

FINAL ACTIVITY REPORT

On

Strengthening the Capacities of 100 Meira Paibies (Women Torch Bearers) Leaders to Response an Effective Human Value Initiative in Manipur.

Grant Code No.: 16-A-008

Submitted to:



公益財団法人

庭野平和財団

NIWANO PEACE FOUNDATION



Submitted by:

Institute of Social Research and Development (ISRD)

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ABSTRACT

Manipuri women are facing violation of human rights, gender violence, and entitlement of rights on property, religious bias, domestic violence, torture, atrocities, rap & murder due to various factors ranging from Armed Special Power Act, 1958, Insurgency Problems, Economic & HIV/AIDS. They suffer very much from rights abuses because of their gender, and they are not accorded adequate protection. Meira Paibi (Torch Bearers), a women association and one of the largest grassroots human rights movements in the region, comprising virtually the entire adult female population in every towns and villages. It is the watchdog of civil rights violations at the community level, initiating and engaging in campaigns against rights violations, such as arbitrary detention, cordon and search operations, and torture, committed by the security personnel of the federal government of India.

Their efforts are acknowledge by all and while in the state level, most of their initiative becomes fruitless at the end of the strategies while negotiating. They often lure by political influences, threaten by state and non-state actors and legal point of view due to lack of confidence, knowledge and capacities. Sometimes, they do little concern with women's rights, gender issues & women empowerment in and of themselves. If we capacitate them as a grass root initiative, they will capable to deal with for the advancement human rights and peace building agents in near future.

With the auspicious assistance from Niwano Peace Foundation, Japan makes it possible to address the issue initially with 100 Women leaders in Manipur as a pilot project. Such a small initiative from the grass root level enhanced meaningful democracy.

Final Activity Reports
On
Community Response to Children Affected by Armed Conflict in Manipur

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c. Project name

Strengthening the Capacities of 100 Meira Paibies (Women Torch Bearers) Leaders to Response an Effective Human Value Initiative in Manipur

d. Code Number

16-A-008

e. Project periods

August 1, 2016 to July 31, 2017

f. Aim of the project:

Overall objective of the project is a to strengthen the capacities of 100 Meira Paibies (Torch Bearers) Leaders from 4 district of Manipur and enable them to act as human rights defenders within the in democratic governance.

g. Implemented activity, and its methods:

Following are the activities that implemented during the project period:

Sl. No.	Activities	Methods
1	Formation of Project Implementation and Monitoring Committee (PIMC)	To enhance sense of responsibility, ownership, collective efforts in program implementation and monitoring initiative.
2	Mobilization of Women Groups	Identification and Selection of 100 Women Leaders. 25 such leaders will be selected from the 4 districts of Manipur.
3	District Coordinator & District Action Plans	Selection of 1 Coordinator from each district from the Women Leaders who will coordinate group members on voluntary basis and form a district level committee and initiate district level action plan.

4	Training Program (Set – 1)	Indian Democracy, Human Rights – Right to Life, Right To Freedom and Right to Expression.
5	Training Program (Set – 2)	Gender Issues, Violence Against Women, Constitutional Protections and Laws.
6	Training Program (Set – 3)	Rights & Evidence Based Lobby, Advocacy and Local Capacities for Peace.
7	Linking with Groups & Networks inside and outside the state	In the state level, it will make linkages with similar groups, networks and other human rights groups inside and outside the state.
8	Working with Social Media Tools	To strengthen the network and linkages, women will enable to share the knowledge with online community through social medias.

h. General process of implemented activity:

Manipur was one of the old independent Kingdoms in South-east Asia which had her own Civilization, Tradition and Cultural heritage. Even though a pre-historic and proto-historic



period of Manipur was recorded, written history has been recorded from the 33 AD, when Ningthouja clan King Nongda leiren Pakhangba founded the Meitei Kingdom with the help of Angom Pureiromba and Luwang Longmiba and ascended the throne of 'Kangla' in 33 AD. It had been continued the 1891 when Manipur was defeated by British Imperial forces in Anglo Manipur war of 1891, which British

declared war against Manipur and attacked from three direction and Manipur lost her independence.



Manipur means the 'land of gems'. This north-eastern state was described as the land of gold or 'Suvarnabhu'. Manipur was a princely state under the British rule in 1891. A democratic form of government with Maharaja as the executive head was established in 1947, under the Manipur Constitution act. This ruling family gave them a long peaceful

era in which they developed their arts and crafts undisturbed. The territory became a full-fledged state with the integration on 21st January 1972. The state, was a single district territory with 10 sub- divisions, was recognized in 1969. The state now consists of six districts with district Head Quarters at Imphal, Ukhrul, Tamenlong, Senapati, Chandel and Churachandpur.

