



EMPOWERMENT OF UNWED MOTHERS: ISSUES, SEXUALITY AND CHALLENGES

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ABSTRACT

Teenage pregnancy today is a widely acknowledged common public health problem worldwide, whereas the problems presented by the pregnant unwed teenagers are among the most difficult and perplexing issues faced by those who work in the fields of health, education and social services. Society is immune to teenage pregnancy and it affects every society-developed and developing alike. There is a growing awareness that early child bearing has multiple consequences in terms of maternal health, child health and over all well-being of society. Illegitimate pregnancies may have multiple traumatic impacts on the teenager, her boyfriend, her family, her community and ultimately on her yet to-be-born child. Therefore, pre-marital or teenage pregnancies is a crucial area of scientific exploration and examination in the context when no segment of society is immune to the causes and effects of the out-of-wedlock teenage pregnancy. Each year the extent of this problem grows. The statistics from worldwide indicate a substantial increase of unwed mothers that warrant multi-disciplinary research response. This trends suggest that the proportion of the adolescent population involved in increased sexual activities were so large that sexually active teenagers can no longer be considered socially deviant, a dominant view of Christian west.

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INTRODUCTION

The Indian women's movement has usually concentrated on the question of enforcing laws that would act as a restraint on long sanctioned male privileges over the bodies and lives of women. While sexuality and issues relating to it have come up periodically in the past, it is only now, with the growing feminist concern with the rights of women to their lives and bodies, that sexuality has gained a more enduring prominence. Questions of sexuality have been raised during a number of critical periods in modern India and clearly predate explicit feminist concern. To the extent that sexuality has today gained a more enduring prominence as a subject of political movements or academic discourse, however, it is as a result of growing feminist involvement with the rights of women to their lives and bodies. For too long, it was not women's sexual experiences that were at stake, but the elaborate codes of honor that were/ are inscribed on female bodies. Women bear the marks, sometimes, violent marks, of caste, ethnic and national imaginations.

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Not only have middle-class, upper caste women been the ground on which questions of modernity and tradition are framed, they are the embodiment of the boundaries between licit and illicit forms of sexuality, as well as the guardians of the morality of the nation. Thousands of unwed mothers from poverty-stricken families lured into physical relationships with the promise of a better life only to be discarded once they become pregnant. There are hundreds of unwed mothers are found in Orissa's tribal belts. Driven by poverty and homelessness, these girls are becoming easy victims for predatory males. According to the Indian National Trust for the Welfare of Tribals (INTWT), the interior districts of Orissa have an estimated 4,000 unwed mothers. An INTWT report says, "While premarital sex was not a taboo among tribal groups and freedom loving young tribal girls want to live a fun-filled life, non-tribals or outsiders take advantage of their simplicity and seduce them into sexual relationships." There are about 4,000 unwed mothers in Orissa's impoverished coastal districts, most of them aged between 14 and 20 years (John *et al.*, 1999). Edited Volume aims to play a constructive role in shaping discussions in the subject-area of Socio-Legal Status of Unwed Mothers and encourage views and debate on

related issues of vital importance. Children born to unmarried mothers are more likely to grow up in a single-parent household, experience instable living arrangements, live in poverty, and have socio-emotional problems (Thomas *et al.*, 2005). As these children reach adolescence, they are more likely to have low educational attainment, engage in sex at a younger age, and have a birth outside of marriage (Carlson *et al.*, 2001). As young adults, children born outside of marriage are more likely to be idle (neither in school nor employed), have lower occupational status and income, and have more troubled marriages and more divorces than those born to married parents (Amato, 2005). Women who give birth outside of marriage tend to be more disadvantaged than their married counterparts, both before and after the birth. Unmarried mothers generally have lower incomes, lower education levels, and are more likely to be dependent on welfare assistance compared with married mothers (Lichter *et al.*, 2003). Women who have a nonmarital birth also tend to fare worse than childless single women; for example, they have reduced marriage prospects compared with single women without children (Upchurch *et al.*, 2001). A majority of unmarried births now occur to cohabiting parents (Kennedy *et al.*, 2008). Between 2006 and 2010, 58 percent of unmarried births were to cohabiting parents: in 2002, the proportion was 40 percent. Children born to cohabiting parents are more likely to see their parents eventually marry than are those born to non-co-residential parents (Carlson *et al.*, 2004). Nevertheless, children born to cohabiting parents experience higher levels of socioeconomic disadvantage, and fare worse across a range of behavioral and emotional outcomes than those born to married parents (Brown, 2004).

What is Empowerment?

Empowerment refers to increasing the spiritual, political, social and economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities. We see empowerment as a multidimensional social process that helps people gain their own lives. It is a process that fosters power in people for use in their own lives, their communities, and their society by acting on issues that they define as important (Halba, 2013).

What is Women Empowerment?

What is perennial though is the fact that empowerment means different at different strata of the society. "For a woman, empowerment is not just the extra bucks; it's not just the bank balance and not escapes from domestic drudgery. It's all about self reliance, liberation, sense of pride and courage to fight social injustice. For centuries women were not treated equal to men in many ways. They were not allowed to own property, they did not have a share in the property of their parents, they had no voting rights, and they had no freedom to choose their work or job and so on. Now that we have come out of those dark days of oppression of women there is a need for strong movement fight for the rights of women and to ensure that they get all the rights which men have or in other words a movement for the Empowerment of Women. Women empowerment is an active, multi-dimensional process which enables women to realize their potential and powers in all spheres of life. The process should materialize only when there is a conducive environment for the enlightenment which is to be ensured first. Empowerment is enlightenment and there is no development without enlightenment; it is the quality of life

measured not in terms of rising money incomes or longer life spans alone, rather by the autonomy and security enjoyed by women everywhere (Govt. of India, Planning Commission, 1997).

