Chapter VII

THE PROBLEMS EXPERIENCED BY THE AGED

When I mean the problems faced by the aged it does not mean the problems are exclusively faced by aged persons merely it also mean that they are even faced by other members of the community. But there are specific problems, which, however are found only in the aged persons. For generation there have been some difficulties suffered by the Aged persons, which still continue to trouble them.

In a nutshell the Aged in Rural scenario face these problems.

All these problems are interrelated and intertwined (interfacing). Therefore when we view a particular problem situation we have to assume that other problems are also implied in it.

The Bidi people are poor. These days due to failure of rains, increased unemployment, high density of population, increased expenditure on domestic cores of life, to give only the exact picture; the people are becoming debtors to the moneylenders, and bankers. The increase interests on loans have put them into financial crisis, which has even resulted to starvation. The lower caste people who have lost their hold to work on higher caste peoples land due to failure of rain and increase interest on loans are put to severe financing distress. And this has profoundly affected the Aged person of those lower castes. The aged of lower caste are unable to get treated for their sickness, and medicine to get a full meal, Even among the higher caste people the poorer fall in line with the Aged people of the lower castes.

In India in the year 2002 over 81 million people were in the age group of 60+. This population is expected to go up to 324 million by the year 2050. It
means that 8% of the total population in the year 2002 belonged to what is referred to as older persons; this proportion is expected to increase to 21% by the year 2050.

In India according to the national policy on older persons, 1/3 of the older persons live below poverty line. However, in line with the Millennium Development Goals (MDG) reduction of chronic poverty in old age has never been a priority. Help Age India has highlighted this in the action plan prepared for the National Government in November 2004 (Draft Still under consideration but with GoI).

In 2002 sex ratio in the older age group was 91:100 which decreased to 81:100 in the age group of 80+. In the year 2000, the percentage of currently married man in the age group of 60+ was 75 as compared to 42 for older women. In the same year 59% men as compared to 18% women were in the labour force. The number of widows is 616 per 1000 of aged people, which is increasing.

Further the life expectancy of scheduled caste people is 64 years and that of scheduled tribe is 62 years. (Dr. Sukhdev Throat, institute of Dalit studies) which automatically excludes them completely from the national Schemes of social pensions whose cut off age is 65 years.

Mohan Bidikar a 70 year old Saraswat Brahman residing in Purvantar galli; was an agriculture practitioner, educated X+I says he was a load lifter of 2 quintals and now he cannot walk properly his nerves sprain and does not relax.

Marabasappa koppadar a Panchamsali old a temporary resident of Hondadaoni lives in the only daughter's conjugal residence, Bidi, remember his wife who has passed away 25 years back. I am looked by my son-in-law by name Ballappa Jakati and my daughter is named Nagavva for whom I call 'Nagamma'. I don't like to get operated my eyes, as I have no wife who cares me after my
operation. I have remained here in this village since 12 years, I have son of your age Sir, whose name is Baslingappa he works as a agriculture and bullocks, ox and rest things are there in the house. Sir, do come to, Hirebagewadi which is my place. I go to meet him but came back within one or two days, I go on roaming when at village and I don't work my son does not say me to go to field. (I just eat and roam; even here I feed my stomach when hungry and go for roaming. Recently the bullocks were fighting I got in the middle there by the bull kept its leg on my foot I did not get severe wound, the bull belonged to my son-in-law, but when observed this old man walks with a walking stick and handkerchief winded to the feet. I am as simple as I look. The reason for my staying with my daughter and leaving my village. Cannot be told it is a big story, just I will tell I quarreled with them, for this reason my daughter requested me to stay with her rather than quarreling or fighting with them.

Rachayya Kalacharantimat a Jangam by caste 74-years-old had done Kamata throughout his life, I get severe joint pains at my legs. When I sleep it especially gets increased. I feel to getup and go for walk and work, when I interviewed doctor he told it becomes due to increase in the age and loss of strength.

Mallavva Malashi 90-years-old resident of Purvantara galli, speaks of trunk pain, while in sleep I feel down as my leg stuck in the blanket my trunk is paining since than. Even I had gone to Khanapur (for treatment) along with my son but it has not cured properly. I am unknown to my joint pains, I was very strong, but since I fell down I have trunk pain.

Ishwar khowri, Aged 75, belonging to Shivaji’s Maratha from Purvantar galli has trouble with his pelvis, his pelvis pains, he say’s it may be because of injection done, when he puts or wears dhoti, he feels like pin is pricking inside there, for his leg pain he uses molam and because of that he gets well. His both
right and left arm has been affected, if I throw something by my hand I feel like arms have become piece, piece.

Gangavva Ghangear a widow of 60-years-old born in Gange caste has headache since six months back, I often take headache tablet to get cured, doctor says Gangavva how much more tablets do you take, stop now (as she takes excess tablets for headache)

Parasram Katagar 65-years-old, Shivaji Maratha does "Rayataki". My right knee does not fold that easily as could when I was 15 years old. I have fallen from tamrind tree, now it is paining severely. Now blood has become less so it pains now, from trunk to feet.

Mohmmad Modousahab Shiladar 60-years-old a Muslim by caste does coolie and has passed VII th say's in 'Pittina Chilla' there are stones and doctor has told as he has sugar operation can not be done.

Howabhi Khajamiya Kalburgi stay's in Nayanagar and is 80 years old and now born in Muslim family remembers her childhood days, when asked about education, How should we go to school, I even don't know to sign and in our time we used to gather dung and wood. When should we go to school in such situation? Presently all back and legs and shoulders are paining I cannot stand quickly. I cannot walk exactly, I go to hospital, how many times should we go to hospital and spend money.

Allabaksh Tashawali, 75-years-old having 24 hours, has body pain since 2 to 3 years from now, as the strength has become less the pain has increased. For this purpose I have left working, I was a mechanical. I was freedom fighter too, now I have pension of 1000/- rupees from Bangalore and I have also bus pass, but it does not run in Maharashtara it is okay in total Karnatak.
Parvatavva Kadrolli from Kumbar galli is 85-years-old, my trunk pain and I am in "Muppin Kalla" bones often pain, I have taken four tablets from nurse, she has give 4 tablets. All bones pain she shows her arm, back and knees, and shows they pain. Doctor says you are old they pain he gives two tablets and sends back, the pains are because of not Kasu -strength, I have lost balance, I take help of hands and bend and walk and I also take stick and walk. If I am go to garden land (goes to garden land for pee). The God is taking back the young not like us, he is living us to suffer here, the suffering goes on as the days goes on, he should take us above.

Motash Nazrat a 78-years-old Christian resides in Christian Galli and when asked about joint pain he says, Yes I have it and pull is dhoti looking to this wife pointing her hand towards legs, see what is left there he has worked for all through out his life and now his (family) fate is so, it was evening 6-30 pm, I was sitting with him discussing and hearing to Christian church bell which was very near to us hearing to bell he started to utter for few seconds which left me alone and waved his hand to make across sign and looked towards church. When asked what all did he did now whether it was prayer, to this he and his wife in an anxious manner its Gods prayer and uttered it in Konkani language when requested to utter for me it was "Sumandhu bodeya Aankwar marik khabardili anniti devachha kruypana Gharbedi Jhali Yasa sumiyandhi sakar Ghado majatha tuja Uttara Pramana anni devachi putra mani jalo Amachimada Jeyglu".

