Chapter IV

DWINGLING FAMILY AND THE ROLE OF THE AGED

In today's youths bad habits are more and because of that aged are not respected. If aged says do not take liquor, mutton, don't do bad friendship, if they say so, the youth tell that you (aged) people are very back wards and you don't know anything of society. By this the aged do not tell any thing to young one's (youths) and due to bad habits they do not work to earn because of which the problem has increased and their patience is lost there by and they start beating the aged parents asking what have you done for us. In such circumstances the role of aged people has got void.

In past the aged lead life of Neetiyanta Balatidaru if one lives that they used to punish, but these days the young do not even accept the punishment given by others to the guilty.

An elderly in his active carrier life assumes various roles and social positions and plays those roles according to his ability and capacity. As the ageing sets in, he is stripped of his various roles and duties, thus, leading to role erosion. The erosion is combined with the change in the social structure and relationship of the elderly in the family (2000.K. K. Ganguly).

Vital was one of my student says a school master, he was too sincere and intelligent and than due to falls environment of friends he started to bunk classes and I told him calling a day, that you are intelligent and by becoming regular student, we can become officer or an engineer and that could bring means to you, your father and also my name (as you are my student). Hearing to this and discussing with his friends he complained some wrong things to his father, his father came to school and asked me (teacher) as what you have told my son, I told
to call your son and he would tell what I have told him. Than his father said he is 
afraid of me and does not come with me, to this teacher, if he is afraid than also he 
has to tell the truth only. Then after that few days later he left the school and 
disappeared, today he would have been on engineering but he is roaming at his 
village living school. The old people are looked down by these new people, (new 
generation) whatever they tell is not respected, and the Yuvaka youth organization 
is different from that of old people.

If the hirayaru is respected and heard to his words the functioning of the house 
goes well and if there is difference of opinion than there lead to division saying 
that, your (youths) creation should not affect my status, if remain separated of you 
are to do ill works.

Naa the feeling of I is more in today’s youths, in the past the aged first used to 
go to see partner for marriage especially from boys side and he used to tell the boy 
to marry that she (daughter-in-law) is well and you may go to see her, than the 
boy to get marry would go, but these days first the boy goes and select the partner 
and than tell parents that I have selected her and you see her and come back. In 
todays world the aged are not heared and not respected at any level be it in family, 
kin groups or community level, the youths are ahead and take decision on there 
own and makes there decision as final without thinking of good or bad.

Religious: Hirayaru is must and needed, they go there, but as per the majority 
people they give opinion their decision as per the majority strength. In aged there 
are Soumayawadi, Ugarwadi. The ugarwadi do not agree to youths, Soumayawadi 
give opinion according to majority.

Aged and Role

In one case there are 3 brother’s (sibbilings) and all have got divided there 
fields assets and the one of the three is a bachelor and has spend one lakh rupees
by drinking, smoking and gambling if asked as why he does so, he starts saying who are you people to tell me he even is not interested in getting married he is thirty three years old now and his often brother is also bachelor but does not care for anybody the other one is a married. He is good but these people drink and shout at him, after, we aged do not feel right and cannot look that he is getting destroyed his life we tell him but he shouts at us.

These days the aged are respected because he can walk and do work for them it in daughters (conjugal family) or his own house, he is respected and taken work as long as he has strength in him, to work for them, but if he fails to work and starts sitting or sleeping and eating he will be not cared, he will be left down to the case that even of he has fever will not be taken to hospital for treatment.

An 80 years aged women cooks rice, keeps soup vessel and prepare soups rines vessels and looks after house and cooks till her son and daubhter-in-law come backe late from field after days work in fields. She even prepares evening tea to grand children coming from school and boils water to wash hands andlegs for those who come from field and serves tea. She opines I am looked well because I assist and work for them.

During night sons drink and come and scold to parents and wife than either the members. Should go or stay in trouble at night and in morning they (young) even do not speak in evening they behave as if he is all in all & scolds, Adatara Yama Kalasamadaki Ninaga Mudakariga.

Marriages they say okay for elders and touch feet at morning and at evening they becomes boss, and than they get separated, but there also he does not remain okay, he drinks too heavily and quarrel with wife.

As the community under study is basically an Indian agrarian community which needs assistance and help of one another in their occupation has not faced
the sever mind blowing shocks those observed by Western Industrialized Communities. Looking at the structural and functional aspects of the village community very minute caste difference and financial status has been found. The entire gamut of village therefore is homogenous sect. The present task in hand is to mark out an appropriate position of aged persons that is the role they play in different context and time, activities performed in relation to the societies reaction and the young's behavior in contrast.

Therefore aged people are studied against their background of family, kinship caste and community, for these are the distinct areas to play activities of the aged. Like others to play their part in accordance with their sex, age, experience personal ability, marital status etc., The roles played by an individual are interconnected as there are more than one role to be played.

When our attention is to focus on the role of aged people mainly the coincidence of roles there are simultaneously performed not in the successive roles that are performed in the lifetime of an individual. The aged people for instance play important roles in their family life as marital partners, grand parents, parents-in-law, supervisors, educators, among their kin group as great grand parents, grand parents, relatives in law, siblings agnates etc., in the caste group as headman, leaders resolves of conflict, preservers of caste status etc., and community as village elders, *mandal* community members and representative of caste and there are also other spheres such as religious, economic and recreational, which are interwoven into the already mentioned areas of role-playing.