Definition of Women Empowerment

Empowerment is multi-dimensional as it covers financial independence, social awareness and political consciousness of an individual. These elements can be categorized as economic empowerment, social empowerment and political empowerment.

Economic Empowerment

All the poverty alleviation programmers were focused on women as they were economically more disadvantaged than men and as their upbringing and mainstreaming are critical for the economic development of a nation. Economic empowerment is nothing but making women aware about their role / importance in economic development and provide them space for attaining financial independence and account their significant contributions to the production process. Economic empowerment is a process as well as a stage which is to be reached by designing strategies focusing on building credit worthiness and financial independence among women by removing all the gender-specific barriers which prevent women from gaining access to their rightful share in every spheres of life. Rural women have less access to the resources to generate stable incomes. House hold income is a poor measure of women welfare because the distribution of income within the household may be quite unequal. Various studies of intra house hold resource allocation indicates that in many regions of the world, there exist a strong bias against women in areas such as nutrition, medical care, education and inheritance (Usha, 2010). Consequently, in the development discourse, most of the poverty alleviating programmers carry an implied agenda of women empowerment, which starts with access to credit and involvement in income generation which was accepted as sure strategies for economic empowerment (Tapan, 2010). Thus economic empowerment is a necessary condition for enabling women to seek justice and equality because without economic strength, women cannot be able to exercise their rights and entitlements. Without reasonable income security, people lack real freedom to make rational choices and to become socially responsible. Without collective and individual voice, the vulnerable will remain that way (ILO, 2004). The synergy produced from a group approach is much higher than that of from an individual approach which prompts the policy makers and various agencies to adopt a participatory / group approach in empowering women. The active involvement / participation of women in vibrant groups like SHGs, NHGs and the like enable them to realize the goal of empowerment. Government of India, having realized the power and potential of self-help group approach has started mobilizing the poor women into self-help groups. The recent studies on development issues proved that the sustainable development can be made possible by making women an equally important paradigm of the development process. (Arjun Pangannavar, 2009).

Social Empowerment

Social empowerment means a more equitable social status for women in society because the primary responsibility of any

human society is to ensure human dignity to all members. It is often argued that facilitating women's access to money is not an effective means for achieving women's empowerment unless it is linked to other kinds of activities like training on awareness of the impact of women's subordination, concept of self-esteem and on the meaning and benefits of empowering women. The approach to gender equity is based on the recognition that all interventions in favor of women must ensure an environment free from all forms of violence against women and also ensure the participation and adequate representation of women at highest policy levels. For today's women, fewer things are in the category of 'not done', compared to the time of independence (Narasimhan, 2000). One of the recommendations of the National Policy on Education-1986 is to promote empowerment of women through the agency of education and it is considered as a landmark in the approach to women education. The National Literacy Mission is another step towards eradication of illiteracy in the age group of 15-35 years by the year 1988. The universalization of elementary education, enrollment and retention of girls in the schools, promotion of ballades and crèches, increasing the number of girls' hostel, women's polytechnics and multi-purpose institutions, non-formal adult education and, open and distance education programmes were some of the other steps taken to boost women's education leading to social empowerment (Khari, 2009). The vision of the Eleventh Plan (2007-2012) is to ensure that every woman and child in the country is able to develop their full potential and share the benefits of growth and prosperity through a participatory approach which empowers them and makes them partners in their own development (Paul, 2009). When women gain voice in decision making which is to be started within the family, they would be in a position to take decision for improving the poor socio-economic status. They begin to transform gender relations and so they are to be treated as equal partners in decision making and implementation rather than beneficiaries. However, women's increased participation at the decision making level can only be said to lead to their increased development and empowerment if such participation enables them to achieve greater control over factors of production, access to resources and the distribution of benefits. Group or collective process always provide a support for empowerment as it exposes its members to local networks and this social interaction results in awareness about local realities which also helps them to overcome the barriers for accessing the resources.

Political Empowerment

Political empowerment is a process that enables women to increase their mobility and break their isolation, to develop their self confidence and self image and to establish their public presence whereby they participate in decision making in an expanding frame work of awareness and critical analysis to control and influence the direction of development (Roona, 2009). Political equality includes not only equal right to franchise but also more importantly, the right to access to the institutionalized centers of power. Participation of women in Panchayati Raj Institutions has been recognized as a step towards equality. Today, one of the issues of concern is the level of women's participation in political life. Political participation includes the right to vote, right to contest, right to candidature, their role as women as campaigners, members and their involvement in the decision making process. and appointment of women at all levels of government. Reserving

seats for women in the political institutions will provide them an opportunity to raise their grievances and other related personal and social problems in a formal manner. The participation of women in the electoral process is an indicator of their political consciousness as well as their aspiration for status enhancement. The figures concerning women's common participation has been more or less steadily expanding over the years through various elections as voters and as candidates and in terms of participation in campaigning. The number of women getting elected to representative body has been steadily increasing (Pandya *et al.*, 2008).

What is Unwed Mothers (India Contest)?

