

A STUDY ON WOMEN STATUS OF MANIPUR WITH RESPECT TO SOCIAL, ECONOMIC AND POLITICAL

(A SPECIAL REFERENCE TO WOMEN BELONGING TO THE SCHEDULED
TRIBE AND SCHEDULED CASTE IN BISHNUPUR DISTRICT, MANIPUR)

Ningthoujam Pramodchandra Singh
Assistant Professor
Department of statistics
Liberal college
Manipur

Abstract: In a society, the meaning of the Status is the position of the people in that society. Now the concept of status is more of comparing due to superiority and inferiority. The status of women cannot be understood without proper study. So, keeping this in mind, present study is carried out a) To examine the socio-cultural and population vital statistics of schedule tribe and schedule caste women. b) To examine the nature of work participation rate of schedule tribe and schedule caste women in Bishnupur district. c) To examine their interest to participate in local bodies. (d) to examine significant difference between scheduled castes and scheduled tribes respondents with regard to making decision on social issue (e) to examine significant difference between scheduled castes and scheduled tribes respondents with respect to franchise in the last election. It is observed that there is significant difference between scheduled castes and scheduled tribes respondents with regard to making decision on social issue. It is observed that there is no significant difference between scheduled castes and scheduled tribes respondents with respect to franchise in the last election.

Key words: Women status, equal, scheduled caste, scheduled tribe, Social, Economic and Political.

Introduction

The economy of India mainly depends on the production of rural areas. Women contribute most of the works in agriculture and rural development. They do more of the household works but their contribution is not much counted and thus they are considered as subordinate in every field. Women's role in the production are appreciated and recognized only when social and economic powers are involved that result in upgrading status. If one takes into account women's unpaid work in developing countries, women in poorer households work much longer hours and much less leisure time than the males. Women, particularly in rural and poor families, are the hardest hit. On average, they put in more hours with more workload both inside and outside the house. Various women studies analyzed the work pattern of women within and outside household. But they mainly concentrated on paid work and largely ignored the contribution of unpaid work, carried out for the maintenance and reproduction of the households, which is erroneously conceived as part and parcel of women's social (rather than economic) responsibilities as a wife and mother (U.Sharma1986, 1997).

Nowadays, domestic work is recognized as very important and considered in analysis of work patterns and rural change. The household unpaid work is a very different form of activity which requires a different form of methodological tools to analyze and to show its importance for household survival and change. With reference to Uma Kothari, 1997, many studies on the role of women in development viewed that woman has a multi-dimensional role in the improvement of child care, nutrition,. In developing countries particularly in rural areas, Women's participation in non-domestic works in is quite substantial.

Women of all rural area in India nearly eighty four percent are involved in primary sector economy and women workers are involved in agriculture. Their labor are in weeding and harvesting, besides collecting fodder and fuel woods etc. It is generally assumed that the enlarged participation of women in outside (non-domestic) work improve the status of women by raising household incomes. In other words, work (outside) is the prime mover of women's status. But women in rural area of India, this hypothesis is hardly applicable. The rate of work force participation may have a role in determining women's status, but that role is qualified by questions of work quality, the class variation in the double burden, and whether productive labor is a sufficient condition for autonomy and voice, whether it is even a necessary condition in a class and hierarchy ridden society. A side from these components of women status, on which differential work participation may have some intermediate effect, there is the bottom-line component of the value and care accorded to female life (Kalpana Bardhan,1985). As woman's status is considered an indicator of the level of development of particular societies; and women's work force participation rates are related to women's status. But this relation is questioned. It is not merely work participation, but also the quality of work, and the circumstances under which women are engaged and the roles, time spent and recognition of work as paid or unpaid and its impact on women's health, autonomy and voice in decision making as well as in sharing and ownership in her own and family income. But the status of a woman in the household depends on the extent of her control over her own earnings, property or assets of the household, her autonomy to decide about the use of her earnings. Very often many studies indicate that a rise in the women's earnings raises the nutritional level of the household; and in case of the poor rural households women's earnings are more crucial to determine the quantity as well as quality of food and nutrition available to the family. But women's autonomy, particularly in rural backward poor households, is very limited. Her earnings are taken as earnings of the whole family and it is not she but the main householder, who decides, how these earnings or resources are to be spent or used. In spite of being earner and contributing to household incomes women have no independent access to household resources and means of livelihood. Their own earnings are taken as the resources of the household to be disposed of according to the decisions of the male household.