The experiences accumulated by aged in their lifetime but occupying different roles in relation to age, sex, caste and community has successively given way for positions of the aged and on the other hand these positions are carried on as per their past experiences and status in proper. Though other conditions are favorable to them for playing innumerable roles, their age as was true in their
earlier stages, becomes a restricting factor for example, the aged who stands oldest person can play the role of a father-in-law but cannot play that of a son-in-law, since his parents-in-law are no more; he can be the head of the family in name, but he cannot be so in reality. Therefore, the factor of age is to be considered with care while the role of the aged is being discerned.

It is also found that the aged women living today in the village have left their conjugal families way back for the women have found the problem of adjustment because she would be under the authority of mother-in-law and other Kins. There are also cases where she could not adjust and be accommodative in her parents-in-laws house. She was ill treated or sent back to her natal home. On the other hand the aged parents of the girl did not like their daughters return and stay with them as it affects their positions in the caste and the community people. The aged parents also are not in a position to lose the affinal relationship, which was established after investing money and energy with great difficulty at the time of marriage.

In life of a wife, the birth of a son changes her position in the family. As the sons mature, she tends to become assertive and more respected as she continues the family line. At the marriage of her sons she becomes in turn the mother-in-law with authority over others. As a daughter-in-law in an extended family a women has to take much responsibility of the household work and has to follow many restrictions. She cannot move freely in the village or talk to all and sundry has to show respect to all the elders in the family. Managing she house and household purchase are mother-in-law’s responsibility. As grows old she does less domestic chores and looks after the grand children, makes purchases for the household which her mother-in-law was doing earlier. In brief she succeeds her aging mother-in-law.
Basamma, an aged say's, at present, the married women with one or two children are a little free to talk to the strangers. A few women, who are dominant in the family because of their hard work, are free to talk with men. The women above the age of 55, now say that they never used to come out to talk to any one unless they were called for. At the same time, they were not expected to interfere with any matter, which was the domain of their husband or other men in the family. In case they interfered too much, they were scolded or sometimes even beaten.

In all kinds of decision making, in matters such as economic, marriage educational, religious etc, aged people of the village consult with wife in a routine affair. Usually the decision-making does not involve younger women. It is the privilege of the men. In some families the aged women, that is, the mother is consulted but never the wife. The aged women in the village, recollecting their early days, are surprised to see their sons and grandsons now consulting their wives in all domestic matters. On inquiry they said that their husbands never consulted them and they themselves also never felt like asking for anything or asserting in any issue. “Whatever is right the husband do” was the belief of a wife in those days. An old women of 70 years said, “My husband used to bring good Sarees but cheap blouse pieces. I never murmured but accepted them without any complaint. I also justified my husband’s act by saying that women have to cover their body fully and after all the blouse is not Seem.” Now her son takes his wife along with him to Belgaum for purchases.

To define family which I am, Concerned with is a group of people who are related by blood and marital ties, adoption and such other ways, is Considered to be a family. My Consideration of family is the heart, which is treated as common for all the group members. There are examples of brothers staying separately in different rooms on the same house but cooking separately, working in the same
landform and also growing same crops, with the same bullocks and implements for cultivation.

Refer Figure No -1

Karnananda one of the son of Kallavva does furniture work and lives in Janatha plot and gets wages of Rupees 50/- per day. He has one son and a Daughter who do not go to School.

Narayan is a bachelor and has no issues, he has been attacked by paralysis and has no power.

Srikanat is expired and has 5 daughters only and used to work in Rayats field. Shakavva is married and given. The old women Kallavva lives with Shrikant and is also taken care by Ramachandra also.

Narayan, who is paralysed is cared by Ramachandra and his family.

Fathamabh Nanasahab Kittur:

2. Refer Figure No -2

Mohammad Gahuse lives a nayanagar and is married and blessed with two daughters chorri and 2 sons chorawanda. Shapura is married and chorawanda is given to Jayabunbhi is given to Bagawadi (Marital alliance at Bagawadi) and has three males and One daughter, Khayarun is given at Blakundri and has two males and two females. She comes to natal family to meet her parents once in a two years. Gaffar lives in same village in Nayanagar and sells millets at weekly fairs assembled in different Villages, he has five daughters and 1 son Two daughters are married. Rajiv sells Cocks and hens (Murageya) and makes his living on that at Nayanagar has two sons and two daughters.

Shayada is married to Bogur and lives with Raphique the youngest son as she has left husband fourteen years back and has a daughter. Raphique, works as
tailor and sells butter, cane baskets and has two daughters only, both the daughters are young to go to school.

Bheemappa Doddappa Huddar:

3. Refer Figure No - 3

is married to Mallavva and has two sons and two daughters, where in all the four are married. He does Rayaraki Dodappa the first son of Bheemappa lives in nayanagar who is named after his grand father (father’s father) Dodappa. He is blessed with one son and two daughters who go to School. Dodappa is a peasant and does others land on tenancy or lease works in other’s field for his survival. He does not look after me, as I have quarreled with and he even does not come to see me at my residence.

Shivappa lives in Bidi at hired house and has one daughter and One son, who go to School. Shivappa too does Shataki and has quarreled and does not come to me, even he doesn’t talk when he comes infront of me.

Gouravva is given at Gundanatti and has no issues and has not gone to Conjugal family Since 10 years there after her marriage and lives here at Bidi at my house. This daughter who is 25 years old does coolie, looks after me and wife. She even used to work before her marriage. My wife does not go to work.