An unwed mother is a girl or women (13-35) who is not legally married to a man by whom she has conceived a child. She may be separated, divorced, widowed, married to someone other than the child's father or never married. She may be pregnant or has already delivered a child. Violence has always been used as a means to suppress women in any given society. Unwed mother is at many times the outcome of violence. Even though false promise to marry is usually the cause behind it and is equally an act of violence as a women in this situation is cheated and abused. A problem such as unwed motherhood seems almost unreal in our society, but it is very real and is alarmingly on the rise. The problem of unwed mothers it seems is always the outcome of situation is completely helpless and is faced with the burden of a child. And as our society is intolerant of such women, the women mostly commit suicide the ones who don't lead a very shameful life. (Stacey, 1993)

Situation of Unwed Mothers in India

The age of menarche among Indian girls, which is reported to be declining, ranges from 11.5–14.5 years*.

With sexual maturation taking place earlier and the age of marriage delayed, the period of non-marital fecundity, is increased, exposing more people to more years at risk of an unwanted, premarital pregnancy (Saluter *et al.*, 1998), An estimated eight million induced abortions are performed in India, and anecdotal evidence suggests that a fairly large proportion of them are performed for adolescent mothers and unmarried teenage girls. While no realistic or accurate data are available, the enormity of the problem may be judged by the fact that 8–10 percent of those who seek medical terminations of pregnancy are teenage mothers and unmarried girls*. The real percentage may be far larger (Sage, 1999). It is difficult to have a correct estimate of the number of unmarried mothers in India because such incidences are always kept as a family secret, and seldom come| to the public notice. Even to estimate the number of unmarried mothers coming to the hospitals seem to be practically impossible because these hospitals, specially the private ones, are not willing to give out any such type of information, because of the nature of the problem (Robert, 2014).

Situation of Unwed Mothers in Odisha

There are hundreds of unwed mother in Orissa's tribal belts. Driven by poverty and homelessness, these girls are easy victims for predatory males. According to the Indian National Trust for the Welfare of Tribals (INTWT), the interior districts of Orissa have an estimated 4,000 unwed mothers. State

Commission for Women (SCW) Ex-Chairperson, Namita Panda describes the problem as a ticking time bomb that would one day explode and shatter the conservative Oriya society. In fact, the consequences of this sexual abuse are already surfacing in various forms. Shunned by society and rejected by their families, many young unwed mothers are either ending up in shelter homes or are falling into the hands of traffickers. According to an estimate at least 3,000 girls are "missing" and are feared to have been smuggled out of the state by agents and touts operating in deep rural areas with promises of marriage and a good life. Shocked by the number of such cases, NGOs like Basundhara, the Nari Suraksha Samiti (NSS) and the Society for Weaker Communities have taken up cudgels on behalf of the victims. The SCW alone has received complaints from 1,280 minors and teenagers since 1993. But the SCW and other women's groups say that this figure does not reflect the ground reality: the number could well cross the 10,000-mark and it is swelling by the day. Most of the 20 short-stay homes set up by the Orissa Government in various parts of the state to shelter women in distress and provide vocational training have become homes for unwed mothers. An INTWT report says, "While premarital sex was not a taboo among tribal groups and freedom loving young tribal girls want to live a fun-filled life, non-tribals or outsiders take advantage of their simplicity and seduce them into sexual relationships." There are about 4,000 unwed mothers in Orissa's impoverished coastal districts, most of them aged between 14 and 20 years. The problem, however, is not a tribal vs non tribal conflict. Anjali Bose, secretary of the Jamshedpur-based Mahila Kalyan Sangathan (MKS), who has conducted an extensive study on the problems of unwed mothers in the villages around the city, says that tribal youth who go to towns to study or work also undergo a massive attitudinal change. The environment of sexual exploitation in urban areas pollutes the rustic innocence of the tribal youth. "They develop a tendency to sexually exploit innocent girls in their villages by promising to marry them. But the moment a man realizes that the girl has conceived, he abandons her," says Bose.

Statistic of Unwed mothers in India

Adoption of the neighborhood community by the Schools of Social Work to provide awareness classes to different target groups and thereby strengthen the community support system will reduce the stigma of unwed motherhood and also helps in preventing the incidence of rape and sexual abuse, preventing the incidence of illegal abortion, feticide, infanticide, child abuse and child abandonment. Awareness creation through value added sex education for the adolescents at schools and colleges will prevent or reduce the incidence of premarital sex and out of wed lock births. Social work educators can effectively implement the above mentioned psychosocial interventions as part of the Field Practicum (Eriksson, 2013). The study was confined only to the unwed mothers who were admitted to the licensed homes in Kerala and not to the other unrecognized homes in Kerala. Only two homes (Nirmala Sisubhavan, Ernakulam and Sisubhavan Angamaly) gave consent for intervention. Accordingly intervention was given only to the unwed mothers in these homes. Only limited studies related to institutionalized unwed mothers in the Indian context. The respondents were informed in detail regarding the study and their consent was obtained before the study. Confidentiality was strictly observed regarding the responses. This study has in fact added more clarity to the problems of institutionalized unwed mothers. Development of an

Intervention Module for the Unwed mothers residing in the Licensed Homes and the intervention programmed has proved that it has helped them to improve their sexual knowledge, self esteem and subjective well being which would help in their future life. Hence the Intervention module can be adopted as a model for all such homes in Kerala. (John, 2008). The intervention will reduce the trauma of the unwed mothers there by giving birth to healthy babies. The findings of the study open new avenues for framing Social Policy in the context of unwanted pregnancies and lone motherhood. The Orientation Programmed (evolved as an outcome of this Research) conducted for the functionaries of the Licensed homes with the objective of equipping the Social Workers in terms of knowledge, attitude and skills while working with Institutionalized unwed mothers, has in turn rendered sustainability to the intervention programmed with institutionalized unwed mothers (Cohen *et al.*, 2000).

