

ATTITUDE TOWARDS WIDOW MARRIAGE

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COLLEGE OF RURAL HOME SCIENCE
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November, 1993**

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ATTITUDE TOWARDS WIDOW MARRIAGE

Thesis submitted to the
University of Agricultural Sciences, Dharwad
in partial fulfilment of the requirements
for the award of the Degree of

Master of Home Science
in
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By
K. MADHAVI LATHA

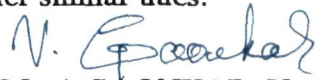
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CERTIFICATE

This is to certify that the thesis entitled "ATTITUDE TOWARDS WIDOW MARRIAGE" Submitted by Miss. K. MADHAVILATHA for the degree of MASTER OF HOME SCIENCE in HUMAN DEVELOPMENT, of the University of Agricultural Sciences, Dharwad, is a record of bona-fide research work done by her during the period of her study in this University under my guidance and supervision, and the thesis has not previously formed the basis of the award of any degree, diploma, associateship, fellowship or other similar titles.

DHARWAD
November, 1993.


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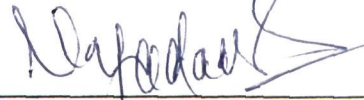

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Affectionately dedicated to
my beloved parents
Smt. & Shri. K.V. Rajam
and
Smt. Vydehi

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INTRODUCTION

I. INTRODUCTION

Family is intrinsic to human life and society and exerts a deep and persistent influence in the life of an individual. The Indian society has been transformed in the last four decades by economic, social and demographic changes that has large scale effect on the well being of the family.

Marriage is the very foundation of civil society and no part of the laws and institutions of a country can be more vital importance to its subjects than those which regulate the conditions of forming and, if necessary, dissolving marriage contract. Emotional stability of a society is lined with the institution of marriage. Concepts underlying matrimonial relations affect not only happiness of the individuals they are also concerned with social and ethical norms. The institution of marriage has facts which are both public as well as private in nature, therefore, it is of vital importance to society.

To be happily married and lead a happy married life is the dream of most girls. The dream is shattered in case the husband dies all of a sudden leaving the family haywire. Widowhood is one of the serious problem faced by women in

Indian society which has social, economic, psychological and demographic consequences.

Widowhood may be defined as transition from one marital status to another (Sinha, 1992) . It is a common occurrence in India which is largely due to a greater incidence of deaths of male spouses who invariably are of higher age than their wives. Another reason is child marriage which was widely prevalent in India till today. A child of eight to 12 years is generally married to a man of 20 to 25 years of age leaving an average gap of ten to 12 years between the girl and the boy. Naturally, the wife survives after the death of her husband.

There are 2.43 crores of widows in our country and a vast majority of them are in rural areas. Significantly within the widowed population the proportion of widows is much higher (75.59%) than that of widowers (24.4%) (1981 census). Whereas this forms only a minor group in developed countries. Though a majority of widows belong to old age group above 50 years, there is also a large number of young widows below the age of 35 years (13 lakh). There is a widespread feeling that the proportion of widowhood is on the decline in India. Although child widows are comparatively less today the problem

connected with widowhood still continues and are magnified manifold with low female literacy, less working opportunity and almost negligible support from society (Sinha and Kanitkar, 1988).

Though widowhood marks just the transition from one marital status to another with the death of one of the partners, it draws attention of both sociologists and demographers, because of complexity of its consequences in a social setup. When the question of status of widows/widowers is considered it is observed that both are given less recognition in society than others. But the consequences of widowhood to a woman are more hazardous than to a man since the society imposes lot of restrictions on women. She is bound to face social pressures and economic hardships after widowhood, especially when she is still young and when she has children. She has to undergo deprivation in psychological and cultural terms too. She is not treated on par with other married women. The active participation of widows in most social and cultural functions is also restricted in many communities (Nagesh and Katti, 1988).

Sound prescription or fore most remedy for the rehabilitation of widows is remarriage. This will fill the

gap created by bereavement in all respects. Remarriage, is a type of family reorganisation, is a social institution, i.e, it is an established pattern of operating which serves both public and private interests in an orderly, accepted and enduring way (Schlesinger and Macrae, 1970). It appears to grant at least partly her lost status and a certain degree of economic security.

Hinduism traditionally considered marriage sacrosanct and therefore, indissoluble. Chastity, dedication to the memory of the husband and devotion to the children were considered proper activities for a rejected or widowed woman. The first weakening of the sacrosanctal tie is exhibited in the passing of the Hindu "Widow Remarriage Act, 1856".

In India various reformers such as Raja Ram Mohan Roy, Ishwarchandra Vidya Sagar and Maharshi Karve fought for the cause of widow remarriage, Maharshi Karve himself married a widow. But their efforts to give the Hindu widow the right to remarry were viewed as releasing her from an extremely humiliating and depressing situation, rather than as granting an ordinary human the right to live a happily married life (Goode, 1970). The social and political ideas of people and economic and moral notions are all undergone rapid change

under the stress of new world conditions. The present century witnessed the emancipation of women and they are all allowed equality in economic, social and political fields. In spite of all these, it is surprising to find, that even now, it is not regarded as normal for a widow to marry again. Considering that remarriage would tarnish the fair name of their families, widows display considerable hesitation and reluctance to remarry (C.A. Hate, 1948). The force of tradition is so great that women not only accept their own obligation to remain widows as sacrosanct, but they indirectly uphold the privilege of a man to contract a second marriage. Most people will still not agree in principle that the widow is free to decide whether to marry again (Kapadia, 1986).

In spite of legal support and security given for the last 125 years, the number of widows benefiting from it is too small, various surveys and observations reveal that such marriages are not many. Bhat and Kanbargi (1984) estimated the incidence of remarriage based on 1971 census and found that only one-third of ever widowed women are currently remarried compared with nearly two-third of ever widowed men. It is noticed that marriages in which brides are widows, are socially inferior and entirely different rules are followed to perform marriage ceremony.

Women's studies, especially studies pertaining to widows as unfortunate and underprivileged segment of our society, are very scanty in our country. There has been a tendency among policy makers and others to play down the problem of widows, perhaps due to their preoccupations with other overriding social problems or due to the widespread notion that the socio-economic ramifications and implications of widowhood are less serious and only among the upper strata of society problem does exist. Nonetheless demographic projections point towards an increase in the absolute magnitude of widows in the near future. The problem becomes furthermore relevant in the context of an increasing trend of reduction in family size, nuclearization of families and above all, continuous erosion of family kinship ties even in rural areas of the country. It is a truism that concerted efforts are hitherto lacking towards a clear and comprehensive understanding of the various dimensions of widowhood, let alone action programmes for the welfare and rehabilitation of widows (Nagesh, Nair and Katti, 1988).

Indian society is a flux shifts still occur in the social process, but the pattern of changes and their impact vary from one region to another, from one section to another, from one set of institutions to another. In India kinship and

marriage are amongst the least changeable dimensions of life. A change in this field can be taken as an indicator of change in many other fields. In any society where rehabilitation and remarriage of widows gets high priority , it is known as modern and egalitarian society with human values of highest order prevailing in it (Habibullah, 1989).

Change in the attitude of the people is the most important thing for such a society. Since, Hindu marriage still remains/maintains its traditional customs, rites, it would be interesting and rewarding to investigate the new orientation towards the institution of social life. As defined by Remmers (1954), "attitudes are theoretically a component of all behaviour overt and covert". Since the attitudes of a person are central to his subjective life and largely determine his thoughts, feelings, and behaviour. It is essential to study attitudes if one wants to know the present as well as future trends of social behaviour with regard to marriage.

Hence, in this study the factors which influence the attitude of adult married men and women and widows towards widow marriage were examined. Although some researches were conducted in this direction in other countries, very few are

carried out in India. Hence the study was a small and sincere attempt to examine the factors which affect the attitude towards widow marriage.

The study was conducted with the following objectives:

1. To know the attitude of adult men, women, widows towards widow marriage;
2. To find out the effect of age, gender, education, occupation and income on attitude towards widow marriage.
3. To find out the effect of size of family on attitude towards widow marriage.
4. To find out whether religion influences, the attitude towards widow marriage.
5. To find out the influence of age at marriage age at widowhood and duration of married life on attitude towards widow marriage.
6. To know the impact of span of widowhood on attitude towards widow marriage

7. To find out the influence of presence of support of relatives or other family members on attitude towards widow marriage.
8. To know the effect of number of children, age and gender of the children on attitude towards widow marriage
9. To find out the reasons for the unwillingness of widows to remarry
10. To know the (social, economic and psychological) problems of widows
11. To know the suggestions recommended by widows for their welfare.

REVIEW OF LITERATURE

II. REVIEW OF LITERATURE

Indian value system is characterized by male dominance and widowhood caused by the death of the partner is considered as catastrophic to be viewed with condensation. The main aspect on which widowhood is presented as problematic are incidence of frequency of widowhood, seclusion from religious and caste rituals, economic destitution, rare possibility of remarriage and her lowered social status in some reasons of social intercourse. Any subjective perception and evaluation of these aspects cannot be disputed. But an objective and factual understanding of issues may enable us to reconsider if widowhood in India is a major problem or of magnitude as is often made out to be (Koteshwar, 1988). The related literature available is classified under the following headings.

- 2.1 Trends and correlates of widowhood
- 2.2 Effect of age and widow remarriage
- 2.3 Religion and caste and its influence on widow remarriage
- 2.4 Influence of number of children on widow remarriage
- 2.5 Problems of widowhood
 - 2.5.1 Economic problems

- 2.5.2 Social problems
- 2.5.3 Problems regarding upbringing of children.
- 2.6 Attitude towards widow remarriage
- 2.7 Restraints to widow marriage
- 2.8 Rehabilitation measures/suggestions made by respondents for their welfare.

2.1 Trends and correlates of widowhood

On some aspects of Marital dissolution in India, a study was carried out by Pakrasi and Karmarkar (1981). The source of the data was 1961 census. The results indicated that widowhood ratio was 234 per 1000 married women, higher in southern than in northern zone and in age group of 15-44. Declining trend in widowhood was also observed.

A study on "Incidence of widowhood in Karnataka" was conducted by Hanumanth Rayappa and umamani (1987). Incidence of widowhood by background characteristics was obtained from survey conducted in three selected districts of Karnataka, (Dharwad, Dakshina Kannada and Mandya) by the Institute For social And economic change in collaboration with the world Bank and UNFPA 1971-81. Differentials by age, residence, religion and educational level were studied by using census data. The findings showed that the extent of widowhood is

higher at higher ages, among illiterates rural areas and among Hindus. Rao and Rohini Devi (1987) also reported the same in their study on socio-demographic aspects of widows.

Nair (1988) carried out a study on widowhood in India levels and trends. The source of the data was census of 1961, 1971 and a part of 1981 census. He reported a declining incidence of widowhood from 1971 to 1981 and a higher ratio of widows than widowers.

An elaboratory study conducted by Rajarathnam and Gandhi (1988) on socio-economic and demographic aspects of widowhood in Athoor and Batlagundu blocks in Tamil Nadu, revealed that irrespective of age, nearly two to three per cent of male population and 11 per cent of female population were widowed. A few surveys were conducted since 1960-1986 covering a sample of about 4000 to 6000 households per block. The sample was selected according to appropriate sampling procedure, in such a way that it was self-weighting to estimate various measures at block levels. All these surveys were conducted under the auspices of the Gandhigram Institute of Rural Health and Family welfare Trust, Tamil Nadu. A gradual decline in widowhood was found from 1960-1986.

A recent study by Sinha (1992) on trends and correlates of widowhood also revealed that there has been a gradual decline in widowhood in all the major states over the past three decades except Kerala. It was also found that in 1981 highest percentage of widows was for Andhra Pradesh and Tamil Nadu and lowest for Haryana. The results also showed that there are more number of widows compared to widowers and widowhood is found more among rural areas and illiterates than urban areas.

From the above studies it is evident that there was a gradual decline in widowhood over the past three decades. It can also be observed that there are more number of widows compared to widowers and the extent of widowhood is higher at higher ages, among illiterates and in rural areas.

2.2 Effect of age and widow remarriage

The age at which woman becomes widow often affects her likelihood of remarriage, women whose husbands are died at an younger age likely to remarry more than older women. But there are differences between men and women, till age of 25-30 both men and women, remarry at similar rates but afterwards men begin to remarry more. This change is mostly due to social norms. It is considered more acceptable for men to

marry younger women than for women to marry younger men. The difference is also due to the composition of the lot of potential mates. There are more women in over 18 group due to higher male mortality.

