

### Chapter 3

#### SOCIETY AND THE SINGLE WOMEN

In this chapter an attempt is made to analyze the social conditions of single women which include respondents' age-group, educational qualification, caste and community affiliations, religion, family types, number of family members, marital status, cause of single status etc. The details of these variables are given below.

#### AGE STRUCTURE

Age groups of single women can able to differentiate their problems and challenges they continuously faced within society. The respondents are divided into seven categories on the basis of their age group like, 31-35, 36-40, 41-45, 46-50, 51-55, 56-60, and 61 and above. The single women categorized according to their age and marital status in Agartala town is shown in the following table.

Table 3.1: Distribution of the Respondents on the Basis of Age Groups and Marital Status

Age Group	Marital Status			Total (%)
	Widow	Divorcee	Unmarried	
31—35	27 (21.09)	25 (24.50)	4 (5.71)	56 (18.66)
36—40	24 (18.76)	20 (19.60)	5 (7.14)	49 (16.33)
41—45	19 (14.85)	17 (16.67)	21 (30)	57 (19)
46—50	14 (10.94)	11 (10.79)	16 (22.85)	41 (13.67)
51—55	13 (10.15)	18 (17.65)	6 (8.58)	37 (12.34)
56—60	16 (12.5)	6 (5.89)	12 (17.14)	34 (11.33)
61 & above	15 (11.71)	5 (4.90)	6 (8.58)	26 (8.67)
Total (%)	128 (100)	102 (100)	70 (100)	300 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

The above table shows that 19 % respondents belongs to the age group of 41-45 years and 18.66 % respondents from the age group of 31 - 35 years, 16.33% respondents are from the age group of 36 - 40 year. 13.67% respondents belongs to the age group of 46 - 50 year, 12.34% belongs to the age group 51 - 55 year, 11.33%

respondents from the age group 56 - 60 year and 8.67% respondents are belongs to the age group of 61 and above.

Marital statuswise, among the widows 21.09% belong to the age group of 31 – 35 years of the age, 18.76% are belongs to the age group of 36 – 40 years, 14.85% belongs to the age group of 41 – 45 year, 12.5% are from the age group of 56 – 60 year, 11.71% are from the age group of 61 and above years, whereas 10.94% and 10.15% widows belong to the age group of 46 – 50 and 51 – 55 years respectively.

Among divorced respondents 24.50% are from the age group of 31-35 year, 19.60% belong to the age group of 36 – 40 year, 17.65% divorced are found in the age group of 51-55 year, while 16.67% respondents belongs to the age group of 41-45 year and 10.79% respondents are from the age group of 46-50 years. Similarly 10.79% respondents are jointly measures between two age groups of 56 - 60 years and 61 and above.

Where as among unmarried respondents 52.85% are from the age group of 41-50 year, 34.3% each belongs to the age group of 51 – 56 years and 60 and above group, 12.85% unmarried respondents belong to the age group of 31 – 40 years.

So it appears that 34.99% respondents belong to the age group of 31 – 40 years. Normally in India preferable age for girls' marriage is in between 18 – 30 years. So, possibility of marriage above 30 years women is less. Again though, remarriage of widow and divorced women is permitted by law but till it's rarely practice in society. And if the widow and divorced women have one or two issues then chance for remarriage is became almost nil.

Thus, it reveals that age of the respondents is the matter of social significance and it is also true that most of the respondents achieve single marital status at the early stage of their life. All respondents, at the period of study are continuing their single status and took the responsibilities of themselves and their children.

## RELIGION

Religion is a belief and practices related to supernatural things. Almost every part of the world, institution like religion exists in different forms. According to G. S. Ghurye (1952) religion is fundamental to individual. He thinks that religion is at the

centre of the total culture heritage of an individual. He discussed about culture and civilization, out of which religious consciousness is most important component which moulds and directs the behaviour of individual. Religion is similar to other social phenomena in that it can influence the people's everyday life activities like their food habits, dress pattern, name, rituals everything. Different groups of people follow different religion. In Agartala, the major religious practice is Hinduism, followed by Muslim, Christianity and Buddhism. In the following table, the respondents are classified according to their religion.

Table 3.2: Distribution of the Respondents on the Basis of Their Religion and Marital Status

Religious Group	Marital Status			Total (%)
	Widow	Divorced	Unmarried	
Hindu	92 (71.88)	61 (59.80)	25 (35.71)	178 (59.34)
Muslim	11 (8.60)	26 (25.50)	6 (8.58)	43 (14.33)
Christian	20 (15.62)	10 (9.80)	28 (40)	58 (19.33)
Buddhist	5 (3.90)	5 (4.90)	11 (15.71)	21 (7)
Total (%)	128 (100)	102 (100)	70 (100)	300 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

The above table reveals that 59.34% respondents are Hindu, 19.33% are Christen, 14.33% are Muslim and 7% respondents are Buddhist. On the basis of their marital status 71.88% widows, 59.80% divorced and 35.71% unmarried respondents are Hindu. 15.62% widows, 40% unmarried and 9.80% divorced are Christen. 25.50% divorced, 8.58% unmarried and 8.60% widows are Muslim. 15.71% unmarried, 4.90% divorced and 3.90% widows are Buddhist.

Therefore, majority of the respondents are Hindu followed by Christian, Muslim and Buddhist.

## CASTE AND TRIBE

Agartala is inhabited by the people belongs to different ethnic, religious, linguistic groups. Though majority inhabited of the town belongs to Bengali Hindu Community. But people belong to other community and religious faith resides also found.

### (i) **Tribe**

The populations of Tripura consist by tribal and non-tribal communities. The total tribal communities of the state are *Tripuri, Jamatia, Noatia, Reang, Halam, Chakmah, Mog, Garo, Munda, Lushai, Oraon, Santhal, Uchoi, Khasi, Bhil, Lepcha, Bhutia, Chaimal* and *Kuki*. Among them *Tripuri, Reang, Jamatia, Noatia, Munda, Khasi, Halam* and *Uchoi* are mainly Mongolioids and have a common language known as Kokborok. Kokborok belongs to Bodo-Garo-group of Tibeto-Burman branch of China-Tibetan family (Hoque 2014).

In Tripura most of the tribes follow Hinduism, but Lusai, Kuki adopted Christianity and Chakma, Mogs follow Buddhism. Good number of tribal community also settled in Agartala town. Following table discusses the ethnic identities of the respondents

Table 3.3: Distributions of the Respondents on the Basis of Their Ethnic Identity

Ethnic Group	Population of Tripura			Total (%)
	Widow	Divorced	Unmarried	
Tribal	26 (20.31)	15 (14.70)	18 (25.71)	59 (19.67)
Non-Tribal	102 (79.69)	87 (85.30)	52 (74.29)	241 (80.33)
Total (%)	128 (100)	102 (100)	70 (100)	300 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

The above table reveals that 80.39% respondents belong to non-tribal community and 19.67% respondents belong to tribal communities. On the basis of their marital status, 85.30% divorced, 79.67% widows, and 74.29% unmarried respondents are non-tribal. Whereas 25.71% unmarried, 20.31% widows and 14.70% divorced respondents are tribal.