Differences by Age of India

Younger women who give birth are substantially more likely than older women to do so outside of marriage. In 2014, the great majority of teenage births were to unmarried women: 99 percent for teens under age 15 and 89 percent for 15- to 19-year olds. This compares with 66 percent of births to women ages 20 to 24, 37 percent to women ages 25 to 29, and between 22 and 24 percent to women in their thirties and forties. (Figure 2) Between 1960 and 1970, the fastest growth in the percentage of non-marital births was among 15- to 19-year-olds. However, between 1970 and 2000, the fastest growth was among 20- to 29-year-olds; and between 2000 and 2010, the fastest growth has been among 30- to 35-year-olds (Brown, 2004).

Statistic of Unwed mothers in Odisha

In this study, profile refers to the selected characteristics of the unwed mothers such as their age, educational qualification, birth place, religion, Family details-age, education and occupation of parents, place of upbringing, number of siblings, ordinal position, monthly income of the family and duration of living together relationship out the family knowledge etc. Any situation or reason that led a woman to conceive because of illicit relationship, love affair, rape or deceived on false promises to marry, conflicts in the family, broken family due to death, divorce and separation. This refers to personal, familial, social or other causes which resulted to the present situation of unwed motherhood and who referred them to the institution. In this study Family Relations refers to the unwed mothers' interaction among family members, home situation, conflicts in the family, parent- child relationship, marital relationship of respondent's parents, family get together, respondent's role model in the family. Younger age groups experienced high problems than older age groups. A random but purposive sampling of the universe of my study reflects its district wise distribution in Table no 1. We observe the highest concentration of unwed mothers in Ganjam and cuttack i.e, each 28.57 percentage next comes Khorda I.e, 14.28% from Jagatsinghpur we have got only 5.71 percentage of unwed mothers. Jajpur, Bhadrak, Dhenkanal, Puri, Angul, Kandhamal, Mayurbhanj and Keonjhar each contributes 2.85 percentage of unwed mother respondent. On the Basis of these data we cannot generalize the high or low concentration of unwed mothers in the district wise distribution as we have dependent mostly on the data of 'Swodhar Ghar,' cuttack and basundhara.

Table 1. Incidence of unwed mothers over the years

Year	2009	2010	2011	2012	2013
No. of unwed mothers	8	9	7	12	15
No. of antenatal women in our setup	1882	1866	1541	1961	2279
Incidence	0.42%	0.48%	0.45%	0.61%	0.65%

Table 2. Education status of unwed mothers

Education status	Uneducated	Primary school	Secondary school	College	Graduation and post- graduation
No. of UM	16	19	14	2	0
Percentage	31.3%	37.2%	27.4%	3.9%	0%

Table 3. Occupation of the mother

Occupation	Own business	Maid / cleaner	Student	Vendor / shop	Unemployed
No. of UM	2	6	11	5	9
Percentage	3.9%	11.7%	21.56%	9.8%	17.6%

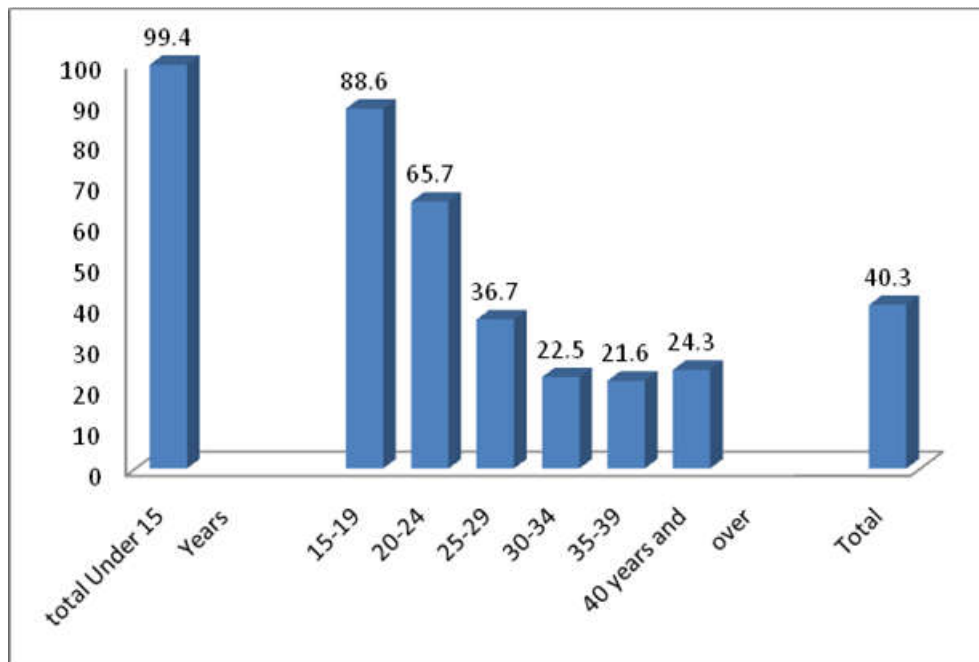
Table 4. Occupation of the mother

Occupation	Beggar	Commercial sex worker	Office Worker	Merchant (fruit etc.)	Others
No. of UM	4	1	5	3	5
Percentage	7.8%	1.9%	9.8%	5.8%	9.8%

Table 5. Relation of father to the unwed mother (n=42)

Relation of father	Stranger	Neighbor	Work colleague	Fellow student	Friend	Relative	Others
No. of UM	5	7	4	6	15	3	2
Percentage	11.9%	16.6%	9.5%	14.2%	35.7%	7.1%	4.7%

(Katke et al., 1914)

**Figure 1. Percentage of All Births That Were to Unmarried Women, by Age: 2014**

But his also reveals the proportionate concentration of unwed mother in the districts. Ganjam, Cuttack, & Khorda district are more prominent constituting the comparatively highest number of unwed mothers. Table-2 Reflects that mostly our respondent are within 18-25 years of age 48.57 percentage, 26-35 years of age in 28.57 percentage and 36-40 years of age each find in 11.42 percentage and 13-17 years of age group. Maximum no year of unwed mothers, i.e 85.71 percentage are found within the years 2013-2015 and 8.57 percentage unwed mothers were found between the year 2009-2012. 5.71 percentage unwed mothers were found between 2004-2008.

