

**A STUDY OF LIFE AND HEALTH OF THE AGED IN
GOPALGANJ DISTRICT OF BIHAR**

**Dissertation Submitted to the Jawaharlal Nehru University in partial
fulfilment of the requirements for the award of the degree**

MASTER OF PHILOSOPHY

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CERTIFICATE

This is to certify that the dissertation entitled, "**A STUDY OF LIFE AND HEALTH OF THE AGED IN GOPALGANJ DISTRICT OF BIHAR,**" submitted by **HABIBULLAH ANSARI** in partial fulfilment of the requirements for the award of the degree of **Master of Philosophy** of this University is his original work. This dissertation has not been submitted for any other degree to this or any other University.

We recommend that this dissertation be placed before the examiners for evaluation.

DR. MOHAN RAO
(CHAIRPERSON)

7th July 97

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CONTENTS

| | Page No. |
|--|-----------------|
| ACKNOWLEDGMENT | |
| CHAPTER - 1 INTRODUCTION | 1-46 |
| CHAPTER - 2 PROFILE OF THE AREA | 47-116 |
| CHAPTER - 3 LIFE AND CONDITIONS OF THE AGED | 117-171 |
| CHAPTER - 4 ANALYSING THE PROBLEMS OF THE AGED THROUGH CASE STUDY | 172-209 |
| CHAPTER - 5 DISCUSSION AND CONCLUSION | 210-217 |
| REFERENCES | 218-223 |
| GLOSSARY | 224-229 |
| ABBREVIATIONS | 230 |
| APPENDIX | 231-239 |

CHAPTER - 1

INTRODUCTION

CHAPTER 1

INTRODUCTION

Every human being in a period of 24 hours gets one day older wherever than or lives whatever he eats or does. This phenomenon is universally true for all other living beings. The old person with serious infirmities is an unwelcome reminder that some of us may one day walk with a less steady gait, see less clearly taste food less sharply, enjoy this world pleasures less frequently and with apparently less intensity, and fall victim to some of the many diseases and maladies that are the lot of most old people before they depart this world.¹ This is the perspective with which the recent discipline of gerontology works. It reflects the dominant perspective of the 'modern' industrialized world where aging is only a problem.

The study of aging or aged is done under so many disciplines i.e. in Psychology, Sociology, Social work, Anthropology and Medical Science but a separate discipline emerged in 1930s, is called Gerontology. Gerontology the study of aging is a broad term and encompasses the psychological, socio-economic and physical aspects of aging.² Overall it is the study of the whole persons and aging processes as reflected in all aspects of life functioning- biological, psychological and social factors are used in functioning aging.

To the extent that gerontology study socio structural phenomena and their changes in the processes of aging, they concentrate on the possible effects on the individual level or on the social psychological level. Gerontologists have to consider that single individuals groups of individuals.

and social institutions participate in a continuously ongoing dialectic process, where social institutions are as much affected by the ongoing group processes in society as vice versa³ In paraxis this implies that Gerontological research can concentrate not only on studying effects of part-time pensioning systems, modernized old-age care, and so on, but it can, to the same extent, focus on how old people in society-as individuals or groups,as pressure groups or by their numbers are affecting or changing society and its institution.

Aging refers to the process of growing old, or developing qualities of the old maturing, changes that occur as the result of the passing of time. According to Birren⁴ “Aging refers to the regular changes that occur in mature genetically representative organism living under representative environmental conditions as they advance in chronological age.” Aging is experienced as an inevitable and life long process. Scientifically, all organisms can be said to be aging from the moment of conception. Aging can thus, be viewed as a continuum, with conception at one end and death on the other. Individuals are considered to be in the growth period for the first 25-30 years at their life and after that in the period of decline or aging. Generally the aging process is very slow and gradual, individuals are not socially defined as aging until the aging process produces noticeable effects such as balding, graying hair, wearing bifocal, etc. The aged is considered generally the chronological age. The individual who has got 60 years of age or more than this is considered aged. The census also uses 60 years of age for labeled persons as aged. The age of retirement is different in different countries. In India when average life expectancy was 27 years, the age of retirement under government was 55 years, at present the retirement age is 58 years and in non-governmental organisation or semi-governmental organisation, the

retirement age is 60 years. The age of retirement in the United Nations Organisation is between 60 and 65 years⁷ In U.S.A. 65 years, of age and more than that is considered aged⁸. Some states have prescribed a lower age limit for the females widows and the persons suffering from physical or mental handicap.⁹

So the aged may be seen in a frame of reference. One of the frames of reference is chronological while others are social, psychological, temporal and cultural.⁷ But unfortunately, there are negative stereotypes about the aged which relate to physical and mental deterioration and disorders. Older people are generally branded unproductive, cautious, asexual.

A different perspective is that given reasonable opportunities old people will create their own place in society as they grow old. The variety of depth of individual experience men and women bring into old age is a rich resource which society ignores, ultimately to its own disadvantage. The old person has helped to make society what it is and need not hesitate to make his or her claim to a meaningful place in old age. Given these opposing views how do we approach the issues of the aged in society.

TYPES OF AGED:

Gerontologists have classified those over sixty-five into three groups: the young old those sixty five to seventy four; the old-old those seventy-five to eighty-four; and the oldest-old those over eighty-five.¹ Another researcher Susan Rechar,¹⁰ identified five categories of older persons based on their responses to the aging process. These are following-

- I) **Mature type-** Free from conflict, accepting themselves, no regret's for the past.
- II) **Rocking-Chair type-** Passive, welcoming a change to rest and be free of responsibility.
- III) **Armored type-** Having a highly, developed set of defences to protect themselves against the anxieties of aging.
- IV) **Angry type-** Blaming others, unable to accept their aging status.
- V) **Self-haters-** Blaming themselves seeing life as disappointing.

PROCESS OF AGING

It has been widely studied specially in the industrialized countries in that contemporary period some may not apply in all societies. Physical empairment is considered synonymous with old age. Low level of functional capacity in an elderly person is not necessarily the result of old age or the diseases that are part and parcel of old and being ill. However, chronic conditions are more common in later part of life. When a person stops growing, he begins to age. Different aspects of the body begin to decline at different times. Thus, biological age is not a completely satisfactory concept. For the purpose of studying the process of aging we have to look at the elderly person in his/her totality. Therefore, one needs to study the following aspects.⁷

- (I) Biological and physiological aspects;
- (II) Psychological and emotional aspects;

(III) Social and spiritual aspects;

(IV) Political aspects, and

(V) Functional aspects;

(I) Biological:

However in general, the process of aging involves degenerative changes in all body systems resulting in weakening of muscles, sensory organs, nervous reflexes and functioning of the digestive system.

