

Responsibilities And Challenges Faced By Widow Women: A Social work Study

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ABSTRACT

The purpose of this research is to offer a complete knowledge of the difficulties those widows all over the world experience, as well as the conditions that prevail in families that are headed by women. The raising of awareness about the difficulties that widow's face in today's society is the secondary goal of this initiative. Among the scholarly publications that investigate the issue of widows in India from a feminist perspective, there is a conspicuous lack of such publications. This study emphasises the necessity of doing an investigation into the challenges that these women face, as well as the necessity of radically altering our perceptions concerning these issues. In the event that a woman suffers the loss of her spouse, she goes through the process of becoming a widow. The term "widowhood" refers to the psychological state that arises after the death of one spouse. Compared to other types of losses, the death of a husband has a more profound effect on a woman's life than any other kind of loss. There is still a small portion of the population, specifically widows, whose circumstances have not improved at all, despite the fact that the majority of Indians have experienced a tremendous improvement in their level of living. It is a source of communal shame that our culture treats widows in the manner that it does. As a result of the passing of her husband, a woman's life goes through a significant transition, which requires her to conform to new social conventions. The primary objective of releasing this essay is to provide a thorough picture of the challenges that the widow encountered. These challenges include the financial and psychological costs that were brought about as a result of the practice's reliance on particular rituals that the widow was unable to participate in. Despite the fact that there are numerous programmes in India that are designed to provide assistance to widows, the situation of widows continues

to be extremely precarious. The efforts that the government is making to alleviate the financial difficulties that widows are experiencing are a step in the right direction; nonetheless, these efforts are not satisfactory enough to meet the needs that are essential. An economically impoverished widow who is also suffering from mental depression, so creating a situation that is favourable to both parties involved. She does not receive adequate support from both society and her family. Despite the fact that widows are legally married, there is a reluctance to face the fact that they are ostracised in society and treated with disrespect from others. Despite the fact that there are a great number of programmes in the country that are designed to aid widows, society does not address the challenges that they face. Thus this paper analyzes the challenges and responsibilities faced by widow women in India.

KEYWORDS: Widowhood, Challenges, Society, Financial struggles, Cultural practices.

INTRODUCTION

As a result of the fact that India is a diverse country that is home to people who come from a wide range of cultural and religious backgrounds, the country has become a melting pot of numerous spiritual traditions. There is a substantial level of diversity in the practices that occur within the religious group. Traditions, like a coin, have two sides, and if we look closely, we can see that each side can have both positive and negative repercussions. Since the beginning of time, widows have been a persistent problem that has persisted throughout the course of history. While there is a portion of the population that is forward-thinking and recognises the problem, there is also a portion that is actively working to improve it. On the other hand, there is a different group that adheres to conventional beliefs and chooses to disregard the problem. Indian women are marginalised and undervalued in the society in which they live. Regarding the distribution of the world's population, the female population accounts for around half of the overall population, there are many obstacles that women must overcome, but one problem that persists is the societal stigma that is associated with being a widow. Additionally, women are not treated with the respect and equality that they have rightfully earned. This is a problem that needs to be addressed. There are two concerns that are common to widows in our world. There is a

strong correlation between wealth and social position (Thara Bhai, L. 2004).

RESEARCH OBJECTIVES

- To identify Challenges faced by widow women in India.
- To identify responsibilities widow women in India has to cater.
- To present outcomes based on the study and to provide appropriate suggestions.