Our respondent universe sample size 57.14 percentage respondent attained is 35. Maximum no of Age of motherhood within 18-25 years of age constitutes 57.14 percentages. Only 20 percentages each of unwed mothers were found between 13-17 years and 26-35 years of age group and only constitute 2.85 percentage were found in 36-40 years of age group. Caste structure is reflected in above table-5 & figure-5 Where we find respondent belonging to S.T category who are from the caste specific equally of dongaria, Kandha, Bhuinya and in total they form 14.28 percentage. SC people constitute 31.42 percentage of our sample who belongs to Keuta, kandra,

adivasi. Only 34.28 percentage are OBC and 11.42 percentage belongs to General caste category. Nearly 5.71 percentage are Musilim and only 2.85 percentage are from Christian category. This random sampling of our respondent also reveals that tribal people constitute majority section of the population among unwed mothers in our sample.

Table 6. District Wise Distribution of Unwed Mothers

District	No's	Percentage
Ganjam	10	28.57
Khorda	5	14.28
Cuttack	10	28.57
Jagatsinghapur	2	5.71
Jajpur	1	2.85
Bhadrak	1	2.85
Dhenkanal	1	2.85
Puri	1	2.85
Angul	1	2.85
Kandhamal	1	2.85
Mayurbhanj	1	2.85
Keonjhor	1	2.85
Total	35	100

Table 7. Present Age Groupings of Unwed Mothers

Age Groups	No's	Percentage
13- 17	4	11.42
18- 25	17	48.57
26- 35	10	28.57
36- 40	4	11.42
Total	35	100

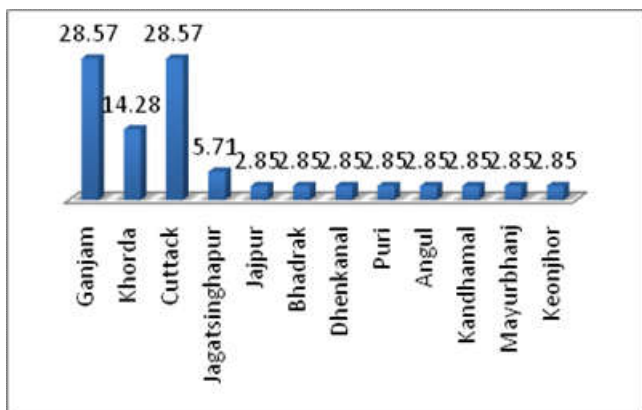


Figure 2. District Wise Distribution of Unwed Mothers

Our respondent are mostly unmarried which constitutes 85.71 percentage and 11.42 percentage are married 2.85 percentage are divorced. Our respondent were mostly literate constituting 62.85 percentage and 37.14 percentage were illiterate in as respondent of unwed mothers. Our respondent were mostly studied up to level upper primary coustiduly 33.33 percentage of the total sample, 20 percentage studied up to primary level and High school level and 23.80 percentages studied +2 level and 4.76 percentage are unwed mothers studied up to +3 level. May be due to acute poverty families could not afford for higher education. Table-10 shows the occupational status of respondent, unwed mothers were mostly busy in house work I,e,28.57 percentage of the total sample. Only 17.14 percentage were sweeper and housemaid, 11.42 percentage mad, 8.57 percentage were engaged in seasonal work Pedy transplantation and student, only 5.71 percentages unwed mothers had grocery stall and similar percentage were engaged as sex workers and 2.85 percentage are unwed mother in collection of wood, cow grazer, road work, construction worker and company laborer. This table no 11 shows 36.84

percentage were equally with in Rs1000-10000 per year, 26.31 percentages are early Rs10001-25000 and between Rs25001-40000 per the year, 10.52 percentage of unwed mothers were Rs40001-60000 per the year, 22.85 percentages of unwed mothers were day house work and 11.42 percentages were mad and student. Nearly 46 percentage of unwed mothers not early anything and solely dependent on other for their survival and among early category around ¾ th were under BPL category.

