

## Marriage Problems of Widow's Daughter in Hindu Community: A Study

Dr. Rajaram Shankar Salunkhe

Head, Department of Commerce

Arts, Commerce and Science College, Palus Dist- Sangli (Maharashtra)

Corresponding Author: Dr. Rajaram Shankar Salunkhe

---

**ABSTRACT:** In India, marriage problem is becoming a more serious due to more expectations of both groom and bride's and it is increasing day by day. In this study, researcher is going to highlight the marriage problems of widow's daughter especially in Hindu religion. In Hindu religion, due to many traditions, customs and rules regarding the marriage, particularly girl's marriage is very difficult. The information is collected using a structured self administered questionnaire from 500 widow's daughters from Sangli district of Maharashtra. The findings reveal that the majority of these widow's daughters are between 26 to 29 years, and 30 and above years of age, with little or no prospect of marriage in time. Almost half of them had only primary education and are of low professional status. 7 % of them are unemployed, and widow had a high parity, having 2 or more children. The problems identified of these widows' daughters related of priority include financial/ economic hardship (23%) social (28%) Psychological (16%) and collectively of all hardship (33%) Recommendation for alleviating the hardships of widow's daughters' marriage which are suggested include encouragement for education, enhancement of women economic empowerment, improving availability and effective utilization of communication network services and encouraging men to write their wills early in marriage. Besides, through advocacy and public marriage awareness campaigns, to enlighten the masses about the plight of the widow's daughter's marriage, in order to eliminate the dehumanizing traditional practices to which Hindu widows daughters are facing mostly.

**KEY WORDS:** Widow, Daughters, Marriage, Hindu, Traditions

---

Date of Submission: 14-12-2018

Date of acceptance: 31-12-2018

---

### I. Introduction

Indian Hindu family as a social institution is well known for the emotional and physical support. But many a time it fails to take necessary action regarding the needs of widows and their children. Widows' daughters are facing more difficulties e.g. marriage. According to ancient traditions her husband is God, but when he dies, she is expected to obvious heartbroken sorrow for the rest of her life. It is found that, the widows in the Maharashtra suffer greater discrimination and marginalization compare to the other states regarding their life and the marriage problems of daughters. A widow, from a relatively well-up family, may be subject to greater unkindness and mistreatment by her in-laws than a lower caste widow who free enough to work outside in the public space and to remarry. Widow faces socio-economic problems therefore do not sustain nor do they get counseling and emotional support in distress from family and society. Indian widows are habitually unnoticeable, not least in relation to their economic contribution and unpaid family work in household. Even today, they are facing numbers of problems in their life.

### II. Review of Literature

Hindu marriage joins two persons for life, so that they can follow dharma (duty), artha (possessions), and karma (physical desires). It is a union of two individuals as husband and wife, and is familiar by law. In Hinduism, marriage is followed by conventional rituals for consummation. In fact, marriage is not considered valid or legal until consummation. It also joins two families as one. In Hindu history, there has been an obvious inequality of the genders; when considering how ancient the Hindu tradition is, it is only newly that reforms have been made in order to accommodate women as more equal to their male contrast. One major area of life that has been under improvement when taking into account inequality is the marriage ceremony and life as a married woman. It was not until the passing of the Special Marriage Act in 1954 that there were any reforms to family law in Hindu society (Agnes 91). Before these reforms to Hindu law, women were usually treated as if they were a structure of "property" that were owned by their fathers up until their marriage; after marriage the responsibility for such "property" was transferred from a woman's father to her husband. The future of Hindu marriage and sex equality is uncertain; while there have been major breakthroughs in law and reform for sex

equality, it is complicated to predict whether Hindu society will continue moving towards equality between the genders. Marriage is still viewed as a very traditional and religious aspect of Hindu life as it was in ancient period. New reforms to Hindu laws and traditions have illegal certain practices like polygamy and polyandry and have allowed for other practices. When it is difficult to say where Hindu marriage is to go from here, one can definitely say that it has come a long way from its ancient heredity. More importance was laid on endogamy and exogamy system for selection of mate. Any contravention of this regulation was a serious offence, the punishment for which was usually excommunication from the caste. It was an inevitable social law. It controlled the choice of mate selection to a narrow circle and thereby gave rise to some undesirable practices like polygamy, bride price, dowry and unsuitable matches. It developed dangerous feeling in the society and devastated national unity. The special marriage Act – 1954 dispirited this system and occurrence of inter-caste and inter- religion marriage have been increasing in Hindu society. Hindu code of 1955 has eliminated all problems of Hindu marriage and has brought a great transform of Hindu marriage system.

