

WIDOW WOMEN'S RE-ESTABLISHMENT IN THE SOCIETY: A RESEARCH

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ABSTRACT

The social problems that widows encounter in every society are many and sometimes contradictory. Due to the fact that they are separated from their families and communities and are responsible for the care and maintenance of their children, their condition is characterised by a broad variety of linked aspects, including social, religious, cultural, and economic considerations. This is especially true in India, where societal and cultural standards dictate how people should spend their life and define the tasks that they are responsible for. Within the context of the family, the submissive status of women is mostly attributable to the persistent social and cultural standards that have been put in place. As the most fundamental human group, the family is the focal point of every person's life and the object of their loyalty. When it comes to the long-term viability of a culture, country, or state, the degree to which families are able to provide a genuine sanctuary for love and life is also an extremely important factor. It is very vital to have a family unit, regardless of whether it is a nuclear family consisting of a father, mother, and children or a nuclear family consisting of a husband, wife, and their individual children. In the event that each and every one of them was to stop working, there would be no one else who could take their position. Due to the absence of a main income earner, the mother would be confronted with a number of challenges and problems. In the event that it takes place via mortality, it would be a catastrophic event. The research tries to emphasis on the re-establishment of widow women in the society.

INTRODUCTION

There will be substantial repercussions for the mother or wife in terms of their physical health, mental well-being, emotional state, psychological condition, and social life. A widow is a lady who has suffered the death of her spouse and has not joined into a new marital relationship (2006). This is a common definition of a widow. It is necessary for a woman to build new relationships within her family, her kinship group, and her community after she loses a husband in a marital union. This is because the woman's social position is changed to that of a widow. Additional social, cultural, emotional, and psychological challenges are often associated with widowhood, which may make it a highly demanding life state. Widowhood is typically accompanied by additional issues. The societal stigma that is attached to widows is significant to a certain degree. She is unable to take part in social or religious gatherings due to her condition. It is imperative that she detach from the culture. It is generally agreed that a widow should not wear thaali, flowers, kumkum, or clothing that is brightly coloured. Additionally, she is required to abstain from all social conveniences and luxuries and consume extremely basic meals.

WIDOWS IN INDIA: LITERATURE REVIEW & LOOKING BACK AT TIME

The demise of the family's primary source of income in ancient Indian society often resulted in a great sense of loss for the community. In spite of the fact that the Women's Rights Commission has made it a priority to aid marginalised groups, such as refugees, children, and widows, they have, for the most part, ignored the particular challenges that widows confront. The physical state of a woman's spouse is a determining factor in determining whether or not she must be categorised as a housewife or a widow. That being said, it is possible to draw the conclusion that widowhood is not a decision that women make on purpose. Sociologists believe that widowhood is a gender disability status that is generated rather than being a given or acquired position (1980). Instead, widowhood is seen to be a status that is created. A woman's social, cultural, economic, physical, and emotional well-being is all negatively impacted

when her spouse passes away. This is in addition to the more conventional characteristics that are associated with being a widow. A research that was carried out in the year 2002 found that widows had a greater probability of being subjected to forms of abuse that included psychological, sexual, and physical violence. When men hold positions of authority in a community, women are on the receiving end of cultural and social marginalisation. As a result of the passing of her husband, she forgoes having children, refrains from engaging in sexual activity, and is no longer allowed to take part in the social structure of the family. Isolation, commitment, and frugality need to be the defining characteristics of her existence (1999). Due to the fact that her shadow is considered to be a negative sign, she is not permitted to take part in any rituals that are generally considered to be fortunate. There is a high probability that she will continue to experience a state of sadness for the whole of her life. When a person is forced to leave their family and be relocated to Vrindavan or Varanasi in order to exist on their own, this is the most humiliating experience that can be endured. There are a substantial number of widows that congregate in the two holy spots, where they live off of the food that has been left over and perform devotional songs for a little amount of money at temples that are located nearby (2016).

The disadvantages that widows face in terms of their financial situation contribute to their social marginalisation. The impression that widows place a financial burden on their family members is one of the factors that contribute to the social isolation that might occur. To begin, women often have a significant dependence on their partners due to the fact that they possess less talents and capacities than males. As a result of the death of a spouse, the woman and her children are deprived of their principal source of income, which leads to significant financial implications and often places them in the socioeconomic group that is the most disadvantaged. The problem is made worse by the fact that supportive loved ones do not provide either money or emotional assistance (2004). There are a number of factors that contribute to the economic challenges that widow's experience. These include older age,

restricted educational options, and, most importantly, cultural conventions that restrict their capacity to travel freely and impair their chances for professional growth. Considering that the majority of widows are the only breadwinners in their homes, it is a tremendous financial hardship for them to fulfil the fees associated with their children's education, the costs of their weddings, and the costs of basic living (2008). In addition, researchers have shown that homes that are led by women often have lower levels of income when compared to households that are led by men.

