CONCLUSION

The present work is based on the study of the rural widows of Jajpur district of Orissa. In this study an attempt has been made to present a sociological discussion of the status, condition, problems and views of the widows residing the rural areas of Jajpur district. The status and the problems of the rural widows in their family and society have been highlighted. Their views related to their life and present social condition have also been discussed. The data have been collected with the help of an interview schedule from 400 widows of the villages from two blocks - Barchana and Dharmasala of Jajpur district. The data thus collected have been discussed and analysed in different chapters. The main findings of this study are being given below.

Most of the respondents are Hindu, only 16.2% respondents are Muslim. Among Hindus ¾ respondents are from backward castes (35.8%), scheduled castes (15.5%) and scheduled tribe (21.1%) categories. Most of the respondents are old (51 years and above), only 7.5% are young. Most of the respondents widowhood period is above 10 years and the widowhood period of young widows is less than 5 years. Most of the respondents are illiterate and old (51 years and above). Most of the young widows are either illiterate or literate upto primary level. The respondents who are literate upto middle level and above middle level educational category, mainly belong to savarna caste category. Most of the respondents main occupation is household work. Those respondents belonging to savarna caste, backward caste and Muslim categories among them most of the respondents main occupation is household work. Whereas scheduled caste and scheduled tribe categories respondents main occupation of most of the respondents is labour. Most of the respondents have no monthly income, whereas
38.5% respondents have monthly income. Those respondents belonging to scheduled caste and scheduled tribe categories their income is comparatively high than the other category of caste and religion. Most of the respondents are either from small or middle size families and only 6% respondents living alone. Most of the respondents are living their own houses and among them 24 are live alone and the rest are living with their sons or daughters. Most of the middle and old widows are living in their own house, whereas majority of the young widows staying with parents.

Most of the respondents have said that the general attitude of the members of their family, relatives, neighbours and villagers towards them is neither good nor bad. Most of the respondents family members, relatives and neighbours are not taking care of them. Little more than 50% respondents are not feel neglected by the members of their family, whereas little less than 50% respondents feel neglected by the members of their family. Most of the respondents belonging Hindu, young and old widows feel neglected by the members of their family. Those respondents have no income and less than Rs.500 monthly income most of them feel neglected by the members of their family and those respondents residing with in-laws, with parents and relatives most of them feel neglected by the members of their family. Most of the respondents feel neglected by their relatives and neighbours. But most of the respondents are not feel neglected by the villagers. On auspicious occasion the presence of most of the respondents is not welcomed. Most of respondents belonging to savarna caste and backward caste categories are marginalized in every respect compare to scheduled caste, scheduled tribe and Muslim respondents.

Most of the respondents live in a single room thatched house with no facility for ventilation, latrine and bathroom etc. Most of
the respondents use cheap and low quality of clothes. And it is also clear that Muslim and Brahmin widows always wear white sarees, whereas the widows of other castes do not stick only to white sarees. They wear all colour sarees except red colour. Rural widows said that they generally eat Pakhal Bhat (Cooked stale rice kept in water for hours for fermentation) and easily available un-priced leaves of plants and vegetables. Most of the respondents have no income. Those respondents have regular income among them the percentage of scheduled caste category is comparatively very high than the respondents of other categories and their income is less than Rs.500 and above Rs.1000. Most of the respondents are not getting any pension provided by government, only 11.8% are getting pension. The amount of pension is 100 rupees per month and that too irregularly. Most of the respondents have no position to meet their household expenses and most of them are manage their household expenses with the help of the members of their husbands family. Most of the respondents are not took any loan, only 7.7% respondents are took loan and they pay back the loan when they will be able to pay.

Most of the respondents face problem at the time of their children’s marriage. Most of the respondents have said that when they talk to a male person every body start to suspect their character and people do not like to see their face early in the morning and while starting their journey because they are considered as omens. The disease from which the respondents are suffering these are Joint pain, Low vision, Low hearing, Asthma, Blood pressure, Phaileria, Diabetes, Gastric, T.B. (Tuberculosis) etc. Majority of the respondents are use allopathy medicine during sickness. Most of the respondents feel loneliness. Most of the respondents are not interested to discuss their personal matters or problems with others. Those respondents are
discussing their personal matters or problems with others among them most of the respondents have said that they feel relax and they are getting sympathy and support to solve their problems.

