

CONTEMPORARY SOCIAL POSITION OF WIDOWHOOD AMONG RURAL AND URBAN AREA SPECIAL REFERENCE TO DINDIGUL DISTRICT

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Introduction

Across Indian societies, women continue to struggle for gender equality and women's rights issues. Particularly, Widows in India are facing a lot of problems and hardships in the family and society because of traditional norms, cultural practices and beliefs in the society. In the patriarchal Hindu society in which women derive their status from their husbands, widows have always been regarded as symbols of misfortune, and their presence was thought to be inauspicious at happy occasions. They were forced to withdraw completely from the social life of the community and were made to follow a severe discipline which made their existence a virtual social death. Efforts were made during the early colonial period to work toward reforms to improve the condition of widows in India. Yet, glaring gender discrimination exists in India over the centuries. Women, particularly widows in India are the victims of social stigma. Discrimination of widows is a common phenomenon which is deep rooted in the traditional values and beliefs of the community. Widows are found to have abundance of problems all over the world due to the doctrine of patriarchy and social debasement. Among the widows, the most vulnerable groups are those who have been living alone or staying with unmarried children. Some of the major problems they face are, responsibility of child-bearing, lack of companionship, violence against widows, hindrances in remarriage, control over sexuality, victimization, and psycho-social adjustment with her own family and society. In all the developing countries, millions of widows and their children live in the condition of acute insecurity, deprivation and violence. Even though we have Civil laws of inheritance, customary laws relating to marriage and inheritance, land ownership and

child custody there exists is a large gap between the legal measures and practices due to the rigid patriarchal attitude towards women.¹

In India and probably elsewhere irrespective of religion, caste, class and education, millions of widows are deprived of their universally acknowledged human rights.² Their essential needs like food, shelter and cloth are forbidden. A few women are forced to face sexual harassment from their in-laws. Widows' needs are marginalized in Indian society and they are not taken into mainstream. Even in an educated civilized society, they are isolated and placed under several restrictions. Because of the question of control over their sexuality, widowhood is insisted on women to confine them in their homes. They are not allowed to attend any social and religious functions and so they restrict their right to live in public sphere. Gender hierarchy is deep rooted in Indian culture. Compared to widowers, widows have much more restriction in the society. Widowers have the freedom to move everywhere as well as to participate in social functions. Due to patriarchy, women are considered as a secondary object and this gender hierarchy is observed in family as well as in society too.³

Widows are discriminated even by their family members and they are restricted physically and socially. They are not allowed to wear coloured sarees, bangles, forced to wear unattractive attire, ornaments, hair style, etc. These kinds of restrictions were very rigid in the community. Further their presence is prohibited in social, cultural and religious ceremonies. Society does not permit them to re-marry, which is a violation of human right. Even though the Indian Constitution guarantees equality to all, discrimination against widows is still prevalent, and widowhood is overwhelmingly a woman's problem. In India, there are three times as many widows than widowers. Child-marriage, polygamy, the wide age-gap between men and women, war and increasing rate of AIDS have greatly increased the number of widows, especially young ones.⁴ The sample is 500 respondents have been taken in this research of this 8 respondents were HIV/AIDS positive among this 3 respondent admitted that they have HIV/AIDS positive. Total by there are more than 40 million widows in India and majority of their life has been described as a "living sati", a reference to the now

¹ Adinarayana, Reddy .P. *Problems of Widows in India*. New Delhi: Sarup & Son, 2004. Pp.1-2

² Ibid. p.13

³ Ibid. p.15

⁴ Godavari, Dr. Patil. *The Hindu Widow, A Study in Deprivation*. New Delhi: Gyan, 2000. pp. 38

outlawed practice of widow burning. Widowhood is experienced by approximately 12 million people in the United States today.

Statement of the Problem

While women had a chequered growth transcending spatial, temporal, religious and caste barriers, widows have undergone a lot of suffering. The traditional religious society had imposed severe sanctions on widows. The widow undergone physical, mental, moral and spiritual agony, by the cruel hands of the society had inflicted unbearable pain on them. As a result, widows were forced to live a socially ostracized, economically dependents and physically austere and spiritually pious life. A widow's public presence was not considered as auspicious one; therefore she had to live in seclusion.

By realizing the untold misery undergone by the widows, several social thinkers and reformers had champion the cause of widows and advocated several remedial measures like abolition of 'sati', child marriage restriction and widow re-marriage during the last 200 years. In order to prevent inhuman practices to widows, social legislations like abolition of Sati Act 1829 and Abolition of Child Marriage Act 1929 were passed. The social activists in different parts of India had implemented a number of projects with a view to improve the welfare of widows. Both Central and State governments as well as many NGOs have introduced various schemes to protect widows from the social on slaughter and to promote their welfare.

This study examines the socio-economic condition of widows, particularly widows belonging to rural and urban in Dindigul District. The overall objective of the study is to analyze their contemporary issues and suggest measures for their betterment.

Objectives:

1. To study the socio, culture conditions of widows in Dindigul District in Tamilnadu
2. To reduce barriers in developing personal and changing the social attitude
3. To look at their conditions from a gender perspective manner.

The reviews of the above study analyzed the socio status of widows in all age group in a gender perspective approach. The present study is confined to a community which has been declared 'forward both socially and economically'. It is possible to identify the changes that occurred on the socio status of widows over a period of time. This study analyses the

patriarchal hierarchies negative impact against widows, also how it makes vulnerable situation of widows in Dindigul District.