(II) Psychological Aspects:

With the advancement of age there may also be an adverse effect on the psychological and emotional status of a person. It does not always correspond to physical changes. The problems may become worse, if the aged are psychologically and, or economically dependents. These affect adversely their psychological age is characterized generally by a decline in the mental ability of an elderly. Individual worth, attitudes and behaviour play significant roles in the process of psychological aging. There is however, no age at which one loses his/her ability. After a certain age mental ability start declining. The aged start thinking of loss of power and prestige, they feel isolated due to erosion of status in the family

The erosion of the authority of the aged in family decision making, isolation from children or peers coupled with abundance of leisure time without much work creates problems for the elderly. Thus, retirement may be seen as a period emptiness, inactivity, loneliness and despair. Retirement is a situation that can cause a retired male to experience reduction in feelings of

confidence and personal worth, because they are cut off from participation in the most important interests and activities of the society. Fear of the aging is developed due to decline in physical or intellectual capacity. In general, old people are quite sensitive to the attitudes of the young and value their acceptance highly.

Anxiety feelings are also prevailing the aged person due to economic uncertainty, general unhappiness or distress, despair, meaninglessness and instability are other symptoms which indicate anxiety conditions among the aged. These are unavoidable. Remorse for past life, disheartment due to failure and worries about the later part of life are indicators of anxiety. It becomes more pronounced when an aged is chronically ill and with no or limited means. Emotional distress of old age can be the response to psychosocial problems and to serious physical diseases. Regressive thought in behaviour is seen more often in old age than at any other age.

Maturation of the aged depends upon several things. Several factors play their role. Human maturation is a process which goes on. A person comes to be himself and his old age, like all living creatures. It is very difficult to prove one, worth even in old age. If one reaches a sense of inner peace and a feeling of happiness before his decay (death), he faces death with peace.

Another problem which affects the psyche of the aged person is the fear of death. Awareness about death is a part of our human reality which is promoted by external factors such as illness, accidents, old age (decay) etc. This normally does not affect daily routine.

(III) Social Aspects:

Recognizing the influence of social and situational factors on the biological and psychological conditions of aging, there is also a need for studying the position and role changes of the aged; notably family and peer roles and with a relatively new role in the third part of life. View of the aged and aging among different religious, ethnic, and cultural subgroups influence the aging process.

The social status of an elderly person is determined by several factors such as physical health, mental status, level of education, position in the society, economic status, etc. Low income, death of spouse, arrival of daughter-in-law disintegration of joint family all contribute to a lower status of the aged.

One of the problems from which the aged suffer is a tapering off sexual activity. The problem gets further aggravated because of the death of one of the spouses. This is more so in societies where sex is a taboo and particularly disassociated with old age as in India.

There is also an attitude of discrimination and segregation in society which pushes the old aside.

One of the basic requirements is safety from physical hazards arising out of that environment in which individual develops life relationship which is linked with his environment which represents his world and which provides him with a protective shell.

The needs and problems of the urban and rural aged are not the same. In rural areas, husband and wife even during their youth do not develop close relationship as it happens in the urban areas. The farmers enjoy better status

than the landless workers. The other vulnerable group of the aged one illiterates, traditional father of employed sons and women, particularly widows.⁷

(IV) Spiritual Aspects:

During old age or post-retirement period, several elderly persons tend to devote their time and attention in rediscovery of their spiritual values. The preoccupation with prayer, study of religions texts, and active participation in organised religion is a pointer to this aspect of their concern with spiritualism.

Some elderly people donate to spiritual causes and socio-religious institutions or invite spiritual personalities at their residence or community centers and arrange discourses.

One of the areas of the attention of the old persons is social service. That could be in the community or as part of a religious order, as community service is part of the responsibility of an elderly person in “Vanprastha Ashram”. It is in “Sanyas Ashram” that one has to completely devote himself to spiritual activities generally away from the house and the community in Mountains, Jungles, Ashrams, Math’s, Shrines, Dargah’s, etc. In “Sanyasa Ashram” this is considered as one of the main occupations of an elderly person in his seventies. This also fulfills the societal need for upholding of social values.

(V) Political Aspects:

A study of political aspects of aging may appear little odd or out of context but when one goes deeper into this matter it appears to have two-fold aspects:

- (I) The aged who are economically well-settled and without any socio-emotional problems may themselves enter into political life and
- (II) The sheer numbers of elderly may be treated as an important vote bank by the political parties.

As, aged person's ego gets inflated if he/she is a social and /or political activist, some of them becomes members and/or office-bearers of social or political organizations as they have no family responsibility. They may be able to utilize their long experience and wisdom for such a work. At the same time it may keep them engaged in purposeful activities which may also give a boost to his ego and personality resulting in longevity, if his task is tension free.

In the USA, the aged and retirees have their voice and by virtue of their sheer numbers, they are able to influence political decisions in regard to social policy in general and measures for the welfare of the aged in particular.

In India too, the congress and other parties have in the past been wooing the pensioners, the retirees and the aged. Accordingly Several measures such as improvements in pensioner and terminal benefits grant at D.A. on pension twice a year, medical aid and travel concessions to the aged, etc.; were announced by the government from time to time. One person one rank formula for ex-service personal is an indication of Governments concern for the senior citizens. Old aged pension schemes for the aged above 60 are the measures for non-governmental senior persons.

(VI) Functional Aspects :

Functional aspects of the aged is also determines the position and servility of the aged. An aged is working over after post retirement may be considered active aged and labelled as young aged. But if an aged is not working and taking rest is labelled as old aged or lazy aged and due to less movement they become more aged than real age. So some researchers tended to explain aging keeping in mind the functional aspects of the aged.

THEORIES OF AGING

What is the role of the aged in the society it may be seen through different perspectives. The aged persons are viewed by several, approaches and theories. After explaining these, the role the aged will become clear.

All theories have been taken into three broad perspectives i.e.; Functional relationship of the aged persons with society, Explaining Behaviour of the aged, and Explaining societies' attitude to the aged.

(A) Functional Relationship of Aged Persons with Society :

To explain the functional relationship of the aged with the society three theories are suitable i.e. The Disengagement theory, The Activity theory and the Ashram theory.