Her emotional and physical health is both significantly impacted as a result of all of these particular circumstances. It is inevitable that a widow would lead a lonely life due to the deep influence that sorrow has on her. She may experience psychological anguish that is defined by feelings of fear and hopelessness. In addition to this, they suffer from both physical injuries and psychological anguish as a consequence of the oppressive traditions and rituals associated with grieving and burial. Among these difficulties, she is subjected to substantial health risks, she is confined to a room with low lighting, and she is not permitted to wash her hair, even while she is experiencing menstruation (2004). This is in addition to the fact that she is compelled to drink water that has been used to clean the body. It is possible for a number of interconnected issues to arise as a consequence of severe psychological anguish, which is driven by feelings of social and financial instability. When widows are forced to leave their homes in order to find work, they often face the risky potential of being forced to participate in the commercial sex industry, which in turn leads to the spread of HIV/AIDS. This is a situation that may be very dangerous. It is possible for a woman to face a number of challenges after the passing of her spouse who has tested positive for HIV. These challenges may include being shunned by her in-laws and losing the house she shared with her husband. These situations might possibly lead to individuals participating in prostitution, suffering homelessness, or even considering suicide as a consequence of psychological maltreatment (1999). Widows face deterioration in both their emotional and physical well-being, which contributes to their early mortality after the death of their spouse. The fact that widows have a mortality rate that is 82% greater than that of married women of the same age is evidence of the extreme poverty that widows are subjected to. Widows, as a consequence, are subjected to discrimination in a variety of domains, including healthcare, employment, respect, and participation in society. Furthermore, they are denied their fundamental human rights to housing, sustenance, and clothing. The position of widows and the challenges they encounter differ depending on the category in which they are placed. When compared to their younger counterparts, elderly widows are more dependent on the resources and assistance of others. All widows, regardless of age, are susceptible to experiencing mental and physical health issues; however, younger widows are more likely to experience the effects of these issues. There is a disproportionately high number of young widows who have been victims of sexual harassment and assault. The manner in which widows are handled varies from religion to religion, and each religion has its own set of customs. It is not possible to find any explicit counsel or instructions about the topic of widowhood within the Islamic religion. Specifically, this is due to the fact that Islam does not regard marriage to be a holy tie or sacrament. It is a civil contract that much is true. It was a woman who had been widowed twice before the prophet married her. The Quran includes clear commandments that are intended to guarantee that widows and their children get an inheritance that is proportionate to their rights. In the Islamic society, widows have a higher social position as a direct consequence of this. In a same vein, the Christian religion does not look down on widow-hood. Widows are permitted to join into a second marriage in any nation, including India, according to the theology of Christianity. In addition, they are able to attend social and religious gatherings. On the other hand, Christians, who have been affected by Hinduism, have accepted a number of customs that are harmful to widows that are common in Hindu society. Throughout the Vedic period, women had a significant and powerful role in society. As a result of the delayed

commencement of marriage, the percentage of women who were not married was almost nonexistent. Sati was not employed in any way. One of the options available to a widow is to join into a new marriage, provided that she is willing to do so. Within the context of this specific event, the term "punerbhū" referred to a widow who had also remarried. Widows were given the opportunity to pick their own hairstyle, jewellery, and other personal adornments, including their clothing and hairstyle. She was given the opportunity to adopt a kid as a great honour. A great amount of power and a high social position were held by widows. She was not treated with any favouritism or bias in any way whatsoever. It was for this reason that the Vedic period was seen as ideal for women who were not married.

After the Vedic era, the status of women declined, particularly for widows. This was especially true. This was the beginning of the first stage of decline, which happened when male dominance became the standard in agriculture. As a consequence, women were economically and socially reliant on males via this process. The invasion of the Aryans brought about a substantial change to the whole social structure that had been in place. A good outcome was achieved by the Aryans in their implementation of the patriarchal system. Following the establishment of the local system of male-dominated power, the previous system of female-dominated authority was finally replaced. The decline in women's social position was most likely brought about by this, which was one of the contributing factors. According to Manu, the Hindu legislator, women are expected to be completely submissive to males and should always be under the control of a father, husband, and son, which corresponds to their duties as daughter, wife, and mother, respectively. This is a requirement that is imposed on women. The abuse of women has a long and troublesome history, which started when men began to exert greater influence over women throughout their whole lives, from birth to death. This led to the mistreatment of women. Throughout the Middle Ages, the arrival of the Mughals had a significant and detrimental effect on the social position of women.