Hypothesis

1. An increasing trend towards the family norms, urbanization, and the emergence of nuclear families and continuous erosion of family and kinship ties even in rural areas of society; seem to have a bearing on the problems of widowhood.
2. Economic barriers of widows from rural background is rampant

Research Methodology

Feminist Research Methodology

Methodology is the study of the methods and practices in research investigations, the gathering of evidence in the process of knowledge and theory formation. Feminist research methodology critiques the theoretical principles and applications of traditional methodology from a variety of perspectives. Semi-structured interviewing has become an important element in feminist qualitative methods for its ability to record women's thought, beliefs and values employed in the development of feminist theory.

Tools for data collation

In the present study data were both 'primary' as well as 'secondary' sources. The data were collected primary sources constituted of the widows of 18 years and above and were victims of abuse and neglect by Participatory scientific observation, Interview schedule, and Secondary sources include census reports, articles, newspaper reports, journals and books. As the study was qualitative in nature, an in-depth interview was the primary tool for data collection; The interviews were conducted according to 'Interview Topic Guide' which consisted of two broad items like: personal details, Socio condition.

Sample Size

The study has been drawn by using random sampling method. Total sample selected for the study are 500 respondents, out of 9,850 widows as according to recorded in Department of

Women and Welfare as on 31.03.2013 in Dindigul District.⁵ In this study, widows from different age groups, caste groups and geographical areas will be selected as respondents.

The Contents of Data Analysis

The data obtained during the interviews were in the form of 'linguistic narration' or was of a qualitative in nature. The content of each interview was carefully analyzed on the basis of the responses given by each respondent. The writer of analysis were how individuals recounted their histories - what they emphasize and omitted their stance as protagonists or victims, the relationship the story established between the teller and the audience – all shape what an individual can claim of their own lives. Personal stories are not merely a way of telling someone (or oneself) about one's life; they are the means by which identities may be fashioned.

Design of the Study

Here, descriptive design will be used to describe the data. Descriptive research design is a scientific method which involves observing and describing the behaviour of a subject without influencing it in any way.

Scope of the Study

A widow is a person who is subjected to innumerable miseries not due to her fault but due to ignorance, superstition and the social custom followed by the patriarchal society, her agony and sufferings have not been reduced even after the passage of time. Due to the deep recorded operation of patriarchy, widows have been silently suffering in the society. The problem of widowhood has elicited considerable interest in the minds of researchers in recent times. In the Indian context, the problems assume considerable importance, as the age difference between husband and wife is higher and widow-remarriage is highly restricted. Hence, in order to understand the complex phenomenon of widowhood, a systematic study of various problems faced by widows, the causes, the consequences and the effects on the personality of widows, the difficulties in adapting widowhood and how they will manage to overcome the problems, patriarchal society creating new gender roles and socially and culturally restricted socialization practices against widows, and the devaluation of widow's life.

Several legislative and social programmes have been launched during the last five to six decades with a view to liberate widows from their predicament. The present study of widows in

⁵ Social welfare department from collectrate office in Dindigul District on April. 25.4.2013.

Dindigul District in particular urban 250 respondent and rural 250 respondent gives sufficient insight into the changes brought to the status of widows and analyses help giving the current position of widows. The present study to place the problem in proper perspective and to decide the frame work for analysis. Precise definition of the concepts would enable both the collection of relevant data, and meaningful interpretation of the results of analysis. Widowhood may be perceived as a position involving major change in a woman's role both in the family and in the society. The familial and societal lives of widows are also marginalized them due to rapid development of modernization, liberalization, technological advancement etc. Widowhood can lead to intense frustration among widows resulting in stress, depression and other forms of adaptive behaviour. If their pattern of reactions is to frustration is not appropriate, it becomes imperative to look into the individual psychological factors of the widows. These psychological factors determine the pattern of reaction to frustration among widows in comparison to married women and the difference in the reaction pattern of widows and married women.

In India's ritualistic, male dominated society, widowhood has been projected as a form of discrimination to devalue women. As per popular social practice a widow is often blamed for her husband's death. Upon attaining widowhood, most widows in India are subjected to economic decline, social isolation and related deprivation. They are restricted about how and where they live and in terms of inheritance, remarriage, and employment and the kind of social support they can receive from relatives and to community. Even after decades of struggles by social reformers and passing of progressive legislation's like Sati Abolish Act 1829, The Hindu Widow Remarriage Act 1856, etc. Widows are still one of the marginalized sections of the society with least importance in public and private spheres. The problem of widowhood in India is critical both in terms of its emotional depth as well as sheer number of person's caught in the cruel practice. As per the 1991 census Pondicherry had the highest proportion of widows (67.7%) in India.⁶ In view of the fact that when of consider whole Tamilnadu is also not far behind than Pondicherry in the care the researcher has made a study on the current status of widowhood in Dindigul district. Researcher has selected 500 widow respondents among rural and urban area in Dindigul district. The data collected from the field has been analyzed, tabulated and interpreted below.

Widowhood in Dindigul district

⁶ P.K.B Nayar. (ed), *Widowhood in Modern India*. Delhi: The Women Press,2006. p.9

Dindigul region form the universe of the study. Reasons for studying widowhood from rural and urban locality were elaborately given in this chapter. The researcher has included widows of all age groups and social aspect regarding them for the current study.