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In determining the status and well-being of women in a society, Culture plays a very important role. Culture, a vast and complex concept, includes all norms, habits, customs of a society which enable its members to give meaning to their lives. In traditional society, Woman's value is high if she births a male child otherwise no. Marriage is a transaction between the males of two families, girls have no choice in choosing their (would be) husbands in rural society (Santosh, 1995). In India dowry system is common. Her marriage is stable only when she brings large amount of dowry. In case of poor family girls when married are looked down upon by the husband as well as his family because they are not in position to bring dowry. A woman is expected to be virgin upon a marriage. She cannot look her husband in the face, nor publically talk to him, and can never call him by name. She is supposed to be submissive and silent and not to ask her husband to help her directly. Wife beating is also very common and she is not allowed to complain such excessiveness. These are the common indicators showing the position of women in rural society. In fact, these can be said the sins of patriarchal society where women are always kept in subordination.

Like culture, knowledge and Power are other factors that determine the status of women. Concept of power can be taken as the capability to achieve something, to take own decisions. The notion of empowerment is the redistribution of power i.e. either to give more power to the powerless/dominated or taking off the power of the dominant to being equality. One view is that power works through cultural ideology i.e. power of the dominant operates through the consent of the oppressed. It operates only when it is recognized and accepted by the dominated and where it is accepted it creates inequalities. According to feminists, gender inequalities are the outcome of male domination in patriarchal society and that gender inequalities are the primary form of social inequalities. In Dreze and Sen, 1995, it is argued that education can be valuable to empower the disadvantaged groups by providing knowledge, creating awareness and consciousness.

The responsibility of women in the association in the midst of the bygone era outline has been demonstrated like a women's court in Manipur called Pacha (33 A.D). It was passing by the focal ruler and individual from the council of ministers; Laisana and every last one of those women related cases were taken up and settled. The first Nupilal in 1904 and the second Nupilal in 1939, Manipuri Women's complete rebel against the political improper conduct and ruthless development amidst the typical guideline are confirmations of Manipuri ladies' consolidation in regulatory issues. These two movements have made the world see the potential and the valor of Manipuri women in socio-political life of the society. The Indian constitution entitles equivalent investment of ladies both in the Parliamentary and Legislative Assembly decisions. In Manipur as well, ladies have been including in the governmental issues. Kim Gangte is the first woman member of parliament and Hangmila Shaiza is the first woman to be chosen in a Legislative Assembly. Lianganeng Gangte, W.Leima and K. Apabi Devi were all previous MLA. In the ongoing case, Khangabok body electorate has Okram ongbi Landhoni Devi as their MLA. According to the 73rd in 1992 and 74th in 1993 constitution Amendment, there are an aggregate of thirty three percent seat bookings for ladies at the Panchayati Raj decision. Countless are seen to have challenged in the Panchayat Election, 2007. Manipur has sixty three ladies Pradhans.