The oblong picturesque valley of Manipur spreading over an area of 22,356 km. is an isolated hill grit state. The climate of Manipur is healthy and salubrious. The rainfall varies from about 149cm. in the valley to about 380cm. The cultivable area in the valley is full of

clay and silts and thus proves that the whole valley area was once a lake and was gradually silted up by the streams and rivers from the hills. The hilly regions are largely composed of pretertiary slates and shales having lateritic soils in low hills and brown forest type in the



higher regions. Due to geographical isolation and inaccessibility, Manipur remained almost unaffected by political vicissitudes in the subcontinent. However, this did not affect the flow of Indian culture into this land. The natural vegetation occupies an area of nearly 67% of the total geographical area of the state. It is blessed with amazing varieties of fauna and flora. Depending on the altitude of the hill ranges, the forest

ranges from tropical to sub-alpine. The wet forests, the temperate forests and the pine forests occur between 900-2700 m above sea level and they together sustain a host of rare and endemic plant and animal life. In Manipur, natural habitat growing in soil or on trees and shrubs, spreading their beauty and colour, stunning the eye that is not used to seeing them in such profusion. There are 500 varieties of orchids, which grow in Manipur of which 472 have been identified.

The Hoolock Gibbon, the Slow Loris, the clouded Leopard, the spotted Linlang, Tragopan, four different types of Hornbill, etc. forms only a part of the rich natural heritage of Manipur. However, the most unique is the 'Sangai- the dancing deer'. The floating mass of vegetation on the Loktak Lake sustains small herds of this endemic deer.

Manipur is a place where different waves of races and culture met through the ages, which ultimately mingled together. The territory is divided into two distinct zones- the valley and the surrounding hill areas. The main population of the people is of Manipurians known as Meitais. They claim their descent from Parkhangba who ruled Manipur and had the power of changing his shape into a serpent with a straight tail. The 29 tribes inhabiting Manipur hills may broadly be divided into Nagas and Kukis. It is not possible to make a clear-cut classification of the Naga group from the Kukis- the important Naga groups are Tangkhul, Khabuis and Mao. The Zemeis, the Liangmei, the Maram, the Thangal, the Maring, the Anal, the Moyon are also included under the Naga group. The society is patrilineal though the women bear the major yoke of labour. Women share the responsibilities of earning and are not confined only to household duties. The household is a true social unit and the head of the family has to perform certain religious duties. Their families consist of man, his wife and unmarried children.

Background of the Project:

The return to independence in 1947, when the British left Manipur, endowed our people with the right to build a state of their own, a state directed toward the realization of ends that are of their own choosing and not those of their neighbors or of colonial masters. This right was not long realized when Manipur merged with the neighboring successor state of the Union of India in 1949. The relationship between the people and state of Manipur with the larger democracy was never a comfortable one. Emergency legislation empowering the military with terrific powers applicable to Manipur, then a Union Territory, was soon promulgated by Indian parliament in 1958. The long-standing military presence in Manipur,

not just to protect India's new international borders but to police the local people in aid of civilian authority has led to a



definite stunting of development of people-oriented and friendly governance. This trend has continued over the last five decades transforming the role of the state from one of trusteeship in loco parentis to one of a demagogic power with little accountability. The Supreme Court of India has presently examining a writ

petition before it that list over 1500 alleged extrajudicial, summary or arbitrary executions in Manipur; most of these killings amounting to culpable homicide involve the police. Violence against women and children including those with different abilities has been increasingly reported but continues to be largely ignored by the state institutions. Despite the strengthening of Juvenile Justice (Care and Protection of Children) Act of 2000, and a State Plan of Action for Children developed with UNICEF support in 1995, the children in Manipur are not protected and trafficking of children into servitude and contemporary forms of slavery have escalated.



Torture and other forms of ill treatment or punishment by state agencies, particularly the police and central security forces stationed in Manipur continues to be an issue of distressing concern. Torture in places of detention is usually preceded by torture immediately upon apprehension. In the cases of fake encounters reported or alleged, many of the victims were severely tortured before

they were summarily executed.