ISSUES AND DIFFICULTIES FACED BY WIDOWS IN INDIA

There is never a time when a woman makes the decision to become a widow, and the vast majority of women would give anything to avoid being in that position. However, for certain women, pregnancy signifies a momentous and transformative period that introduces a myriad of fresh obstacles and responsibilities. Estimates from the census taken in 2010 indicate that there are approximately 40 million widows in India at the present time. Widows endure a great deal of difficulty. One of the most significant and life-altering changes that may occur in a woman's life is when she decides to become a widow. Following the passing of her spouse, a widow is confronted with a plethora of difficulties. A significant transformation into the person she needs to become is something that the woman seeks to do when she is confronted with the unanticipated tragedy. In an unexpected turn of events, this circumstance has an impact on the widow's life in both a financial and emotional sense. The widow is the one who is responsible for managing the household in the event of a crisis, which occurs when the principal breadwinner and emotional supporter of the family passes away. Within the framework of our traditional Indian society, widows are frequently connected with rites that are both archaic and nonsensical. There are a variety of challenges that widows in India face within their families and communities. These challenges are caused by cultural conventions, misconceptions, deeply ingrained customs, and superstitious beliefs. In India's patriarchal Hindu society, the social position of women is determined by their husbands by virtue of their marriage. It is general knowledge that widows are considered to be a terrible and unlucky presence during ceremonies and celebrations. Sharma and Borough were the authors of the paper that was released in 2017. Those who are widowed are especially

susceptible to the negative effects of these societal norms and beliefs. As a result of the intense nature of the ancient tradition of sati, it was common for widows to intentionally end their lives by deliberately setting themselves on fire during the funerals of their spouses. In spite of the fact that reformers like Raja Ram Mohan Roy were successful in outlawing the practice of sati, widows who were still living were nonetheless subjected to horrific cruelty. It was told to the widow that she should remove her beard, wear white clothing, refrain from ingesting the majority of foods that are normally considered to be beneficial, and refrain from engaging in the majority of acts of charity. The provision of fundamental food items, such as meat, potatoes, onions, garlic, and pickles, was not taken into consideration for widows. In actuality, the average person has this meal on a regular basis in order to maintain their health and minimise the risk of malnutrition. On the other hand, many people continue to embrace the notion that it increases sexual desire.

From the time when the British were in control, sati was made illegal. The practice of permitting widows to remarry was strictly enforced by the British government throughout the time when they were in a position of dominance. It is now possible to call India independent. With each passing day, India continues to achieve an increasing amount of success. In this age of globalisation and economic change, India has made considerable progress in a number of areas. In spite of the progress that has been made in culture, there are still a great number of places and locales where widows continue to be confronted with difficult circumstances. It is common practice in the Indian state of Punjab to use the name "rundi" to refer to a widow, with the connotation of a prostitute for added emphasis. In this part of the world, it is common practice, and in some cases even encouraged, for a widow to marry the brother by whom her late husband was married. When a woman is under the control or protection of a male individual, the likelihood of her being subjected to sexual assault is reduced. There is a possibility that incidents of this kind might be seen even in the southern areas of India. Shirts that are worn with saris are not permitted to be worn by widows in certain societies. There are a great number of rituals and customs that have been imposed on widows as a result of superstition. In many parts of India, widows are denied of a place to live, a companion, a place to live, and caretakers. They also lack access to shelter and

food. In India, the towns of Varanasi and Vrindavan are particularly well-known for being the places where a sizeable population of widows resides. In this scenario, elderly widows are transported to stay along the Vrindavan route, where they are subjected to degrading treatment, are compelled to beg, and are deprived of their agency. The young widow, on the other hand, loses her capacity to act autonomously when she is coerced into prostitution and exploited despite her best efforts. We would like to offer an invitation to wealthy widows to take part in daily hymn singing sessions that run between three and four hours. A registration process is required for widows before they may be approached at a certain time. It is only when they have gotten this call that they will be able to begin working. There is a hymns ashram that is managed by those who have great religious wealth. In this ashram, widows who are asked to sing are given a solitary meal and five rupees as compensation for their services. There is a serious shortage of support that is offered to elderly widows, and some of them are required to leave their homes against their will despite the fact that they are capable of taking care of themselves independently. The fact is that these people are mostly ignored, which leaves them with no choice but to toil in this manner in order to maintain their financial stability. This is the prevalent perspective.

