

A Study on Problems of widow women's in Bandora village
Goa, ward-1 Dhonshi

Sailee Kelu Kavlekar

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Faculty of Social Science

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DECLARATION

I, Sailee Kelu Kavlekar, hereby declare that this dissertation entitled 'A Study on Problems of widow women's in Bandora village Goa, ward-1 Dhonshi' is the outcome of my own study undertaken under the guidance of Dr. Shaila Desouza, Ms. Sulochana Pednekar, and Ms. Nishtha Desai Department of Women's Studies, Goa University. This work has not previously formed the basis for the award of any degree, diploma or certificate, of this or any other university; I have duly acknowledged all the sources used by me in the preparation of this dissertation.

Date: 27th August 2020

Sailee Kelu Kavlekar

CERTIFICATE

This is to certify that the dissertation entitled 'A Study on Problems of widow women's in Bandora village Goa, ward-1 Dhonshi' is the record of the original work done by Sailee Kelu Kavlekar under our guidance and supervision. The result of the research presented in this dissertation/ thesis have not previously formed the basis for the award of any degree, diploma, or certificate of this Institute or any other Institute or University.

Dr. Shaila Desouza

Ms. Sulochana Pednekar

Ms. Nishtha Desai

Research guides

Department Women's Studies

Goa University

Goa

Date: 27th July 2020

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"Be better than what you were yesterday" and I did try my level best to bring out the finest knowledge from my 17 years of education through the course of this research. I would like to extend my sincere gratitude to the respondents of this research for their precious time and cooperation. I would like to dedicate this research on "A Study on Problems of widow women's in Bandora village Goa, ward-1 Dhonshi", to all the widow women's who had facing lots of problems in their life.

There goes a quote by Mother Teresa, which says that, "I alone cannot change the world, but I can cast a stone across the waters to create many ripples." I gave this project a good head start and I am hoping to see my project be an inspiration to all.

I would like to thank my parents and teachers for their encouragement that has helped me complete my research.

-Sailee Kelu Kavlekar

EPIGRAPH

I am a widow but I am also a human
Please allow me to put colours in my life
You never know
How strong you are until being strong is the only
Choice you have
I am learning to love
The sound on my feet walking away from
Things not meant for me
If you want to be strong, learn how to fight alone
But my heart still feels alone
It didn't kill me but something inside me dying daily
Care for me also
And stop creating problems for me
I am not born just to face challenges
Allow happiness to enter in my life
Please don't stop it.

-by Sailee Kelu Kavlekar

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CHAPTER-1

INTRODUCTION:

There are at least 55 million widows in India, probably more. In accordance to the 1991 census of India, there are 33 million widows in India. This accounts for eight percent of the total female, or one out of every 13 women. Large section of these widow are living in religious places like Vrindavan, Varanasi, Mathura, Hardwar, Puri and mobility to these religious places is continuous process. These places are not only having a high population of widow but also accommodate many women residing in destitute conditions. In the patriarchal society like India, when the husband of the women expires, she is looked upon as a abuse of widows. In addition to their being disregarded widows in many traditional communities; may suffer inhumane and degrading mourning rites. India has recorded the largest number of widows in the world . these widows till today , remain oppressed by norms, tradition and cultural expectation of the past.

The definition of widow is- a woman who has lost her spouse or partner by death and usually has not remarried. The estimate 40 million women widows in the country go from being called “she” to “it” when they lose their husbands. Although that discrimination goes further, with epithets such as “husband eater” used against them, widows are still accused of being responsible for their husband’s death, and they are expected to have a spiritual life with many restrictions which affects them both physically and psychologically.

There were sati system in India the sati was a largely historical practice found chiefly among Hindus in the northern and per-modern regions of south Asia in which a widow sacrifice herself by sitting atop her deceased husband’s funeral pyre. But Raja Ram Mohan Roy stopped the sati system .

In all societies, the loss of the marital partner through death necessarily involves several changes in financial arrangements and subsequent economic management, and these are even more so if the dead spouse was the primary earner in the family. so a wide range of patriarchal institutions, most particular Patrilineal inheritance, Patrilocal residence the gendered division of labour in society , which affect all women , also affect widows and make their situation that much more difficult than for widowed men.

Widows are often perceived as “unlucky” and subject to various kinds of discrimination and even ostracism. It is well know that in India widows tend to face many difficulties and deprivations because of negative social attitudes towards them and social restrictions that are placed upon them and their

activities .they are subject to patriarchal customs, religious laws and widespread discrimination in inheritance rights. Many suffer sexual abuse. Basically men marry double age of their age women and then these women become widow at young age and faces a lot of problems like young widows are more humiliated, harassed, exploited or victimized than the middle-aged widows, than perpetrators of violence are mostly the members of the husband's family.

The widows are bound to observe some mourning rites in the family and society. They have to wear white sarees foregoing all cosmetics like lipstick, power etc , no bangles, no nose rings ,flowers , Kumkum and jewellery . and more ancient time their hair were shaved so that they were not look good. Besides, they have to live on vegetarian diet .many of these mourning rites, if complied with in extreme, are responsible for the high morbidity and mortality of Indian widows. They eat badly, they become malnourished and ill. Besides, they are often treated badly in the homes and by the relatives.

They remain in seclusion avoiding social gathering such as wedding ceremony and temple worship. Some widows are forced to remarry to a brother-in-law. Some castes prohibit remarriage of widow. Other allows it provided that it is within the family .if a widow marries away; she loses to her children as well as property. The higher the caste, the more likely it is that widows remarriage is forbidden.

Widows are commonly accused of having caused her husband's death. In addition in many parts of India, particularly in tribal communities, widows are sometimes killed as witches. The underlying motivation is economic; the accusers tend to be the male relatives, step sons who want to control the land. Rape forced marriage and sexual abuse are common problems in case of widows. Widows who have been raped and pregnant infected by STD are too ashamed to seek any professional help.

Many widows come across economic hardship during their life. They are bound to send their children out to work to earn income instead of sending them to school for education. Some widows are forced to adopt prostitution as sources of income.

Majority of Indian widows are deprived of their inheritance rights. If a widow has adult sons, she may enjoy it but if she is child less or has only daughters she actually faces problems.

Although the "Hindu succession Act'1969 made women eligible to inherits equally with men and some individual states have legislated equality provision into inheritance law, widows are mostly deprived of their legal rights. Conflict's overland and properties are often so bad that brother-in-law force the widow to leave the village. Some widow women became homeless.

In many parts of India still this kinds of problems facing by widow women's and in Goa this problems are also faced by widow women's they still follow the mourning rites but there is some modification with it like dressing as been

changed then were jewellery but not heavy jewellery, nose rings and many more things but still in rural villages Goa still following this mourning rites.

And only educated widow women's are trying to change this old followings in Goa.

In Bandora village of Goa which is located in rural area their some widow women who are facing them same problems and challenges day today and they still following old rituals. They are having health problem, transport problem, no proper medical facility in Bandora village, domestic violence problem and than most important problem is economically problem.

Why I choose my topic :

The main reason behind choosing this topic is this phase of widowhood suffered by my own grandmother she got married at the age of 14 and became widow at her 30's. she was left behind with 4 kids . she had no past experience of working anywhere . when I was young I used to hear the conversation of my grandmother and her friend who was our neighbor. Her name was Premavati.

she was also a widow and used to discuss her problem with my grandmother. They had faced a lot of problem in raising their children's. But when her kids grew up she was neglected by them and her daughter in law also troubled her.

They never provided her proper food, she used to live alone in a small room, and her only income was 2000 which was provided by government under "Dayanand social security scheme".

As time passed by I have seen her with worst health condition. As proper medication was not given to her at her last stages she used to be on floor fully with only haggis on her body. She had a brutal death. And there was one more widow who was selling flower at her old age and she is facing lots health problems. Her back was bending because she used to carry heavy bag and she used to walk with that load at least half any hour. This was very touching to me.

So I choose this topic to study more about widows.