The rise of terrorism in Manipur is an alarming development. During the past decade, bomb blasts in public places have been increasing; and there are a growing number of fatalities and injuries involving civilians including women and children. In this context, Meira Paibi (Women Torch Bearers) is women's association and one of the largest grassroots human rights movements in Manipur, comprising virtually the entire adult Meitei female population in every Meitei town and village. It is the watchdog of civil rights violations at the community level, initiating and engaging in campaigns against rights violations, such as arbitrary detention, cordon and search operations, and torture, committed by the security personnel. The historic Nupi Lal(women's agitations) of 1904 and 1939, running of the Ima Keithel (mothers'/women's market), the organization of Nupi Marup (women's revolving

credit group) etc are few examples. The movement by Meitei women began in the 1970s as a drive against alcoholism and drug addiction. The women would walk in groups at night; impose fines on drunks, and burn stocks of alcohol. Liquor was eventually banned in the state. Since last two decades Meira Paibis are mostly seen active against atrocities by the armed forces and the armed opposition groups. More recently, the Meira Paibi's protests hit global headlines in July 2004 after 12 elderly Manipuri women disrobed outside Kangla Fort, where the Assam Rifles were stationed, and walked naked carrying a large banner that read 'Indian Army Rape Us'. They were protesting against the rape, torture and custodial killing of a young woman, Thangjam Manorama, by Assam Rifles personnel.

Needs for Action

Now, the Meira Paibi (Women Torch Bearers) groups become a powerful lobby & advocacy



women group in Manipur as human rights defenders against violation of human rights. But we all witnessed the massive women's movement in Manipur in the 21st century in many aspects but with less fruitful result. In spite of their hard efforts towards humanitarian activities, a certain section of the Meira Paibi groups and society has of late diverted

from its original core value and portraying a ugly picture towards the society especially when political influences and religious based divide are concern and sometimes due to ego clashes amongst leaders and tend to break up as splinter groups, which is fact lessens the strength it should have garnered appropriately. Another issue of grave danger is the use of Meira Paibi by some vested interested people in waging their war with false flag and in the end the blame goes to the Meira Paibis but the actual fruit of the efforts is not enjoyed by people manipulating from behind.

It is observed that pre-election and post-election enthusiasms among most Meira Paibi guilds in Manipur unfortunately appear to be contradictory. On the eve of elections, a number of Meira Paibi Sang (sheds for women torch bearers) were seen raised in rural streets. Some women members used to stay very late in these sheds, burning the midnight oil. Almost all members seemed active in their mission. However, just a day after elections, most of the sheds have become deserted. It may well be appreciated that women of the state participated in the democratic tradition of electing their representatives. Such an involvement of this women institution in mobilizing public opinion may continue beyond elections. It is anticipated that Meira Paibi takes the responsibility of generating political consciousness at the grassroots levels throughout the tenure of an elected body. Just as women of the state have successfully accomplished many historic nation building missions, the contemporary Meira Paibi organizations in rural Manipur may come out actively and ideally to take part in democratic governance. In pre-poll period, such bodies may mould public opinion for electing good representatives and after election; they may well act as vigilantes on the workings of the elected leaders. However, it is discouraging as well as

unfortunate that some meira paibis are being misused by certain politicians and other rich individuals. The Meira Paibi (Women Torch Bearers) groups do little concern about the violence/crimes against women and themselves as a woman. If they concern about the violence against women through capacity building, awareness generation, gender issue and legal provision, they will enable to address the issue for the advancement of women rights; as a watchdog in their village and community level for crime against women. It will also enhance in reducing numbers of crimes and immediate response to the concern state authorities for adequate legal actions.

There is urgent need for enhancement of capacities of women leaders in order to make them as a peace building agents, lead them to the right tract with adequate skills on advocacy, human rights perspective, communication skills, gender issues, local capacities for peace.

Overall objective of the project is a to strengthen the capacities of 100 Meira Paibies (Torch Bearers) Leaders from 4 district of Manipur and enable them to act as human rights defenders within the in democratic governance.

Involvement of Communities:



A PIMC (Project Implementation & Monitoring Committee) was constituted with 10 women leaders from different social backgrounds on 10th August 2016 comprising representative from different communities, CSOs and social

workers. ISRD aims at collective/participatory involvement of the community in terms of planning, implementation as well as Monitoring and evaluation of the project. The members of the committee meet on or before 10th of every month. Following are the members of the PIMC.