### **III. Objectives of the Study**

1. To study the age structure of widow daughter in sample area
2. To study the marriage problems faced by widows daughters in sample
3. To study of various causes of father's death

### **HYPOTHESIS OF THE STUDY**

There are so many problems of widow's daughter but marriage is the serious one. which cannot be determined due to lack of communication. As being widow, she can't talk frankly in society regarding daughter's marriage.

### **IV. Research Methodology**

The scope of the question is large and calls for greater resources at hand. The need to review the degree and nature of widowhood across the district is no mean task. The present study is just a beginning and grew out of the need to revitalize the once starting widow's movement in Sangli district. It is focused on understanding the livelihood patterns of single widowed and their daughters who were actively part of the movement. It looks at their lives, their economic status, their struggles and their aspirations. We feel that the study would be problem-solving of the wide ranging issues concerning daughter's marriage difficulties. The main goal is to put forth practicable opportunities for livelihood support for single widow and their daughters of Maharashtra through a better understanding of their socio-cultural, psychological and economic conditions. The sample consist of 500 frames Literate, illiterate rural and urban and different age group of widows daughters from Sangli district. 10 Samples were selected from each taluka of Sangli district. According to census, 10 talukas in Sangli district, therefore, 10 talukas X 50 samples = 500 samples. The sample collected through snow-ball method. Quasi experimental designs have been used. The data was collected by using a structured self administered questionnaire from 500 widow's daughters from Sangli district of Maharashtra. Data analysis and interpretation was done through statistical tools and techniques.

### **V. Data Analysis and Interpretation**

There has been a huge increase in the number of widows in India since 2001, according to Census 2011 data. India's population in 2011 was 121 crore and, out of this, 4.6% means 5.6 crore are widowed. India has the 46,457,516 number of widows and Marital Age Female Population was 504973000 Percentage of widow's in Female Population was 9.2 according to The Global Widows Report 2015, which is largest in the world where, 10% of the female population, compared to only 3% of men, and the number is growing because of cancer and other diseases and civil and other conflicts. 54% of women aged 40 and over are widows, as are 12 percent of women aged 35-39. Remarriage is the exception rather than the rule; only about 10 percent of widows marry again. But marriage of their daughters is very difficult in Hindu community. India is perhaps the only country where widowhood, in addition to being a personal status, exists as a social foundation. Widows' deprivation and stigmatization are exacerbated by ritual and religious imagery. Indian society, like to all patriarchal societies, confers social status on a woman through a man. Hence, in the nonexistence of a man, she herself becomes a non-entity, ultimately suffering a lots of problems but they are living because of their daughter marriage is pending and that is the ultimate expression of this belief. There are more difficulties faced by widows regarding their daughter's marriage.. It is supposed that widows' daughters are not under control and cultured due to their father's death. It is believed that father is the supreme control over children. Besides, no any help from parents, widows have limitations for searching, determining and fixing daughter's marriage; there is tradition of fixing the marriage through parents, relatives or family. If the widow is uneducated then the problems are increased due to communication network, Education of daughter, Urban or rural, Traditions, Government rules, Societies / communities dominance, Cause of father's death is also impact etc. As per the sample registration system in

India 2016 was noted that out of the total females in 2013, 42.7% were never married, 49% were married and rest were widowed, divorced or separated, while 52.5% of total males are unmarried and 45.2% are married. The mean age at effective marriage for females stood at 21.3 years in 2013 with urban age at 22.5 and rural mean age at 21.0. Among the major States, the highest mean age at marriage was 24.7 years for Jammu and Kashmir and the lowest was 20.3 years for Chhattisgarh. The mean age at effective marriage for females stood at 22.2 years in 2013 with urban age at 23.1 and rural mean age at 21.7. The mean age at effective marriage for female were increased by 1.1 years with urban age by 0.6 months and rural mean age by 0.8 months. Among the major States, the highest mean age at marriage was 24.4 years for Jammu and Kashmir and the lowest was 21.2 years for west Bengal.