- i) **Disengagement Theory:** This is propounded by Cumming and Henry (1961)¹¹. They suggested that the process of aging is accompanied by a process of mutual withdrawal of aging individuals and society from each other is a usual occurrence, the process of withdrawal is inevitable, and it is necessary for successful aging, so it may be said that aging,

according to this theory involves an inevitable withdrawal or disengagement, resulting in decreased interaction between the aging person and others in the social milieu to which her or she belongs. But the author further says that many older people do indeed disengage. Yet, it is not always clear whether this is voluntary or involuntary withdrawal. More importantly, perhaps, research has shown that when older people are in good health with adequate incomes, they don't typically disengage (Cumming, 1963, 1975)".¹¹ Whereas an another author says that the basic assumption of the theory is that both the individual and society are gratified by the process. For the individual, the withdrawal brings a release from societal pressure for continued high level productivity and performance. For society, the withdrawal of the older members presumably allows younger, more energetic, competent and recently trained persons to assume the roles that must be filled in the social system.⁷

- ii) **Activity theory:** Gerontologists reacted negatively to the propositions implicit in disengagement theory that disengagement or withdrawal from society ultimately leads to successful aging in old age. This theory is given by Havighurst and Albrecht.¹² This theory suggests that social involvement and activity are vehicles, for successful aging and high morale. Older people have social and Psychological needs similar to those of middle-aged people. Thus, successful aging occurs if the individual maintains the important roles of middle age. If role loss through retirement or widowhood takes place, successful aging can be attained through reengagement in new meaningful social roles. The activity perspective is thus an "anti aging" perspective as well as the

lay persons theory of aging staying active in roles valued by the dominant society is the prescription for high morale. If valued roles are no longer available, then the individual can become involved in compensatory roles. This theory is criticised by Gubrium (1973)^{12A}, that busying one's self in activities and roles that are not meaningful according to the dominant cultural orientation may not enhance ones self-concept or lead to high levels of morale. But after some years the researchers have found moderately significant relationships between various types of activities and various measures of morale and Psychological well-being.^{12B}

- iii) **Ashram Theory** : This theory may be compared with the concept at disengagement theory. This theory is based on the concept of 'Vanprastha Ashram' in Indian (Hindu) culture, according to which an aged person after the age 50 was expected to withdraw himself from his work and utilize this time for service to the community . This was followed by 'Sanyas Ashram' after 75 years of age when a person completely disengaged himself from world by affairs and was expected to spend his time away from his home and family in studying religious books, spread of spiritual knowledge etc. The society became responsible for his food and meeting, his other minimum needs in the 'Sanyas Ashram' thus providing for fullest opportunity for self-expression. This also calls for complete effacing of the self. But this is a passive approach.

- (B) **Explaining Behaviour of the Aged:** Under this perspective the Continuity theory and Subculture theory may be taken.

- i) **Continuity Theory** : This theory is based upon the premise that the various stages of at the life cycle are characterised by a high degree of continuity. As a person grows to maturity and passes to the stages to later maturity and old age the individual develops rather stable values, attitude norms, habits that become an integral part of his or her personality. The manner in which an individual will react to the aging process will thus be influenced by that persons attempts to maintain characteristics traits and predisposition.¹³ The predispositions to act in certain ways are always subject to change or modification because of the ongoing and sometimes complex forms of interactions people have with others and with the environment during all stages of the life cycle. The theory admits that people also change by adopting to new situations. It may be said that continuity theory starts with the single promise that the individual will try to maintain as long as possible his or her preferred life style, and then holds that adaptations can go in several different directions depending on how the individual perceives his/her changing status and attempts to adjust to this change¹³
- ii) **Subculture Theory** : This theory associated with the works of Arnold Rose.¹⁴ concentrating on industrialized societies in the twentieth century. Rose (1965) proposed a combination of forces more operating towards making older people a subculture within the larger society . He suggested that older people “tend to interact with each other increasingly as they get older and with younger persons decreasingly, and hence develop a subculture”¹⁴ Aged as a subculture emerges due to the increasing number and proportion at the elderly in the population their improved health and economic security, growth of retirement communities, increased involvement in voluntary organizations for the

aged, and the development of a group consciousness on the part of the aged who are beginning to recognise their common interests and common situation relative to other age groups. But again by 'Rose (1965) it is said that changes have taken place in industrialized societies the rise of an aged group consciousness and subculture has been limited and is overshadowed by more powerful factors such as social class and race.

(C) Explaining Societies Attitude to the Aged:

Under this perspective, age stratification model theory and exchange theory have been taken for explanation of aging.

i) Age Stratification Model Theory:

This is a new theoretical perspective which views age like social class as another criterion based on which societies are stratified.¹⁵ Societies arrange themselves into hierarchies age strata composed of cohorts or categories of people born during the same period. As cohorts of individuals age and more through time they encounter common experiences such as wars, depression, times of increasing prosperity and energy crises. Thus, sequential cohorts exhibit distinct patterns of aging because of their distinctive collective historical experiences. This theory does not present a general theoretical explanation of adaptation to old age rather it places supreme emphasis on the importance of history and changing social environments in producing different patterns of adaptation by successive age cohorts.

ii) Exchange Theory:

This theory is based on the works of Blau¹⁶ and Homans.¹⁶ It is based on the assumption that human beings act or behave in ways that maximize rewards and minimize costs. These rewards may be material ones such as

money, or they may be psychic such as esteem and social approval. Implied in Exchange Theory is the importance of reciprocity - the ability to return favors or rewards so that one may have a bargaining position in social relationships. This theory recently has been applied to understand the status and power of older people in society and also to the study of inter-generational family relationships.

DEMOGRAPHIC PROFILE OF THE AGED

The aged population is a by-product of a demographic revolution which is usually called the demographic transition. The percentage of aged in the human population has increased rapidly to unexpected heights in 20th Century and is likely to continue to increase in the 21st Century.

The Global Situation:

The percentage of 65+ age in all over the world was 5.5 in 1970, 5.67 in 1975, 5.77 in 1985 and it is projected to 6.39 in 2000 A.D.¹⁹ On the contrary the population of children (0-14 years) is shrinking all over the world, i.e. from 37.5 per cent in 1960 to 32.4 per cent as projected in the year 2000 A.D.²⁰ The percentage increase rate of the children population all over the world is projected 0.8 between the year 1980-2000. In more developed countries it is 0.07% and in less developed countries it is 0.9% whereas the percentage increase rate of elderly (65+) all over the world is projected 2.3% in more developed regions 1.3% and in less developed regions 3.2% between the year 1980-2000.²¹ Total world population has been projected an increase of 38% from 1980 to 2000 whereas the age group 60+ has been projected 57%, 70+, 59.5% and 80+, 68.8% increase.²⁰ Among all regions, the most developed regions have 50.7% of the 60+ age group population of the total

60+ world population and least developed regions have 49.3% population of total world 60+ population in 1960. This trend was decreasing in 1980 in developed regions. It was 46.6% of 60+ age group of total population in 1960 whereas in less developed it was 53.4% in 1960.²⁰

All over the world the highest proportion of the 60+ age group was in Sweden (23.55) followed by the United Kingdom (20.72%) in the year 1988. The United States of America was on third position about proportion of aged 60+ in 1989 the aged population was 16.86% of total population. The other higher aged (60+) populous countries are Japan (16.38%), Canada (15.46%), Australia (15.30%) (in the year 1988). China had 8.47% in 1988 and India had 6.55% in 1991.²²

In USA, in 1900, only 4% aged (60+) were constituted to the total population but in 1987 it had increased upto 12.2 per cent. By the year 2000, older persons are predicted to represent 13.1% of total population in USA and by the year 2030 the percentage may climb to 21.1%.²³ The US Census estimate is that those older than eighty-fifth "oldest old" - constituting about 1% (2.8 million) today could represent 5% in 2050 (over 16 million).²³

