decline in the percentage of women’s main work participation shows that there is an urgent need to re-examine the reasons and factors of this negative development. Thus, empowerment is an important step in the development of women by giving them the means of earning and becoming economically self-dependent.

When we looked into the changing number of employed women, during the last three decades, in the rural and urban areas, though the employed women percentage was increasing till 1980, the data reveals the decline of women’s employment rate in non-agricultural enterprises. In rural areas, in 1980, while the employed women were 36.67 per cent, it thus decreased to 34.52 per cent in 1998. In the urban areas as compared to the three Economic Census Reports it is seen that though the agricultural employed women in urban areas rose up to 32.12 per cent in 1990 from 25.44 per cent in 1980, a decrease in percentage could be found in the 1998 Census, i.e., 30.77 per cent.
In non-agricultural enterprises, the number of hired persons usually working was under the control of males. Though there is hardly any available data on differences between the rural and urban female employment percentage, the percentage of females and males showed a gulf of differences in all sectors of employment.

According to the NSSO Report, the female employed per 1000 population in all India level in rural areas is higher than Manipur, whereas in urban areas Manipuri women employed per 1000 population were higher than the all India level.

The women’s labor force participation rate is defined as the number of persons in the labor force per 1000 persons. In usual status approach: In two sectors of the usual status, i.e., a) principal status and b) all status (including subsidiary status), the female LFPR per 1000 population was always double times lower than males LFPR. It was a common occurrence in both urban and rural areas.

The number of female work-force had been decreasing double times in rural areas and above that in comparison to male population, in the male group both in urban and rural areas, not only increasing of labor-force populations in 1999-2000, but there were also stable and equal share in status of labor forces. The downfall of female labor-force populations in rural areas leads us to the conclusion that rural women of Manipur were suffering from a lack of earning means in the future. In comparison to all India, in rural areas the workforce populations of female populations, Manipur has lower female population engaged in labor force and on other hand in urban areas the Manipuri women are engaged more in the labor-force rather than the all India level in urban areas.

In comparison to the all India average rate, the most common difference in the mode of working engaged by women was that where the Manipuris were engaged in more self-employed enterprises, alternatively at the all India average women were more inclined towards casual labor both in rural and urban areas.
The broad groups of industries could be categorized into three groups, i.e. i) primary, ii) secondary and iii) tertiary. In the rural areas, during 1999-2000, about 69 per cent of female workers were employed in the agricultural sector. In the secondary sector industry the highest percentage of females employed was 18 per cent in manufacturing industries. Among the types of industries in the category of tertiary sector, around 5 per cent and 4 per cent employed women were engaged in hotel and restaurant trade and public administration, educational, communication services, etc. respectively in 1999-2000. In urban areas, since 1993 to 2000, the women workers employed were far below the rural percentage of women engaged in this field and always below 27 per cent approximately. In urban areas, the higher number of women were engaged in the manufacturing unit of the secondary sector. However, their percentage decreased from 34 per cent in 1993-94 to 21 per cent in 1999-2000. In the tertiary sector, a sudden change occurred in public administration, educational, communication services by increasing the percentage of women employment from 17 per cent in 1993-94 to 67 per cent in 1999-2000.

Haryana is one of the rich states in India. Therefore, it has many prospects and future of employment in many agriculture and non-agricultural sectors. However, the distribution of employment and economic resources sharing without gender bias is becoming a major question in Haryana. Since the traditional time in all respects, Haryanvi women have been facing unequal treatment in the employment sectors also. Amongst the state government employees, the highest number of women employees was engaged in non-gazetted employee’s category, i.e. 18.51 in 1999. Though the number of women employee were increasing from 13.76 per cent to 25.78 per cent in 1983 and 1999 respectively, the percentage of men employees against the total was always higher than women employees, i.e. 86.24 per cent and 74.72 per cent in 1983 and 1999 respectively.

In Haryana, trade and commerce had been in the hands of the men society, as women were hardly in this sector due to their traditions and culture. The
displacement of women in trade and commerce did not happen in Haryana as it happened in Manipuri society. In Haryana, with the government efforts and social development, some change has occurred in the number of women workers engaged in trade and commerce, which has gradually been increasing.

In rural areas of Haryana, the number of households with number of literate member/literate women number of age 15 years and above per 1000 households, while 28 per cent of household member per 1000 households were illiterate, 66 per cent of women were illiterate, in 1993-94. In 1999-2000 though the illiterate population per 1000 household was decreasing upto 18 per cent, women’s illiterate percentage did not reduce below 53 per cent. However, in comparison with the all India average they were always above.

In urban areas, the discrimination in sharing education between men and women was apparent, in 1993-94, while the percentage of illiterate member and women per 1000 household were 14 per cent and 44 per cent respectively in 1999-2000 as per survey report of NSSO the number of illiterate women per 1000 households decreased to 40 per cent, however the urban illiterate total members did not have much change.

Labor force, in the other words, the ‘economically active’ population refers to the population which supplies and seeks to supply labor for production and, therefore, includes both ‘employed’ and ‘unemployed’. The labor force participation rate (LFPR) is defined as the number of persons in the labour force per 1000 persons. When analysis conducted on the percentage of persons in the labor force according to usual, current weekly and daily status for Haryana and all India, in all usual status, in rural areas, while 45 per cent women were engaged in labor-force, 80 per cent men were engaged in all usual status in 1993-94; however, subsequently these were decreased to 32 per cent and 78 per cent in 1999-2000 respectively. In comparison with all India average rate of LFPR, the percentage of Haryana women LFPR was low and decrease was higher than all India average. In urban areas,
downfall in LFPR in all status was common whether it was men or women or rural or urban and all India or Haryana. While 24 per cent of Haryana women labor force were working under all status level in 1993-94, decreased to 15 per cent in 1999-2000.

An interesting thing in the regular employed category in principal status is the women had done a lot of catching up in the past so that the percentage of women employed in urban areas exceeded men employed in 1999-2000, i.e., the women were 53 per cent against the men at 44 per cent.

Thus looking at the parameters of empowerment separately and then together in the context of the two diverse states of Haryana and Manipur especially with regards to their participation in social movements it can be concluded that:

I. Despite the severe odds of development being faced by the population and specially women of both states hay have been active participants in social movements.

II. Women have been compelled to protest and take up arms against the social system when they were severely affected by anarchy, exploitation and were directly hit by circumstances like alcoholism, substance abuse, wife battering and a marked decrease in values.

III. Despite change in the social-cultural environment it has not influenced the women as much as concerns closer home. When their fathers, husbands, brothers, sons succumbed to the lure of alcohol and when the society faced the insurgency related problems the Meira paibi in Manipur took up patrols to bring about peace and order in the community. Similarly when the freedom of the nation was at stake the women of Haryana were quick to respond.

IV. Women have the ability to feel like a sisterhood where there are common and shared life experiences and each can well understand the life of the other.
V. The aspect of governance that gives unto the women a choice of taking up the reigns of power has not as yet been adopted by either the Haryanvi or the Manipuri women.

Thus there is need for further research in the women’s reaction to socio-cultural changes as well as normative behaviour in the face of changed circumstances that may threaten their peace of mind as well as their immediate situation within the family, community and social order.