Neelavva: Lives at Karatanbagewadi and has One Son and One daughter, who go to School. She visits us weekly or fortnight as she is nearer. She helps me when she comes, as Neelavva’s husband does Coolie.

Nagappa Shivalingappa Maralakannavar:

4. Refer Figure No - 4

Nagappa has married to Ganngavva and has two sons viz; Basu and Ashok. Basu is an illiterate who is married and has two sons and One daughter. Basu has
married twelve years back and is 35 years old, he has got married at his 20th Age and two marriages was carried on under a single pandal to reduce expenditure and lives in his house along with his brother, parents and wife.

Ashok is a bachelor who does coolie at the village itself and earns Rupees twenty five per day to supplement as a member to the family, being an illiterate. They together have a land of three acres in total and is a barren land *padda* and grows nothing due to failure of rainfall. They have planned to get the son married around 23 to 25 years of his Age.

Ramachandra Mugalihar:
5. Refer Figure No -5

Shantabai is married to Ramachandra and she has passed away 10 years back and has one daughter and three sons.

Ranganath is married and has one son and a daughter. He is an engineer in Maharastra and he comes in may month holiday as children go to School, a third year college boy and eight Std girl.

Madavasha: He was in air-force for 20 years and now he, is in H·bli working as professor at Hubli. He lives in Dharwad along with his wife and has One son and One daughter, they both go to school.

Paranesh, is OCL in KEB at Dandali and he too is married and has two sons only and lives in Dandali. He comes once in 15 days or 20 days and on holidays. Now he looks more after me.

Rajashri: Is given to Dharwad and has carried on her life and comes sometimes that is Once in a year. If possible I myself will go and Come to Dharwad.
Ramachandra used to look after land and that land is sold now due to less profit in cultivation. This old woman has four room house and a Garden land at back. Old woman lives alone always and Pranesh youngest son comes once in 15 days or holidays.

6. Mohan Krishnaji Bidikar:
Mohan is married to Suman and has two sons and two daughters.

Anjali: Anjali is given to Chandagad taluk and has daughter and son. She is a primary school teacher at Bakawad and lives at Bidi in father’s house. Anjali’s husband is an agriculturists and lives there at Chandagad taluk and Children lives with them.

Mahesh: Mahesh is a member of Panchayat and does PWD govt. Contractor and is a reporter of Tarun Bharat and also looks after the land at Bidi and has eight Acres of land, bore-well at field and has one son and one daughter and goes to School.

Umesh: Is the Chief reporter of Belgaum edition and he lives at Belgaum as his head office is situated there, Umesh is married two years back and has no any issues, he is a bachelar of Commerce and has Completed LLB.

Menjere: Manjere, the daughter of Mohan Bidikar is given to a business man who does wholesale supply of cosmetics at Goa and She comes to meet once in two to three months and stays for a day.

Suman: The wife of Mohan and mother of Anjali, Mahesh, Umesh and Manjere has expired twenty years back which made lot of tension to Mohan, the father and head of the family. So in order to come to normal life he was made to
carry on sever prayers to god, Saligram is done at their house which goes on for seven days and has got peace of mind.

Gadagaya Chambaya Hiremath an aged 68 year old has five sons and two daughters Gadagaya as has grown old has given in charge of Some family matters of the son’s but as the formally educated one is Gurunath major of the work and authority is given to him by experiences in education. Gurunath is the fifth son of Gadagaya who has a completed his bachelors in Commerce. He claims himself that he has returned after 25 years of his education and 5 years of service in private sector in Belgaum, Kittur and Kolhapur. So his father has given him the authority to look after the family. The aged has guided all his sons throughout their life and wants all of them to be intact as the development declines because of division of family. Gurunath Says, our old man opines that I will not divide the property as long as I live, it is my creation of wealth none has a power to claim it, so if you all want to get divided get divided to earn and live on your own hands and legs, no any support will be given on account of wealth from my side. So by hearing the aged decision all the brothers have planned to live in tact, as a member of a joint family.

When married children were at home but not grand children, the two generations were on the whole less dependant on each other and their relationships were more strained, particularly when the married child was son. It seemed less easy for old people to reciprocate a service such as shopping or cleaning performed by their children when there were no small grandchildren to be watched, dressed and fed. They had fewer natural interests to share and so spent more time on their own (1957:Peter Townsend).

Gurunath Sitting in his house shows a house in another lane by his pointing finger and explains look that’s a joint family and has thirty acres of land, they were once Considered as land lords by us, even by me. In the past few years at
times when people had no paddy to eat they used to have two hundred quintals of rice in stock but today the case is entirely different, they get only twenty bags, see how the situation has turned, now in such economic Crisis, the members of family are not cool, they quarrel sometimes. All this is because of no rain and decline in agriculture based crops and money. Similar is the problem of our family too at present, so far that what I say is whether it is joint family or a nuclear, one has to struggle hard to keep faith on him by other members of family and he too should always keep faith on others which is very important. My father sometime takes wrong decision but we do not object his decision because our culture is so, we are taught not to oppose decisions of elders. Being a Commerce student I am maintaining a balance sheet, and I know what's the expenditure and what's the income of family but my fathers calculations is different, he has more expenditure than the income. One of my brother is also not that okey, he has lost faith on me, he opines that I make expenses unnecessarily and most of the time personally or for my own. I spend money for the works of the family he does not know that I have a diary in my pocket in which I enter all the expenses made by me on behalf of family such as daily expenditure, loans, court expenditure, expenditure on food. Whenever any member of family claims that I have spent unnecessarily or my expenditure has been else-where other than family matter I show them the list and date of expenditure. When the year ends I enter that amount in a diary which will be kept in house, for if any member do not like to ask me the income directly he may go through the dairy in my absence.