**Table No: 1 Widowed By Religious Community and Area of Sangli District**

Religious	Area	Total	Female	% in total
Hindu	Rural	97926	84973	86.77
	Urban	25230	22024	87.29
	Total	123156	106997	86.88
Muslim	Rural	4371	3791	86.73
	Urban	4631	4075	87.99
	Total	9002	7866	87.38
Christian	Rural	66	56	84.85
	Urban	490	435	88.76
	Total	556	491	88.31
Sikh	Rural	26	20	76.92
	Urban	30	25	83.33
	Total	56	45	80.36
Buddhist	Rural	1763	1528	86.67
	Urban	546	477	87.36
	Total	2309	2005	86.83
Jain	Rural	3450	2982	86.43
	Urban	4295	1313	30.57
	Total	4960	4295	86.59
Other	Rural	29	27	93.10
	Urban	22	16	72.73
	Total	51	43	84.31
All	Rural	107816	93538	86.76
	Urban	32485	28388	87.39
	Total	140301	121926	86.90

*Source: Census of India, 2011*

Table No: 1 reveals Widowed by Religious Community, Area of Sangli District as per Census of India, 2011. The highest 87.78 percent widows are from Hindu religion followed by Muslim 6.42 percent in Sangli district of Maharashtra. It is found that 14.26 percent Muslim and 13.22 percent Jain religion widows in urban area of Sangli district because of these religions mostly resides in urban area. It is observed that majority of Hindu population resides in Sangli district so the percentage of widow in this category is more compared to other religion. The married population percentage of rural area of Sangli is 77.70 percent more than the Maharashtra having only 63.78; and the urban area of Sangli is 22.30 percent lower than the Maharashtra having 36.22 percent. In Maharashtra, there were 9.69 percent widows compared with 10.89 widows in Sangli district.

**Table No: 2 Age of Widow's daughters**

Sr. No.	Age Group in Years	Frequency	Percentage
1	Below 18	25	5%
2	18 to 21	85	17%
3	22 to 25	100	20%
4	26 to 29	175	35%
5	30 and above	115	23%
6	Total	500	100%

*Source: field survey*

Table no. 2 exhibits the age of widow's daughters in the sample area. The highest 175 (35%) daughters of widow have the age group of 26 to 29 years followed by 115 (23%) daughters from the age of 30 and above years and 100 (20%) from the age group of 22 to 25 years. It is found that 25 (5%) daughters of widows desire the early marriage due to the widowhood of mother. Only 85 (17%) daughters of widow are waiting for their marriage in time as per her wish. It is observed that many daughters of widows to marriage in time and also feeling insecure about their marriage.

**Table No: 3 Number of years tried for fixing marriage of daughters**

Sr. No.	Years	Frequency	Percentage
1	0 to 3	99	20%
2	4 to 6	105	21%
3	7 to 9	121	24%
4	10 to 12	140	28%
5	12 and above	35	7%
6	Total	500	100%

Source: field survey

Table no. 3 data presents number of years from which widows tried for fixing marriage of daughters of widows in the sample area. The 28% (140 out of 500) widows are trying for fixing marriage of their daughters from last 10 to 12 years. 24% widows are trying for fixing marriage of their daughters from last 7 to 9 years. 21% widows from 4 to 6 and 20% widows from last year's are trying for fixing marriage of their daughters. It is clearly indicated that widows are facing serious problems regarding their daughters' marriage. Out of 500 widows daughters not succeed to marry in time due to mother's widowhood. Widows have registered their daughter's name in various marriage bureaus. Many of groom's family members are only enquiring their daughters after knowing about mother's widowhood. They don't take further action. Many widowers are ready to marry with widows daughters, but there is one problem of high age difference. Due to self-hood, self-identity, self development is not being incorporated in the upbringing of the daughter. Over emphasizes of marriages as being an important event in the life of a daughter as compared to son. Widows are not being trained and nurtured to develop her as a decision maker but only as an attachment factor.

**Table No: 4 Causes of Fathers Death**

Sr. No.	Causes	Frequency	Percentage
1	Natural	24	05%
2	Accident	37	07%
3	Heart Attack	169	34%
4	Cancer and other diseases	241	48%
5	Other reasons	29	06%
6	Total	500	100%

Source: field survey

Table no 4 indicates that causes of father's death in the sample area. The highest 48 percent (241 out of 500) deaths were caused by cancer and other diseases, followed by 34 percent (169 out of 500) were caused by Heart attack. The frequency of all other causes of death is very low compared to cancer and heart attack. It is found that Cancer and other diseases with heart attack is the main reason for death of man in the sample area, it means all those peoples have bad habits and not health awaked. Many people have overweight which becomes the cause heart attack. Many people are chain smokers and drinkers.