Natalin Khaitan Nazarat resides in Christian Galli is 85-years-old house wife, educated III standard student has joint pain Kalwadittate and pain in the joint of the body, so I put kerosin and rub and I sleep as I have no trunk I cannot sit, so I sleep.

Bhagirathi Hanamant Badgeratar is 65-years-old, Illiterate aieyar women (a non-vegetarian caste) lives in Christian Gallis says I feel like some insects is going
at back (trunk). I have taken injection and have also taken tablet, Now I have decided to take photograph (X-ray).

Yankani Malavi, Aged 80 years belongs to Maratha caste and does Rayataki and is house is in Kamati galli, If I work too much, If I walk for long distance, I get pained, the Government has given me nothing. Body pains, elbows pains and all start paining during morning especially, if I work for long hours.

Tulasa Honnappa Patil, Aged 85 years old belongs to Maratha and does wakkaltana, when asked do you have problem with your knees .... yes, yes, nees pain alot. She beats on a knee by both her hand and says it pains when students come and make a stand in front of her, as I was sitting with her, those going to lunch from school, she say's is circus going on, go on.

Daulatrao Jadhav aged 64 is a retired from Havaldar from Maratha caste passed X th standard. Since one year back it has started (trunk pain) by itself and I do not do any hard work and all like that. I have showed to doctor (treated or consulted doctor) but it stoped for a day or two and starts again, it increases, my arms pain, especially left arm, when cold whether increases, when I sleep and wakeup. I cannot carry or do heavy work by this arm.

Kallapp Bambhadkar Aged 68 years, does Rayataki and is Maratha his legs pain, both my legs pain as blood is not enough in body and nobody is there to take me to doctor, if somebody takes me to doctor, for I need somebody to catch me to go to doctor.
Psychological C.F. the song of the aged whose author is unknown, which runs thus, There's nothing whatever the matter with me, I'm just as healthy as I can be I have arthritis in both my knees and when I talk, I talk with a wheeze. My pulse is weak and my blood is thin. But I'm awfully well for the shape I'm in. I think my liver is out of whack and a terrible pain is in my back. My hearing is poor, my sight is dim. Most everything seems to be out of trim but I am awfully well for the shape I'm in.

I have arch support for both my feet or I wouldn't be able to go out in the street. Sleeplessness I have night after night and on the morning I'm just a sight. My memory is failing, my head's in a spin, but I'm awfully well for the shape I'm in.

The moral is this as the tale we unfold, that for you and me who are growing old, it's better to say I'm fine with a grin, than to let them know the shape we're in.

Thanks to peg Bowmann,

Ames, Zowa

Author Unknown

The well adjusted person is one who is able to satisfy his needs which quickly and adequately as they arise, a poorly adjusted person on the other hand, is unable to satisfy certain of his needs and remains in a condition of unadjustment or final adjustment which is more or less severe depending on the nature and strength of his unsatisfied needs. (1948 Otto Pollok).
Bheemappa Huddar 73 aged, a Panchansali Lingayat educated Vth standard and does shethaki lives with his wife I have no land and among 4 I have one house and sons do not look after me, I have debt of 15.000 rupees and has no money to exist. Due to drought I have problems and not even 10 guntas land I have. I always do others field and work there.

Parvathi Ramappa Kadrolli 70-years-old lives in Balagar Galli by caste Lingayat, Once in a month I feel that by iron rod I am beaten and I can't work. I cant work due to sever cough by dust, son used to beat me and has gone living the house. This day I can't remember well, the works to do.

Marbasappa Baslingappa Koppadar Hondada Oni, 70 to 75 years-Aged, Panchamsali, I don't think of anything not even of anybody. When I go to my son, I eat food and go for roaming, I have left thinking. From the time when my wife has passed away. I even do not forget any thing I am to do, the work, I do the work, but do not forget I remember all. I look at me the best, they care me well, till today I am looked and cared well, by my daughter but do not speak/tell about my son, my daughter-in-law is also not that Okay.

Appanna Nagappa Kambar, Purvantara Galli has done B.A and B.Ed, a retired headmaster. I do not have any mental problem though both my son are away for job to Goa and Poona and my daughter is married. I remember all the things to do but I feel inefficient sometimes if I go and come outside. I feel I have become lazy. I cannot wakeup early in the morning, I get sleep late, I have aim, aim means because of sons only.

Kashavva Rudrappa Budihal, a Jangam female by caste, just 60-years-old, says my problem is with my son, he fought with me and made me to go out of the house, as my brother is there he caught me (share his residence, food and gives cloths for her dressing). Otherwise what to do. My son is married and has two sons.
and does not look after me. His father that is my husband had left the Udageri and lives in Dharwad so for that I come and settled in Bidi along with my son but after a marriage he beat me and made a house for himself to reside and now I live with my brother. For all these things, I have mental problem, daily I get this pain since 15 days, If I take tablets, I get Okay.

**Landness:** I feel it as to who will look after me when "Shashi" of my brother comes, with whom should I make by living etc.

**Memory:** No, I cannot remember well, I don't know why I can't emember.

**Lazyness:** If there is a mental (Manasiga Taapa) problem than laziness happens.

Chandravva Shivappa Hosatti, a Panchamsali 65 year old illiterate aged has half headache, she even don't know how it pains, why it pains but she knows it pains since many days (6 to 7 months)

I feel that I am strong and healthy today and so I work and they look after me, but if I stop working who will look after me, I have future problem, who cares whom in this era, "yalli Tamma yalli Anna" they are not of any use.

Neglect, I feel about house, I do not get sleep, if somebody is not there to care, who cares whom, nobody cares anyone. One has to listen what they say and sit quite, when they feed one has to listen what they say and sit quite, when they feed one has to eat otherwise sit quite what to say of it.

They always say that they have done expenditure to hospital, they say it often each day they spend Rs.1/- (one rupee) each day, Another woman says they feed me and also give money for medicine, who cares such, they say hundred and care what to do of such care.
Rachayya charantayya Kalacharantimath 72 years, Jangama, doing Kamata,
Headache: I have headache if I go and come in sun often I get cold and
tsneeze and get cough and due to cough my throat catches.

Mental problem; Now we have loan to fill them is mental problem, there are no
grains due to no rain, if sugarcane is sent to factory, there is no bill given, no grain
since three years to have a food. So by all these we cannot pay loans and all these
causes mental problem and headache. C.F. According to Ethel Shans and George
L Maddox "health and illness affect an individuals performance of basic personal
tasks of daily living and of expected roles. Impairment and disability increases the
probability of failure in carrying out tasks and social roles; and such failures in
turn increases dependency which particularly for adults, challenges widely shared
personal and social expectations and preferences for independence. Moreover loss
of autonomy tends to have a negative effect on self-evaluation and life
satisfaction. Health is thus both a key personal resources for any individual and
social concern, because performances of social roles in economic, kinship and
community organizations requires individuals who can function
competently(1975: Shans and Maddox).

All sons are living together and I have no problem of them, they are leading
their life well, every thing is Okay.

Laziness; In young age and now it has completely changed, I was very
active in carrying Quintals of loads but now if I see them I feel afraid, such is the
change taken place, in strength of body weakness hastaken place.