There are two things that can show their participation to root out social evils in the Manipuri society. A movement called Nisha-Bandh and a women association called Meira Paibi which is mostly existed in every locality, are the instances. These are methods to against the drug abuse and alcohol in Manipur State. Advent of Nisha-Bandh *Nisha-Bandh* movement began in 1970s. This emergence was resulted due to the increase menace created by the drunkards as the liquor selling rises gradually. Most of the time women have to earn and manage the family while the husband spends it all in drinking. Women have to endure all those beating, tantrums of their drunken husbands. They have been receiving all sorts of violence. So, a movement called *Nisha-Bandh* was established by the women folk to control the liquor selling, purchasing and drinking in their own locality. Arresting without issuing arrest warrant, abduction, murder, rape, molestation are some situations often noticed in the State. So, *Meira Paibi* was formed in 1980 for the safeguard of the youth. They hold a strict vigil over their locality with a torch in their hands. At the point when any episodes like bomb impact, honest murdering, and infringement of human rights happen they would hold sit-in-dissent, general strike, mass rally, bandh, monetary barricade to demonstrate their solid judgment. Other than all these Meira Paibis are currently likewise occupied with land-questions, additional conjugal issues, family fights, and so on. Other steps taken up by women for the welfare of our society. Women have always been the one trying to settle between two parties during conflict like in the ethnic clashes between the Naga and Kuki (1992-1996). In another case such as the 18th June uprising (2001) during the cease fire agreement women hold a protest for several days to end the atrocities happening at that time and bring a peaceful atmosphere again. As the result of their undying spirit and persistence, on 20th November, 2004, the 24th Assam Rifles shifted from the Kangla fort. An individual worth referencing is Irom Sharmila who challenged the insensitive demonstration of the security powers to the regular people and the inconvenience of the AFSPA in the state. She observed fast unto death for so many years to repeal AFSPA.

In Manipur, women are actively participate most of the cultural activities. For instance, in one ritual called Lai haraoba, *Maibis* (priestess) performed in the praise of *Umang-Lai*. The chief Maibi with her other Maibis are the main performers in Umang -Lai haraoba right from the beginning till the end. In the festivals like *Kang chingba*(RathYatra), *Ningol Palli*(a day during the ceremony when daughter do the ritual), women will sing songs praising the deities.

Various dance forms such as *Ras Lila*, *Leima Jagoi*, *Maibi Jagoi* are known worldwide famous for their beautiful and graceful works. In ceremonies like marriage, *Na Hutpa* and funeral services, *Nat Sankritan*, a folk song is mainly performed. During wedding ceremony, women take the main role as *Jatra-Pubi* and singing the folk song also at *Swasti Puja*.

Women have been making a great contribution in the field of economy whether in the organized or unorganized sector. Incalculable are holding the most raised situating posts, for instance, IFS, IPS, judges and some are filling in as professor, engineer, teacher, instructor, designer, motion picture creator, author, air-ace, boss, etc in the state, outside the state and abroad. Some women are also engaged in the area of handloom and handicrafts like silk rearing, weaving, embroidery, pottery, etc. In the plant division, from sowing, weeding, social event, husking, etc women's responsibility is more than that of the male. We can find many women running small shops, hotels, snack stalls to support their family. There are additionally numerous ladies among the development specialists and local helpers. Nowadays, a substantial number of

ladies business visionaries are step by step rising. There is the most significant State business place just for ladies referred to as Nupi Keithel (Popularly otherwise called IMA market). Here, women of different districts sell vegetables, fruits, flowers, clothes, foods and many other essential goods for daily uses. However, their earning is almost negligible as compared to their labor time and hard work. Yet, inaccessibility of different methods for vocation and absence of legitimate wellspring of salary make them to sell things.