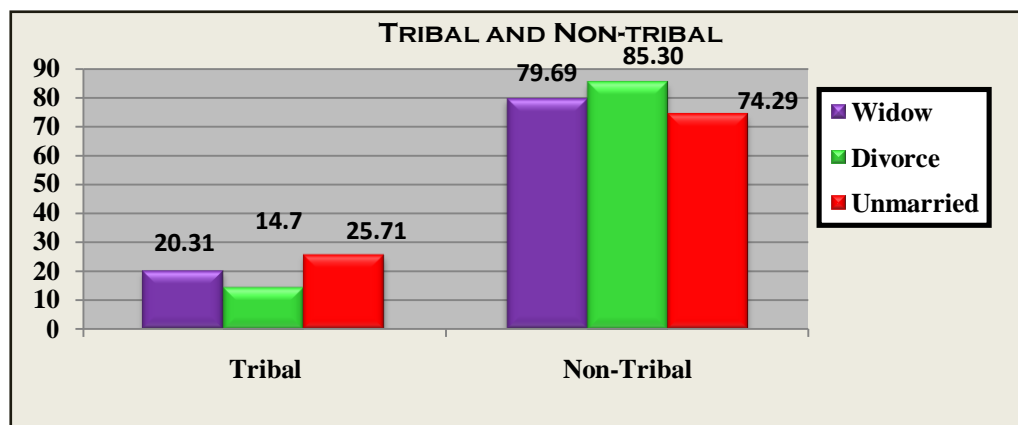


Figure 3.1: Respondents on the Basis of Tribal and Non-Tribal Categories

To get clearer idea about respondent's ethnic identity tribal respondents are further divided into different groups. Following table make it clear.

Table 3.4: Distribution of the Tribal Respondents on the Basis of Their Ethnic Identity

Tribes	Tribal Respondent			Total (%)
	Widow	Divorced	Unmarried	
Tripuri	18 (69.23)	14 (93.33)	11 (61.11)	43 (72.89)
Jamatia	2 (7.69)	-	1 (5.55)	3 (5.09)
Reang	4 (15.39)	-	-	4 (6.77)
Chakma	-	-	3 (16.67)	3 (5.09)
Halam	2 (7.69)	1 (6.67)	3 (16.67)	6 (10.16)
Total (%)	26 (100)	15 (100)	18 (100)	59 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

Above table reveals that 72.89% respondents belongs to Tripuri, 10.16% respondents are Halam, and 6.77% respondents are Reang and 5.09% respondents each belongs to Jamatia and Chakma tribe.

On the basis of marital status, 93.33% divorced, 69.23% widows and 61.11% unmarried respondents are Tripurians (also known as Tipra or Tipperah). 16.67% unmarried, 7.69% widows and 6.67% divorced respondents are belongs to Halam tribe. 15.39% widows respondents are belong to Reang. 7.69% widows and 5.55%

unmarried respondents are belongs to Jamatia tribe. 16.67% unmarried respondents are belongs to Chakma tribe.

All these tribes are original inhabitant of Tripura. Tripuri considered themselves as a part of Tibeto-Burman ethnic group and believed that their four fathers migrated from China. Ethnically Halam belongs to the Co-Case – Mongoloid origin of Kuki-Chin tribes (<http://www.tripura.in/tri/tribes/Halam.aspx> downloaded on 2.2.2017). Their language is similar to Tibeto-Burma family. Halams are divided into several sub-clans, such as *Kolai, Kov-Bong, Keipeng, Bong, Saka Chep, Thanga Chep, Dab, Bongser, Molsum, Rupini, Rangkhwl, Chorai, Langai, Kaireng, Ranglong, Naveen and Murasing*. Jamatia tribes have a distinct feature of Mongoloid origin. Jamatia language is similar with that of Tripuri language. Reang are nomadic tribe. They speak Kokborok language. The majorities of the Reang adopt Vaishnavism as their religious faith and claim Kshtriya status.

#### **(ii) Caste**

Caste is a form of social stratification characterized by endogamy, hereditary transmission of a lifestyle which is often includes an occupation, ritual status in hierarchy and customary social interaction and exclusion based on culture notions of purity and pollution. According to MacIver and page (1950), status is wholly predetermined so that people are born to their lot without any hope of changing it. Then the class takes the extreme form of caste. Cooley stated that, when a class is somehow strictly hereditary then it may call caste (Tumin 2003). M.N.Srinivas (1960) sees caste as a segmentary system. For him, every caste divided into sub-castes which are the units of endogamy whose members follow a common social and ritual life and common culture and whose members are governed by the same authoritative body. For Dumont (1966) caste is not form stratification but as a special form of inequality. Following table discussed about the caste categories of the respondents. Generally castes are categories into three parts these are General (GEN), Schedule Caste (SC), and Other Backward Class (OBC).

Table 3.5: Distribution of Respondents on the Basis of Their Caste Category and Marital Status

Caste Category	Marital Status			Total (%)
	Widow	Divorced	Unmarried	
General	43 (42.15)	41 (47.12)	29 (55.76)	113 (46.89)
Schedule caste	32 (31.38)	25 (28.73)	9 (17.30)	66 (27.39)
Other Backward Class	27 (26.47)	21 (24.13)	14 (26.92)	62 (25.72)
Total (%)	102 (100)	87 (100)	52 (100)	241 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

Above table shows that 46.89% respondents belongs to general caste category, 27.39% belongs to schedule caste (SC) and 25.72% respondents are belongs to other backward class category (OBC).

Marital statuswise, 55.79% unmarried, 47.12% divorced and 42.15% widows belong to general category. 31.38% widows, 28.73% divorced and 17.30% unmarried respondents belongs to SC category and 26.92% divorced, 26.47% unmarried and 24.13% widows respondents belongs to OBC category.

So it appears that near two fifth respondents belongs to General category and near one fifth respondents each belongs to SC and OBC categories. It is to be maintained here that caste is the characteristic of Hindu society and only Hindu are divided into SC, OBC and General. Except tribal, people belong to Islamism, Christianity and Buddhism is considered as general category. For getting more clear view the caste category along with religion of the respondents are shows in the following table.

Table 3.6: Distribution of Respondents on the Basis of Religion and Caste Category

Caste Category	Religion of Respondents				Total (%)
	Hindu	Muslim	Christen	Buddhist	
General castes	70 (41.68)	43 (100)	-	-	113 (46.89)
Schedule castes	61 (36.30)	-	3 (18.75)	2 (14.29)	66 (27.39)
Other backward classes	37 (22.02)	-	13 (81.25)	12 (85.71)	62 (25.72)
Total (%)	168 (100)	43 (100)	16 (100)	14 (100)	241 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

Above table reveals that 46.89% respondents belongs to general caste category, 27.39% respondents belongs to Schedule caste category and 25.72% respondents belongs to other backward class. Religious status wise among Hindu respondents 44.94% belongs to general caste, 34.27% schedule caste (SC) and 20.79% are other backward class (OBC). All Muslim respondents belong to general caste category. Of Christen respondents 72.41% are general, 5.18% are SC and 22.41% are OBC. Among Buddhist respondents 57.15% are OBC, 33.33% are general and 9.52% are SC.

Thus it appears that majority of the respondents are belongs to general caste category, followed by SC and OBC.