Sl. No.	Name	Profession	Address	Sex
1.	Mr. Dinesh Singh	Secy, ISRD	Lamsang Bazar	M
2.	Miss Roji	Women Right Activist	Nambol Kangmong	F
3.	Mrs. Anebala	Manipur Meira Paibi Assn.	Yumnam Huidrom	F
4.	Mrs. Kimboi Zou	Media Columnist	Langthabal Lep	F
5.	Mrs. Rozy Mangte	Social Worker	Taothong Ayungba	F
6.	Mrs. Ellezabeth	Social Worker	Lambal Makha Leikai	F
7.	Mrs. Veronicca	Nupi Samaj	Haorang Keiral	F
8.	Mrs. Jamuna	Chanura Kanba Lup	Keirenphabi	F
9.	Mrs. Sundariya	Mera Paibi	Eroishemba	F
10.	Mrs. Monica	Meira Paibi	Takyel Khongbal	F

Strategies for Action:

a. Mobilization of Women Groups:

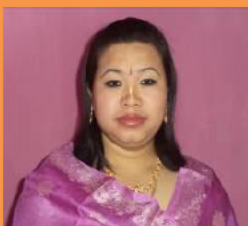


The main actor for this action is women groups and their efforts and meaningful participation. 100 Meira Paibi Leaders (25 each from 4 districts) were selected through an outreach program from the 4 districts of Manipur namely Imphal West, Imphal East, Thoubal and Bishenpur. Following principles were adopted in order to reach, identify and select desirable women leaders:

Developing an on-going dialogue between community members through small group meetings; Creating or strengthening community organizations (Committees etc.) and Creating an environment in which individuals can empower themselves to address their own and their community's needs and Promoting community members' participation

b. District Ambassadors:

4 nos. of women leader were selected as District Ambassadors (1 each from a district). They coordinated group members, conduct monthly meetings within the groups, interacting with different stakeholders on voluntary basis.



Mrs. Thiyam Kunjamala Devi (44 yrs)
W/o Th. Manimohan Singh
Phumlou Siphai, Imphal West District,
Manipur



Mrs. Akham Supriya (54 yrs)
W/o A. Phulendro Singh
Ngaikhong Khullen, Bishnupur District,
Manipur



Mrs. Kunjamani Devi (51 yrs)
W/o Mangijao Singh
Heingang Bazar, Imphal East District,
Manipur



Mrs. Inaoton Devi (51 yrs)
W/o MK Singh
Khongjo Makha Leikai, Thoubal
District, Manipur

- c. **Life Skill Education Programs:** Through various sessions and hands on real life situation, the capacities of women leaders were enhanced through 3 specific key areas: Rights, Gender and advocacy skills. 100 women were divided into 4 groups comprising 25 members (District Wise) and provided 3 days each capacity enhancement programs. Course contents were adopted from various international standard sources and re-developed as per with local scenario and translated into local language.

Rights:

What are human rights?

- Some ethical principles about how people should treat each other are widely viewed as universal. These principles are called human rights.
- Everyone has basic human rights and every single human being is entitled to basic rights and protections.
- Human rights are universal. This means they apply to all of us. They are not



conditional and cannot be taken away from us, no matter whether we are boys or girls, rich or poor, married or unmarried, whatever our religion, colour, nationality, sexual orientation, disability, or health status, for example, being HIV-positive.

- Human rights give us protections and mean that we are entitled to the things that help us live in dignity. These things include access

to basic human needs like drinking water, food, education, health facilities to make our lives healthier and happier.

- Universal human rights are rights that countries have approved and are committed

to uphold.

- Although all of us should be able to enjoy our human rights, we cannot always do so.

What are fundamental rights?

Human rights have been agreed on by all countries and are written down in formal agreements. Every independent country also prepares a constitution of its own. The



constitution is a legal written document according to which the government of a country functions. The constitution should take into consideration international ideas about human rights, which are ethical principles about how we should treat each other. This means that each person is entitled to the same protections, no matter who they are. The responsibility for protecting, respecting, and fulfilling human rights rests on governments. In reality, however, countries vary in the degree

to which they fulfill this responsibility. In some cases, constitutions and laws of a country do not take all human rights fully into account.

Some Fundamental Rights:



The Universal Declaration of Human Rights says that we are all guaranteed human rights. No citizen can be discriminated against on any basis, including religion, HIV status, caste, occupation, sexual orientation, age, place of birth, etc. All humans are equally entitled to basic rights. These include:

Right to life: Everyone has the right to live, grow up and have a healthy life.

Right to health: Everyone has the right to be as healthy as possible and to be able to access the best possible health-care services.