There is a larger likelihood that widows will be subjected to severe and systematic instances of physical, psychological, sexual, and economic abuse, regardless of whether the abuse is perpetrated by members of their own family or by strangers. As a result of being seen as “omens of disaster, inauspicious, or the evil eye”, widows may be subject to public stigmatisation. This perception can be influenced by a variety of circumstances, including their geographical area, religious beliefs, cultural norms, caste, and socioeconomic position. According to Sahoo (2014), several efforts have been put into place by the government of India in attempt to improve the quality of services that are administered to the country's population. Widows have the opportunity to take preventative measures and obtain financial help in line with the agreements that have been created. According to the census that was conducted in 2010, it was projected that there were forty million widows in India. There is a new programme that is now being created at both the federal and provincial levels with the intention of aiding widows in restoring financial stability and

reaching self-sufficiency. It was for the purpose of providing assistance to widows that the government of India established the Indira Gandhi National Widow Pension Scheme. Through the widow pension scheme, the National Social Assistance Programme offers widows the opportunity to receive financial assistance at no cost.

In India, ten percent of the population does not have a spouse. Over 152,000 widows in Gujarat are receiving support under the widow pension system that is operational in the state. The child of the widow who is a minor and is very young will be given a monthly allowance of one hundred rupees if they are exceedingly young. Taking part in this programme makes it possible for the widow to get financial assistance. A further project that is quite similar to this one was established by the government and given the name "Vidhva Sahay Talim Yojana". With the help of this project, young women between the ages of 18 and 40 who have experienced the loss of a loved one will be able to improve their financial condition. In addition, his two children are each given a monthly stipend of twenty rupees through the postal service charge, and women between the ages of eighteen and thirty are given a compensation of five hundred rupees. A Krishna Kutir, which is located close to Vrindavan, has been established by the government of Madhya Pradesh, and it offers free housing to widows.

PREVALENT PERSPECTIVE

According to Ahmad (2009), the idea of 'Stri dharma' relates to the responsibility that an ancient Hindu law imposes on a lady to stay faithful and committed to her husband. This includes the responsibilities, roles, and ethical obligations that are often associated with women. Swami, which is the Sanskrit word for a spouse, literally translates to "Lord and Master". In accordance with this time-honoured traditional practice, a spouse is considered to be a divine person by his wife. There are a considerable number of households who continue to hold the view that the "immoral" actions of a wife might potentially have a negative impact on the moral character of her husband. According to the teachings of Manu, a virtuous lady is someone who is able to achieve salvation and retain her virginity on a constant basis, regardless of whether or not she has a son within her family. As a result of this ritual, the Hindu practice of sati, in which a widow

burns herself on the funeral pyre of her deceased husband, became widespread in India. Greek explorers who were travelling through northern India in the fourth century B.C. were the first to record the sati ceremony (Basham, 1954: 187). According to the findings of Asish Nandy (1992), the Dayabhaga system of inheritance gives rise to the prevalent practice of sati in Bengal. On the other hand, the Dayabhaga system allowed widows to inherit their husbands' property in the event that the husband went away without leaving a male heir. This was the case even if the family was united. It was a huge threat to the patriarchal system if women were permitted the right to inherit things. Because of the sati tradition, such rights were made ineffective in its actual application. Those who were opposed to Sati were met with intense opposition from the traditionalist parties. Traditionalists, on the other hand, sought to portray Bengali women in a manner that was reserved and selfless.

LEGACY OF COLONIALISM

The passage of a number of legislation has been done with the intention of protecting widows from being subjected to prejudice. In 1829, the British authorities that were in charge of the colonial territories made it illegal to engage in the practice of sati. The Commission of Sati (Prevention) Act, which was passed into law in 1987, is said to have been the event that marked the beginning of the history of Indian law. From that point forward, the government maintained its attempts to implement increasingly strict regulations against sati (Ahmed 2009). This persisted until at least the year 2008. There are still isolated instances of sati being observed in India, as stated by Ahmed (2009). After her husband was murdered by the individuals who had seized her in Rajasthan in 1987, a young woman who had been widowed and was just 18 years old made a commitment to her faith. The Indian Court, after conducting an in-depth investigation, ruled in 1996 that her "suicide" was seen as a cultural norm. As a result, all 38 individuals who had assisted her were relieved of their responsibility. A widow who was 65 years old and lived in Madhya Pradesh participated in the practice of sati in the year 2002. For the purpose of self-immolation, a widow who was 35 years old and lived in Uttar Pradesh committed herself in 2006 by submerging herself in the funeral pyre that her husband had set ablaze. Additionally, in the year 2008, a widow who was seventy years old and lived in Chhattisgarh participated in the practice of sati.