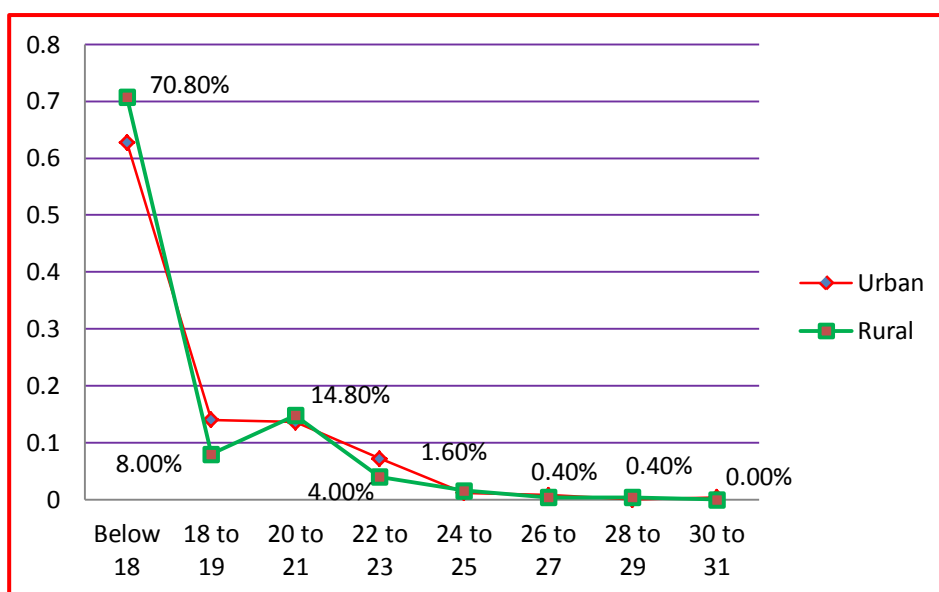
Collection of Data

The collected data were analyzed with the help of descriptive and SPSS statistical tools. Women’s studies methodology employs different tools to collect data. Since a single tool alone was found insufficient to get the desired data, the researcher employed pre-tested interview schedule, scientific observation, case studies and interaction with family member to collect the required data.

Due to the doctrine of patriarchy widows were forced to lead a socially ostracized, economically dependent, emotionally deprived, physically austere and insecure life. In India, widows were bound with backward cultural practices and social attitudes due to rigid socio-cultural aspects prevalent in the society. The collected data were analyzed to get a better understanding of the socio-cultural, economic, psychologies and health issues of widow in the study area.