Dubey (1964) conducted a study on widow remarriage in Madhya Pradesh. The sample consisted of 252 females from three castes namely Rajputs, Kulmis and Balais in Narbada valley in Madhya Pradesh, representing high, intermediate and low sections, respectively. Rajputs comprise a control group which does not allow widow remarriages. The results revealed that 45% of widows are remarrying. 75 per cent in the age group of below 13, 92.30 per cent in the age group of 13-22, 33.33 per cent in 23-32 years and 12.5% in 33-42 years remarried. After the age of 43 and above no one were remarried which revealed that remarriages were common in the case of younger widows compared to old widows. Similarly in the study on widow remarriages in some rural areas of Northern India, Agarwala (1967) reported that widow remarriages were found to be very common in the younger age groups. Nearly 90 per cent of those below the age 15 and 80 per cent of those between the ages 15 and 19 were remarried. The proportion of remarried widows, declined significantly after age 29 and only 5 per cent of those in the age group of 35-39 remarried. The

survey was carried out among 6,211 rural households in the districts of Rohtak (Punjab) and Mathura and Saharanpur (Uttar Pradesh) to discover social and demographic characteristics of widows on their pattern of remarriages. All the households in the selected villages were enumerated and ten per cent systematic sample of the households was then drawn as final sample. Thus, the sampling fraction was one per cent of the total rural households in the districts. In all 6,211 households covered, 887 were Muslim and the rest were Hindus.

From the above studies reviewed it can be concluded that widow remarriages are common in the case of younger age widows compared to old widows.

2.3 Religion and caste and its influence on widow remarriage

India is a land of many religions. Each religion has its personal laws, hence, religion and caste are very important factors which determine the widow remarriage rate women marry relatively very early in our country and high caste Hindu widows are socially prohibited from remarrying (Agarwala 1967). In some religions like muslims and Christians there is no religious sanction against remarriage. Widow remarriages were allowed in some caste groups only within the Kin group to retain the property share of the widow

within the family, in some castes it is allowed during emergency situation whereas, in some other castes it is not allowed at all.

Bose and Sen (1966) in their study on "Some characteristics of widows in rural society; observed that remarriage of widows was not permissible in a few castes like Rajput and Brahmin who constituted 24.7 per cent of the population in ten community blocks in three districts in Rajasthan.

In his study on widow remarriage in some rural areas of Northern India. Agarwala (1967) also reported that remarriage percentage was high among low castes and Muslims and the percentage was lowest among Brahmins.

In the study on the Kashivasi widows Baidyanath Saraswathi (1988) found that some cultures allow their widows to remarry, some allow it in exceptional cases and some orthodox Brahmins do not allow it under any circumstances.

A recent study was conducted by Irudaya Rajan (1990) on marriage and remarriage among Bombay Roman Catholics. The data for the study were collected from the parish records available in the archdiocese of Bombay. The four parishes

investigated for this research were the Holy cross Parish Kurla Our lady of Perpetual Succour Parish, Chamber; Saint Anthony of Lisbon Parish, Mankhurd and Saint Sebas Parish Marouli. The data were analysed in relation to age at Marriage and remarriage. The results revealed that remarriages were prevalent among Roman Catholics even in 19th century.

In a recent study on widows and Health in Rural North India Martychen and Jean Dreze (1992) reported that almost uniformly upper castes prohibit widow marriage and by contrast scheduled castes permit widows to remarry. The sample covered a total of 262 widows. The source is the ongoing study (Chen, 1991) of widows in eight villages of North India two each in the states of Bihar, West Bengal, Rajasthan and Uttar Pradesh.

It is evident from the above studies that widow remarriage percentage is high among lower castes and Muslims and is also prevalent among christians whereas it is not permissible in some high castes like Brahmins and Rajputs.

2.4 Number of children

The presence of children in the household affects the likelihood of remarriage. The number of children a woman

has is considered a good predictor for the likelihood of remarriage, more than one third of woman with three or more children do not remarry, children reduced the probability of remarriage. Not only the number of children but gender of children is also considered important. If female child is there probability of remarriage is more because it is natural in a tradition ridden society to wish for a male child rather than female child.

Dubey (1964) study on widow remarriage in Madhya Pradesh revealed that remarriages were common for those who had no children and those who had only daughters.

In his study on widow remarriages in some rural areas of Northern India Agarwala (1967) reported that, nearly 80% of those who did not have a child at the time of their widowhood were remarried and remarriage rate decreased as number of children increased.

The above studies reveal that children reduce the probability of remarriage. As only two studies were available conclusions could not be drawn.

2.5 Problems of widows

Widowhood has been a typical feature of the Hindu society. Although the child-widows are comparatively rare

today as compared to the widowhood experienced by females 1931-41, the problem connected with widowhood still continues. The enormous problem faced after the death of the spouse is difficult to imagine in a traditional society where the status of women has not improved much. It means not merely loss of financial and emotional support, but creates a big void in the women's life. The problems of widows are manifold, economic, social and emotional.

2.5.1 Economic problems

To be happily married and supported in marriage and motherhood is the dream of most girls. The dream is shattered in case the husband dies all of sudden leaving the family haywire, normally the housewife is not expected to earn and generally is not equipped for this purpose. So when she becomes widow all too suddenly, there is stoppage of family income and resulting in the all round cut in the family budget.

Kitchulu (1979) carried out a study on the socio-economic condition of widows in the union territory of Delhi to ascertain the effect of widowhood on the socio-economic life of women. The sample consisted of 500 respondents which include 150 widows from rural areas of

Delhi. Majority of widows are Hindus and are 37 years and above only eight per cent widows are 26 years and below. The result revealed that more than two-third of widows faced financial problems and had to economise in the expenditure on milk, vegetables, recreation, clothes, etc., However, they continued to give up priority to education of children.

In the study on single parent families in a Bombay slum Bharat (1986) reported that absence of male spouse led to sharp fall in the income level of the family.

An exploratory study conducted by Singh and Gill (1986) on problems of widowhood indicated that women faced problems in meeting daily needs of children, providing for education of their children and in providing for marriage of their children. The sample consisted of 140 widows from Ludhiana city in the age range of 25 to 70 years. A questionnaire consisting of two parts was prepared in English as well as Punjab by the investigator to seek personal information and problems in the areas of money matters, child rearing personal and social life.

Further Desai, Apte and Parwani (1986) in the study on "status of mother and deprivation of family care among children" also reported that among the problems faced by

widows. Economic problems were main. They were found to be employed in low skilled, low paid jobs children were neglected and are found to be the high risk families. The survey was done in the city of Pune, by means of structured interviews. The sample consisted of 27 widows selected by stratified random sampling.

From the examination of related literature it can be concluded that majority of widows face economic problems which lead to other problems like cutting out the expenditure on some necessary items, providing for the education, daily needs and marriage of children.

2.5.2 Social problems

The pain of bereavement itself is the first stress that the widows face. Marris (1958) has reported a tendency for the widows to withdraw from others and reject consolation. Further, they are required to make an adjustment to loss in income as well as loss of the person. Widowhood is also seen as an event marking reduced social roles and leading to social isolation. Relationships with couple friends tend to deteriorate (Lopata, 1979).

A study on socio-economic condition of widows by Kitchulu (1979) revealed that widows felt a sense of in

security and did not attend various ceremonies, widowhood compels her to withdraw from social milieu and the visits to friends or neighbours and relatives also decreased.

Singh and Gill (1986) in their exploratory study on problems of widowhood reported that a great majority of widows faced social problems like entertaining male visitors and felt a lack of male escort in social functions, they were considered inauspicious in religious functions and had to dress up soberly.

As there were only two studies available in relation to social problems correct generalization cannot be drawn. But from the above studies reviewed it can be concluded that widows face various social problems in entertaining male visitors attending functions and so on.

2.5.3 Problems regarding upbringing of children

A family in the conventional sense consists of father mother and their children. Children need father's security and identification and mother's love and affection. Father is still the main person in many families to manage income. He is the sole person in disciplining children too. In the absence of the authority figure (father) it becomes imperative for the wife not only to take care of herself but

also her children. The problem becomes still worst if she has limited resources in the family.

In Kitchulu's (1979) study on socio-economic condition of widows in the Union Territory of Delhi a large number of widows (nearly 60%) confessed that they had problems in bringing up their children. They felt handicapped in guiding their children within adequate financial resources and lack of time. Even the control of children had become all the more difficult due to interference of relatives. Muslim widows were facing grave financial crisis and problems due to lack of guidance for their children. Most of the urban christian widows want their daughters to be fully equipped before they are married so that they can face any eventuality by taking up employment. Muslim widows have least interest in this.

Desai (1986) in a study on young widows and their dependent children reported that majority of children are deprived of family care, physical, emotional, social care and they were also not provided with proper educational facilities.

A study on problems of widowhood by Singh and Gill (1986) also showed that majority of widows faced problem in

areas of educating their children, disciplining them, choosing subjects for their higher studies and choosing a marriage partner.

Similarly, Krishnakumari (1987) in a study on "Profile of working and non-working widows" reported that majority of working and non-working widows faced problems regarding marriage of children, daughters in particular, and education of children especially, of sons. The other major problems of children were disciplining sons and bringing up of small children. Some even had problems of maintaining mentally unsound children. The sample consisted of 62 working and 62 non-working widows from Bangalore city, 52 percent of the working widows are below the age of 40. Among non working widows a vast majority of the respondents were above 40 years.

The above few studies revealed that widows had to face various problems regarding the upbringing of children due to the absence of authority figure like educating their children, choosing a career for them and in disciplining them.

2.6 Attitude towards widow marriage

Attitude is a positive or negative affect towards a common psychological object (Thurstone, 1946). Attitudes of a person or a group of persons has a far reaching effect on

their covert and overt behaviour. Since India is full of cultural complexities, contradictions, and regional variations attitudes of the various sections of societies may be different. Some will have liberal attitude and some conservative. Age, education, socio-economic status, religion, caste, etc., play a vital role in shaping the attitudes of people.

Promilla Kapur (1978) has undertaken study on love, marriage and sex. In order to study scientifically the change in the attitudes of educated working women, two matched samples, each consisting of 500 of these women, were interviewed with a gap of ten years. The same interview schedule and guide was used for both the samples and primarily qualitative analysis was carried out through case studies. The results revealed that attitude towards widow remarriage was liberalized a lot in ten year. This is indicated by the fact that a much higher percentage of these women expressed the opinion that a widow could marry at any age and under any circumstances if she herself felt like marrying owing to various emotional or physical needs.

Hallen and Theodorson (1965) carried out a study on change and traditionalism in Indian families. In this study

he has found the attitude of educated Indian Youth towards remarriage. The results revealed that more number of males were in favour of widow remarriage than females.

Contrary to the common belief that widowed women below 35 years of age are generally interested in remarriage, Kitchulu's (1979) study on socio-economic condition of widows in the union territory of Delhi revealed that most of widows belonging to three religious groups are not interested in remarriage.

In a study on class differences in respect of attitudes and beliefs towards various social institutions and customs, Krishnamurthi and Rastogi (1983) reported except some upper caste respondents of all the three classes have expressed their belief in and approved of widow remarriage in case the widow was of young age. The sample consisted of 300 respondents 100 each of three classes upper, middle and lower. The civil secretariat of Uttar Pradesh government at Lucknow was selected in a purposive manner as the universe of the study in the view of the fact that it provided a clear cut class hierarchy. For obtaining first hand information and primary data the three classes were determined with the help of Kuppuswamy SES (urban) modified by the author to suit the requirement.

Krishnakumari (1987) reported an almost equal per cent of working and nonworking widows respectively feel that a widow should marry only if she is young and childless. A higher proportion of working widows have negative attitude towards remarriage as compared to non working widows.

In their socio-economic study of widows in Northern Karnataka, Nagesh and Katti (1988) also reported that 97% of rural Hindu widows and 92% of urban Hindu widows were not willing to remarry inspite of the fact that there was not much opposition from religion. Hubli city the more urbanised area in Northern Karnataka eight villages from Dharwad Taluka constitute the area of study. In all 167 widows were covered 50 from urban area and remaining 117 from rural areas. 90% of the respondents were less than 40years of age at the time of study.

Baidyanath Saraswathi (1988) in the study on Kashivasi widows reported that majority of widows did not approve of widow remarriage, only 37% responded positively. About 11.5% of widows refrained from answering the question on widow remarriage.