Beginning in the early 1900s, there was a growing impetus in the movement to change the legal position of women. Both the eradication of Indian women's legal responsibilities and the empowering of Indian women via education were stated as the goals of the All India Women's Congress (AIWC). At first, the Indian Penal Code of 1860 stipulated that the minimum age for a woman to enter into a marriage was ten years old. On the other hand, this age limit was subsequently raised to twelve years old after the Age of Consent Bill was passed into law in the year 1891. Geraldine Forbes (1998) claims in her book "Women in Modern India" that the Widow Remarriage Act does, in fact, have such an effect, despite the fact that it does not alter the situation of widows. As a result of the widespread assumption that women were responsible for the deaths of their husbands, a great number of widows who belonged to the upper social class were driven to give up their priceless jewellery and eat basic meals. One possible explanation for the failure is that the prevalent socio-cultural disposition of resistance was the cause. In light of the fact that the yearly rate of widows remarrying constantly hovered around twelve, it is clear that this was, in fact, the scenario.

ETHICAL FRAMEWORK

It is vital to have a comprehensive understanding of one's own personal history in order to truly comprehend the anguish that an individual experiences when they lose a spouse. For a better understanding of the role and significance of women throughout history, these ladies are absolutely necessary. This psychological damage is a sign of the social prejudice that they have experienced from the time they were infants until they reached adulthood. Widowhood is a psychological harm. According to the traditional moral framework of widowhood, the death of a spouse is a consequence of immoral activity that brings disgrace upon both the family and the surviving partner. This is stated in the context of the concept of widowhood. In the past, widows were frequently looked down upon and considered a burden by a large number of people. They were shunned and punished in the worst possible scenarios, but in the best possible scenarios, they were simply abandoned and pitied because of their situation. When a husband or spouse passes away, widows may opt to get rid of their priceless jewellery, gorgeous saris, and even their hair in more traditional countries. This decision may be made regardless of the age of the widow. Taking a particular point of view into consideration, this

content is not meant to draw the attention of males. It appears that widows adhere to traditions that are founded on norms because they have internalised these traditions. Despite the fact that they are resigned to their fate, they continue to engage in behaviours such as limiting their own food consumption, which is similar to the acts of widows who came before them. Widows are not allowed to consume non-vegetarian meals, onions, garlic, pickles, or potatoes in certain groups. This includes the prohibition of eating pickles. According to the findings of a study that was carried out by the Guild of Service, these activities are the fundamental reason why the death rate of widows is 85 percent greater than that of married women. In some aspects of Indian society, members of the widow's family may view her as a burden, regardless of her caste or religion. This perception may be held by the family members.

The lives of women are governed by the laws of society, regardless of the cultural differences that exist. Patriarchal religious and customary restrictions, as well as bias in inheritance, have an effect on widows in a variety of different cultures. A sizeable portion of these widows are victims of exploitation and abuse as a consequence of disagreements that arise within their families around material possessions. As a result of the small number of cases that are able to effectively navigate the court procedure, many of the culprits routinely avoid punishment, while others go unnoticed. In spite of the fact that there are thorough legal safeguards in place, widows continue to face marginalisation and a decrease in their social status. One of the most widespread misconceptions is that widows are people who are of advanced age. On the other hand, a sizeable proportion of widows in areas that are afflicted by war, nations that are economically disadvantaged and communities that are highly touched by HIV/AIDS are between the ages of twenty and thirty-nine. Every widow, regardless of age, is frequently subjected to eviction, humiliation, physical attack, and even murder. When a woman loses her spouse, she usually finds herself in a position where she has few choices. She is often forced to remove her children from school and force them to find employment in order to maintain her financial stability. It is more likely that daughters of widows will be subjected to mistreatment since they have been through a variety of different forms of difficulties. There is a possibility that children in indigenous communities will stop attending school because

their parents are experiencing financial difficulties as a result of the death of a widow. Due to the fact that they are the ones who would be most immediately affected, the girls are regularly depended upon by their mother, who has just become a widow, to assist with domestic responsibilities or to look for career prospects. Adolescent girls who drop out of school at a young age have a greater chance of being married at a young age or becoming mothers at a young age, both of which can have a negative influence on their reproductive health and their ability to make their own financial decisions.