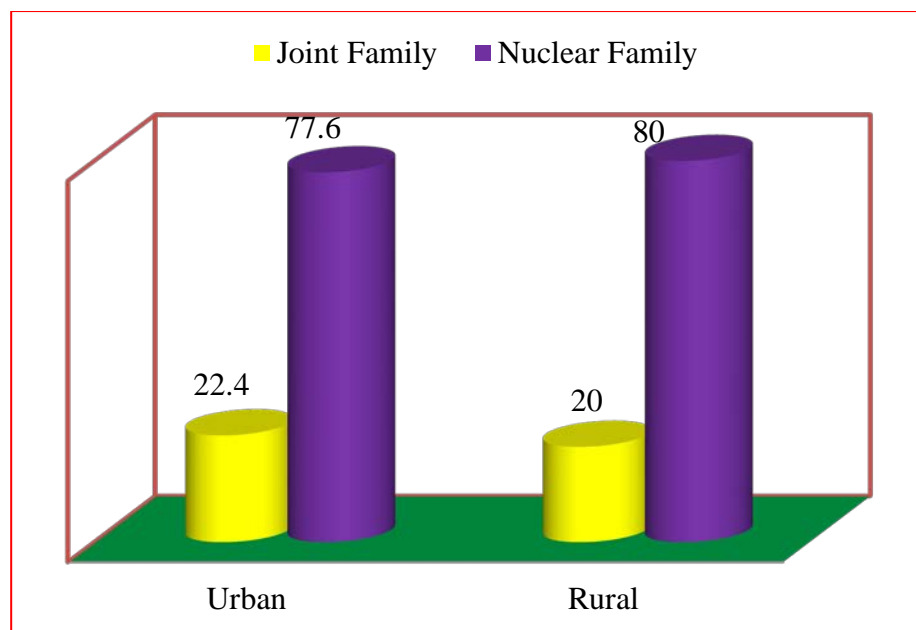
Data Analyzes

Figure: 1. Distribution of age at the time of marriage of respondents



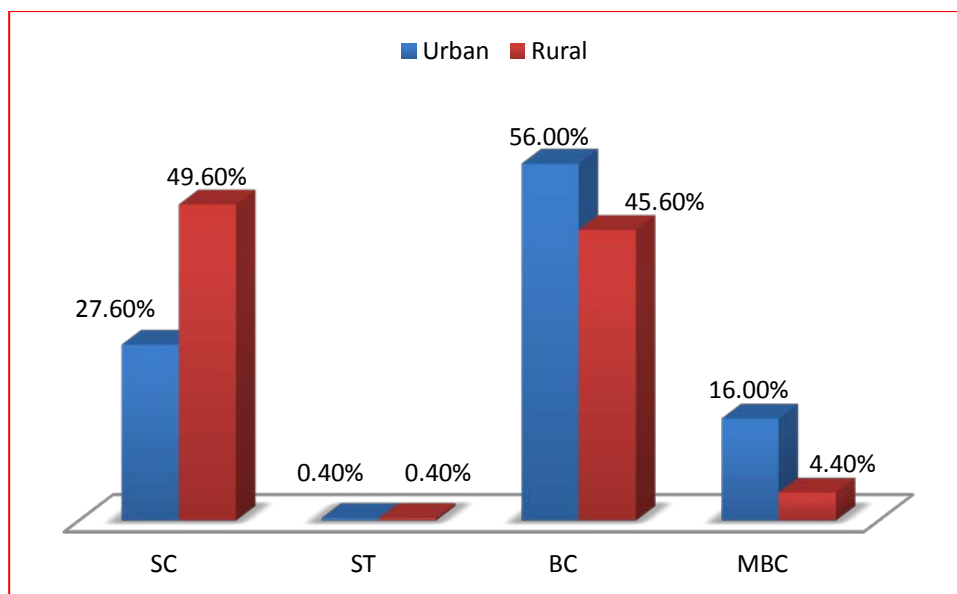
The respondents were asked about their age at marriage, in urban area were 33(13.2%) in palani, 39(15.6%) in Dindigul, 36(14.4%) in Athoor and 49(19.6%) in Nilakottai of respondents age at the time of marriage is below 18. In rural area respondents were 35(14%) in palani, 45(18%) in Dindigul, 44(17.6%) in Athoor and 53(21.2%) in Nilakottai of respondents age at the time of marriage is below 18. Total 157(62.8%) in urban and 177(70.8%) in rural respondents age at the time of marriage is below 18. so More than fifty percent of the respondents married below the age of 18. Compared rural with urban society, rural women are more in terms of the public awareness and so the child marriage was not so common. Among the age group below 18 children marriage is a social evil and a crime too. Legally sanction to prevent this by Child Marriage restraints Act 1829. Child marriage also one of the reasons for widowhood, that is the age of the husband is very high when compared to wife. Were In Urban area respondents were 5(2%) in palani, 13(5.2%) in Dindigul, 9(3.6%) in Athoor and 8(3.2%) in Nilakottai of respondents age at the time of marriage is 18 to 19. In rural area respondents were 5(2%) in palani, 8(3.2%) in Dindigul, 4(1.6%) in Athoor 3(1.2%) in Nilakottai of respondents in terms of the age at the time of marriage is 18 to 19. Total 35(14%) in urban and 20(8%) in rural respondents age at the time of marriage is 18 to 19. And Urban area respondents were 15(6%) in palani, 7(2.8%) in Dindigul, 7(2.8%) in Athoor and 5(2%) in Nilakottai of respondents age at the time of marriage is 20 to 21. In rural area respondents were 18(7.2%) in palani, 4(1.6%) in Dindigul, 10(4%) in Athoor and 5(2%) in Nilakottai of respondents age at the time of marriage is 20 to 21. Total 34(13.6%) in urban and 37(14.8%) in rural respondents age at the time of marriage is 20 to 21.

Figure:2. Distribution of type of family of respondents



About 22.4 percent of the urban respondents and about 20.0 percent of the rural respondents belong to joint families; however the single largest group is of those who come from nuclear families. In India, traditionally widows are not allowed to have a separate house for she is perceived and culturally tainted not to lead on independent life. But it can be noted in Dindigul many young and middle age widows want to be alone in nuclear family with their children without male support or relatives. It is also significant to note that 80.0 percent of the respondents in rural areas and 77.6 per cent of respondents in urban areas have come neither from joint nor from nuclear family. Those who belong to the nuclear family have the capability to take independent decisions like social participation, economic expenditure, freedom to choose jobs etc.

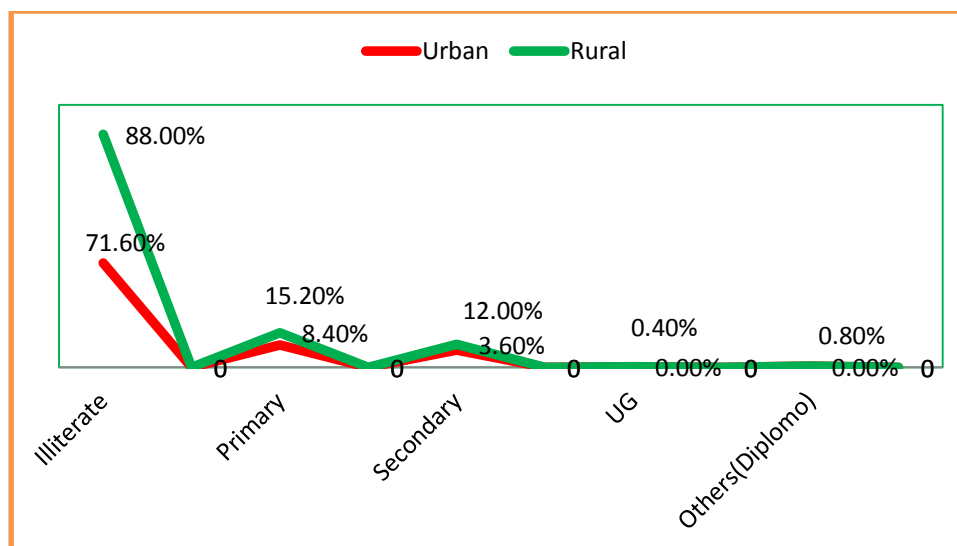
Figure: 3. Distribution of Caste of Respondents



The above table reveals that about 69(27.6%) percent of the urban area respondent belongs to scheduled caste. 124(49.6) of the rural respondents also belongs to SC .whereas 140(56%) in urban and 114(45.6%) in rural respondents caste is BC. only one percent respondent belong ST. But MBC and BC Widows are said to be ritually inauspicious, but they are not considered ritually impure. By living a religious and austere life, they are actually purer than married women from a ritualistic perspective indeed elderly widows who lost their husbands in their old age are not particularly inauspicious and are treated with considerable respect.