Table 8. Year of Motherhood

Year	No's	Percentage
2004-2008	2	5.71
2009-2012	3	8.57
2013-2015	30	85.71
Total	35	100

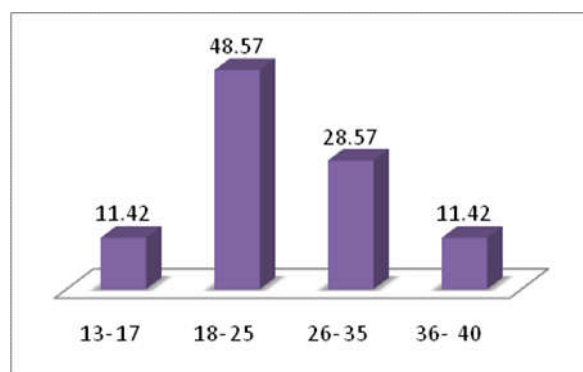


Figure 3. Present Age Groupings of Unwed Mothers

Table 9. Age of Motherhood of Unwed Mothers

Age Groups	No's	Percentage
13- 17	7	20
18- 25	20	57.14
26- 35	7	20
36- 40	1	2.85
Total	35	100

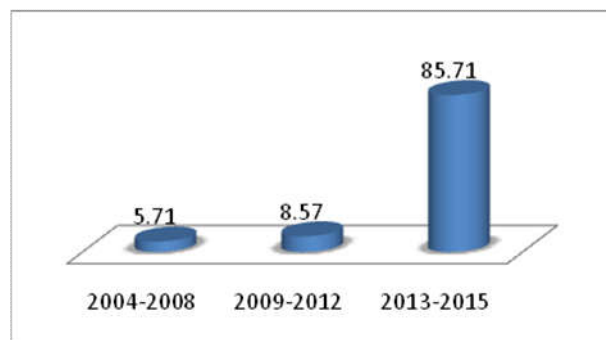


Figure 4. Year of Motherhood

Table-10. Caste Structure of Unwed Mothers

Caste Structure	No's	percentage
ST	5	14.28
SC	11	31.42
OBC	12	34.28
GEN	4	11.42
Musilim	2	5.71
Christian	1	2.85
Total	35	100

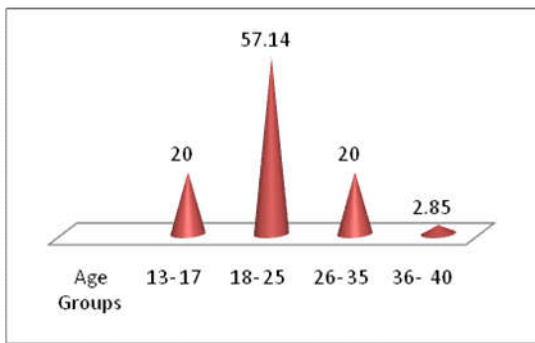


Figure 5. Age of Motherhood of Unwed Mothers

Table 11. Marital Status of Unwed Mothers

Marital Status	No.	Percentage
Married *	4	11.42
Unmarried	30	85.71
Divorced *	1	2.85
Total	35	100
Extra Marital Motherhood		

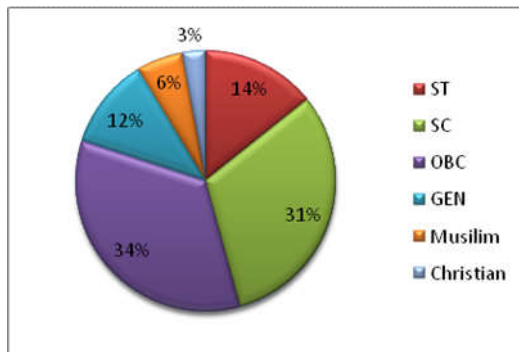


Figure 6. Caste Structure of Unwed Mothers

Table-12. Literacy v/s Illiteracy Trend of Unwed Mothers

Education level	No's	Percentage
Literate	21	62.85
Illiterate	14	37.14
Total	35	100

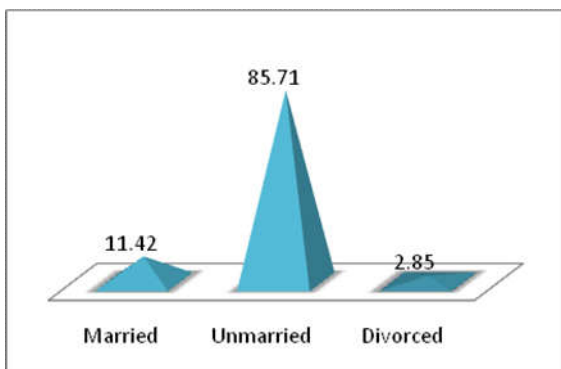


Figure 7. Marital Status of Unwed Mothers

Table 13. Educational Level of Unwed Mother

Literacy Level	No's	percentage
Primary	4	20
Upper primary	7	33.33
High School	4	20
+2	5	23.80
+3	1	4.76
Total	21	100

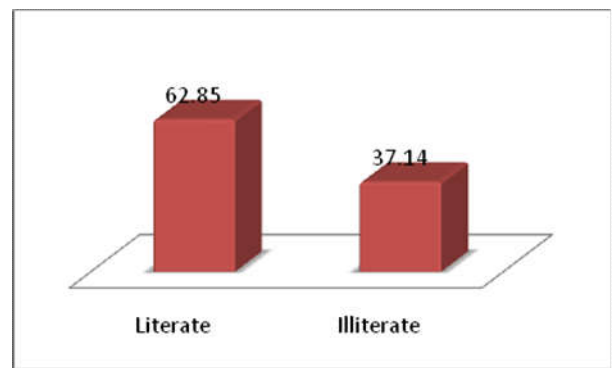


Figure 8. Literacy v/s Illiteracy Trend of Unwed Mothers

Table 14. Occupational Structure of Unwed Mothers

Type of Work	No.	Percentage
Sweeper & House maid	6	17.14
Collection of Wood	1	2.85
House work	10	28.57
Cow grazer	1	2.85
Sex work	2	5.71
Road work	1	2.85
Construction worker	1	2.85
Company labourer	1	2.85
Grocery stole	2	5.71
Transplantation	3	8.57
Mad	4	11.42
Student	3	8.57
Total	35	100