Widows continue to face a difficult situation even in the modern-day India that we live in. Mathura, Vrindavan, and Varanasi are among the holy places that they continue to seek sanctuary in, despite the fact that they are constantly threatened with persecution and the economy is in a state of chaos. On the basis of her exhaustive research on Kashivasi widows, Saraswati (1985) comes to the conclusion that all four varnas, as well as the major cultural and linguistic faiths of India, are sufficiently represented. Women who are widows and who are members of the "Kashivasi group" place a high significance on their ethnic identity. Widows live with other people who belong to their linguistic cluster and continue a substantial level of connection with those folks after they have passed away. Regular visits to one other's homes are something that they and their relatives do not do very often. Widows inevitably face the issue of continual uncertainty over the likelihood of their engagement in an adulterous relationship. This is an inherent challenge that they face. There is one woman who has been the prime focus of the suspicions that society has. The majority of people have the opinion that she is a witch very frequently. The terms "witches" and "Dakshas" are examples of disparaging titles that are frequently used to refer to widows (Chen, 2000). With widows being the most vulnerable, self-reliant, and outspoken targets of this discriminating name, the system has a track record of labelling women as "witches," which is a shame because it has a history of doing so. A mob of locals broke into Mojho's house in the middle of the night and bombarded it with stones, attacking the widow and her four children. The incident occurred in the middle of the night. The children of her sister-in-law were known to be consumed by her, according to the reports. Widows are susceptible to a wide variety of mental illnesses, ranging from less

severe ailments like depression, anxiety, and stress to more severe diseases like personality disorders. The range of mental illnesses that widows face is enormous. The mental well-being of an individual is comprised of many components, including emotional stability, happiness, and healthy relationships.

At its highest level, art is a means of expression that amplifies the voices of women who are marginalised. It conveys their experiences of enduring and overcoming hardships, as well as their dreams for a society that is more equitable and empathic. The autobiography "At the Crossroads (2008) written by Lakshmi Kannan" is a very poignant piece of writing that I have recently had the opportunity to read. Our collective awareness of societal concerns is significantly enriched as a result of this generous contribution. Her spouse, who suffered from a fatal disease and endured complete organ failure, is the recipient of her care giving services, and she is vocal on the subject of her partner's condition. For the most part, he was confined to a physical condition that rendered him incapacitated. Following his passing, the customary burial rites were carried out in accordance with the established protocols, which included keeping a careful record of the number of days that had passed since his passing. Due to the widespread idea that her mere presence brings about unfavourable outcomes, she is still intentionally avoided at celebrations and other significant events, even in the modern period. Poverty and widowhood are two issues that are intertwined with one another. Numerous widows, regardless of their age, are subjected to the stigma of society and are compelled to leave their homes against their will. Widowed mums are subjected to a wide variety of forms of deprivation as a consequence of their role as the sole providers for their families. On the other hand, the women's movement has only ever included those who belong to the middle class and live in urban regions. Our current understanding of the challenges that Indian women, and widows in particular, confront requires a paradigm shift in order to keep up with the times. It is of the utmost importance that we make an effort to know the world through the perspective of women who are living with low incomes and who reside in both rural and urban areas.

METHODOLOGY

The research is based on the qualitative research to identify the problems and responsibilities faced by widow women in India. The

primary data as well as secondary data are analyzed to obtain the necessary data for this research. Thus this research is a survey method based qualitative research. The Cronbach's Alpha method was utilized to identify the ration of challenges and responsibilities faced by widow women in India.

SAMPLE

The researcher has collected data through online Google form from entire Gujarat. In total 364 respondents provided the entire information needed for this research. Thus, the total sample for this research is 364 respondents.