Objectives:

1. To study what are the problems faced by widow women's in my ward.
2. To study how is the life of widow women.
3. How they are overcoming from day today's challenges.
4. To study are they aware of schemes of government given for them.
5. To study how this schemes are benefited for them

CHAPTER-2

Literature Review

The concerns remain very much alive as in the past, though the focus today includes not only the hardship of child widows, but also those who despite being educated face discrimination in the patriarchal society. In Post-Independence, we get another picture of widows, who are single and work for a living, bring up children, cope with loneliness and pressures of urban life (Sogani, 2002). Widows across the globe share two common experiences: a loss of social status and reduced financial stability. In both developed and developing countries, widows suffer a dramatic and subtle transformation in their social position.

The relative poverty of widows, especially those working in the unorganized sector and young widowed mothers, with children, marginalize them from mainstream society and increases their vulnerability to depression, ill health and violence. Today, millions of the world's widows, of all ages, endure extreme poverty, ostracism, violence, homelessness, ill health and discrimination in law and custom.

A lack of inheritance and land rights, widow abuse and the practice of degrading, and life-threatening mourning and burial rites are prime examples of human rights violations that are justified by reliance on culture and tradition. Many states in India have introduced pension for widows. However, the monetary value of widows' pensions is a continuing source of grievance, since the value often does not keep up with fluctuations in the ever-changing cost-of-living indices, or with expectations.

THE BASIC PROBLEM FACED BY WIDOW WOMENS:

According to Shuani, Smrutisikha ,Srivastava and Dr.Radhika Kapur articles widows have been found to experience problems ,particularly regarding social, cultural, economic and psychological aspects.

a. observation of mourning rites:

Widows are bound to observe some mourning rites in the family and society. They have to avoid wearing colourful Sarees, Kumkum, Jewellery etc. avoiding social gathering and temple worship.

Many of the mourning rites If complied with in extreme are responsible for the high morbidity and mortality of Indian widows.

b. Social life and personal life :

The problem relating to personal and social life are common amongst widows .There were severe restrains imposed upon their personal appearance, they are not allowed to wear embellished garment and were supposed to dress up soberly.

They are isolated and withdrawn, experienced problems in communicating with the other individuals. Widows usually develop fear from number of factors, such as criticism and mistreatment from family member and friends,

staying alone at night ,and in going out in the community functions. In some cases, as a result of these functions,they become withdraws from the society.

c. Prohibition of remarriage:

Some castes prohibits remarriage of widows. Other allow it provided that it is within the family. if a widow marries away , she lose to her children as well as property. The higher the caste the more likely is that widows remarriage is forbidden .if the widow is very poor and cannot a afford dowry, the second marriage creates many problems to get a suitable partner in such cases , the second husband may be an elderly widower or a divorce , sick or handicapped. Majority of widows ,those have children at the time of death her husband do not want to remarry because of the fear of ill treatment in a new family specially abuse of their children. Some are forced to re-marry to brother-in-law or live the rest of their lives as an ascetic in harsh condition of ashrams or a temple.

d. Victim of violence :

Widows are commonly accused of having caused her husband death. In many parts of india particularly in tribal communities widows are sometimes killed as witches. All the widows do not face similar problems.

- A widow may be one who has no issue and who has been widowed on or two years after her marriage .
- A widow may one who becomes a widow after a period of 5 to 10 years and has one or two small children to support.
- A widow may be one who is above 50 year of age.
- Though all these three categories of widows have to face the problems of social, economic and emotional adjustment. The first 2 types are not as welcome in their husband's family as the third type. There has been prevalence of different form of violence and mains treatment against them. There are verbally and physically abused, harassed and are deprived of getting engaged in wedding, ceremonies and other celebration and even get evicted from homes. In some cases they are malnourished because they do not obtain a healthy and a nutritious diet. When they are regarded by the society with suspicion of having murdered their husband mainly for property and wealth. The prevalence of this enable them to live a life of respect and admiration.
- ❖ The characteristic of violence against widows are:
 1. Young widows are more humiliated , harassed , exploited or victimized than the middle –aged widows.
 2. Perpetrators of violence are mostly the members of the husband's family
 3. Ordinarily , widows know little about their husbands business, accounts, insurance, bonds and becomes easy victims of fraudulent schemes fostered by unscrupulous member of their family.
 4. The most important motives of victimization are: power, property, and sex.
 5. Age, education and class appear to be significant correlated to the exploitation of the widows but family composition and family size have little correlation with it.

E. conflicts: Armed conflicts and post conflict has resulted in a massive increases in the numbers of widows. The sexual violence including rape and harassment of women and girl is the outcome of the occurrence of conflicts. The widows experience threat to their lives violence and often death sentence.

6. Economic problem:

Many widow come across economic hardship during their life. Large number of widow experience difficulties in meeting the basic need for themselves and their family members , with regards to their children the major problems experienciend are unable to make provision of nutritious food ,clothing and school fees they are bound to send their children out to work to hbhearn income instead of sending them to school for education some widows are forced to adopt “prostitution” as sources of income and get infected by “SID” {sexually transmitted disease} easily.

Employment opportunities of widows are very low especially because of limitation on mobility and gender division of labour.

Another major concern that widows always worry about is , how they would pay dowry and meet the marriage expenses of their children. Since financial problems of the widows is severe as a result they restrain their expense on food , clothing, social cultural and recreational activities.

7 Homelessness:

The problem of homelessness amongst widow is common . when a person is residing on the roads pavilions, ashrams or a friends or a relative’s house then she is stated to be homeless when individuals do not have their own homes or shelter , they are stated to be homeless widows experience this problem when they get evicted from the house by their family members which mainly includes in laws or children. The problems that take place due to homelessness are severe. they experience health problem and illness, are unable to obtain nutritious diet and clean drinking water, as a result they are under- nourished , unable to meet their daily need.

8. Inheritance of rights:

Majority of Indian widows are deprived of their inheritance rights . if a widow has adult sons . she may enjoy it but if she is child less or has only daughters . she actually faces problems. Although the “Hindu succession act 1969 made women eligible to inherits equally with men and some individual states have legislated equality provisions in to inheritance law, widows are mostly deprived of their legal rights.

Widows’ deprivation and stigmatization have been exacerbated by ritual and religious symbolism. The world view of the widow was shaped by the religious belief that the husband is God and devotion to him is of crucial significance not only in life but also in death. The so called transgressive behaviour of the widow thereby has a negative impact on the spirit of the husband. This is evident from the following paragraph “Widow Discrimination in India has a long history.

According to Ahmad (2009), in ancient Hindu law, the concept of stridharma entails a woman's devotion to her husband. This signifies women's duties, roles, and moral responsibilities. According to this ancient law a husband is a sort of god for women, and in fact Sawaami, the Sanskrit word for husband, means literally "Lord and Master." Families often believe that any "immoral" act by the wife damages her husband's spirit".

According to sacred texts by Manu "A virtuous wife is one who, after the death of her husband constantly remains chaste and reaches heaven, though she has no son." This was how sati, the Hindu family practice of a widow immolating herself on her husband's funeral pyre, became common in India. The ritual of sati was first reported by Greek travellers to northern India in the 4th century B.C. (Basham, 1954: 187). Asish Nandy (1992) finds sati to be prominent in Bengal, due to the presence of Dayabhaga system of inheritance in Bengal. Under the Dayabhaga system, widows could inherit the husband's property if the latter died without having a son, even if the family was undivided. The inheritance right given to women posed a serious threat to the patriarchal order.

The custom of sati ensured that such rights failed to materialize in practice. The orthodox society was up in arms against those who protested against Sati. However, the orthodox society tried to project Bengali women as self-sacrificing and chaste.

Social welfare act:

18 the prevention of sati act , 1829

21 the women property right act 1955

22 the hindu widow remarriage act 1836

➤ **Pratheek Pathak**

In his research papers he has stated that "widows in India have a tragic problem". There are estimated 40 million women widows in the country go from being called "she" to it when they lose their husbands. They become "de-sexed" creature.

He has further explained his views in points:

- Discrimination – clearly , its more than a problem of language , although that discrimination goes further , with epithets such as " husband eater" used against them .
- Widow is a " Randi"?
In the northern Indian state of Punjab , a widow is referred to as randi, which means " prostitute" in Punjabi. In this region , they usually arrange for the widow to marry her deceased husband 's brother because being owned by a man is a way to avoid being raped.
- Widowhood – widowhood is a state of social death, even among the higher castes,"

Says Mohini Giri, a veteran activist in the fight for women's rights who was nominated for the Nobel peace prize in 2005. She is also the director of the Chennai- based social work non-profit organization guild for service.