Memory; I don't have memory now, (remember now) little bit now I tend to
forget, I (do not remember all things rightly. When I compare the people of my
age I feel better many of them have died that of 100 per cent, 25 per cent, are living and many can't walk or hear or speak or eat all food. In my young I was same as I am now even today I am the same physically but I have lost strength that I had once. Madhavi N. Gunasheela gives an insight in to the myths surrounding old age in her article in the daily Deccan Herald 14th January 2005 that the common nation that the elderly are not interested in sexual activity is not universally true. Another misconception a progressive decrease in intelligence as they age is again a popular misconception. There is decline in some aspects of fluid intelligence like intellectual performance as measured by timed performance tasks memory by association, logical reasoning, abstract thinking and the like. Crystal intelligence, which includes intellectual performance, as measured by tests of verbal abilities in vocabulary information and comprehension is preserved. The ability to learn is preserved though at a slower rate.

Mallavva Basavannappa Mallashi, 90-years-old female aged lives in Purvantara oni. I do not like to eat food. I had an intelligent and educated son. He was thirty he passed away thinking of him my headaches. He has passed away since 10 years back. I used to be even strong. It was also a mental problem because of him and also of my chronological Age, I cannot forget him he had great "darbar".

Jakkappa Sangappa Jakati is 68 year old, born in Panchamsali with no blessing for male child. I feel mentally depressed as their is nobody to care me and my wife, If I want something I must go their and bring. All the daughters are given and there is none-left to help us now. I have debt and I am to pay it so, for all these I will some times feel mentally bad.

Headaches: My head little bit says "Gime-Gime-Gime" for about two hours. their after if gets down. It is due to 'pittu'-it happens Gime-Gime-Gime. Later I get sleep.
Liyakattalli Guduchanda Samsher, 60-years-aged Muslims sits in a Grocery shops as owned by him and cannot remember totally, Once he wanted to buy tablets and so went to bus stand as all the shops were located there itself, and forgot as what for he was there, and came back. He sits in shop also forgets how much did he gave back the money to customer, he latter thinks did he give money back correctly. He easily enters in to such problem and keep on blaming himself for loss or debt on shop.

Natalin Atoni-basta mandos, resides in Christian Galli, Aged muru yippattu that means twenty added three times plus ten that is 70-years-old, is illiterate belongs to Christian Galli. If I have scolded or in turn if son or daughter has said something replying to me scold which hurts me by some bad words. I do not get sleep. My sons have troubled me lot, the muduka (old chap) 'Grandfather' (her husband) used to smoke chutta he had kaffa all daughter-in-law and sons said him to live chutta he did not live, one day he fell and was on ill-bed for a month and died, so I am troubled by this death memory. My husband has died what should I do now. I have many problems and like to die now. If government helps me it's good even Government, also do not help people like us.

Yankani Taloba Malvi, is Maratha and does Rayataki and lives with youngest son of the four sons. 'Nak Yippattu' when asked his aged that is twenty added four times that is 80 years old has the problem of Aaru-maru which is heavy and too much, I do not get road, to go, especially at night and evening time. This is happening since 4 to 5 years back. I don't remember the money, I have borrowed from and the amount I have given. This is easily cheated by young people. hois son adds that Panchayat people have once cheated him by taking more money from him.

Nagappa Omanna Lotalkar Aged 80-years-old resides in Kamati galli belongs to Marartha, I have half head (he has partial headache) and it aches
sometime, there are many "nigraha" (problem) what to do, I have mental problem what to do now, my health is not good though every thing is good, I am waiting for Shambo that is to go up near God.

Tulsa Honnappa Patil, Aged 85 years she lives alone and is illiterate and none looks her, she gets pension of Rs.100/- belongs to Maratha and has done wakkaltana through out her life, when asked about headache, my headaches, it aches she shakes her head and says yes, putting her left hand on her forehead she says yes.

FINANCIAL B.E. Shenfield(1957) in the social policies for old age throws light on poverty under the topic ‘Housing’ he say’s poverty experienced by the elderly as their earning capacity fails has been greatly reduced in recent years by pension schemes, there are other kinds of needs the look of which impoverish the elderly, even when their cash resources are sufficient to purchase a modest standard of living. They may become destitute of care and accommodation. This is not found true in the universe of study, there are people who get pensions of rupees two hundred but insufficient even to buy prescribed medicines by doctors as old age.

K.G. Gurumurthy in the book. The aged in India focuses on economic aspect of ageing. In which he depicts. The aged who have saved enough for there last days and invested it on children or landed property, will naturally have adequate financial security in old age. Often it is their savings, cash or property, which brings them security and care during their old age since the persons who are proposed to inherit these will look after them well. Therefore, in prime of age every person's ambition is to work hard and earn enough and invest it on landed property or gold in case of women. Spending on their children's education and their placement in life is also a type of investment. Because it puts their children in a better position to take care of their parents. These who failed to save for their old
age in any of these forms will have difficulty and will have to continue to toil on life, till the end. (1998. K.G.Gurumurthy).

Some small homes have been provided by local authorities before the war and in 1947, the ministry of Health reminded them of the need to go forward with the creation of homes, which would provide for about 30 to 35 elderly residents (1957 B.E. Shenfield).

Saraswati Mishra (1987) in the book, ‘Adjustment in old age’ explores that the relationship of old people with their children living separately is also very important. The children may live separately due to some compulsion but if their relationship with the parents is good they can solve the problems of the old people and make them happy.

Marabasappa Basalingappa Koppadar aged 75-years belongs to panchamsali resides in puravantar Galli. He say’s I don’t have any interest in money, if they give for expenditure I take otherwise I do not ask. In Bhagewadi we have our own house constructed by my father (parents). So I don’t have to construct the house. Now the thing is that nor I have any favor on them nor they do any favor (Beeda) on me. I graze their cattle. I bring fodder, I do there work and they in turn give food and care me, this is the fact.

Kashavva Rudrappa Budihal Aged 60-years, Jangama female lives in peruuvantar oni, I dont have any economic problem. I don’t have money, when I don’t have money how can there be no problem, sometimes I feel I should not be living in this world. There is no money, there is no house, there is nobody to care, how should I live.

Rachaya Charantayya Kalacharantimat 74-years-old does Kamata belongs to Jangama community. He say’s if man becomes or follows the desire, ‘Aasha’ one cannot serve by fulfilling all needs and desires. So one has to get to robbery
or do something disorder or uneven things so I have not followed the needs or desires, I have become content with what we have.

Jakkappa Sangappa Jakati, Puruvantar oni, Aged 68 years, a panchamsali male, we do not have any pension. My wife goes to earn she gets, Rs.60/- per day on that we go one living, sometimes we get work sometimes we do not, they have house, we don’t have or reared any cattle, buffaloes as we can do we have not reared them. The financially well-off aged people are more likely to get proper care respect and position of authority in the family than the poor. The finding is substantiated by the that the frequent conflicts of a considerable proportion of the respondent with their family members are due to financial problems. (1987. Saraswati Mishra).

Basappa Rudrappa Kumbar, Kumbar galli, Aged, 70 has occupation of Kumbarki, I have loan on my house, 10,000 I have to pay myself and one of my son.