#### MOTHER TONGUE

Mother tongue is a traditional term for a person's native language which is learned from birth. It is also called the first language, dominant language and home language etc. Mother tongue of respondents mainly indicates their linguistic identity. Following table make it clear.

Table 3.7: Distribution of Respondents on the Basis of Mother Tongue

Mother Tongue	No of Respondents	Percentage
Bengali	241	80.33
Kokborok	43	14.33
Chakma	3	1
Jamatia	3	1
Reange	4	1.33
Halam	6	2
Total	300	100

Source: Field Survey Conducted during February 2013 – January 2015.

Above table reveals that around four fifth (80.33%) respondent's mother tongue is Bengali, 14.33% of the respondent's mother tongue is Kokborok, 2% respondent's mother tongue is Halam and 1.33% respondent's mother tongue is Reang, 1% respondents mother tongue is Jamatia and Chakma language respectively.



## LANGUAGE KNOWN

Being a multi-lingual town majority of the people are living Agartala known more than one language. A large number of respondents can use more than one language easily to communicate with others. The following table gives the clear picture of it.

Table 3.8: Distribution of Respondents on the Basis of Language They Know

Language Known	No of Respondents	Percentage (%)
Bengali and Hindi	229	76.34
Bengali, Hindi and English	12	4
Kokborok, English and Hindi	9	3
Kokborok and Bengali	34	11.33
Bengali, kokborok and Reang	3	1
Bengali, kokborok, Reang and English	1	0.33
Bengali, kokborok and Jamatiya	3	1
Bengali, kokborok, Hindi and Halam	6	2
Bengali, kokborok, Hindi and Chakma	3	1
Total	300	100%

Source: Field Survey Conducted during February 2013 – January 2015.

The above table reveals that 76.34% of the respondents know Bengali and Hindi languages, 11.33% of the respondent's know English and Kokborok, 4% respondents know Bengali English and Kokborok languages, 3% respondents are known Kokborok, English and Hindi 3.33% respondents are known Kokborak and English languages and 0.33% respondents each known Bengali, Manipuri and Hindi and Nepali, respectively.

So cent percent respondents knew more than one language. Near nine tenth respondents can speak Bengali along with other language. Around 90% respondents can speak Hindi along with other language. It is found that among respondents Bengali and Hindi is common language for communication.

## NATIVITY

In Agartala town majority of the people belongs to Bengali community followed by tribal, and others communities. Respondents show considerable diversity in terms of their nativity. Some are living in the town area from three to four generation and consider it is their native place. Whereas migrated from different

urban, semi-urban and rural areas to Agartala Town for different reasons. The following table makes it clear.

Table 3.9: Distribution of the Respondent on the Basis of Their Nativity and Marital Status

Nativity Place	District					No of Respondents (%)
	West	North	South	Gomoti	Shipahijala	
Matabari(Village)	--	--	--	5(17.25)	--	5 (1.66)
Bishalghar (Town)	--	--	--	--	11(47.82)	11 (3.66)
Kathalia (Village)	--	--	--	--	12(52.18)	12 (4)
Jirania(Village)	12(5.04)	--	--	--	--	12 (4)
Amarpur (Town)	--	--	--	3(10.34)	--	3 (1)
Chanbon (Village)	--	--	--	21(72.41)	--	21 (7)
Shabroom(Village)	--	--	5(62.5)	--	--	5 (1.66)
Hejamara (Town)	9(3.79)	--	--	--	--	9 (3)
Bilonia (Town)	--	--	3(37.5)	--	--	3 (1)
Churaibari (Village)	--	2(100)	--	--	--	2 (0.66)
Mohonpur (Village)	3(1.26)	--	--	--	--	3 (1)
Dhaleshwar (Town)	75(31.51)	--	--	--	--	75 (25)
Agartala	139(58.40)					139(46.33)
Total	238 (100)	2 (100)	8 (100)	29 (100)	23 (100)	300 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

Above data shows that those respondents (79.33%) belong to west Tripura district; 58.40% were from Agartala municipal area, 31.51% migrated from different places of Sadar sub-division, 5.04% respondents migrated from Jiraniya, 3.79% from Hejamara and 1.26% from Mohonpur. Those respondents (9.6%) migrated from Gomoti district; 72.41% of them belong to Chanbon, 15.25% from Matabari and 10.34% from Amarpur. Those respondents (7.66%) migrated from Shipahijala district; 52.18% respondents migrated from Kathalia and 47.82% from Bishalghar. Those respondents belong to south Tripura district; 62.5% of them migrated from Shabroom and 37.5% respondents belong to Bilonia. The (0.66%) of the respondents migrated from north Tripura district mainly belongs to Churaibari.

Therefore, more than half of the respondents are migrated from different places of Tripura and rests are inhabitant of town. Among the migrant respondents, some of them come from rural areas and some are from other urban place to Agartala. Among migrant respondents following table provide the picture of the pattern of their migration.

Table 3.10: Distribution of Respondents on the Basis of the Pattern of Migration

Migration Pattern	Marital Status			Total (%)
	Widow	Divorced	Unmarried	
Urban to Urban	22 (28.20)	18 (27.70)	12 (66.67)	52 (32.30)
Rural to urban	56 (71.80)	47 (72.30)	6 (33.33)	109 (67.70)
Total	78 (100)	65 (100)	18 (100)	161 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

The table shows that 67.70% respondents migrated from rural areas to Agartala town and 32.30% respondents migrated from other urban areas to the Town. Marital status wise 72.30% divorced, 71.80% widow and 33.33% unmarried respondents are migrated from rural areas to the town. 66.67% unmarried, 28.20% widow and 27.70% divorced respondents are migrated from other urban areas to the town.

Thus it appears that nearly three fourth of the respondents are migrated from rural areas. Some of them migrated because of marriage where as other came for better work and business opportunity, better educational facilities for their children and so on.

#### EDUCATIONAL QUALIFICATION

Education is one of the blessings of once life and considered as development of personality as well as knowledge. As per 2011 census report the literacy rate of the state is 87.22% out of which 91.53% men and 82.73% are women. According to universal declaration of human rights (UDHR), -every individual and organ of society must go through teaching and education to promote request for these rights and freedoms. Article 30 of the UDHR declares that one goal of education should be the strengthening of respect for human rights and fundamental freedoms (Bhattacharyya

2015). Tripura has reportedly shown considerable improvement at each level of education. Drawings on the date of census and many studies and reports have indicated that there has been significant improvement in literacy levels and particularly in the reduction of female illiteracy, during the decade 2001-2011. The gender gap in literacy has also been narrowed down during that time. The last decade has experienced the highest decadal increase in literacy in Tripura since independent (Das, chakraborty & Dey, 2014). The literacy levels of respondents are shown in the following table.