This is the family of Jakkappa Sangappa Jakati, Jakkappa is married to Neelavva and has three daughters. All the daughters are married and they come sometimes to meet this old man and old women. They come sometimes to meet this old man they come only when husband’s sent them till than how can they come and meet us, they too have problem. Both these Aged couples go to field to work which they call as whare and get a sum of rupees twenty-five each for a
day's work. They together have one acre of land and is rain fed not irrigated. It was already 7.30 PM when I had been to their house, to discussion after discussion when I told them I will move to Ishwar's house the old man's wife responded from the Kitchen I am preparing tea, drink tea my son and than go, to this I said now its meal time why are you all taking trouble to make tea, they both in response, by that we feel mentally fresh, in the mean time a neighbour came and sat uttered looking towards tea cups in aged women's hand, you people have not drank tea even by this time to this the oldwoman who had worked all the day, said you have your mother and wife either of them will prepare and give you as soon as possible, how can I make so urgently when I am alone.

Ishwar Nagappa Khawari's family,

Refer Figure No-8

Peeping in Ishwar Nagappa Khawari's family who is illiterate belonging to Maratha caste it inferred that Nagappa is married to Anusuyya Hallannavar the only daughter of Tulsamma Halannavar. Where is Tulasamma Halannavar and Ishwar Khawari are resident of the same lane by name puruvantar galli. Anusuya the only daughter is given to Ishwar and are blessed with seven children. Nagappa Murali, Bhow kana and Yallappa are sons and Yallavva, Shantavva, Shobha are daughter. Nagappa does Rayataki, Maruthi works in telephone at Kittur by traveling from Bidi to Kittur. Bhow Khana does Rayataki Yallavva is given by marriage the same village, in Katakall galli oni who does not come often to see her parents, Shantavva is given to bakawad, who is put into sever problems after marriage, her husband drinks wine and does not care her. We from Bidi send Rashan to her, her situation is very worst. Shobha is given to Kokoroli, her husband is weak and cannot work in field nor can he properly walk. Yallappa the last son has left the college after completing I.T.I and remains in house most of the time since two years. He has been adopted by his grandmother (mother's mother) for she had no male issues. As Tulsamma was eighty five years old, she
adopted him to keep her name remembered and her wealth to be transferred to her daughter's son. She had a land of two acres and ten guntas and Hakalbhumi is two acres in total to Yallppa. Ishwar the head and aged of the family say all property is in tack and all the sons live together in the same house, accept same food and live under the same roof. All the house management is done by Ishwar (Aged) and when crisis or problem arises it is tackled by the help of one of his son Marathi who works in telephone department and is educated to the position equivalent to take decisions. But there are often quarrels among brothers because of load in work what he calls as whare.

Yallappa Laxman Khoparkar is married to Laxmi and has 6 children.

9. Refer Figure No -9

Laxman is married and works as a truck driver and has one son and one daughter, both the children go to school. Laxman gets rupees 120 only.

Maruthi the second son of Yallappa the aged used to get giddi and once fell into water leading to death. Pundalik the third son of who had met with an accident and was under treatment expired at hospital itself in Hubli. Kallappa the fourth son of does rayatakki and has two sons who go to school. Shiva has only one son and does the work of driver by which he gets 1200 rupees per month Vasant is a bachelor and does rayatakki due to problems at house.

Tulasa the daughter of aged old man who is given after marriage and lives in the same lane, she does not come often to meet. But comes once in a month or two months. Sattevva is given to Hallagga and has only one daughter and comes once in a month. All sons live on the same house by working in 10 acres of land of aged which is known as hakkala bhumi, semi -arid. Kallappa and his family lives in the field and I Yallappa. Aged person too live there some time as there is a
house where even food is prepared. The land is divided among all sons and money matters are left to individual people. Each son has 1 and $\frac{1}{2}$ acres of land.

Changappa

Gopal Kudutarkar

10. Refer Figure No -10
Shobha the first daughter of Changappa has expired one year back. Vilas the son of Changappa does business of *chunamuri Vyapara* lives with wife and has two daughters who live with him. Pramod the second son lives at Khanapur as telephone lineman but stays in Bidi beside oldmans house with two sons and a daughter. Gopal lives at Madagoan at telephone who is blessed with one son and one daughter. Rekha is married and has two sons and a daughter.

11. Refer Figure No -11
In this case Basavannappa and Yeerappa are sibilings, that is brothers. Yeerappa’s son Ningappa is the husband of the aged women under study Seetavva. Seetavva’s husband Ningappa has expired when his daughter Gangavva was only one year old, due to plague. Now Seetavva was left with 100 acres of land and a daughter to be reared and brought up.

The cabinet, at its meeting chaired by PM Manmohan Singh, cleared a major legislation to amend the Hindu succession Act, 1956, with the aim of enabling daughters to get equal right to property as sons from ancestral property. The present Act does not accord full right to the daughters on the ancestral property.