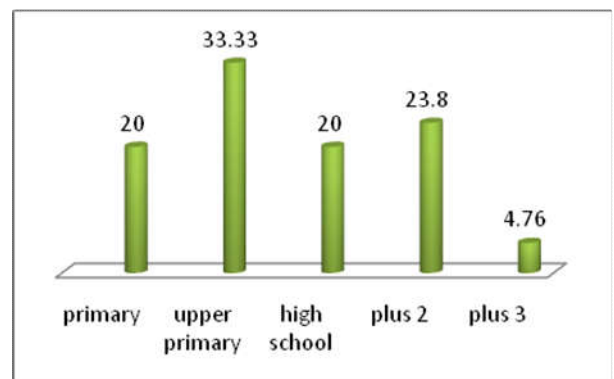


Figure 9. Educational Level of Unwed Mother

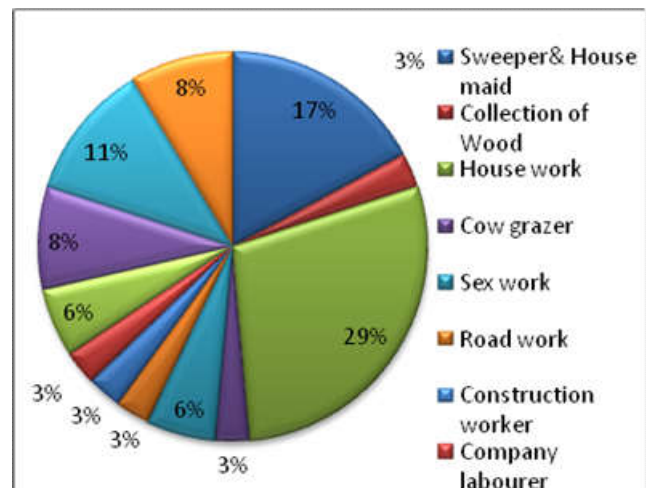
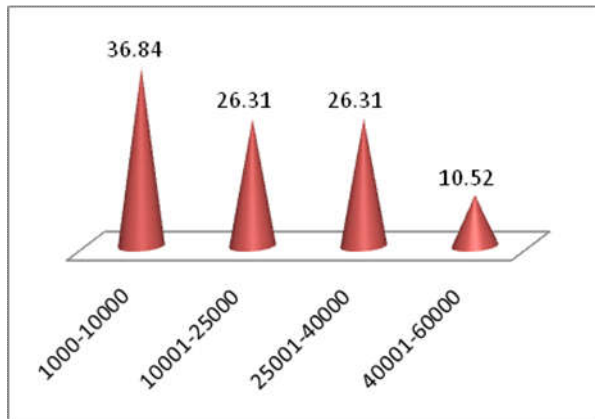


Figure 10. Occupational Structure of Unwed Mothers

Table 15. Annual Income of Unwed Mothers

Income slab	No's	Percentage
1000-10000	7	36.84
10001-25000	5	26.31
25001-40000	5	26.31
40001-60000	2	10.52
Total	19	100
House work	8	
Mad	4	
Student	4	
Total	35	

**Figure 12. Annual, Income, of, Unwed Mother**

CASE STUDIES OF UNWED MOTHERS IN ODISHA

CASE 1

Ms. Rebati Behera

Rebati was very often visiting the grocery shop of Narayana, for the purpose of marketing which was near to Rebati's house. Very often she was meeting Narayana some purpose or other. Narayan was educated up to intermediate by that time when he was 20 years old. The girl was very beautiful, young active and mobile. Narayan was impressed with this girl when Rebati was minor only 12 to 14 years old. She was hardly aware of social costumes, legal norms, physical and sexual vulnerability. The intermixing between this two young person very frequently made them intimate as they were very close relative. So their intimacy was beyond the imagination of elder persons or uncle, aunty, elder brother sister of both the sides. Father of Rebati and Father of Narayana were two brothers from same mother. In reality Rebati and Narayana were in brother sister relation having blood relation. Their relationship became closer day by day within two years of their intimacy. She becomes pregnant when she was 14 years old. She came to know about this when she skipped out 3 months of her menstrual period. After that when she confirmed about her pregnancy.

CASE-2

Ms. Kusuma Nayak

Due to lack proper financial condition Kusum was not able to study higher education. She only managed to read primary level of education. Niranjan managed to study up to seventh class. They were both working in the same place. As they were working in the same place both were meeting each other and returned home after completing of their work. There

is a daily conversation and meeting slowly slowly converted into love. It becomes dark when they returned from their work. There is a pendants shrub on their way to home. By the way Niranjan seduced and kept physical relations with Kusuma on a promise of marriage. Finally Kusuma also got agreed on his proposal and they were a keeping physical relation many times without any fear under pandanus shrub. Kusum never revealed this matter to anyone. Few months later, Kusum come to know that she was pregnant. When Kusuma on 5 months of pregnancy.

CASE-3

Ms. Buyjayanti Pattanaik

As Biju stayed a relation developed between Biju and her sister-in-law. But no one had noticed that. After few months Biju's sister felt well and Biju returned to her home. Her sister-in-law also came along with Biju. Slowly their relation converted into love and then it ended in physical satisfaction. Biju never revealed such relation to anybody. After few months she came to know that she was pregnant and she kept it secret. After four months of has pregnancy she could not keep it secretly for long as she informed to her father. Biju's father, discuss such matter with Niranjan. As a result conflict started between two families.

