CHAPTER ONE

INTRODUCTION
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A little song appealing to the ear, noble feelings to the heart, this is what life is all about. Equally comforted with moral and spiritual values it gives expression to one's dreams in the form of 'Truth' and 'Beauty'. Nevertheless, this aspect seems to be almost overshadowed with the present pace with which man is running, making life more or less a journey-a journey where he stumbles without stone, where he dreams without destination, where sojourn is straining. In a way a journey from nowhere to nowhere, where love has no meaning, relations no relevance, sentiments no respect and commitment no value, no wonder therefore, that in such an island of isolation the man is getting lost to himself, not knowing what he is doing and where he is going.

With industrialisation, modernisation is coming up as part of our daily change. With advancements in the field of science and technology, man is proving himself worth of an intellectual being. Besides earning the basic necessities of life, namely, food, shelter and clothing, man has made his life an easy go way. He has learnt to fly like a bird in the sky, swim like a fish in water, but unfortunately has failed to learn to live like a human being. He has proved himself as the most evolved species with his achievements but if we look for the other side of the coin, we find him at a still greater loss, in a greater degraded state. Life is give and take; build and break, and he who follows the rule in a balanced manner succeeds in a true manner. However, the success of man has been at the cost of his most precious inherited possession, Moral values. He has almost lost the greatest gift of God to humankind that is Humanity. Degradation of this humanity needs to be given a serious thought to, if we really need to save humankind from getting lost to nothing. In Gandhiji's words, "there is enough for every man's need but not enough for his greed."
Change is the law of nature and so is the basic human instinct to accept the same. Although, the whole process works slowly and steadily, but the point of consideration is that it does work on and on. The change here does not apply any of Newton's laws of motion; rather it follows the principle of inverse proportionality. In other words, the change in the external aspect proves to be inversely proportional to the change in the internal aspect. We do have upgraded ourselves when it comes to adopting the western lifestyle, when it comes to abolishing the age old, illogical, superstitious beliefs, but when it comes to human values, moral values, family welfare, love and respect for the elders of the family, we seem to have degraded to such an extent that it seems to be a lot difficult to put the situation in the right order, but, it does not seem to be impossible at all. Feelings of love, care, share, sacrifice, are all on the verge of extinction and 'relations by money, of money and for money' are on the verge of prosperity. We need to evaluate and analyse relationships between simultaneous economic phenomena and not build on the same. We need to realise our duties with respect to the welfare and well-being of the elders of the family, of the society. It is the concept of sharing and caring that people need to adopt to bridge the widening gap between the generations. A distinctive change in mindsets can bring about equilibrium in society where the gap between the youth and the elders can be minimized, bridging it with a positive attitude.

1.1 CHANGING SOCIETY AND FAMILY TRENDS

Society, it is said, is a process; “a series of interactions between human beings; each person stimulating another person and responding to the stimuli from the other person. No social life is possible without such interaction.” The most important kinship unit of any society is the family that provides the framework for the emotional, financial, and material support essential to
the growth and development of its members. A silent revolution has occurred in the last 100 years - unseen, unheard, and yet so close. The biggest achievement of the century is longevity. All over the world life expectancy has risen, leading to a sharp rise in the number of Elder Persons. While the numbers have gone up, quality of life has gone down. Urbanisation and westernisation have severely affected the value systems. The erstwhile joint family, a natural support system, has crumbled. The fast-changing pace of life has added to the woes of the elder person.

In the context of increasing density of population, it is vital to consider the various factors like demographic, health, socio-economic, technological, cultural, and political changes occurring at a rapid pace in the contemporary society. These factors are intertwined and important in this age of individualistic oriented societal development and elderly care. The attitude of the youth towards the elders being so negative, people reaching this stage of life cycle would rather not look into or focus on their needs, interests, and requirements. Similarly, others also fail to take cognizance of the elderly around them, pushing the issue under the carpet. This attitude is even more evident in the Indian society at present. In the traditional Hindu joint family, elders were regarded as the head of the family, given lot of respect, and generally treated with reverence. Contrary to this, due to the changes occurring due to various known reasons, the culturally accepted 'safe abode' of the aged is slowly getting affected. The traditional family support for the elderly is placed under considerable strain. The attitude of the current youth generation being so self-focused, the unquestioned regard for the authority and respect for the elders is on a decline, thus forming a problem for the elders as well as for the youth. Urbanisation and technological revolution has rendered many of the skills that people accumulated and refined over a lifetime. Feeling of isolation and loneliness are much more common among the elders, owning to loss of spouse and moving away from children and
home. If, on one hand, the population of the elders, say sixty years plus, has increased over the successive decades, on the other hand, the traditional family/community-based support systems for the elders have not only weakened but show signs of complete collapse. This has seriously affected the situation of elders in the society. They neither have the earlier position of importance in the family and community, nor are they looked after the way it was done earlier.

Indeed, not unlike ‘desertion of women’, ‘desertion of old parents’ has shot up as a serious problem, to the context that state like Himachal Pradesh had to enact laws extending the scope of the provision of maintenance of parents abandoned by their sons. The Government of Maharashtra and to some extent Goa too, has prepared a bill on similar lines. The right of parents without any means to be supported by their children having sufficient means has been recognised by Section 125(1) (d) of the Code of Criminal Procedure 1973, and Section 20(3) of the Hindu Adoption and Maintenance Act, 1956. Evidently, the problem is getting more acute in the regions and sections of society prone to migration in search of work and employment. Apparently, the problem is more acute among the asset-less labouring class who cannot earn beyond their own survival. No doubt, the syndrome manifests among the middle classes also where the tendency of neglect of the old parents maybe more due to ‘selfishness’.

Contemporary social structure limits meaningful contact between Indian elders and youth. Not only because the two groups are often segregated, but also because Indians today must participate in mainstream society that operates on a different cultural basis. In mainstream society, the nuclear family model that often relegates elders to aged homes is the first and most obvious structural barrier to intergenerational contact. The problem is much larger in scope; however, mainstream social norms understand and approve
placing both parents in the workplace, children in day care and elder people
in care facilities. In other words, this type of society is age-segregated. In
modern societies, the social position of the elders is much more insecure
than was the case in many earlier cultures, where old age would often bring
prestige, wealth, and power. Not only would elders have a secure position in
the community but they also retained important duties within the family.
Much of this has disappeared in the modern societies today.