Right to equality: We are all equal, according to the law, so laws are the same for everyone. All citizens are guaranteed the rights to equality. No citizen can be discriminated against on the basis of religion, caste, sex or place or place of birth.

Right to freedom: This includes the right to have gatherings in public places, to express our views, to form groups and organisations, and to move and reside and settle in any region.

Right to freedom from exploitation and abuse: No one, including people who care for children, should physically, sexually or mentally hurt someone else. The government should make sure that everyone is protected from abuse and must also take action to help those who have experienced abuse and exploitation.

Right to practice our religion and culture: everyone has the right to choose and practice their religion and culture, and not to be discriminated on these grounds.

Right to constitutional remedies: If any fundamental rights are violated, everyone can approach the court to fight for the protection of his or her rights.

Right to vote and participate: Everybody, including children and young people, has the right to freely think and believe what they like as long as it does not harm anyone else. Every child and young person has the right to express his or her views. Everyone has the right to meet friends and form groups to express ideas, so long as it does not break the law. We have the right to publicly demand what you are legally entitled to.

How can we help to realise everyone's human rights?

We can promote fairness and human rights in everyday life and in our communities. Sometimes we can do this on our own; other times we can do this within an organization. For example we can:

- We can stand up for a friend or classmate who is being treated unfairly. We can defend a classmate who is ridiculed because he is perceived to be homosexual, or a girl expelled from school because she is pregnant.
- We can help others realize that they have opportunities or choices in life other than the ones being presented to them.
- We can identify trusted individuals (or organizations) who can help respond to incidents of discrimination.
- We can accompany a friend on a visit to a school official, the police, a health clinic, or another service.
- We can talk to people we know in the community about human rights and about the issues we care about.
- We can ask a local leader to speak out on an issue such as violence.
- We can inform a local leader when human rights are being violated in the community and help them come up with solutions.
- We can make sure that everyone in the community (including ourselves) knows about human rights and understands that everyone in the community matters.

Gender:

What is gender-based violence?

- Gender-based violence is violence against girls, women, and anyone who does not (or does not appear to) conform to gender norms, such as homosexuals or transgendered people.
- It causes serious damage to **physical, sexual** and/or **psychological** health.
- It is influenced by our **societies, communities, and families**, and is **cultural, economic, and political**. It reflects cultural norms about male control and dominance.
- Gender-based violence **always violates basic human rights. It is never acceptable.**
- Women and girls are particularly vulnerable to violence by people they know, including their intimate male partners.

What are the kinds of gender-based violence?

Physical violence like hitting, burning, or kicking.

Psychological violence like criticism, threats, belittling, and blame.

Sexual violence like rape, inappropriate touching, forced sexual contact or forced marriage. Sexual coercion occurs any time a partner lacks a sense of choice in refusing sexual advances for fear of repercussions.

Controlling behaviour like financial control, limiting free movement in the house, family or community, dominating decisions and not letting someone make their own decisions

Why does violence happen?

Gender-based violence reflects and reinforces cultural norms about masculinity and male control and dominance.

- Some communities accept violence as normal behaviour.
- In some places men are expected to be violent.
- In some places, men feel that women's bodies belong to them.
- If some people do not conform to gender norms, they are discriminated against by society, sometimes in the form of violence.
- Sometimes boys are raised to believe that men must dominate women.
- The influence of drugs and alcohol can also play a part in violent behaviour.
- Violence cannot be justified under any circumstances.
- Violence is not an expression of love.
- A real man stands up against violence.
- A real man does not use violence as a means to prove his masculinity

What are the harmful effects of violence?

For victims of gender-based violence causes:

- Lack of motivation or lack of sense of self worth.
- Mental health problems like anxiety and disorders of eating and sleeping. Women may begin harmful or reckless behaviour –like drug or alcohol abuse, or having more sex partners.



- Serious pain and injuries: broken bones, burns, black eyes, cuts, bruises, headaches, belly pain and muscle pains that may continue for many years after the abuse happens.
- Sexual health problems. Many

women suffer miscarriages from being beaten during pregnancy. Victims may also suffer from unwanted pregnancies, sexually transmitted infections (STIs) or be infected with HIV as a result of sexual violence.

- Fear of violence prevents many women from asking their partner to **use a condom**, increasing HIV transmission.
- Fear of violence prevents women from **getting information about HIV**, and **getting tested and treated** for it

- Sexual violence often also leads to a fear of having sex, pain during sex, and lack of desire.