Religion:

Marabasappa Basalingappa Koppadar Aged caste panchamsali a male illiterate, I do pooja. I do namaskara (pray), but now a day I do not do pooja, they do pooja and I do namaskar only. Once in a week on Monday. On Monday they do pooja by “yaddi” because of Basavanna as I belong to Lingayat. I pray to, “danna-karra”. Now I have less belief in God if they tell me to pray than only I pray,(why to tell lies) I do namaskar, now my vision has gone dim and lense as happen to be small and cannot manage washing and doing pooja.

Demappa Bhistappa Pannekar Aged 69, Maratha resides in puruvantar galli. I believe in god, there is nothing without god, I do not go against god, I believe in
god more than I use too. I read religious, *Adhyatmika* books more because I feel time passed. What I ask god is as long as I live I should live well; the day I can't work I must go away (pass away). Man should live only till he could walk and the day it stops one should die, on that day itself. So should be the life that could not trouble others.

Kashavva Rudrappa Budihal, Aged 60-years, belongs to Jangama, resident of Puruvantar Galli is illiterate. As since from two years, when my son has left and gone I have not gone near to praying place at home. I do not even think of God, I have left god, what I feel is what to do by remembering god, inspite of his remembering I have problem. There is god but what I feel is he is not for me.

Rachaya Chamtaya Kalacharantimath 74-years old does Kamata, a male, Jangama is educated up to first standard. I pray to god and believe in god, now my dependent on god, I feel to go to god. Now I am growing disabled, I can't work so now I will go towards devotion and praying god and get peace. I will not go in wrong direction, I will do well to all, and I expect good from all.

Jankkappa Sangappa Jakati, Puruvantar Galli, Panchamsali by caste is male and is 68-years-old, we look at god (we pray to god with faith, belief and devotion). During, "Habba-Hunnavi" my wife does habba and we go on, I have to pray to God, I pray god (prays god because he has problems and to come out of problems mentally one has to remember god)

Abdulsaheb Dadasaheb Bidikar lives in Nayanagar with his wife Aged 72 who is IV standard educated. Once year I go for Namaz, I do not go daily and clean than those that go of daily to Namaze. People of our caste have come to beat me at Masjd that is why I don't believe and go to masjid.

Nagappa Omana Lotalkar Aged 85-years, Maratha who stood illiterate, *yellamma* is there in house, my wife does pooja now I do not do much pooja or
pray to God, As I have no strength to sit to walk, and to go to pray. I just join hands and pray once that’s all, no any more praying to God and one all. In the past as I had strength I used to pray.

Hospitalisation:

Deemappa Bhistapp Pennekar, a puruvantar galli, resident aged 61 years a male maratha. I was admitted for 15 days because of stone in urine so they admitted and thought of operation. Another doctor checked and spoke of no operation but cure on tablets only. So operation was cancelled. I got lot of pain, I was troubled a lot, I suffered a lot and was expensed up to 10 to 12,000 rupees at that time, for this I say that if one happens to go for hospital after retirement there will be problems in family.

Occupational plight:

Demappa Bhistapp Pennekar, If I am working, I don’t feel, but I feel that I am empty, for that for mind I feel that I am not happy. I have served for 38-years. Now if I am given job I don’t like to work I want rest now. Now I get pension, I feel that now I am tired, my hands are tired. I cannot take any major work, if I need money for medicine and some festivals, I can’t. If one do not get medicine problem (Hospital) that he will be happy but this is there, there will be difficult to repay that is borrowed. Now I feel that I cannot maintain her expenses as she is doing BHMS, though she has been selected in merit.

Rachaya Charnataya Kalacharantimat 74, does Kamati, a Jangama male, has practised agriculture, coolie, I did not get education, poverty has troubled, I done have any lands, I have only one acre of land. Now I work with my own hands and feed.
Health Teeth: With the advancing age there is a decrease in permeability of the enamel and an increase of calcium content and these facts may be partially responsible for the apparently slower formation of carries in older persons than in children. Because of thickening of the secondary dentine, the teeth also tend to change colour, generally growing more yellow with advancing age.

1. Mohan: Not even single teeth he has and has no problem in eating these days.

2. Channavva: All teeth’s have been fallen but there has not been any changes in food.

3 Dyamappa: Stone teeths are fallen, but I don’t have tooth pain, I eat Roti, Rice.

4. Chandravva: Only three teeth’s are left all the teeth have gone, as there was pain in tooth’s they have been extracted, since past 10 to 12 years.

5. Rachayya: All teeth are strong, *davade Hallu* (Molar Teeth) 2 in number have fallen, even than rest teeth’s are okay, I have no problem.

6. Mallavva: All my teeth have gone, I am 70 to 80 years old how can they be, now.

7. Sheetavva: Some teeth have gone by decay and some are there by which she chews and has no problem, of it

8. Yankani: Cannot eat Roti and any hard food, eats hot and soft food though has few teeth.

9. Nagappa: Some teeth are there some teeth have gone. To eat Roti I have some teeth if I had lost all the teeth than the work was done (that is it was time to pass away).
Kumbar Galli:

1. Gangappa: At virendra Hegde (Hospital) I have put the teeth set, but as students do and they do not do properly I have removed it now I have removed the above and below teeth to put set, but now I have no single teeth.

2. Parvatevva: I have lost all my teeth, I have some two teeth at lower jaw and three at upper jaw, I have lost all my teeth, I eat some rice, and hot fried Roti and nothing else.

Budreant: All the *davadi hallu* have been fallen, only the first visible teeth are found of which one is shaking only two teeth from lower jaw have a been left.

2. Rocky: All teeth have gone not even a single tooth is are remaining in mouth but I have no problem in eating and chewing.

Shamsher Galli:

Haroon: Mugadsaheb Shamsher has the teeth no problem.

1. Yeerappa: I have removed all the teeth I want to put now a set of teeth.

2. Mallavva: All teeth are Okay and even a single tooth is not lost or fallen, as I eat *Khabba* (sugarcane) and ‘*Kaddli Kala*’ (pea nut) people laugh looking at me, saying that we find eating sugarcane hard but you despite of being old chew and suck so easily.

3. Shivarudrappa: I don’t have even a single tooth I eat by , have problem but I don’t eat *Shenga* (Groundnut) or ‘phutani’ if I am to eat it by crushing it down to pieces or small powder like.
Tasawali:

1. Allabaksh, I have both the set of teeth placed. The first set has been fixed since 3 to 4 years back and the second set since 3 to 4 years back. Since I have put teeth set from than onwards I am getting digested.

II. Katakar Galli

1. Shankar: All teeth have gone only four are left. I do not chew the hard and cannot get digested, I have planned to put new teeth.

2. Gangadhar: Eight teeth have been lost and I prefer only the hot food.

3. Mahadev: 88-years most of the teeth are there 5 teeth have been fallen, four Davai hallu have been fallen, he takes Roti, rice and vegetables.

Dafedar Galli:

1. Sharifhabhi: 7 teeth have gone and rest are shaking, sometimes, teeth pains.

Nayanagar:

1. Gangavva: Teeth pain and my face gets swollen due to pain of teeth I also eat less food.

2. Mallavva (75), Maratha there is no one teeth she say's but has two to three teeth at upper jaws, she say's if I am to eat roti, I get immersed roti in curry and than I eat this does not mean that the old women is lying but it means that though are three, they are not of any use, they are as equally as teeth have been fallen.

Food: 1. Mohan: I eat food for two times and one breakfast a day, and I also drink tea.
2. Basavanappa: 80-aged, I eat food at 9 o'clock and have tiffin in the afternoon, than snacks and again in evening tea, eats food at night.