Similarly the study on status of widows and perception of controversial issues of women in rural families

by Susheela, Sridevi and Surendra (1988) also revealed that the attitudes towards giving rights for widows to remarry (if they wish) were highly negative (65.05%) followed by no response (24.27%) and the positive attitude for the same was only 10.68% . The study was carried out in rural households of selected villages in Dharwad district.

From the above studies reviewed it is apparent that majority of people are in favour of widow remarriage whereas, widows themselves are unwilling to remarry inspite of fact that there was not much opposition from religion.

2.7 Restraints to widow marriage

The number of widows in our country is consistently increasing unfortunately, they are regarded as second class citizens of the country and second class members of their family (Lopamudra, 1983). Widowhood is also seen as an event marking reduced social roles and leading to social isolations. Our society is very slow in changing the concept that a widow must remain a widow always and that she cannot be equated to a married woman. Remarriage may be seen as one solution to the apparent isolation of widowhood, which is a type of family reorganisation which appears to grant at least partly her lost status and certain degree of economic and emotional security.

Even though Pandit Iswarchandra Vidyasagar proved more than a century ago that remarriage of Hindu widows was authorized by Hindu Scriptures, young widows seldom remarry to this day. The reviews provide an idea of the restraints which come into the way of remarriage.

A survey was undertaken by Gurumeet Singh (1988) on 140 randomly selected widows from Ludhiana city between the age of 25 to 70 years. The span of widowhood ranged from one year to 20 years. A structured questionnaire was administered to identify the restraints to widow remarriage. An association of age and working status with these restraints was also studied. The data was analysed by collating frequencies, percentages and rank orders. Four major restraints to widow remarriage emerged in the analysis. The most frequently cited of these restraints was love and respect for the husband followed by concern for children's welfare. No association of age was observed with the first restraint i.e., love and respect for the husband, whereas, the rest of restraints were found related with age. More of the working widows as compared to non working widows cited the above mentioned restraints.

In the socio-economic study of widows in Northern Karnataka, Nagesh and Katti (1988) studied about the

anticipated difficulties in the remarriage of widows. About 58% of urban respondents felt that children will be neglected and they will not tolerate remarriage. Most of the widows were unwilling to remarry because they felt that children would not be happy if they remarry. A few were afraid of 'Society', custom and others.

A recent study by Marty Chen and Jean Dreze (1992) on widows and health in rural North India revealed that among widowed mothers remarriage tends to be rare. The primary reasons cited for not remarrying were they do not want more children and that they doubt whether a new husband will take proper care of their children. Another frequently cited reason is the wish to retain claim on deceased husband's property because she loses this claim on remarriage. The other reasons which were cited were caste ban on remarriage, possibility of harsh treatment of the widow herself by second husband's children and uncertainty about whether the marriage will bring happiness or security. The source is ongoing study (Chen, 1991) of widows in eight villages of North India two each in the states of Bihar, West Bengal, Rajasthan and Uttar Pradesh. The sample covered a total of 262 widows.

A close examination above studies revealed that majority of the widows were unwilling to remarry because of

various reasons like concern for children's welfare and love and respect for the husband whereas a few of them were afraid of society, custom and others.

2.8 Rehabilitation measures

It is a known fact that Indian widows have to live in piteable conditions. They are deprived of various social, economic and religious rights and facilities. This is especially true of higher and middle classes who are supposed to maintain and observe the rules and values of society. Widowhood is a natural calamity wherein the affected individual needs great help to build a new person. It is rather unfortunate that though the cause of widows has attracted the attention of many social reformers, society's attitude towards widows has not appreciably changed in the past decades. So a clear and comprehensive understanding of various dimensions of problems of widowhood is needed and it is very important that a concerted societal effort should be made to improve lot of widows.

In the study conducted by Kitchulu (1979) on the socio-economic condition of widows in the union territory of Delhi., the widows were asked about the role which government should play in their socio-economic rehabilitation. The areas

of government intervention range from education, training, etc., to financial assistance for daughter's marriage, allotment of shop, etc., Most of them stressed the need for active government role in providing suitable employment avenues for the widows and some wanted jobs for their children on preferential basis, introduction of pension scheme for those without economic support. One of the important suggestions made by lone widow, is regarding the prevention of unnatural death due to accidents, suicide, alcoholism drug addiction and occupational diseases. Some widows wanted the government to mobilize the public opinion in favour of remarriage of widows.

Similarly, Krishnakumari (1987) in her study on "profile of working and nonworking widows", reported that majority of working and nonworking widows suggested measures like, government and voluntary organizations should open homes for widows, old age pension, vocational skills should be imparted to uneducated women and preference for employment to single women.

Further, Nagesh and Katti (1988) undertook a "socio-economic study of widows in Northern Karnataka" suggestions made by the respondents for their welfare in this

study were jobs for educated women, training for widows in handicrafts financial aid from government, jobs for children and help from welfare organisations only one rural respondent felt that widows might go in for second marriage.

It is evident from the above studies that majority of widows wanted some sort of help from the government or welfare agencies either in the form of jobs for themselves or their children and vocational training for those who are not well educated.

From the detailed critical review of all the research studies and articles, it became clear that in almost all the areas related to widow marriage very few studies were conducted. Then studies show that age, number of children and caste were negatively related to widow marriage rate. The studies also indicated that more number of people were in favour of widow marriage on the other hand majority of widows were not in favour of remarriage. The reviews also provided an idea of restraints which come into the way of remarriage, and also the suggestions made by the widows for their welfare.

Some variables like gender of child, span of widowhood, duration of married life, presence of support, education did not receive any attention from researchers.

MATERIAL AND METHODS

III. MATERIAL AND METHODS

The study "Attitude towards widow marriage" was conducted in Hyderabad city during the year 1992-93.

The material and methods used in conducting the research study are explained under the following heads.

- 3.1 Population for the study
- 3.2 Selection of the sample
- 3.3 Tools used for data collection
- 3.4 Pilot study
- 3.5 Collection of the data
- 3.6 Variables studied
- 3.7 Classification and quantification of variables
- 3.8 Statistical analysis

3.1 Population for the study

The population for the study comprised of adult men, women and widows (who were in the reproductive age i.e. below 45 years) in Hyderabad-Secunderabad twin cities of Andhra Pradesh state.

3.2 Selection of the sample

The sample of the study comprised of 230 respondents of which 80 were adult men, 80 women and 70 widows. Purposive sampling method was used to select the sample.

Information about widows was obtained from a trust called Nirmala Widow Trust. It was an established trust situated in Somajiguda, Hyderabad working for the welfare of the widows. The trust had already conducted several remarriages of widows, widowers and divorcees. Information was also collected from a "Short stay home" run by women and child welfare department (A.P.) and also from various other government offices.

Criteria set for the selection of the sample were as follows

1. The adult men and women would be married and below 50 years of age
2. The adult men and women should not be from the same house
3. The age range of widows should be between 20-45 years (reproductive age)

3.3 Tools used for data collection

The information was obtained from the respondents through questionnaire. The questionnaire had three parts. The first part had questions to collect background information like name, age, gender, education, occupation, family income, type of family, size of the family, religion and caste of the respondents (Appendix Ia). The questionnaire given to widows

had additional information regarding their age at marriage, age at widowhood, duration of married life, number of children and residential conditions of respondents (Appendix Ib). The statements to assess the attitude of the respondents towards widow remarriage were there in the second part of the questionnaire (Appendix II). The third part of the questionnaire consists of information regarding the problem of widows (Appendix III).

Attitude scale developed by Rao (1974) was used to assess the attitude of the respondents towards widow marriage. It consisted of 20 items of which ten were negative and ten were positive. For each statement the numerical values 5, 4, 3, 2, 1 were given for five responses namely strongly agree, agree, undecided, disagree and strongly disagree respectively in case of positive statements. This was reversed in case of negative statements. Maximum score was 100 and a minimum score of 20 can be obtained in this scales (Appendix II). The split half reliability of the scale was found to be 80, reliability for the whole test by spearmanbrown formula 0.88 $Z/\sigma_z = 1.20$ validated through correlating it with the equal appearing scale on widow remarriage prepared by the author. A pearsonian of 85 was obtained with $N=13.8$ which was found to be highly significant.

The problem checklist developed by investigator consisted problems relating to the economic, psychological and social areas, under each of these areas problems were listed. For each statement the numerical values 2, 1, 0 were given for three alternative answers viz., frequently, sometimes and never. In addition at the end the widows were requested to write problems if any and also to recommend suggestions for their welfare. The reliability was found through test retest method by administering questionnaire, to 15 non sample men, 15 women and ten widows.

3.4 Pilot study

After framing the complete questionnaire a pilot study was conducted on 30 non sample adult men, women and widows to know the drawbacks of the questionnaire. Further, the questionnaire was slightly modified according to the suggestions given by the respondents.

3.5 Collection of data

The information for the study was collected personally by the investigator employing the pretested questionnaire.

3.6 Variables studied

The following were the dependent and independent variables used in this study.

Dependent variable

Attitude of adult men, women and widows

Independent variables

Age of the respondent

Education

Occupation

Income of family

Size of the family

Religion

Age at marriage of widows

Age at widowhood of widows

Duration of married life of widows

Span of widowhood

Number of children

Age of the first child

Gender of the children

Presence of support

Problems of widows

3.7 Classification and quantification of variables**3.7.1 Attitude**

According to Anderson (1981) attitude can be considered as a moderately intense emotion that prepares or predisposes an individual to respond consistently in a

favourable or unfavourable manner when confronted with particular object (event, idea, individual).

Based on the scores obtained on the Attitude scale the respondents were classified as given below following the normal distribution

<u>Category</u>	<u>Score range</u>
Favourable	100 -68
Moderately favourable	67 -48
Poor	Below 47

3.7.2 Age

The chronological age of the respondents was taken in terms of full years.

3.7.3 Education

Education refers to the number of years of formal education.

3.7.4 Occupation

The respondents were classified into nine groups based on the occupation mentioned as below.

Categories	Score given	Widows	Men	Women
High professional - Engineers, doctors lawyers, college/ University professors	10	1	7	1
Professional - College teachers, high school teachers, police inspectors, sub in- spector, tax officers	9	17	31	29
Business/semi professionals - Clerks, Elementary school teachers, Accounts officers supervisors, shop owners	5	35	42	29
Artists	5	-	-	-
Skilled worker - Carpenters, Basket (Artisans) makers, etc.	4	-	-	-
Unskilled worker - Labourers, Messengers	2	14	-	-
Paid household work	-	-	-	-
Unemployed	-	3	-	21

3.7.5 Family income

Per capita income of the family was taken into account.

3.7.6 Size of the family

Size of the family refers to total number of members present in the family.

3.7.7. Religion

Based on their religion respondents were categorized into three group as Hindus, Muslims and Christians.

3.7.8 Age at marriage

The age in years at which the respondent got married was taken into account.

3.7.9 Age at widowhood

Age at widowhood refers to the chronological age of the widow at which her husband died.

3.7.10 Duration of married life

The period between the age at marriage and age at widowhood is considered as duration of married life.

3.7.11 Span of widowhood

Span of widowhood refers to the period since which they have been widowed.

3.7.12 Number of children

The total number of children a widow has is taken into account.

3.7.13 Age of the first child

Age of the eldest child of the widow was taken into account.

3.7.14 Gender of the children

The gender of the children of the widows was classified as follows

Only girls

Only boys

Both

3.7.15 Presence of support

Presence of support refers to the support given to the widows by relatives, friends, parents, in laws of any others.

3.7.16 Problems of widows.

The problems of widows with regarding to the economic, social and personal areas was considered. Based on the individual score these are classified as below.

<u>Category</u>	<u>Score range</u>
Above 6	Severe
Below	Moderate
	No problem

3.8 Statistical analysis

The data of the present study was analysed using the following statistical tests:

(a) Karl Pearson's product moment correlation co-efficient analysis was carried out to measure the relationship between dependent and quantifiable independent variables, using the formula:

$$r = \frac{\sum xy - \frac{\sum x \sum y}{n}}{\sqrt{\left[\sum x^2 - \frac{(\sum x)^2}{n} \right] \left[\sum y^2 - \frac{(\sum y)^2}{n} \right]}}$$

Where,

r = Simple correlation coefficient

X = Independent variable

Y = Dependent variable

X^2 = Sum of the squares of X values

Y^2 = Sum of the squares of y values

n = Number of pairs of observations

(b) 'Z' test was used to find the difference in to attitude of respondents towards widow marriage using the formula

$$Z = \frac{(\bar{X}_1 - \bar{X}_2)}{\sqrt{\frac{S_1^2}{n_1} + \frac{S_2^2}{n_2}}}$$

Where,

X_1 = Sample mean with respect to 1st sample

X_2 = Sample mean with respect to 2nd sample

S_1 = Standard deviation of 1st sample

S_2 = Standard deviation of 2nd sample

n_1 = Sample size of 1st sample

n_2 = Sample size of 2nd sample.