Table 3.11: Distribution of Respondents on the Basis of Their Educational Qualification along with Marital Status

Educational Status	Marital Status			Total (%)
	Widow	Divorced	Unmarried	
Illiterate	41 (32.04)	21 (20.58)	15 (21.42)	77 (25.67)
Literate	21 (16.40)	15 (14.70)	10 (14.29)	46 (15.33)
Primary level	28 (21.88)	16 (15.69)	5 (7.14)	49 (16.33)
Middle School	26 (20.31)	16 (15.69)	5 (7.14)	47 (15.67)
H.S.L.C	5 (3.90)	8 (7.84)	8 (11.42)	21 (7)
High-Secondary	3 (2.35)	11 (10.79)	11 (15.71)	25 (8.33)
B.A.	4 (3.12)	5 (5.89)	10 (14.29)	20 (6.67)
M.A.	-	9 (8.82)	6 (8.85)	15 (5)
Total (%)	128 (100)	102 (100)	70 (100)	300 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

Above data shows that literacy is predominant feature among the single women of Agartala town. Around three fourth of the respondents are literate and one fourth are illiterate. So far as educational qualification is concern 25.67% respondents are illiterate, 16.33% respondents are educated up to Primary level, 15.67% are educated up to Middle school, 15.33% respondents are literates, 8.33% respondents are educated up to High-Secondary level, 7% respondents are educated up to H.S.L.C level, 6.67% respondents are educated up to graduate level and 5% up to Master degree level.

Marital statuswise, 32.04% widows, 21.42% unmarried and 20.58% divorced are illiterate. 21.88% widows, 15.69% divorced and 7.14% unmarried are educated up to primary level. 20.31% widows, 15.69% divorced and 7.14% unmarried respondents are educated up to Middle school. 16.40% widows, 14.70% divorced and 14.29% unmarried are only literate only. 15.71% unmarried, 10.79% divorced and 2.35% widows are educated up to High-secondary level. 11.42% unmarried, 7.84% divorced and 3.90% widows are educated up to H.S.L.C. level. 14.29% unmarried, 5.89% divorced and 3.12% respondents are educated up to graduate level and 8.82% divorced and 8.58% unmarried are educated up to Master degree level.

So it appears that majority of the respondents are educated. Only one fourth respondents are illiterate. Among literate nearly one sixth respondents are mere literate and not complete any level of educational qualification.

## FAMILY

Family is a basic social institution has always been regarded as a core component for the development of the individual as well as for the society and mankind (Chowdhury and Patnaik 2013). Dube (2001) attributed patriarchy as major characteristic feature of Indian family system which clearly means male domination and female subordination. Family directly link with continuous changing process where individuals are surrounded with emotional bonding and socialization. Nuclear family is the predominant feature of Indian urban areas than joint family. These are mainly because of poor economic condition, lack of housing facilities etc. Following table speaks about family types of respondents.

Table 3.12: Distribution of Respondents on the Basis of Types of Family and Marital Status

Type of Family	Marital Status			Total (%)
	Widow	Divorced	Unmarried	
Joint family	37 (28.90)	20 (19.60)	3 (4.28)	60 (20%)
Nuclear family	91 (71.1)	82 (80.40)	67 (95.72)	240 (80%)
Total (%)	128 (100)	102 (100)	70 (100)	300 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

The data reveals that around 80% respondents belong to nuclear family and 20% from joint family. Marital status-wise, among widows 71.1% are living in nuclear family and 28.90% are living in joint family. 80.40% divorced respondents belongs to nuclear family and 19.60% divorced respondents living in joint family. On the other hand among unmarried respondents; 95.72% are living in nuclear family and rests of 4.28% are living in joint family.

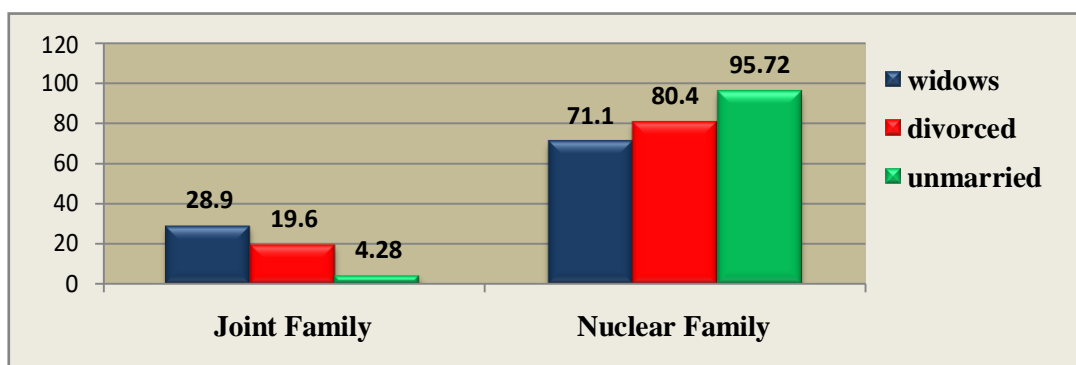


Figure 3.2: Percentage of Respondents on the Basis of Family Types

Above figure reveals that majority of the respondents are found living in nuclear family whereas very small portion of them are living in joint family.

#### SIZE OF THE FAMILY

On the basis of the composition of family members, the size of the families of respondents are classified in groups as 1-2, 3-4, 5-6, 7-8, 9-10 and above 11. Following table make it clear.

Table 3.13: Distribution of the Respondents on the Basis of Their Family Types and Marital Status

Size of Family (No of members)	Marital Status			Total (%)
	Widow	Divorced	Unmarried	
1 – 2	56 (43.75)	25 (24.50)	23 (32.86)	104 (34.67)
3 – 4	35 (27.34)	60 (58.82)	28 (40)	123 (41)
5 – 6	22 (17.19)	7 (6.87)	16 (22.86)	45 (15)
7 – 8	12 (9.37)	5 (4.90)	3 (4.28)	20 (6.67)
9 – 10	2 (1.56)	1 (0.98)	-	3 (1)
11 and above	1 (0.79)	4 (3.93)	-	5 (1.66)
Total (%)	128 (100)	102 (100)	70 (100)	300 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

Above table reveals that, 41% respondent's family has 1 – 2 members, 34.67% family has 3 – 4 members, 15% respondent's family has 5 – 6 members, 6.67% respondent's family has 7 – 8 members, 1% and 1.66% respondent's are living with 9 – 10 and above 11 and above family members respectively.

On the basis of marital status, 43.75% family has 1 – 2 members and 27.34% family has 3 – 4 members. 17.19% respondent's family has 5 – 6 members. 9.37% family has 7 – 8 members. And 1.56% and 0.79% widows family has 9 – 10 and above 11 family member respectively.

Of 102 divorced respondent's, 58.82% has 3 – 4 members; 24.50% has 1 – 2 members, 6.87% has 5 – 6 members, 4.90% has 7 – 8 members and 3.93% and 0.98% divorced respondents family has 9 – 10 and 11 and above members respectively.

Among 70 unmarried women, 40% has 3 – 4 members in their family, 32.86% has 1 – 2 family members, 22.86% has 5 – 6 members, and 4.28% unmarried respondents has 7 – 8 family members.

So, it appears that around three fourth of the respondents irrespective of their marital status has small family that is the family has 1 – 4 members. From getting clearer picture the size of family along with types are shown in the following table.