3. Chanavva: I eat food for two times a day and drink tea in morning and evening. On Monday, Tuesday and Friday I remain 'Upavas' (Fast) as Amavashi. The goddess Yallamma is addressed 'Amma' (Mother) and has come means she is mentally surmounted(surrounded) by goddess Yallamma.

4. Sannayallappa: I eat roti but not vegetables, and not that food which is harder, I eat 'anna' (boiled rice), which I eat very little especially on festival days. I also eat Jowar roti and Jowar Nuccha, little vegetables along with pickles.

5. Deemappa: I cannot eat hard food but I eat hot roti and rice. I eat two times a day once around 12 'o' clock and that at 8:30 pm the dinner. I drink a cup of tea in the morning and a cup of tea in the evening, except this I do not take any thing. I eat only that is needed. As age advances, there is also an increasing number of persons whose stomach do not secrete hydrochloric acid, and this increases is observable after the age of forty years. This condition apparently is largely the result of a physiological involution, although the importance of the diet, general health and disease history of the individual must not be overlooked.

6. Kashavva: I soak roti in curry and I eat,

7. Chandravva: I eat rice in morning than takes food in noon and tea in evening and dinner at 8 o'clock.

8. Mallavva: In the morning around 8:30 AM we drink tea and eat chapati or jowar bread along with it. Then at noon I have lunch consisting rice and curry. In the evening after the bell of school going we drink tea and again in evening we eat
food. Sir we are from agricultural family we need little bit, often to eat, like the job holder (educated) we do eat time to time.

Kamati Galli:

1. Sheetavva (75): A Hanabar, I eat only once, to this her grand- son objected keeping his hand on his mouth saying you eat only once, the old women to in turn, the other will be half meal and will not be considered. She does breakfast in the morning.

2. Nagappa: I eat once in morning a breakfast and at night I eat some rice if I eat little more I do not get sleep and I also do not get digested or gets latrine I do not get digested rice once in two day I get latrine, nothing happens now that easy.

3. Sunita: I eat Bhakri and vegetable in morning and at noon I eat rice or if available not rite I eat one of the two not both at noon at I feel hard to digest.

4. Kallappa: As all my teeth are shaking I cannot eat roti, I eat only rice, I eat hot rice, just cooked, I eat rice for two times a day and drink in the morning and in the evening, sometime I do not eat food at night.

Kambar Galli

1. Gangappa: I do not use any hard food and I eat by using milk because I get problem for hard food, to get digested.

1. Shantabai: I eat food for three times, one roti at morning, noon rice and curry and again at night I eat roti and vegetables.
**Katkar Galli:**

1. Rudrani: I do not eat food much, I eat for two times a day, if I eat more food it does not get digested, if I eat more I often need to go to laterin. If I eat in the morning than I eat in the evening itself.

2. Dyamakka: I can't eat much roti, phalle, majjadi though we have buffaloes at house. I take food for three times even though I take little food I take it for three times a day.

3. Dhrupada: Eating 2 times or 3 times, how is that possible these days, If I feel hungry than only I eat food I drink tea in the morning than lunch than tea and finally dinner.

**Nayanagar:**

1. Mallavva: I eat byali, roti and rice after eating one roti I eat little rice. I eat for two times a day in morning and rice and byali at noon.

**Digestion:** A country doctor (1960) in the book facing retirement focuses on eating habits he concludes that most look upon eating as one of the pleasures of life, if a routine one. It is not easy to accustom oneself to the fact proper food is essential to continued bodily well-being.

1. Mohan: I eat less and get the food consumed, digested, If I consume more I do not get digested the food these days.

2. Appanna: I don't have digestion problem in fact I get hunger in time especially when I eat rice alone but I do not get comparatively hungry if I consume roti along with curry and vegetables.
3. Deemappa: Digestion means I have kept control over it, I eat only what I need, I do not eat food that could cause indigestion. I eat in time and do not make late or early to time.

4. Kashavva: I don’t have digestion problem but the laterin does not happen daily it becomes clear once in two day or there days

5. Rachayya: Do you get digested the food consumed? Oh, no if I eat only limited food I get digested, if I eat one roti and 1/2 spoon of rice there will be health (that is good health), otherwise no health. I eat limited food not excess food.

Kamata:

1. Nagappa: There is gas in stomach, I do not get stomach doctor has checked but nothing has worked, he takes about operation due to appendix but we do don’t have money and some few days are left and I am to go

2. Yallavva: I get burning at heart and food does not become correct, and do not get digested.

3. Tulasa: She say’s that she cannot swallow properly, she feels there is something in the throat that makes difficult to swallow. It becomes tough due to cold and cough.

4. Kallappa: Whatever I eat will not be digested properly. If I eat rice and vegetables I will get digested. I have not shown to doctor, If I eat excess I do not get digested. If I could work I would have got digested.

Kumabar Galli:

1. Parvatavva: For cause of digestion only I take tablets, if I go and work or do something the food will be digested otherwise it will not be digested.
Christian Galli:

1. Savantravar: If I eat in the morning at 9 am again I eat in the evening around 8 to 9 o’clock. I eat rice, curry, and roti and I drink tea in morning and evening two times a day. I have to carry a charagi (Pot to Laterian) evening at 5 ‘o’clock though I eat only two times.

Balagar Galli.

1. Parvati: I get the food digested. If when needed I eat one roti and little rice otherwise I don’t eat any thing. Food calculation of young children and mine is same. As people become older appetites tend to grow less keen and the preparing and cooking of a meal more and more seems a time – wasting nuisance (1960.Country Doctor).

Tasawali:

1) Maklumbhi: I do not get digested. I don’t have strength while coming, I eat very little and sit quite, since two years my son, my stomach is catching gas and it also pains.

Katkar Galli:

1. Bharma: I go for laterin two to three times a day. I do not get digested and my stomach pains, since two years I have consumed more tablets and I always go to Government (sarakari) hospital, they too take money but they take less.

2) Parasaram: I do not have digestion problem but if I eat the lunch I do not get digested. I eat roti and rice two times morning and evening respectively. A man
eats three times a day but I have stopped the noon meals because of digestion problem.

3) Mahadev: Yes, I do not get digested and laterin becomes clear only once in two or three days, he eats chillie pode in order to get laterin.

Sugar:

Puruvarvar Galli:

1. Mohan: Has sugar since one year and takes tablets for the same

BLOOD PRESSURE AND HEART PROBLEM:

Puruvantar Galli:

1. Sannayallappa: When I sit and stand the heart pains, it is fine than it was in past. Doctor has given tablet it has stopped little bit but has not stopped completely.

Kamati Galli:

1. Davalatrao: I can’t walk, I get Dhapa (ashama) feels like breathing is cut and difficult in breathing. I have showed to doctor he injects medicine, gives tablets and sends back. It has been happening since past 4 years. I have also B.P. since 4 years but get mixed Dhapa and B.P.

Christian Galli:

1. Rocky: Has Dhapa since three years and get breathing problem & difficulty in breathing.

2. Natalin: My chest burns, she keeps her hand on chest and says here it happens and pronounce it as Bhag-Bhag and Bhag.
Shamsher Galli:

1. Jaytumbhi: I am suffering from Dhapa since one year and have shown to doctor and get medicine, I go to doctor only, when I get severe.

2. Shantabayee: I am suffering from B.P. since two years and has shown to Javali Doctor at Bidi, I am also taking medicine for B.P. doctor injects me, gives me tablets and is under control now, but works still. Doctor gives me tablets for morning and evening, doctor has suggested not to take tea.

Tasawali: 1) Babu: My B.P. and sugar are normal.

2) Allabaksh: I have B.P. since four years as the strength is getting domonished the roga’s(Diseases) are increasing.

3) Mugutbhi: I have B.P. since 6 month and had no B.P. in past. If B.P. increases she feels giddie and my food and legs get swollen. I have brought medicine but I do not take, I am also injected.

Katakar Galli:

1. Shankar Dhama, I can’t breath well in the morning till I go and do toilet often I get Khaffa, for that I had gone to Patil Hospital Hubli, he advised not to work, don’t lift heavy things if you do such work there are very less chances that you survive. I expensed Rupees two thousand there. I was cheated by the previous doctor saying that you will get well soon and gave tablets and injection and Rs.1200/- by taking these tablets I couldn’t eat for three months, my health went down, such are doctors today.

Dafedar Galli: 1. Jaybhunisa: I have Dhapa since two years and I take tablets sometimes that is Khabhi khabhi.
Nayanagar: 1) Sayabhi: I don't have B.P. or heart.

Ears: Scientific studies show that it is very difficult to differentiate between impaired hearing which is due to ageing alone and impaired hearing which is due to a combination of ageing and other factors such as the effect of toxins or inexplicable degenerations which sometimes occur early in life.

The decline in acuity of hearing for high tones that is for tones above high C of the musical scale increases with each decade of life, and the higher the tone in the scale the greater is the average impairment. Usually hearing for extremely high tones is entirely lost. This impairment of hearing for tones of high frequency is more pronounced in males than in females, where as the decline in the auditory acuity for tones of low frequencies tends to be greater in females than in males.

With the advancing age there is a decrease in permeability of the enamel and an increase of calcium content and these facts may be partially females, where as the decline in the auditory acuity for tones of low frequencies tends to be greater in females than in males.

Puruvantar : 1. Mohan: I cannot hear well by my ears and it is happening since 8 years past and 8 years back I had typhoid and because of that treatment of tablets, they affected on ears and made problem since than.

2. Morabasappa: I can hear gentleman (baba) I can hear, I can even hear from little bit long, if somebody is speaking outside the house. I do not have any pain and all.

3. Sanayallappa: My ears have gone dim and cannot hear clearly.

4. Deemappa: I don't have any problem, but I am feeling that as days are going on I am feeling that I am not hearing if somebody speaks slowly. Once while I was
sleeping, the insect had gone inside ear that troubled me it was made to pieces and brought out by doctor. Since than from past 25 years I could not hear but than I could hear by one ear and that too I am feeling it is declining in its function.

5. Yallappa: All my ears have become dull since 3 years, due to lack of blood in body it has become loose and problems are increasing.

Kamati: 1) Yankani: Ears have also become dim, I have pain in ears and I have not shown to doctor, I do not go to doctor for ear problem.

2) Nagappa: I cannot hear by ears, one has to come near and talk, during my conversion with him I used to question him and to hear it he used to bring his face closer to my face and than hear it. He even has not shown to doctor in this regard.

3) Tulasa: She cannot hear at all, she tries to hear if after lot of trials and attempt to make her hear, she can hear little bit.

4) Shivaji: When asked about ear, he says ‘Aaha’ and say I dont have problem will ears, I can hear even if pitch of sound is low.

Shamsher : 1: Jaythumbhi: I cant hear properly. I hear dim and loud voice only.

Balagar: 1) Parvathi: My ears cannot hear properly since one year and no ear treatment has been taken so far but I dont have any ear pain or anything like that.

2) Neelavva: I can hear little-bit but my ears have gone, ‘manda’.

3) Shantabai: Can hear well even with low pitch.

Tashawali: 1) Maktumbhi: No ears, ears say ‘Ghada Ghada’ and I get itching and can hear all even sometimes low pitch.
Katakar: 1) Dhrupata: I can hear well with my ears, sometimes I feel like small insects sounding inside but at present I don’t have any.

Dafedar: 1) Sharifhabhi: Left ear has been blocked and I can hear by right side ear and I can hear only if spoken loud and has happened since 15 to 20 years back.

Nayanagar: 1) Mallavva: Cannot hear well, they are dim since two years.

Eyes: The lens shows constant changes throughout life new fibres continuously being laid on tip of the old ones, so that the whole structure at any age is partly old and partly new. Ageing of lens, however involves an increase in the relative proportion of old to new tissue. Increasing amount of inert, desiccated tissue becomes concentrated in its center and its rate of growth gradually declines. Growth never stops entirely however, unless the tissue dies when cataracts are formed.

Puruvantan: 1) Mohan: My right eye get swallowed and I can vision little by that eye and by left eye I can see well, I wear spect and has spect since 20 years past and has not been operated even once.

2) Morabasappa: I dont have any trouble with my eyes but I cannot look clearly, due to which there is little bit trouble. I don’t like to get my eyes operated, I don’t want to trouble anybody either my son-in-law, daughter or my son because once if eyes are undergone operation one has to catch house all the time, as I have heard from others that it takes minimum three months to get minimum cured and come out of house for a stroll or for toilet. I will remain like this and die and by one eye I can see nothing.
3) Basavanappa: Can see but vision is dim and not clear, I have not suffered by sore eyes any time, I can see very dim at night especially when lights have glown. As in Shimogga one of my second son is working there he is to show me to doctor and my eye is to be operated there after doctors advise.

4) Sannayallapp: Can see well, but cannot see and read small letters, only medium size letters can be read.

5) Deemappa: I am using the spect since twenty years back and I don’t have any eye problem but I if I remove this I cannot read, I need spect.

6) Kashavva: My eyes are operated, my brother burdened the expenditure which was less as operation was carried on in government camped hospital. It has been operated 8 to 10 years back where in only one eye has been operated by which I can see well. By the other eye I cannot see well, I can vision dim, I have a spect by which I can see, but if I remove it I cannot.

7) Savantravva: I can see Manja, Manja that is cannot see clearly, from near but can see from long distance, I can see well, I do not wear spect, even I do not have practice of wearing spect.

8) Mallavva: I can vision dim, I cannot see from long distance, I can see nearer objects since past one year my vision has gone dim. Now-a-days my eyes are watering and I have not shown to doctor for need of money, is not fulfilled.

9) Yallappa: Cannot see well, by my eyes, now my wife has caught the house as see cannot see well, and she say’s me to go to doctor as it unwelcome me to go to doctor as also because of financial crises.

Kamati:
1) Yankani: I can see only if it is very near to me, I cant see the far objects. It has been happening since three to four years back. I have no watering my vision has gone dim. I have not shown to do so (operation) as I do not have, 'Ganta' (bundle of money).

2) Nagappa: One eye is operated two years back by right eye cannot be seen, everything has become danger. Another eye is not operated, sisterbai had come and told to come to Belgaum, I don’t have anybody except my wife, my son’s are living out of station to get their stomach feeded. We don’t have any field nor any asset. So for this reason I have not shown to doctor.

3) Sunita: In the morning the eye gets watered and doctor has told to put the spect continuously but during the work I feel like it will fall and break and for that I do not wear the spect continuously.

4) Kallappa: I cant see by my eyes, I cant see road, totally I cant see, slowly I take stick and go, if in my house somebody comes to give water I cant see. I can’t see by both the eyes. I have not gone to hospital. If tea or water is kept I have to search it and find and drink. He showed me a women going from the road and said see I can’t see her who is going there.

Kumbar Oni: 1) Gangappa: The left eye has been operated at Sanvadi Ayurvedic Hospital was consulted, at Belgaum there was shibir and in that shibir the eye is operated. But it has not been successful, the lense has not been fit properly. By that I cannot see far away from five feets but due to spect I can see long distance. Doctor has told it should be re-operated. By right eye I can see but there will be effect on the right eye by left eye.

Christian Galli: 1) Natalin: I have lost my long sight and cannot see which is far. I cannot identify people who are far I can see only the near ones. She has spect, from last two years and can see by it even for a long distance.
2) Savantrava: As I was sick for some days since then I have eye problem, she says ’makala’ Kantava’ which means the sight is less, people are not seen clearly. The right eye has been operated in KIMS Hubli, the expenditure is bore by themselves and the rest medicine and injection money was given by my daughter who is widow, who looks after me, she is ’Randa-Mundi’ which means husband is dead. The eye operation has been done 5 to 6 years back as pari (cataract) has come to the eye and now the nurses who serve in nayanagar at government hospital say’s that let the left eye be operated, but I have told no, as there is none to look after the family rather than my daughter who works on daily wages that could be just sufficient for daily food.

Balagar Galli: 1) Parvathi: I cannot see well, I can identify nearer and not far distance objects or people, As we are poor and go for coolie we do not care all those things as they cost too much.

2) Neelavva: My eyes are good but I cannot pass a thread through a needle my eyes have gone dim. I am worried about future. A young women setting beside her respond to this, all your eyes are well, what you do is go to camps, visit doctors take a spect and give to us.

Taswali 1) Maktumbhi: Since I had mothi bindu I could not see but as both eyes have been operated 20 years back. I can see well but now my vision has gone dim, from the far distance I cannot identify people, I cannot even see pit and drain easily early unless, I concentrate on it and I have spect, but when I am to work or sleep I remove it and sleep. I have shown to Kittur Doctor at Kittur.

Katkar Galli: 1) Parasaram: My eyes spray water, sight is okay, even than if I calculate on age it is dim to previously. I showed to doctor, he told spect will be given I did not were spect, such is the case, I did not use properly spect, but I used
it only when I went outside, and did not use in the village as people could laugh saying I am wearing spect.

2) Rudrani: He cannot see well and gets burning sensation by both the eyes he cannot see. By dipping the cloth in to water he sits outside the house and put it on eyelids so that he get cold as he has burning sensation. It has been shown to doctor, the doctor said that he has less blood and has Mothi bindu in both eyes and are to be operated. As we don't have money it has not been operated.

3) Gangadar: My right eye has been operated and I can see and my left eye is not operated, I wear spect, now I want to get operated the next [left] eye but nobody is caring me, I have decided to go to civil hospital.

Dafedar: 1) Jayebhunisa: My left eye has been operated since two years back and now I can see by operated eye and not by the unoperated one. The cost of operation was 3,000 to 4,000 at Belgaum in private hospital at that time husband used to work and now husband do not work and so no money for other eyes to be operated.

Nayanagar: 1) Gangavva: Eyes water if I stair and see it waters when I happened to remove stones and dirt from rice. I have been given spect there after checking my eyes at government hospital. Doctor has written and given number to get spect from medical.

2) Narasamma: Both the eyes are operated and one eye has gone dim and can see by other eye and wears a black spect. Her (daughter-in-law) son’s wife joked that you will be taken to operation to this she say’s I want nothing I will like this only don’t want any hospital and all.
M.G. Hussain (1997) has found that in old age physical and biological changes take place like hardening of the arteries and changes in bone structure which has lead to same medical problems, such as lack of mobility, problems in thinking strokes, prostate and heart, problems eye diseases and many more. He adds the health status of the aged is generally poor because of natural wear and tear. Their weak financial position does not permit them either to take nutritious food or to get proper treatment with the result that there is a sharp deterioration in their health.

1) Sambha: I cannot walk properly and long distance, I just walk outside the house and go into house again. The grandson of him (Sons son) takes stick and beats a ball and shows how his grandfather (Father's father) walks by taking stick, this means the children have interaction with aged and learns behaviour of old people and imitate the patterns of behaviour of the family at local level and community behaviour in general. (younger generation follows older generation).

Birji Galli: 1) Kashavva Pundlik Lada: Airar my leg was had broken three years back and is cured in Government hospital at Belgaum and it pains sometimes. All the expenditure has been shouldered by her son and younger brother of her as she lives with younger son.

2) Jayarabhi: Ismail Tashaali, Masjid galli, has Physical problems activity is delivered to play an important role in the maintainance of health and effective function in older people. (Richard A. Wash burn, Alan M. Jette, Carol A. Janney, BS 1990).
muscle catch problem. Muscle catches at backside, trunk. Since 1 year past before that it was very little but now I need to take 2 to 3 injections.

3) Yallappa Punappa Channappannavar, galli: My knees pain when I walk, this time my body is paining a lot, initially I had no pain I used to go for *Garadi mani* (Gymnastic Home) to do exercise. In the year 1975 I got retired but the actual retirement was to be on age 58, the reason is so, modern Government is so, whom to ask it.

4) Neelavva Masanu Biriji aged 70, a Maratha resides in Biriji galli, Right finger is under pain, as slice of bamboo stick has penetrated into finger tip below the nail it was, removed by needle and due to septic, hand is swollen and doctor has given at least thirty injections till date. Now I cannot wear *saree* properly, eat properly or carry a jug with right hand, that hand has become as if it is half paralyzed. To get well the finger, I was told by the doctor to get it operated as blood has clothed there, I told this to younger son, he told, that will become Okay as the days goes on, gradually. I told Okay, what to tell him now.

**Psychological:**

1) Yallappa: Any mental problem, No I don't have any mental problem, but as my wife died by "manas taap" has become more because of her I have mental problem. My wife have passed away fifteen years back and she used to look after all guests and none comes equivalent to her now.

Bazar Galli: 1) Veerangouda Kanchangouda Patil, 62 years Banagegar, widow, his wife was expired since 2 months back, for in order to keep peace "*shanti*" at house he lives outside once in a month for a day, for he believes that by observing that there will be peace in the family and good in future. I have done this for two times, I stay for 48 hours outside, He has left yesterday at 6 O'clock in the evening by drinking tea will be in the same Galli, and village but do not go to
his house and lives on the platform of his brothers house. He gets food there itself in the morning. He wakesup and drinks a tea and have tiffin and lunch and again gets dinner and sleeps on brothers house itself and goes in the morning to his house. He lives house along with his two sons who stays in house and daughter is one who is given by marriage.

2) Shivyallappa yeerappa Kollavva: I feel that I have not saved for my life time I don’t have my money, my wife is looking after me, I get headache, I also feel that I have nobody to look after me except my wife and sister. My sister cares me as she lives with me, at time when my wife goes to field to earn Livelihood.