(c) To study the association of each independent variable with dependent variable, chi-square test was applied using the formula:

$$\chi^2 = \frac{(O_i - e_i)^2}{e_i}$$

Where, O_i = Observed frequency

e_i = Expected frequency

This chi-square value was compared with table values $(r-1)(c-1)$ degrees of freedom 'r' denoting the number of rows, 'c' denoting the number of columns in the contingency table. The modified chi-square test was applied wherever the minimum (e_{ij}) cell expectation was less than five, using the formula:

$$\text{Modified } \chi_{d(0.05)}^2 = 1 - \frac{1}{n} (1 - d^{1/2}) \chi^2 d(0.05)$$

$$\text{Modified } \chi_{d(0.01)}^2 = (1 - \frac{3}{2n}) \chi^2 d(0.01)$$

Where, d = Degrees of freedom

n = Number of observations

$\chi_{d(0.05)}^2$ = Chi-square table value at 5 per cent level of probability

$\chi^2_d(0.01)$ = Chi-square table value at 1 per cent level of probability.

3.9 Hypothesis for the study

Keeping in view of the objectives of the study and with the help of some of the literature collected, the following hypothesis were framed.

1. There would be no difference in the attitude towards widow marriage of men, women and widows.
2. Age, education and occupation of the respondents would not influence the attitude towards widow marriage,
3. Income and size of family would not influence the attitude towards widow marriage.
4. There would be no association between religion of men, women and widows and attitude towards widow marriage.
5. Age at marriage and age at widowhood of widows would not influence the attitude towards widow marriage
6. Duration of married life and span of widowhood of widows would not have any effect on their attitude towards widow marriage

- 7 The presence of support would not influence the attitude towards widow marriage.
- 8 Number of children and age of the first child of widows would not have any effect on their attitude towards widow marriage.
- 9 There would be no association between gender of children of widows and their attitude towards widow marriage.

RESULTS

- 4.8 Influence of number of children and age of the first child of widows on attitude towards widow marriage
- 4.9 Association between gender of the children of widows and attitude towards widow marriage.
- 4.10.a Opinion of the widows towards their remarriage
- 4.10.b Reasons for unwillingness to remarry
- 4.11. Distribution of widows according to problems faced by them.
- 4.12 Suggestions recommended by the widows for their welfare
- 4.1 Distribution of the respondents according to their attitude towards widow marriage

A close look at the Table 4.1 reveals that an equal percentage of men and women (90%) were having favourable attitude towards widow marriage whereas the percentage of widows having favourable attitude towards widow marriage was comparatively less (77.72%) . The result also revealed that (11.43%) of widows were having poor attitude towards widow marriage in comparison to only 2.5% and 1.5% of men and women having poor attitude.

Thus the hypothesis that there would be no difference in the attitude towards widow marriage of men,

IV RESULTS

The analysed results of the study were presented under the following heads.

- 4.1 Distribution of the respondents according to their attitude towards widow marriage
- 4.2 Attitude towards widow marriage according to age, education and occupation
- 4.3 Income, size of the family of the respondents and attitude towards widow marriage
- 4.4.a Association between religion of men and attitude towards widow marriage
- 4.4.b Association between religion of women and attitude towards widow marriage
- 4.4.c Association between religion of widows and attitude towards widow marriage
- 4.5 Correlation of age at marriage and age at widowhood with attitude towards widow marriage.
- 4.6 Effect of duration of married life and span of widowhood on the attitude towards widow marriage
- 4.7 Effect of presence of support on attitude towards widow marriage

Table 4.1 Distribution of respondents according to their attitude towards widow marriage

Attitude	Men	Women	Widow
Favourable (68 and above)	72 (90.00)	72 (90.00)	53 (75.72)
Moderately favourable (48-67)	6 (7.50)	7 (8.75)	9 (12.85)
Poor (below 47)	2 (2.50)	1 (1.25)	8 (11.43)
Total	80 (100.00)	80 (100.00)	70 (100.00)
Mean	80.86	80.76	74.61

Figures in the parentheses indicate percentages

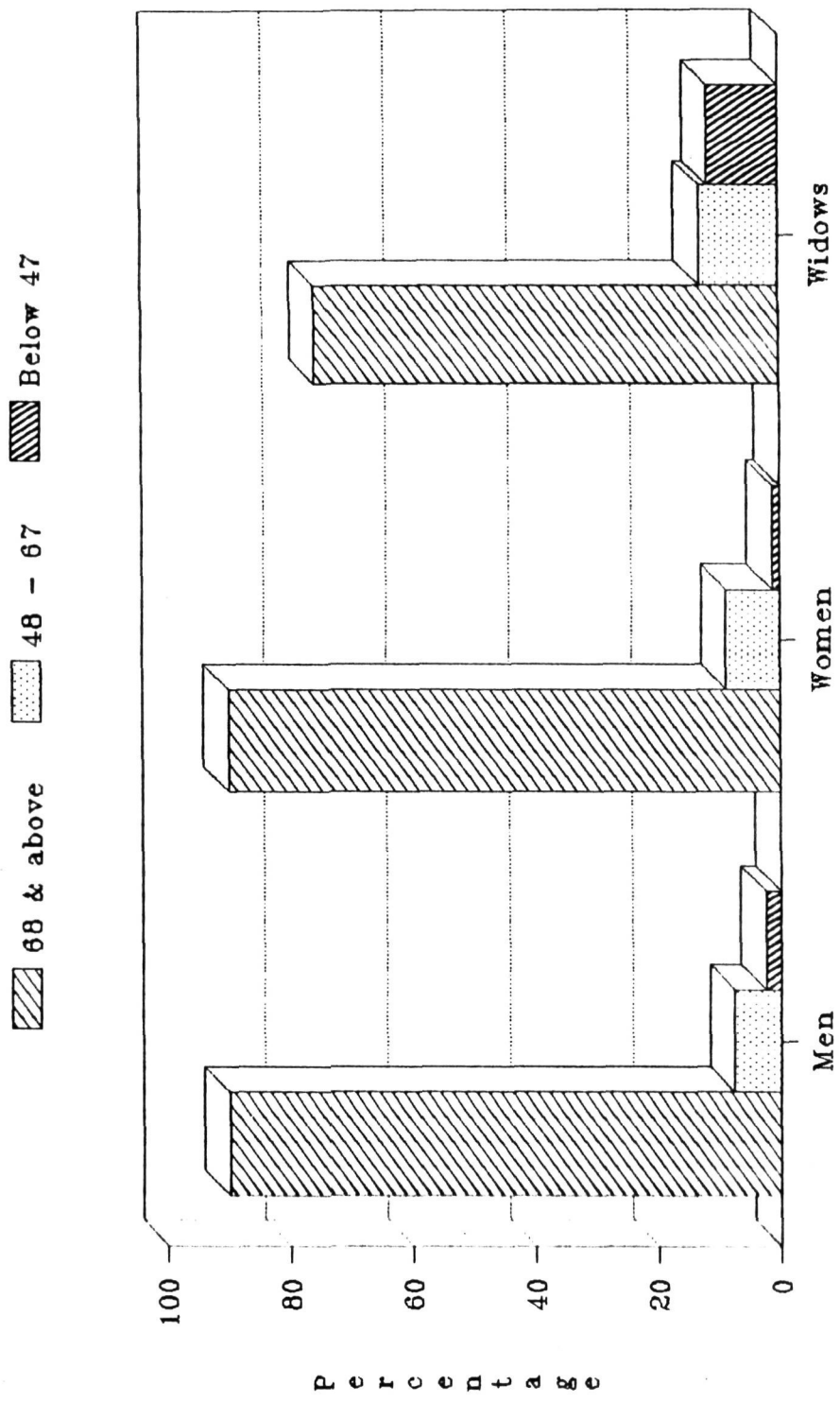


Fig. Distribution of respondents according to their attitude towards widow marriage

women and widows was accepted only in the case of men and women whereas for the widows it was rejected.

4.2 Attitude towards widow marriage according to age education and occupation

From the Table 4.2 it is clear that age of men, women and widows were positively related with their attitude towards widow marriage. However, the results were statistically nonsignificant.

The result also revealed that the education of men and women and their attitude towards widow marriage was positively related, but the relationship was negative in case of widows. However, the result was found to be statistically significant only in the case of men.

Further, the result revealed positive relationship between occupation and the attitude towards widow marriage among men and women, whereas, a negative relationship was found in case of widows. However, the result was statistically significant only se of women.

So, the hypothesis stating that age, education and occupation would not influence the attitude towards widow marriage was accepted. Only, with reference to the education of men and occupation of women the hypothesis was rejected.

Table 4.2 Attitude towards widow marriage according to age, education and occupation

	Age	Education	Occupatioin
Men	0.148 NS	0.240 *	0.183 NS
Women	0.078 NS	0.070 NS	0.249 *
Widows	0.056 NS	-0.118 NS	-0.082

* - Significant at 5% level
 NS - Non-significant

4.3 Income size of the family of respondents and attitude towards widow marriage

A close look at the table 4.3 shows that there was positive relation between per capita income of men, women and widows and the attitude towards widow marriage. However, the result was found to be non-significant statistically except, for the income of women which was found to be significant at 5% level.

The table also reveals that size of the family of men, women and widows was positively related to their attitude towards widow marriage but, the result was found to be statistically non-significant.

4.4.a Association between religion of men and attitude towards widow marriage

A cursory glance at Table 4.4a revealed that among 80 adult men 68 were Hindus, six were Muslims and six Christians, Men of all the three religious groups, Hindus (88.23%), Muslims (100%), Christians (100%) were having highly favourable attitude towards widow marriage. Nearly 8.20% of Hindu Men had poor attitude towards widow marriage but none of the Muslim and Christian men had poor attitude. However the result was found to be non-significant.

4.3 Income, size of the family of respondents and attitude towards widow marriage

	N	Family income	size of the family
Men	80	0.122 N.S.	0.054 N.S.
Women	80	0.34 [*]	0.003 N.S.
Widows	70	0.16 N.S.	0.003 N.S.
Total	230		

N.S. = Non-significant

* Sig at 5% levels

Table 4.4a Association between religion of men and attitude towards widow marriage

Attitude	Fav.	Mod. fav.	Poor	Total	χ^2
<hr/>					
Religion					
<hr/>					
Hindus	60 (88.23)	6 (8.83)	2 (2.94)	68 (100.00)	3.94 NS
Muslim	6 (100.00)	0	0	6 (100.00)	
Christians	6 (100.00)	0	0	6 (100.00)	
<hr/>					
Total	72 (90.00)	6 (7.50)	2 (2.50)	80 (100.00)	
<hr/>					

NS - Non-significant

Figures in the parentheses indicate percentages

Hence, the hypothesis stating that there would be no association between religion of men and attitude towards widow marriage was accepted.

4.4.b Association between religion of women and attitude towards widow marriage

A glance at the Table 4.4b shows that among 80 adult women 71 were Hindus, two were Muslims and seven Christians. An overwhelming majority of the Hindu (91.55%) and Christian (85.72%) women had favourable attitude. Among the two Muslim women one had favourable attitude towards widow marriage and one had poor attitude whereas, none of the Hindu and Christian women had poor attitude towards widow marriage. The result was found to be significant at one per cent level.

So, the Hypothesis that there would be no association between religion of women and attitude towards widow marriage was rejected.

4.4.c Association between religion of widows and attitude towards widow marriage

The Table 4.4c revealed that among 70 widows, 59 were Hindus, four were Muslims and seven were Christians. Majority of Hindu widows 81.35% and more than half of the

Table 4.4b Association between religion of women and attitude towards widow marriage

Attitude	Fav.	Mod. fav.	Poor	Total	χ^2
Religion					
Hindus	65 (91.55)	6 (8.45)	0	71 (100.00)	
Muslim	50 (50.00)	0	1 (50.00)	2 (100.00)	44.31 *
Christians	6 (85.72)	1 (14.28)	0	7 (100.00)	
Total	72 (90.00)	7 (8.75)	1 (1.25)	80 (100.00)	

* Significant at 1 per cent level
 Figures in the parentheses indicate percentages

Table 4.4b Association between religion of women and attitude towards widow marriage

Attitude	Fav.	Mod. fav.	Poor	Total	χ^2
Religion					
Hindus	65 (91.55)	6 (8.45)	0	71 (100.00)	
Muslim	1 (50.00)	0	1 (50.00)	2 (100.00)	44.31 *
Christians	6 (85.72)	1 (14.28)	0	7 (100.00)	
Total	72 (90.00)	7 (8.75)	1 (1.25)	80 (100.00)	

* Significant at 1 per cent level

Figures in the parentheses indicate percentages

Christian widows were having favourable attitude toward widow marriage whereas only 25% of Muslim widows were having favourable attitude. Nearly three-fourth of muslim widows were having poor attitude towards widow marriage when compared to Christian (14.28%) and Hindu (6.78%) widows who had poor attitude. The result was significant at 1 per cent level.