Children

For children, seeing their mothers abused can often cause:

- **Angry or aggressive** behaviour: they copy the violence.
 - Children often feel revenge after childhood exposure to gender-based violence. They may take out these feelings on other women or even men in their lives.
- Withdrawn behaviour: they may become very quiet and stay away from the home or family members
- Nightmares and fears: often children in an abusive environment do not eat well, grow and learn more slowly, and have more illnesses like stomach aches, headaches, and asthma.
- Injury and death if the violence is turned on them.

How can we support people who experience gender-based violence?

- Promote norms that honor diversity and difference and that support boys and young men who choose not to adopt aggressive male roles.
- Advocate passing and implementing laws against violence.
- Promote values of non-violence and no tolerance of violence or discrimination
- Encourage them to communicate with partners, friends and communities about their experiences and get help.
- Participate in community events that teach negotiating and communication skills about expressing feelings without violence.
- Support those who have experienced violence to seek professional, medical and legal help, support and redress.
- Change societal attitudes about violence and perpetrators of violence.

Advocacy:

Following are the main agenda of training on advocacy skills:

- **Understanding Advocacy Concepts and Processes:** In this session, participants will be exposed to the different advocacy definitions, concept and processes. The key skill for the participants in this session is to knowledge on various definitions and processes involved in advocacy action.
- **Steps in an Advocacy Initiative:** The session focuses on providing good understanding of various steps involved in advocacy and takes the participants through 'hands on' skill building on various steps.
- **Message Formulation and Information Packaging:** The success of an advocacy campaign largely depends on how well an advocacy message has been created and presented to others and how well it conveys the change that we want to bring about. In this session, participants will learn the skills to formulate an advocacy message and right kind of message delivery tools to support their advocacy efforts.
- **Building Partnerships for Advocacy:** Networks can play an important role in public education and advocacy on youth sexual and reproductive health and rights. In this session the participants will not only explore and discuss the reasons for forming advocacy networks but will also learn about essential aspects of structuring and maintaining the networks. Participants would also share their own experiences of

working in networks. Working with Policymakers: The goals of advocacy efforts are likely to require action by a decision-making body. Working with elected officials requires persistence, strong listening skills, and a compelling message. Main focus has been given on Establish relationships, Think locally, Begin the process early, know your key messages, Get your issue on the record and Respect while engaging with policy makers including government key officials.

- **Developing an Implementation Plan:** This session focus on building skills of participants preparing feasible action plan for advocacy.

Outcomes:

- Increased knowledge and capacity of at least 100 women Meira Paibies (Women Torch Bearer) leaders to address women's issues in the peace-building and within democracy process, conduct training and provide counseling to marginalized women and in some occasions they also assist marginalized women to identify legal problems, and act as a contact and referral point;
- 100 leaders act as peer leaders, reached out more than 900 Meira Paibies (Women Torch Bearer) members were reached out and sensitize the issue within their surroundings and improved environment in which women can exercise their rights and claim their entitlements;
- Violence against women becomes negligible and Meira Paibi Groups started responding violence against women in the village and community level. Through lobbying and awareness rising, there is understanding and prominence of issues, and increased understanding by different stakeholders of women's needs. A stronger relationship with service providers and government departments in targeted areas enable women to access services more readily. It will also provide a means by which they can make requests of or complaints about government services when necessary.
- Collaborative efforts were adopted in village and district level through networking of 32 women groups, CBOs, pressure groups and different service providers.

Gaps and Challenges

- The sharply increasing polarization of the political climate in Manipur will bring the Meira Paibi into sharper focus. At this point, the role of the passive section, the educated, the middle class woman, will become critical. As yet, her participation is nominal. Her lack of participation is evidenced by the image of Meira Paibi outside Manipur as anti-alcoholism, anti narcotics abuse agitation by women of the lower classes. This has resulted unfortunately, in the isolation of this movement from support that would be readily available from women's organization and networks at the national and global levels. It has also been the loss to women's organizations and the feminist movement.
- Political Unrest Situation: Manipur has greatest unrest political situation from the last few decades. Curfew, Economic Blockades, Public Protest, bomb blast, cross firing and casualties hurdle day to day activities of the program. Sometimes it restricts the mobility and scarcity of daily consumables.
- The Meira Paibies (Women Torch Bearer) are today involved in solving cases of land encroachment, domestic violence and others, while forgetting that the State government is there to look into these issues. Instead of encouraging mob justice, the Meira Paibies (Women Torch Bearer) volunteers and members should encourage all to take such cases to the concern police or the court, he continued.