Gangavva is given to Maruti Patil by marriage at Kudarnad Basapur but Gangavva after few months of her marriage comes along with her husband and has settled in her natal family since past 26 years. In the mean time Gangavva along with Maruthi is blessed to three male child, by name Kadagouda, Srinivas and Ravi. Kadagouda is married and blessed to two-daughter s and a son who go to school. Kadagouda stays in Ichalkaranji who works there in a factory. Shrinivas
the second son of Gangavva, is expressed by Gangavva (mother) with tears in eyes, my son has expired in Deradon as he was in military. Ravi the last son who is a bachelor works under *goundi* by doing coolie and has passed matriculation and is likely to join his brothers place at military. His mother adds that all the papers of selection have come, but the job has not yet come. On the other hand we shall see Sheetavva's husband's father's brother's daughter Nagavva. Nagavva has four sons and two daughter her husband has expired 3 years back. Sulochana being the first daughter was married but unfortunately her husband passed away giving one daughter and one son. After her husband's expiry Sulochana planned to remain in her natal family and did so. Yeeerappa the younger, a bachelor brother of Sulochana and son of Nagavva does 'Vakaltana', practices agriculture as he has 10 acres of land which has left out of the 40 acres of land which has been sold out for his heavy drinking habit of liquor. Akkavva does house work and studies in X standard and is very soon to marry, Ningappa does supervisory work at Kolhapur and visit house once or twice in two months, who get wage of rupees fifty each day. Maruthi studies in VI standard|fankani Taloba Malvi. is married to Kallavva and have got four sons and a daughter. 12. Refer Figure No -12

Omanna being the first son does coolie and is married and has got one daughter and one son. He dwells separately in Birji Galli Hanamant has also got one son and one daughter who stays away from parents but lives in beside his brothers house Omanna, who works as coolie and gets rupees thirty each day. Pundlik the third son does Goundi work, a professional work at Bidi and other villages and has two sons, both go to school. Vital looks after the aged parents and lives in the aged house itself along with one son and one daughter who go to Anganwadi addressed as, ‘balawadi’, that is pre-nursery school. Vital works in the land of his father which is two acres in total and is said by people that why he looks after the aged. The aged women's, wife of Yankani and mother of Pundlik express he lives with us but does not look after us she even adds that her husband
goes round a village up to bus stand and comes and sit the son's give nothing. Both the aged parents get food cooked by themselves and eat when asked to sons about aged plight, what responds to do sir this is a age of rich people, to fill our children's stomach is difficult, there is no wealth from fathers side, he has accumulated no wealth to us, we are earning and living why to look him, when he has nothing for us. But Yankani says I have worked through out my life and I have fed then and they have grown. I am working even to day but I cannot work all the time, the old women adds we are facing difficulty and problem to work now we have left with no strength, kasu she even gets strained in washing her saree, she was cleaning the broken rice, which was to be prepared food for the day. The aged women concludes my youngest son is bit better than the other three sons he sometimes gives ten or twenty rupees, but even than how can we lead a life by that money we need food, clothes, oil and many basic things for our own survival what my son looks (cares) at us, they do not look at all, though we have spent money on their education and housing them.

13. Refer Figure No -13

Looking in the Mahadev Chaloba Kakerkar's past and present history one comes to know that though he has many children there is non as his children that is after Mahadev married to Yallavva he was soon booned to eight children who happened to be Sughandha, Yallappa, Maruthi, Bayavva, Shivanand, Chandrashekar, Shayalakshi, Mahadevi. Now, peeping through families chart there we find there are grand children too.

Sughandha is married and comes rare to visit who has 2 sons and 1 daughter, the other daughter being expired. The first son yallappa has fifteen guntas of land he has a son and two daughters. He works as a raiyat does coolie, and holamani his wife also goes to work, he lives in last room that is hittalkade. Maruthi the second son also does coolie, the aged family has two acres of land is distributed among four brothers, no share is given to daughters. He lives in second
last room with his wife and two sons. Bayavva the second daughters she remains at her conjugal family. Shivananda has only one daughter who work in field along with his wife and stays in the first room of the same house. Shayalakshi the third daughter of the aged is given by marriage to Hindalgi and has 3 daughters and one to her credit. Mahadev the last son has one son and one daughter. Now it is clear that the total family lives under the same roof but with separate hutment and food.

The aged parents chronologically 78 and 67 years used to live with Shivananda before his marriage in the first room but soon after marriage Shivananda along with his wife decided to live separately in the same room that is, his mother say's he told I will live separately with wife in the same room. Listening to the son's and daughter-in-law’s decision the aged one’s decided to settle on the platform out side the house with a fence above usually used to store grains for time being. They together cook, eat, chat and sleep there itself on the platform. On the other hand the aged used to do rayataki but due to lack of strength he cannot do it now.

14. Refer Figure No -14

Kulkarni is married to Govind and has two daughters only no male child. As Govind has passed away 16 years back the 65 aged women makes her living with her elder daughter’s conjugal family. Her elder daughter is Madhura and younger daughter is Meenakshi, heres the further explorations.

The elder daughter got her name turned to Laxmi at her conjugal family who is blessed two daughters and two sons by her husband Narasimha. Narsimha works as a lorry driver on his sister’s vehicle and gets a payment of rupees 100 each day. All the children go to school Meenakshi is given after by marriage to an Auto driver at karad who has his own ‘Rickshaw’ Auto, she is blessed by a single daughter alone. She comes to natal family ones in a year. This aged women gets Rupees hundred as pension money for a month.
Tulasa Honappa Patil, Tulasa is an illiterate aged woman belonging to Maratha caste who is 85 years old with no ears to hear (no capacity to hear) with know mouth to express despite shivering her head because of an advanced age. Though she has six grown up adult and middle aged children there is none to look after, she stays alone in a thatched house with mud floor sitting at the door beside her brother’s house. The aged woman has the following Mahadev, Narayan, Indu, Pundlik, Gopal and Prakash, but lives beside her brothers house Maruthi.