Figure: 4. Distribution of Education of Respondents

Literacy opens the inner eye of human beings. It gives self confidence, develops communications skills and assures certainty in one's actions. The levels of literacy of the widow respondents are given below in the table



As expected a prior, the highest incidence of illiteracy can be noticed among old widows both in rural and urban areas. As far as literacy is concern, 179(71.6%) in urban and 220(88%) per cent of the rural respondents are Illiterate. widows studied up to primary school shows 38(15.2%) in urban and 21(8.4%) in rural areas. Among those who studied up to middle school, 30(12%) in urban and 9(3.6%) in rural respondents studied up to secondary level. There is no difference in the number among urban and rural respondent who had studied up to high school, ie Only 1(0.4%) in urban and 0(0%) in rural who studied up to UG. Only one percent went for higher studies. Lack of facilities and encouragement from the family prevented girls from going to school. The rural widows who were literate tried to move upward in the ladder of school education when they were given an opportunity. Compared to rural women, urban women are more literate and they were more aware of the society than the rural women. were 2(0.8%) in urban and 0(0%) in rural respondents were studied diploma, poly technique etc.

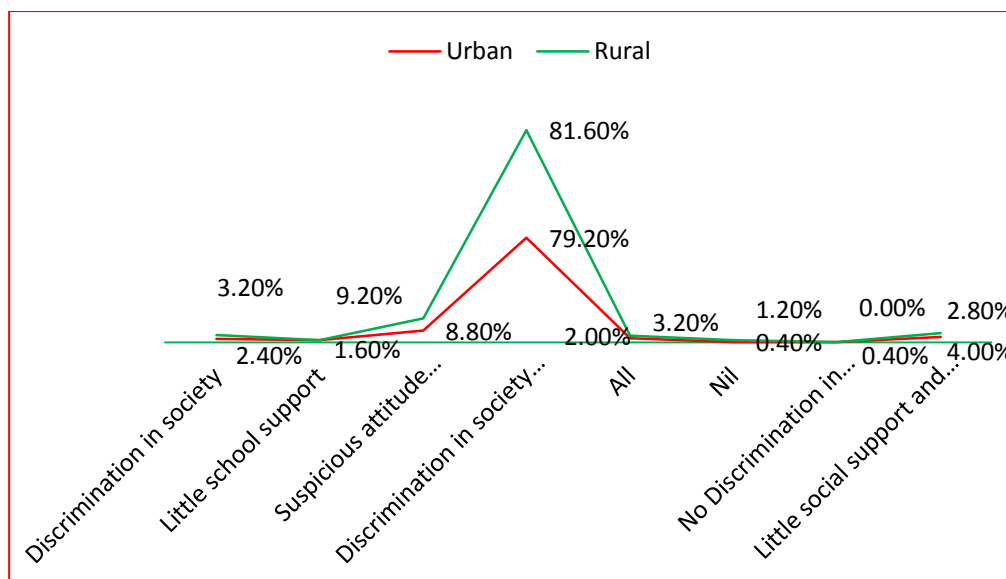
Social Issues

Table :1. Distribution of Social Problems of Respondents

Further an attempt has been made to see whether the widows observe practices imposed upon them due to widowhood strictly or not, are presented in tables

Social problems	Palani		Dindigul		Athoor		Nilakottai		Total	
	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural
Discrimination in society	2 .8%	2 .8%	0 .0%	2 .8%	2 .8%	2 .8%	2 .8%	2 .8%	6 2.4%	8 3.2%
Little school support	0 .0%	0 .0%	2 .8%	0 .0%	2 .8%	0 .0%	0 .0%	0 .0%	4 1.6%	0 .0%
Suspicious attitude about widows	0 .0%	1 .4%	2 .8%	1 .4%	14 5.6%	19 7.6%	6 2.4%	2 .8%	22 8.8%	23 9.2%
Discrimination in society and Suspicious attitude about widows	59 23.6%	58 23.2%	57 22.8%	58 23.2%	32 12.8%	34 13.6%	50 20.0%	54 21.6%	198 79.2%	204 81.6%
All	1 .4%	0 .0%	1 .4%	0 .0%	1 .4%	2 .8%	5 2.0%	3 1.2%	8 3.2%	5 2.0%
Nil	0 .0%	2 .8%	1 .4%	1 .4%	0 .0%	0 .0%	0 .0%	0 .0%	1 .4%	3 1.2%
No Discrimination in Society	0 .0%	0 .0%	0 .0%	0 .0%	1 .4%	0 .0%	0 .0%	0 .0%	1 .4%	0 .0%
Little social support and Suspicious attitude about widows	0 .0%	0 .0%	0 .0%	0 .0%	10 4.0%	6 2.4%	0 .0%	1 .4%	10 4.0%	7 2.8%
Total	62 24.8%	63 25.2%	63 25.2%	62 24.8%	62 24.8%	63 25.2%	63 25.2%	62 24.8%	250 100.0%	250 100.0%