- Husband's death- widows are still accused of being responsible for their husbands's death, and they expected to have a spiritual life with many restrictions which affects them both physically and psychologically.
- Forced to die- although widows today are not forced to die in ritual sati {burning themselves on their husbands funeral pyre}they are still generally expected to mourn until the end if their lives.
- 2,000 year old sacred texts – According to 2000 year old sacred texts by manu, the hindu progenitor of mankind: “ a virtuous wife is one who after the death of her husband constantly remains chaste and reaches heaven though she had no son.”
- Widow is 'uglified'- the widow is uglified to deprive her of the core of her femininity ,” writes Khanna. “It is an act symbolic of castration . she is deprived of the red dot between her eyebrows that proclaims her sexual energy.
- Orthodox belief – orthodox hindus believe that onions, garlic, pickles, potatoes, and fish fuel sexual passions by stimulating the blood , but these are the same foods necessary to avoid malnutrition or even death.

Many laws have been passed to prevent people from discriminating against widows. In 1829, during the British colonial period, the British Government banned the ritual of sati. More recently, the Indian Government enacted the Commission of Sati (prevention) Act of 1987.

After that, the government continued its efforts to toughen the laws against sati until at least 2008 (Ahmed 2009). According to Ahmed (2009), there are still sporadic instances of sati in India. For example, a young widow, aged only 18, was forced to commit suicide after the death of her husband in Rajasthan in 1987.

When the case came to trial later, in 1996, the Indian Court upheld her “suicide” as a social tradition and acquitted all 38 defendants who assisted her act. In 2002 a 65-year-old widow committed sati in Madhya Pradesh. And in Uttar Pradesh in 2006, a 35-year-old widow died by jumping into the blazing funeral pyre of her husband. Then, in Chhattisgarh in 2008, a 71-year-old widow committed sati. The onset of the twentieth century saw an intensification of pressures for changing the legal status of women.

The AIWC attempted to uplift women's education as well as remove the legal liabilities of Indian women. The Indian Penal Code of 1860 set the minimum age of marriage for girls at ten and the age of Consent Bill of 1891 raised it to twelve. In 1929, the Child Marriage Restraint Act came into force, in which the minimum age of a bride was fixed at fourteen. This was done in the light of the Census of India, 1921 which showed that a sizeable portion of widows were very young.

The Hindu Remarriage Act was enacted in 1856. The Hindu Widow Remarriage Act did not immediately transform the condition of Hindu Widows but created awareness in society about the plight of widows. Geraldine Forbes (1998) observes in her book "Women in Modern India" that the Widow Remarriage Act did not change the status of widows. Frequently blamed for the husband's death, the high caste widow was required to relinquish her jewellery and subsist on simple food. The dissenting social attitude prevented the act from being successful. This was evident from the stabilization on widow remarriage, not more than a dozen took place every year.

Iris C F Gomes have refereed the movie "Prem Roy" a movie by Raj Kapoor as one of the first film that permitted the view of the life of a widow in india on the silver screen. He have mentioned the struggles of widow as "besides the loss of loved one, widows have to bear with stigmatisation sexual abuse and being deprived of their rightful inheritance. Which according to my research is also relatable as this are the problem faced by the widows from all the region , religion, caste and not only in our country but also world wide.

Iris CF Gomes have made a brief study about Goan widows. He states that "while the rest of india still quivers under the burden of regressive attitudes against widows, Goa may be considered relatively better off. However this does not mean that widows are not exploited in goa.

I totally agree with the next point iris gomes mention that "high rates of accident and alcohol related deaths, there are indeed a high number of widows in goa. As my observation and research results that illness and old age is comparatively less prominent.

He states that whatever the reason for the widowhood, widows has to deal with discrimination which seems to worsen in the rural areas. Within their own families they are labelled as inauspicious beings. There are stories of widowed mother not being allowed to attend their own childrens.

Gadhre in her research paper on the socio- economic status of women in india and have discussed about the situation of widow in medivel time.

She have explained the sati system and jauhar.

Sati: sati or sahagaman is the ritual of dying at the funeral pyre of the husband . according to some hindu scripture women dying at the funeral pyre of her husband go straight to heaven so its good to practice this ritual .this kind of custom was highly respected by the society. But according to other scriptures like “medhatiti” had different view it says that sati is like committing suicide so one should avoid such practices.

Jauhari : she states that jauhar is also more less similar to sati but it is a mass suicide . jauhar was prevalent in the rajput societies . in this custom wives immolated themselves while their husband were still alive . when people of rajput clan became sure that they were going to die at the hands of their enemy then all the women arrange a large pyre themselves fire. This is specifically explained in the movie “Padmavat” by sanjay leela bhansali.

Gadhre have also researched on restriction on widow remarriage: the condition of widows in medieval India was very bad . they were not treated as human beings and were subjected to a lot of restriction .

Any woman remarrying was looked down by the society. This cruelty on widows was one of the main reasons for the large number of women committing sati. In medieval India living as a Hindu widow was a sort of curse.

Widowhood perceived through the ages:

Vedic period:- In this period a widow had to perform self immolation at the death of her husband “ the sati system”. In this the women lies down besides the dead man and his bow is placed in his hand then the bow is placed in his hand ,then the bow is removed and the woman is called on to return to the land of the living . In later centuries a widow actually burnt herself on her husband funeral pyre .thus by medieval times, the custom became more common . thus considering the wives to be faithful who followed her husband in death.

Medieval period: medieval period the emergence of the bhakti movement , the cult of devotion to God ,opened up another passage for women in medieval india , wherein they could transcend their social or familial roles and direct their sexual and emotional energy . widows were mostly devoted towards religious movements and beliefs . they even inverted the traditional ideals of womanhood by rejecting marriage and family protesting against the patriarchal social convention.

Modern period : in modern era there were vast developments such as:

- a) Movements to liberalise the attitude towards the widows
- b) Eliminating odd practices like sati
- c) Giving widow access to religious life
- d) Enhancing educational qualification.

Thus acquiring roles of professionals such as doctors, lawyers, teachers and journalist leading to women empowerment

In modern period government voluntary organisations and social science researchers have become aware of discrimination of widows in particular.

The case observation by govt. led

Affirmation actions like

- Welfare measure
- Empowerment effect initiation of research
- Initiation of research

Custom of Christian :

According to Elizabeth bees in Christianity they tend to ignore widowhood yet widows have a unique experience of death and resurrection to share. As they grapple day by day with death and suffering they more than others can teach the church about the mystery of easter.

what follows is an exploration of widowhood in the Christian tradition.

In Christianity in some regions womens are bound to wear black as observing mourning for few times. Unlike other religion widow remarriages in Christianity is commom.

Muslim,Customes and Culture

She should not leave the house except in case of need or necessity,such as going to the hospital if she is sick or to buy things she needs from the marketplace such as food,etc if she does not have someone with her who can do that.If the house is destroyed,then she should move elsewhere,or if she does not have anyone to keep her company and she fears for her safety,then it is OK for her to leave if there is a need to do so

She should not wear beautiful clothes,yellow,red,etc. Rather she should wear clothes that are not beautiful,as this is the command of the Prophet SAWS (peace and blessing of Allah be upon him)

She should avoid wearing jewellery of gold,silver,diamonds,pearls,and the like,whether that is necklaces,bracelets,or rings,etc, until her 'Iddah' is over.

She should avoid wearing perfume;she should avoid perfuming herself with bukhoor [incense] or any other kind of perfume,except when she purifies herself following her period,in which case she may perfume herself with a little bukhoor

She should avoid kohl;she may not apply kohl or any similar kind of cosmetic that is used on the face,the kind of cosmetic that may attract people to her.But with regard to regular beautification by using soap and water,that is OK. But the kohl which is used to make the eyes look beautiful and other kinds of cosmetics which some women use on their faces.This should not be done.

These are the 5 things which must be taken care of, in the case of a woman whose husband dies.