The Hindu culture actively encouraged behaviours such as child marriage, infanticide of females, the sati and purdah system, and the prohibition of female education as a consequence of the periodic invasions that were carried out by enemies from other countries. Over time, ladies who belonged to the higher classes began to consider sati to be a symbol of their social position. The girls gave up their life in order to achieve satitva, which is a term that describes the condition of being fully virginal. As a person grows older, the feelings of love that they have for their partner develop into a behaviour that is persuasive and essential. A comprehensive description of sacrifice, sadness, suffering, and pessimism was the defining characteristic of the story that was written for widows. There was a severe financial burden associated with being a widow. It was not possible for her to acquire any ownership rights over the property that belonged to her father, husband, or in-laws. In the aftermath of their husbands' deaths, they were subjected to severe verbal abuse and were held accountable for the murders of their spouses respectively. She had no choice but to lead a life of hardship and self-denial. While Raja Ram Mohan Roy, a well-known thinker, educator, philanthropist, and language aficionado, was there for the cremation of his brother, he saw his sister-in-law committing the act of self-immolation. His commitment to fight against the terrible custom of sati was increased as a result of this interaction. In the year 1829, he was successful in achieving the entire ban of sati via his partnership with Lord Bentinck. A significant portion of Keshav Chandra Sen's efforts were directed towards advancing the status of women. Remarrying after a widow was something that piqued his curiosity to a great extent. 1864 was the year when he was instrumental in bringing about the first remarriage, and he had a vital part in that. A well-known social reformer named Ishwar Chandra Sen was successful in garnering support for the practice of widow remarriage. In 1856, as a direct result of this, the Widow Remarriage Act was passed into law. The liberation of women from oppression was a significant contribution made by Mahatma Gandhi, who is considered to be the founding father of our country. He made every possible effort to eradicate any and

all evil factors that acted as a barrier to the advancement of women worldwide. He was adamantly opposed to the practice of underage marriage and widowhood. The habit of widows remarrying was something that he showed his support for.

WIDOWS IN GUJARAT: A DEMOGRAPHIC PRESENTATION

Gujarat has a widows' share that is somewhat higher than the national average of 10%. The potential reason for this phenomenon in Gujarat, which occurred in 1974, may be attributed to its demographic characteristics such as higher life expectancy for women, a larger age difference between brides and grooms, and lower rates of remarriage for widows. Research on the well-being of widows has mostly focused on the greater incidence of prejudice among widows in northern regions, particularly in Gujarat. The ladies of Gujarat are well renowned for their high level of respect and admiration. Gujarat does not have the gender imbalance in sex ratios that is prevalent in India (1979). The sex ratio in Gujarat is 958 females for 1,000 men. In India, the equivalent number is 933. Gujarat has the highest female life expectancy in the country, with women living an average of 76 years longer than males, who have a life expectancy of 70 years. This is noteworthy considering that the overall life expectancy for both men and women in India is almost equal, at around 61 and 60 years respectively. The fertility rates have declined to levels below replacement (1993), and there is a very little disparity in literacy rates between genders (88% for women and 94% for men in 2011). However, others argue that these measures are inadequate and that women are still subjected to patriarchal norms, which manifest in many forms, such as domestic violence (1987). In addition, a staggering 76% of senior women in Gujarat have reported not possessing any financial assets in their name, making it the state with the most dismal track record of economic reliance among the aged population in India.

PHASES OF WIDOWHOOD: SCENARIO

There are three distinct categories that may be used to represent the vulnerability of widows. This is the initial phase, which takes place prior to the passing of her spouse. There is a possibility that she may be required to control her husband's drinking during this time period or to give care for him when he is unwell. It is possible for women to be compelled to take on financial duties, either because of the weight of medical expenses (in the first scenario) or because of the husband's full abandonment of financial commitments (in the second scenario). Women are more likely to face additional difficulties during this time period. Women who are in relationships with partners who consume excessive amounts of alcohol are at a greater risk of experiencing an incident of domestic violence. The fact that women in other regions of India may be at danger of contracting the virus is, however, an extra weight that they may have to bear. In spite of the fact that the influence of non-stigmatizing diseases or accidents on the initial stage of bereavement is not well understood, it is likely that providing care for a spouse who passes away unexpectedly is more time-consuming than tending to a spouse who is left disabled for an extended period of time as a result of an accident. There are three distinct categories that may be used to represent the vulnerability of widows. This is the initial phase, which takes place prior to the passing of her spouse. There is a possibility that she may be required to control her husband's drinking during this time period or to give care for him when he is unwell. It is possible for women to be compelled to take on financial duties, either because of the weight of medical expenses (in the first scenario) or because of the husband's full abandonment of financial commitments (in the second scenario). Women are more likely to face additional difficulties during this time period. Women who are in

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OBJECTIVES

- To analyze the re-establishment situation of widow women.
- To elaborate widow remarriage conditions of widow women.

SIGNIFICANCE OF THE RESEARCH

A comprehensive method was devised in order to gain an understanding of the opinions held by re-establishment & remarried women regarding the topic. As a result of the widespread belief that re-establishment & remarriage is of little value, women in India are not permitted to re-establish & remarry following the unexpected death of their spouse. A growing number of widows are being married again, and it is especially encouraging to see that younger men are becoming more open to the idea of marrying widows now that they are becoming more prevalent. In this article, we will make an effort to investigate the societal shifts that have occurred as a consequence of the practice of widow re-establishment & remarriage. The primary objective of this research activity is to conduct an analysis of the phenomena of widow re-establishment & remarriage and its influence on society, as well as to investigate the particular challenges that are faced by this particular group. In order to achieve this goal, we will be providing an understanding of this fresh facet of societal development in India.