Figure: 5. Distribution of Social Problems of Respondents



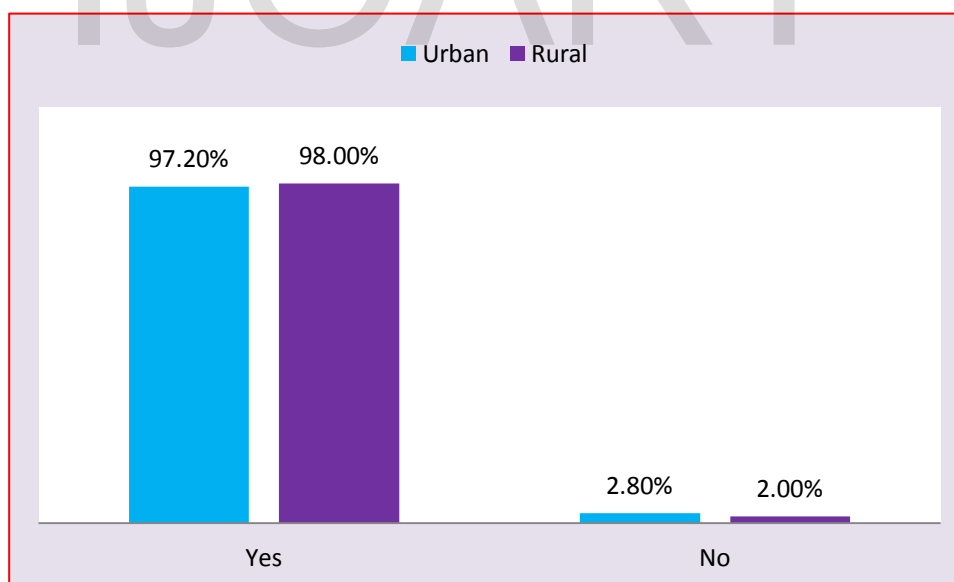
It is disturbing to note that even after advent of urbanization, modernization, industrialization, technological advancement and scientific thinking the position of widows are still miserable. Even though not discussed separately, it is known that Muslim and Christian widows are comparatively in a better position in term of religious and cultural traditions. It is evident from the above table that about 198(79.2%) in urban and 204(81.6%) percentage in rural respondents having discrimination in society and suspicious attitude about widows is their social problem. Majority of the respondents using ornaments likewise ordinary people. In the past it was not accepted by the society but now it is being accepted. This table shows the changes in the traditional values and norms of the society. In Tamil society, leaves by flowers and kumkum are regarded as symbols of auspiciousness presently widows are generally denied the right to wear them. Only 8(3.2%) percentage of the urban respondent and 5(2%) in rural respondents said, little social support and suspicious attitude about widows is their social problem.

Table: 2 Distribution of restriction of costumes, jewels, foods, and participation of family and society functions of respondents

Further an attempt has been made to see whether the widows observe practices imposed upon them due to widowhood strictly or not, are presented in tables

Restriction	Palani		Dindigul		Athoor		Nilakottai		Total	
	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural
Yes	62	60	61	62	59	61	61	62	243	245
	24.8%	24.0%	24.4%	24.8%	23.6%	24.4%	24.4%	24.8%	97.2%	98.0%
No	0	3	2	0	3	2	2	0	7	5
	.0%	1.2%	.8%	.0%	1.2%	.8%	.8%	.0%	2.8%	2.0%
Total	62	63	63	62	62	63	63	62	250	250
	24.8%	25.2%	25.2%	24.8%	24.8%	25.2%	25.2%	24.8%	100.0%	100.0%

Figure: 6. Distribution of restriction of costumes, jewels, foods, and participation of family and society functions of respondents



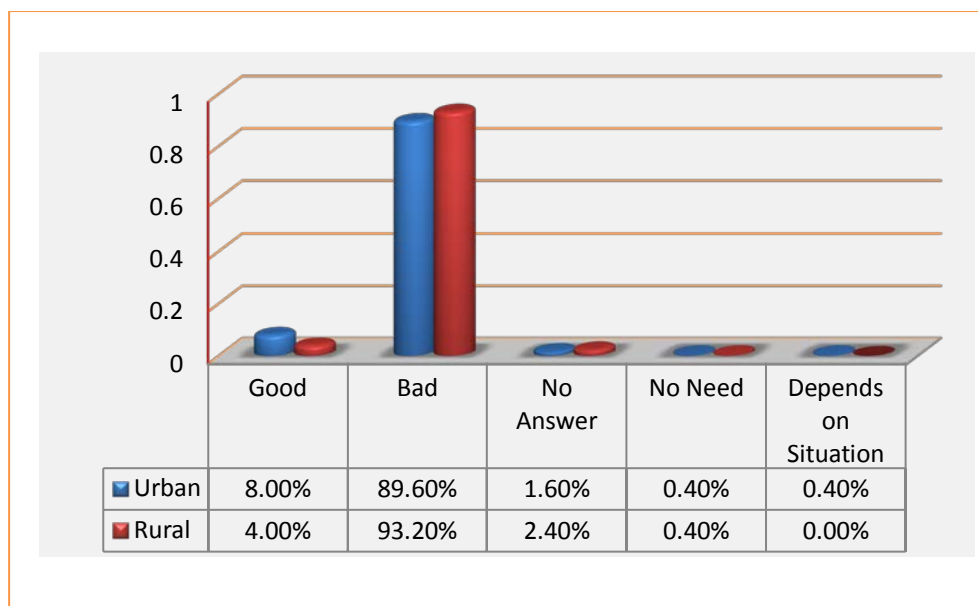
The Hindu orthodoxy had placed many restrictions on widow's personal attire like dress, ornaments, hair style, food etc. and put them an extremely oppressive like. Further their presence is prohibited in social, cultural and religious ceremonies. 243(97.2%) urban and 245(98%) in rural respondents having restriction of costumes. about 7(2.8%) urban and