Mahadev the eldest son is married and has three daughters and two sons, both the sons does goundi work. He stays beside Aged women’s house. Narayan the second son works as clerk in government hospital and lives in Auradi that is, his wife’s natal family and has one son and a daughter.

Indu the daughter is been given at Bidi and her husband works as peon in hospital as Shulebhavi and has three Chulaga sons and two chudu daughters. Indu visits sometimes her natal family but the aged workers goes often to daughters family (conjugal family) and is satisfied by her daughters care. Pundalik lives along with his wife and two sons in the field, he too does not look after as per the sayings of the aged women. When he finds the scarcity of money he comes to aged women to get money as she gets a pension of rupees 200.

It is observed that the family members do not normally opposed the aged if their financial condition is very good. On the whole, the information about the family life of the aged demonstrates that quite a few of the aged people are unable to enjoy a financially and physically secured life within the family system. When old people do not get care and protection from their family their needs have to be met by outside agencies" (1987.Saraswati Mishra).
If the aged rejects giving money she will be beaten black and blue. Gopal the fourth son of aged old women who is abnormal due to stress. She says he was really intelligent, he is found at bus-stand, carrying some luggage of passenger or bringing water to hotel owners at bus-stand he sometime speaks English. He has two sons and the children live with their mother at her natal family in Godalli. Prakash does coolie and is blessed with one chadu daughter and two Jelaga sons. He has remained in Goa and comes once in three months only.

Mallvva Gurupadappa Halasi: Fakirappa the father of Mallvva has nine children.

16. Refer Figure No -16.

This is the family of Fakirappa's two daughters by name Mallavva and Geravva both are given by marriage to saratti mamaga by name Gurupadappa. Fakirappa the father of two daughters did the child marriage of second elder their daughter to Geeravva and was given to Gurupadappa. Gurupadappa as has grown up to adolescences rejected her as not fit for cohabitation so she had to remain at her natal house. So, Gurupadappa married Mallavva the first daughter of Fakirappa and as she has was elder and grown up till the second daughter Geeravva could reach the puberty period. During the time Geeravva could reach puberty Mallavva had two children by her husband. Geeravva met with a severe Quarrel with her husband leading to stay in her natal house for continuous ten years of time there after ten year she came to conjugal family cohabited for two years resulting to another baby and again went for the second time to her natal family and remained for seven years and came back to the conjugal village only to live separately with her children in force by her elder son Pundlik and remained so for ever. This finding suggest that poor health status of the advanced elderly may motivate help seeking mobility. (1995.Merril silverstein)
But Gurusidappa did not manage to live separately he begot another baby and there after the child married. Geeravva was brought to conjugal family and was blessed for eight sons and three daughters namely Raju, Shrishala, Mailar, Neelavva, Chennamma, Shekar, Veerabhadra, Gangappa, Manju, Chandru, Menakka. All the eight son's live in the same houses, consume same food.

Pundlik: The eldest son of Mallavva is supposed to be chwanchchal who works in 'Kirana Shop' Grocery shop and tailoring shop at Kakkeri near Hidakal and has three sons only. He has remained in Kakkeri since past eleven years soon after two years of his marriage Pundlik has a wife who has given birth to Raju, Ganesh and Puttappa they all go to school at Balawadi. She also works in shop. He meets aged women often and cares. Siddamma has passed away before marriage. Mahadevi has been given by marriage at Chulak and is blessed by four daughters and one son. Ulavappa does coolie and at present has gone to cut sugarcane of planted fields. He has two daughters Geetha and Sangeeta who go to school VIII and VI respectively and Siddamma and Parasaram goes to VIII and IX standard respectively.

Coming to Geeravva's daughters all are married and they visit during the time of Deepavali and some marriage occasion at the family. Sherisal has an electrical shop at but stand and works there, Shekhar works as tailor in the afternoon and in the morning hours he goes to field to bring fodder for cattle. The rest of the brothers work in field for full time.

17. Refer Figure No -17

Motash Jugash Nazarat: The Aged man looking at me from a distance took a mat and fluttered it on the ground and made me to sit, who was sitting on the bare ground. When asked about why you fluttered mat he said you wear clean pant and shirt and you are educated you should be treated well. He estimates Nazarat surname is of his grandfather and all Nazarat surnames are my brothers. My father's father has given places to stay us after division of family, he with a
pointing finger, points at three houses and said those houses are of my brothers and I live here. Motash Jugesh Nazarat is old man of 78 years aged and Kitara Motesh Nazarat is his wife who is 69 years and has two sons Rayamani and second son Marshallin. Ramayan stays in Kolhapur working in a mill and is married to have two daughters. He comes to visit his father and mother (aged) once in a year or when he has some work here. My son has very little payment and has difficult to feed himself, what kind of Company it is, it does not give more money. When he comes to visit me he gives rupees 100 or 200 of like that, I do not ask him money as he comes once in a year. Marshallin is my second son who gets rupees two thousand as he works in field. I have four acres of land and is to be distributed among two sons, as I don’t have daughters. We have two buffaloes one milch and another is to go for delivery. Marshallin looks after field and buffaloes and my wife looks and works for house. Sir, he is coming you ask his payment but I responded him saying that you have already told me, that it is 2000 of rupees per month no sir, that is by guessing. I have not asked him so far, when I asked the reason for not asking payment, Why should I ask him, he looks after me and controls all the family matters, I don’t like to ask. Marshallian is married and has two daughters who go to school, he also has a son who is to go to school after completion of his underage. He too has much expenses to do. The total land of four acres is given to others to do with an agreement that I should provide fertilizers and seeds, money to pay for laborers for weeding, saving and Jermicide. Finally after harvesting, the money that is spent is estimated half and than from half the remaining amount is divided into two where in one part is taken by me (Aged man) and the rest half is given to one who has taken the land for cultivation. Usually the field is taken for cultivation by persons who are landless or people having family members to work in field. Now the aged who gets halfshare from the four acres of land gives some part to his younger brother which will not be less than half who works a Postmaster General in Belagum. As the postmaster general and this agedman are the only sons for their father. The
postmaster general who stays in Belagum is not given any share by me for the last two years due to inadequacy of rain leading to a very low yield. Well for this two years he might have gone anger on me as I am eating alone of our fathers land. 