**Table No: 5 Deprivation faced by widows and their daughters**

Sr. No.	Deprivation	Frequency	Percentage
1	Social	139	28%
2	Financial	116	23%
3	Psychological	82	16%
4	All of above	163	33%
5	Total	500	100%

Source: field survey

Table no. 5 data presents deprivation faced by widows and their daughters in the sample area. The highest 33% (163 out of 500) widows and their daughters are facing all type of deprivation such as social, financial and psychological. 28% (139 out of 500) widows and their daughters are facing social deprivation, followed by 23% widows are facing financial deprivation and only 16% widows are facing psychological deprivation. It is noted that social deprivation is highly influencing on marriage problem. For the marriage purpose, support of social factors is most important and in the sample area there is lack of help from the society.

**Table No: 6 Problems faced for the fixing the marriage**

Sr. No.	Problems	Frequency	Percentage	Rank
1	Lack of Communication	121	24%	1
2	Do not match education preference	29	06%	6
3	Lack of finance	71	14%	3
4	Over age	27	05%	7
5	Unemployment	19	05%	8

6	No help from parents , relatives and family	56	11%	4
7	No perfect match	21	04%	10
8	Absence of father	86	17%	2
9	Location preference Urban/ Rural	26	05%	9
10	Traditions, Hallucination, delusion, delirium etc	44	09%	5
11	Total	500	100%	-

*Source: field survey*

Table no. 6 data presents problems faced for the fixing the marriage of daughters of widows in sample area. There are many difficulties in fixing the marriage of widow's daughters such as lack of communication network, do not match education preference, Lack of finance, over age, unemployment, no help from parents, relatives and family, no perfect match, absence of fathers, location preference urban/ rural, traditions, hallucination, delusion, delirium etc, according to the data collected, 24 percent (121 out of 500) widows daughters have given reason of lack of communication for not fixing the marriage. 17 percent have given reason of absence of father and 14 percent have given reason of lack of finance. 11 percent widow's daughters have given reason of no help from parents, relatives and family for not fixing the marriage. The widows take care of the children very smoothly. Children's of the widows feel the absence of their fathers very much according to the opinion of the widows. The role of father in bringing up their children is very crucial in every stage and nobody can replace the father.

## **VI. Conclusion and Suggestion**

In the sample area, it is found that there are very serious problems of marriage of widow's daughter in Hindu community. They are facing all types of deprivation especially social deprivation is the more impact of fixing the marriage. In Hindu community, there is an increasing trend towards treating widows as a separate group therefore, difficulties facing regarding marriage of their daughters. According the data, the highest 24 percent widow's daughters are reason of lack of communication for not fixing the marriage in time. Therefore hypothesis is accepted. Recommendation for alleviating the hardships of widow's daughters' marriage suggested included improving availability and effective utilization of communication network services, encouragement for education, enhancement of women economic empowerment, and encouraging men to write their wills early in marriage. Also, through advocacy and public marriage awareness campaigns, to enlighten the masses about the plight of the widow's daughter's marriage, in order to eliminate the dehumanizing traditional practices to which Hindu widows daughters are mostly facing.

## **Work Cited**

- [1]. Basu, Monmayee (2001) Hindu Women and Marriage Law: From Sacrament to Contract. Oxford: Oxford University Press.
- [2]. Bhate. G.C. Permitting widow-Marriages, Poona widow Marriage Association 1907
- [3]. Gupta, A.R. (1982) Women in Hindu Society: A Study of Tradition and Transition. New Delhi: Jyotsna Prakashan.
- [4]. Madhawdas, Rungnathadas, Story of widow Remarriage, Bombay. The author, 1980
- [5]. Malabari, Behramji M. Infant Marriage and Enforced Widowhood in India Bombay Voice of India 1887
- [6]. Mitter, Dwarka Nath (1913) The Position of Women in Hindu Law. New Delhi: Inter-India Publications.

Dr. Rajaram Shankar Salunkhe. "Marriage Problems of Widow's Daughter in Hindu Community: A Study." International Journal of Humanities and Social Science Invention (IJHSSI), vol. 07, no. 12, 2018, pp. 62-66.