5(2%) in rural respondents not having restriction of costumes. Especially in the present days MBC widow has been wearing white and brown colour saree, not using Kum-Kum, Flowers, Not Wear Chikki Bagels like. Even though other side majority of the respondents are very much interested in participating social functions and don't like such kind of restriction. This means that the mindset of the new generation has been changed when compare with earlier generation, modernization and urbanization among rural areas. But they are also indirectly covered in some superstition due to patriarchy social system.

Table: 3 Distribution of suggestion for remarriage of respondents

Suggestion for remarriage	Palani		Dindigul		Athoor		Nilakottai		Total	
	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural
Good	3	4	6	2	7	4	4	0	20	10
	1.2%	1.6%	2.4%	.8%	2.8%	1.6%	1.6%	.0%	8.0%	4.0%
Bad	59	59	53	59	53	55	59	60	224	233
	23.6%	23.6%	21.2%	23.6%	21.2%	22.0%	23.6%	24.0%	89.6%	93.2%
No Answer	0	0	2	0	2	4	0	2	4	6
	.0%	.0%	.8%	.0%	.8%	1.6%	.0%	.8%	1.6%	2.4%
No Need	0	0	1	1	0	0	0	0	1	1
	.0%	.0%	.4%	.4%	.0%	.0%	.0%	.0%	.4%	.4%
Depends on Situation	0	0	1	0	0	0	0	0	1	0
	.0%	.0%	.4%	.0%	.0%	.0%	.0%	.0%	.4%	.0%
Total	62	63	63	62	62	63	63	62	250	250
	24.8%	25.2%	25.2%	24.8%	24.8%	25.2%	25.2%	24.8%	100.0%	100.0%

Figure:7. Distribution of suggestion for remarriage of respondents



The respondents were asked about suggestion for remarriage, 20(8%) urban and 10(4%) rural respondents says suggestion for remarriage is good. remain 224(89.6%) in urban respondent and 233(93.2%) in rural respondents says suggestion for remarriage is bad.

Chi-Square Tests

The following tables show the statistical analysis to find out the association between the location of living and other personal details of the respondents.

1. Association between location of living and age

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	21.336	13	.067
Likelihood Ratio	24.426	13	.027
Linear-by-Linear Association	6.611	1	.010
N of Valid Cases	500		

H_0 = There is no relation between location of living and age.

H_1 = There is a relation between location of living and age. Above result shows that the chi square value is 21.336 with the degree of freedom of 13. The p value 0.067 is higher than the commonly accepted value 0.05. Hypothesis can be accepted. Hence, the chi square test rightly says that there is a relation between location of living and age.(p. value 21.336, Sig..067).

2. Association between location of living and caste

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	34.825	3	.000
Likelihood Ratio	36.078	3	.000
Linear-by-Linear Association	32.252		.000
N of Valid Cases	500		

H_0 = there is no relationship between location of living and caste.

H_1 = there is a relationship between location of living and caste. Above result shows that the chi square value is 34.825 with the degree of freedom of 3. The p value 0.000 is lesser than the commonly accepted value 0.05. Null hypothesis can be accepted. Hence, the chi square test rightly says that there is relation between location of living and caste. (p value 34.825, Sig..000)

3. Association between location of living and education

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	23.419	4	.000
Likelihood Ratio	25.277	4	.000
Linear-by-Linear Association	22.592	1	.000
N of Valid Cases	500		

H_0 = There is no relation between location of living and education.

H_1 = There is a relation between location of living and education. Above result shows that the chi square value is 23.419 with the degree of freedom of 4. The p value 0.000 is lesser than the commonly accepted value is 0.05. Null hypothesis can be accepted. Hence, the chi square test rightly says that there is no relation between location of living and education. (p value 23.419, Sig. .000)

4. Association between location of living and kind of discrimination

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.377	1	.036
Likelihood Ratio	4.507	1	.034
Linear-by-Linear Association	4.368	1	.037
N of Valid Cases	500		

H_0 = There is no relation between location of living and kind of discrimination.

H_1 = There is a relation between location of living and kind of discrimination. Above result shows that the chi square value is 4.377 with the degree of freedom of 1. The p value 0.036 is lesser than the commonly accepted value 0.05. Null hypothesis can be accepted. Hence, the chi square test rightly says that there is relation between location of living and kind of discrimination. (p value 4.377, Sig. .036).

5. Association between location of living and society support

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.965	1	.085
Likelihood Ratio	3.012	1	.083
Linear-by-Linear Association	2.959	1	.085
N of Valid Cases	500		

H_0 = There is no relation between location of living and society support.