CASE-4

Ms. Sradhanjali Pradhan

Once the parents of Sradhanjali keep her in a room and locked outside. Sradhanjali inform secretly to Pradeep about such matter over phone. Then pradeep went to Sradhanjali's house, broke the lock and her caught red handedly .They were scaled on them that if their family members would come to know that, then they definitely be come hard so they left their home and went to Bhubaneswar. Both are settled in a rented house and used to work in one office. They lived together for seven years long at Bhubaneswar. Then in 2014 Pradeep's family arranged a girl for his marriage. Anyhow they convinced Pradeep but Pradeep kept it secret and did not tell to Sradhanjali. Pradeep lied to Sradhanjali and says he had to go for a sake of a work. Pradeep's family getting success to complete his marriage with another girl. Sradhanjali came to know about such matter after few days. At that time she was also pregnant for five months.

CASE-5

Ms. Rojina Mallick

They were meeting most of the times, their meeting slowly converted to love relation. But both of them were search to express their feelings. When Murali came after some days gap he was bringing some gifts along with him and when they were meeting he used to gave it to Rajina. In such situations Rajina's love towards Murali became more possessive and they did not want to spend a moment without seeing each other. Then one day both express their feelings and both accepted their love. Whenever they found themselves alone in home they tried to meet each other. Then after their love intimacy started growing day by day. Noone had noticed that. Murali approached many times and tried to convince Rajina

for physical relation. In first attempt Rajina denied such proposal, then Murali showed his anger and left out. Rajina felt bad for that. After seven to eight days Murali came to his sister's home and that day they had physical relation and then they continued it many times. Few days later Rajina got ill and was taken into hospital for check up. Report came out as she was five months pregnant.

CASE-6

Ms. Deepika singh

She was not able to find a suitable work for her. Finally she had decided to work as a sex worker. It was the only way of income left for Deepika. So she started prostitution. Whatever money she income from such source was enough for her to live and she sent the rest of money to her home. Deepika's family had no idea about Deepika's profession. They think that Deepika had got a suitable work. Deepika now has a large number of customers and she does it with many peoples. In this way her profession went on. Few days later she realized that she was having pregnant. When she got realized it becomes too late. After medical checkup she knew that it was in seven months pregnancy.

CASE -7

Ms. Gayatri Hembram

Gayatri was loving a boy in her village. His name was Kuna. They had in relationship since last 3 years. Gayatri wanted to marry Kuna and her intention was very clear that, she did not want to trouble her parents as they had not enough savings to marry their daughters. For this reason Gayatri wanted a love marriage with Kuna. Gayatri's family also a women of that her decision of marriage to Kuna, as Kuna helped so many times to his family and also was providing bring necessary household materials many times. Kuna came to Gayatri's home every day. He was know and familiar face for them. Being three years in relationship they had also in physical relationship. Whenever Gayatri was denying denied for physical relationship, Kuna tried to convince her with marriage proposal. Kuna also threatened that if she refused to keep relation with her then he will marry another girl. In such emotional blackmailing Gayatri had no other options to accept. Gayatri had all relationship with Kuna. When her father and mother used to go work, at that time Kuna used to come to Gayatri. After few months Gayatri got pregnant and without informing her parents she informed it to Kuna. At that time she was having six months of her pregnancy. After knowing pregnancy Kuna suggested for abortion. But it was too late for abortion. Then Gayatri got seriously ill. After medical checkup their parents also come to know about her pregnancy.

CASE -8

Ms. Hasina Begam

Hasina was followed by a boy when she used to leave her work & go to home. That boy everyday used to wait at the time when Hasina comes out. That boy also belonged to Muslim community. His name Jakir. As they met every day and their daily meeting slowly converted in to love affair. Then after, they started to talk each other. Their love started to

grow with the time. Hasina introduced Jakir to her mother and Jakir was also invited for dinner in Hasina's home. Hasina's mother was also impressed with Jakir. With support of mother their love received full permission & used to grow day by day. Sometime Hasina makes excuse and stayed in home without going to her work. Jakir never wanted to miss such chance and he used to comes to Hasina's home and they spent most of the times with conversations and then they never hesitated to fulfill each other's physical requirement. The love relation of both has no sense at all. As few days later Hasina become unwell and she got weak day by day. Hasina suffered in fever, headache, Hasina's mother suspected her but hesitated to ask anything. Then Hasina was taken to medical by her mother and Jakir. After check-up doctor reported that she was six month pregnant.

CASE-9

Ms. Ranga Behera

One day that boy proposed to Ranga and Ranga also agreed on his proposal. The boy was Bhaskar pradhan. He had a pan shop and Bhaskar also helped Ranga occasionally. Ranga discussed this matter with her family. Whenever Ranga came to her home, Bhaskar also came along with Ranga. Both went on bike. After knowing the family conditions of Ranga, Bhaskar promised to the parents of Ranga that he would definitely marry to Ranga. In such ways Bhaskar became very closer to Ranga's family. Ranga and Bhaskar were staying in one room together and they stepped ahead of love. Both had physical relationship. Ranga had faith on Bhaskar that she will marry him, that's why she never hesitated to be in physical relation with Bhaskar. After few days Ranga realizes that she became pregnant. When Ranga came to know that, she was already four month of pregnant.

CASE-10

Ms. Shanti Majhi

Some people knew that Shanti spent most of times lonely when her mother went to forest. Once they forcibly entered into Shanti's cottage and force tally raped Shanti. Then they threatened that if she revealed anything about that then they would about that they will be murder her. So she was frightened and did not disclose that to anyone. After few days she came to know that she has become pregnant.

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