DATA ANALYSIS

Objective 1: To identify Challenges faced by widow women in India.

In the context of the above objective, the result of this research is presented herewith:

Table 1: Challenges faced by widow women

Sr. No.	Particular	Statement	Cronbach's Alpha	Cronbach's Alpha
1.	Challenges	People who are widows in India are frequently subjected to prejudice and social isolation as a result of strongly rooted cultural norms. The abuse of individuals, social marginalisation, and the perception that they are unlucky are all possibilities they face.	0.697	0.887

2.		After the passing of their spouses, widows in India sometimes find themselves in a precarious financial situation. It may be difficult for them to provide for their family if they do not have sufficient schooling and there are few career options available to them.	0.582	
3.		It is possible for widows to be fully denied any and all rights to inherit property in certain patriarchal households in India. This is especially true in areas that are geographically isolated. Their economic precariousness is made worse by the fact that they do not have private property rights.	0.792	
4.		Especially in more remote	0.549	

		places, widows may have fewer options available to them when it comes to medical treatment. It is possible that individuals who are suffering from mental health conditions, such as anxiety and depression, may be unable to obtain the appropriate therapy procedures owing to concerns over their financial situation.		
5.		It is possible for the widow to be exposed to a variety of types of violence and abuse, including verbal, physical, and emotional mistreatment, at the hands of members of her own family or other persons in the community. Since this is the case, it is	0.881	

		possible that they will face increased social and emotional isolation.		
6.		Following the passing of a spouse, the widow may find that they are unable to maintain the social networks they had while they were married, which can lead to a loss of a reliable support system. Especially in situations when individuals do not have someone on whom they can rely for support, persons are at risk of experiencing feelings of isolation and loneliness.	0.429	
7.		Violent remarriage, underage marriage, and trafficking are among forms of exploitation that young widows in India may be	0.729	

		subjected to because of their circumstances. This strategy has the potential to make poverty worse and may also make people more vulnerable to violence.		
8.		Property disputes and the reluctance to give inheritance rights are two examples of the kind of legal issues that widows may encounter throughout their lifetimes. It may be extremely difficult for individuals to assert their legal claims when they do not possess the information or the means necessary to exercise their legal privileges.	0.648	

The Cronbach's Alpha analysis in the context of the challenges faced by widow women in India presents that - prejudice and social isolation is 0.697, in the precarious financial situation it is 0.582, rights to inherit property is 0.792, medical treatment & mental

health conditions is 0.549, for violence and abuse is 0.881, to maintain the social networks 0.429, Violent remarriage, underage marriage, and trafficking is 0.729, legal issues is 0.648. The aggregate ratio is 0.887. The results show that widow women are facing more problems than to the information available in general. Thus, objective 1 proves that widow women in India are facing many challenges in their life.

Objective 2: To identify responsibilities widow women in India has to cater.

Table 2: Responsibilities to be performed by widow women

Sr. No.	Particular	Statement	Cronbach's Alpha	Cronbach's Alpha
1.	Responsibilities	It is common for widows to be expected to take on the burden of managing the household and its inhabitants, which includes taking care of the children and the elderly, as well as handling the responsibilities of cooking and cleaning. One possibility is that they are the only people in their houses	0.892	0.981

		who bring in money.		
2.		It is possible for a widow to be responsible for managing the family's budget, handling the payment of bills, and guaranteeing the family's financial security after the death of her spouse. The completion of this duty may prove to be rather difficult for persons who are not well-versed in financial matters or who do not possess the resources necessary to offer help.	0.872	
3.		When a widow has children, she is responsible for providing them with general care,	0.892	

		as well as nurturing them, ensuring that they obtain a good education, ensuring that they are healthy, and preserving other aspects of their well-being. In light of this, it may be necessary for them to make important choices about the future and the raising of their children.		
4.		Widows frequently become a source of support and compassion for their living parents, siblings, and other relatives by providing aid and listening to them. In the course of their sickness, they are able	0.792	