But with regard to what some of the common people think and have fabricated,that a recently- widowed woman should not speak to anyone or speak on the telephone,or go outside in the week,or that she should take a bath no more than once a week,or that she should not walk barefoot in the house ,or go outside in the moonlight,and other similar myths,there is no basis for these things.She may walk in her house barefoot or wearing shoes;she may do what she needs to in her house,cooking food for herself and her guests;she may

walk in the moonlight in the courtyard and garden of her house;she may take a bath whenever she wants;she may speak to whomever she wants in a manner that is not suspicious;shake hands with other women and with her mahrams,but not with non-maharams;she may take off her khimaar(head cover)if there are non-maharams present.But she should not use henna or saffron or perfume,either on her clothes or in coffee,because saffron is a kind of perfume.No one should propose marriage to her,but it is OK to hint, but clearly proposing marriage is not allowed.and Allah is the source of help.

A fatwa of Shaykh Ibn Baaz,from Fataawa Islamiyyah, vol.3,p.315-316

SOCIAL REFORMER

RAJA RAM MOHAN ROY:

Born on 22nd may 1772 he was the torchbearer of social reforms for the women. He was strictly against the evils prevalent in society in his time. He is the one who has done women a great favour by abolishing Sati lawfully. It was due to his efforts that Lord William Bentinck banned the custom of Sati in 1829. Though this law was not a great deterrent but it changed mindset of people to some extent. Ram Mohan Roy also did great work in the field of women education. He was against child marriage and favoured widow remarriage. He himself married a widow thus setting the example for the whole society. Along with 'Dwarkanath Tagore' he founded 'Brahmo Samaj' for the reform of Indian society and emancipation of women.

ISHWAR CHANDRA VIDYASAGAR

Ishwar Chandra Vidyasagar was popularly known as Vidyasager, which means sea of knowledge. Testifying to his name he was truly the sea of knowledge. He was a pillar of social reform movement of Bengal in 19th century. He widely read ancient hindu scriptures and came to know that the gender divide which was prevalent in Bengal was not encoded in our ancient texts instead it is the politics to keep women subordinate to men. He strongly supported women education in Bengal and went door to door to persuade people to send their girl child to school. He also did a lot in the field of widow remarriage. He opened many schools for girls.

MAHATMA JYOTIRAO PHULE

Born on April 11, 1827, Pune, Jyotirao Govindrao Phule was a real philanthropist. He was the one to open first girl school in India. He is also credited with opening first home for widows of the upper caste and a home for newborn girl children so that they can be saved from female infanticide.

SWAMI DAYANANDA SARASWATI

He was the founder of Arya Samaj and gave a cry, "back to Vedas". He translated Vedas from Sanskrit to hindi so that a common man can read it and understand that the vedic hindu scriptures gave utmost importance to women. He emphasized for the equal rights for women in every field. He tried to change the mindset of people with his vedic teachings.

MAHATMA GANDHI

The social reformers of 19th century laid down the stage for the emancipation of women but it was Mohan Das Karam Chandr Gandhi under whose influence these reforms reached masses[r10]. He was the one who liberated Indian women from the clutches of 'Purdah' and other social evils. He brought them from their confinement and asked them to participate in the struggle for independence. According to him women should be liberated from the slavery of kitchen only then their true potential could be realized. He said that responsibility of household is important for women but it should not be the only one. In fact she should come forward to share the responsibilities of nation.

Schemes:

Indire Gandhi national widow pension scheme {IGNWPS}

Is a central government from Ministry of Rural Development that provides financial help to widows who fall under BPL which was introduced under national social assistance programme in 1995. Widows of 40 years of age till 79 years of age are eligible to avail this schemes who get 300Rs per month after 79years of age widows get 500Rs per months.

Griha Aadhar Scheme

Is a scheme that aims to address the problem of spiralling prices and to provide support to the housewives /homemakers from the middle , lower middle and poor section of the society , to maintain a reasonable standard of living for their families. Under this scheme financial assistance if Rs1000/- per month will be provided directly at the hands of the housewives/homemakers. Where the term “ married women” includes a widow and divorces . but the beneficiaries” receivable salary should not exceed 1,50,000/- per annum.

Dayanand social security scheme:

Under which the government gives monthly doles rs2000 to senior citizen, widows, disabled, etc

Chapter-3

Methodology

This chapter explains the research methods used to conduct the study.

Goa is the smallest state in India. According to the 2011 census, Goa 's population is 14,58,545 of which male population is 7,39,140 {51%} and female are 7,19,405 {49%} tribal population {ST} of the state is approximately 1, 49, 275 of which male population is 72, 948{49%} and female 76,327 {51%} and Schedule caste{sc} population is 25,449 in Goa .In 2020 Goa population is 15.22 lakhs.

Goa has two district North Goa and South Goa . There are 12 talukas in Goa . The North Goa populationis 8.18 lakhs according to 2011 census . Male literacy is 92.65% and female literacy is 84.66% in 2011. The present study areas in north district of ponda taluka.

According to the 2011 census, there are 10 towns and 22 villages in Ponda Taluka in Goa. In ponda taluka total population is 1,65,830 out of which urban population is 1,03,651 while rural is 62,179. Ponda taluka of north goa district has 85, 492 are male while 80,338 are females.

There are 1.16%SC and 16.64% ST of the population in ponda taluka.

As of 2001 India census, Bandora had a population of 12,264 males constitute 54% of the population and female 46%. Bandora has an average literacy rate 71% higher than the national average of 59.5% ; with 59% of the males and 41% of female literate. !0% of the population is under 6 years of age.

Dhonshi is a ward which is in bandora village which is geographically located inPonda taluka. Dhonshi is between Nageshi and farmagudi . Dhonshi as one temple and near that nageshi temple is there , many people come to visit Nageshi temple near that goa's last king house is their . the king's 250 year old house ' The Shivrth Palace ' is situated on 3 acre plot in ponda . The palace is located near the Nagesh Temple.

There are around 300 household residing in Dhonshi . the total population of Dhonshi are not given to me by sarpanch as he was not knowing when I asked him . there are less numbers of women are there in my ward . the proper date is not provided for me by panchayat . The women I had interview are most coming from "GAUDE" community.

Agricultural cultivation is the occupation of most of the people out here in Dhonshi and some widow women's are also involved in agricultural cultivation.



STUDY TOOL:

In this study, I have used Qualitative as well as Quantitative research method. I have used the case study method by conducting in depth interview.

In my study, I have used a guide only for short period to get a list of widow women's. He had given me a little information about widow women before I interviewed them. He has given me a rough list of numbers of widow women in my ward {Dhonsi}.

I interview them by asking them different questions regarding socio-demographic profile, family details and their work and challenges faced by them and whether government scheme is helping for them. During the interview, no particular order has been followed I asking the question. All interviews were carried out at the respondent's house.

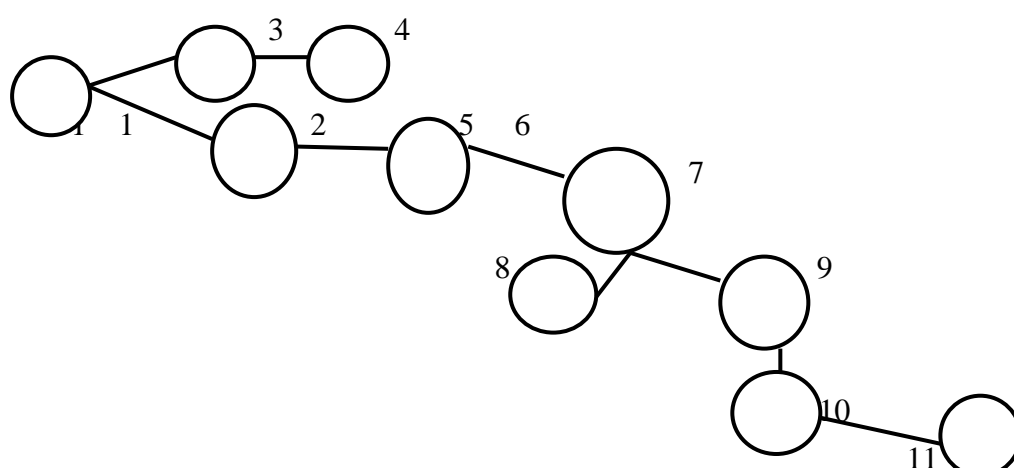
I have conducted an in- depth interview for data collection. I did not start the interview directly. Firstly I interacted and built the rapport with the women who is widow women. I interviewed the respondent individually and privacy was maintained during the interview time. Interviews were conducted in the women home and after obtaining oral and verbal consent. Interviews were conducted at a convenient time given by widow women.