Thus, the hypothesis stating that there would be no association between religion of widows and attitude towards widow marriage was rejected.

4.5 Correlation of age at marriage and age at widowhood with attitude towards widow marriage

A cursory glance at the Table 4.5 revealed that age at Marriage of widows ranged from 12-33 years and age at widowhood ranged from 18-44 years. Age at marriage and age at widowhood was found to be negatively related with their attitude towards widow marriage but the result was non significant statistically.

Thus, the hypothesis that age at marriage and age at widowhood of widows would not influence the attitude towards widow marriage was accepted.

Table 4.5 Correlation of age at marriage and age at widowhood with attitude towards widow marriage

Variable	Range	'r' value (n = 70)
Age at marriage	12-23 Years	-0.1905 NS
Age at widowhood	18-44 Years	-0.0985 NS

NS - Non-significant

Table 4.6 Effect of duration of married life of widows and span of widowhood on the attitude towards widow marriage

Variable	Range	'r' value (n = 70)
Duration of married life	1 month to 25 years	0.0600 NS
Span of widowhood	1 yeat to 15 years	0.2286 NS

NS - Non-significant

4.6. Effect of duration of married life of widows and span of widowhood on the attitude towards widow marriage

The Table 4.6 shows that duration of married life of widows ranged from one month to twenty five years and span of widowhood ranged from one year to fifteen years. Both the variables were found to be positively related with their attitude towards widow marriage. However, the result was found to be statistically non-significant.

Hence, the hypothesis stating that, duration of married life of widows and span of widowhood would not have any effect on their attitude towards widow marriage was totally accepted.

4.7. Effect of presence of support on attitude towards widow marriage

It is clearly evident from the Table 4.7 that the mean attitude scores of widows towards widow marriage was slightly higher for those who had no support than those who had some support. When these differences were subjected to 'Z' test the result was found to be non-significant.

So the hypothesis stating that presence of support would not influence the attitude towards widow marriage was accepted.

4.8 Influence of number of children and age of the first child of widows on attitude towards widow marriage

The Table 4.8 showed that the number of children and the age of the first child of widows had positive relationship with their attitude towards widows marriage. Statistically the result was found to be non-significant.

Hence, the hypothesis stating that number of children and age of the first child of widows would not have any effect on their attitude towards widow marriage was accepted.

4.9 Association between the gender of the children of widows and attitude towards widow marriage

From the Table 4.9 it is clearly evident that among 59 widows 27 had both boys and girls, 15 had only girls and 17 had only boys. Majority i.e., 76% of widows who were having only boys had favourable attitude towards widow marriage followed by only girls (73.3%) and those with both boys and girls (66.6%). Nearly 15% of widows who were having both boys and girls had poor attitude followed by those with only girls (13.3%) and only boys (5.8%).

So, the hypothesis stating that there would be no association between gender of the children of widows and their attitude towards widow marriage was accepted.

Table 4.7 effect of presence of support on attitude towards widow marriage

Variables	N	Mean	S.D.	'z'
Presence of support	40	74.52	17.193	0.189 NS
Absence of support	30	75.3	16.961	
Total	70			

NS - Non-significant

Table 4.8 Influence of number of children and age of the first child of widow on attitude towards widow marriage

Variable	'r' (n = 70)
Age of the first child	0.1960 NS
Number of children	0.1368 NS

NS - Non-significant

Table 4.9 Association between the gender of the children of widows and attitude towards widow marriage

Attitude	Fav.	Mod. fav.	Poor	Total	χ^2
Gender					
Only boys	13 (76.47)	3 (17.65)	1 (5.88)	17 (100.00)	
Only girls	11 (73.34)	2 (13.33)	2 (13.33)	15 (100.00)	
Both	18 (66.66)	5 (18.62)	4 (14.82)	27 (100.00)	1.026 NS
Total	42 (71.18)	10 (16.94)	7 (11.87)	59 (100.00)	

NS - Non-significant

Figures in parentheses indicate percentages

Eleven had no children

4.10a Opinion of the widows towards their remarriage

The Table 4.10a clearly indicated that majority of the widows i.e, 77.15% were unwilling to remarry whereas, only 22.85% were willing to remarry.

4.10b Reasons for unwillingness to remarry

The Table 4.10b provides an idea of the reasons for their unwillingness to remarry. Nearly 45% of them reported that they were concerned about the welfare of the children and had a fear of neglect of children (31.48%), said that children were too old followed by the reason that they also are too old to remarry (20.37%). About (14.81%) of widows were not willing to remarry as they were not interested in it. Other reasons cited were fear that children may not accept (7.40%), caste is against remarriage (5.55%), unable to forget the past experience, afraid of fate and doubt whether she will be happy after remarriage or not (1.85%).

4.11 Distribution of widows according to problems faced by them

A careful examination of the Table 4.11 provides an idea that majority of widows were facing severe to moderate. Economic, psychological and social problems. More than half of the widows (55.72%) were facing severe psychological

Table 4.10a Opinion of the widows towards their remarriage

Opinion	Number	Percentage
Willing to marry	16	22.85
Unwilling to marry	54	77.15
Total	70	100.00

Table 4.10b Reasons for unwillingness to remarry

Reasons	Number	Percentage
Fear of neglect of children	24	44.44
Children are too old	17	31.48
Too old to marry	11	20.37
Personal reasons i.e., not interested in remarriage	8	14.81
Fear that children may not accept	4	7.40
Caste against remarried age	3	5.55
Unable to forget past experience	1	1.85
Afraid of fate	1	1.85
Doubt whether will be happy after remarrige or not	1	1.85

Table 4.11 Distribution of widow according to problems faced by them

Problem	Severe (>6)	Moderate (0-6)	No prbolem	Total
Economic	32 (45.72)	31 (44.28)	7 (10.00)	70 (100.00)
Psychological	39 (55.72)	29 (41.43)	2 (2.85)	70 (100.00)
Social	21 (30.00)	40 (57.14)	9 (12.85)	70 (100.00)
Any other	0	18 (25.71)	52 (74.29)	70 (100.00)

Figures in the parentheses indicate percentages

problems followed by economic(45.72%) and social problems (30%. It was also observed that nearly 57.14% of widows were having moderate social problems whereas 44.28% and 41.43% of widows had moderate economic and psychological problems respectively. About 12.86% of widows said that they did not face any social problems 10% mentioned that they didn't had any economic problem, very few of the widows expressed that were not confronted with any psychological problem (2.85%). Nearly 25.71% of widows mentioned that they had other problems.

4.12 Suggestions recommended by the widows for their welfare

The Table 4.12 provides a clear idea about the suggestions recommended by the widows for their welfare. Almost 43% of widows were not able to give any suggestions whereas among those who have given suggestions nearly 20% of them mentioned community education and 18.6% free education/scholarship for children. This is followed by reservation of seats in colleges and preference of jobs for their children (4.3% and remarriage 10%). Equal number of them i.e, 5% mentioned that financial help should be given by government and also there should be a separate union for them in the offices in which they are working to provide some sort

Table 4.12 Suggestions recommended by the widows for their welfare

Suggestions	Number	Percentage
No suggestions	30	42.85
Community education	14	20.00
Free education/scholarship for children	13	18.57
Reservation of seats in colleges and preference of jobs for their children	10	14.28
Remarriage	7	10.00
Financial help by government	5	7.14
Some union should be there in the office in which they work so as to help them financially or in other ways for children's education or marriage	5	7.14
Vocational training for those who are not well educated	4	5.71
Welfare agencies should be established to help them	4	5.71
Moral support	1	1.42
Incentives for those who remarry widows	1	1.42
Counselling for widows to help them to come forward freely to remarry	1	1.42

of help regarding children's education and marriage. About 5.8% suggested vocational training for those who are not well educated and establishment of welfare agencies to help them followed by other suggestions like moral support, incentives for those who remarry widows, and counselling for widows to help them to come forward freely to remarry (1.42%).

DISCUSSION

V. DISCUSSION

Results of the present study were discussed under the following heads :

- 5.1 Attitude towards widow marriage
- 5.2 Attitude towards widow marriage according to age education and occupation.
- 5.3 Income and size of the family and attitude towards widow marriage.
- 5.4 Religion and attitude towards widow marriage.
- 5.5 Age at marriage and age at widowhood of widows and altitude towards widow marriage.
- 5.6 Duration of married life and span of widowhood and attitude towards widow marriage.
- 5.7 Presence of support and attitude towards widow marriage.
- 5.8 Attitude towards widow marriage according to the number of children and age of the first child.
- 5.9 Gender of the children of widows and attitude towards widow marriage.
- 5.10 Opinion of widows towards their marriage and reasons for unwillingness to remarry.
- 5.11 Problems of widows
- 5.12 Suggestions recommended by widows for their welfare.

5.1 Attitude towards widow marriage

In the present study the results revealed that an overwhelming majority of men, women and widows were having favourable attitude towards widow marriage. This shows that attitude towards widow marriage has liberalized a lot. The departure from tradition may be, mainly because of changed socio-economic conditions, particularly after independence that have widened opportunities for women's education and employment. They have also provided them with new avenues to come out from traditional norms and express and assert their equality. This along with newly granted politico legal privileges liable to affect their feelings and ways of thinking at vital issues like remarriage. This is indicated by the fact that a much higher percentage of men, women and widows expressed the opinion that there should not be any age binding for widow marriage. They can marry under any circumstances if they feel owing to various emotional or psychological needs. The result was in line with the studies conducted by Promilla Kapur (1973) and Krishnamurthi and Rastogi (1983).

Kapur reported that majority of the working women were in favour of widow marriage and expressed the opinion that a widow can marry at any age under any circumstances if she feels like remarrying. Krishnamurthi and Rastogi (1983)

stated that except some upper caste respondents all the other have expressed their belief in and approved of widow marriage in case the widow was of young age.

5.2 Attitude towards widow marriage according to age, education and occupation

As age, education and occupation of men and women increased the attitude towards widow marriage improved. When the people become mature, well educated and are in better positions their social horizon widens, they are exposed to new ideas and experiences. They are in a position to realize the problems of life. These enable them to be more liberal and progressive in their outlook on life. However, non-significant relation between the age and attitude towards widow marriage may be due to the reason that irrespective of age majority of men, women and widows had favourable attitude.

Significant results for the education of men might be due to the fact that though majority of men were educated their educational level differed. The highly educated supported widow marriage irrespective of age, number of children and gender of the child of widows.

Further the significant relation between occupation of women and attitude towards widow marriage might be

attributed to the reason as per the data that majority of the working women were well educated and were working from the beginning. This must have made them to be exposed themselves to the modern ideas and broader social outlook. They could realize the problems of single women in the present unsecured society.

However, widows who were educated and occupied revealed poor attitude towards widow marriage, which might be because of their ability to take care of themselves.

The other observed reason was that many of the widows had demanding jobs. Their involvement in job must have helped them to overcome the problem of loneliness. The result was statistically non-significant may be because majority of the widows were working and had children. Thus they must have had similar mental make up.

5.3 Income, size of the family and attitude towards widow marriage

With the increase in income the attitude towards widow marriage improved. This might be due to the reason that the respondents who had better percapita income were better educationally too. As already explained, high income and education must have helped them to keep pace with the societies changes. Any person in a high class position would

like to acquire the change immediately. Thus naturally they will have liberal ideas. It is quite natural that any society's social progress is measured based on the position of women in that society. Hence, when women are educated, employed and in better position and status it showed significant relation with attitude towards widow marriage. Moreover, the occupation and independent income of women automatically increase their social contacts which in turn enables them to take independent decisions and express their ideas boldly.

However, the result was non-significant in case of men and widows, may be due to the fact that there was no much variation in the economic level of men. In case of widows the impact of family income might have been nullified due to the impact of their age, presence or absence of support and number of children.