Most of the respondents feel that their life is boring and monotonous and feel death is better than this life. Most of the respondents have said that the present social condition of the widows is not good. Most of the respondents are not in favour of inter-caste, inter-religion and widow remarriage. Except scheduled caste and scheduled tribe categories most of the respondents from other categories are not free to meet and chat with man and woman. Most of the respondents express their views that widows face criticism by their in-laws-mother in-law, father in-law, daughter in-law, brother in-law, sister in-law etc. They treat by them like a servant. Most of the respondents are in favour of girls higher education. But most of them are not in favour of girls higher education in far away. Most of the respondents are infavour of girls employment. Most of the respondents are not in favour of present dowry system and divorce.

Thus, it is clear that the socio-economic background of the rural widows of Jajpur district is not good. Their social and economic condition is very bad. They live in a very pitiable condition.

The conclusions clearly indicate that the following hypotheses raised in the introductory chapter have been found correct these are –

(a) Higher caste widows suffer more from inauspiciousness than the lower caste widows.

(b) Economically independent widows suffer less than the widows who are economically dependent on others.
(c) The widows residing with the members of their own family suffer less than the widows residing with in-laws, parents and relatives.

And the hypotheses which have been found incorrect. Thes are-

(a) Young widows suffer more from emotional problems than the old widows.

(b) Old widows face more economic, social, mental and physical problems than the young widows.
CASE STUDY

Here an attempt have been made to discuss some case studies which give some idea about the problem and condition of rural widows.

Case No. –1

Parvati is a widow of savarna caste (kshatriya), age 44 years, educational standard upto primary level, widowed at 40 years of age, with three unmarried children, two sons and one daugther. She is doing household work. She belongs to middle economic background and is resident of Kolasahi village of Barchana block. Her husband Shankarsan Patra was an agriculturist. Her children’s were not settled at the time of her husband’s death. In that time she felt totally helpless. Though her brother in-law (husband’s elder brother) was well settled at that time but he did not helped her. Even at the time of her husband’s cremation he did not offered any help. Not only this, even her sister in-law (husband’s elder brothers wife) blamed her for the death of her husband. She struggled for two years. After that her younger son opened a small shop with the help of her mother’s brother in-law. This changed her economic condition but the social condition of Parvati never changed. Even today she is not allowed to attained any auspicious occasions and is suspected by her neighbours of being characterless.

Case No. 2

Sushila Rout is a widow of savarna caste (kshatriya) age 46 years, illiterate, widowed at 40 years age with two unmarried sons belonging to poor economic background, resident of Kolasahi village of Barchana block. Her husband Prahlad rout was a farmer having a very small piece of land. After the death of her husband she was physically illtreated by her neighbour for her residential land and was economically very weak. Even at times she could not
gather food for her children. Though at present her economic condition is better
due to her sons income but her social condition is still the same as her
neighbours continue to torture her physically for her residential land.

**Case No.-3**

Lova lenka is a widow of savarna caste (Kshatriya), age 40, educational standard upto primary level, widowed at 35 year of age with two unmarried own sons and two married step daughters. Her economic condition is very poor, resident of Kolasahi village of Barchana block. She is a second wife of Kailash lenka. Her husband was a businessman. After the death of her husband her economic condition is very poor. Her brother in-law (husband’s borther) and sister in-law (husband’s brother’s wife) always quarrel with her. She is earning money by doing her neighbours household work to fulfil her basic needs. Now-a-days her economic and social condition is not improved

**Case No.-4**

Sebati Rout is a widow of savarna (kshatriya) caste, age 50 yrs, educational standard upto primary level, widowed at 20 years of age with no children, belonging to middle class family, resident of Deulakur village of Barchana block. Her husband Govind Rout was a farmer. After her husband’s death she was ill treated by her in-laws. She was not given food to eat and was physically tortured. But she never thought of going back to her parental house or remarriage as she believed that being a hindu remarriage of a widow is a sin. Even after the death of her mother in-law she is still tortured by her sister-in-law and her husband.

**Case No.5**

Amina Rana is a widow of other backward (mali) caste, age 29 years, educational standard upto higher secondary level, widowed at 25 years of age with 3 kids belonging to middle class family, resident of Deulakur
village of Barchna block. Her husband was a teacher. After her husband’s death she was tortured by her in-laws. So, she left the house and at present she is staying with her parents. Today she is totally dependent on her parents and not appointed her husband’s place. For the present condition she always blames her fortune.

Case No. 6

Saraswati Tarai is a widow of scheduled (Keut) caste, age 42 yrs, educational standard upto high school, widowed at 36 yrs of age with 3 unmarried daughters belonging to middle class family, resident of Kolasahi village of Barchna block. She is a teacher. Her husband Pramod Mallik was an engineer. After the death of her husband she left in-laws house as she was not treated properly by her in-laws and continued her job as a teacher. At present she live in her own house.