Table 3.14: Distribution of the Respondents on the Basis of Types of Family by Size

Type of Family	Size of Family (Number of Persons)						Total (%)
	1 – 2	3 – 4	5 – 6	7 – 8	9 – 10	11 and above	
Nuclear Family	104 (43.33)	123 (51.26)	13 (5.41)	-	-	-	204 (80)
Joint Family	-	-	32 (53.34)	20 (33.33)	3 (5)	5 (8.33)	60 (20)
Total (%)	104 (34.67)	123 (41)	45 (15)	20 (6.67)	3 (1)	5 (1.66)	300 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

The data shows that 51.26% of the nuclear families have 3 – 4 members, 43.33% nuclear family have 1 – 2 members and 5.41% nuclear family have 5 – 6 members, whereas 53.34% joint family have 5 – 6 members, 33.33% joint family have 7 – 8 members, 8.33% have more than 10 family members and 5% have 9 – 10

family members. Most of the nuclear family consist of 3 – 4 family members, while joint family consist of 5 – 6 and 7 – 8 members. So, it appears that both joint and nuclear family is neither too large and too small.

#### MARITAL STATUS OF THE RESPONDENTS

According to Hindu traditional view, marriage is a sacrament which confer a spacial status and identity for women. The structure and functions of a family change accordingly with the alteration of marital status of women (Barooah 1998). In 2011 census data the number of single women in India is 71.4 million, which at the time of 2001 census was 51.2 million, the increasing of 39% in the number of this category of single women includes women who never married, divorced or separeted and widows. This categories of single women comprises 8.6% of the total female poulation of India (Mukhopadhyay 2016). The 2011 census provides information regarding age and marital status of the female population of Agartala town (MCI). It is found that 40.04% of the female population is grouped under ‘never married’ category, of them only 2.75% female population belongs to the age group 30 to above 60 years, 9.16% are found as widow and 1.03% female population are found divorced. This research work is mainly concerned with the single women, on the baisis of earlier marital status the respondents divided into two categories divorced and widows and also include those who never married.

Table 3.15: Distribution of Respondents on the Basis of Marital Status

Marital Status	No of Respondents	Percentage (%)
Widow	128	42.67
Divorced	102	34
Unmarried	70	23.33
Total (%)	300	100

Source: Field Survey conducted during February 2013 – January 2015.

Above data shows that 42.67% respondents were married, but became widow. 34% respondents were married, but divorced their husband and 23.33% respondents were never enter into marriage. The respondents represents more or less mix of the three different categories of single women stratified according to their marital status.



## MODE OF MARRIAGE

Marriage for women is the step toward change of their living style, social, economic status but also influence their own identity. According to mode of marriage, arranged marriage is a dominating form of marriage in traditional Hindu society. Because of expansion of female participation in economic activities and educational institutions, influence the pattern of marriage. Instead of only parental involvement frequently the rise of so-called ‘Love marriage’ occurs where the initial contact with potential spouse does not involve the parents or family member. To understand the mode of marriage among the respondents those who are once married but single due to widowhood or divorced are discussed below, the following table makes it clear.

Table 3.16: Distribution of Respondents on the Basis of Mode of Marriage

Mode of Marriage	Marital Status		Total (%)
	Widow	Divorced	
Arranged Marriage	83 (64.84)	77 (75.49)	160 (69.56)
Love Marriage	33 (25.78)	18 (17.64)	51 (22.17)
Both love and Arranged Marriage	12 (9.37)	7 (6.86)	19 (8.26)
Total (%)	128 (100)	102 (100)	230 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

Above table shows that 69.56% of the respondents' marriage was arranged by their parents; 75.49% - divorced and 64.84% - widows. 22.17% respondents were get married according to their own choice and without informing their parents; of them 25.78% - widows and 17.64% - divorced and 8.26% respondents select their spouse by themselves but the arrangements were negotiated by their parents; of them 9.37% - widows and 6.86% - divorced.

Thus, it reveals that India's overall acceptance towards the arranged marriage is also found similar in Agartala. Near about 70% of the respondents get married on the parents' decision. Whereas near one fourth (22.17%) of the respondents get married by themselves without involving their parents and less than one tenth of the respondents choose their life partner by themselves but marriage ceremonies were organised by their parents. One respondent named Sharbani Ghosh (Shil) aged 52

years, widow said \_at the age of 16 I decided to get married with Prasanta shil and I fled away with him without informing my parents. My husband was a barber and our marriage was inter-cast marriage so my parents never accept me and not recognised my marriage. My conjugal life was only six years after that he died. Suddenly after death of my husband I was thrown out from my husband home along with my three young children. in my crisis situation also my parents never contact with me’.

#### AGE-AT-MARRIAGE

Regarding the age of marriage among the respondents is found that minimum age was below 15 years and maximum age was above 30 years.

Table 3.17: Distribution of Respondents on the Basis of Their Age-at-Marriage

Age-at-Marriage	Marital Status		Total (%)
	Widow	Divorced	
Less than 15 years	7 (5.46)	4 (3.92)	11 (4.80)
16 – 17	23 (17.96)	12 (11.76)	35 (15.21)
18 – 19	31 (24.21)	32 (31.37)	63 (27.40)
20 – 21	11 (8.59)	16 (15.68)	27 (11.73)
22 – 23	30 (23.43)	8 (7.84)	38 (16.52)
24 – 25	14 (10.93)	13 (12.74)	27 (11.73)
26 – 27	6 (4.68)	12 (11.76)	18 (7.82)
28 – 29	5 (3.90)	5 (4.90)	10 (4.36)
30 & above	1 (0.78)	-	1 (0.43)
Total (%)	128 (100)	102 (100)	230 (100)

Source: Field Survey conducted during February 2013 – January 2015.

Above data shows that 27.40% respondents age at the time of marriage was between 18 – 19 years, 16.52% respondentst get married at the age group of 22 – 23 years, 15.21% of the respondents age at the time of marriage was between 16 – 17 years, 11.73% respondentst get married at the age group of 20 – 21 and 24 – 25 years respectively. 7.82% of the respondenst get married at the age group of 26 – 7 years,

4.80% respondents age at the time of marriage was less than 15 years. 4.36% respondents get marriage at the age group of 28 – 29 years and 0.43% respondents age at the time of marriage was 30 and above years.

Marital statuswise, 31.37% divorced and 24.21% widows get married at the age group of 18 – 19 years. 23.43% widows and 7.84% divorced respondents get married at the age group of 22 – 23 years. 17.96% widows and 11.76% divorced respondents get married at the age group of 16 – 17 years. 15.68% divorced and 8.59% widows get married at the age group of 20 – 21 years. 12.74% divorced and 10.93% widows get married at the age group of 24 – 25 years. 11.76% divorced and 4.68% widows get married at the age group of 26 – 27 years. 5.46% widows and 3.92% divorced respondents get married less than 15 years of age. 4.90% divorced and 3.90% widows get married at the age group of 28 – 29 years. 0.78% widow respondents get married at the age of 30 and above.

Thus, it reveals that nearly one fifth of the respondents get married before reaching marriageable age. Prohibition of Child Marriage Act states that, the marriageable age of a girl is 18 and most of the cases of minor marriage are often performed without the consent of the girls involved in the marriage (Chakraborty & Debnath 2013). So it indicates that child marriage which is not legal but practise in Agartala town. Among the respondents nearly four fifths of them get married within the age of 18 to 25 years. Very negligible percent of respondents get married in the age between 26 to above 30 years.