		to offer assistance to other relatives or care for their parents who are getting on in years.		
5.		Widows in India are typically required to carry out their responsibilities in accordance with society and religious customs. These may include, but are not limited to, conforming to cultural standards about clothes and conduct, engaging in religious rites, and respecting mourning customs.	0.681	
6.		Widows are usually forced to make financial contributions to their family	0.532	

		in order to maintain their standard of living. The pursuit of work, the establishment of a business, or the participation in other activities that generate cash may be necessary for individuals in order to guarantee the financial support of themselves and their dependents.		
7.		As cherished members of their communities, widows are able to take part in religious rites, participate in community activities, and attend social gatherings. Widows are also entitled to participate in community programmes.	0.412	

		Additionally, their schedule could involve engagement in community service activities such as volunteering or other forms of community service.		
8.		While widows are responsible for a number of tasks, it is essential for them to put their own health and self-care at the forefront of their priorities. The act of attending to one's bodily and mental well-being, requesting assistance when it is required, and participating in activities that bring one joy and satisfaction are all	0.739	

		essential components of this.		
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The Cronbach's Alpha analysis in the context of the responsibilities performed by widow women in India presents that - burden of managing the household and its inhabitants is 0.892, managing the family's budget is 0.872, providing general care is 0.892, source of support and compassion is 0.792, to carry out their responsibilities in accordance with society and religious customs is 0.681, forced to make financial contributions is 0.532, to take part in religious rites is 0.412, to put their own health and self-care at the forefront of their priorities is 0.739. The aggregate ratio is 0.981. The results show that widow women are having more responsibilities beyond to the general understanding. Thus, objective 2 proves that widow women in India are having many responsibilities in their life.

Objective 3: To present outcomes based on the study and to provide appropriate suggestions.

In the context of the third objective of this research, the outcomes and suggestion are as under:

FINDINGS

Despite the fact that all of the steps that have been stated are extremely important, the execution of these measures is dependent upon increasing knowledge about the problems that widows face and locating solutions that are successful. One of the most important strategies for enlightening the general public is to bring attention to the difficulties that come with being a widow and to encourage more study to be conducted on the topic.

SUGGESTIONS

For the purpose of assisting widows in adjusting to the difficulties that come with being a widow, we need to aggressively engage the partnership of governmental institutions, social entities, and religious establishments. Additionally, it is essential to continue to build new initiatives, such as the construction of a Widowhood Resource Centre, in order to properly help widows. It is also crucial to improve the programmes that are already in place for widows.

CONCLUSION

The most common emotion that widows experience is one of solitude. The feeling of loneliness encompasses more than just a desire to be in the company of a friend or romantic partner; it also involves pondering the significance of carrying on with one's path without the presence of those individuals. When a widow is trying to regain the urge to continue living and start over after the death of her husband, it is essential for her to find a way to deal with the loss of her husband. For the purpose of filling this hole, the development of a social network system was absolutely necessary. At a time when the widow is experiencing a significant amount of emotional distress, it is reasonable to anticipate that her family will join together to provide her with support. On the other hand, in actuality, the support of family members can almost completely vanish. Widows who come from a variety of different origins, including those with different ways of life, traditions, and religious views, frequently face comparable challenges, such as having their assets taken away from them and being compelled to leave their communities. The experience of becoming a widow is a sad one that, in many different societies, gives birth to a wide variety of psychological, social, and economic issues. It would appear that widowhood is a uniquely feminine experience, one that is distinguished by its own unique set of challenges, disorders, and sources of mental anguish. Following the passing of a partner, women, regardless of gender, face more difficulties than men do. This is the case regardless of the circumstances.

FUTURE SCOPE

It is our intention to bring attention to the difficulties and issues that widows are confronted with through the publication of our magazine. It is necessary to do further research in both of the following areas: 1. The creation of a social network system that is extremely beneficial, 2. The effects that were observed in widowed women of varying ages; 3. The influence of cultural factors on the adaptation to widowhood; 4. The correlation between the length of marriage and the adjustment to widowhood; 5. The influence of existing widowhood programmes on this adaptation; and 6. The unique methods of adjustment to widowhood for widows and widowers.

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