The aging of the population of Japan is estimated to much more rapid than that experienced in other developed countries. The proportion of the population aged 65 and over, which was 10.3% in 1985 is estimated to double in 2010 (20% estimation).²⁴

ASIAN AND PACIFIC CONTEXT:

Asian nations will be ahead of other developing regions in confronting the expanding proportion of the elderly in their population.²⁰ Some of the countries, because of rapid demographic transition brought about through social development, face aging issues despite being at relatively low levels of

economic growth. For example, Malaysia with a per capita gross national product (GNP) of US \$ 1,000 - 2,000 has an elderly population of only 5-8 per cent of total population, whereas Indonesia and Thailand with per capita GNP of about US \$ 500 - 1,000 have elderly (60+) population 6.3 per cent and 6.2 per cent of their population. China and Sri Lanka, with per capita GNP of less than US \$ 500, have 8.9 per cent and 8.0 per cent respectively of their population.

TABLE-2

The Proportion of Different Age Groups of the Population of Asian and Pacific Regions

| Region/country | Age groups in percentage | | |
|-----------------------|--------------------------|-------|-----|
| | 0-14 | 60-69 | 70+ |
| ESCAP region | 32.3 | 5.0 | 3.1 |
| East Asia | 25.6 | 6.0 | 4.0 |
| South-east Asia | 36.0 | 4.0 | 2.3 |
| South Asia | 38.4 | 4.2 | 2.4 |
| Pacific | 25.4 | 7.0 | 6.2 |
| South Asian regions : | | | |
| Afghanistan | 41.1 | 4.2 | 2.4 |
| Bangladesh | 43.2 | 2.9 | 1.7 |
| Bhutan | 39.7 | 3.7 | 1.8 |
| India | 36.3 | 4.6 | 2.6 |
| Iran Islamic Republic | 43.1 | 4.0 | 2.1 |
| Nepal | 41.9 | 3.5 | 1.7 |
| Pakistan | 45.9 | 2.9 | 1.5 |
| Sri Lanka | 31.7 | 5.0 | 3.3 |

(Based on 1992 Population Report)

Source:- U.N. Population Report on Aging, (1994)²⁵ p. 48.

AGED IN INDIAN CONTEXT:

In India the proportion of the aged based on 1991 Census provisional figures is 6.55 per cent. It is surprising to note that 151 countries (out of 171) have the total population less than the elderly population of India.

INCREASE IN OLD AGE POPULATION:

In India the population of the old people is increasing at a much faster rate than the total population and is likely to increase much faster in future. This increase is seen in other countries also but in developing countries due to declining fertility had a faster rate of growth at the older population. It was fertility decline that caused shrinkage of the younger population and children population²⁶. This trend may be seen in the following table 3.

TABLE 3
Population Growth of Total Population and Old Population From 1951 to 1991 in India

| Period | % increase in Total Population. | % increase in 60 + Age Population |
|---------|---------------------------------|-----------------------------------|
| 1951-61 | 21.51 | 22.40 |
| 1961-71 | 24.80 | 32.30 |
| 1971-81 | 24.75 | 31.60 |
| 1981-91 | 23.50 | 29.00 |

Source:- Government of India (1988)²⁶

The shrinkage of children population (0-14) may be observed from the following table in India in comparison to aged (60+) through the years.

TABLE 4

Year-wise Declining of Total Children Population and increasing Total Old age Population in India

| Year | % of Total opulation Age 0 -14 | % of Total Population Age 60+ |
|-------|-----------------------------------|----------------------------------|
| 1961 | 41.02 | 4.57 |
| 1971 | 22.53 | 5.14 |
| 1981 | 32.53 | 5.45 |
| 1991 | 36.77 | 6.16 |
| *2001 | 33.27 | 7.11 |
| *2011 | 29.21 | 8.13 |
| *2021 | 25.71 | 10.05 |
| *2081 | 20.30 | 21.12 |

Source:- Registrar General of India And census, 1980, 1991.

* Projected

LIFE EXPECTANCY:

The demographic profile in Indian population shows a regular increase in life expectancy of both male and female from the year 1901. It may be observed from the following table.

TABLE 5**Year-wise Increasing Life Expectancy at Birth in India**

| Years | Male | Female |
|------------|------------|------------|
| 1901 | 23.6 years | 23.9 years |
| 1911-1921 | 19.4 | 20.9 |
| 1931-1941 | 32.1 | 31.4 |
| 1941-1951 | 32.5 | 31.7 |
| 1951-1961 | 41.9 | 40.6 |
| 1961-71 | 46.4 | 44.7 |
| 1971-81 | 54.1 | 54.7 |
| #1981-91 | 60.9 | 47.5 |
| #1991-2001 | 64.9 | 44.5 |

Source:- (1) Office and Registrar General of India, (2) Years book, 1985-86, F.N.P in India, F.W.Dep. India, 1987, (3) Cansus, 1981.

#1921-1931 years of data were not found

Projected

Ibid.

The expectation of life at birth and at age 60 has been increasing over the years for both males and females.

SEX RATIO:

The sex ratio even though less adverse in the age group 60 or over than in the total population, is still contrary to the trend in developed countries where females outnumber males in the older age groups.²⁷ According to the 1981 census, the sex ratio in the age group 60 or over was 961 as compared to 933 in the total population. There is a progressive decrease over the years in the percentage of the widowed in case of both males and females aged 60 or

over, which is a reflection of improved life expectancy.²⁷ However, the bulk of females aged 60 or over are widowed and along with the number of married and divorced constitute two-thirds of females aged 60 or over in 1981 as compared to only about one-fifth of the males in the category.²⁷

But in the age group 70+, the position was opposite. This is because mortality rate at higher ages in the case of females is lesser than in the case of males.²⁸

MARITAL STATUS OF THE AGED IN INDIA:

With advancement in age many become widows and widowers, and the role of the family of maintaining contacts with society and the community gets weakened. Most of the aged having already retired from active life live isolated lives. When the spouse is no more alive they are likely to get isolated all the more. Moreover, a number of the aged are not able to maintain good health and they need care givers in the family. In the absence of spouse they may feel helpless and unattended. Thus, marital status has great importance for the elderly.