H_1 = There is a relation between location of living and society support. Above result shows that the chi square value is 2.965 with the degree of freedom of 1. The p value is 0.085 is higher than the commonly accepted value 0.05. Hypothesis can be accepted. Hence, the chi square test rightly says that there is no relation between location of living and society support. (p value 2.965, Sig. .085)

Result

Significant to note that 80.0 percent of the respondents in rural areas and 77.6 per cent of respondents in urban areas have come from nuclear family. And they are coming from different caste groups about 69(27.6%) of the urban respondents from SC caste and in rural area they were 124(49.6%) belongs to the same caste. Whereas 140(56%) urban and 114(45.6%) rural respondents comes under BC caste. only one percent respondent from ST.

But MBC and BC Widows are said to be ritually inauspicious, but they are not considered ritually impure. By living a religious and austere life, they are actually purer than married women from a ritualistic perspective indeed elderly widows who lost their husbands in their old age are not particularly inauspicious and are treated with considerable respect. In term of literacy 179(71.6%) urban and 220(88%) rural respondents are illiterate widows studied up to primary school as 38(15.2%) urban and 21(8.4%) of the rural. Among those who studied up to middle school, 30(12%) in urban and were 9(3.6%) rural respondents educated up to secondary. Rural widows were 22.85 percent and urban widows 22.86 percent. There is no difference in the number among urban and rural respondent who had studied up to high school, ie Only 1(0.4%) in urban and 0(0%) in rural respondents education is UG. As expected a prior, the highest incidence of illiteracy can be noticed among old widows both in rural and urban areas. As far as literacy is concern, Only one percent went for higher studies. Lack of facilities and encouragement from the family prevented girls from going to school. The rural widows who were literate tried to move upward in the ladder of school education when they were given an opportunity. Compared to rural women, urban women are more literate and they were more aware of the society than the rural women. Were 2(0.8%) in urban and 0(0%) in rural respondents were studied diploma, poly technique etc.

Widows had to follow strict rules and restrictions in the patriarchal society. Hence in contemporary society also it continued practiced. Only 8(3.2%) of the urban respondents and 5(2%) rural respondents said, little social support and suspicious attitude about widows are the major issues are being faced. Because of orthodox forces in society, our society fully belt the based on gender disparity. However, erased the valuable effects brought about by times revolution. About 198(79.2%) urban and 204(81.6%) rural respondents having discrimination in society and suspicious attitude about widows. Majority of urban responded 231(92.4%) that they are not having social support and also 240(96%) rural respondents said that they are not having social support. hence here the researcher found that even today the widows are being suffers in our society. Distribution of restriction of costumes, jewels, foods, and participation of family and society functions of respondents Whereas 243(97.2%) urban and 245(98%) rural respondents having restriction of costumes. about 7(2.8%) urban and 5(2%) rural respondents have no restriction of costumes. Especially in the present days MBC widow wearing white and brown colour saree, not using Kum-Kum, Flowers, Not Wear Chikki Bagels like. Eventhough otherside majority of the respondents are very much interested in participating social functions and don't like such kind of restriction.

Discussion

The result shown in table 1 reveals that widowhood issues increase in a significant way. Reveal that Chi-Square Tests $H_0 =$ There is no relation between location of living and age. $H_1 =$ There is a relation between location of living and age. Above result shows that the chi square value is 21.336 with the degree of freedom of 13. The p value 0.067 is higher than the commonly accepted value 0.05. Hypothesis can be accepted. Hence, the chi square test rightly says that there is a relation between location of living and age. (p. value 21.336, Sig. .067). The study reveals one of the highlighting facts is that a few women (1.6%) affected HIV/AIDS through their husbands. The UN Division of Advancement of women also substantiate the result in their study that reason for increasing number of widowhood is due to HIV/AIDS and civil conflicts. The study also states the fact that hitherto widows face different kinds of social inequalities likewise they are not allowed to wear normal dresses, bangles kumkum and also not permitted to attend social functions. Many studies like Bina Agarwal(1998), Dr. S. Gokillavani (1999), Dr. Godavari Patil(2000) etc.. Also reveals similar kind of opinion. One another important finding of the study was that majority of the husbands died of heart attack due to over consumption of liquor. The finding of the study would highlight the need for support to care – givers who provide long term care for the well being of the vulnerable section.

The results presented in above all tables indicate that the t-value for the mean The p value 0.000 is lesser than the commonly accepted value 0.05. Hence, the chi square test rightly says that there is relation between location of living and caste. The p value 0.000 is lesser than the commonly accepted value is 0.05. Null hypothesis can be accepted. Hence, the chi square test rightly says that there is no relation between location of living and education. (p value 23.419, Sig. .000). The p value 0.036 is lesser than the commonly accepted value 0.05. Null hypothesis can be accepted. Hence, the chi square test rightly says that there is relation between location of living and kind of discrimination. (p value 4.377, Sig. .036). The p value is 0.085 is higher than the commonly accepted value 0.05. Hypothesis can be accepted. Hence, the chi square test rightly says that there is no relation between location of living and society support. (p value 2.965, Sig. .085). So it may be concluded that the widowhood is an important factor that causes to the social customs for them. Especially among urban respondent facing problems compare then rural is very high.

Recommendation

Hence the researcher giving some recommendation into:

1. Giving free vocational training program based on their education qualifications
2. Their children's giving compulsory education upto UG level and will be give privileges for aslso Government job.
3. Without surety provide lone from bank
4. Having girl children must give marriage aide fancies support minimum Rs.1, 00,000 laksh
5. Widows giving special health care insurance and their children also having medical expensed more than Rs.30, 000 that also take care by Government.
6. Every month giving awareness program to every village by street play. This responsibility under to near colleges or university. But that street play content have based on all social issues.

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