While conducting the interview widow women remove the time for me. They told me to sit and given me good gesture and respond. Some of them were very shy and not comfortable in the starting to answer the question but one they made good bond then they started free to tell about themselves.

STUDY SAMPLE

The respondents were selected from Dhonsi ward 1 in bandora village from ponda taluka in north goa district. I have interviewed ten women who are only working after they became widow. To select the study sample I have used snowball sampling method. First women were identified by me and then the participants referred the names of other respondents as depicted in figure 1 [refer. Fig 1]

Figure 1: snowball sampling chain



ETHICAL ISSUES IN THE STUDY:

All the respondents were informed about my study. The respondents have been informed that if they wish their name will be kept confidential. I have said inform term that if they wish not to participate in the study, they could say no to take part in the study. The oral consent is taken for all the respondent and they were all informed that the interview was reported by me. Also they were informed that their information as used in my study. Each interview was taken at the respondent's house as per their convenience.

DURATION OF THE STUDY:

The study interviews were conducted from 20th November 2019 to 31st December 2019. Over the one and half months, 11 interviews were conducted. One or two interview was scheduled per week and approximately not more than 2 hours per day to conduct the interview. First fifteen to thirty minutes were spent in rapport building with the participants.

Sometimes women were busy with their household work and personal work. Few interviews were conducted for more than one hour and the interview were conducted only in afternoon around 12.00 to 1.30pm or in the evening because some were working in middle time and get free in evening .They provided much more information related to the research.

Sr. No	Date	Day	Time
1	20/11/2019	Wednesday	5.30 to 7.00pm
2	23/11/2019	Saturday	12.00 to 1.30pm
3	30/11/2019	Saturday	6.30 to 7.30pm
4	4/12/2019	Wednesday	5.00 to 7.00pm
5	7/12/2019	Saturday	12.30 to 1.30pm
6	21/12/2019	Saturday	5.30 to 7.00pm
7	28/12/2019	Saturday	6.00 to 7.45pm
8	29/12/2019	Sunday	4.30 to 6.15pm
9	30/12/2019	Monday	5.30 to 6.30pm
10	31/12/2019	Tuesday	5.15 to 6.30pm

LIMITATION OF THE STUDY:

This study was done during the winter season {November to December} .

The literalise of widow women in Goa was also difficult to find as many studies have not been done especially in this issue.

In stating I was confused with whether to interview all wards widow women's or only working widow or in my ward widow women's only because it was difficult for me to get information of all widow women's in Bandora village so I decided to only interview and focus on my ward Dhonshi and only on widow women's working after the death of her husband. So I had interviewed only 11 widow women's out of 20. There are 20 widow women in my ward-1 Dhonshi.

This is list of widow women's in my ward Dhonshi:

1. LEELAVATI HARI GAUDE
2. LAXMI SHAMBU GAUDE
3. CHANDRAKALA GAUDE
4. MADHURI MADHU GAUDE
5. SANJANA GAUDE
6. TARAMATI BABAL GAUDE
7. DRAUPATI SHAMBU GAUDE
8. SARASWATI HARI GAUDE
9. SHAKUNTALA YESHWANT NAIK
10. RADHA KRISHNA KURTIKAR
11. DEEPAVATI DEVIDAS GAUDE
12. KANITHA VASU GAUDE
13. MEERA
14. SHOBHA
15. SHRIMATI
16. ANANDI GAUDE
17. CHANRAMATI GAUDE
18. RUKMINI GAUDE
19. SHRIMATHI RAVI GAUDE
20. LATA SATARKAR

MY EXPERIENCES FROM THE FIELD:

Carrying out this research was a great experience for me because I had learnt a lot of things. When I had went for the first time to interview I was very confused about whether they will answer my questions what will be their reaction about me. Whether they will comfortable with me this all questions are going in my mind that time and second thing is I was not having bond with them before. So I have to make the good bond with them. Then I have to make them comfortable to answer my questions, on other side I was little depress that time with my personal issue and before this research I was not comfortable to talk to people easily.

So from this research my communicational skill had improved somewhat, I had confident in myself. When I went to interview this women that time I myself was feeling low but after looking and knowing this widow women and their smile on their faces. I felt different because that time I felt how lucky god has blessed me with all the special things like my parents, friends teachers and

many more things and my problems are too small in front of them. Widow women's are facing a lot of problem alone and still they are some were happy in life and keep cute smile on their face.

My wish was to know them deeply how they are facing this problem and how this widow women's face the challenges and their economic condition and learn many more about them. In the starting they were quite and responding very in shy way but after some time they were comfortable and share their information with me.

In the television had seen that nowadays children are not looking for their parents and how widow women's are treated and now I am knowing this in my society also this things are happening, how the widow women's are facing problems and there is no one to support them, to take care them, to take them to doctor and to help this widow women's. They themselves have to go and to do marketing for them self there is no one to help them with this problem; and main thing is that when I got to know I was very shock that in most of the cases their husband had death because of alcoholism and because of this widow women's also faced a lot of domestic violence.

I was not having any idea about this in my surrounding also this things are happening this widow women's are faced domestic violence because of alcoholic husband before the death of her husband's.

There is 3 bars in my ward Dhonshi, now my point of view of looking around by ward this different. When I was thinking in my ward Dhonshi everything is ok but it is not. I have also observed that widow women's are facing lots of problems and this widow women's are somewhat following the old rituals{mourning rites}like not wearing Kumkum ,no flowers, no cosmetic like lipstick and heavy jewellery , fancy dresses , and they are still not allowed to Pooja which I had also noted.

These widow women's are not mostly participating in any function like folk dance, fugdi and many things. This widow women's are always out casted my society.

In my study I had seen that widow women's having health problem , economic condition is not good , they depend on natural resources which are available in the forest area for boiling water and for many things like cooking and making shelter. Even they are facing mental stress because of a lot tensions, then emotional problem, physical problem and also the some were they are also discriminated because of their widowhood.

Most of the time we say that Goa is a very developed state in India but this is wrong. In rural area women are still facing problems such as transport heath economic etc. upper caste widow women condition or situation is some were same but much more different from lower caste widow women's because they are not educated. This scenario has not changed even today. The lower caste widow women's are still suffering more and even today the widow women's are marginalised badly in this patriarchal society like ancient times. Widow women's were still some like after the death of her husband's this society look

them in different way. They are not looked as normal women as they are and they cannot able to enjoy life like other women's.

There are no more study are been done on widow condition in Goa and no more information is available about widow women's in Goa on Google .As they are not consider this is one problem in Goa; the condition of widow.

People consider that Goa is well developed state in India but according to my research and my experiences Goan widows are still facing problems as you can see this in my case studies.

I had also learn one thing is that I will not allow my mother to faces this kinds of problems in future.

CHAPTER-4

Case Narrative

Case study =1

Chandravati Gaude got married at the age of 12 to a 30 year old man because of her family pressure. She fought with her family but at the end gave up. She lost her childhood. She was from khanderpar and got married to Gaude samaj at Dhonshi. She got her first period at the age of 15 which is after 3 years of marriage .she had her first baby at the age of 20 but didn't survive more than 10 months. It was so much hurting for her. Then she had her second baby girl after 4 years.

But her in-laws pressurised after of a son. Then she again gave birth to a baby boy at the age of 26.but unfortunately he died within 1 year which left her with a trauma and she decided not to have any child further. She was a victim of marital rape and domestic violence as her husband was into alcohol.

He used to abuse her, beat her up and even beat his children. She then again gave birth to a baby girl at the age of 28. Then again her mother in-law started torturing her as she was not able to give them a boy. All her kids were delivered at home without any proper medication.

She became a widow at the age of 45 , she had no past working experience .after the demises of her husband she started working in farms to raise her children. She also worked as a maid because she belonged to ST caste she face caste discrimination issues when she started working at a Brahmin house.

Now when both of her girls are married she lives alone by herself .Her house is located in "KULAGAR"[beta nut plantation].

So there is no proper road "[kacha Rasta] .Now her only source of income is government Scheme. There is no one with her now to take her to hospital. Just because now the govt. have introduced "health care" facility in her village her life has become somewhat easy.

She has distributed her property and wealth among her girls. So now she is left with no saving for her old age. Now she is suffering from diabetes, blood pressure. She is also suffering from neck pain and normal body pain.