1.2 ELDERLY NEED OF THE FAMILY

In the Indian context, responsibility of the elderly care is primarily borne by
members of the family. A legal provision allows the old person to claim
maintenance from his/her children, if he or she has no resources of his/her
own (Section 125 of the Code of Criminal Procedure). However, very few
parents go to the court to claim legal maintenance from their children. The
Constitution of India recognises the duty of the State towards the elderly.
“The State shall within the limits of economic capacity, and development,
make effective provision for securing the right to work, to education, and to
public assistance in case of unemployment, old age, sickness and
disablement and in other cases of undeserved want” (Constitution of India,
Article 41).

Traditionally, the elders in India continue to live in their homes where they
have been living throughout their lives. The family, the neighbourhood, and
the community provide ample opportunities for companionship and social
life. Even today the family, the kinship group, the neighbourhood, and the
community continue to contribute to the psychological and social well-being
of the elders. Most of the investigations in India suggest that the elders are
respected, consulted on important decisions (even if it is a token gesture), and they continue to be the heads of households.

Some factors-outcomes of increased urbanisation have adversely affected elderly people. One is the migration of the younger adults of the family to towns and in some cases to foreign countries, in which case the elder generation loses the support of their children, if they are left behind. This is so, because, the elder generation is usually reluctant to migrate, either because of shortage of housing in towns or because of the difficulty in adjusting to the new life style, in a new set-up. The increased participation of women in paid employment outside the home is yet another factor that has affected elder people in urban areas. On the positive side, parents are wanted and made to feel useful when they take up responsibilities of caring for their grandchildren, and help with the running of the house. The flip side is that women, who have been the traditional caregivers, are now not available for that role, and the elderly people are left to fend for themselves. The well-being of elder people may also be affected by their own personality problems. If the person has not been maintaining a good relationship with his or her family members throughout the life, then it becomes difficult to improve relationships in the later period.

Elderly people experience a stage of transition from independence to interdependence, then to total dependence, which produces a crises and tension for all generations (Steinmetz, 1988). The tradition of obligatory dependence on male children is perhaps the bane of old age despite increasing evidence in recent times that daughters are actually the ones who usually come forward to assume the responsibility of providing love and support to their elderly parents when they are abused or abandoned by their own son(s).
1.3 SLOW TO REACT

The state took advantage of the wide adherence to filial piety, where caring for elderly parents is regarded primarily as a family responsibility, an unavoidable part of a contract between the generations. Hence, despite the constitutional provision in Article 41, which recognises the needs of the elder people and enjoins upon the state the responsibility of making effective provisions for public assistance in old age, the state did not come forward with effective policies that would give support to the elders. The low profile approach of the state on this front is, however, better than a state which becomes proactive for the elderly for a few years and then walk out of its responsibilities.

In 2007, the Maintenance and Welfare of Parents and Senior Citizens Act was passed to impose a few disincentives on the children failing to provide pecuniary support to the elderly parents. The Union Ministry of Social Justice and Empowerment is also working hard to create the Maintenance and Welfare of Parents and Senior Citizens Rules, 2007, for a simplified system of imposing such penalties on defaulting children through their own parents under the existing bureaucratic arrangements. While not many academic inputs are available on the efficacy of such laws, it is doubtful whether many parents would go against their own children to the court for maintenance. We often find such elderly citizens cursing their fate for the misbehaviour and disrespect they receive from their sons and daughters. Rather, they prefer to remain silent and bear the brunt most of the time. The key to such programs lies in the commitment of local authorities. Furthermore, policies that allow elderly persons to retain their independence are equally important. There is no dearth of ideas or policy programmes that can alter the lives of our elders radically. We only need political commitments and social support to attain the goals.
1.4 ELDER AND YOUTH: THE INEXPPLICABLE BOND HAS FADED

We may not be able to accept this but it is a reality, that misbehaviour and disrespect have become the latest trends of this modern age. Ours is a 5000 years old civilization. Alternatively, our country dominated the world civilization for ages. Our great Indian land was the most civilised country of the world. A land of great saints, scholars, and social reformers who had always taught love and respect between the people. Our country has been advancing in terms of science and technology, but its society has been transformed dramatically in a wrong manner. In the early Indian society, children were taught love and respect for their elders. People of all sections lived a disciplined life. Nevertheless, the modern youth has forgotten the basic traditions of our age-old civilisation. There is a growing disrespect among the youth towards their elders. It seems as if these people have ignored the teachings and sayings of the great men of India. The bond of respect that prevailed between the youth and the elders has been vanished. Today's youth pays no respect to their elder's aspirations. Some of them do have love and respect for their elders but their number is not so very encouraging. Things have changed from bad to worse in the recent past years as far as the elders are concerned. Nowadays, the elders are not shown adequate care and attention by their family members, partly due to growth of individualism in modern industrial life. All these aspects lead to greater alienation and isolation of the elders from the rest of the family and the society. It is of course true that the elders in India are not as handicapped as in some parts of the western world. However, it is beyond doubt that the elders in India do fear a feeling of being neglected, if not being let down or in despise. These so-called modern or fashionable youth need to learn to behave with a person who is a bridge between them and the Almighty.
1.5 THE INDIAN SCENARIO

A silent revolution has occurred in the last 100 years - unseen, unheard, and yet so close. The biggest achievement of the century is longevity. All over the world life expectancy has risen, leading to a sharp rise in the number of Older Persons. In India, life expectancy has gone up from twenty years in the beginning of the 20th century to sixty-two years as on today. Better medical care and low fertility have made the elders, the fastest growing section of the society. In France, it took one hundred and twenty years for the grey population to double itself from 7% to 14%. However, in India, the grey population has doubled in twenty-five years!

Graph 1.5.1

The Indian Scenario
In 1947, when India became independent, the average life span of an Indian was around 32 years. Now it has gone beyond sixty years. The number of older persons has been steadily rising in India. In 1901, there were 12 million older persons, in 1951, there were 19 million older persons, and it rose to 77 million by 2001 and will be around 177 million by 2025. Highest proportion of older persons is found in the state of Kerala (8.77%) and lowest proportion in Andaman and Nicobar Islands (3.55%). While the numbers have gone up, quality of life has gone down, has crumbled.