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The marital status of the aged in rural areas where 80 per cent of the aged lives may be seen that for age group 60+, widowhood status is more common among females than among males. However, over the years an improvement in this status of the males as well as of the females is apparent. Among males 27.89% in 1961, 22.95% in 1971 and 20.15% in 1981 were widowers; among females 75.15% in 1961, 68.73% in 1971 and 63.80% in 1981 were widows.²⁸

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DEPENDENCY RATIO:

The proportion of the aged in India is not very high in comparison to western countries does not mean that it is easier for India to provide for the needs of the aged. Not only is the country not having high per capita incomes but it has a high proportion of 35.56 per cent of those of age 0-14, as compared to 17.20 in Sweden and 19.53 in Japan.²⁹ Dependency in India as measured by the number of children (0-14) plus the number of the aged (60+) per 100 persons of earning age of 15-59 is relatively higher. The elderly dependency ratio on the earning age in India was 9.80 per cent in 1951, 10.56 in 1961, 11.47 in 1971, 11.92 in 1981, 11.31 in 1991 and projected 12.59 per cent in 2001.²⁹

LITERACY RATE:

Literacy play a part in determining the role and status of a person. Generation gap among the youth and the aged may also be accounted for by the fact that the younger ones are literate in cases but the aged are not. In India, in 1981, elderly men literacy was 34.79 per cent and female elderly literacy was only 7.89 per cent which vary at large in rural and urban areas. In rural areas it was 28.74 of elderly male and 4.44 of female whereas in urban areas 60.03 of male elderly and 21.82 of female elderly.²⁹

WORK PARTICIPATION RATE:

In India, the largest proportion of work force engaged themselves in agricultural and allied sectors of economy where retirement is not common. Therefore, it is assumed that even the elderly population may continue to

work in large numbers even after age 60. This hypothesis is more or less confirmed from the data.³⁰ Significantly, greater participation of elderly men in the work force is observed than women in rural and urban areas. In the general population also, there has been a clear trend in declining labour participation of both men and women over years. This trend may be due to the occupational diversification and changes brought about in the definition of "worker" during the 1971 census period. More elderly work in rural areas than in urban. Here also men elderly participation is more than the female elderly.³⁰

The following table may be seen for work participation in percentage.

TABLE 6

Work-participation of the Elderly Population in India

| Year | All Areas | | | Rural | | | Urban | | |
|------|-----------|--------|-------|-------|--------|-------|-------|--------|-------|
| | Male | Female | Total | Male | Female | Total | Male | Female | Total |
| 1961 | 76.6 | 22.4 | 49.5 | 79.9 | 24.3 | 52.0 | 58.4 | 11.4 | 35.2 |
| 1971 | 73.8 | 10.5 | 43.2 | 77.4 | 11.3 | 45.5 | 55.4 | 6.4 | 31.5 |
| 1981 | 63.9 | 10.2 | 37.6 | 67.8 | 11.3 | 40.2 | 47.6 | 5.6 | 26.8 |

Source:- Census of India, 1961, 1971 1981, and G.E.Tables 1964, 1977, 1987, Reg. General of India.

STATE-WISE DISTRIBUTION OF THE ELDERLY POPULATION IN INDIA:

The distribution of elderly population in all states varies. In 1981, the proportion of elderly was highest in Punjab (7.8%) followed by Kerala (7.5%)

and Tripura (7.1%) and the lowest was in Meghalaya (4.4%) and in Sikkim (4.4%). The proportion of elderly population in Bihar was 5.6% in 1961, 5.9% in 1971 and 6.8% in 1981.³¹

The growth of the elderly population in rural areas is higher than the urban. It is higher in Punjab, Himachal Pradesh and Kerala during three decades (1961 to 1981). Kerala has highest urban proportion of the elderly. But overall, rural areas have higher proportion of the elderly is considered due to so many reasons but the major one is the large population of young male migrants from rural to urban areas.³⁰

FACTORS INFLUENCING THE CONDITIONS OF THE AGED

The life and health of the aged may be seen in the complete set up of the society. That society is surrounded by an environment composed of many elements both living and non-living. These elements may be other social groups, small social units (like family), castes, class, housing pattern, availability of water and sanitation, land and river, agricultural activities, industrial activities, migration, norms and values of the society, customs and culture and so on. These elements or factors influence the life and health of the aged along with other age groups.

Any social set up does not remain the same. It changes by the passing of time or era to era or century to century or decades to decades. This change brings some good things (facilities) for life along with some bad things (hardships/problems) for the life. The social set up is not the same in all places (regions/countries). Its form or pattern of change differs from place to place and the life and condition of any individual are determined by these

factors in a particular society. How far do these apply to the developing countries such as India? Urbanization, migration etc. are current changes possibly affecting the aged. In a society, with a traditional youth-oriented school, a rapid technological change causes the distribution of knowledge to automatically be uneven - to the disadvantages of the elderly. The skills learnt by youth in school are going to be less and less valuable as time passes. The consequence is that as we grow older, the knowledge we have becomes less valuable. The macro reality, however, also governs the reality on the other theoretical levels.³

The single historical and cultural and cultural transition, which has been singled out as the most important concerning problems of aging, is without doubt the transition into the industrial society. According to Bell(1974)³² this transition is characterized by (1) the substitution of human power in the industry with mechanical power, (2) a dramatic increase in agricultural production which also implies technological development that liberates people and capital for the needs of the industry, (3) a shift from agriculture to industry, (4) an accelerating degree of urbanization, (5) a differentiation of states, industrialized and developing and (6) a change to more materialistic and secularized values.

Bell (1974)³² further points out some fundamental changes to come in the post-industrial society: (i) The fossil energy which now is the dominating energy source, is replaced by nuclear energy or energy sources such as sun energy or wind energy; (ii) A continuous automatization within industry will reduce the need for human manpower. As a consequence of this and a changing need structure among people, the need for staff in various service

sectors will increase; (iii) With more advanced industry and technique, the need for highly educated staff is going to increase; (iv) There is going to be a geographic separation between industrial areas, commercial centres and dwelling areas; (v) As basic materialistic values which have been predominant during the first phase of industrialization, are more and more met, the strongly work-oriented ethic is going to diminish.

The role of family as an institution is that family does the function of reproduction which continues the generation. It does the function of economic production which is necessary for the maintenance of family members. The family does the function of care givers to the vulnerable groups like children, ill and the aged. So the role of family in the life and condition of aged is very important.

Previously, in the primitive societies, security of the members of the family and clan was very important for which the elders assisted by the young were responsible. Thus wisdom of the aged persons and the bodily power of the young combined to guide and continue the family and the clan. The older members in the family were then looked after in their old age and also provided nursing care. This was considered as the moral and social responsibility of the members of the family. It was considered an expression of gratitude of the younger generation towards their elders for what they had done for them in bearing, rearing, educating, training and protecting them.⁷

Half a century ago, India had a strong tradition of younger generation respecting their parents, grandparents, teachers, bosses or those senior in age. Thus, for a variety of factors - social, cultural and economic, the old

continued to be respected in the society but today this phenomenon is gradually being weakened by forces of urbanization and modernization.