Her life as a widow:

After the demises of my husband I didn't even had the time for mourning as I had to look after my kid. So after one month I started working in the farm which earlier my husband used to. People used to taunt at me saying that "look at her, her husband have passed recently and she is searching reason to move out of her house this thing never bothered me there after because I knew that for meat that point my kids are my priority with help of my neighbour . I started cultivating cucumber and other vegetables. My life as a widow was without colours and with more difficulties.

Case study =2

Shreemati Gaude is 51 years old. Her occupation is sweeper. She got widow at the age of 48. She is from Verem village. She has done her schooling till 7th standard. She had her first period at the age of 13. She has had many health issues on her periods and she has to follow all old rituals.

She then got married at the age of 24 in Bandora village. She was from tribal caste and also got married to a tribal caste. Her husband was working in hotel at Margao. So he used to visit his home only on Sunday and that too drunk. Shreemati never got a chance to open up to her husband.

Her mother-in-law troubled her with small things. She then had a baby boy after 12 years. When her son was very young, her husband was paralyzed on the left side. Her brother-in-law helped financially but she was not able to meet the daily needs as all her money was spent on husband's medication.

She started working as a sweeper at Ganesh temple Bandora. After being in marriage for 23 years, her husband passed away. She suffered from eye issues, blood pressure and weakness. Due to her financial and physical issues, she started having mental problems. She also gets her money from government scheme.

Her life as a widow:

I struggled a lot in and after marriage life. There was no single peaceful day in my life. My son left his education; he is just 15 years old. He sits at home doing nothing which frustrates me a lot because of my mental stress. My notable go to work for

Almost 15 days now. But if I don't work, there will be no one to feed me or my son.

Case study=3

Shobha is from Mershe. She did her schooling till 5th std. She got her periods at the age of 12. She had an arranged marriage at the age of 22 and came to Bandora village. She has two sons. She had complications during both her deliveries. Her husband had export business. He was alcoholic but never abused her or his kids. She was having a happy married life. They never faced any kind of financial problem. After 21 years of her marriage, her husband died of illness. Her world turned upside down.

She then started having financial issues as she had no idea of her husband's business. After 8 months of mourning, she decided to work as a sweeper at Sneha Mandir, an old age home.

At first, she was uncomfortable and shy working there as she had never seen a life like this. As all her family and friends demotivated her, she kept all things apart as for her future, her kids were important.

Life as a widow:

It's a tough phrase. The loss of a loved one is the biggest loss. I never had any struggle in my childhood, in my teenage and not even in my married life. But the day I became widow, I saw the real world.

I have learned that you have to fight for everything. I worked as sweeper because I wanted to provide good education to my kids but it was all waste. My elder one is a graduate but he is not willing to work anywhere. My younger son is a school dropout.

Now I have to work even more because as youngster they have more demands. I am suffering from many health issues. I have to walk almost half hour to get the “pakka sadak” . I am earning just 6000 and I get 1500 from the government scheme.

One think I have learnt after being in widowhood is that at the end you are the one who have to look after yourself.

Case study: 4

Laxmi Gaude is from village Kurti. She got married at the age of 13. And moved to Bandora She had one son. Her husband died because of alcoholism and illness .then she engaged herself in betal nut plantation. After 10 years at the age of 70 her son also expired due to cancer living behind his two kids and wife. She had become widow at the age of 60.

Life of a widow:

I was a woman who loved colors who loved dressing up well. I used to wear big “Bindi” but when my husband died and I was asked to follow the mourning rites. God I was traumatizing. They broke my bangles, wiped my Kumkum {sindoor} made me wear dall colors dresses. It felt like all the colors in my life just vanished and life after that was not easy especially after the death of husband and then son. And seeing again my daughter-in-law broke me. Then I suffered from stroke. it was mentally unbearable.

Case study: 5

Sanjana Gaude is 48 years old her occupation is daily wages .she got married at the age of 19 and at the age of 42 she became widow.

Sanjana belonged from Laxmi’s maternal family. She also lived in Kurti before marriage .she moved to Bandora after marriage. She describe her husband as “loving and a kind fellow “she was very happy in her married life. But she had only one worries i.e. her husband tobacco addiction .she tried to stop it several times but it didn’t happen.

After some years her husband started falling ill. And in later stages it was confirmed that he was suffering from cancer. He was just 48 when he died. Sanjana was divested after her husband death.

Now there was no bread earner in her family. She observed mourning only for one month and then she started to for searching jobs. She started working in a mahila mandal catering as a helper and started earning 400 per day. She also received money from government scheme. She had decided that she will educate her kids especially her girl child. So she should not suffer the way Sanjana suffered.

Life as a widow:

It is hell, I was not able to recover from the shock that my husband died and on the other side my kids were starving and my mother-in-law had a heart attack. I was divested I had no place to go to ask help for, there was only me struggling to find a job. When I started working at the beginning my mother-in-law helped me in house work but later on she was not able to help me.

So it was tiring for me and she also started taunting me and started to have small fights with me. I could understand her situation as she was also a widow, she lost her only son. She was mentally stressed out. Though I could understand the situation but at some point I also used to get frustrated as I was also going through the same pain and mental stress.

“I will never want my son to have any kind of addiction like his father and grandfather. “According to me death of an individual is not his/her death alone. It kills the entire family within. After your death you pass on the pain to your family.

Case study: 6

Lata was from village Savoi Verem. She got her period at the age of 15. She used to go through various aches at the time of periods. She got married at the age of 17 to a daily wage earner and moved to Bandora.

According to Lata her husband was a loved one. He used to fulfill all her basic needs. But the only problem was he was into alcohol. He used to spend most of his money in alcohol. He saved nothing for Lata. Lata had only one son. When her son was just 8 years old her husband died due to over drinking. There were in-laws to look after her for sometimes. But that was not enough after all they were also aged.

She was very shy and never even stepped out of the house to buy anything before being a widow but after the death of her husband without any hesitation Lata went out in search of a job only for the sake of her son.

She soon got a job as a sweeper which she still continues. Lata also worked in farms and in betel nut plantation. She worked day and night for her son but as her son grew up he also chose the path of his father and became an alcoholic. And soon he died which left Lata in a very poor mental state.

Now she receives 2000 from a government scheme and also earns 6000 by working as a sweeper in Ganesh Mandir.

Life of a widow:

Well there is nothing great about being a widow. I think i.e. the worst phrase a woman can go through when my husband died I wanted to end my life but I only survived for the sake of my son. But he troubled me more than his father ever did. He died a petty death at the age of 25. And now I have no one. His memories break me from inside.

In a house living alone all by yourself is a tough task and specially when the memories of your loved ones haunt you. Both my eyes are operated, I have blood pressure issues and all the symptoms of an old age woman. I have no

one to drop or pick me up from work I have to walk almost 2km to reach at my work place . there is no one with to take me to hospital.

Now at this stage I am scared to die because I know there is no one to conduct my funeral.

Case study :7

Shankut naik was from usgao. she got her period at the age of 12 . she married at the age of 18 to a farmer and moved to bandora village. As a farmer her husband never earned too much but was able to satisfy their needs. She had 4 kids.

Her husband was not into any addiction till he engaged himself in a new friends group. He started drinking , then he became a regular drinker . he used to come home drunk and abused only her.

He died when their younger son was just 7 years old . she started working in farm , she cultivated seasonal crop and even worked as a maid in a “BHAT” house who was upper caste people and she was lower caste women . she worked there to feed her kids .

She provided them good education , she gave her best so that her kids can at least study till 10th. She had 2 girls and 2 boys. Now her both girls are married and both boys are working .

She was facing health problem that is normal body pain and she is suffering from kidney stone problem. There was no one to take her to the hospital .she alone go in hospital. Even she had gone through mental health problem because of over thinking and stress. After the death of her husband and till now she is facing emotional problem because there is no one to support her emotionally. Even she have children she is not able to share her emotion with them.

Life of a Widow:

Don't even ask about it. I will pray to god that all women should never face widowhood. life won't become the way it was , you go through various hardship . but luckily my in-laws and my family helped .

I also started working . my family suggested me to get married again . they got me many proposal of widower but I was not ready to go through that hardship again and i decide not to get married again, work hard for betterment of my children .