Marshallian’s wives Sopea Marshallian Nazarat looks after her mother-in-law. Marshallian mother, his wife, her three children and his father are all dependent on for their existence.

Khusuma Thomos Lobo:

18. Refer Figure No –18

Khusuma

Thomas Lobo is an aged women who is 78 but looks as if 65 years old, walks as fast as a 40 year women, and does all the work in house as she lives alone though having six children.

Thomas Lobo husband of Khusumari Lobo has expired in the year 1973 who had a wine shop run at Bidi bustand. Bastin the eldest daughter of Khusumari is married to Shahu Disoza and lives at Belgaum she has in all three children, Soapi Disoza the eldest daughter lives at Siradi as teacher and is married to who is employed. The second grand daughter, (daughter’s- daughter) is Dina, she too has married and lives in Belgaum and work in bank. The third son by name Fankhi who is a teacher at Shiradi.

Shishila is married to Antoni at Yadoga near Haliyal and her husband has expired and has a son who has gone to work at Bakery at Goa.

Santan: The first son of Khusumari Lobo was tailor initially later on he married to Karmalin and went to Dubai to work there for seven years and returned back and constructing a new house at bidi and lives there since 12 years. As his wife is not so good this aged women stays in her own house. Santan has two sons and a daughter by name, Thomas Diayana and George. Thomas goes to college and studies in XIV standard Diayana the daughter’s daughter for Khusumari is a
school teacher and lives at Shiradi who is yet to marry the son George goes to school at Saint Paul at Belgaum and studies in IV standard.

Aagnil: Aagnil another son of aged women lives in Poona as he works there. He is married to Milagrin who is a house wife and is boon to Monika and Pawlin. Monika has left going to school and is married now and Pawlin is learning nursing course at Shrirampur and is a bachelor.

Jayashinta is given to Dadwad near Bailhongal who is married to Santan Dikosta. Santan keeps a pan shop and has two daughter and one son. Richard, son of Santan has completed XV (B.A) standard and is a bachelor. Yaronika is studyind in PUC second year and Brijeeta has completed matric and goes to college.

Violet: Violet the last daughter of Khusumari Lobo lives in Poona as her husband works as an Electrical Engineer. Davindar is the only son who goes to college and studies in first year.

Shishial the second daughter, after loosing her husband by death planned to stay in her natal family with her mother, especially when her son went to Goa to work in a Bakery. Now Shishila who is fifty three years old make her living by selling bangada fish visiting one village to another and say's as most people take on credit uddari very little is paid on the spot. The aged women too sells fish right from her adult age as they have no any land to work but these days as she is aged goes very less to sell fish but her income is supplemented by her widow daughter, Shishila. Shishila sometimes send some rice, chillie powder to her son at Goa as he gets very less income there to look after his two children and wife. The domestic work such as washing vessels, cleaning house, washing clothes and preparing food is done by the aged women when the daughter goes for selling fishes. During leisure time she sits chatting with other neighbouring aged women.
This aged women is healthy and has a positive attitude towards her life who sits comfortably laughing and cutting jokes despite her son lives separately without much care to her.

When asked about her earning at this age she say's the situation and time is so, my son is not in a position to feed himself and his family. Under such circumstances I do not like to expect anything from him, unless he gives by his own will and wish. Sometimes he calls and give serve me food and tells to stay there with him but his wife is not that cooperative and how can I live there living my daughter alone in my house.

Ashok, Sadashiv, Khairwadkar’s family have 4 sons and no daughters.

19. Refer Figure No -19

Shivaji the eldest son, has passed his PUC 2nd Year college and does tailoring work. He has got one son and a daughter after his marriage and makes his living by tailoring Prakash the second son is also working as tailor in part of the house and is married to get a single daughter and no son. Uday and Vilas are the other sons of the aged who are bachelors where in Uday has done I.T.I turner and Vilas does coolie work and sometimes roams without any work, he has passed third standard Kannada medium. Vilas and Uday who are bachelors live with their parents in a single room and the other two brothers Shivaji and Prakash too live separately in two different rooms, Cook food differently in the same house. Ashok the aged has got four acres of land of his father Sadashiv Khairwadkar which was to be distributed among four brothers Ashok being one of the four brothers. But the other three brothers are non addressable. Only to find one at Bombay and well settled. So this being the fact the four acres of land is given to others to cultivate on sharing basis. Now the aged along with two bachelors are dependent on three milching buffaloes for their daily actives as Secondary income and land being the Primary income.
When I happened to ask Shivaji for his breakup from the family he responded that he had quarrel with the family members. He says that the two unmarried brothers do not work as they do not have any Compulsions to work and even if they try rarely do they get work these days this was not felt okay by my wife and also by wife of Prakash. Such words that results in division of family was Constantly Kept on feeding Shivaji’s ears by his wife. Once it was feeded that if this is the case of the family, that is one earning and another eating, our family will come down, she tells me that you are working hard and the other are eating and enjoying days lets get divided and lift our family. So aggring to her Shivaji got split up from the family. The aged old man adds in absences of his sons that the wife of Shivaji feels Comfortable after getting divided that is, she needs to cook little and doing of rotis in a very little quantity, wash little Vessels and gets time to sleep well at noon time. Not only this, above all she gets exclusive freedom over finance that she alone could manage, Keeping her husband under her control for purchasing, cosmetics, sarees and other things that she desires for her, her children and ornaments. Prakash’s wife after looking at all the freedom, enjoyment, antonomy, comfort and luxuries got divided automatically.