Modernization, industrialization, urbanization and westernization as well as the modern education have resulted in individualization, mobility, occupational stress and competition. In such a situation, the aged feel uncomfortable. They feel disengaged, bored and lonely. This social isolation of a person who once enjoyed power and status in the family and society as a guardian, heads or owners of the property, have to face physical and psychological problems, even if he/she has no income problems.³³

Modernization also brings about changes in the power structure of the family. The younger generation has less time to devote to the care of the elderly. As a result, young people are deviating from traditional behaviour and are demanding greater freedom to make decisions independently. The unquestioned traditional authority of the elderly over family members is forced to share between the elderly and the younger generation. Traditional values, perceptions, attitudes and expectations with regard to relationships with the elderly affects the life and health of the elderly by creating several problems.

REVIEW OF LITERATURE

Literature available on aging in India is of two types. One is of general overview articles and the other is empirical studies. Thinking on the aged in India seems to be very much influenced by the western frame of reference. Various authors have tried to explain conditions of the elderly in India on the basis of western models of thought and experience which may not be suitable

for the Indian context. For example, their concept of 'retirement' and dependency is applicable to only a very small percentage of Indian population and its aged (only those who are/were in the formal sector). Indian social situations are not the same as the western. Nuclearization of family is taking place in India but it does not mean that elderly are outcaste from the house. They are still taken care of in most of the families(7, 28). Indian population are rural based where institutionalization of elderly is not seen whereas in the west institutionalization of elderly population is a general phenomenon. In India even in urban setting institutionalization is rare.

Many Indian authors have viewed the elderly as a burden on society by perceiving them only as persons outside economic activity just like children (27,68,69). They ignore other socially useful roles that the aged are supposed to play in Indian society. So, to understand the present role and conditions of the majority of aged in India we need empirical data from different sections and regions within India.

A large number of empirical studies have been conducted in India in recent decades. These studies focus on the Indian context both in its rural and urban areas. But their findings are disjointed or even contradictory.

Srikanth V. Reddy and Raja V. Reddy (1994)³⁴ found in their study among the rural elderly around Tirupati that good social support is a precondition of good health and stress-free life of the aged people. Family and friends are crucial agents of social support. Their study also shows that children are an important constituent of the social support network on whom the aged people depend. Similar findings are found in the studies of

Shankardass and Kumar (1994)³⁶ based on hospital going elderly in New Delhi, Gangrade K.D. (1994)³⁵ on urban based elderly of New Delhi, Mohanty (1996)⁴² on a rural santhal tribal area of Orissa, Muthayya B.C. and Aneesuddin M. (1989)⁴⁹ on rural elderly in Andhra Pradesh and Kumar S.V. and Reddy K.R. (1990)³⁷ in a study at Hyderabad on retired persons and among others.

Some studies contradict the above findings that the family members are taking care of elderly. Singh U.K. (1994)³⁸ found in his study at Varanasi city that aged persons are facing various health problems due to the negligence of the family members. The family is responsible to a very large extent for the inadequate health and medical care of the aged. Selfishness, greed, lack of respect for the elderly and decline in the familial and kinship bonds are responsible for the neglect of the aged persons. The cause of this problem is found in a study done by Vaithilingam M., Khan A.G. and Sureendur S. (1996)³⁹ at a village in Tamil Nadu that the important roles of the aged are slowly declining partly because of influence of electronic media and changing attitudes of the younger generation towards the elderly. Similar findings are found in a study done by Kapur P. (1994)⁴⁰ at New Delhi.

In addition to familial or social factors some studies show the financial or economic factors as the cause of the problems of the elderly. There is a class difference among the elderly in regards of their conditions. Kumar S.V. (1994)³⁷ found in a study in rural Andhra Pradesh that the elderly with adequate financial position are able to maintain their status in the family, those who are living in marginal and poor families are leading a poor quality of life. Similar findings are found in a study of urban elderly at New Delhi by

Hussain and Singh N. (1994).⁴¹ They found a significant difference between high economic status and middle economic status in pre-retired and retired group with regard to their overall adjustment pattern. Mohanty (1997)⁴² found similar impact of economic conditions on the life of elderly in rural tribal area of Orissa. Mishra (1997)⁴³ in an urban study in M.P. supports similar findings. Hosmath, Gaonkar and Khadi (1993)⁴⁴ also found economic impact on elderly life in a study at Dharwad city of Karnataka. They found that those in good physical health and economic soundness have directly or indirectly favoured them to be active and feel happy in their lives.

However, no study was found giving contradictory findings against the above studies. It means the economic or financial factor has imminent impact on the lives of elderly.

In spite of familial, social and economic factors, psychological, spiritual and physical health are also influencing the condition of the elderly. These factors are associated or caused again by socio-economic and familial factors.

Bhogle and Reddy (1994)⁴⁵ found in their study in rural and urban areas around Hyderabad that bereavement, unstable residence, poor social control and occupation increase depression among elderly. Nag and Kumar (1988)⁴⁶ found in an urban study at Lucknow that anxiety and depression were present among 50 per cent of the elderly, intellectual impairment was 25 per cent. Social isolation and loneliness were proportional to depression. Social isolation alone was not contributory in depression if the subjects had religious habits. Similar findings are found in the studies of Raj and Prasad (1971)⁴⁷ on rural elderly and Bhatia (1983)⁴⁸ in an urban elderly population. They

both have found the main cause of depression and happiness is socio-economic factors.

A contradictory study done by Muthayya and Aneesuddin (1989)⁴⁹ based on rural Andhra Pradesh elderly that maximum elderly (67.7%) showed no worries or fears of anything. But in this study, it is not clear that those who have no worries belong to which socio-economic class.

Dhillon and Chhabra (1994)⁵⁰ also found economic factors as a cause of coping mechanism in their urban based study in New Delhi. They found clearly that coping strategies employed by the elderly are determined by the socio-economic class and the life experiences of the individual.

Here, it is clear by the above studies that psychological problems are not occurring in a vacuum but certain socio-economic factors are responsible for that.

Some researchers found other factors important for the health and conditions of the elderly. Reddy (1994)⁵¹ in a study about attitude and health that certain personality factors and knowledge of health significantly influence health attitude during old age. But he ignores the socio-economic context within which these psychological and knowledge factors operate.

Some studies found certain correlation between the life condition of the elderly and spiritualism. Rastogi (1994)⁵² on the basis of a study in Delhi found that the ability to adjust to the feeling of loneliness, failing health, increasing dependency and loss of vitality is dependent upon the spiritual understanding and attitude of the individual. Singh Sajjan (1994)⁵³ in a study

in rural and urban areas in Madhya Pradesh found that "Vanaprastha Ashram" was the ideal way of retired life. But he did not mention that what he meant about retired life - retired from housework, from casual labourer or from government jobs. Spiritual aspect itself have different connotations among different religious groups and therefore needs further exploration. Some studies focus on physical health of the elderly. Purohit and Sharma (1972)⁵⁴ and Sengupta and Chakraborty (1982) found in two separate studies, one in rural area and another one in urban area in Calcutta that the elderly suffer more from chronic diseases such as arthritis than acute diseases such as pneumonia.