SAMPLING

The selection of two villages from each district was accomplished via the use of a basic random method that is based on the random sample selection system. A choice was chosen from among the 38 villages that are located in Gujarat. With the exception of the municipalities and corporations, we did not include the municipalities or corporations. During the course of field travels to the municipalities that were chosen, the researcher established positive relationships with the leaders of the communities. During these trips, the researcher obtained information of a particular nature concerning widows who had recently gotten into new marriages. There have been a total of 68 widows from the 38 villages who have been able to successfully re-establishment & remarry and have built new lives with their new spouses. 68 women who have remarried provided the information that was used in this study. Although it is possible that there is a substantial prevalence of remarriage among widows in specific regions, the researcher based their conclusions on data acquired from individuals who were able to participate in the study.

QUESTIONNAIRE & DATA COLLECTION

The author of this specific research study employed an interview schedule as a means of data collection for the purpose of her investigation. A total of seventy questions were included in this schedule, some of which were open-ended and some of which were closed-ended. The information that was gathered was subjected to a thorough examination and processing with the assistance of the SPSS software programme.

DISCUSSION & FINDINGS

The results shown in Table 1 make it abundantly clear that a self-identified Hindu constitutes the vast majority of respondents (91.18 percent).

Table 1: Demographic Presentation of the Respondents

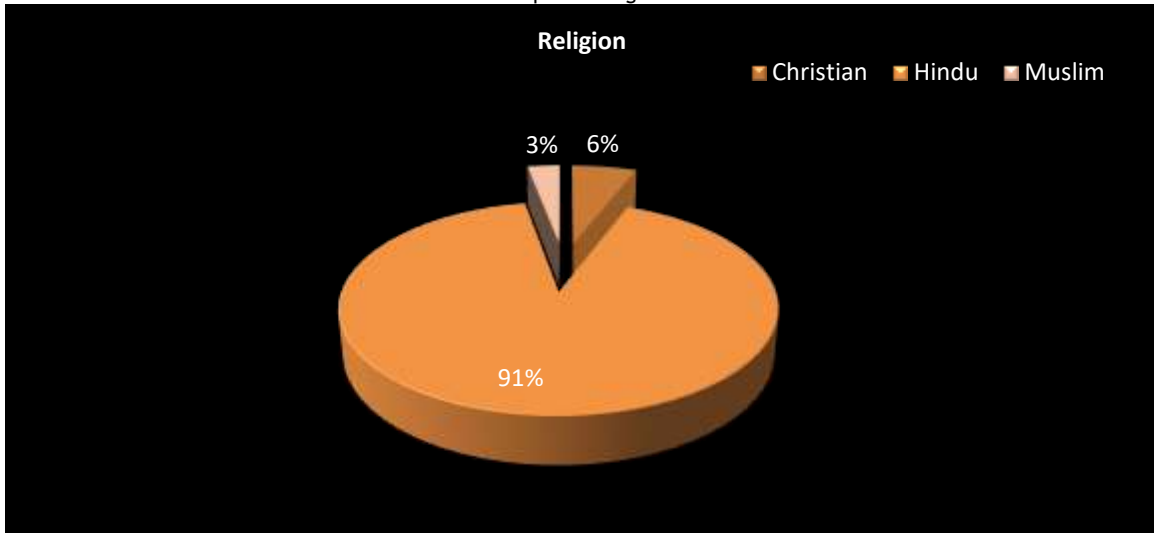
Particular	Frequency (N=68)	Percentage (%)
Religion		
Christian	4	5.88%
Hindu	62	91.18%
Muslim	2	2.94%
Language Spoken		
Gujarati	38	55.88%
Hindi	06	8.83%

Dangi, Marathi & other local tribal languages	24	35.29%
Family Type		
Nuclear Family	18	26.47%
Joint Family	50	73.53%
Education		
Masters and Above	04	5.88%
Bachelors	13	19.12%
Secondary	21	30.88%
Primary	30	44.12%
Type of House		
Rented	24	35.29%
Own	29	42.65%
Other	15	22.06%
Re-establishment & Remarriage Age		
18 - 30	39	57.35%
31 - 45	23	33.82%
46 and Above	06	8.82%

The prevalence of Hindu women among those who have remarried in India is an encouraging indication of a burgeoning societal phenomenon: women are successfully defying these limitations and finding happiness in remarriage. This is despite the fact that there are several theological constraints on a woman's capacity to enter into a second marriage. Individuals make the conscious decision to remarry, which necessitates a

substantial amount of effort and financial investment in order to find a spouse that is suitable with them (Robert M. Hutchens, 1979). A total of 55.88% of the respondents identified Gujarati as their first language, making it the most common native language among those who participated in the survey. With 8.83% of the respondents speaking it, Hindi is the second most frequent language.