#### LENGTH OF CONJUGAL LIFE

The once married respondents spends different years of conjugal life. During these period they gather sweet or bitter experience of life. Some of them happily lead married life while other from the beginning of conjugal life faces different types of problems. In the following table the duration of married life of the respondents is shown.

Table 3.18: Distribution of the Respondents on the Basis of Length of Their Conjugal Life

Length of Conjugal life (in years)	Marital Status		Total (%)
	Widow	Divorced	
1 – 2	7 (5.46)	27 (26.47)	34 (14.80)
3 – 4	10 (7.81)	51 (50)	61 (26.52)
5 – 6	27 (21.09)	17 (16.66)	44 (19.13)
7 – 8	72 (56.25)	3 (2.94)	75 (32.60)
9 – 10	9 (7.03)	1 (0.98)	10 (4.34)
11 – 12	2 (1.56)	3 (2.94)	5 (2.17)
More than 13 years	1 (0.78)	-	1 (0.43)
Total (%)	128 (100)	102 (100)	230 (100)

Source: Field Survey Conducted during February 2013 – January 2015.

Above data shows that 32.60% respondents lead 7 – 8 years conjugal life, 26.52% respondents lead 3 – 4 years conjugal life, 19.13% respondents lead 5 – 6 years married life, 14.80% of the respondents lead 1 – 2 years of conjugal life, 4.34% respondents lead 9 – 10 years of conjugal life, 2.17% respondents lead 11 – 12 years of conjugal life and 0.43% respondents lead more than 13 years conjugal life.

Marital statuswise, 56.25% widows and 2.94% divorced respondents lead 7 – 8 years conjugal life. 50% divorced and 7.81% widow respondents lead 3-4 years of conjugal life. 21.09% widows and 16.66% divorced respondents lead 5 – 6 years conjugal life. 26.47% divorced and 5.46% widow respondents lead 1 – 2 years of conjugal life. 7.03% widows and 0.98% divorced respondents lead 9 – 10 years of conjugal life. 2.94% divorced and 1.56% widow respondents lead 11 – 12 years of conjugal life. 0.78% widow respondents lead more than 13 years of conjugal life.

Thus, it appears that majority of the respondents conjugal life lasted between 1 to 8 years, and very negligible portion of respondents lead 9 and above 13 years of conjugal life. So the length of conjugal life of once married single women was not too long. It is also obvious that conjugal life of divorced is much shorter than the

widows. More than three fourth of the widows lead 5 – 8 years conjugal life where as 76.47% divorced lead 1 – 4 years of conjugal life.

It is observed that those who lead long married life suffer more from feelings of grief and loss. Long conjugal life somehow effects them emotionally as well as socially. On the otherhand short duration of married life makes the feeling of crisis emotionally or fiancially. Respondents action mainly concerned about solution oriented matters regarding financial and social security. But emotionally they were found more week than married women.the experience of conjugal life of some of the respondents are discuss bellow.

### **Case I**

Malobika Chakraborty, 46 years old widow said that she laed six years of conjugal life and her memory related to conjugal life is very pleasant and beautiful. Her husband Lt. Dipankar Chakraborty was carring and responsiblle person. He willingly took all her and childrens responsibility, even he helped her in domestic work also. But sudden death of husband make her helpless. Because all of a sudden responsibility of children lies on her along with financial hardship. Malobika share that *‘I was totally depend on him and sudden death of my closed one make me so much of emotion messup. From outside I looks strong because of my children but I always missed him’*.

### **Case II**

Saleha Sultan, 42 years old divorced share that she got married at the age of 20 years, her husband work as vegetable vendor in market. At the time of marriage Rs, 11,000 was fixed for mehar. Her married life was normal for a few years. Saleha and her husband had two children and were satisfied with their married life. But after some years they had frequent fights with each other. The main reason was their poor economic condition. Gradually their small arguments converted into major difference. Saleha not able to bear regular painful situation and called her mother. Saleha’s mother came to take her but her husband refused. When saleha determined to leave then, he got angry and after this incident pronounced *‘Talāk’* (divorce) three times in front of all family members. Saleha came back to her natal home with three children. She was house wife and face tremendous hardship in maintaining family. Her two brother permit her to live in parent house but she is always in fair of losing shelter.

## CAUSE OF BEING SINGLE

For different reason a women can remain single. Single women is an emerging phenomenon in urban society. In Agartala town also large number of single women living and different factors plays significant role for their single status. Smith (1951) describes that being single status of women is a combined phenomenon of attraction and repulsion, pleasure and sorrow of experience. It is the result of family constraints, self constraints, financial and physical constrain. Altaker (1962) explains some particular reason which reflects the qualities or nature of women such as having will power, being adjustable and spiritual of mind can play vital role to lead the single life. Shing (2000) in his book ‘\_Single in the City’ mentioned about two reason which influence the rising number of single women in India; (i) women those are single due to circustances and (ii) the women who remain single due to their own choice. The reason behind the single status of respondents are given in table 16. Details of causes of single status of some respondents are discuss bellow:

Table 3.19: Distribution of the Respondents on the Basis of Causes for Their Single Status

Cause of Being Single	No of Respondent	Percentage (%)
For Career	7	2.33
For Physical Disability or Diseases	4	1.33
Religious Pourpose	5	1.67
Failure in Love	3	1
Look after Family	35	11.67
Financial Crisis	16	5.33
Death of Husband	128	42.67
Divorced	102	34
Total (%)	300	100

Source: Field Survey Conducted during February 2013 – January 2015.

Above table shows that 42.67% respondents became single due to death of their husband, 34% respondents became single due to divorced, 11.67% respondents ‘remained single to support their parents, 5.33% respondents remain unmarried due to financial cirsis, 2.33% respondents decided to remaine single because of they give importance to their career, 1.67% respondents devoted their life for religious pourpose and decided to remaine unmarried, 1.33% respondents were single because of physical disabilities or diseases, 1% respondent respondents decided to remaine unmarried due to failure or in loveaffair or unable to marry beloved one.

### **Case I**

Jasmin Riang 44 years old private school teacher said I am pious and never think to marry. I keep myself busy with prayer, reading religious book, thinking about almighty eternal father. I visit church regularly, so I have no time to think about worldly things. My family member and relatives tried their best to get me marry but all their efforts in vein. I was very much passionate about the role of spirituality in my life. Jasmine would say that *‘Christianity is helping me for support my own individuality, thinking and creativity’*.

### **Case II**

Priyanka Goshwami, 48 year old unmarried working as an assistant teacher in *‘Bani Vidhya Pith Girls H.S School’*. She said *‘I am educated and employee, I have right to take decision about my life. I want to lead a life free from burden and responsibilities. I join music classes because it is my hobby’*. She also said that *‘if I get married then it may not possible for me to spend most of the time in teaching and learning. I thought married life involves with somany duties and obligations which directly or indirectly influence the career of woman. That is why I decided to remain unmarried because I do not want to compromise with my career’*.

### **Case III**

Another respondents Anjali Sharma also school teacher said *‘I always busy with my career and profession and never thought to get married. I love my profession very much and it give me peace and happiness’*. She also said that *‘I remained busy with different activities beside teaching. I am the active member of different charitable organization and cultural organization’*.