It is surprising to note that the respondents who belonged to large sized family had favourable attitude towards widow remarriage. One of the important factor noticed from the data of the present study was that the percapita income of the respondents having large sized families was relatively better as there were many earning members than the respondents

staying in small sized families. However, the result was statistically non-significant as there was no significant difference in the education, age and other factors according to size of family. No studies were carried out on this aspect to support the result.

5.4 Religion and attitude towards widow marriages

Religion of men was not associated with attitude towards widow marriage. Most of the men had favourable attitude towards widow marriage as men in general are broad minded, irrespective of their age, education or religion. Hence the result was statistically non-significant.

Religion of women and widows was found to be significantly associated with their attitude towards widow marriage. Generally christian women are considered modern by virtue of their culture and more participation in economic and social activities. Hence, the results of present study too showed favourable attitude towards widow marriage. Similarly Irudayarajan (1992) noticed that widow marriages were present among Roman Catholics even in 19th century.

Whereas Muslim women compared to Christians and Hindus revealed poor attitude. Generally social participation of muslim women is less. Their educational and occupational

levels too is relatively less. Hence they must have revealed poor attitude. However, no studies were carried out to support the result.

g.5 Age at marriage and age at widowhood of widows attitude towards widow marriage

As the age at marriage of widows increased their attitude towards widow marriage was generally poor (Table 4.5). When the age at marriage increases maturity level naturally increases and also the chances of getting higher education before marriage are more. Similarly the women who marry at later age usually the widowhood age also increase. Hence the widows who married at later ages might have not felt the necessity of remarriage because of their ability to manage themselves. Increase in the age of widowhood also revealed negative impact on the attitude towards widow marriage. One of the possible reasons may be that in India women are generally married to men of higher age and hence widowhood is a common occurrence. Thus women compared to men are mentally prepared to face such life. As widowhood age increases the probability of having older children too increase and widows will be concerned more about their children's welfare like higher education, career, marriage and so on. Hence in the present study the women who got widowed at later ages and

those who had older children had negative attitude towards widow marriage. However, the non-significant result in the present investigation may be attributed to the fact that majority belonged to the category of women who married at the young age i.e. and below 25 years and most of them experienced widowhood below 35 yrs. No studies were carried out in this aspect to compare the result.

5.6 Duration of married life and span of widowhood and attitude towards widow marriage

As the duration of married life of widows and span of widowhood increased the favourable attitude towards widow marriage improved. The possible reason may be that, the long years of married life would have been responsible for the realisation that a women requires the protection and support of man to lead secured life. Further, the reason for the favourable attitude of widows having a longer span of widowhood might be that during their long span of widowhood they might have faced various problems related to economic, social and psychological areas.

Maintaining family standard, proper upbringing of children, arranging marriage and settling children really become the considerable problem of widows. The other possible

reason may be that of the differential treatment they get from people of the community. As already mentioned, they cannot freely participate in all the gatherings and functions. Hence some widows might have thought that remarriage would provide security, social status and certain degree of emotional support. However, the result of the present investigation was not statistically significant. No studies were available to support the result.

5.7 Presence of support and attitude towards widow marriage

Very slight difference was found in the attitude towards widow remarriage based on the presence or absence of support for widows. The distribution of respondents who had support and who had no support was not based on their age, occupation, and number of children hence non significant result occurred. The other reason was that irrespective of presence or absence of support all had favourable attitude. However, no studies were available to compare the result and draw conclusions.

5.8 Attitude of widows towards widow marriage according to the number of children and age of the first child

As the number of children and age of the first child increased the attitude towards widow marriage improved. It

was observed from the data that widows who had more number of children the age of the first child was more. When the number of children and age of the first child increased widows might have experienced many problems to meet their various needs single handedly. Hence, they must have thought that remarriage would have solved the problems. Similarly the percapita income of widows was relatively less if number of children are more and they were facing the problem of sending children outside for higher education arranging marriage, settling them in life and so on. As per the data some widows who expressed loneliness were those whose children were grown up and engaged in their own activities. Some who had sent their children outside for higher education also expressed loneliness. Thus they must have thought that remarriage of widows would help to overcome such problems. However, the result was statistically non significant. No studies were found on this aspect for comparison and discussion.

§.9 Gender of the children of widows and attitude towards widow marriage

Attitude towards widow marriage did not vary according to the gender of their children. Though the favourable attitude was slightly more among widows have had only boys the difference was not apparent. Apart from gender

the other variables like education, occupation might have played major role in shaping the attitude of widows. This might have nullified the effect of gender of the children on attitude towards widow marriage. Hence the result was non-significant.

5.10 Opinion of widows towards their remarriage and reasons for unwillingness to remarry

It was surprising to note that though most of the widows had favourable attitude towards widow remarriage in general, when they were asked about their own marriage very few of them expressed that they are willing to remarry. Among them most of them were young (below 35 yrs) and had no children. None of the widows who were 40 years and above were willing to remarry widows who had more number of children and who were educated and occupied in better position or in other, words economically independent, quite knowledgeable and mature die not agree for remarriage. Similar results were found by various previous authors.

Dubey (1964) reported that widow remarriages were common in the case of younger widows. Nearly 75.92%, in the age group of 13 to 22 years and 33% in the age group of 23 to 32 yrs were remarried. Above 43 yrs of age none were

remarried. He has also observed that remarriages were common for those who had no children and who had only daughters. Similarly, Agarwala (1967) also stated that proportion of remarried widows declined significantly as age and number of children increased.

Further, due to various reason most of the widows were unwilling to get remarried. Some of them thought that children would be neglected. Children are the only solace and source of happiness, particularly for widows. They feel they are solely responsible for the proper growth and development of their child. Hence they would like to see the welfare and well being of children at the cost of their own happiness. Those who had older children were thinking of their education, job and hence they did not even think of remarriage. Few other reasons quoted were too old to remarry, afraid of family and society and not interested in remarriage, only 3 widows who belonged to the back ward caste stated that caste was against remarriage. In some cases widows expressed that children may not accept their remarriage. Immediately after the death of the husband one cannot think of remarriage due to the fresh memory of the past experiences. By the time the idea of remarriage crops up in their mind children move very close to mother and naturally they would not accept a new

person in between them. Only one widow had belief in supernatural powers and fatalistic outlook who stated in her own words that it is "God's will to make me widow so early, and remarriage means going against God's will. Many previous studies Kitchulu (1979), Nagesh and Katti (1988), Krishnakumari (1987), Singh (1988), Chen and Dreze (1992) also observed similar results.

The study by Nagesh and Katti (1988) revealed that majority of widows were unwilling to remarry as they felt that children will be neglected and they will not tolerate remarriage, whereas, a few were afraid of society and others.

Further, the respondents of Chen and Dreze (1992) study reported that the primary reasons for not remarrying were that they do not want children, had a doubt whether a new husband will take proper care of their children and wished to retain claim on deceased husband's property. Other reasons cited were the caste ban on remarriage, possibility of harsh treatment of widow herself by second husband's children and uncertainty about whether the marriage will bring happiness or security.

According to Kitchulu (1979), Krishnakumari (1987), and Singh (1988) the frequently mentioned restraints for

remarriage were love and respect for the deceased husband, too old to remarry and concern about children's welfare.

5.11 Problems of the widows

Almost all the widows were facing one or the other problems. None of them were free from any problems. Even though women were working sudden stoppage of main source of income brings natural calamity and economic problems. Some who had expressed serious economic problem in the present study were having no financial support from family member or relatives. Few widows who faced economic problems in the present study had to work for maintaining the family and the income obtained was insufficient to meet the needs of the family. Further, many of the widows faced seivour psychological problems like insecurity, loneliness, depression, as they were unable to forget the past life and adjust to the present situation. The reason might be that many widows lost their husbands at an younger age and had short span of married life. Some even didn't had children which might have led to the feelings of loneliness and insecurity.

Social life of the widows was restricted because of the social stigma attached to their free movement. they faced

problems in attending various social functions as they were treated inauspicious especially in religious function. Thus many widows were compelled to withdraw themselves from social milieu and had a sense of insecurity. Few of them expressed other problems like choosing care for their children, choosing a right partner for their daughter, providing for education of children especially during the period of children's higher education when the financial condition was not sound.

Various previous authors have also noticed similar problems among widows. Kitchulu (1979) in his study on "profile of widows in Delhi", stated that two-third of the widows faced financial problems and had to economise expenditure on various items. He also reported that widows felt a sense of insecurity and did not attend various ceremonies and were also compelled to withdraw from social milieu. They felt handicapped in guiding their children due to inadequate resources. Singh and Gill (1986) in the study on problems of widowhood also observed that widows faced problems in the areas of money matters, child rearing, personal, and social life. Further, Bharat (1986) reported that absence of male spouse led to sharp fall in the income level of family. Similar results were reported by Desai (1988) and Krishnakumari (1987).

5.12 Suggestions recommended by widows for their welfare

In the present study relatively a larger percentage of widows suggested community education as an important measure. Though majority of the widows, had forward thinking. they might have noticed the narrow mindedness of other people and thought that other people too need education. Moreover, they might have faced some social problems and received differential treatment during the period of widowhood. Hence, might have come to an idea that society especially, women need education to help them to come out for traditional bindings. Another important suggestion mentioned was free education and scholarship for the children of widows. Because of the discontinuity of the main source of regular income of husband the widows might have found it very difficult to manage all the functions of the family, especially children's education and daughter's marriage. Thus, naturally many of them opined that their children should receive free education, scholarships and some financial help. Even some of the working widows expressed this feeling.

Today's world is a competitive one, it is very difficult to get admissions in colleges especially for professional courses and moreover, for the forward caste people without some financial/political support. Many widows

might have faced problems in seeking admission to college and secured jobs for their children. Thus they quoted the suggestion that "reservation of seats" in colleges and jobs for the children of widows. Some of the old and experienced widows mentioned that remarriage of the widows at least, those who are below 30 years could be an ideal remedy for many of their problems.

Further, the other frequently quoted suggestions were establishment of welfare agencies, vocational training and employment for widows. From the data it was observed that some widows who were uneducated and some who could not cope up with the jobs provided after the expiry of husband, suggested that some vocational training programmes are essential. Other suggestions included moral support, incentives for those who remarry widows, and counselling for widows to help them to come forward freely to remarry. Respondents of the studies carried out by Kitchulu (1979), Krishnakumari (1987), Nagesh and Katti (1988) also recommended similar measures. Scholarship for children, financial help from government, establishment of welfare organisations, vocational training and employment for widows, jobs for their children were some of the important ones.

SUMMARY

VI SUMMARY

The Indian society has been transformed in the last four decades by economic, social and demographic changes that have large scale effect on the well being of the family. Widowhood is one of the serious problems faced by women, in Indian society which has social, economic, psychological and demographic consequences. Though widow hood marks just the transition from one marital status to another with the death of one of the partners it draws attention of both sociologists and demographers, because of complexity of its consequences in a social set up.

In any society where rehabilitation and remarriage of widows gets high priority, it is known as modern and egalitarian society with human values of highest order prevailing in it (Habibullah 1989). Since, Hindu marriage still maintains its traditonal customs, rites, it would be interesting and rewarding to investigate the new orientation towards the institution of social life. Attitudes of a person are central to his subjective life and largely determine his thoughts feelings and behaviour. It is essential to study attitude if one wants to know the present as well as furture trends of social behaviour with regared to marriage. In this

regard, the present study was conducted with the aim of investigating the attitude of men , women and widows towards widow marriage and also to examine the factors which affect the attitude. The following are some specific objectives of the study :-

1. To find out the attitude of adult men, women and widows towards widow marriage.
2. To find out the effect of age, education, occupation, income, size of the family and religion on attitude towards widow marriage.
3. To find out the influence of age at marriage, age at widowhood, duration of married life, span of widowhood, presence of support, number of children, age and gender of children of widows on their attitude towards widow marriage.
4. To find out the opinion of widows towards their remarriage and also the reasons for unwillingness to remarry.
5. To know the (Social, economic, personal) problems of widows and the suggestions recommended by the widows for their welfare.

The present study was conducted in Hyderabad, Secunderabad twin cities of Andhar Pradesh State, during the year 1992-93. The sample comprised of 230 respondents of which 80 were adult men, 80 women (who were below 50 year of age, married & not from the same house) and 70 widows (who were in the reproductive age i.e., below 45 years). Purposive sampling method was used to select the sample. Information about widows was obtained from the trust called Nirmala widow trust, an established trust situated in Somajiguda, Hyderabad working for the welfare of widows. Information was also collected from a "Short stay home" run by women & child welfare department (A.P) and also from various other government offices. Tools used for data collection were pre-tested questionnaire, Attitude towards widow remarriage scale developed by Kamala Gopal Rao (1974) and a problem checklist for widows. The data were quantified, categorized, tabulated and analysed using the statistical measures namely correlation, chi-square & 'Z' test.