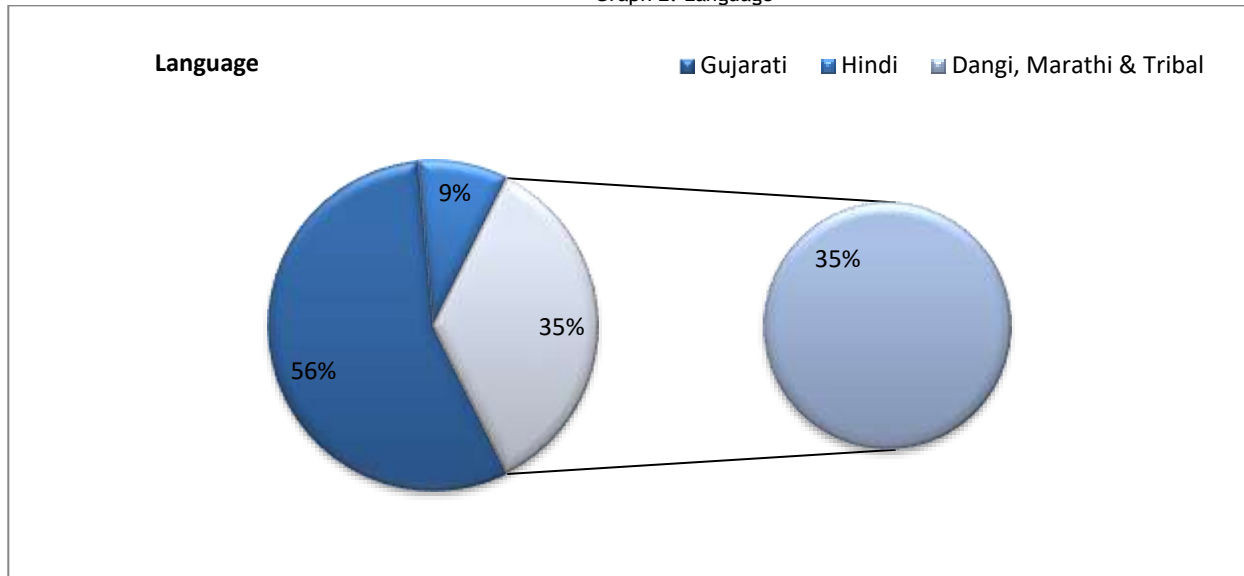
Graph 1: Religion



Dangi, Marathi, and a number of other tribal languages (35.29%) are also spoken by a significant number of people. 73.53%

percent of women who have remarried come from joint households.

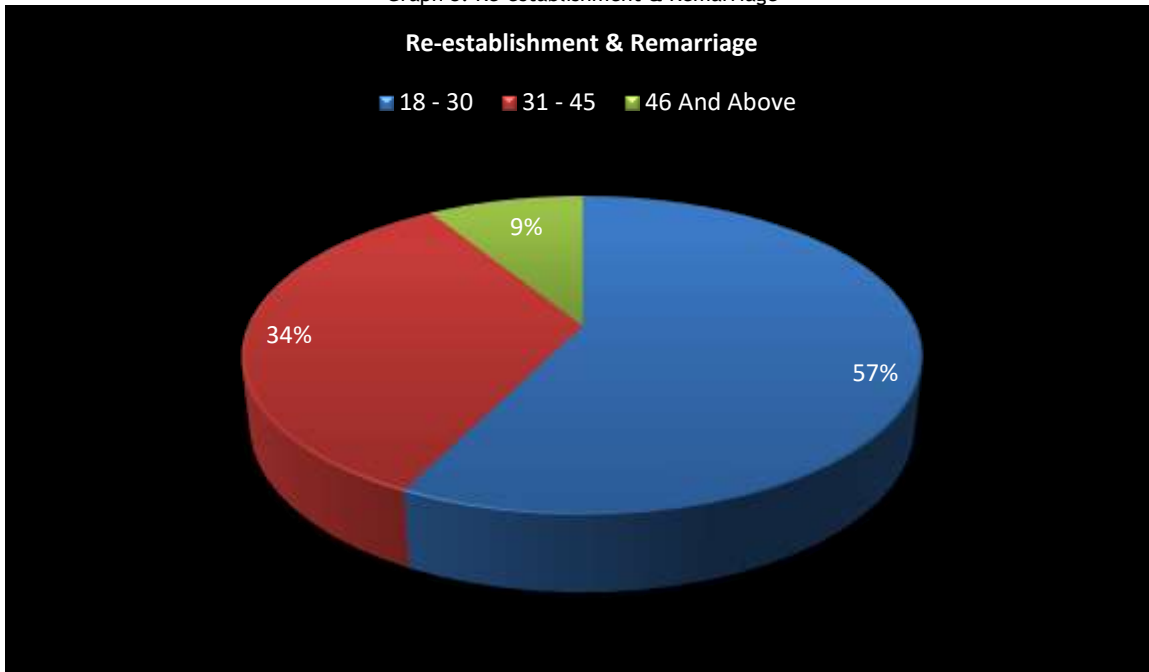
Graph 2: Language



It has been demonstrated on several occasions that nuclear families pave the way for new developments in the growth of society. You are basically bound by the commitments of your family and are unable to get into a new marriage if you are a

housewife living in a joint family arrangement. It was estimated that around 30.88% of those who participated in the poll had completed at least some degree of secondary school, 44.12% has taken primary education.