Financial: Imamsab Hasanbeg Tashawali I get forty rupees by cutting paddy as coolie on that I make my living with brother. If I live it there will be nothing, my income will be zero income so I go to work.

Savanth Religious:

Veerbhadrappa Karguppi: 77 years old, these days I have loss of faith in God, to pray to God once should take bath, I don’t take bath in cold and hot water is not that easily served with this background I do not get much time to pray much.

Savant Occupation: Basavannappa Veerbhadrappa Karguppi aged 65 years-old, an illiterate, we have not practiced Kumbarki we have practiced Agriculture, as Kumbarki was done by my brother (husband’s brother)

Masjid 1) Janathabhi: Jangalisahab Tolagi, Masjid galli I feel cold and get cough if I get cough it donot get stopped early doctor has said that the due to loss of strength you are suffering so.

2) Ismail Dadabhai Tashawali: 66 year old, Business and Agriculturist, resident of Masjid Galli wakes up 3 to 4 time at night to answer the nature’s short
call who after his urination does not get sleep properly. I am bored of it and since past 4 years I am put in such a trouble, sometime it goes yellow.

Birji: 1) Maruti Yeerappanna Birji aged 62-years practices agriculture, suffers from very light and thin Khaffa and feels burning sensation in heart, when taken tablets I feel heat like and do not get digested well.

2) Sadappa Laxman Patri, Birji Galli, aged 80 years a Maratha takes bath once in a week on Friday due to Basavanna.

Ghanager: 1) Rudrani Somalinga Davatar, goes for defecation outside in barren land and goes for four times in evening. Urine gets excess during night compared to day time it was Okay, I would walk a few distance and do it, but I get troubled if at night, I am not understanding whether it has become because of any internal problem.

Digestion:

Masjid Galli 1) Khatumbi Shashab Handoor, aged 63 years, does house-work and get all the food consumed digested and has no problem of digestion.

2) Bhiyamabi Shashab Handoor, 70-years-old Widow does not get the food consumed digested and takes the tablets given by Jawali Doctor as needed. If I do not take tablets I get laterin and I always go to Laterin, since my operation of first delivery.

Birji Galli: Yallappa Punappa Ghanappannavar born in 1920, Maratha caste and has completed VII std.. I get digested but there will be gas and no clear laterin happens, once in two days, I do laterin but toilet becomes more.
Blood Pressure: Under the column well being one of the aged addresses his problem to get an advise in the dailies Deccan Herald January 14th, 2005 it reads as cited below. I’m 71. I don’t smoke or drink and I’m a veggie. My BP is 140/84. Fasting sugar is 97. I’m not overweight. I walk for an hour every morning. My lipid profile is: total cholesterol – 223 total triglycerides – 129, HDL – 55, LDL – 53, Cholesterol / HDL ratio – 4:1 My doctor advised me sim-card 10mg for reducing cholesterol. But in the heart check-up camp I was advised Atorva 5mg each day and to take SGOT/SGPT/CKP
tes. Please advise me which medicine is better and what are its side effects what is the blood test advised and why it should be done? K R V Mani.

The advice given to him reads as below,

Dear Mani,

We have a calculation called 10-year cardiac risk, for you it comes 25 percent it means you have 25 percent chance in 10 years or 2.5 percent in every year to get a major cardiac event. This should be treated, I agree with your doctor.

Sim card and atorva are same group of tablets, either one of the tablets will help. This is along with your diet and exercises what you are already on.

Blood tests SGOT- /SG PT/ CPK are to detect early side effects of this medicine to the liver and muscle, but I must say this is rare. You need to watch for muscle pain once you start this medicine.

Masjid Galli: 1) Sunandavva Shidram Limboji, 95-years-old, Maratha, She has B.P since 5 to 6 years and takes half(1/2) tablet all 5 to 6 years but doctor has suggested now to take a complete tablet, she calls it as D.pandsays Kittur Bai (Nurse) was there in Bidi and she was saw me.
2) Kanambi Noorahmad Tolgi, aged 62-years, has been suffering from 8 to 10 years because of Dhapa, since I used to go in cold to cut paddy. It felt even today I take tablets.

3) Bhiyamabi Shashab Handoor; 70 suffers from B.P since last 3 years, and takes tablets and medicine and has been shown to Jvali Doctor. She gets Giddiness due to B.P and stomach get on fire like and loss of strength in hands and body.

4) Shivalingappa Yeerappa Kollavi, 68-years-old Bangega has 2 wives and likes to define and clarify his Dhapa problem, It is a condition in which khaffa becomes 'Ghatte' and inactive, the breathing become problem. The breathing from below remains below and from above remains above. (talagina Usala talaga magina Usala maga) after which I cannot talk but can communicate by hands and symbol as if he is going to die in next few minutes or seconds.

Ears

1) Mahrutti: 62 Agriculturist, has no problem of eyes and can see well.

2) Yallappa: My left eye has not been operated and can see dim and right eye is operated, a bindu has been removed it was of the shape of pea broken nut (togare byali) the doctor showed me, Even this eye is "Manda" dim but not that left eye which is not operated.

3) Rudrani Somlinga Davtar, 80-years-old, his right eye operated since three years back and left eye is not operated and now he cannot see by the left eye. Even by right eye he cannot see in sunny days. He wears a spect, the left eye waters sometimes. he feels due to sun it may water.
Eyes

There are age related visual changes and that drivers older than age 75 have proportionally higher crash rates than younger age groups of drivers. However, there is no established standard for vision screening policies. The use of low contrast charts may improve the effectiveness of vision tests. (2003, Nikiforod stamatiadis, 2003 Keneth R. Agent Michael Ridge way).

Masjid Galli: 1) Janatabhi Jangliahab Tolagi, aged 60-years, I cannot see well by my eyes and right eye has been operated 3 years back and to cure doctor has prescribed medicine for the non-operated eye and the medicine to be applied to non-operated eye has been put by me in operated eye due to which, I cannot see now, even though I could see in past I have given spect by taking Rs. 50/- by Government, but I have paid Rs.100/- and brought a new spect.

2) Maruthi: Has no problem of eye and can see well.

3) Parasram Kallappa Madimani (75), Maratha. Right eye has been operated, and left eye to be operated, we need money, and no I don't have money for the left eye to be operated. At Nandgad right eye is operated no expense only for stomach that all. Some day back there was camp in Khanapur, it was free but I dont have money now, if the eye after operation becomes les or more I don't have money.

1) Chambanna Basavaprabhu Patil aged 78-years-old, male, married Panchamsali. Aged has passed VII'th standard has lost his vision of left eye but can see with his right eye. I have gone to hospital many doctors have, today doctors are not so Okay, but the olden days doctor know basic of the old age people. Today's doctors are not suitable to us, since when I get serious I go to these doctors; otherwise I don't go to the doctor.
2) Shivlingappa Irappa Kollavi, aged 68, Lingayat Bangega, residing in Patti Oni (Bazar Galli) says his right eye has been operated 8 months back in Civil hospital because it is said free there, but it has totally cost rupees 3,000 to 4,000 rupees. We did not go for private as it costs rupees 6,000 to 10,000. The other eye is now suffering from moti bindu which means there will be a 'byali' chennagi like which he calls it as star, that star is removed and lense is placed, now by saving some money we are trying to get it cured, as I feel the operated eye better than the eye that is to be operated, the spect (glass) has been given after operation by which I can see little bit.