The major findings of the study were as follows .

1. There was no difference between the attitude of men, and women and widows towards widow marriage. Majority of men, women and widows had favourable attitude.

2. The influence of age, education and occupation on attitude towards widow marriage was studied. The statistically significant relation was obtained only in case of education of men and occupation of women. However, education and occupation of widows was found to be negatively related but the relationship was non significant statistically.
3. Income and size of the family were positively and nonsignificantly related with attitude towards widow marriage.
4. Religion was significantly associated with the attitude of women and widows whereas, it was not significant with that of men.
5. Age at marriage and age at widowhood were found to be negatively and nonsignificantly related with attitude towards widow marriage.
6. The relation between attitude towards widow marriage and duration of married life, span of widowhood, number of children and age of the first child of the widows was positive and nonsignificant statistically.

7. Presence or absence of support and gender of children of the widows have not significantly influenced their attitude towards widow marriage.

Other important results were:

Majority of widows had problems relating to economic, psychological and social areas like maintaining family standard, children's education, insecurity, depression & withdrawal from religious functions and so on.

It was surprising to note that though most of the widows has favourable attitude towards widow marriage in general, when they were asked about their own remarriage very few of them expressed that they were willing to remarry. The restraints towards remarriage were concern for children's welfare, too old to remarry, children are too old and affraid of society.

Some of the important suggestions recommended by the widows for their welfare were community education, free education, scholarship for children, vocational training for widows, financial help from government, preference for jobs for children of widows and widows themselves and remarriage.

Implications of the study :

It is really jubilant to note that most of the men, women and widows of the present study were favouring the widow marriage. Because of the urbanisation and impact of western culture attitude of people is being liberalised a lot. However, when the widows were asked about their own remarriage many were unwilling for the same mentioning various reasons. One of the important reasons mentioned by many was children may not accept remarriage. Therefore counselling of children of widows to accept a new person in the family without any hesitation and psychological problems is essential.

A uniform finding from this study as well as other previous studies was that widowed women face various economic social and psychological problems. Many widows were not provided with any sort of support either by relatives or by the government. Practise intervention must begin with economic measures. These may include rehabilitation measures like income generating programmes, loan or credit schemes, help or advise for setting up cottage industries and so on. Further it was observed that many widows were uneducated and were not in a position to cope up with the job provided to them after their husband's death. So, apart from helping them economically attempts need to be made to equip these women

with necessary knowledge required for jobs through free of cost special training and education. Free hostel facilities should also be provided.

Besides these supportive social services are to be extended for them to take up the responsibility of being the main bread winner and to make them self reliant. These services also include day care centres, foster care, child health care facilities and other services. There should be some preference in the jobs for educated widows. Some job reservations should also be there for those who come forward to marry a widow. Children of widows should be given educational concession and certain percentage of jobs in government and public institutions should be reserved for them. Further female education especially job oriented education should be emphasised from childhood so that they will be in a position to face any eventuality.

Remarriage, is a type of family reorganisation which will fill the gap created by bereavement in all respects. In spite of legal support and security given for the last 125 yrs, the number of widows benefiting from it is too small. Various surveys and observations reveal very few such marriages. Only one-third of the ever widowed women are

currently married compared to nearly two-third of ever widowed men (Bhat and Kanbargi, 1984).

The central government should allocate certain funds through the welfare department and create a cell to organise and encourage widow marriage in a systematic way. The cell so formed should be a non-political organisation. It should be manned with philanthropists with broader outlook and selflessness. Such cells should publicise the age, educational qualifications or employment through some mass media and arrange for the marriage of widows. It should also educate the people from childhood that widow marriages are not a social evil. Government should come out with a scheme to offer incentives for people who come forward to marry widows. The country's youth should be made to get involved in this type of welfare activities.

Counselling of widows is very important to instill confidence in them and bring back the enthusiasm in their lives. It should also equip them with legal and psychological aspects of remarriage. All other women also need counselling to come out from their deeprooted traditional belief and practice. They should be educated and motivated to encourage widowed women to participate in all sorts of functions and

ceremonies. If possible small documentary films should be taken and shown to more and more people, particularly in villages and towns.

There is a general lack of awareness among women about the various policies, programmes and facilities available for the needy people. Hence there is a need to start awareness programmes.

Suggestions for future research

1. A comparative study of urban and rural respondents on attitude towards widow marriage
2. A study about the supportive social networks available to the widows and their contribution in the adjustment of widows in the society
3. A comparative study on problems faced by widows and widowers
4. A study on problems faced by widows at different socio-economic levels.
5. A comparative study on problems faced by children of widows and divorcees.
6. A study on problems and adjustment of remarried women

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APPENDICES

PART Ia.

1. Name of the respondent
2. Personal characteristics
 - a) Age
 - b) Sex
 - c) Education
 - d) Occupation
 - e) Income/month
 - f) Any other source of income
 - g) Total annual income
 - h) Type of family
 - i) Number of members in the family
 - j) Residential conditions of respondent: i.e, living with parents/in-laws/living alone/other
 - k) Economic status of family i.e, total annual income of family

3. Family Background

Sl. No.	Family members	Relationship with the respondents	Age	Sex	Educa- tion	Occup- pation	Income
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4. Social Factors

- a) Social Status of family:
i.e., participation of members in any social organisation
- b) Religion
- c) Caste
- d) Locality

PART Ib

I.1. Name

2. Age

3. Education

4. Occupation

5. Source of income

6. Total Annual/income per month

7. Any other sources of income,
eg. rent/Ag

8. Age of marriage

9. Age at widowhood/Diverce

10 Duration of married life

11 Number of children

12. Redential conditions: Living
with parents/ in-laws/ Alone/
Anyother

13. Type of family

14 Locality

15 Religion

16. Caste

II. Family background

Sl. No.	Family members	Relationship with the respondents	Age	Sex	Educa- tion	Occup- pation	Income
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PART II

STATEMENTS

- | | SA | A | UD | D | SD |
|--|-----|-----|-----|-----|-----|
| 1. Society must strongly support widow remarriages : | () | () | () | () | () |
| 2. Increase in the number of widow remarriages reduces many tensions in the joint family and hence desirable : | () | () | () | () | () |
| 3. When widower can remarry widows too can do so : | () | () | () | () | () |
| 4. Virgin widows can remarry : | () | () | () | () | () |
| 5. Law should enforce that all widows below 30 years should remarry : | () | () | () | () | () |
| 6. Widow remarriage is a curse on ideal Indian womanhood : | () | () | () | () | () |
| 7. Widow remarriage degrades the sacred bond of marriage to the status of a contract : | () | () | () | () | () |
| 8. It is inauspicious to see a remarried widow. : | () | () | () | () | () |
| 9. Objecting to widow remarriage increases immorality in society : | () | () | () | () | () |
| 10. Widow remarriage will be a blot for Hinduism, known for its high principles : | () | () | () | () | () |
| 11. Widows without children can remarry : | () | () | () | () | () |
| 12. Special agencies must be established to arrange proper alliances for widows to remarry : | () | () | () | () | () |

13. Widow remarriages creates many : () () () () ()
social problems
14. Widows should lead a life of self : () () () () ()
restraint and never think of
remarriage
15. It is sin for widow to remarry : () () () () ()
16. The state should install funds to : () () () () ()
aid widow remarriages
17. A widow who remarries should be : () () () () ()
treated as an outcaste in her
community
18. Young and charming widows can : () () () () ()
remarry.
19. It is inauspicious for a young man : () () () () ()
to remarry a widow.
20. A widower can marry as many times
as he likes, but a widow should
never remarry

Note: SA= Strongly agree, A = Agree, UD= Undecided, SD=
strongly disagree, D = Disagree

PART III

I. ECONOMIC PROBLEM;

	(Frequenty)	(Sometimes)	(No. problem)
1) The widow has to work for maintaining family :			
2) Family runs short of money :			
3) Unable to purchase whatever necessary :			
4) Want to earn enough money :			
5) Dependent on other for economic support :			
6) No support from family members :			

II) PSYCHOLOGICAL PROBLEMS

- 1) Unable to adjust to circumstances :
- 2) Feeling insecure :
- 3) Feeling lonely :
- 4) Unable to forget the pasy experience :
- 5) Depressed

III. SOCIAL PROBLEMS;

- 1) Differrential attitude of people towards them :
- 2) Their participation in religious and social activities maynot beliked by other members :
- 3) Visits to all relatives friends or neighbours also decreased :
- 4) She compels to wirhdraw from the social mileu :
- 5) Felt a sense of insecurityand did not attend various cerremonies:

ANY OTHER;

SUGGESTIONS FOR THEIR WELFARE :-

Raw scores

Sl. No.	Age	Educa- tion	Occupation	MI of family	Family size	Religion	Attitude	Gender
1	36	15	9	1333	6	H	90	M
2	22	11	9	1333	4	H	66	M
3	33	11	9	1250	4	H	76	M
4	35	11	9	1250	4	H	76	M
5	42	11	9	2000	4	H	90	M
6	22	11	9	1500	4	H	66	M
7	28	11	9	1400	4	H	70	M
8	40	11	9	1750	4	H	84	M
9	42	16	9	1750	6	H	84	M
10	47	15	9	5000	3	C	77	M
11	33	11	9	1883	3	H	77	M
12	33	11	9	2000	4	H	82	M
13	26	11	9	1500	4	H	66	M
14	40	11	9	1500	4	H	76	M
15	33	11	9	1675	4	H	83	M
16	40	11	9	1675	4	H	83	M
17	42	11	9	1875	4	H	77	M
18	41	11	9	1875	4	H	77	M
19	44	11	9	1133	4	H	84	M
20	44	11	9	1340	4	H	70	M
21	23	11	9	1000	3	H	74	M
22	27	11	9	2200	3	H	79	M
23	40	11	9	1575	4	H	79	M
24	40	11	9	1660	4	H	74	M
25	33	11	9	2200	4	H	88	M
26	50	11	9	833	3	H	66	M
27	39	11	9	4000	3	H	88	M
28	27	11	9	5000	2	H	88	M
29	25	11	9	3000	4	H	88	M
30	29	11	9	7000	4	H	99	M
31	40	11	9	1045	4	H	88	M
32	35	11	9	9000	4	H	99	M
33	48	11	9	2500	4	H	88	M
34	55	11	9	833	3	H	88	M
35	40	11	9	1700	5	H	99	M
36	38	11	9	1425	4	H	88	M
37	40	11	9	2600	4	H	88	M
38	30	11	9	1600	4	H	88	M
39	45	11	9	833	3	H	88	M
40	41	11	9	833	3	H	88	M
41	39	11	9	1500	3	H	88	M
42	20	11	9	1660	3	H	88	M
43	32	11	9	1400	3	H	88	M
44	40	11	9	5000	3	H	88	M
45	33	11	9	1000	3	H	88	M
46	33	11	9	1800	3	H	88	M
47	33	11	9	1000	3	H	88	M
48	36	11	9	3075	5	H	88	M
49	33	11	9	2750	3	H	88	M
50	47	11	9	1000	3	H	88	M
51	47	11	9	2250	4	H	88	M
52	32	11	9	1425	4	H	88	M
53	44	11	9	1750	4	H	88	M
54	33	11	9	4443	3	H	88	M
55	34	11	9	1363	3	H	88	M
56	45	11	9	2082	4	H	88	M
57	26	11	9	4050	5	H	88	M
58	27	11	9	1800	5	H	88	M
59	27	11	9	2166	6	H	88	M
60	44	11	9	1500	6	H	88	M
61	44	11	9	1600	6	H	88	M
62	33	11	9	1333	3	H	88	M
63	47	11	9	1666	6	H	88	M
64	46	11	9	2250	6	H	88	M
65	33	11	9	1350	5	H	88	M
66	40	11	9	1600	6	H	88	M
67	33	11	9	1800	6	H	88	M
68	22	11	9	1600	6	H	88	M
69	70	11	9	1333	3	H	88	M
70	33	11	9	1750	4	H	88	M
71	33	11	9	1425	4	H	88	M
72	44	11	9	1750	4	H	88	M
73	33	11	9	1333	3	H	88	M
74	47	11	9	1666	6	H	88	M
75	44	11	9	2250	6	H	88	M
76	46	11	9	1350	5	H	88	M
77	33	11	9	1800	6	H	88	M
78	33	11	9	1600	6	H	88	M
79	33	11	9	1800	6	H	88	M
80	30	11	9	1600	6	H	88	M