Graph 3: Re-establishment & Remarriage



The fact that none of the women who have remarried are illiterate is an important finding that has been realised. This exemplifies the critical role that education plays in influencing the social development that occurs in India. It is estimated that around 42.65 percent of the people who participated in the poll are people who are living in their own house, 35.29% were in a rented house. As a clear indication of the women's economically challenged situation, the financial load that is imposed on them is significant. 57.35% women were re-established & remarried at the age of 19 -30, 33.82% were at 31 - 45 age. As a consequence of this, they are more likely to enter into a new marriage in order to share the load of the financial obligations.

ARGUMENTS IN FAVOUR OF REMARRYING

57.35 percent of the women who had remarried were less than thirty years old, according to the survey. The number of young ladies in India who lose their spouses as a result of being involved in a car accident is a highly alarming statistic. Once more, these findings suggest that young people have a great propensity for making significant changes in their lives. Approximately forty-one percent of women, as indicated by a poll, are of the opinion that financial troubles play a big influence in women reconciling after a divorce. There is a huge risk that the current economic crisis in India poses to the family life of households with low incomes. As a result of the financial burden, a number of young widows choose to enter into new marriages, which leads to substantial changes across society.

SOCIETAL CHANGE NEW FACET: EFFECTS OF REMARRIAGE AMONG WIDOWS

Widows who are considering remarriage may have sensations that are contradictory to one another. Discovering romantic love and entering into a new marriage after the death of a spouse has the ability to infuse a woman's life with a newfound sense of meaning and direction during this time of transition. Because of these conditions, the woman will have a great deal of happiness, and she will be aware that she has put in a lot of work in order to obtain the level of fulfilment that she desires. Nevertheless, she will proceed with caution when dealing with particular delicate subjects. In the event that a widow embarks into a new love connection, even her own family, such as her in-laws, her children, or her friends, may betray her. Certain people may have sentiments of betrayal from their deceased spouse,

concern over the appropriateness of remarriage, or a sense of humiliation that their new love partner cannot measure up to their deceased spouse. These feelings can be caused by a number of factors. You should counsel the devastated widow to remember her departed spouse, but you should also remind her that every individual possesses distinctive characteristics and a significant role in the world. When a woman has suffered the death of a loved one, it is highly improbable that she will be able to find someone to become a substitute for that person. On the other hand, she is able to keep a positive outlook, believing that the future may bring her happiness through the introduction of new experiences and connections. In addition to that, it is quite likely that she experiences complex feelings. Researchers in the field of psychology have shown that remarriage may generate strong feelings in people, even after an extended period of separation between the couple. There is a possibility that her family may have suspicions regarding her adultery towards her departed spouse in the event that a circumstance takes place that is really unpleasant.

When a woman thinks about her late husband, it is normal for her to draw comparisons between him and the person she is now associated with. In the aftermath of a divorce, it is not uncommon for individuals to have these feelings while entering into a new marriage. Despite the fact that children may be grown and pursuing their own paths, it is not essential for them to give up the warmth and aid that marriage may bring them. (2003) is the reference that is being used. It is necessary for a woman to offer comfort to her loved ones, to give careful consideration to the situation, and to have trust in her own intuition in order to arrive at the best choice. It is possible that she may make a plea for the aid of the family as they jointly acknowledge the agony and loss, with the idea of demonstrating that moving on is the goal. It is possible that the children may have a range of reactions when they learn that their mother is going to remarry in the near future. It is possible for them to suffer feelings such as remorse and doubt after taking on the role of a loved one who has passed away. In particular, if the young person is of a younger age, it is possible that they would experience feelings of rejection and even hostility if they are forced to share their affection with another person under any circumstances. It is possible that the children will have sentiments of jealousy or competition about their mother's new

relationship. Experiencing feelings like this is not uncommon, and it is quite probable that you will ultimately be able to triumph over them. However, it is possible that it will take a great length of time for the children to develop a friendly connection with the person who is foreign to them. Get in touch with them and pay attention to what they have to say.

