CHAPTER I
THE AGED I LIKE TO INTRODUCE

"All the world's a stage", says William Shakespeare in his drama, *As You Like It*, and all the men and women merely players. They have their exits and their entrances and one man in his time plays many parts, His acts being seven ages. At first the infant, mewling and puking in the nurses arms. Then the whining schoolboy with his satchel and shining morning face, creeping like snail unwillingly to school. And their the lover, sighing like furance with a woeful ballad made to his mistress eye bow. Then a soldier, full of strange oaths and bearded likes the pard, Jealous in honour, sudden and quick in quarrel-Skewing the bubble reputation. Even in the cannons mouth and then the justice, in fair round belly with good capanlind with eyes severe and beard of formal cut full of wise saws and modern instances and so he plays his part. The sixth age shifts into the lean and slippers pantaloon with spectacles on nose and pouch on side, his youthful nose, well savid, a world too wide for his shrunk shank and his big manly voice. Turning again towards childish treble pipes and whistles in his sound. Last scene of all, that ends this strange eventful history, is second childishness and mere oblivion sans teeth, sans eyes, sans taste, sans everything.

Just as all the social science studies man, Anthropology too studies man but when focused on subject matter of each discipline it is found that each discipline in social science be it sociology, Psychology or Demography they study a single aspect of man, that is sociology studies the societal aspect of man, psychology studies psychological aspect of man, and Demography studies demographic aspect but it is Anthropology alone which studies the total aspect of man. Any study in part is incomplete and should study totally to have the entire gamut of knowledge. So I choose the study of the aged from the anthropological perspective in general and ethnography perspective in particular. When I mean Anthropology I mean the science of total study of man. An anthropologist studies mans economic aspect, political aspect, religious aspect, medicinal aspect, and linguistic aspect, historical, Cultural and Biological aspect
of his origin archaeological aspect, and his behavioral aspect. Anthropologist studies all varieties of people with many aspects of their experiences. For instance when describing a group of people he or she has studied, an anthropologist might include a discussion of the history of the area in which the people live, the physical environment, the organization of family life, the general features of their language, the group’s settlement patterns, political and economic system, religion, styles of art and dress and so on. Both historically and geographically and more holistic in approach than other disciplines concerned with human beings. Today the field of anthropology has become so broad and so much information has been accumulated that anthropologists tend to specialize in one topic or area. Thus one anthropologist may investigate the physical characteristics of our prehistoric ancestors. Another may study the biological effect of the environment on human population over time, still another will concentrate on the customs of a particular group of people. Despite of this specialization however the discipline of anthropology retains its holistic orientation in that its many different specialties, taken together, describe many aspect of human existence, both past and present, on all levels of complexity. For the study I have choose the topic aged which I mean a group of population who’s chronological age is sixty or sixty plus and the study in consisting this specialization from point of sixty plus age is known as gerontology, gerontology as seen is a multi dimensional discipline and draws the attention of both physical and social sciences. Under the specialization of social sciences I go for social gerontology where in the term gerontology, the scientific study of ageing has been derived from Greek words Geronto-geron meaning old man and logy meaning science Gerontology is distinguished from geriatrics, the science of the medical and hygienic care of diseases of the aged. Gerontology over laps geriatrics and is far broader in scope. As a science, it studies the processes of aging as well as statuses of the aged. Social gerontology deals with the changes in the circumstances, status, roles and position, which came with age, with the influence of age related biological and psychological factors on the individual’s

1 Gerontology is the scientific study of oldage.
performance and behavior in society and with his personal and social adjustment to the events and process of aged. Societally, the study of aged is concerned with changes in the age composition and structure of population with the elements in the value system and institutional patterns which have a bearing on the status and role of older people with the effect of these factors and of technological and social changes on older people, and reciprocally with influences of older people on values, institutions and organizations of society.

To study aged I go for ethnographic exploration of the aged, for ethnogerostrons would be far better to understand where in ethnologists seek to understand how and why people today and in recent past differ in their customary ways of thinking and acting and its impact on different religion, caste, sex, and partially in different aged population. Ethnology then, is also concerned with patterns of thought, behaviour such as marriage, customs, kinship, organization, political and economic systems, religion, folk art, music and the like and with ways in which these patterns differ in contemporary societies. Ethnologists also study the dynamics of culture that is, how various cultures develop and change. In addition they are interested in the relationship between beliefs and practices within a culture. Ethnologists generally use data collected by observing living people. The ethnographer usually spends a year or so living with talking to, and observing the people whose customs he or she is studying. This fieldwork provides the data for a detailed description of many aspects of the customary behaviour and thought of those people. The ethnographers not only describes the general patterns of their life but also provide answer for problems, and suggests explanations for some of the customs he or she has observed.

Focusing on the stages of life each and every stage of human development comes with certain hopes, aspirations and achievements and attaining to old age man tries to bound out questions of his life. No new hopes and aspirations are now for him. The life starts with prenatal stage, infancy, childhood, adolescence, adulthood middle age and old age. Though it is
impossible to use a strict stage concept of development, I have chosen to use chronological periods or phases that roughly correspond to our cultural usage.

Infancy: It begins at birth and continues until approximately age two. By the end of the second year, most children have begun to acquire language and symbolic thought. In addition, most adults think of two year old as children rather than as infants, which corresponds to the developmental shift from nonlinguistic to linguistic communication. This stage is observed as forming attachments. The infant is taken care of by their mothers for a couple of months, and then they are left in the company of their siblings. The breast feeding is completed by mother from time to time. The younger babies play and grow in the lap of natural surroundings.

Childhood: begins at an early period around age two and continues through late childhood at around age twelve. Early childhood marks by mastering basic skills (2 to 6 years) and in later part of childhood days are accompanied by elders. This is the period of growth and development physiologically, psychologically accompanied by elders this is the period of growth and development psychologically, socially the child grows into an adult during this period.

Puberty: is usually accepted as the end of childhood and beginning of adolescence.

Adolescence: the fourth phase is a less definite period because its end is not defined as well as the end of other phases of development. Adolescence are generally accepted as adults when they acquire adult economic and social roles. 11 years to 20 years building personal and sexual identity. This period is marked by youth, vigor and experience of real life situations. In this period individual becomes the full householder and maintain his family and private affairs.

Adulthood: The fifth phase, generally begins in the late teens or early twenties and continues until death. This is clearly the longest phase, spanning early adulthood the middle years, and late adulthood until death.
There are many social and biological changes in adulthood, although the rate of development is much slower than in the earlier years.

Early adulthood: 20 years to 40 years establishing personal and economic independence.

Middle age: middle adulthood 40 years to 60 years expanding personal and social involvement and responsibility. In this phase of life the individual not only becomes habituated in maintaining the economic liabilities of the family but he has to take part in the social, political and cultural activities of the community as a whole. He has to maintain the harmonious process of the development of the community, by way of looking to the family members, relatives, friends and fellow members of community and finally the society.

Old age: later adulthood 60 + reformulating social roles and personal goals. Julietta K. Arthur, in the book, how to help older people. There is nothing sinister in being senile. The word itself from the Latin, sanities, old, or an old man simply means that stage which characterizes the end of a long life. The difficulty most of us experience is that we find it hard to realize that senescence as much as puberty is a critical period.

In this stage the individual becomes and for the family and the community. He becomes an indispensable part of the community in all affairs. His presence becomes a must in all the socio-religious activities of the community. Thereafter individual enters the stage of very old age when he becomes the teacher of the community especially on socio-religious matters.

Concept of aged

Though it's very difficult to fix an appropriate criteria to call a person as aged I have taken in to consideration the chronological age sixty and above of an individual to consider him/her as aged, as the concept of aged in not the same throughout the world. In Indian context, people who have attained 60 years and
above are considered as aged and are also retired from government service, they are also given traveling concession at the age of 60 and above. But psychological changes in reference to chronological age is understood as not a satisfactory criteria for determining 60-years-old person as aged because there are individual variation in the rate of physiological ageing for instance Basappa looks as 65 years old when he is 45 years old. Kulkarni baiye looks as if she is 50 years old but is actually 75 years old.

Birren and Remer (1977) describe three types of age biological age, psychological age and social age.

Biological aging: is said to be a pattern of changes in the structure and functioning of the human body. Many of these changes begin soon after the individual reaches biological maturity, between 15 and 25 years. The changes are essentially degenerative. The degenerative effects accumulate and the individual dies when a critical organic process breaks down. Different parts of the body begin their involution at different ages, and the rate of their deterioration varies.

Psychological aging: psychological age of an individual refers to his adaptive capacities i.e., how well he adopts to changing environmental demands in comparison with the average of his group. This is akin to the concept of functional age, the individual’s level of capacities relative to others of his age for functioning in society. It also studies the changes in nervous system and decline in mental abilities, attitude of others towards aged.

Social aging: the social age of an individual indicates the roles and social habits of an individual with respect to other members of his society. Whether he behaves younger or older that what is expected of him by society or whether he behaves in a manner suitable in the eyes of society to his age. For the study of aged I have stressed more on social ageing rather than the biological and psychological ageing, where in major focus has been made on individual changing circumstances as a member of family, community and society. The
changes included in the study are completion of parental roles, retirement from domestic work, reduced income and increased debt on loans, son's unemployment high cost on standard of living inadequate rainfall for agricultural growth, diseases, disabilities and declining position in family and community with increase in education of men and women.

Anthropology of ageing

Though each individual is unique in his genetic and cultural composition, age, sex, psyche and environment the accumulated effects of social class bonded caste wise and economic stand wise of the community in general and family in particular has greatly affected the way in which he ages. The economically developed aged families have their own way of approaching and adjusting in old age than compared to aged in below poverty line families. This is not exceptional to higher caste families and lower caste families. How society, that is the present generation rare and care aged is also important than also to know how aged like to get cared and loved happens to be paramount significance. Inadequate facilities to support who supports the aged, which falls on to two categories. The first being the naturally occurring disasters those are inadequate rainfall, high sunny climate. The inadequate rainfall has made problem to grow crops in field and also water for domestic purpose. The aged are given bath once or twice in a week. Lack of adequate water at kitchen and house has also led to unhygienic conditions which has put the aged to severe health problems. The second being the personal insecurity of the aged himself. The aged on behalf of family has done all to his son and daughter's without a single look at his future days, thinking the sons and daughters are his wealth. But the scene at present is different. The aged who had put his full trust on his sons and son-in-law are in insecurity. The son and son-in-laws who are support of the aged are dependent on rain which is indefinite leading to failure of crops and there by creeping poverty based problems at family and community. The grown up adolescence who are been educated by these aged people are put in to the problem of unemployment and even if they happen to get a job, get the job at a place where
they have to live aged parents at the villages and go away to earn livelihood, in place from where it becomes too tough to travel daily to his native place. The aged who are born and brought up in rural scenario do not like to get adjusted to urban culture and the urban environment. This has lead to psychological impatience among aged.

On the other hand the increasing standard of living at cities had made the rural earners at cities feel too costly for they get just single or double supporting income from their job. Anticipating the situation at cities the aged are not in position to ask money or support from the children living at cities with their families.

Whatever be the community or caste there have been found some common elements or practices among aged people.

The people in all communities try to survive for as long as possible despite of being hardships.

The aged people like to disengage themselves from important social activities either because they find it difficult to meet the demands of their roles or others feel that changes should be made.

The aged who have, while young, played a predominant role in community affairs, tend to retain some measures of involvement in social organization even during old age, because it is difficult to give up the status role, and authority acquired during the active years of youth.

As the aged gets in to physical and mental degeneration, the aged withdraw from the main streams of social interaction and their participation becomes limited to the small primary groups of family and friends. With this in stage their further existence is no more importance to the society to which the aged belong. An aged may create a gap in the social network through his demise or disengagement, but society soon makes replacements.
Importance of study of Aged

The aged happen to be an important section of population whom I call as aged people, especially from anthropological perspective. Though there has been studies in the field of social gerontology they have failed to study aged people from a holistic perspective, which is of immense importance these day because the aged are associated with not only psychological, sociology, economic, medical but are associated with all aspects of life. Such kind of approaches inculcated anthropologist, specially social anthropology by virtue of their involvement in holistic study of men of diverse nature and culture. Such anthropologist are regarded as social doctors and social engineers as they know the entire system of working and network of a society and tries to eliminate disease and boosts the living with full nutrient and energy to progress and lead as directions for change. Though there are anthropological doctors and engineers they are very less in number.

It is not to be forgotten that the Aged have been playing a vital role for the sake of the family, community and country, since long past. They have contributed unesteemable and unreckonable steps through their entire period, but still they are being neglected by policy makers and framers. Of course a few plans and programmes have tried to understand the exact need and problems of aged by indept ethnographic study. It is significant to note that there is dreath of information among aged to be used by young people even today very few anthropologist have studied aged people and made, use of knowledge. Realising this serious limitation, the present study makes an humble attempt to examine aged, the awareness among young about aged, the aged family, his position among caste and kin people and the problems faced by aged. Hence, the present study is utterly important from the anthropological, psychological and sociological point of view, and this study will reveal many hidden problems aged are facing and their place, in respect to status and role in their community, which will be much useful to scientists, academicians and administrators.
Magnitude of the problem

In our times, it was regarded as a moral duty of the children to provide financial and physical security to their parents in old age. The children were the 'eyes', 'ears', 'hands' and 'feet' to the aged parents. As such even deteriorating health was not an obstacle in leading a comfortable life in old age. They were given the leadership roles and powerful positions of decision makers and advisers in the joint family and community because their knowledge and experience were considered to be of great value in the proper functioning of society.

Another adds the young persons do not used to take their seats without the permission of aged person. No son would sit in the presence of his father unless asked to do so by father. Before all auspicious activities, the villagers touch the feet of the elder parents, teachers, elderly relatives, elderly neighbours, older siblings and ask for their blessings, for touching feet of a person is considered an expression of respect for him. The young was not to speak very loudly in the presence of their elders as speaking softly was considered an expression of respect. Even the elders who were not related to one's family, are addressed respectfully as 'brother', 'Uncle', 'Ajja'. They are provided seats in a respectable place on all social occasions. But the present society does not provide opportunities to play their role. In the past aged were guides and young were entirely dependent an aged people for knowledge and solving their problem but due to existence of schools, training programmes, various self-help groups in the village have exposed the young to world competitive, knowledge. Thus leading to dim of aged role in village community and family. As majority of family members used to work in lands they were in need of many family labourers to work on account of knowledge and experience of aged people in agricultural sectors, but today due to increase in factories, industries and handicrafts and small-scale industries at village and nearby cities the young have become financially independent. With this change in action the aged have become dependent on the young for financial assistance and slowly given way
for young to administrate the family and community. This change has brought change in status and role, the more knowledgeable with no consideration for chronological age was respected more. This change of cycle itself has not provided opportunities to its aged members to lead a comfortable, respectful and socially useful life. The knowledge and experience of the old people lose significance in the proper functioning of society. The increase in professional knowledge that has been made possible by formal education has made the younger generation replace the aged people in their powerful positions, leaving them in a weakened and functionless situations. The busy scheduled life of young in this competitive life has lead to failure of children to care and protect their aged parents even in satisfying the customary needs of the aged people. Thus the environment in which there is no employment for the educated son’s at villages and also at cities and the individuals unemployed at villages who are practicing agriculture have no adequate rainfall which has made the young to move to work as goundi, coolie and guard in cities and towns. This situation has not been conducive the aged people to get satisfied of their physical and socio psychological needs.

Owing to absence of norms and lack of anticipating socializing facilities for the aged people, the aged do not find any guidance for their actions and there by experience, loneliness, isolation, physical insecurity etc. In such a situations these aged become social problem cases because the burden of looking after their interests and caring them falls on society. So as our villages are moving towards highly complex developed country cities the proportion of such socially problematic people increases. Though these customs and traditions are slowly waining the aged in villages are still treated with regard and respect as the community and family are in the phase of tranjection.

If not direct an indirect advice is sought before taking important decisions.

Research Topic, “An antropological study of the aged people in a north Karnataka village” is the research topic undertaken for study. I found it very
difficult to define the age group whom I call as aged, because any person who passes a age is known as he is aged for that particular age. When I was to ask age of Gangavva she said she was 45, that is she is aged 45 years or is 45 years aged. When went to the word old I found it not independent but dependent on the new, that is anything or a person who is not new is old in comparison to new. Here also I could say Raju the son of Karreyappa is 17 years old. From this context any body can be old. Finally when I go for ageing or ageing I found it is a process in all the stages of life such as Infancy, childhood, middle age, old age. So I feel it not appropriate for the subject matter to consider the word ageing or aging. It is difficult to define aged precisely because the term aged is used to describe persons of different to ages depending on the circumstances and on the area of operation. In spite of these difficulties a person is treated as having become aged on the basis of certain criteria. The villagers have certain criteria that they apply in describing a person as aged. The loss of teeth, gradual weakening of eyesight, pain in knee joints, shrinking of skin, the appearance of gray hair, consteadiness in walking and talking, the arrival of a grand child, particularly the offspring of the son, are very important criteria to identify a person as aged. Due to predominantly rural character of India’s population it would be natural to expect that most of the elderly people would also be living in rural areas. It is an obvious pattern for the Indian sub continent because older generations in the region invariably have their roots in the rural areas and old people prefer to move to rural areas, in later parts of their life.

By the word rural I mean the village which is not considered as city for India is the country numerically dominated by villages which are on the verge of tranjection to highly complex, busy networkable cities and towns. When I remembered the research topic I remember joint family in which I have been born and brought out, especially my father’s father, Grandfather. When I joined the department of Anthropology I feel I have joined a place where I have been born and brought up. That is an absolute environment where the man is born and brought even formally that is academically. Rarely and to very low extent in other disciplines other than Anthropology. This is why field work in
Anthropology has been marked as, 'fieldwork is the hallmark of Anthropology'. Being trained and made efficient to work in field I myself-focuss on the Science of Aged known a gerontology as has remained a very young Science, even today. Being a young Science where theories and well-worked-out tools of investigation are still few. Being a researcher in this young Science One needs to develop his own tools for measuring the different aspect of aged in different walks of life, for which I myself feel most suitable being an Anthropologists. The study was undertaken with the following objectives,

To analyse the ethnographic profile and living conditions of aged in a rural scenario.

To look into changing role of aged population at family and Community level.

To examine physical, economic, Social and psychological problems the aged are experiencing.

To understand youths views over aged and aged views over the youth.

Aim of Research

The study is aimed at knowing the entire a environment is which aged live, grow and die, that is family, caste, Community and his cosmic world. With a view to guage the problems faced by rural aged an in depth scheduled was prepared. The aim was also to know the changing role and associated status of aged in family, caste and Community level in different context, time, age and situation.

Research Methods Applied

Several expeditions were made to the field where in as a field worker it was not felt okay just to be present in the Community. There was need for justification of my presence to the Community members. I was to gain confidence and Cooperation of the Caste and Community people, an sustain it for a period of time. My presence as a researcher and assuring the place of my stay in the field itself by giving the owners name who is one of the village community built in self a rapport. The garning of confidence and cooperation of
the community and caste leaders made the people observing to discuss of me and there by made in way to dive into the lives of people in general and aged in particular. This involved living in conditions that are difficult to adjust to, especially to study different cases.

Frequent feeling of loneliness had to be coped with, it is not easy to fit into a community where you don’t really belong.

I sometimes got constantly frustrated because the members of the Community refused to talk frankly about themselves especially in presence of other members of family. The section of research of a aged for study was decided solely by me its members were rarely consulted in advance. Fieldwork gave me more flexibility than other methods, (Such as questionnaire, interview and observation). Being at field investigation I was able to adjust to novel, or unexpected circumstances and follow up leads that develop in the process of the research itself. Fieldwork is very likely to turn up unexpected results than most other methods of investigation, as it may be found untruth of a hypothesis. As the field chosen was a tiny village with numerical minority population I could do micro level study. But all that paved me, as I was born in a rural community that too in a joint family, and the Skills that I had in gaining Confidence of people. Without which the research was unlikely to get off ground.

Though all the field anthropological techniques are used to study the aged the main tools applied at work were Scheduled, interview and observation. A detailed Scheduled covering all sorts of questions has been prepared and was translated during its excess in the local language of the Community people. So that date collection should by convenient and perfect. All the 196 aged persons those were available were effectively interviewed for the study.

The observatory method was used to understand day to day activities. Observatory questionating method was also used to some extent. The languages used were Marathi, Kannada, Hindi and the Christian people though spoke Konkani as there mother tongue they could speak Marathi with me with high
fluency, the Maratha too could speak in Marathi. Jains, Lingayat spoke in Kannada, Muslim's spoke in Hindi. The living conditions of the aged and their role and status in the household and the interpersonal relation in the family groups have been seriously taken into consideration.

Limitations: Some times it was misstook someone who was Chronologically 50 years of age to be 60 years of age. Some of them told that I am older than he or she that, I was born after the second Jatra or when sangoli attached Kittur. This certainly helped the author to narrow down his speculation about the age of aged people to a considerable extent, but it was by no means an accurate measurement. Thus the major limitation of the study is that it has not used any scientific method to determine the accurate age of the respondent.

I have two reason for selecting the villages Aidi and Bidi as the field of the study. First, the social structure, as found clearly bears the impact of industrialization, modernization and urbanization. As such the consequences of changing Social Structure Creating the social problem of aged will be discernible here. Secondly a large number of married and unmarried youths have gone to cities and towns to earn livelihood living back aged parents and sometimes also wives. Moreover the village chosen for study is a two state border village for Goa Maharashtra where people migrate to both the states for Job especially, Punaji, Ponda, Mapsa in Goa and Kollapur, Ichalkaranj, Sangli, Satara, Karad in Maharashtra, as Goundi house constructing Contractors, handloom weavers and factory unskilled workers.

Universe and Sample:

The universe of the study is the entire number of male and female who have passed their Sixty years of Chronological age who are residents of a single Settlement but identified as two villages Aidi and Bidi. Most of the time addressed as Bidi, by outsiders as including the name Aidi in the same name. The names and address of the aged people included in fourth coming pages are pseudonymly used names and are taken from door-to-door census and
panchayat election list. For the sake of holistic study and to have entire environment of study the people those stay in the family and community other than aged have also been included in the Universe as the topic chosen for study is in itself sampled no further samplication was made as the numerical strength of the aged which is included in this Universe was manageable by me alone.

Period of time encompassed

Several expedition were made to the field, the aged were not that like ready made respondents available in Schools, Offices and Factories. Some aged were out of the station, some in the fields, some were living with his daughter in their conjugal family. It was very difficult and almost impossible to get aged as and when needed as per researchers interest. So the time needed was much and for beyond the planned time. It also took a lot of time to determine which of the differences between aged and young persons were due to ageing and which due to differences between cohorts. The discussion could go beyond the subject matter of study at times but courtesy demands the conversation should not be breaked in between. This made a way to discuss lot of things though indirectly related but of very less use to the choosen topic. Often there could be breaks by tea and asking question of political matters of state and governmental ties in elections. This in all consumed much time and stood on the way to collect much information on the aged people.

Instance how research methods applied

As the research was carried on by investigator living with a group or community being studied by taking direct part in the peoples activities the researches materials were the daily descriptions those written by observing and sometimes by questionating observatory method as style of inquiry, where certain scene were difficult to understood by observation alone in peoples perspective. For instance an aged was disrespected in the form of giving him bad words are not carring to his words, not listening to him properly by the daughter-in-law. This was what observed by me when I was at discussion with him. Later
on when he took a break for toilet I could ask the daughter in law as to why was she in a harsh behavior with him (aged), she could reply, my son and daughter who have gone to school are growing insensitive and disobedient which is because of the aged. What he does is when I am at strict action on the behavior of Children he shouts at me making me to silence which is on the other hand giving a way to escape children from the needed socialization. He also gives lossangers and chocolate to children which in turn is leading to decay of teeth. This act of aged I do not like and to keep him in control of such behaviour of him (aged) I raise my voice and shout. This is what Laxmi told till the aged could come back for discussion. So what I could say here is what looks ‘insane’ from to an outside observer is not quiet so irrational when seen in the context of the situation.

Zuni Indians of new Mexico studied in 1870 by Frank Hamilton Cushing his experience. One of the very first anthropological field workers wrote on account of the problems he experienced (as well as the rewards he obtained).

When he first arrived, Cushing took numerous small gifts, and made various attempts to ingratiate himself with the community. The Zuni were reasonably friendly to him, but strenuously refused to let him study their religious ceremonies. There leader tried to compel him to leave, but eventually allowed him to stay on condition that he adopted some of the Indian ways to show that he did not regarded their beliefs and practices as foolish. He was obliged to wear Zuni clothing, which he found ill-fitting and uncomfortable; he had to eat Zuni food his hammock was torn down, and was made to sleep on Sheepskin on the floor like the Zuni themselves. One of his most difficult experiences came when he was told that he must take a wife, and a women was sent to live with him. At first he tried to ignore her attention, but without success. Eventually he sent her away, although this brought dishonors on her in the eyes of the Zuni.

The documentary method was used to analyses the theme on aged documented by the students which was directly or indirectly taken from family
members. Students from various castes and Communities were assigned to write an essay on the aged, with the theme like problems of aged, aged status and role and aged people in general. So the material that was collected into a written form which were in kannada, Urdu and marathi languages apart from this some documents on village history was preserved by a panchayat clerk, which was also used.

Life histories of the aged were noted to know the Social process in an individuals life and Community, which relied wholly on the memories of the people involved. Finally after dearth of information and conversations with various aged individuals, the dialog conversation were analysed, that were carried on at interview. Apart from this the Conservation were analysed those were carried among themselves in family and Community. As conversation and talk, after all, are universal features of social activity in both informal and more structured settings of interaction. As the area and theme choosen for study are small I have found conversation analysis most useful and reliable, as it seemed trival aspects of day-to-day life, whose importance is much greater than it appears, in Anthropology.

Significance of methodology to the topic

As the science of old age known as Gerontology has remained a young science even today the well worked-out tools of research in the field are very few. As the main preoccupation of this science continues to be a simple description I felt the important methods and techniques used by anthropologist in the field too significant. For without interviewing the young I could not understand what intension and placement he has for the aged in his family, caste and community. My interviewed data were rechecked and re-evaluated by observing from a far distance and than when felt necessary I participated in the process they were involved and observed. I made the students to get participate in writing an essay on the aged giving an autonomy to discuss with their family members assigning them the homework. The content of the essays where in the ideas, values and thoughts were documented in the paper were analyzed. The
participants came from various age groups, caste, religions and socio-economic backgrounds. When I happened to be with individuals and groups I could listen to whatever they could converse and when needed I could pose a word or two word questions which could give further details. Even when I was at discussion with aged alone I could converse on the topics related to my topic and beyond which helped me a lot. Though this conversation analysis seems simple I felt it the most useful method in the field next to observation and interviews, and the least method I made use of was sampling and scheduled.

Organization of chapters

The study has attempted to know the living conditions of aged, their position in kins people caste and community. People the difference existing between young and aged, the problems experienced by aged people. The data that was collected has been analyzed and presented into nine chapter including introduction. Each chapter had its on peripherals containing specific topic dealing with a particular aspect of the main theme under study. Though out the chapter it has been sought to illustrate ideas and concepts, by means of concrete examples. I have tried to keep the writing style as simple and direct as possible to make this work lively and full surprises.

The first chapter introduces the aged in general and the aged in the field of the study, the significance of the study , and the past works on the topic the type of methodologies used in the study, significance of the study and methodology used to study are the contents of this chapter.

The second chapter gives a detailed topographical pictures of the land; it describes the culture-patterns such as dressing, food habits languages, transportation. In this chapter we come to know the various festivals celebrated and position of aged, attitudes of different people in the village on various aspects of life.

The third chapter throws light on the young people in relation to aged people, for it was felt that the aged people should be studied in comparison with
the young. This chapter seeks to what is that which make the young to give up caring their parents soon after marriage despite of all being in single family years together in love and affection

The fourth chapter deals with dwindling family and role of the aged in keeping the family in tact and its ties with other relatives. It has also been explored the relationship of aged with family members emphasis on aged care givers and care receivers. To some extent it also strives to know which family member care when and his day to day activities.

The fifth chapter focuses on the position of the aged in kinship and caste people. The aged among the kinsman or sub caste people interdine in arrange for inter marry, exchange gifts, attend various rituals and mutually help each other. It is found that the sub-castes are wider sphere for the activities of the aged, especially in domestic, marital, religious and legal matters. He is the one who spares to attend to relatives whenever the latter is (in need of such help) gone out of station for urgent business. Aged are invited by relatives on ceremonies connected with the child and of marriage.

The sixth chapter comprises the aged widow and widowers, wherein it is highlighted in this section that the widows turn after her spouse death, her status and role changes in different context and time which is observed. It is especially that aged widows have turned back to their natal family and have been cared to some extent by either her brother or father. In cases when aged widows are in need of great help for their survival she served by her widow daughter despite of her son living beside her house or in part of the same house. There has been great shock and impact on the lives of widowers who not only lost their wives but have lost a cooking and emotionally handling hand, at time called for. Compared to loss of husband, there has been more influential loss in case when the son has died. These widows are kept in isolation by the kins and caste people.
The eighth chapter concern with the bent of aged individuals toward cosmisity where in strong belief re-birth is observed. There are evidences that how aged regard god as not only a malevolent but also benevolent. They have dreamt of gods and goddess helping them, and the spirits troubling them. For a relief from such clutches they remember ancestors they worship their ancestor once in a year and on all major occassions.

The seventh chapter is devoted towards the aged problems. The problems are classified as psychological, economic physical where in it is economic problem which is route cause of all the problems. It also reminds how aged strive and made their own adjustments to the problems they have.

The ninth chapter concludes the overall study of the aged and seeks to know findings of the study to give suggestions, for better living of the aged. The whole findings has been summarized.