Methodology

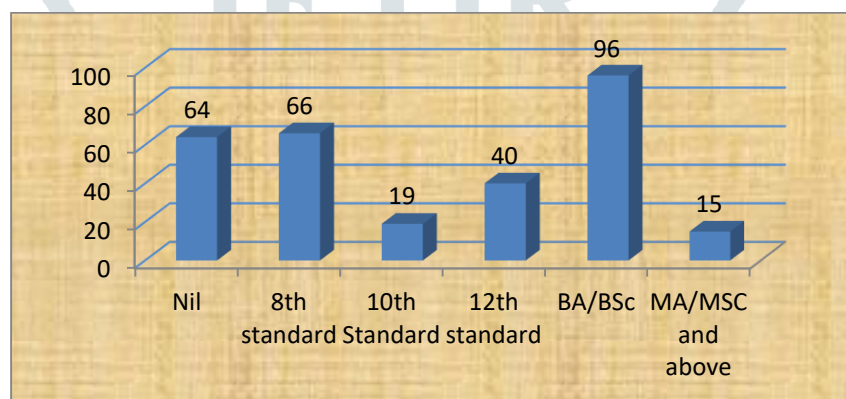
There are 16 districts in Manipur and Bishnupur district is one of the valley districts. The present study is carried out in the Bishnupur District, Manipur. In Bishnupur District, there are three Blocks namely (i) Nambol (ii) Bishnupur and (iii) Moirang CD Block and there are 49 villages. There are twenty four panchayats in Bishnupur District. They are Nachou, Khoijuman Kwasiphai, Phubala, Thinungei, Borayangbi, Kha Thinungei, Kwakta, Moirangkhunou, Ngangkhlawai, Saiton, Thanga I, Thanga II, Torbung, Tronglaobi Terakhongshabi, Wangoo, Wangoo Terakhong, Irengbam, Ishok, Keinou, Leimapokpam, Ngaikhong Khullen, Sanjenbam Pukhrabam, Utlou and Toubul. There are four categories. They are General category (GEN), schedule cast(SC), schedule tribe(ST) and other back ward class (OBC)

From the 49 villages in Bishnupur District, by adopting multistage sampling, five villages namely 1. Leimapokpam (55), 2. Thanga (123), 3. Borayangbi (42), 4. Wangoo (47) and 5. Saiton (36) are selected for the study. Total 300 respondents are selected for the purpose.

Result and discussion

Out of 300 respondents, there are 254 married respondents and 46 unmarried respondents. 124 respondents are Schedule Tribe and 176 respondents are Scheduled caste. Sixty four respondents are illiterate, 66 respondents have qualification of eight standard, nineteen respondents have qualification of ten standard, forty respondents have qualification of XII, ninety six respondents have qualification of BA/BSc and fifteen respondents have qualification MA/MSc. Graph in Fig. No.1 shows maximum number of respondents have qualification of BA/BSc.

Fig. No. 1: Bar chart of frequency distribution of qualification of respondents.



- Out of 300 respondents there are 12 respondents having family member 2 each, 24 respondents having 3 family members, 113 respondents having 4 family members and 151 respondents having more than 4 family members. This shows that maximum respondents have big family.
- 17 respondents are below 20 years, 65 respondents are between 20 to 25 years, 149 respondents are between 26 to 35 years, 65 respondents are between 36 to 40 years and 4 respondents are above forty years. Maximum number of respondents are between 26 to 35 years in this study.
- Nature of family of 170 respondents is joint family and 130 respondents have Nuclear nature of family. This table shows that maximum numbers of the respondents are joint family.
- Out of 300 respondents, 222 respondents have Agricultural land and 78 respondents have no agricultural land. Table shows that maximum respondents have their own agricultural land.
- Out of 300 respondents, 73 respondents get government job and 227 respondents did not get Govt. Job. Maximum respondents did not get Govt. Job.
- Out of 227 respondents who did not get Govt. Job, twenty seven respondents are doing fishing, eighty nine respondents are daily wages earner and one hundred eleven respondents are doing small business. Maximum respondents are doing small business.
- One hundred and seventeen respondents satisfies their job and one hundred eighty three respondents are not satisfied their job.
- Income of twenty eight respondents lies between Rs. 4500 to 6000, income of one hundred ten respondents lies between Rs. 6000 to 10,000 and income of one hundred sixty two respondents more than Rs. 10,000 per month.
- Out of 254 respondents, eighty two respondents get married at their age between 15 to 20 years, one hundred sixteen respondents get married at their age between 21 to 25 years, forty two respondents get married at their age between 26 to 30 years and fourteen respondents get married at their age above 31years. Maximum respondents get married at their age between 21 to 25 years.
- out of three hundred respondents, twenty four respondents spent two to four hours at their work, one hundred two respondents spent five to six hours at their work, one hundred fifty eight respondents spent seven to eight hours at their work and sixteen respondents spent more than eight hours.