One of the most typical reasons why relatives are opposed to a woman remarrying is because they are concerned about her capacity to maintain the assets or property that she came into possession of during her previous marriage. Since the concern is warranted, it is imperative that timely attention be paid to it. It is possible that these issues might be addressed in a variety of different ways by various legal structures, such as prenuptial agreements or testaments. When it comes to matters concerning funds, it is essential to undertake preparations in advance. In order for a new marriage to grow and continue to be fair, the couple must properly resolve these issues in a manner that offers satisfaction to both people who are involved in the marriage. An adjustment phase is necessary for certain families in order for them to become accustomed to the presence of a newly married pair. After some time has passed, the children and extended relatives of the new husband will have the opportunity to become acquainted with him, witness the joy that the wife is experiencing, and ultimately give their approval to him ensuring that families are able to integrate without any problems. There was Christie in the year 1995. It is essential to have an understanding of a widow's social standing, financial situation, and level of independence in order to have a complete appreciation for the rights that she is entitled to. Additional considerations that must be taken into account include statutory law, the way the law is already being applied, and customary law. Statutory law and customary law both recognise the possibility that a widow may be entitled to certain legal benefits. However, because she does not have a significant amount of social power, it is possible that she will be unable to properly enforce her rights, which will render them meaningless. In light of this, it is of the utmost importance to review not just the historical backdrop but also the contemporary situation. There were a substantial number of young women who had not yet tied the knot when they became widowed. All of these women were adolescents. On the other hand, society saw them as unlucky and purposefully barred them from taking part in celebrations and events. It was not uncommon for the mother-in-law to have the death of her son within her grasp. Following the passing of her spouse, a young woman was confronted with a number of challenges, the most significant of which was the assumption of society that she should either remain inactive or return to her parents at this time. If, on the other hand, she remained to be a member of her husband's family, she would be susceptible to being abused, being denied food, and being forced to perform a number of menial tasks. She was forcibly removed from society, subjected to a head-shaving process, and had her glass bangles smashed on purpose because it was believed that she posed a threat to the morality of the general population. Vegetarianism was the path that she was obliged to choose.

Because of the negative connotation associated with being unlucky, widows were not allowed to take part in any religious or socially significant events, such as weddings or celebrations, by any community. Even a grieving lady who wanted to bring her own daughter-in-law into the world was unable to do so because of the usual rituals that were in place. The practice of sati was condemned by a large number of reformers, notably Raja Ram Mohan Roy, who called for the legalisation of remarriage and the elimination of the practice altogether. A widow's inheritance would be forfeited or taken away if she were to marry again, regardless of whether or not such a marriage was permitted by the legislation in the area or by the customary customs of the community. It was firmly established in Hindu law that in order for a widow to inherit her husband's money, she must first have had his prior approval to continue to keep her chastity at the time of the inheritance. In recent years, India has witnessed the birth of a fresh sort of societal revolution known as remarriage by widows being introduced into the country. Approximately fifty percent of those who participated in the survey are of the

opinion that marriage is an unavoidable burden that must be endured in order to provide for one's family financially. In the aftermath of the death of a parent, the responsibility of caring for and bringing up children in India can present a number of important issues. After the passing of her spouse, a woman faces a number of challenges, including economic hardship, social isolation, anxiety, unreasonable anxieties, a lack of confidence, and, most importantly, concerns over her children. When it comes to providing care for their children, women who enter into new marriages are more capable than their predecessors.

The characteristics of the local personality, the financial position, and the age of the widow are important determinants in remarriage (Gates 1996). The percentage of people who say they got married in order to relieve mental stress is sixteen percent. This is the proportion of people who claim to have done so. Immeasurable amounts of psychological support and emotional catharsis can be provided to a woman via the process of getting married for a second time. Fewer than two percent of those who participated in the survey are of the opinion that taking part in the survey will successfully eliminate societal stigma. A minority of respondents believe that remarriage does not reduce the amount of guilt that is associated with society. The research presented here disproves the widely held belief that widows in India are subjected to societal shame. There is reason to be optimistic about the future of the nation as a result of this progress, which is a cause for optimism. Widows are allowed to work and join in on social activities. They are also allowed to participate in social events. As time goes on, the degree of persecution that widows face as a result of their status as widows is steadily decreasing. It is a beneficial aspect of the evolution of society that this occurs. 1973 was the year that Youndr r was published. The numbers presented in table 2 make it quite clear that, when those statistics are broken down according to gender, the proportion of remarried moms who are giving birth to male and female children is 44.12% & 55.88% respectively. Over eighty-nine percent of the children are currently living with their mother in the house that they share with their biological family. Every time a woman is married, her children always choose to live with her. This is true regardless of the number of times she has been married.

Eighty-nine percent of women who have remarried are employed in traditional jobs. This proves that Indian women are able to take care of themselves economically. The rate of unemployment among women who have remarried is around 11%. As a result of the circumstances that exist inside families and, in certain instances, the fact that women are in charge of their own agricultural plots, this is the current reality. The findings indicate that 50 percent of women who get into a second marriage attest to the fact that their family had a key part in supporting them in the process. In light of this study, it is clear that having a good family is quite important. When women find themselves in difficult circumstances, their family members are often the first people to offer support to them. The majority of divorced women who have remarried are in good financial position. This percentage is around fifty seven percent. When one of the members of a family passes away, the majority of families are reliant on their parents and siblings for both emotional and practical support. When parents have different points of view, there are occasions when they are unable to provide support for their daughter. In the modern day, psychological considerations have grown more prominent in the decisions that individuals make regarding marriage, but the impact of financial and societal considerations has decreased. Opportunities to experience love, empathy, and sexual fulfilment can be realised via the institution of marriage. After being married, both parties will have a better idea of what to anticipate in terms of safety, comfort, and consistency within the union. This will improve their grasp of what to anticipate. In the event that a husband and wife decide to establish boundaries, it is because they want those boundaries to be respected. Marriage makes it possible for two people to start a family together and take responsibility for each other's children from the moment they are married. It is a strategy for coping with the inconsistencies and difficulties that are inherent in life (O'Connor, 2006). Support from their spouse's place of