Gayakwad, Jadhav and Rowlagi:
20. Refer Figure No –20
YalJhvva is an aged who is 75 years old belonging to Maratha, and given to tolagi family after marriage whose husband has expired 30 years back without a single boon of a child to his credit, in such a case Yallavva had planned to live with her brother as since Childhood she has been born and brought up in the same village and in the Same family.

Subhadra the sister of Yallavva is 70 years old who is married to Imalagi Gayakwad where in Imalagi has been expired thirty years back. She has been blessed to two daughters and two sons, namely Leela, Tulasa, Nagappa and Punalik. Leela the elder daughter of Subhadra is given after marriage to
Parusuram, the brother of Subhadra and brother-in-law to Leela. Leela is blessed by Parasaram to two daughters and a son to name them as Anusuya, Shushila and Mohan. Tulasa the sister of Leela is booned after marriage to 4 sons totally, shivaji, Prakash, Uday and Vilas who are bachelors.

Nagappa the third son of Subhadra Imalagi Gayakwad has passed away, leading to Padmavathi as widow after blessing two Children by name Jyothi and Vijay, Punalik has expired one year back and has five daughters and a Son. Leela Imalagi the eldest daughter of Subhadra Imalgi Gayakwad is given by marriage to Prasaram Jadav. She is 62 year old widow since 7 years back and is know to mother for Anusuya eldest daughter of Leela Jadhav stays with her mother Leela since past seven years as her husband passed away blessing a daughter, presently studying in V Standard. Shushila sister of Mohan and daughter of Leela is married and has series of five daughters. All the daughters along with their mother visit the natal family of Sushila once or twice in a year especially during festivals and ceremonies at the family. Mohan the only son of Leela Jadhav works as grams savakh and gets rupees thousand as his a months salary. He is left by his father 5 acres of land when he was five years old. Mohan is married a year back and has no any issues, till date and claims that he could not see his grand father (father’s father) nor his father but is enough fortunate to look after mother and daughter (his sister) and mother’s mother who often come to stay in his house and their natal family. Now Mohan’s father’s sister is (Yallavva) on the ill bed and is cared by Mohan at his house.

Shantabai Rudrappa Patil
21. Refer Figure No -21

Shantabai is married to Rudrappa Patil and has come back to her natal family since 40 years back and remained there life long as her husband has expired when she was 20 years old. Her husband’s brother after his brother’s death started violence or beating to his brother’s wife so that she could live the
village by which he could acquire all the land for him. As this aged women named as Shantabai has no any issues she planned to adopt her sister’s son by name Rudrappa as adopted one and renamed him has ‘Shivaji’. The elder sister’s name is Padmavathi Siddappa Murtudkar, Padmavathi is given to Palakar family, in Bidi itself and as her husband too expired 40 years back she had to settle in her natal house since than. Padmavathi gave birth to two daughter’s and son, namely Krishnabai or Laxmibai, Chandrabai, Nagappa and has expired in the last 18 years back. Krishnabai the eldest daughter of Padmavathi has been given by marriage to Yallappa Palakar and boon to Saraswati, Gundu, Rudrappa, Sudha, Ramesh, Anand, Surekha. Saraswati is given after marriage to her mother’s brother Nagappa who is related to Saraswati as brother in law. Nagappa along with his wife lives in Bombay and stays their itself and visits to Bidi occasionally. Gundu and Rudrappa the other sons of Krishnabai stay together as every thing goes on well at Bidi together rather than aloof than there mother’s conjugal village at Mugalihal. Both these brother’s (Gundu and Rudrappa) does agriculture work in the same village as both have 4 acres of land to cultivate each. Both have no house of their own and they live in their Mama’s house. Rudrappa the son of Krishnabai is adopted by Shantabai and is renamed as ‘Shivaji’. Here after Rudrappa Yallappa Palakar is known as Shivaji Rudrappa Patil is married to Sunita Shivaji Patil and has two sons Vinayak and Vijay. Vinayak studies in X Standard and goes for tailoring made and Vijay studies in VIII Standard.

Gundu Yallappa Palakar is married to Shalin Gundu Palakar and has three children by name Shima, Yogesh, Milash who are bachalors. Shivaji’s mother Shantabai and Rudrappa’s mother Laxmibai lives in the same house; Laxmibai also lives here in this house since 20 years past, that is she lives in her brother’s house and looks after the land and house of Nagappa.
Ramesh is married and lives in Belgaum and has a single son and daughter. Anand is married to Bhagyashree and has a daughter but his whereabouts is unknown since 6 years passed and his wife has gone back to her natal family.