Raw scores

Sl.	Age	Educa- tion	Occupation	MI of family	Family size	Religion	Attitude	Gender
1	1	47	15	875	4	H	88	M
2	1	25	15	766	4	H	88	M
3	1	30	17	142	4	H	88	M
4	1	28	17	155	4	H	88	M
5	1	43	15	833	6	H	34	M
6	1	39	15	137	4	H	63	M
7	1	44	15	920	4	H	76	M
8	1	30	15	160	3	H	88	M
9	1	39	15	800	3	C	88	M
10	1	50	15	300	4	H	79	M
11	1	50	15	000	4	H	88	M
12	1	41	15	714	4	H	77	M
13	1	41	15	700	4	H	88	M
14	1	46	18	150	4	H	66	M
15	1	23	15	107	2	H	99	M
16	1	23	15	755	4	H	66	M
17	1	45	15	185	4	H	63	M
18	1	40	15	487	4	H	11	M
19	1	29	15	144	5	H	99	M
20	1	40	15	840	5	C	4	M
21	1	50	15	237	4	C	64	M
22	1	44	15	417	2	H	88	M
23	1	27	15	325	3	H	55	M
24	1	37	10	667	3	H	71	M
25	1	45	15	100	4	H	88	M
26	1	22	15	750	4	H	88	M
27	1	49	15	360	4	H	88	M
28	1	49	15	200	4	H	55	M
29	1	48	15	320	4	H	80	M
30	1	40	15	133	4	H	92	M
31	1	30	15	195	4	H	80	M
32	1	33	15	250	4	H	95	M
33	1	33	15	550	4	H	78	M
34	1	45	11	883	3	H	99	M
35	1	30	12	355	10	H	69	M
36	1	43	15	829	7	H	80	M
37	1	40	14	200	8	H	78	M
38	1	22	14	513	5	H	44	M
39	1	42	15	400	12	C	87	M
40	1	29	15	150	6	H	88	M
41	1	48	20	250	4	H	89	M
42	1	33	15	100	3	H	66	M
43	1	44	15	336	3	H	88	M
44	1	22	15	650	2	C	88	M
45	1	40	15	337	5	H	74	M
46	1	33	15	750	4	H	59	M
47	1	40	15	175	4	H	90	M
48	1	28	20	125	5	H	80	M
49	1	40	17	200	4	H	71	M
50	1	25	16	150	2	H	86	M
51	1	30	15	700	3	H	91	M
52	1	66	15	467	3	H	88	M
53	1	30	15	875	4	H	75	M
54	1	33	15	200	3	H	48	M
55	1	34	17	166	3	H	83	M
56	1	2	17	206	3	H	43	M
57	1	32	17	667	4	H	86	M
58	1	33	17	150	4	H	80	M
59	1	42	17	200	4	H	33	M
60	1	28	17	200	4	H	66	M
61	1	77	15	150	5	H	76	M
62	1	34	15	133	3	H	84	M
63	1	46	15	110	5	H	71	M
64	1	35	18	250	4	H	53	M
65	1	42	12	760	4	H	73	M
66	1	40	11	667	5	H	88	M
67	1	42	17	417	6	H	88	M
68	1	37	15	667	3	H	33	M
69	1	37	15	400	5	H	87	M
70	1	43	10	875	4	H	84	M
71	1	43	10	640	5	H	84	M
72	1	43	10	750	4	H	63	M

Raw scores (Widows)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
1	29	17	9	1125	25	27	2	2	Y	H	1	*	-	-	3	4	96	W	1	10	6	-
2	44	15	5	1333	20	42	22	2	Y	H	2	-	-	*	15	3	87	UW	-	6	-	-
3	27		5	60	15	26	11	1	N	M	4	-	-	*	13	5	45	UW	10	6	6	-
4	35	12	5	800	17	30	13	5	Y	H	3	-	-	*	18	4	70	UW	8	6	4	4
5	43	15	5	2250	20	40	20	3	Y	H	1	*	-	-	20	2	51	UW	4	7	5	-
6	38	10	5	375	31	31	10M	7	Y	H	1	*	-	-	8	4	37	UW	8	6	4	2
7	38	10	5	1166	18	34	16	4	N	H	2	-	-	*	16	3	87	UW	8	9	7	2
8	26	12	5	500	18	22	4	4	Y	C	1	-	-	-	6	4	68	UW	2	4	5	-
9	43	9	2	600	12	35	23	8	Y	H	3	-	-	*	19	5	55	UW	7	5	5	4
10	35	10	2	320	16	34	18	1	N	H	4	-	-	*	19	5	89	UW	10	-	10	6
11	42	10	2	238	20	40	20	2	Y	C	3	-	-	*	20	4	57	UW	9	5	7	-
12	43	15	5	293	28	32	4	11	Y	H	-	-	-	-	-	8	82	UW	2	0	2	-
13	40	10	5	525	16	36	20	4	N	H	3	-	-	*	19	4	86	UW	9	6	5	4
14	25		0	0	16	24	8	1	Y	H	-	-	-	-	-	-	87	W	8	7	10	-
15	30	5	0	0	18	25	7	5	Y	H	4	-	-	*	-	5	93	W	10	4	10	4
16	19		0	0	10	18	8	1	Y	H	-	-	-	-	-	-	88	W	12	10	10	-
17	23	17	2	875	21	22	6M	2	Y	H	1	-	-	*	-	4	92	NW	-	6	10	-
18	38	10	9	633	18	28	10	10	N	H	2	*	-	-	14	3	78	W	8	10	10	6
19	27	15	5	1500	20	25	5	2	N	H	1	*	-	-	5	2	83	W	5	6	7	2
20	41	10	2	450	17	29	12	12	N	H	3	*	-	-	20	4	90	UW	8	0	5	-
21	39	7	2	300	17	37	20	2	N	H	4	-	-	*	17	5	85	UW	10	0	9	-
22	40		2	450	11	35	24	5	N	H	3	-	-	*	21	4	95	UW	24	0	2	2
23	40		2	250	9	30	21	10	N	H	1	-	B	-	10	2	70	UW	8	8	5	-
24	38	5	2	450	13	27	14	11	Y	H	2	-	-	*	13	4	37	UW	8	0	5	-
25	30		2	150	8	20	12	10	N	H	1	-	-	*	-	2	53	UW	7	10	4	-
26	40	12	5	500	21	30	9	10	N	H	2	-	-	*	17	3	39	UW	10	7	5	-
27	37	10	5	666	15	29	14	8	N	H	2	-	-	-	21	3	69	UW	5	2	4	4
28	34	10	2	566	23	33	10	1	Y	H	2	*	*	-	11	3	76	UW	9	3	6	-
29	31	15	5	440	20	22	2	9	Y	H	1	-	-	*	10	5	64	UW	3	5	9	-
30	40	15	9	2000	25	26	1	14	Y	H	1	-	-	*	15	6	62	UW	11	4	2	-
31	35	10	5	400	25	30	5	5	Y	H	2	-	-	-	10	4	77	UW	4	0	2	-
32	40	15	5	500	23	29	6	11	Y	C	3	-	-	-	18	4	55	UW	0	0	5	-
33	40	15	9	1000	20	30	10	10	N	C	1	-	-	*	-	2	86	UW	8	6	10	-
34	44	15	9	1250	22	35	13	9	N	C	3	-	-	*	-	4	71	UW	4	5	5	-
35	44	12	5	500	22	41	19	3	Y	H	3	-	-	*	20	4	74	UW	5	8	8	-
36	43	15	9	1000	16	40	24	3	N	H	3	-	-	*	24	4	69	UW	2	2	6	-
37	29	12	5	400	23	28	5	1	Y	M	2	-	-	-	5	5	25	UW	0	0	0	-
38	38	15	9	1125	21	37	16	1	Y	H	2	-	-	*	-	4	83	UW	8	7	6	-
39	33	12	5	1000	23	32	9	1	N	H	2	-	-	*	-	3	43	UW	5	7	7	-
40	45	12	9	4000	33	44	11	1	Y	C	-	-	-	-	-	2	85	UW	3	1	7	-
41	43	10	5	5857	16	35	19	8	Y	H	-	-	-	-	-	7	100	UW	4	8	5	-
42	45	15	9	525	22	32	10	13	Y	H	2	-	-	*	22	8	72	UW	4	3	8	-
43	44	15	9	1000	22	38	16	6	N	H	2	-	-	*	18	3	80	UW	6	6	10	-
44	22	12	5	800	18	19	1	3	Y	H	-	-	-	-	-	5	38	W	6	5	9	-
45	29	15	5	950	27	27	3M	2	Y	H	-	-	-	-	-	4	38	W	5	4	7	-
46	42	10	2	600	25	35	10	7	Y	C	4	-	-	*	15	10	70	UW	9	5	5	-
47	40	15	9	1900	22	38	16	2	N	C	3	-	-	*	14	4	92	W	7	3	9	-
48	40	10	9	500	19	38	19	2	N	H	3	-	-	*	18	4	72	UW	8	5	5	-
49	33	15	5	666	20	31	11	2	N	H	2	*	-	-	10	3	86	UW	8	9	6	2
50	34	15	5	2083	30	33	3	1	Y	H	1	*	-	-	2	6	87	UW	6	9	7	-
51	38	15	5	1000	20	35	15	3	N	H	2	-	-	*	16	3	79	UW	-	5	4	-
52	40	12	5	266	18	30	16	10	N	M	2	-	-	*	12	3	78	UW	4	5	5	4
53	45	10	5	1000	20	44	24	1	Y	H	3	-	-	*	22	6	70	UW	6	1	6	-
54	40		5	2400	13	25	12	15	Y	H	-	-	-	-	-	2	69	UW	9	7	4	-
55	45		2	666	14	32	18	13	N	H	2	*	-	-	22	3	74	UW	3	1	5	-
56	44	15	9	1375	23	24	1	20	Y	H	1	-	-	*	-	3	91	UW	7	4	4	-
57	24	18	9	1500	20	22	2	2	Y	H	-	-	-	-	-	3	89	W	3	7	5	-
58	37	15	9	900	20	27	7	10	Y	H	2	-	-	*	-	5	85	W	3	4	4	-
59	35	12	2	1640	32	32	1M	3	Y	H	-	-	-	-	-	5	89	W	2	6	8	-
60	27	16	10	2250	20	23	3	4	Y	H	-	-	-	-	-	4	81	W	-	5	6	-
61	23		5	300	18	21	3	2	Y	H	1	*	-	-	24	-	89	W	12	8	10	2
62	36	15	5	1250	20	30	10	6	N	H	1	*	-	-	13	2	91	UW	8	6	7	-
63	42	10	5	1000	18	30	22	12	N	M	3	-	-	*	18	4	41	UW	10	5	10	-
64	38	15	5	658	24	37	13	1	Y	H	2	-	-	*	13	4	60	UW	5	7	7	4
65	40	10	9	1333	25	37	12	3	N	H	2	-	-	*	17	3	86	UW	7	9	4	4
66	27	15	5	330	21	23	2	4	Y	H	1	-	-	*	4	5	65	UW	8	6	9	4
67	29	15	5	1500	24	27	3	2	N	H	1	-	-	-	3	2	88	W	2	6	7	2
68	30	12	5	750	22	25	3	5	Y	H	1	*	-	-	5	4	87	UW	5	7	5	-
69	33	16	9	1166	20	29	9	4	N	C	2	-	-	*	12	3	47	UW	5	6	6	2
70	35	10	5	1250	22	29	7	6	N	H	1	*	-	-	13	2	90	UW	5	6	6	-

Key to coded data

- 1 = Serial number
- 2 = Age
- 3 = Education
- 4 = Occupation
- 5 = Per capita income
- 6 = Age at marriage
- 7 = Age at widowhood
- 8 = Duration of married life
- 9 = Span of widowhood
- 10 = Presence of support
- 11 = Religion
- 12 = Number of children

Gender of children

- 13 = Only boys
- 14 = Only girls
- 15 = Both
- 16 = Age of the eldest child
- 17 = Size of the family
- 18 = Attitude score
- 19 = Opinion towards their remarriage
- 20 = Economic problems
- 21 = Social problems
- 22 = Psychological problems
- 23 = Any other

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ಗಾ.ಕ. ವಿ.ಲೆ. ಜಿ.ಸಿ. ರೂ-60
5/11/2006
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