employment is provided to 46% of remarried women. There are some conditions that must be met before the widow may be considered for financial assistance or a temporary work offer from the company that employed her late spouse in the past. Within the realm of commercial enterprises, just 25 percent of remarried women were granted positions on the basis of

humanitarian reasons. On the other hand, the government is creating employment prospects on the basis of humanitarian concerns. Because of the decisions that have been made by the government on policy, the majority of women who have remarried do not demonstrate a willingness to participate in the labour force.

Table 2: Information on the offspring of the women who remarried and went on to work

Particular	Frequency (N=68)	Percentage (%)
Children		
0 - 2	57	83.82%
3 - 5	8	11.76%
Above 5	3	4.12%
Working / Non-working		
Working	28	41.18%
Non-working	40	58.82%
Child Gender		
Female	38	55.88%
Male	30	44.12%
Re-establishment & Remarriage Support		
Family	34	50.00%
Friends	13	19.12%
Government & NGOs	21	30.88%
Social Adjustment after Remarriage		
Adjusted	25	36.76%
Easily Adjusted	17	25.00%
Neutral	04	05.88%
Somewhat Not Adjusted	19	27.94%
Not Adjusted	03	4.41%
Financial Condition after Re-establishment & Remarriage		
Better	39	57.35%
Same	23	33.82%
Poor	06	8.82%

In the aftermath of the passing of their first spouse, 4.41 percent of women who have remarried report having a tough time adjusting to the changes that have occurred in society. It is said by them that following the remarriage, they experience a greater sense of ease in social situations. When asked about their experiences with remarriage, the highest number of respondents (36.76%) stated the idea that it has provided them with a new beginning and assisted them in overcoming feelings of unease and loneliness. This was the most common response. Five hundred and thirty-three point three percent of women who have remarried say that their financial issues have been alleviated as a direct result of the marriage. Increasingly, psychological demands, in addition to the classic requirements for material security and reproduction, are becoming increasingly significant in the lives of individuals. People have the perception that marriage is a way to obtain personal fulfilment and development in their lives. It is imperative that couples exhibit increased levels of honesty and flexibility. When it comes to the many issues that are discussed, two examples include a reduction in rigid family roles and an increase in the amount of openness and candour that exists inside marriage. On the other hand, in order to achieve these objectives, there is generally a cost that none of the parties has fully expected. Because, much like love, it is simpler to talk about than it is to actually do, many couples have difficulty communicating effectively with one another. As time has progressed, the need of a strong marriage bond has become increasingly significant. This is a hint that the view that personal fulfilment ought to be seen as a necessary right for all persons, rather than an optional addition, is becoming more and more widespread. As a consequence of this, modern couples are more likely to create unrealistic expectations for their relationships and to experience dissatisfaction in their marriages as compared to couples of previous generations. It is not possible for every couple to adhere to these ideals to the same degree, despite the fact that they are widely acknowledged as being of utmost importance. As has been established previously, the majority of widows get into new marriages for reasons that are unconnected to the need for physical fulfilment or concerns about their safety. One of the most significant factors that drive them to get married is the burden of financial responsibility, as well as the uncertainty that

surrounds the future of the kid. Not only is it not unheard of for a widow to marry a member of her late husband's family, but it is also not unheard of for her to do so.

CONCLUSION

The results of this research show that if we are successful in convincing young men to be more open to marrying widows, we will be able to effectively save and revitalise the lives of a much higher number of widows. The act of remarriage affords widows the chance to recuperate from the loss of their spouse, retake control over their life, and satisfy the fundamental requirements of human growth. The only long-term answer to their suffering is found in this idea. When faced with such situations, the empowerment of women would make it easier for them to achieve the social and economic goals that have been set by their families and communities. Bringing about a restructuring of communities and promoting remarriage among widows are two goals that may be accomplished via the implementation of sensitization and awareness initiatives. In order to effectively address the problem of widow remarriage, educated persons and high-ranking officials need to pay intense attention to it. It is possible for governmental and religious authorities to arrange for a considerable number of widows to remarry at particular occasions, such as Women's Day. It would be irresponsible of us to propose antiquated answers to problems that are currently being faced. It is of the utmost importance that we undertake a fundamental transition in society, in which we collectively strive towards targets that are well-defined, efforts that are focused, and rapid steps to better the situation of widows in India.

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