### **Case IV**

Padmini Sutradhar, 50 years unmarried said that *‘I was in love when I was studying class VIII with class X boy. We agreed to get married in near future after completing education and also after getting job. But due to serious illness of my mother I leave study and engaged with household duties. That boy maintain relationship with me for six month after I leave study. But gradually he started to avoid me. Later I get information that he engaged with another girl. This incidence give me so much pain that I give up the idea of marriage.’*

## Case V

Another unmarried respondents Urmila Das (48 years old) working as a data entry operator in the Government Hospital, said that ‘I remain unmarried only to help my father. My father income was not sufficient to maintain the family so being an eldest child I felt it is my duty to support him. On doing duty I failed to realise that my marriageable age has gone away. My parents also never take initiative to get me married’.

## Case VI

Kakoli Tripura another respondent said that she has been suffering from heart diseases since childhood. Due to financial crisis she cannot go for proper treatment. Because of this problem she decided to remain single. Kakoli is now living with her mother, brother and sister in law.

Never married respondents give different reasons regarding their single status. Some remain unmarried due to carrier, whereas others due to financial hardship, health problem, failure in love affairs, others because of their own choice etc. whereas the main cause for single status of widows is the death of husband.

Since most of the widow respondents marital life is not much longer and became widow in early age. So all of their husband death is not natural. Most of them died untimely. The cause of the death of their husband given below

Table 3.20: Distribution of the Widow Respondents on the Basis of Cause of Their Husband's Death

Cause of Husband's Death	No of Respondents	Percentage (%)
Illness	101	78.90
Accident	22	17.19
Murder	3	2.34
Suicide	2	1.57
Total (%)	128	100

Source: Field Survey conducted during February 2013 – January 2015.

Out of the 128 widow respondents; 78.90% lost their husbands due to illness, 17.19% respondents' husband died by accident, 2.34% respondents' husband was murdered and 1.57% respondent's husband committed suicide.



Sharmista Sarkar, said that *‘my husband died due to cancer. I do not have much money to give him proper treatment’*. Similar view express by Rafija Khatun, Tuinkel Tripura, Susmita Paul that their husband suffer from diseases like cancer, tuberculosis etc. But they could not give proper treatment due to lack of money. Doyel Deb said *‘my husband was healthy and strong enough. There was no symptom of death appear in his activity. But one day morning he suddenly fell down and when we rush hospital doctor said that he is dead. He died due to heart attack’*. Modhumita Debnath expresses her grief by saying that my husband died ultimately. In one morning he goes out for work and never returns home. He met an accident on road and died on the spot. Pinki Sharma said my husband died only at the age of 32 and at that time I was 26 years old He meat an accident and we admit him in hospital. He was in hospital for one month and ultimately died. On the other hand the respondents who get divorced various factors plays significant role behind it.

#### CAUSE OF DIVORCE

To get more clear picture about the case of divorce the respondents are asked about the circumstances under which they compail to get divorce. The cases of divorce are discussed below.

Table 3.21: Distribution of the Divorcee Respondents on the Basis of Causes of Their Divorce

Cause of Divorce	No of Respondents	Percentage (%)
Extra Marital Relationship	53	51.96
Physical and Mental Torture	9	8.82
Drunker and Gambler	12	11.78
Dowry Demand and Torture	25	24.50
Missing of Husband	3	2.94
Total (%)	102	100

Source: Field Survey Conducted during February 2013 – January 2015.

Above data shows that over half (51.96%) of the respondents get divorce because of husband’s extra marital relation, 24% respondents get divorce because of extreme dowry demand and torture, 11.78% respondents get divorce because their husband was drunker and gambler. 8.82% respondents get divorce because of physical and mental torture and violence. 2.94% respondents get divorce because

suddenly their husband disappear and neither communicate with them nor maintain any relations.

It appears that respondents have particular cause to divorce their husband. Generally there is not one solitary cause but a combination of causes that lead to the dissolution of marriage.

### **Case I**

Bokul Bala Deb 38 years old, school teacher, she married Mr Shikhar Das an established businessman after five years of courtship. Their marriage was accepted by both families and through negotiation of the two families marriage ceremony was arranged socially. After marriage they shifted in a rented house. She continued her job and also be the mother of two girls. But after six years, problem started in their married life. Bokul suddenly notice the changes of her husbands' behaviour and few days later she came to know that he was in love with other women. On the basis of this issue everyday they fought with each other. Lastly her husband's confess that he married that lady and want to live with her not with Bakul because his second wife was three months pregnant. After knowing all these she informed her parents and mother-in-law and arranges one family meeting. But in that meeting Bokul's husband blamed her that she is an independent leady not listen him. He also said that Bokul neither leave job nor able to give birth of male child and these are the root cause of his second marriage. Ultimately after lots of quarrel Bokul filed divorce case along with maintenance case for her two girls. Now she got divorce and started to live separately.

### **Case II**

Another divorce respondent Tripti Dey (47 years old) said that I want to live with my husband but my husband and his family member are too greedy to tall. After four years of my marriage they continuously demand money, jewelry, bike from my parents. When my parents fail to fulfill their demand they started to torture me like not giving food, betting, scolding etc. Initially I thought with the passage of time my husband will understand the problem of my parents. But with passes of time torture increases more and more. Ultimately one day I fled to my parents' home and next day I file divorce case against him.

## AGE-AT-THE TIME OF BECOMING SINGLE

A part from unmarried once married respondents became single in a particular age of their life. But once married respondents became single in a particular age. Most of them enter into marital life in their teen age and within short period they became single. It is either because of widowhood or due to divorced. The following table make it clear.

Table 3.22: Distribution of the Respondents on the Basis of Age when became Single

Age when became Single Status	No of Widows	Percentage (%)
16 –17	1	0.80
18 – 19	7	5.47
20 – 21	78	60.93
22 – 23	10	7.81
24 –25	6	4.68
26 & above	26	20.31
Total (%)	128	100

Source: Field Survey Conducted during February 2013 – January 2015.

The table shows that three fifth (60.93%) widow respondents became single at the age group of 20 – 21 years, one fifth (20.31%) respondents became single at the age group of 26 and above years, 7.81% widow respondents became single at the age group of 22 -23 years, 5.47% respondents became single at the age group of 18 – 19 years, 4.68% respondents became single at the age group of 24 – 25 years and 0.80% respondents became single at the age group of 16 – 17 years.

Thus it appears that nearly two fourth of the respondents became single due to widowhood at the age group of 20 – 21 years. Its indicate that majority of the respondents became single at the very young age which is unfortunate in all spare of their life.

The respondents who get divorce were asked same queasion of their age when the file divorce and start living separately from their husband. The following table elaborate the age of the respondents when they became single.

Table 3.23 Distribution of the Divorcee Respondents on the Basis of Their Age when became Single

Age when became Single (in years)	No of Divorce	Percentage (%)
16 –17	-	-
18 – 19	4	3.92
20 – 21	32	31.38
22 – 23	51	50
24 –25	6	5.88
26 & above	9	8.82
Total (%)	102	100

Source: Field Survey Conducted during February 2013 – January 2015.