1.6 THE SUNSET YEARS

With more than seventy-seven million elder persons, we have the fourth biggest segment of senior citizens in the world. Yet the conditions of these citizens leave much to be desired, to say the least. The blind aping of western culture by our younger generation is resulting in the sidelining of our elders. The credo with this group is to worship the young and the beautiful. They think that the elders of the family, of the society are just worthless persons, a spent force and hence should be discarded to the dustbin of life. What a pity! Until India attained independence in 1947, the elders were considered the repository of wisdom. However, with the onset of independence and modernisation (call it westernisation) of the country, the joint-family system was dismantled. Now what we have are nuclear families where few children even know the names of their great grandfathers. In such a set up, the elders feel left out of the reckoning of their family, society and even the government. This is rather unfortunate for they deserve a better deal having put in their best for the country, for the society and for their family in their productive years.

Dr. Sharatchandra Gokhale, an eminent social scientist and a recipient of a special award from the International Federation on Ageing says that ageing
has to be recognised as a developmental issue. Our elder citizens are not a spent force. With the availability of medical facilities, they live longer and stay healthier. Therefore, we must acknowledge this healthy segment of our society as a resource. Considered thus, the notion, that the elders are a social and economic burden, should be thrown overboard. It is totally unrealistic and unacceptable.

The Indian government, inspite of being awakened to the needs of the elder population, is working at a snail’s pace. However, every state government has a department of social welfare but they are doing precious little as far as the elder people go. The government officials are more wedded to paper work than showing any sympathy or concern in a concrete manner for elder citizens. Elder people do not demand anything beyond their bare needs. However, they feel happy to live in the family environment where their near and dear ones are all around them. Further, if they are considered an inalienable part of a family setting and their participation is welcomed in functions or outings, they stay absolutely happy and healthy with no complains at all. Someone has suggested that the abandoned elder people should be adopted by families, who are compassionate enough to do so, and should be cared for during the last years of their life. If put into practice, it would indeed be a humane gesture. Late Mother Teresa used to pick up such persons from the streets of Calcutta and nurse them in her ashrams until death. Such actions would, at least, bring some comfort and ease to the elders in their near sunset days.

Ageing should be recognised as a developmental issue at the social, economic, and political levels. Accordingly, strategies should be worked out to meet the challenges posed as a result. If this is not done, the growing population of the old and the aged can become a growing cause of concern for the country. It is already worrying China that is home to the world’s
biggest fraternity of elder persons. Nevertheless, it is not even raising an eyebrow with the government in India, which has the world’s fourth largest segment of elder persons.

1.7 NOBODY’S ELDERS

‘An old man, abandoned by his children, cursing his fate at an old age home’. What a pity!

Disturbing reports have appeared in the press about scores of elder people being abandoned by their families at the Kumb festival at Allahabad. They have been left to feed for themselves or die. Can anything be crueler than this? “Where do I go from here”? This has emerged as a sensitive, hard-hitting film that provokes debate wherever it is screened. It has already found place in several international film festivals. Everyday, we hear of horrifying incidents like those that an eighty-year-old man abandoned at a bus stop by his children and another septuagenarian farmer and his wife performing their own last rites while they are still alive, lest their children and grandchildren, constantly fighting over their property, refuse to fulfil this sacred duty once they are dead. Leave alone the abandoned ones; many of even those who are living with their children or grandchildren lead a life of neglect and ridicule. There are also those who have no family to call their own. Life for most of such people in India happens to be a living hell, considering that they have practically no security net in the evening of their life when they need it the most. Whenever the problems of these neglected elders are highlighted, there are loud cries for introducing stringent laws so that those who do not look after their elders receive a tough punishment. Logically, this is very sensible, but practically, it is a non-starter, considering that it ignores the psychological aspect of the issue. Even when
the children turn out to be so heartless as to neglect or abandon their parents or relatives, most of the elders are too compassionate and considerate towards their children to complain against them to anyone, leave alone approaching the police. The fate of such a law passed in Himachal Pradesh is quite educative. Despite all efforts, only a handful of elder persons came forward with their complaints. Yes, such a law has to be on the statute books, but that cannot be the whole remedy. Many such elders abandoned by their children, today, live on pavements, railway station platforms, and parks. Nevertheless, with no legislation in their favour, there is little the government can do to force a man to take care of his elders, as they did for him when he was young and naive. There is no dearth of ideas or policy programmes that can alter the lives of our elders radically.

1.8 ELDER ABUSE: IT HURTS!

Elder abuse is a term referring to any knowing, intentional, or negligent act of abuse by a caregiver or any other person that causes harm or a serious risk of harm to a vulnerable adult. The specificity of laws varies from state to state, but elder abuse can broadly be defined under six categories as discussed below:

- **Physical Abuse:**

  Inflicting, threatening to inflict, physical pain or injury on a vulnerable elder, or depriving them of a basic need.

- **Emotional Abuse:**

  Inflicting mental pain, anguish, or distress on an elder person through verbal or nonverbal acts.
• **Sexual Abuse:**

  Non-consensual sexual contact of any kind.

• **Exploitation:**

  Illegal taking, misuse, or concealment of funds, property, or assets of a vulnerable elder.

• **Neglect:**

  Refusal or failure by those responsible to provide food, shelter, health care, or protection for a vulnerable elder.

• **Abandonment:**

  The desertion of a vulnerable elder by anyone who has assumed the responsibility for care or custody of that person.

The sex of the elder person becomes an important risk factor for abuse. It has been found that elderly females are more to abuse than elderly males. Subsequently, elderly widows have to depend upon others and spend later years of their lives in very pitiable conditions (Mahadevan & Sumangale, 1992). Abusers of older adults are both women and men. Family members are more often the abusers than any other group. For several years, the data revealed that adult children were the most common abusers of family members, while recent information indicates that spouses are the most common perpetrators, when state data concerning elders and vulnerable adults is combined. The bottom line is that elder abuse is a family issue. As far as the types of abuse are concerned, neglect is the most common type of abuse identified. This type of elder abuse in the family is a kind of domestic violence, which has been taken for granted. Unfortunately, the abuse of the
elders is showing an upward trend over the years, with the level of intensity on an increase.

Literacy has not made an impact on the youth to take better care of their elders. On the contrary, the more the educational qualifications of a youth, the greater is the likelihood of his neglecting the elders. No wonder, more and more elder citizens are taking to old age homes, which is evident from the growing number of such homes in the cities and even in small towns. The neglected elder citizens curse their fate and bear the brunt, but most of them remain tight-lipped about their sons and daughters, who have relinquished their duty towards them.

Of late, there have been scores of cases where the criminal elements in the society have attacked and killed the old and the elderly. Usually such brutalities happen when the elder citizens are living alone. Abuse of elders pervades all castes and commodities, and the rich are as vulnerable as the poor are. The elder citizens of Kolkata city are under a threat, not just from armed intruders, but are often subjected to violence by their grown-up sons and daughters. Recalling some incidents:

An elderly woman died at an old age home (name concealed). The organisers of the home thought it was their duty to hand over the body to her sons, who were residing in a nearby village. On getting the call, the son replied, “Why bring the body all the way here, throw it into Ganga” leaving the home staff stunned.

A sixty five year old Dolly Biswas from Kolkata was allegedly beaten up by her sons and driven out of home. After police intervened, the family reluctantly took her back, saying she had gone mad. Later she was found begging in New Barrackpore, “My sons have assaulted me and driven me out of my house. I do not want to go to the police station. Police will then
arrest my sons. I do not want that. But please give me shelter," the woman pleaded with tears in her eyes.

In another incident, Maya Roy Chowdhury, aged 70, a resident of Dum Dum complained that her two sons tortured her physically, refused to either feed her or clothe and finally forced her to leave her own house.

In yet another incident, an elderly woman named Nirmala was picked up by a passer-by from the pavement and admitted to a hospital, where she told the nurses that her son was a corporate honcho who would surely find her and take her home. However, when she died her son never turned up to claim the body. It was dumped in the hospital morgue and later disposed off as an unclaimed one.

Elsewhere, none has turned up to claim the custody of a woman who was handed over to a home for senior citizens at Bhatpara; North 24-Paraganas. A good Samaritan had rescued her from Sodepur railway station days before the Pujas. Her son had apparently put her on a local train at Naihati station with a ticket for Sodepur. The frail eighty year old, which is too weak to even walk, prays for the well-being of her son and grandchildren. “Don’t blame them. I was a burden and pray that they may live happily. May God grant them happiness during the Pujas.”

In the last few years, incidents of torture of old-aged parents by their offspring in and around the city have been on the rise. While some have thrown out their parents from their homes, others have not thought twice before beating them up or confining them to rooms. Some of these harassed parents have sought police help and even approached the courts, but there are many more who continue to die a thousand deaths behind bolted doors doing the bidding of their children and being treated on par with domestic helps. “My son is a senior executive with a multinational company. Not a
single day passes without him or his wife commenting on the extra expenditure he has to incur for me and my wife. This is despite the fact that they live in the house I built with my hard-earned money. Whenever I protest, they threaten to file false charges against us and throw us in jail. They are waiting for us to die,” an elderly man told a counselling centre for the aged.

An eighty-year-old woman sought help from the West Bengal Women’s Commission after being tortured by her son and daughter-in-law for a prolonged period. She had transferred her property to her son and was financially dependent on him. Instead of caring for her, her son allegedly heaped abuses on the woman. Another elderly couple approached the commission. They had spent their earnings raising their son. They also bequeathed their post-retirement earnings to their son. When their son threw them out of home, the elderly couple had nowhere to go.

These are only few of the hundreds of complaints that have flooded the offices of West Bengal Women’s Commission. In most of the cases registered under this panel, the elderly women have suffered in the hands of their sons and daughters-in-law. Most of these women belong to the upper strata of the society. “This trend of neglecting ageing parents is frightening and depressing,” says Bharati Mutsuddi, a member of the commission. Consultant clinical psychologist Paromita Mitra Bhaumik agrees to the rising instances of violence against the elders. “There’s usually a communication gap between the aged parents and their children. Grown-up children are too tied up with their work and don’t have time for their parents.” “There’s a twenty percent increase in such cases in the city. At times, they are not subjected to just physical, but also emotional abuse. Elderly women are especially vulnerable due to their age and physical weakness,” added Mitra Bhaumik.
Calcutta has become a cold place for the elder citizens. "They suffer from loneliness and extreme sense of loss and insecurity. Thanks to the advances in medical science, the life span of people has increased. Unfortunately, many young people end up treating their aged parents as burdens," says sociology teacher Prasanta Roy. In the last few years, old-aged parents have filed numerous petitions before Calcutta High Court against their children. In most cases, complainants have claimed that the police have failed to take any action against their cruel, uncaring, and selfish offspring. On the other hand police both in Kolkata and in the districts, concede, they receive numerous such complaints from old-aged parents. However, it becomes very difficult for them to act in the absence of specific legislation on this issue.

Although there are variations across the country, in most states there are several laws that address criminal penalties for various types of elder abuse. Laws vary from state to state. Some states have increased penalties for those who victimize older adults. Increasingly, across the country, law enforcement officers and prosecutors are trained on elder abuse and ways to use criminal and civil laws to bring abusers to justice. States such as Himachal Pradesh have enacted laws to protect the elderly. However, nothing like, in Bengal. Laws absence devalues elders and their functions: elders are simply not important enough to merit legal regulation. Nevertheless, it is important to also recognise that a deliberate policy of non-intervention by the state does not signify non-control or neutrality.

The centre is contemplating to enact a law in the country on the pattern of Himachal Pradesh to protect the elder people from harassments at the hands of their own children and to legally strengthen them by scrapping the rights of their children on ancestral property when they fail to serve them at this age. A law, with power to enforce old age maintenance, would be soon in place to ensure that the elders are not ‘abandoned’ by their children.
However, there will be an apprehension that the law is an intrusion into the private domain of the family.

Each one of us has a responsibility, to keep vulnerable elders safe from harm. The laws in most states require helping professions in the front lines such as doctors and home health providers to report cases of suspected abuse or neglect. Under the laws of eight states, “any person” is required to report a suspicion of mistreatment. Traditional values and the policy in many Asian countries have been to keep safety nets modest and rely on the traditional extended family. However, respect and a sense of duty towards the elders are being eroded in many communities. Their pain goes unnoticed; their silence hides the scars of a tormented soul. It is shocking to know how common the abuse of elders is in the city of joy, Calcutta. This being the attitude of the youth towards the elders, the latter is finding it increasingly difficult to suffer humiliation at the hands of their children and is heading for old age homes.

1.9 CARE FOR YOUR PARENTS, OR ELSE...

Grown-ups may soon be legally bound to take care of their elders, their parents. A tribunal will be set in every district of the country to hear complaints of neglect, mental cruelty and other forms of ill-treatment, from the elders, with a deadline of six months to adjudicate on the complaints. Prompted by the recognition that fast-paced changes have weakened familial bonds and undermined the sense of obligation wards once had for their elders, the legislation is designed to do away with the hurdles elders face while seeking maintenance under the existing norms of Section 125 of the Criminal Procedure Code. Complexity of procedures and the stigma entailed in reporting children to authorities are the main reasons many ill-treated...
elders prefer suffering meekly to taking legal recourse. The test for the proposed Bill will be if it can trigger a change. The proposed Bill is expected to elicit criticism for the intrusive way it seeks to get children to care for their elders.

1.10 ALTERING THE ATTITUDE OF YOUTH

The youth form an important part of the society. They influence and shape the society's future. They are full of optimism, hope, and enthusiasm, which need to be canalised in a positive direction for the proper growth and development of the society, of the country and of the world as a whole. Education is a continuous learning process for the youth; be it formal or informal learning. There are several factors in a community, both positive and negative, which influence young minds. The attitude of today's youth towards the elder generation is becoming increasingly insolent day by day. The callous treatment meted out to the 'oldies', as the youngsters prefer to call them, by today's generation is so hurtful to them that they do not bother to speak up. Such treatment comes like a forceful blow to these elderly citizens that they are momentarily dazed, their senses so numbed that they do not care to strike back and teach the 'wrong-doers' a lesson they would remember for a lifetime. However, for youngsters this kind of behaviour has become a way of life. The "I-care-for-nothing-in-the-world" attitude of today's youth brings home the message that they no longer consider the blessings of their elders as vital to their happiness. Every other youngster today is an unconcerned creature, who does not care an iota about his grandparent's (and in some cases parent's) feelings. These youngsters are excessively paranoid and give unworldly and vague excuses for their mistakes, and their behaviour towards their elders, insisting that their offences be taken less seriously, and ultimately making their escape by
putting all the blame on their “interfering” elders. This is absolute height of insolence.

Youngsters happily fail to realise that for someone who has brought them up, held their hands when they stumbled and fell, shown them the way when they became rudderless – this kind of disrespect and effrontery by their own children makes them desolate and bitterly cynical about life. Our parents, our elders slaved all their lives to gift their children a safe and independent future, and what did they get in return? Disrespect, negligence, and harsh words – this is all they get in exchange for all their love and affection. We need to ask ourselves if this is really, what they deserve and deep inside there will be a voice censuring us for all our ungrateful actions.

Very few elder people have the will to go on with life after they have seen its ugliest face – after knowing that their near and dear ones feel for them a feeling, which borders on hatred. In their obsession to paint their own lives, youngsters take away colours from the lives of those who gave them life, literally. Today’s youth has forgotten that whatever they are today it is because of their guardians, their elders. They have forgotten that their parents and grandparents form a protective canopy over their heads, and that they are merely creatures taking shelter under this canopy of love and strength. In their zest to live life to the fullest and sport a smiling face always (which is far too superficial and plastic anyway), youngsters go off the limits in their insolence towards their elders. They thoughtlessly label elders as obsolete, orthodox, cantankerous, as unnecessarily sentimental, and as totally incomprehensible, not considering for a single moment as to how much it would hurt their feelings. True, elders are old-fashioned and tradition-bound but compared to the immense selfless and unconditional love they shower upon their children, their antiquated formalities should hardly be a problem. We must remember the sacrifices made by our elders to
ensure a safe and sound future for us. If we try to calculate the amount of unconditional love, they have given us, and the respect in terms of attitude that we have shown to them we will very well realise how giving they are and how selfish we have been. With this in mind, we should do all that we can to make their last days as happy as they have made our entire life.

1.11 ALL THEY NEED IS KINDNESS

It is in the winter of one’s life that a person needs greater care, love, and affection. Our elders are a storehouse of experience. With due care, they can be an invaluable asset to the society, leading a productive, peaceful and dignified life in the evening of their sojourn. However, the hard social reality is that the desirability of respecting and caring for elders can be taught to children but cannot be enforced on them by the government, in all cases. Responsibility towards elders also cannot be uniformly enforced. Even pressure from NGOs and social organisations can go only thus far. There is no hard and fast definition of what constitutes good care either. A son may very well keep the aged mother and father in his house, even take care of their health, but he may not speak to them. Isn’t this cruelty too? The old values are fast being replaced in today’s society. Families are nuclear and small. Very soon, it may start resembling the Chinese society where they say they have 1:2:4 patterns. That is, one child has to look after two parents and four grandparents as longevity has increased and the number of children is decreasing. There is migration of the young, and old are left behind. Changes in ideology, employment of women and migration have resulted in a ‘crisis of caring’. There are less and less people available in families for providing long-term care. Joint families are breaking up even in rural areas. Living arrangements are changing and elder people living alone are
becoming common. Old age homes and institutions are being established in urban areas.

Morbidity rate and possibility of disability increases with age, hence, mechanisms that are more formal need to be evolved to provide proper care. For a very long time both society and the government ignored the problems of the elders in the belief that Indian families would provide for the elders. Now, there are several efforts by the Government, non-governmental organisations and by senior elders themselves to address the problems of aging. It is highly appreciable to note that there are a number of agencies promoting social activities. Establishment of Dignity Foundation aroused an interest in social action for elders. In addition to the foundation, there are National Council for Senior Citizens, Family Welfare Agency, SMILE (Society Moved to Install Love with Empathy), Better Life Foundation, Outreach, Help Age India, Suman Motel’s Social Contact Club, Majlis, Agape Trust, YWCA (Young Women’s Christian Association), Age Vault, and many others. Activities of these organisations are reviewed with special focus on their contributions to promote elderly welfare within their family and community. However, how far do they promote activity within the family, i.e. with children? Their approach is also questionable.

Every youth should remember that he, too, would pass through old age sometime or the other and so be kind to the elders in the family. After all, what they need is the feeling of their being wanted and welcomed in the family, being loved and honoured and being given the due they really deserve being elders of the family. Jesus is great not because he is a son of God, but because he had love and compassion for all. Mother Teresa became the most successful social worker in the history of humankind because of the love and compassion she had in her heart. True teachers who achieve the heights of greatness is because they feel love and compassion for their
students, leaders win hearts with love and compassion. With love in our heart, we can scale new heights. Love and compassion are such wonderful and divine values that can change our focus from our own-self to others. When we do something out of love, we do not have the go get attitude, but the go give attitude. Zig Ziglar, one of the greatest inspirational speaker and author says, “You can get everything in life you want, if you help enough other people to get what they want in life.” Obviously, we cannot help enough other people if we do not have love and compassion in our heart.

1.12 ATTITUDE:

According to Allport:

“An attitude is a mental state of readiness organised through experience exerting a directive and dynamic influence upon the individual’s response to all objects and solutions with which it is related.”

The central aspect of this definition is “Readiness for Response.” Thus, an attitude is a preparation for the behaviour, a predisposition to respond in a particular way to the related object. In other words, attitude is responsible for behaving in a particular way and in a definite way. If an individual keeps a positive and favourable attitude towards an object, he will be attracted towards it, will admire it, and try to achieve it. On the other hand, if an individual has a negative or an unfavourable attitude, he will try to avoid it and may even feel hostile towards it. An individual’s behaviour speaks about his attitude. Formation of a favourable or an unfavourable attitude is the result of his thinking and feeling process and would be exhibited overtly through some ace tendencies.
Why an individual behaves in a certain way when he is needed to respond to a particular object for which he has developed a positive or a negative attitude? This is explained on the basis, that, an individual has an almost definite set of feelings, likes or dislikes, that partly stand on rational and partly on emotional footing. However, in all cases, they are acquired and learned through varying experiences. An individual may not be able to give good and logical reasons for an evocative and appreciative attitude but the basis is partly beneath conscious reasoning. Therefore, we may understand attitude as a determining acquired tendency, which prepares a person to behave in a certain way towards a specific object or a class of objects subject to the conditions prevailing in the environment.

1.12.1 Components of Attitude

Any given attitude has three components. The control component is a relatively enduring feeling about some object. The object may be a person, a group, an institution or something abstracted. It is a learned goal, positive or negative for attitude, learned just as most of our behaviour is learned. Attitude is in fact of an individual secured personality characteristic like other personality characteristics. They may be learned through classical or operant conditioning or through observational learning and modelling. Besides this, attitude usually has a cognitive component; the person holds some belief about the object. A belief is the acceptance of a statement; if we have a negative attitude towards something, we will also have an unfavourable belief about it. The belief may be a general statement like “X is bad” or it maybe more specific, like “inflating leads to high taxes.” The belief aspect of an attitude affects its emotional component and vice versa. Beliefs are the verbalised statements that accompany the emotional aspect of attitude. This does not apply to all because some are not connected to
attitude, for example, "The world is round." To separate the two kinds of belief, the word opinion is used to indicate the belief association with an attitude. The third component of attitude is an action component, a tendency to act in accordance with the feeling and opinion. For one reason or another, people do not or cannot always act the way they feel. However, the tendency is surely there. Hence, we can predict behaviour from attitude.

1.12.2 Characteristics of Attitude

Attitude revolves around the following six criteria:

- **Attitude has a subject-object relationship**
  
  It involves the relation of an individual with specific objects, persons, groups, institutions and values or norms related to his environment.

- **Attitude is Learned**
  
  It is learned and acquired and not innate and inherent in an individual. When a need becomes attached to a particular person, the attachment (acquired) becomes an attitude.

- **Attitude is Re-actively Enduring State of Readiness**
  
  It represents the state of readiness to respond to a certain stimulus. It is relatively enduring state of readiness.

- **Attitude is Motivational-Affective**
  
  It has definite motivational characteristics or an affective quality, for example, attitude towards one's family; nation, religion or other sacred
and hallowed institutions have definite motivational affective characteristics.

• **Attitude is as Numerous and Varied as the Stimuli to which it Responds**

It is an implicit response; therefore, it stands to be varied with the number and variety of the responses, which the individual makes. The change in the environment and the situations further bring variety in the expression of this attitude. Therefore, it is correct to say that attitude is as numerous as the object towards which it is directed and the situations in which it is expressed.

• **Attitude Ranges from Strongly Positive to Strongly Negative**

It involves direction as well as magnitude. When a person shows some tendency to approach an object, he is said to have a positive attitude towards it but when he shows a tendency to avoid the object, his attitude is described as negative. This positive or negative attitude may involve intense feelings and vary from large negative values to increasingly positive.

1.12.3 **Formation of Attitude**

Based on the opinion of Allport, Stagner suggested that attitude is formed fewer than one of the following four conditions:

• **Integration of Experiences**

The accumulation and integration of a number of related experiences about an object gives birth to an attitude towards that object.
• Differentiation of Experiences

When new experiences are acquired, they are differentiated or segregated from the already acquired experiences. This segregation or differentiation may tend to make certain attitudes more specific.

• Trauma of Dramatic Experience

Attitude is formed with greater speed and intensity on account of sudden unusual, shocking, and painful experiences.

• Adaptation of the Available Attitude

A large number of attitudes are acquired in a readymade fashion by simply following suggestions or examples of friends, teachers, parents, or adopting the mores or traditions of the community or of the society.

Factors Influencing the Formation of Attitude

Attitude is unquestionably an acquired disposition and therefore conditioned by learning or acquisition of experiences. Heredity factors do not play any role in the formation or development of attitudes. Environmental forces help an individual to form and develop various attitudes. An attitude at any stage is essentially a product of the interaction of one’s self with one’s environment. Therefore, the factors influencing the formation and development of attitude can be divided into two parts as factors within the individual and factors within the individual’s environment.

Factors within the Individual

Not all individuals respond similarly to the same situation. The effect of environment stimuli in acquiring some predispositions is very much
conditioned by the growth and development pattern of an individual child. These developmental factors are emphasised as follows:

- **Physical Growth and Development**

  In the development of attitude, physical growth and development plays a significant role. Poor physical health, low vitality, and undeveloped somatic structure taken together are responsible for poor emotional and social adjustment and poor social and emotional adjustment inevitably exercises an important effect on the formation of attitude in many different directions.

- **Intellectual Development**

  Development of attitude is conditioned by the growth of intelligence. The components of intelligence like memory, understanding, thinking, and reasoning play a very significant part in the formation of attitude as they help in gaining perceptual experience. Due to his limited intellectual capacities, a young child is incapable of forming an attitude about remote or complex abstract things. His attitude is always of a particular kind that is related to his own immediate problems and experiences. With the growth of intellectual capacities, an intelligent adult is capable enough of having a more abstract and generalised attitude.

- **Emotional Development**

  Emotional development also affects the formation of attitude to an extent. Emotions play a dominant role in overt or covert behaviour manifestation and behaviour is related to attitude. As the child develops with age and growth, the capacity for varied emotional experiences and attitude is gradually developed. Emotional maturity helps in social adjustment and in seeking social approval. In turn, it makes an individual
to develop numerous attitudes through his direct or indirect experiences of life.

- **Social Development**

  Attitude is rarely an individual affair. Social interaction and group processes is the key to attitude formation at any stage of human development. Children with poor social adjustment are more likely to have an antisocial attitude and are less likely to be influenced by groups while forming an attitude. Children with healthy social adjustment easily pick up social attitude from their respective groups.

- **Ethical and Moral Development**

  Each individual develops certain ideals, values, and concept of the self in which he takes pride. For enhancing his feelings of self-esteem, one tries to develop those attitudes that suit his values and ideals.

**Factors within the Individual's Environment**

Besides the individual variations shown by their various personality characteristics, attitude is largely borrowed from the groups within one's environment to which one owes one's stronger allegiance. It has now been firmly established that the environment forces, in the shape of social groups, institutions and communities, cast a very strong influence on shaping the belief and attitude of an individual. A few important environmental factors are given below:

- **Home and Family**

  Home and family plays a very important role in attitude formation. A child identifies himself with his family members and picks up their attitude. The family, more or less, defines the expected roles the child
must play in various situations thus initiating the formation of specific attitudes. A healthy and positive family environment brings a desirable impact on the child thus helping him pick up desirable attitudes while negative parental attitudes, for example of hostility and rejection, lead them to imbibe ascendant and aggressive attitudes. Likewise, many antisocial attitudes are said to be the product of a faulty upbringing and uncongenial environment at home and in the family.

• Social Environment

While the family and the home environment plays its role in the formation of an early attitude, contact with people in neighbourhood, school, community, and society, and the mores and traditions of the community, to which one belongs, cast a strong influence in reshaping early attitudes and acquisitions of many more. As a child grows older and has wider social contacts, many social institutions and groups influence him and as a result, he tries to pick up attitudes of that group for which he has stronger allegiance or that suits his own nature and motives. In schools, factors like teachers and their behaviour, classmates or schoolmates and their behaviour, teaching methods, curriculum, general tone and discipline of the institution, all contribute towards attitude formation. Religious groups, social clubs, or constitution where one learns or earns, has a definite set of emotional and intellectual environment because of which members of the group pick up characteristic attitudes of the group. In this way, social groups play a leading role in attitude formation. In addition to this, mass media in the form of newspapers, radio, television, moving pictures, propaganda, literature, and advertisement also play a key role in shaping and reshaping the attitude of individuals who tend to identify themselves with the views expressed through these agencies.
1.13 VALUE SYSTEM

Values are what you believe in. Most people have a sense of what they believe. Even if they do not realise it, they have a set of values that they live by. These values are generally imbibed into our subconscious mind as we grow up through our family, and the society we live in. Nevertheless, they can also be practiced consciously until they become a part of our personality. We are what our values are. They are the building blocks of our personality. Values, since they are beliefs, can be empowering or limiting. Successful people attach a lot of value to their values. In absence of these values none of the other success principles really works.

Values reflect culture of a society. In a society, value-judgement grows in an individual and he acquires judgement of facts, which are good or bad, decent or indecent, right or wrong. The values, which are cultivated in a society, include justice, fairness, sincerity, honesty, co-operation, loyalty, mercy, dutifulness, conformity to rules, and respect to elders and so on. People today are living in the midst of uncertainty, change, confusion and discomfort because of the rapid change in the value system.

An individual has an experience of “physical discomfort” if he is denied of physical facilities, e.g. when he passes through scorching heat of summer months, or is in the midst of material discomfort and disorder. Similarly, he has a feeling of “moral discomfort” if he is confronted with moral injustice, cruelty, violence, hatred and other inhuman acts. Likewise, he has an experience of “intellectual discomfort,” if he gets fragmentary and confused views of the world because of inadequate value system. Similarly, he has an experience of “emotional discomfort” if he is denied of love, affection and respect. Physical discomfort can be removed with the help of science and technology. Moral discomfort can be removed by achieving an inner integration, by imbibing a set of values, which will enable the individual to
distinguish between right and wrong, just and unjust and thereby gain a sense of meaning of human existence. In order to eliminate intellectual discomfort, there is a need to delve deeply in finding the spirit of oneness among individuals throughout the globe. Emotional discomfort can be eliminated by providing love, affection, respect, honour, and recognition to an individual. Human beings throughout the world have been giving importance to eternal values like peace, justice, love, sympathy, mercy and fellow feeling.

Furthermore, there have been theories of gender and research on values about the impact on value priorities of gender differences and of interactions of gender with possible sociodemographic moderators of gender experience: age, education, and ethnicity, which followed by structural analyses of value systems revealed that the values had quite similar meanings for both men and for women.

Here we are listing some of the major values that we need to have in order to get what we want in life.

Allport believed that an individual's philosophy is founded upon their values, or basic convictions that he holds about what is and is not of real importance in life (Hjelle and Ziegler). From this assumption, he began to work off the findings of Eduard Spranger who was a European psychologist. Allport studied his book “Types of Men” in which he managed to outline six major types of values (Hjelle and Ziegler): Theoretical Value, Economic Value, Aesthetic Value, Social Value, Political Value, and Religious Value.

The manual of 1960 revision of ‘Study of Values’ by Allport- Vernon-Lindzey has given a definition of each of these values as conceived by Spranger.
1. The Theoretical

"The dominant interest of the theoretical man is the discovery of truth. In the pursuit of this goal, he characteristically takes a "cognitive" attitude, one that divests itself of judgments regarding the beauty and utility of objects, and seeks, only to observe and to reason. Since the interests of the theoretical man are empirical, critical, and rational, he is necessarily an intellectualistic, frequently a scientist, or philosopher. His chief aim in life is to order and systematize his knowledge."

2. The Economic

"The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self-preservation), the interest in utilities develops to embrace the practical affairs of the business world – the production, marketing, and consumption of goods, the elaboration of credit, and accumulation of tangible wealth. This type is thoroughly "Practical" and conforms well to the prevailing stereotype of the average American businessman."

3. The Aesthetic

"The aesthetic man sees his highest value in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a procession of events; each single impression is enjoyed for its own sake. He need not be a creative artist, nor need he be effete, he is aesthetic if he but finds his chief interest in the artistic episodes of life."

The aesthetic man is, in a sense, diametrically opposed to the theoretical man; the former is concerned with diversity, and the latter is concerned with the identities of experience. In the economic sphere, the aesthetic
man sees the process of manufacturing, advertising, and the process of trading as a wholesome destruction of the values, which are most important to him. In social affairs, he may seem to be interested in persons, who tend towards individualism and self-sufficiency. Aesthetic people often like the beautiful insignia of pomp and power, but often oppose political activities when it makes for the repression of individuality. In the field of religion, they are likely to confuse beauty with the purer religious experience.

4. The Social

“The highest value for this type is love of people. In the Study of Values, it is altruistic or philanthropic aspect of love that is measured. The social man prizes other persons as ends and is therefore himself kind, sympathetic, and unselfish. He is likely to find the theoretical, economic, and aesthetic attitudes cold and inhuman.”

5. The Political

“The political man is interested primarily in Power. His activities are not necessarily within the narrow field of politics, but, whatever his vocation, he betrays as a Machtmensch. Leaders in any field generally have high power value.”

6. The Religious

“The highest value of the religious man maybe called unity. He is mystical and seeks to comprehend the cosmos as a whole, to relate him to its embracing totality.” Spranger defines the religious man as one “whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience.” Some men of this
type are "immanent mystics," that is, they find their experience in the affirmation of life and in active participation therein.

In closing, these theories are still applicable today, and they are most of the times studied and revised by other theorists and psychologists, who outline such values that a person has, as well as the struggle theory that Erickson and Allport support.

1.14 EMERGENCE OF THE PROBLEM

Our country has more than seventy-seven million elder people and a very large percentage of this constitutes the poor and the destitute who are bereft of even the basic necessities of life, namely food, shelter, and clothing. With the decreasing death rate and increasing longevity, this segment of our society is growing at a rapid pace. Moreover, the priority for the welfare of the elders has been low amongst the various welfare schemes being implemented by the government and voluntary agencies. This is so because the elders are generally considered spent forces, who have outlived their utility for the growth of the society.

1st Oct is celebrated as the 'International Day of Older Persons' to send a strong message of support to the elders across the world. This is further to make the youths realise that elders possess a wealth of experience, skills, and above all the desire to contribute to the over all well being not only of the family but also of the whole society. Certainly, cursed will be the ones who will not be able to in-cash from these rich treasures, but unfortunate part is that despite being aware of all this the elders almost all around the world are being ignored, set aside and at times even badly treated. In case of foreign countries, the elders are mentally prepared for their old age and there is a proper social security system for them but still when they are neglected
or ignored by their children, they do fall pain and pricked. However, in India, the elders look upon their children as their guardians. The tables being turned, once the caretakers of their children now the elders look to their children to be their caretakers and it is here that the problem begins because despite the parents having reared up three to four children these children put together find it difficult to look after their parents, their elders. Again philosophically they are all for the care of their elders but the ever increasing number of homes for elders, help age homes etc. indicates that there is a wide gap between what they say and what they stand for. Hence, it was in the right order to take a deep probe into the attitude of the youth towards the elders in relation to their value system. The present study is a modest attempt in this direction.

1.15 STATEMENT OF THE PROBLEM

Professor W.A. Neiswanger correctly states that the statement of the objective is of basic importance because it determines the data which are to be collected, the characteristics of the data which are relevant, relations which are to be explored, the choice of techniques to be used in these explorations and the form of the final report.

In fact, formulation of the problem often follows a sequential pattern where a number of formulations are set up, each formulation more specific than the preceding one, each one phrased in more analytical terms, and each one more realistic in terms of the available data and the resources.

The title of the present study reads:

“A Study of the Attitude of the Youth towards the Elders in Relation to their Value System.”
1.16 OPERATIONAL DEFINITIONS OF THE TERMS USED

Operational definition of a concept specifies the activities or operations to measure, categorize or manipulate it. It helps in proper communication of results, in the understanding and comparability of the results obtained, and research designs used.

The operational definitions of the terms used in the research are discussed as under:

- **Attitude**

  The liking and disliking of an individual for a person or an idea that involves a tendency to behave in a certain manner, resting partially on rational and partially on emotional aspect.

- **Youth**

  Young people (boys and girls) of early adulthood stage, a stage of existence just before maturity, attending college at undergraduate and postgraduate level.

- **Elders**

  Senior members of the family, who have completed the traditional adult roles of making a living and child bearing, and are in the later adulthood stage after crossing sixty years.

- **Value System**

  Coherent set of values adopted and/or evolved by a person, organisation, or society as a standard to guide the behaviour in preferences in all situations.
1.17 OBJECTIVES OF THE STUDY

1. To study the attitude of the youth towards the elders in relation to their value system.

2. To study the difference in the attitude of males and females towards the elders in relation to their value system.

3. To study the difference in the attitude of undergraduates and postgraduates towards the elders in relation to their value system.

4. To study the interaction effect of gender and education in respect of attitude towards the elders and value system.

1.18 HYPOTHESIS OF THE STUDY

Charles Darwin in a letter to Alfred R. Wallace said, “Without speculation there is no good and original observation.” Speculation, or initiative contemplation guided by past discoveries, led Darwin to his famous observations as set forth in ‘Origin of Species’.

A hypothesis is an informed or shrewd guess, with a reasonable chance of being right, formulated and tentatively adopted to explain observed facts or conditions and to guide further investigations, in other words, to serve as the investigator’s ‘eyes’ in seeking answers to questions. Like research questions, a research hypothesis is a tentative statement of the expected relationship between two or more variables.

Keeping in mind the above consideration, the following hypothesis were formulated in conformity with the objectives of the study mentioned above:
Ho 1: There exists no significant relation between the attitude and value system of the youth.

Ho 2: There exists no significant difference in the attitude of males and females towards the elders in relation to their value system.

Under this context the following null hypothesis were formulated:

Ho 2.1: There exists no significant difference in the attitude of males and females towards the elders.

Ho 2.2: There exists no significant relation between the attitude and value system of males.

Ho 2.3: There exists no significant relation between the attitude and value system of females.

Ho 3: There exists no significant difference in the attitude of undergraduates and postgraduates towards the elders in relation to their value system.

Under this context the following null hypothesis were formulated:

Ho 3.1: There exists no significant difference in the attitude of undergraduates and postgraduates towards the elders.

Ho 3.2: There exists no significant relation between the attitude and value system of undergraduates.

Ho 3.3: There exists no significant relation between the attitude and value system of postgraduates.
**Ho 4:** There exists no significant interaction effect of gender and education in respect of attitude towards the elders and value system.

Under this context the following null hypothesis were formulated:

**Ho 4.1:** There exists no significant interaction effect of gender and education in respect of attitude towards the elders.

**Ho 4.2:** There exists no significant interaction effect of gender and education in respect of value system.
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