Case study:8

Sindhu gaude was from usgao .she was 68 years old . she got married at the age of 18 and she became widow at the age of 28. She did her schooling till 4th std. she belonged from poor family.

She got her first period at the age of 14. she got many proposal but due to the demand of dowry her parents rejected many proposal . she then got a proposal from a employed man . he was working in MRF but due to some dispute he lost his job . he engaged himself against various strikes , against the company . he then choose the path of alcoholism because of tension and stress .

So his family decided to get him married. Sindhu's parents accepted the proposal knowing that he was unemployed just because he didn't ask for dowry . after her marriage her husband started working in small firms but didn't get permanent job because of his alcohol habit. Sindhu had her first baby boy after 1 year of marriage .she was frustrated because her husband was not able to fulfill her basic needs which led in arguments and ended up in domestic violence. She then gave birth to one more baby boy and than a baby girl. She decided to take up a job at cashew nut factory but due to his possessiveness he never allowed her to work anywhere. Alcohol ruined his body from inside. She said" I still remember at his last stage he has lost weight terribly he died after 10 years of marriage .

She said "when my husband died I didn't even feel to cry because the of trouble given by him and clueless future he left behind for me . I than started working in cashew nut factory . but it was not enough . I sold all my Jewellery {I already had few } and bought 2 buffalo's . I than started the milk business.

Life of a widow:

I used get up early in the morning and with my son I delivered the milk. I used to earn quite good. But there was always a distance between me and my elder son. I fully spent my entire earning on my kids education.

My daughter got married after 1 year my elder son also got married and my younger son marriage was fixed. 1month before the marriage my son died in bike accident Which was really a shock to me because I was very close to him.

I never shared a good bond with my elder son . I exactly don't know the reason according to me the reason must be when his father died everyone taunted and labeled me as inauspicious which was stuck in that little boy head.

After my son's death I stopped the business. My daughter in -law never treated me well . my son never spoke to me clearly .he always shout at me . he kept me in his house only for the sake of people. They don't provide me with proper food. I now service just with the help of 2000 which is provided by the govtscheme .

My daughter rarely visits me. I spent my entire life in the well being by saving nothing for my old age and now I regret. There is no one to take to hospital. my whole body is painning then I am not able to see properly . and there is no one to share my feeling with them its affect me emotional as well as mentally a lot.

Case study :9

Name : [didn't want to disclose }

Age:52

Married at the :19

Widow at the age :27

She was from darbandora. She have done her schooling till 4th standard . she got her period at the age of 13 . she always wanted to study further but it was not possible due to poverty. She had 7 siblings .

She was the 4th child . her condition was not that good so her father sent her to work as a maid at very early age. She had a birth mark on her cheek due to which she was labeled as ugly she got a marriage proposal from a widower who already had a child .

His first wife died at the time of delivery due to some complications. He was not ready for a second marriage but due to his family pressure and sake of his child he agreed to marry. And as usual she had no choice and was married against her wish.

She said my husband had no addiction he was a responsible father but was never a loving husband we hardly spoke to each other. As a wife I fulfilled all my duty but my husband never did.

Her husband was a gawandi {daily wage earner} at construction sight. Her world turned upside down when an unfortunate accident took place at the construction site and her husband was bed ridden .

She then worked as a maid for some period . then she worked as a nanny also. She did all hard work for the medication of her husband and for her step son's education . after being in bed for almost 3 year . her husband finally said good bye to the world she being strong as she was continued to look after her family.

Life as widow :

I should not say it to anyone but because this is the first time anybody asked me about my life , I would like to tell you this ‘ I was never sexually satisfied . satisfaction is a different thing I have never been in a proper sexual contact with my partner.

My husband married me but never loved me as wife. But I looked after him fulfilled my duties . looked after my son {step son} as my own. When my husband was bed ridden I struggled a lot. after marriage I didn't socialize much . but after his death I didn't had any choice. It was a new place , new people out there and a new struggle , everything was new .

I became a widow at a very young age my husband was bed ridden . but I still felt secured. But after his death the way men stared at me was different. Sometimes some drunker used to get in my house saying that they will marry me and sometime some elderly man directly proposed me that was so humiliating because they all were already married . being a widow I was looked differently by the society. I earned very less so my son also worked while studying he worked in a” gado “{vendor shop} .

I sometime took him with me for garland selling. Now my son is doing a proper job. He is married with one kid . he respect me and love me , take me to the hospital when I am sick like his own mother perhaps he is the only man from whom I got care , support, love and respect.

Being a widow makes you strong both physically and mentally when you get children support. You don't give a think about society when it's about your survival and that's what I did.

Case study: 10

Name: durga vasu naik

Age 54

Occupation :baby sitar and house maid

Married at the age :24

She is from shiroda . she got her first menstrual cycle at 14. She got married at the age of 24 , and moved to bandora village . her husband was daily wage earner and also drink alcohol frequently. She didn't had any past working experience. She was a victim of domestic violence .

she gave birth their first baby girl after 7 years of marriage . when her daughter was just 14 years old , her husband died. She had no financial support at that time but with her family support she started working after 1 month of her husband demises.

Her first job was of a house maid. She also used to cultivate some seasonal crops. She never compromised on her daughter education and now her daughter is a teacher and durga is a baby sitter . her daughter support durga a lot . she take her mother to hospital . she play the doctor fee. Durga daughter also support durga financially .

Life as a widow:

After death of my husband I had a tough time raising my daughter . I used to worked in more than two houses , but still was not able to complete the needs , I also worked under cater for additional income. I used to leave my daughter with my mother in law . she was a great support. Due to my hectic job , I didn't pay attention to my health. Then I suffered from blood pressure , diabetes. I even sold my jewellery for my daughter better education . one thing I would like to admit , when I was married I used to look at other widow as a different creature . I was also a part of stereotypical society . when the same thing happened to me I realized how difficult it is to be a widow.

Case study:11

Meera gawde is 64 years old . she is from village bandora. She had mother , father , and one brother . she got married to a daily wage earner and moved to curti village ponda .she got married at the age of 12 . at the beginning she used to sleep with her mother in law till she got her periods .

She said I never missed my mother when I was with her . she got her period at the age of 15 . her husband was 25 years old when they got married . he was alcoholic. Even he had an extra affair . she started to work with her husband at mining as a labour . she was always fond of playing and liked to socialize. She was everyone favorite. But her husband didn't like her as he was willing to marry the other women . every night he used to abuse her , beat her making it her as worst night mares .

she even remember once to escape from her cruel husband she ran to her friend place and her friend hide her in “bhand” {utensil to boil bathing water} . even a group of villagers went to her husband to make him understand . but it was of no use . she gave birth to a baby boy and when she was expecting for the second time her husband kicked her stomach which led to miscarriage . she than left the job as her heath conditions were worst after that . her husband cruelty increased day by day . the bruises given by her husband haunted her to hide those marks from people she left socializing . he used to beat her with whatever he gets, utensils, stones, wood etc.

she than decided to leave her husband , her parents supported her decision and called her back. Then she left the house after coming back to her parents she realized that she was 2 month pregnet. Her husband is to have forced sex with her. She gave birth to a girl. She stayed unemployed for almost 1 year after her delivery .

she than started working again as a daily wage earner . when her parents died her brother was supportive but her sister in law was monster. she abused her in the absence of her brother . she used to beat her kids . but meera kept quite because she had nowhere to go after seperation , her husband died due to some illness and alcohol.

Life of a widow :

I never enjoyed my married life my husband was a monster. I would have not left my husband house. Because I was used to his beating .but when he started hitting and abusing my Kids . that was the point . that was the first tim in my entire life that I stood for my self .

My parent support was the key factor for my braveness . because in that time when a girl leaves a her husbands house she was looked upon as a gritty. They raised many questions to my parents but my parents ignored them. When my husband died . many people spread various rumours , some even said that me and my parent had done some black magic on him. It is easy for people to judge other but its not easy situation for others.

When my parents died I was shattered , because there was no one on my side . my sister in law never wanted me in her house which was basically my house . I wanted to move to a rented house but was not able to afford as I had two kids to raise my brother helped only in my children’s education. But the other necessary I had to fulfill , I worked in mining areas but because of my heath condition which was gift by my bad husband . I was not able to do heavy work. But I did it anyway for my kids.