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- One hundred three respondents are involved in making decision on social issues and one hundred ninety seven respondents are not involved in making decision on social issues. Maximum numbers of respondents are not involved in making decision on social issues.
- Two hundred eleven respondents have confidence in about children education, fifty one respondents have confidence in construction of house, twenty eight respondents have sale/purchase of property and ten respondents have purchasing of jewelry. Maximum of respondents have confidence in children education.
- One hundred sixty nine respondents want to have one girl and one boy, eighty one respondents want to have two boys and one girl, thirty two respondents want to have only boys and eighteen respondents want to have girl only. Maximum respondents i.e. 56.3% want to have one girl and one boy.
- Ninety six percent of respondent follow traditional law and four percent of respondent do not follow traditional law.
- Two hundred eighty eight respondents have knowledge of legal age of marriage and twelve respondents have no knowledge of legal age of marriage.
- Two hundred eighty eight respondents have support love marriage and fifty two respondents do not support love marriage. Maximum respondent support love marriage.
- Twenty percent of respondent's husband does not get Government Job and two hundred forty respondent's husband does not get Government Job. Maximum number of respondent's husband does not get Government job.
- Fifty seven respondents feel better livelihood and two hundred forty three respondents do not feel better livelihood. Eighty one percent respondents do not feel better livelihood. Maximum respondents do not feel better livelihood with respect their job.
- Two hundred twenty respondents spend less than 2 hours on housework and eighty respondents spend 2 to 4 hours on housework. Two hundred eight respondent's husband use smoke/drink/gamble and ninety two respondent's husband do not use smoke/drink/gamble. Maximum of respondent's husband has leisure time. They spend leisure time by smoke or drink or gambling. This shows that women are taking responsible for the maintaining the family.
- Only fifty five respondents satisfy health center and two hundred forty five respondents do not satisfy health center. Maximum numbers of respondents do not satisfy the respective health center.
- Twenty two respondents satisfy doctor's and other staff's attendance, two hundred forty eight respondents do not satisfy doctor's and other staff's attendance and thirty respondents do not want to give their opinion on the attendance of Doctor's and staffs of the Health Center. Maximum number of respondents does not satisfy the attendance of doctor's and other staff's attendance. This means Doctors and staffs do not come regularly at Health Center.
- One hundred eighty respondents support the effort of the Government on the drinking water and one hundred twenty respondents do not support the effort of the Government on the drinking water. Maximum of respondents support the effort of Government on drinking water.
- One hundred seventy one respondents used tap water, one hundred one respondents used water from river and twenty eight respondents used water from lake.
- One hundred one respondents have the knowledge about divorce law and one hundred eighty nine do not have knowledge about divorce law. Maximum number of respondents does not have the knowledge about divorce law. 63 percent of respondents do not have the knowledge about divorce law.
- One hundred eighty four respondents want to complete their children's education and one hundred sixteen respondents can't complete their children education.
- Two hundred seventy six respondents trained their daughter to prepare cooking and twenty four respondents did not train their daughter to prepare cooking. Maximum Number of respondents trained their daughter how cook and how to run a family and how to keep family in peace.

Table No.1

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.639 ^a	1	0.002
Continuity Correction ^b	8.888	1	0.003
Likelihood Ratio	9.865	1	0.002
No. of Valid Cases	300		

From the table No.1 it is observed that there is significant difference between scheduled castes and scheduled tribes respondents with regard to making decision on social issue.

Table No. 2

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.273 ^a	1	0.132
Continuity Correction ^b	1.573	1	0.210
Likelihood Ratio	2.231	1	0.135
No. of Valid Cases	300		

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From the table no. 2 it is observed that there is no significant difference between scheduled castes and scheduled tribes respondents with respect to franchise in the last election.

Suggestions

There is need to improve health services in this area and we need to encourage the women to come out from their house to understand about literacy, health and to organize the women's government schemes so that they can directly involve in social issue and politics in the State. Leadership role is very much important in Manipur. Due to faulty leadership, Manipur women are not ready to join any government programme such as women's development programme/scheme. If there is good leader in the area, women can expose their skills, talents and come out to joint government programme as well as ready for organize Non-government organization.

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