Rao, A.V.(1987)⁵⁵ in a study in a hospital at Madurai on rural elderly found about the symptoms of the diseases that visual handicap ranked first (89%) followed by pain in joints (51%), sleeplessness etc. In this study, physical illness alone was 91.4%, psychiatric illness alone in 0.3% and a combination of the two in 8.1%. Here in this study, physical illness is more than psychiatric. But the researcher did not give the socio-economic background of the elderly and taken elderly as an homogeneous group.

Singh C. (1994)⁵⁶ in a study on rural elderly who came to AIIMS, New Delhi found a clear correlation between advancement of age and physical morbidity (from 80.5% in the age group 60-64 years. Morbidity significantly increased to 98% in age group 80 and above). In this study, he has also incorporated socio-economic background and found that the poorest section has maximum morbidity. But it might be possible that only those elderly visited hospitals who have acute diseases or chronic and who have escort and money for travelling. A large part of the elderly do not attend hospital who

might have more severe problems. Therefore, these studies provide an incomplete picture.

The conditions of the elderly of rural and urban areas and male and female elderly may not be the same. Mohanty⁴² found in his study on rural-tribal area of Orissa, that frequency of joint family was high (about 80% elderly). In case married sons are not living together at least one lives with his old parents. More than 80% elderly mentioned that they receive proper care from their children. Bhogle S. and Reddy R,⁴⁵ in a study around Hyderabad in rural and urban areas found that urban aged report less depression and family jointedness. Depression and family jointedness show high positive correlation among the urban aged and high negative correlation among the rural population. Rao. K.S., Samiullah. S., Basha and Koteshwariah. G⁵⁷. found in their study on rural elderly disabled around Tirupati that in rural areas the problems of the disabled elderly is more severe than that of urban and welfare is needed more to rural disabled elderly than the urban. Similar findings come from a study conducted by the Population Research Centre, Punjab University in 1983-84 reported by Goyal R.S.⁵⁸ In another study conducted by Mukherjee, B.M. and Mishra, H.M.⁵⁹ in rural and urban areas of Bilaspur, Raipur, Rewa, Jabalpur and Bastar Divisions shows in rural areas the aged were better in small size families with lesser income; the opposite was the position in urban areas. This point is contradicted by Hosmath. S.R., Goankar V. and Khadi⁴⁴ in a study at Dharwad City that the elderly people who were living separately in nuclear family in urban area (sample taken from urban area) were more satisfied in their life. The authors pointed out the causes that the elderly generally belonged to younger age

group (61-70) and they were enjoying their status, power and individuality in taking decisions even after retirement.

The condition of the elderly vary according to gender also. Bhogle S. and Reddy R⁴⁵. found in a rural and urban study around Hyderabad that elderly women experience greater depression than elderly men. Jamuna D., Ramamurti ,P.V. and Sudharani, N.N.⁶⁰ found in a study at Chittoor and Nellore districts that elderly widows have more financial and emotional problems, negative self-concept, feeling of normalness and powerlessness, high intensity in survival needs and moderate to high physical and psychological distress than other elderly. A similar findings is found in a study done by Kapur, P.⁴⁰ at New Delhi that the old people specially old women experience harassment, neglect, humiliation, rejection and the trauma of being abused by the younger members of the family itself. Sen Tulika⁶¹ also indicated in her study on eight hundred women aged in rural and urban areas of West Bengal that elderly women have more health problems, problems of treatment, nutrition, financial, etc. than other elderly. Mohanty, M.⁴² found in a study at Orissa in a Santhal tribal area that women outlive men which results in large number of widows. Similar findings is given by Mukherjee and Mishra.⁵⁹ So it is found that male and female elderly have differing conditions in all spheres of life, being worse for the aged women.

STUDIES FROM BIHAR

Few studies have been conducted in Bihar on the problem of the aged. Some of them are sponsored by the Ministry of Welfare, Government of India and some are of independent. Srivastava A.R.N. and Saran A.B.⁶² have

conducted a study sponsored by the Ministry of Welfare, Government of India in Bihar in tribal area of Ranchi, Hazaribagh and Gridih districts. A purposive sample of 500 tribal elderly was selected from four tribal groups i.e. Oraon, Mundas, Santhals and Birhors. Both males and females elderly were taken from each group. This study reveals that all male aged, but for a few bed-ridden, remained outside their houses engaging themselves in economic pursuits or chatting with other males. Most (72.2%) aged helped their family either by looking after children, or doing household chores, or by grazing cattle, looking after crops, warding off animals, etc. The remaining 27.8% could render no help to their families due to weakness, disease or severity. Almost all aged (95.8%) lived in their own families, the remaining 4.2% lived alone or with relatives/friends because their sons had migrated. This study further shows that majority (69%) were consulted by the young members of the family to solve family problems like marriage, children's education, matter of sale/purchase of property, etc.

This study is based on tribal elderly so it is not generalizable for other groups.

Another study by Upadhyaya V.S.⁶³ has been conducted in central Bihar in non-tribal areas of two villages, one from Bhojpuri linguistic zone and one from Maghi linguistic zone. Except 2.4% all elderly persons continued to do their earlier occupation. Economic activities, including hard and physical field work, constituted the routine of 80% of aged. Most (99.34%) were living with their family members. About 93% helped the family in several matters including economic. This Study shows onecontradicting point is that in most of the cases the aged were the head of the family but their opinion

counted in matter of education as children only in 4% cases, of marriage in 2% cases and of sale/purchase of property in 2% cases. This study again shows that except 2%, all elderly were given importance in their families. So, here it is not clear that what kind of importance and headship, if they have little participation in family decision-making. About the participation of decision-making this study reveals a different picture from the previous one in which majority of the tribal aged were consulted in family decision making. This study further shows that the elderly were socially relevant because of joint family system, occupation of agriculture and tendency of the aged not to burden the young but to train and assist them in their work and different roles in life. The higher status of the aged was because the family is known and recognized in the village by the name of the eldest member.

Another study sponsored by the Ministry of Welfare, Government of India, has been conducted by Hussain M.G.⁶⁴ in a backward rural area of north Bihar. A sample of 600 aged (60+) was selected from the poor and backward districts of Araria, Purnea and Kishanganj. A purposive sample of 50 aged persons were selected from 3 to 4 blocks of each district. This study shows that most of the aged, 90% in Araria, 79.5% in Kishanganj and 37% in Purnea were illiterate. Most of the aged, 90% in Araria, 79.5% in Purnea and 98% in Kishanganj worked in farm or at home. Other remained in the house due to illness. All the aged were living in the house. The aged spent whatever they earn on the family in 14% cases in one district, 10% in another and 93% in the third district. But this percentage is varying very much and it tends toward doubt of results. The decision-making was done collectively in 85 to 95 per cent cases at the aged himself in remaining cases. The decision on sale or purchase of property whatever required was done by

the aged in most cases. 83 to 87% of the aged faced problems of children's marriage, theft, land dispute, etc. during the previous year of the study. Most of their time they spend with their spouse (42 to 50%), son/daughter (14-26%) and grandchildren (19-25%). The person most liked was the son in the family. On a given day 80% of elderly had friends. 24% of aged in Araria, 43% in Purnea and 67% in Kishanganj. satisfied that their needs were fulfilled by their family members. This study also shows that in rural areas the problems of the aged were less compared to urban elderly. The next finding is that a large number of elderly had no physical health problems, economic problems and adjustment problems. This study did not explain the conditions of elderly women. It shows elderly in general. In this study, in sampling, urban-rural have not been mentioned but in results rural-urban difference have been shown.