Above data shows that half (50%) of the divorce respondents got divorce at the age group of 22 – 23 years, 31.38% respondents got divorce at the age group of 20 – 21 years, 8.82% respondents get divorce at the age group of 26 and above years, 5.88% respondents get divorce in the age of 24 – 25 years and 3.92% respondents get divorce at the age group of 18 – 19 years.

Thus, majority of the divorce respondents get divorce at the young age and majority of them was not satisfied with their married life. One respondent Papaya Ghosh share '*I was only 25 years when I got divorce*'.

#### Case I

Srijita Sutradhar, 36 years old divorce said I became the mother of two children at the age of 18 years. My husband was not interested in earning and spend whole day with friends and enjoy his life. Without money I face difficulties to run family but he does not think about it. On this issue we regularly fight with each other, latter it became serious issue. If I advice him for earning he started to beat me. So, when my parents get information about my condition they took me back to home along with my children. I wait for my husband because I thought that he will realize his fault one day and take me home again. But he does not come, after few months I file divorce case and get divorce at 26 years.

#### EFFECT OF DIVORCE

Divorce for women is a life event that has negative consequences for their overall well-being. The majority of the respondents share that some common problems they face shortly after divorce includes loss of social network, less support from parental family, problems with children and mostly sudden economic hardship.

As a result respondents are found socially less active; many of them avoid of going outside and hardly visit any social gatherings. The situations faced by the divorced women are discussed here under.

Table 3.24: Distribution of the Divorcee Respondents on the Basis of Effects of Divorce

Effect of Divorce	No of Respondents	Percentage (%)
Financial crisis	43	42.16
Lost support from parental family	15	14.70
Lost of social network	12	11.77
Emotional instability	5	4.90
Negative attitude of children	19	18.62
Insulting behaviour of colleagues	8	7.85
Total (%)	102	100

Source: Field Survey Conducted during February 2013 – January 2015.

Above data shows that 42.16% respondents faced financial crisis just after divorce because they were financially dependent on their husband. 18.62% respondents experience negative attitude of their children, 14.70% respondents lost support from their parental family and 11.77% respondents lost their social network especially with their relatives and friends. 7.85% respondents' share that their colleagues insult them because they are divorced and 4.90% respondents faced emotional instability after divorce.

So it appears that majority of the divorced respondents faced economic hardship just after getting divorce, many of them loss their social network and support from their parents or closed relatives. Some of the respondents' children expressed dissatisfaction about their parents' separation.

### Case I

Bela Rani Das, 47years old divorce said that at the age of 14 years she fall in love with his husband who work as auto driver and within six month of relationship they decided to get married. Bela's parents totally disagreed of her choice; they repeatedly warned her about his alcoholic habits. But she did not listen anything, one day without informing anyone both of them get married in a temple and started their conjugal life. Bela said that *hardly three month I have spend happy married life with him but after that he started to push me for bringing money from my parents. On the*

*other hand I lost my family support totally; they not ready to hear my problem'. After that I realized that my decision was wrong. For money he gradually started to torture me physically. Lastly I fail bear the torture and I took shelter to my cousin brother's house. I file divorce case against him. Now I am working in other's house as a house maid.*

#### EFFECTS OF DIVORCE ON CHILDREN

Divorce is not only the separation between husband and wife but also separation of children from their father or mother. Divorce has its impact on children because after divorce children have to move in new house or location where they may face adjustment problem. Normally after divorced children live with mother and they will see their father very less, which may affect them mentally. Children's reaction on parents divorce varies on the basis of their age. Majority 94.11% of the divorce respondents had children; of them 31.25% respondents had adult children while 68.75% had dependent children under 18 years old at the time of their divorce. Some of them have both adult and dependent children. The divorce of respondent has its effect on their children. Children's negative reactions make them more stressed and hopeless. The following table makes it clear.

Table 3.25: Distribution of Respondents on the Basis of Children Reactions

Reaction	No of Respondents	Percentage (%)
Adjustment Problem and Mentally Depressed	43	42.16
Face Adjustment Problem	31	30.40
Became Anger and Dissatisfaction	19	18.62
Dissatisfaction	3	2.94
No Children	6	5.88
Total (%)	102	100

Source: Field Survey Conducted during February 2013 – January 2015.

Above data shows that 42.16% respondents share that their children remain mentally depressed and face adjustment problem, 30.40% respondents children face adjustment problem, 18.62% respondents always became anger and dissatisfied and 2.94% respondents children shown dissatisfaction regarding their parents divorce.

It appears that over two fifth of the respondents children remain depress due to their parents divorce, nearly one third children face adjustment problem, nearly one fifth respondents children became short temper and express anger in small incidents.

Respondents share that their children's reaction on their divorce was not normal, various quarries and question related to their divorce asked by them everyday. Some of the children face negative comments related their mother's divorce which creates distance between mother and children.

### **Case I**

Sabina Bibi, 48 years old divorced, said after divorced I faced lots of problem with my two sons. I am domestic worker and my ex-husband married another woman without informing me and he wants to maintain equal relation with both of his wife. But I was not agreed with it. So my husband started to visit me occasionally and stop to give money. After watching all these I file divorce case against him. During this period I did not get any support from my children because they want to stay with their father. After getting divorce they started to maintain distance from me.

### **Case II**

Deepali Chowdhury, 49 years old divorced said when we separated, my elder son was 15 years old. He could not accept that his parents separated from one another. After divorce my son started to live with me. But I notice that in new location he face lots of adjustment problem and remain depressed all the time. This behaviour heat me lots but I have no other option. Now gradually he is recovering from his problem.

## **REMARRIAGE AND SINGLE WOMEN**

As most of the respondents became single in youth age and there is a possibility of remarriage. Though widow remarriage and remarriage of divorce is legally sanctioned but among the Hindus it is not much practice. When the divorced and widow respondents were asked about their remarriage, most of them laugh by listen this particular question, some remain silent where other express that because of their children they never think of remarriage. One respondent Rumi Bhowmik said- 'I have two small children when I get divorce and all responsibility of my children lies on me only. So I never think of remarriage'. Afsana Begam, 44 years old widow said though our religion permit me to marry again but I am not interested. Because I believe that a woman can love one person only. After the death of my husband though I feel lonely but I will happy to lead rest of my life with his memory. Nightangle Rankhol, 46 year divorce said that I never thought for remarriage though in tribal

society divorce and remarriage is not a taboo. But the bitter experience I received during my conjugal life. I never want to go back in same situation. Pollobi Rabi Das, 38 years widow said that when my husband died I was only 19 years old, my parents tried to get me married again but I was not interested. I have one daughter and never thought for remarriage. If I remarriage again than I could not respect myself. I feel that marriage is depends upon luck and fortune those who can not happy in first marriage than she cannot be happy in second marriage also.

In sum, it is found that single women of Agartala town belong to age group of 31 to 61 and above years. Single women represent various ethnic and religious grounds. Majority of them are living in nuclear family and around three fourth of them are educated. For different reasons they remain or became single, like for career, looking after parents and younger siblings some respondents remain unmarried, due to divorce and death of husband also large number of women in Agartala town became single. Once married single women's marital life was not too long and they never think for remarriage. By watching the rate of divorced it can be said that breakdown of marital relationship is one of the cause for increasing number of single women in Agartala town.