I did small small job like sweeping , selling garland , going the betel nut cultivation. Now my kids grown up . I did everything for their betterment. my daughter is married with 2 kids . I didn’t force her to get married , I told her to get married whenever she feels like getting married. I didn’t wanted to my girl to suffer the way I suffered .

my elder son is married . now I don’t go to work any where . but still I feel independent . I guess nowadays generation consider old people as thrash

because my kids do . I go to the hospital all by myself because they don't take me to the doctor .

I do all my necessary work by myself . my kids just lend me money and think they have fulfill their responsibility . even government scheme also helped me a lot to get my medicine.

CHAPTER-5

Findings

Child marriage:

There are 3 child marriages in my research it was against their wish. As there were focused to adult society looking after husband and family chores. When they refused to get marriage there were no support from the family because first they were literate, secondly they also had their marriages at the same age they also mention that when some of their friends playing with playhouse {ghar ghar khelap} were this women were burden with family responsibility.

Their life changed ups side down in one single day. Some of them blessed with understanding but one of them got very bad husband and some were told me that their mother in law were very supportive to them in starting if marriage life. Some even remember sleeping with their mother in law whenever they miss their mother but they used to do house work also. Their life was like adult women only, thing is that there were not earning.

Periods:

Though some people in olden days believe that when a girls gets her first period than it's a sign that she ready for marriage but in my case study I have found that there were women {girl child} who got married before they got their period .

So when this girl/ women had their first period after marriage there was no proper guidance. They never got the care or attention from in-laws which they would have got at their own houses.

At their first period they were introduced to new ritual and crazy superstitions. They were not allowed to touch anyone, they were not allowed to touch any utensils, they were made to sleep alone .even they were served food in separate plates and drinking water in separate glass. Their cloths were separate for five days. Not allow to even put shadow on Pooja room.

Age differences:

There were some women who got married to a man who were twice as age of them so it made them different to coup with them as there were always thinking differences, behaviour difference as main thing they had no idea on how to react when their husband forced them self on them .which marginally built a relation of fear and trauma , anger either than love and affection at that particular age and time both the couples or partner used to have different needs were a man wanted sexual or physical relation . On the other hand her wife needed just care affection and love at that time but which sometime leads to marital rape.

The term marital rape at that time was not a know concept whenever this women trying to tell their mother in laws or mother regarding the physical abused their were told by them that this is a part of marriage as they had also experienced the same so marital rape was a myth at that time often the anger of

not getting satisfy sexually felled the man with anger which often leads to domestic violence but there were also some women who got mature an understand husband who never forced them or abused them for physical needs because that time there were understanding the things . some time because of in maturity they do a things by mistakenly in kitchen or in house that time also they have to listen shooting form husband or in laws.

Domestic violence and alcoholism:

I conducted my research in my ward and only my ward we have 3 bars. Men at that after working in farm land, industries whole day at night gathered the bar which made them to spend their money there.

After drinking they used to abuse their wives in front of all Causing embarrassment in the society. In the drunked state they used to bit their wives with what they get in their hands. One woman even remembers hiding in huge pot {kalsuli} at her neighbour's house fearing her drunked husband. Women had coped up with the financial situation then they are to face people with that wounds caused by their husband drinking habbit.

Most of the women lost their husband due to alcoholism and one woman lost not only her husband but her son due to alcoholism at the young age. This alcoholism effected women mentally, physically and emotionally because of this violent behaviour and also their Childs a lot of problem because of domestic violence and alcoholism children also affected.

Adoption of widowhood and live hood:

It was very shocking for them to live a life alone And very differently because they have to follow all rituals which every widow is facing they had face discrimination because of widow they were not happy. Some were having family support.

As how all widow face the rituals things like not to wear "bindi" then dark colour sari like red, green colour, not to do Pooja and most important is they were marginalised from the society. Every woman who I had interviewed had faced different type of problems .as they were not working. Before when they become widow they started earning for them self and for their children because now whole responsibility was on their head .they were not having financial support. Whatever small job they are getting they have to do because they were not educated much and so are not even gone in primary school.

When girl leaves their parent house they totally became alone because she became guest at her own house after marriage as time changes everything changes. They totally became alone there was no one to understand them because there is only house is her husband house if suppose her husband do not love her and their family not supporting her she left out alone and left out with children responsibilities to look after them , educate them and children's needs . They do not get time for them self to look after their health. This woman's are working very hard to get their wages. But in some of the cases their children are not supporting their mothers. Children's are not bothered to see the hard work of their mother and they are not learning properly. Some are

working in houses of people and some are working in their own agricultural land for their live hood. Their earning was not much. they are living alone with their children they did not give up because of allots of problem they still live their live happily now what they ate having with they are trying to live happy and not to give up. They keep cute smile on their face. When I asked them you do not feel alone that time they reply me saying “this is our life and there is no one to understand us and support or help us on we have to live like this happily.” Sometimes I feel alone but I try to change mind by working because there is no other way. And no one is there to wrap our tears you your self have to wrap your tears they said.

Schemes:

Dayanand social security scheme are getting benefits for all this widows who I had interview this 2000 thousand are helping them to buy medicine or any products. So this scheme supporting them but this money is not sufficient for them as prices of all the goods are increasing day by day.

CHAPTER-6

CONCLUSION:

According to me I had conclusion that this widow women's who are facing different problems. Can be helped; every panchayat should have one counsellor who visits every widows house to have communication with them and try to give some information about society and listen their problems and also try to make good bond with them. So they can at least feel free to share their problems. Because there is no one to listens their problem; sometimes sharing the problem helps to reduce the stress.

One counsellor should be there to at least listen the problems; so the emotional and mental problems can be solved somewhere. Then for the health problem in my ward from this year there is a medical check –up is going every Thursday which is new growth but some of them who need to go for normal doctor they have to travel a lot so there should be transport facility because of lack of transport they have walk more which affect their health and their children's are not taking them to doctors and government should provide at least one physiotherapist in every village who will give free treatment for senior- citizen widows and also for normal people who is having pain or any kind of problem and one person who will always be there to look or have home visit to look for widows. These widow women's are facing different challenges.

Government providing 2000rs per widow women which more helpful for them but now there should be such scheme which will give basic need things like rice, Dal, sugar etc. for free to this widow women and specially who are living alone because they mainly facing the financial problem and this 2000 is not helping them much because nowadays the prices of the goods are increasing day by day.

Women who are housewife and depending on their husband suffers a lot after the death of her husband So that time government should support then financial giving them free goods like rice, dal as said before by making new scheme.

As while doing research I just had in mind that if every taluka should have on house which id hold by government in which this widow women can stay who are living alone at home and the child who do not have their parents can kept their so that they can get little love from this widow women's and this widow women will also feel good about them like their children and they will not miss their children. The healthy widow women's who is good in health condition can do this because this will help them to feel the emotion not completely but some were ok.

The bar should not be allow the alcohol to the local people within village only they have to give alcohol to outsider of the village because this bars are making more damage in women's life. This alcohol is destroying the families of the village and women's are facing more problems like domestic violence. So either this bar should be closed or only selling the liquor to outsider of

village and most of village man spending their wages on drinking alcohol which is affecting their economic condition and their health and women were more suffering from this issue.

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Annexure I

A Study on Problems of widow women's in Bandora village Goa, ward-1 Dhonshi.

1. Name
2. Age
3. Education qualification
4. Caste
5. Religion
6. Occupation
7. How many children do you have?
8. How much do you earn per day/ month?
9. Where are you originally from?
10. With whom you stay?
11. Who take you to doctor?
12. How you spend your money?
13. When you got your periods?
14. Your husband family are supporting to you?
15. How your children behave with you?
16. What age you got marriage?
17. What age of your husband when you got married?
18. You was facing any kind of domestic violence before
19. When you started working within how many months?
20. What was the reason of your husband death?
21. How you coup with this situation?
22. Who was there to support you?
23. What is your life of widow?
24. How you're facing it?
25. What are the problems you're facing?
26. Which government schemes are you're getting?
27. How this scheme you're using?

Appendix 2

CONSENT FORM

I, _____
_____, the undersigned, hereby expressly and affirmatively state that my consent has been taken wholly for the purpose of this study. I have been informed that my name will be kept confidential and no photographs will be taken.

Date:

Signature: