CHAPTER - I

INTRODUCTION

The aging of population is a worldwide but recent phenomenon. This phenomenon was first experienced in the more developed countries and is now witnessed in developing countries also. The increased population of aged refers that India is an aging society. In ancient societies, the aged were widely respected in the family and community. Among the ancient Hebrews, Greeks and Romans, those who were on the threshold of the last phase of their lifecycles were believed to have mystical power, dominating skill and wisdom and unquestionable authority. In Indian society, the aged enjoyed place of honour and deep respect in the traditional families. In the joint family system it was tradition to obey the command of the eldest member of the family. His decision was final in all matters. Even today, the elderly persons are respected and well looked after in the Indian joint families. They are considered to be the best source of socialization, social education and social learning. Their experience and perceptive ideas are invaluable assets for the development of community. With the breaking of joint family system, changes in the family size from large to small, the individual and secular trends are appearing in Indian societies. The process of
industrialisation, urbanisation, social mobility, easy communication facility and individualism as a predominant factor in transforming the traditional way of life in the community. The advancement in physical, medical and technological, economic development have affected the traditional ties and interpersonal relationships. The younger people migrates from rural to urban areas leaving behind their traditional customs, values and norms. Under such situations, the old age who stay behind can not be taken care of nor do have the same prestige and honour have they enjoyed earlier.

The main factor that affect the aged population general well-being is the life expectancy of older people. In social terms, age is one of the major factors that determine groupings and role assignments in a society. Our culture places a high value on youth; it tends to devalue aging because it is associated with physical changes that deteracts from the image of youth. Aging places strains on societies as well as on the individual. The main source of structural strain in Indian society is the break-up of joint family system to accommodate the increasing proportion of the population who are elderly.

Problems of the Elderly

Aging is a social problem is often studied from the point of view of one or more of the basic perspectives.
From the functionalistic perspective, aging is a problem because the institutions of modern societies not working well enough to serve the needs of the dependent aged. The extended families which once allowed elderly people to live out their lives among kin has been weakened by greater sociomobility and a shift to the nuclear family as the basic kinship unit. As grand parents, for example, elderly people once played an important role in socializing the young, teaching them the skills, values, and ways of life of their people. Now those functions are performed by schools and colleges, for it is assumed that the elderly cannot understand or master the skills required in today's fast changing world. Instead, they most often be cared for either at home or institution such as old age homes, which free the productive member of society to perform other functions.

Interactionists view the term elderly as a stigmatizing level that suggests that older people are less valuable because they do not conform to the norms of a youth-oriented culture. Interactionists view the elderly as victims of ageism—a form of prejudice and discrimination directed at the aged not only by individuals but by entire social institutions.

Conflict theorists view the problems of the elderly as stemming from their lack of power to shape social institution to meet the needs of people who are no longer
in their productive year and have not accumulated the means the preserve their economic and social independence.

Bhattacharyya (1995) outlined several problems of the aged such as finance, physical security, loneliness, isolation etc. Moreover, loss of status, prevalence of corruption and indiscipline in various spheres of life create frustration and mental tension in them. The old age diseases like failing eyesight and hearing capacity, slow and faulting steps declining energy, forgetfulness etc. make their life all the more miserable. Failing health and sickness, nutritional deficiencies and poor housing facilities affect their physiological and economic condition. The physio-social and environmental problems create feelings of neglect, loss of importance in the family, feeling of unwantedness and inadequacy etc. Elderly becomes intolerant, short tempered, sentimental, rigid and suspicious when they loose friends, spouse, power, influence, income and health. Thus their psychological make-up makes their living and adjustment in society more problematic. The problem of the aged is also prevalent among women particularly in the widow because social restriction on the marriage is the source of aging women. Poor health, economic dependence and non-working status tend to create among them feelings of despondency and powerlessness. The elderly in rural areas are worse off
than those in urban areas. The gradual breakdown of the joint family system and consequent separation and migration of earning members to distant urban areas are other important aspects of the problem. As such, there is a total lack of security, affection and mental satisfaction and they are left alone to face the problems of the advancing age.

Bhattacharyya (1995) classified old people into two categories: (1) Those who have retired in active service and are in receipt of pensions and other benefits. They do not generally suffer from financial constraints. They are in need of social support (2) The other category are those who are poor. These people continued to work as long as they are physically capable and retire when the advancing age has full grip on them. They are often deprived of family support and left themselves. A sense of insecurity and helplessness persist throughout the remaining days of their lives. Economic and social security are necessary for this category of people.

Demographic Profile of the Aged

The population of the aged was recorded as 32 millions in the 1951 census, has increased to 58.68 million in 1991 and is projected to increase further to 75.70 million by 2001. The decadel growth of 10.74 million between 1981 and that of 11.5 million between 1981
and 1991 census is highly significant both in terms of number and rate of growth. The projected decadel growth for 1990s of 21.01 million and rate of growth of 38.42 per cent will further increase the population of the aged (Swaminadhan, 1996). The increase in the percent of the elderly is occurring because of higher life expectancies arising from improved nutrition and better medical care. These days a demographic transition is taking place and every month, the net balance of the world population aged 55 years or over increases by 1.2 million person. More than 80% of the monthly increase, a gain of nearly 1 million persons, occurs in developing countries.

<table>
<thead>
<tr>
<th>Year</th>
<th>No.of persons</th>
<th>%age of population</th>
<th>No.</th>
<th>Decadal rate of growth ( % )</th>
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<tr>
<td>1951</td>
<td>20.190</td>
<td>5.66</td>
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<td>-</td>
</tr>
<tr>
<td>1961</td>
<td>24.712</td>
<td>5.63</td>
<td>4.522</td>
<td>22.40</td>
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<tr>
<td>1971</td>
<td>32.700</td>
<td>5.97</td>
<td>7.988</td>
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</tr>
<tr>
<td>1981</td>
<td>43.172(a)</td>
<td>6.49</td>
<td>10.472</td>
<td>32.02</td>
</tr>
<tr>
<td>1991</td>
<td>54.685(b)</td>
<td>6.54</td>
<td>11.513</td>
<td>26.67</td>
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<tr>
<td>2001</td>
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<td>7.63</td>
<td>21.011</td>
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(a) Excluding Assam
(b) Projected

Source: Swaminadhan, 1996 P.M.
THEORIES OF AGING

There have been several theoretical approaches and models of aging but no single theory adequately explain the phenomenon of aging. The present chapter has covered three major theoretical approaches and models of aging viz. sociological, psychological and information processing approach to the study of personality.

SOCIOLOGICAL THEORIES
Role Theory:

The symbolic interactionists and the role theorists have argued that there are no personality disposition that persist across situation and that the personality should be defined as the sum of socialization experiences and social roles.

This theory is based on the Mead's (1934) concepts of interaction formulation. Roles are defined in terms of actions performed by the person to link with the occupying position (e.g., father, teacher or a certain status). Role is a pattern of behaviour, structured around specific rights and duties associated with a particular status within a group or social situation.

Shanas (1967) says that the old experience a role-reversal and a sharp reduction of a status. The role of adult is not assigned to the elderly people. The status
of 'old' as 'elders', "is lower than that of a child". An individual plays different roles in social group depends not so much upon his ability but the opportunity the group or society provides him for different roles. When social attitudes, customs and patterns of society are favourable, the aged are permitted to play roles involving prestige and authority.

In real life, the behaviour of an individual is determined by the roles he occupies in society. The roles one holds in society have what might be called "Social Scripts" attached to them. In everyday life one's behaviour is determined by the roles of those with whom one interacts and the way in which the individuals in these roles are behaving. Most of the roles theorists used the "dramaturgical model" to explain behaviour of individuals with regard to their different roles in everyday life.

Although a very general theory of old age, role theory can be used to explain the wide fluctuations of behaviour seen among the aged. These variations result from the fact that individuals have defined, the situations differently, have interpreted and respected to the looking glass self in different ways, or have considered different selves to be appropriate for certain situations (Thomas & Biddle, 1966).
Engagement vs Disengagement Theory:

The study of aging was pursued for a long time by a theory of engagement. Cavan (1949) assumed that old age does not differ much from middle age.

Cavan (1949) proposed a theory of aging known as engagement theory. He emphasized that most aged people resent the role loss imposed on them by societies and resist the shrinkage of their social world. According to Cavan, "the best way to avoid the adverse effects of aging is to continue to maintain the level of activity and the contacts with middle age groups as long as possible and to find suitable substitute when one is forced to relinquish the pre-aging pattern". The roles at the stage of optimal aging are activity, outgoingness and involvement in social life.

Cumming and Henry (1961) developed the theory of disengagement. According to them disengagement process take place between the aging individual and his society. Disengagement in terms of systematic reduction to the extent of social interaction at old age has received importance from psychologists and sociologists working in the field of gerontology. The reduction in terms of social interactions tends to weaken ties of friendship.
with the workmates. Cumming and Henry holds that "not only does society disengage from the aging person, the individuals also disengages from society." The ego-strength or energy level and resources of the older person is less for responding to the environment and important activities. The elderly person tends to respond inner rather than outer stimuli withdraw emotional investment, give up self-assertiveness, and avoid rather than to face challenges of life. One of the most important example of disengagement is retirement.

The kind of withdrawal, normal in late maturity, is encouraged by common social practices such as retirement schemes, limited terms of office, age limits and many social norms and expectations concerning behaviour. Individual differences in disengagement are common. Some elderly people resist pressures put on them to reduce their commitment to share their responsibilities, and to do less work. Some elderly refuse to do less work. Some elderly refuse to retire until forced to do so by ill health. Some die as they passed life actively and involved with the social and physical world. Some people engages themselves in various activities such as small jobs, or business, or cultural or scientific activity, a social or civic responsibility, which had not previously been open to them. Aging, therefore, in terms of his
engagement is not an entirely negative process. Still some persons refuse to take advice of their own interest concerning the engagement in various activities to pass their life lively and happily.

Although few individuals develop positive attitudes toward life, disengagement from the active life is certain or bound to come, simply because elderly persons have neither the physical nor the mental neuroses they had when they were young. Disengagement declines the biological and psychological capacities of the individual on the one hand and the needs of society on the other.

The problem of adjustment in later life for women is similar to a pattern of men with regard to disengagement. The women play her role as daughter, mother, grandmother, wife or relative. She participates in mutually dependent and closely knit family relationship. Working women appear to be more closely bound than men to the kinship system; and women in general, continued their domestic responsibilities and established relationship with family members and relatives. They have to cope with less abrupt demands for re-adjustment particularly in the women where children leave home. The elderly widow women expects social support from the children, her own relatives and her husband's relatives, disengagement from kin being less likely than disengagement from other people.
Disengagement may progress more slowly for women than for men, but some of the more disturbed phases—loss of children, illness, bereavement—may occur relatively early. These phases are significant in the process of disengagement since they affect upon emotional relationships which are especially concern for women. A man's involvement with members of the family can weaken because his interest or involvement with occupation is to a greater extent. A man whose work is his life usually receive supports from others so that he may not react to family problems with the higher intensity. Women whose children have grown up, or women who have lost husband, can often interact with other women of their age in similar events, but a man retiring from work relatively late is less likely to have such a large number of social interactions and may feel socially isolated unless he has a large number of family members. The range of activities for men and women are similar at old age, so that their social rules are very similar.

A retiring individual express changes including, a reduction in the number of people with whom the retiring individual habitually interacts, in the kind and the amount of interaction, a reduction in the numbers and kinds of activity, and changes in aims, attitudes, interests and values. A decrease in social involvement
changes once's style of life and encourages a greater concern with more immediate personal problems. In India, social welfare and voluntary organisations have evolved facilities for old people.

Disengagement Theory: An Indian Perspective:

Sati (1988) emphasized the significance of 'ashrama' system as a process of disengagement. The literally meaning of an 'ashrama' is a halting or resting place. The 'ashrama', are to be regarded as resting places during one's journey on the way to final liberation which is final aim of life. The concepts of 'Vanprastha ashrama' and 'Sanyas ashrama' have almost been abandoned in the modern times.

According to traditional Hindu view of life a man's earthly life passes through four stages of 'ashramas' namely 'Bhramacharya', 'Grahistha', 'Vanprasatha' and 'Sanyas'. This view stress that an individual's earthly life is suppose to be of hundred (100) years which is divided into four divisions of years with respect to four stages of 'ashramas'. The first division is from birth to 25 years (Bhramacharya ashrama), the second from 25 to 50 years (Grahistha ashrama), the third from 50 to 75 years (Vanprastha ashrama) and the fourth division is from 75 to 100 years (Sanyas ashrama). The life is again related to
'Purusharthas' namely 'Dharma', 'Artha', 'Kama' and 'Moksha'. The individual is expected to practice the teachings including in the 'Purusharthas' during four stages of this worldly.

According to Prabhu (1958), "The individual prepares himself for the final stage by giving up his interest in 'Artha' and 'Kama' by preparing to leave his family and community interests, abandoning worldly possessions and material comforts. This is the stage where a conclusions effort is made by the individual to withdraw himself from active social participation and life so that he may enter the final stage i.e. 'Sanyas ashrama'.

The various types of ashrama deals a dynamic approach of human life. The 'Bhramacharya Ashrama' gives an opportunity to the individual to acquire knowledge for self development in the 'Grahistha Ashrama' individual serve the society with his 'Purusharthas'. The 'Vanprasatha Ashrama' for the gradual withdrawl from previous ashramas and prepare himself for the last ashrama of 'Sanyas'. It gives an opportunity to the individual to withdraw himself from social obligation of the life and serve the people at large for their social welfare. The ashrama theory is more objective in terms of age stratification and age based roles and social sanctions and allocation of facilities.
Subculture Theory:

Rose and Peterson (1965) posits that it is the subculture that defines and gives direction to the old age behaviour. He believes that a subculture among age groups emerges when the group members interact with each other significantly more than they interact with persons in other age categories. This occurs when the members (a) have a positive affinity for each other due to such factors as long standing friendship or common problems, interests or concerns and (b) are excluded from interaction with other groups in the population to some significant extent. According to Rose and Peterson (1965), these sets of circumstances apply to the elderly of most societies in which most often the elderly are not actively involved in an occupation or career, are dependent on others for their income, and are generally excluded from the mainstream of life.

The theorists recognise that many of the distinctive behaviours of the aged result from factors other than the aged subculture, for example, biological changes, social norms, and generational changes. Subculture theorists generally believe that of all the subcultures to which an aged individual belongs, the age subculture is the most powerful. In other words, the ethnic,
religious, gender, social class or occupational subculture are over ridden by age subculture.

Age Stratification Model:

Riley Johnson and Fonner (1972) have set a 'age stratification model' to explain the behaviour of aged. This model implies that age as an important determinant of behaviour for two reasons. First, age may limit the ability of the individual to perform certain roles. Second, society differentially allocates rights, roles, privileges and opportunities on the basis of age.

Age as a variable that determines the types of roles and options available to individuals. Chronological age can affect role performance because of biological, legal or social restrictions. Thus, this theory states that as stratification of society is based on classes, castes or social strata, according to this perspective stratification of society is based on age. Persons of different age groups are viewed and treated differentially in all societies because of their different status and different roles. Thus, age is a significant factor in social stratification and the basis of qualifying or disqualifying individuals for different roles.
account different social classes, or racial, or ethnic groups and their perceptions and expectations. Society everywhere is stratified not only on the basis of age but also on the basis of race, ethnicity and other variables.

Labelling Theory:

Bengtson (1973) has suggested that this theory can be used to explain criminal behaviour and mental illness of the aged. The basic assumption of labelling theory is that one derives the concept of self from the interaction with other people in one's social milieu. One tends to think of oneself in terms of how other people define him/her and react to him/her. Behavioural approach of the labelling theory is that once others have defined her/him into distinct categories, they react to her/him on the basis of these categories; and as a result the self concept and behaviour changes of the labelled person. This perspective explains the behaviour of older person in terms of the reactions of significant others in their immediate social milieu. The reactions of these significant others depend on how they define and categorise the elderly. In sum, the theory states that through the process of labelling, individuals are forced into acting out specific roles.

Labelling theory suggests that when a label such as 'senile' or 'old', is given, it has a significant
impact on the way individuals will be treated and perceived by others. Individuals accept new identities, positions and roles according to their labels. Often the new identity becomes what is called a "master status". The master status is simply the status that over rides all others. It is the status that others are quite to notice and respond. This theory does not maintain that most or all individuals who have the label "senile" are in fact "normal". This theory points out the fact that labels can have a tremendous impact on the way in which one reacts to others.

Continuity Theory:

This theory is based on the premise that the various stages of the life cycle are characterized by a high degree of continuity. As a person grows to maturity and passes to the stages of later maturity and old age the individual develops rather stable values, attitude, norms, habits that become an integral part of his or her personality. The manner in which an individual will react to the aging process will thus be influenced by that person's attempts to maintain characteristics, traits and predispositions. The predispositions to act in certain ways are always subject to change or modification because of the ongoing and sometimes complex forms of interactions people have with others and with
environment during all stages of the life cycle. Thus, although there is a tendency towards consistency, the theory admits that people also change by adapting to new situations. In other words, continuity theory starts with the single premise that the individual will try to maintain as long as possible his or her preferred life style, and then holds that adaptation can go in several different directions depending on how the individual perceives his or her changing status and attempts to adjust to this change. Continuity theory does not assert that one must be disengaged or active in order to be well adjusted in the later years but rather, that the decision regarding which roles are to be discarded and which maintained, will in large part be determined by the individual's past history and preferred style of life.

**PSYCHOSOCIAL THEORIES OF AGING**

A number of gerontologists hypothesized that personality undergoes pronounced changes for most people in their transitions from early to middle adulthood and from middle adulthood to late adulthood. For example, a popular beliefs has been that people tend to become increasingly introverted as they grow older (Botwinick, 1973). This is the fact that there is no single approach to the study of personality. The study of personality has been guided by many different theories and different methodologies for studying personality in general and age
differences in personality in particular. In this section we will explain some of the theories pertaining to the age differences or changes in personality.

Lewin’s Personality Theory: The Rigidity Concept

The basic tenet of Lewin’s theory (1935, 1951) is an individual’s life space as composed of both that person’s internal environment (or personality) and external environment. According to Lewin, the life space is differentiated into regions that, as described by Hall and Lindzey, have varying degrees of communications across their boundaries.

Lewin’s theory emphasized that human aging is commonly associated with increasing degrees of rigidity or inflexibility. By rigidity he means the inability to shift from one behavioral activity to another even though the shift may be advantageous to the individual. Heglin (1956) provided evidence for age differences in behavioral rigidity. Cross-sectional psychometric studies do reveal substantial increases in rigidity with increasing age.

Phenomenological Theory

Coombs and Snygg (1959) have propounded this theory. The basic postulate of this theory is to understand human behaviour through individual’s perceptual
world. It has been recognized that individuals see the world very differently from one another. The main idea is that through life experience and socialization, one develops a perceptual framework through which he/she selectively perceives and interprets world. Thus, individuals can perceive the same phenomena very differently. For example, aged individuals may respond differently to such phenomena as retirement, health changes or widowhood. The differences in their responses is not due to in and of itself but to the individual's interpretation or perception of the phenomena.

Development Theory of aging -

The developmental view considers aging as the final stage of the normal life cycle. Erikson (1959) stated that each phase of the life cycle characterized by a phase developmental task that must be solved; critical psychological conflicts must be resolved at each stage of growth. In the final stage, the healthy personality must achieve "integrity"—expectance of one's life as one has led it. Monk (1981) called this "morale"—"an expectance of life and aging with fortitude and optimism rather than with resignation and defeat, a feeling of having done something good in life, and a generalized sense of adequacy, peace, and well-being" (p.65). Butler and Lewis (1977) observed that it is imperative that older people continue to be flexible if health is to
be promoted and maintained. They noted the potential of the elderly for strength, "as well as for a richer emotional, spiritual, and even intellectual and social life than may be possible for the young" (p.20).

**Activity Theory** -

Activity theory was suggested by Havighurst (1963) as antithesis of the disengagement theory. This theory might be referred as the 'golden years' concept of aging. There are three basic principles of activity theory -

(i) the majority of the normally aging person will maintain fairly constant levels of activity.
(ii) the amount of engagement or disengagement will be influenced by past life styles and by socio-economic considerations rather than by some intrinsic inevitable process, and
(iii) that it is necessary to maintain or develop substantial level of social mental activity if aging experience is to be successful.

Activity theory refers that the relationship between the social system and the personality system remains fairly stable as an individual passes from the status of middle age to that of old age. Thus theory holds that the norms for old age are the same as those for middle age, and that of the older person should be
Activity theorists claim that successful aging consists of being or behaving as much as possible like a middle-aged person. Furthermore, activity theorists claim that to be happy in old age individuals need to keep active. Happiness is achieved by denying the onset of old age and by maintaining the middle-aged way of life, values and beliefs form as long as possible. Activity theorists believe that if existing role or relationships are lost, it is important to replace them. Replacement of roles and relationships is necessary because when activity decreases, there is corresponding decrease in level of satisfaction. Thus, this theory emphasizes the stability of personality system orientation as an individual ages, and ignores any need for societal structured alternatives to compensate for losses that the individual experiences as part of the aging process.

This theory has been criticized on two major counts: (i) It is not the role activity that determines high morale of individuals who can form friendships and have a greater probability of staying active than those with low morale. (ii) Many older individual's happiness is not obtained by staying active for many older individuals prefer what might be called a rocking chair approach to old age.
Trait Theory -

The focus of this theory is on a 'trait' that is, viewed as being a structure in personality that accounts for relatively enduring dispositions and consistencies in an individual's behaviour over time. For example, extroversion-introversion. An individual's behaviour may be assessed through personality inventories, questionnaires, or tests. The trait scores may then be analysed through the factor analysis method and principal component analysis. Age differences in trait scores can be studied by means of cross-sectional method (Bending, 1960; Craik 1964), and longitudinal method. Personality traits could be altered by major cultural changes, thus confounding age effects with time-of-measurement effects in conventional longitudinal assessments of traits. The causative factors underlying age differences in traits can be identified only through the use of sequential design and analysis. Fortunately, there have been several studies conducted in India and the West in the last 20 years or more that have widely employed personality inventories, scales, or tests.

Cognitive Theory -

A cognitive theory of the aging personality was described by Thomae in 1970. He integrated various biological, sociological and interactionists perspectives
and focussed upon the psychodynamics of aging. Fiske (1974) suggests an reminiscent approach in which he was included central concepts of perceptions, perceived situation and perceived self. Thomae postulate, for example, that it is the perception of change rather than objective change that is related to behavioral change; and that change is perceived and evaluated in terms of the individual's dominant concerned and expectations. Thomae questions the validity of any approach which defines the aging personality in terms of stable traits and suggests that the psychodynamic processes in aging center around one dominant concern: the maintenance and restructuring of balance between cognitive and motivational system.

The studies of Baltes and Schaie (1976), Horn and Donaldson (1976) and several others have consistently shown that much of the cognitive deterioration generally reported in the elderly may be due to their assessment by tests unsuitable for the elderly.

Psychosocial Theory -

Erikson (1978) opiniated that when adults enter the final stage of life, their task is to see their lives as own and coherent. They need to accept their own life as they lived it, see meaning in it, and believe that they did the best they could have done under the circums-
stances. If they succeed at this task, they will have developed ego integrity. Ego integrity can be achieved only after a struggle with despair. When despair dominates, the person fears death and, although he may express dispise for life, continues to yearn for a chance to live life over again. When integrity dominates, the person possess the strength of old age, which is wisdom. With wisdom, the adult is able to accept limitations. The wise adult knows when to accept change and when to oppose it, when to sit quietly and when to fight. The passage into later adulthood does not end a person's generativity. As the ranks of older adults grow larger, Erikson predicts that older people will remain involved in matters of the world such longer. later adulthood is seen as a more productive and creative period than it has been in the past. The essence of this theory is, the self undergoes development throughout the life span.

Concept of Later Adulthood -

Jung (1982) saw older adults as still striving to develop self, for the believed that the search for an integrated personality rarely was completed. Within each person Jung observed conflicting forces and tendencies that needed to be recognized and reconciled. Part of this recognition is reflected in the tendencies for each gender to express traits usually associated with the
other. Jung proposed that this tendency first appeared in mid life, and he observed the expression of hidden gender potential as increasing during late adulthood.

During later adulthood men's expression of femininity and women's expression of masculinity are accompanied by another attempt to reconcile conflicting tendencies. Jung proposed that within each person were in orientation towards the external world which he called extraversion, and an orientation toward the inner subjective world, which he called introversion. During Young adulthood and most of the middle adulthood, people express their extraversion. Once the family is grown and the carrier is over women and men are free to cultivate their own concerns, reflect on their values, and explore their inner world. The change of orientation leads to a steady developing trends toward introversion among older adults.

INFORMATION PROCESSING APPROACH TO THE STUDY OF PERSONALITY

Cognitive Style -

This theory of personality stresses individual defenses in cognitive style. One basic form of cognitive style refers to an individual's manner of attending to and perceiving environmental stimuli (Cartwright, 1974). The underlying cognitive style dimension is called field
independence - field dependence. In general, people classified as being field dependent are believed to rely primarily on external stimuli in making perceptual judgements and to experience their environments in a global, relatively undifferentiated way. On the other hand, people classified as being field-independent are believed to rely largely on internal stimuli in making perceptual judgement and to experience their environments in a relatively differentiated way. Elderly people have been found to be more field dependent than younger people. Age differences in cautiousness have been reported on both psychometric tests and behavioural tasks involving risk-taking alternatives.

**Exhange Theory -**

This theory view the process of aging and the interaction between the individual and the social system. Dowd (1975) believes that the decreased social interaction in older age can perhaps best be explained in terms of an intricate process of exchange between society and its older population resulting the older people's power dependent relationship. The basic assumptions of the exchange theory are: (i) Society is made up of social actors in pursuit of common goals. (ii) Pursuing these goals, actors enter into social relations with other actors; these curtail some costs in the form of time,
energy, effort and wealth. (iii) Actors expect to reap as their reward the achievement of desired goals; for this they are willing to assume the necessary costs. (iv) Regardless of the nature of the exchange relationship, each actor will attempt to maximise rewards and minimise costs. (v) Exchange processes are more than an economic transaction, since they involve intrinsic psychological satisfaction and need gratification. (vi) Power enters the exchange relationship when one of the participants in the exchange values the rewards gained in the relationship more than the other participant does. The exchange theorists view of power is that it is derived from imbalances in the social exchange. Blau's (1964) perspective is that much of the social life is an intricate exchange in which every participant in social interaction approaches and withdraws in patterns that add to or reduce from its or her store of power and prestige.

Dowd argued that decreased social interaction is the eventual result of a series of exchange relationships in which the power of older persons relative to their social environment is gradually diminished until all that remain of their power resources is the humble capacity to comply. Thus, from this perspective aging workers primarily face a problem of decreasing power resources, as their particular skill or expertise becomes outmoded.
or its value reduced and thus, have no exchange that is of value. The exchange theory states that older persons's disengagement is not mutually satisfying for the individual and society as claimed by the proponents of the disengagement theory, but rather in the exchange relationship between older persons and society, society enjoys a distinct advantage.

TELIC DOMINANCE: CONCEPT AND DEFINITION

The concept of dominance has been used throughout the development of the theory of psychological reversal to distinguish between a temporary state of being and the general disposition of the person in terms of the metamotivational states. The term "dominance", as conceived by reversal theory suggests that a person will react in at least one of two kinds of ways (e.g. telic or paratelic) at different times and switch between these two ways of being with some frequency over time.

The term "dominance" rather than "trait" was chosen in reversal theory because of several reasons. (a) Dominance implies a much more vulnerable classification of the person than does the construct trait, (b) Personality theories are based largely upon the attribution of traits whereas the reversal theory has its origin in the attempt to reflect the inner-world experiences of the person. This leads reversal theory to concern with the
way in which the person pre-dominantly experiences his or her phenomenological field, and (c) with the advent of reversal theory, the term "dominance" has come to be increasingly used by others as synonymous with the term "trait". In part this is because of the development of the telic-dominance scale, (Murgatroyd, Rushton, Apter & Ray, 1978). The telic dominance scale is a trait-like instrument such as the Eysenck personality inventory and has been treated in the same way by researchers. Researchers are continuously exploring the contrasting characteristics of extreme groups of telic and paratelic subjects in order to understand the physiological, psychological and social aspects of telic and paratelic dominant persons.

The "telic" and "paratelic" meta-motivational states has been given due weightage in the development of reversal theory. The world "telic" is derived from the Greek word telos meaning a goal or an end; the word "paratelic" has been coined by adding the words para meaning "beside" or "along side", to the word "telic". Apter (1982) defines the telic and paratelic meta-motivational states in the following words: "The telic state is defined as a phenomenological state in which the individual is primarily oriented towards, or feels the need to be primarily oriented towards, some essential goal or goals. The paratelic state, in contrast, is defined as
a state in which the individual is primarily oriented towards some aspect of his continuing behaviour and its related sensations".

Murgatroyd (1985) posits that the definition given by Apter needs clarification. The term "primarily oriented towards" is meant to imply that the feature of experience concerned is the focus of conscious attention rather than at the fringes of such attention. The telic and paratelic state goals may be explained in gestalt terms viz., figure and ground. In the telic state goals which the person defines phenomenologically are the 'figure' and the behaviour related to the achievement of these goals is the ground. In the paratelic state, it is the experience and sensations which derive from behaviour which are the figure and the goals which relate to that behaviour which are the ground. When the goal is the focus for experience then alternative means may be used to attain it. It contrast, when the activity is the figure in the phenomenological field, then typically different goals may be substituted one for another.

The second point of clarification concerns the nature of the goals themselves. Goals are defined in terms of the phenomenology of the person. Thus goals in the telic state are regarded as those purposes which the individuals regards as essential. These goals can include ones which relate to some psychological feature (e.g. avoiding danger, reducing pain, achieving success, to
social features (e.g. earning money, feeling socially wanted) or to features related to the well-being of others (e.g. caring for the children in one's family). Securing promotion within his job may be essential goal for one person or may not be seen as essential goal for another person. A person in the paratelic state may also claim to be pursuing some goal. The function of goals in this state are an excuse for some activity or a way of structuring some activity.

Apter (1982) has outlined the three areas of experience which distinguish between the telic and paratelic states. These are: (a) means-end dimension— the way in which goals are experienced; (Telic—essential, imposed and unavoidable goals, reactive, goal-oriented, end-oriented, attempts to complete activities; Paratelic—no essential goals, freely chosen goals, avoidable goals, proactive, behaviour—oriented, attempts to prolong activity); (b) time dimension— the way in which the person experiences present and future; (Telic—future oriented, 'points beyond itself', planned, pleasure of goal anticipation, high significance preferred; Paratelic—present oriented, 'sufficient unto itself', spontaneous, pleasure of immediate sensation, low significance preferred); and (c) intensity— the way in which the motivation is experienced (cognitively and affectively) by
the person (Telic - low intensity preferred, synergies avoided, generally realistic, low arousal preferred positive hedonic tone; Paratelic- high intensity preferred, synergies sought, make-believe prevalent, high arousal preferred negative hedonic tone).

For most purposes, arousal-avoidance and arousal-seeking are regarded as a subset of the telic and paratelic states. Arousal-avoidance and arousal seeking can be seen from some perspectives as independent of the telic and paratelic states. This is because, although high arousal will always be felt as unpleasant in the telic state, there may be times when it will be sought in this state and tolerated in order to achieve a goal - the satisfaction of which outweights the unpleasantness of the high arousal. Low arousal may be tolerated in the paratelic state if it is compensated by intense satisfaction of other kinds (e.g. taste).

According to available data, there is some slight evidence supporting a developmental view of telic dominance with children showing a span towards the paratelic state and adulthood showing a span to a more telic state (e.g. Murgatroyd, 1983). This suggests that there is a great deal of potential to examine the effects of age on telic dominance scores.
EGO-STRENGTH

The concept of ego-strength has its root in psychoanalytic theory, and has received considerable popularity in psychological theory and research, particularly in the field of clinical psychology and personality. As the term ego-strength is based on the concept of ego, it is necessary to known what ego is and what its functions are:

Freud (1924) used the construct of ego but did not expound upon it rigorously until the publication of Das Ich Und Das Es in 1923 (Freud, 1927). Freud tells us that "the ego has the task of bringing the influence of the external world to bear upon the id and its tendencies, and endeavors to substitute the reality principle. The reality principle for the pleasure principle which reigns supreme in the id --- the testing of reality is rather one of the functions of the ego" (Freud, 1927, p.30).

Symonds (1949), a leading psychoanalyst, maintains that the term ego is "used to refer to that phase of personality which determines adjustment to the outside world in the interest of satisfying inner needs." This concept of ego has, however, been modified by some recent ego-psychologists, who view ego as having a source of energy of its own, and as taking pleasure not only in the gratification of id impulses, but also in the mastery of the environment (Pervin, 1970, p.228).
Dreger (1962) maintains that ego refers to the "Control functions of personality", and argue that Freud's description of neurosis and psychosis as expressions of abortive attempts on the part of the ego to control the impulses of the id, underlines this meaning.

Ego is both conscious and unconscious, and controls motor as well as mental operations. Fenichel (1945), one of the frontline psychoanalysts, identifies perception, motility control, binding tension, and judgement as the functions specific to the ego. Apart from these four functions, Synmonds (1951) adds synthesizing as the fifth functions.

Hartmann (1950) pointed out that the difficulty of the task by first denying ego negatively and then concluding that it is defined by its functions: "ego is not synonyms with personality, or the individual; it does not coincide with the subject as opposed to the object of experience; and it is by no means only awareness of the feeling of one's own self" (p.75). The ego organizes and controls motility and perception of self as well as the world; it serves as a protective barrier against excessive stimuli; action and thinking are also ego functions; it anticipate synthesizes and inhibits. Any combination of these functions may occur simultaneously. The ego must defend itself against id impulses, the reproaches of a
punishing super ego and the trauma of the real world.

Implicit in the above is a source and a quantity of energy to carry out the functions. In analytic context the energy is explicitly called libido; it in turn emanates from the id and is posited as instinctual energy in its original form. In this theory, the available ego libido consists of the id libido that has been desexualized (Hartmann, 1950) and deaggressivized, i.e., nutrallized.

Cattle (1949) has considered ego-strength as one of the factor of personality which is commonly known as "Ego-weakness vs. Higher ego-strength" and it refers to the ability of a person to maintain ego and adjustment. Barron (1953) conceptualization of ego-strength, derived from the ego-strength scale item content and personality and intelligence test correlate involves physiological stability and health of personal adequacy and vitality, permissive morality, lack of ethnic prejudice, emotional outgoingness and spontaneity and intelligence.

To Pederson (1965) ego-strength is a person's ability to deal with reality. He observed that subjects with high ego-strength will have greater unconscious concern for achievement than subjects with low ego-strength. This observation is consisted with many other previous researches on the relationship between ego-strength and need for achievement. Bidwell (1969)
reported that ego-strength is positively related to appropriate vocational goal experience, accurate self-knowledge in the areas of aptitude, interests and progress toward work.

Ego-strength can be defined as the total psychic energy at the disposal of the individual enabling him to enjoy his strivings to master the environment. It is not the amount of troubles, conflicts, and crises that a worker encounters but the manner and confidence with which he encounters them. A worker scoring high on ego-strength pattern is characterized by larger delayed rewards or goals for which he must either await or work, with high achievement or motivation and less uncontrolled impulsivity (Hasan, 1974).

According to psychoanalytic theory ego-strength depends upon a number of things (Jourard, 1958, pp.8-9). First, the individual must achieve genital primacy. This means that sexuality is not blocked by feelings of guilt, anxiety, and the like. Use of energy is orderly and economical and there is alternation between sexual tension and satisfying sexual disease. Pregenital strivings are sublimated and or gratified, providing the energy necessary for socially valued activities and achievements. The Oedipus or Electra complex must be outgrown. The individual is able to give up his incestuous claims on the
parent of the opposite sex, "make peace" with the parent of the same sex, and seek a love partner on the lover's own merits. He is able to overcome his mixed feelings toward both parents and feels a friendly affection for them. The ego is free from its struggle with the id and the super ego and rational thinking and action are possible. In other words, the ego is stronger than the id and the super ego. The healthy person can feel both pleasure and pain more fully, since he does not have to repress his feelings and impulses. Finally, he has the capacity to do productive work, unhampered by needs to compensate for feelings of inferiority and irrational guilt. In other words, he can live fully and completely in harmony with his potentialities and interests.

In short that the ego of the individual exercises its power to control the motor and cognitive apparatus of the individual to gain mastery over the forces operating from within and outside the individual, and to create conditions for the gratification of desires and impulses in an appropriate way. But the extent to which ego of a person is able to play its role effectively depends very much on the strength of his ego. In fact, ego strength is an important factor determining the capacity of an individual to perceive a challenging situation realistically, to decide the course of action rationally, and to
execute the response effectively. Barron, in Creativity and Personal Freedom (1968), while dealing with ego strength, maintains that the most important consideration in judging the strength a person's ego is not the amount of troubles, conflicts, and crisis he encounters, but the manner and confidence with which he encounters them. The capacity to meet the problems and challenges of life without being dismayed, and to endure suffering without foundering are the marks of ego strength. An important aspect of ego-strength, according to McClelland (1951), is the accuracy of the individual's self-picture. An accurate self-picture should include all the significant self-related perceptions even if they are consistent and unfavourable. The major components of ego-strength as determined by Klopfer and others (1954) on the basis of their studies using Rorschach are reality testing, binding, tension, emotional integration, self-realization, and mastery of the environment. An individual may show different degrees of strength or weakness in different areas of ego functioning.

SELF-MONITORING

Snyder (1972) proposed his self-monitoring theory which bears a kinship relationship to both the ingratiation theory and impression management theory. It concerns itself with the control persons exert to manipulate the
images and impressions that others form about them in the course of social interaction. This theory is particularly concerned with the process implications of stable individual differences between social style characterized by enactors who evidence comfortable self-role distance and enactors who more or less "behave as they are".

The central concerns of the self-monitoring orientation are expressed in the following two questions: (1) "To what extent do individuals actively attempt to control the images and impressions that others form of them during social interaction?" and (2) "Of what consequence is the adoption of such a strategic and pragmatic orientation to interpersonal relationships?" (Snyder, 1979, p.86).

According to Snyder (1974), self-monitoring represents the typical mode of self-presentation that a person uses. People who are high self-monitors are oriented toward external matters and concerns for the normative appropriateness of their behavior, whereas those who are low self-monitors are more oriented toward internal concerns and are motivated to behave in a manner consistent with their internal states and traits. This difference between low and high self-monitors was originally seen as one of degree, not one of kind. Snyder and Gangestad (1986) have argued that low and high
self-monitors represents qualitatively distinct personality types. They proposed that a latent variable exists that ultimately manifests two quite different forms of personality, that of the low self-monitoring personality and that of the high self-monitoring personality.

According to theoretical analysis of self-monitoring, people differ in the extent which they can and do observe and control their expressive behaviour and self-presentation (e.g., Snyder, 1979). Individuals high in self-monitoring are thought to regulate their expressive self-presentation for the sake of desired public appearances, and thus be highly responsive to social and interpersonal cues of situationally appropriate performances. Individuals low in self-monitoring are thought to lack either the ability or the motivation to so regulate their expressive self-presentation. Their expressive behaviours instead, are thought to functionally reflect their own enduring and momentary inner states, including their attitudes, traits, and feelings.

High self-monitors tend to conceive of self in terms of the characteristics of the situations in which they find themselves (Sampson, 1978). They tend to attribute their behaviour to situational factors (Snyder, 1976) and they base their self-conception on their involvements with other people. In contrast, low self-monitors prefer dispositional
explanation for their actions (Snyder, 1976), claim congruity between their values and action, and construe their self identities in terms of enduring attributes (Sampson, 1978).

Snyder adopts the descriptive device of "person-in-situation scenarios" to play out individuals transition from self-conception to expressive action. According to Snyder (1979), "High self-monitoring individuals and low self-monitoring individuals are thought to differ in the identity of the person who is the central character in their cognitive scenarios. High self-monitoring individuals are thought to construct their person-in-situation scenarios by reading the character of each situation that confronts them to identity a prototype of the ideal person (either a specific prototype example of a generalized ideal image) called for by situations of that type. Low self-monitoring individuals also construct their person-in-situation scenarios by first reading the character of the situation, but then using stored information about those enduring self-conceptions relevant to that type of situation to create an image of a person acting in accord with their characteristic natures. These person-in-situation scenarios, whether they involve images of prototypic others or characteristic selves, then may provide the operating guidelines for constructing and enacting patterns of social behavior (p. 104)."
Research involving a measure of self-monitoring scale has provided empirical support for many hypotheses about the cognitive, behavioral, and interpersonal consequences of self-monitoring (see review Snyder & Gangestad, 1986). More recently, this construct has led to its application in other domains of social behavior and interpersonal relationships such as romantic relationships (Snyder & Simpson, 1986), sexual involvement (Snyder, Simpson & Gangestad, 1986), and the nature of friendships (Snyder & Smith, 1986), as well as application to the psychology of advertising (Snyder & DeBono, 1985), personnel selection (Snyder, Berscheid, & Matwychuk, 1984), and psychopathology (Snyder & Smith, 1985).

Significance of the present study:

A large number of personality characteristics, attitudes, and psychosocial behavior have been studied among the aged. Many of these studies will be reviewed in Chapter two and hence will not be dealt with here.

Personality factors interfere with development or fail to support it during later life. There is reluctance to perceive changes in development as life-long and continuous. But personality changes do occur throughout life, more rapidly during certain periods, more slowly during others. During late life, decrements are observed
more commonly in terms of biological, psychological, physiological, behavioural and socio-cultural terms. It remains to be determined whether changes in personality at the pre-retirement age decremental or deteriorative than the retirement age. While attention has been given to the measurement of personality during the adult life. Adulthood is the period of relative stability and the critical period or turning points between the pre-retirement and retirement periods.

Retirement, a critical period of expected shifts in environment and striking changes in the individual, is understandably intriguing to investigator. A later transitional period has received little attention from investigators, though it is as complex as adolescence or youth and potentially as fascinating. This is the transition which follows the relatively stable phases of life which are initiated by young adult life.

During old age, development is seen to depend upon telic dominance, ego-strength and self-monitoring behaviour. Elderly who are telic dominant, high ego-strength and high self-monitored may be reacting as would persons of the same age group who are paratelic dominant, low ego-strength and low self-monitored. The major emphasis in the present study concern our new knowledge about the relationship between personality characteristics
with age. As new knowledge on the reversal theory has accumulated, it is increasingly apparent that in many aged reversals do not begin at the pre-retirement or retirement stage but rather persist throughout the life span. Elderly people do not necessarily become markedly impaired or decline in telic dominance, ego-strength or self-monitoring between the ages 50-70 years.

Research Objectives:

The present study examined:

1. the relationship between telic dominance and ego-strength, telic dominance and self-monitoring and ego-strength and self-monitoring scores among the retired elderly;

2. the relationship between telic dominance and ego-strength, telic dominance and self-monitoring, and ego-strength and self-monitoring scores among the pre-retired elderly;

3. the relationship between telic dominance and ego-strength, telic dominance and self-monitoring, and ego-strength and self-monitoring scores among retired elderly of joint and nuclear family, and high socio-economic status and middle socio-economic status;

4. the relationship between telic dominance and ego-strength, telic dominance and self-monitoring, ego-
strength and self-monitoring scores among the pre-retired elderly of joint and nuclear family, and high socio-economic status and middle socio-economic status;

5. the difference between the retired and pre-retired elderly in the relationship scores of telic dominance and ego-strength, telic dominance and self-monitoring, and ego-strength and self-monitoring;

6. the difference between the retired and pre-retired elderly of joint family and nuclear family in the relationship scores of telic dominance and ego-strength, telic dominance and self-monitoring, and ego-strength and self-monitoring, and

7. the difference between the retired and pre-retired elderly of high socio-economic status and middle socio-economic status in the relationship scores of telic dominance and ego-strength, telic dominance and self-monitoring, and ego-strength and self-monitoring.