Biswas S.K. and Tripathi T.P. (1990)⁶⁵ have conducted a study in rural and urban areas of Bihar. In this study, 286 aged pensioners have taken from urban metropolitan area and 1117 aged from different villages near Giridih in Bihar. The findings of this study shows that more male aged (91.6%) of age group 60 to 70 years working in rural areas and less (15.3%) in urban areas. Work participation of female elderly was lower in all the age groups.

One surprising result of this study is that in rural areas, no non-working males had the social status of head of the family but in urban areas 95.9% of the non-working males were the head of the families. Non-working and working females had similar positions. Here headship is related with work in rural but not in urban areas why? This point is remarkable. This study also shows that more married couples in rural areas live with their sons and less

alone, same trend was also in urban areas but the proportion of living with sons was low and living alone was high. More women elderly lived alone than males in rural and more so in urban areas. Living alone or living with others was more in urban areas because of accommodation problems. This study shows that in urban areas 73% have adequate income whereas in rural areas this was only 9%. Retirement poses no problem of adjustment even in urban areas except some few female elderly. None of male elderly reported any family adjustment problem except some few female (1.6%) elderly. Here again, a remarkable point is that is adjustment with family related to work only. Because no one has adjustment problem but none of non-working was head of the family in rural areas. This study shows rural-urban variation among the elderly and their condition but it does not give socio-economic background of the study group.

Chandra, S., Shome, D.K. and Chakrabarti P.⁶⁶ have conducted a study in the same district as in the above study in Rural Gridih in Bihar. A sample of 361 elderly and 202 non-elderly persons were selected randomly from 31 randomly selected villages, 30 km. away from Gridih town. Status of elderly male and female were seen in terms of their headship in the family. Two groups were formed, one of age group 60-70 and another 70 and above. The main objective of this study was to discuss the relevance of disengagement and role complexity theories.

The findings of this study is that one-third of total elderly were the head of the families among which the old elderly (70+) have slightly higher proportion which is much less than in other studies like Srivastava and Saran, Hussain, M.G. and Upadhyaya. The next finding is status of the elderly or

headship of the family was positively related to the working ability of the elderly. About three-fourths of the heads were found to be working while four-fifths of the non-heads represented the non-working group. This finding is similar to the findings of the studies of Srivastava and Saran and Biswas S.K.

In this study, a contradictory finding is seen that once it is found that the proportion of the functioning as head of family is slightly higher among very old aged than old aged which is said to be negating the theory of disengagement but again in this study it is said that the ability to work also declines with age causing a change in the status of elderly persons. The more a person advances in the process of ageing, the less he becomes capable of doing any work resulting in a loss of status. Is this finding not contradicting the former one?

This study shows that physical fitness and headship of the family has a positive correlation. The non-elderly people reported most of them (87.1%) that elderly should not work manually. This is a paradox that on one side the work of elderly is related to their status in the family and on the another side the non-elderly said that the elderly should not work manually. But nearly 60% respondents reported that elderly should do some light work like caring of children, making ropes, mending, basketry, supervision of family etc. Some non-elderly reported that the elderly should take more advisory responsibility for males and more supervisory responsibility for female elderly.

A study by Oberoi, K. and Seema Dey (1991)⁶⁷ was conducted in North Bihar in rural and urban areas of Samastipur district. This study reveals that more people in rural areas have physical ailment than in urban areas but their nature of disease was more serious than rural areas. Among rural elderly, the main cause was lack of money whereas in urban areas the main cause was that they did not consider disease serious and another cause was lack of time. The rural elderly have poor financial position in comparison to urban elderly. In rural areas, the elderly were more dependent on families whereas in urban areas, more elderly were independent. The elderly living in rural area have low income than urban. Those who were living with their families have low income and those who were living alone have more income. But this study has not taken socio-economic sections for ground of the study so this result may be doubtful. Majority of the rural old people faced more difficulties in adjustment with other members in the society compared to urban old people. This finding differs from Hussain's⁶⁴ study adjacent to this area (Kishanganj, Araria and Purnea). More elderly were living in joint families compared to urban elderly people. Rural elderly were less attending social activities than of urban. The main cause was poor health in rural areas whereas in urban areas it was lack of time. Maximum elderly faced psychological problems like worries, emotional instability, lack of proper response, inadequate attention, etc. but these problems were higher among rural and slightly less in urban areas and more severe among those who were living alone than those living with families. The findings of this study differs from other studies in rural-urban differences (Hussain M.G. and Biswas S.K. and Tripathi). This study did not explain economic activities of the elderly.

After reviewing these studies in Bihar, it is found that there are a number of contradictory findings between different studies on the status and role of elderly within the family and society and their health.

These studies have left a number of unexplained paradoxes like family headship. What is the meaning of headship for the elderly males in the present context? How far is it related to work participation and decision-making?

In all studies, the aged have been taken as a homogeneous group. None of them has taken socio-economic background of the elderly (like caste categories and economic categories) into consideration. However, studies in other regions, mainly urban groups have shown a significant impact of economic status. This, therefore, seems to be a major gap, specially pertaining to the rural aged in Bihar. Issues focussed upon in these studies have been taken up from studies in other areas and not from the life conditions of the aged the study area. Life conditions of the aged have not been studied to provide an understanding of their perceptions about their own life. Their daily routine activities, their family structure, their housing pattern, where they live, availability of food and clothes, etc. have not been studied.

The impact of rural young migration to urban areas has not been studied. The perception of social change among elderly has not been studied by any study even though it is important as they have experienced and observed both the past and the present. So it may be said that some important aspects, have not been taken adequately by the above reviewed studies.

A holistic perspective taking socio-economic conditions, physical quality of life, social and psychological aspects into account is necessary for understanding the life and problems of the aged in rural Bihar

DESIGN OF THE STUDY

I. **Objectives:** For the present study, following objectives have been taken i.e.

1. To study the living conditions of the aged in a rural population of Gopalganj district of Bihar, including their economic, health and socio-psychological problems;
2. To examine the role and status of the aged in the households and their inter-personal relations in the family;
3. To examine the level of participation of the aged in community and societal efforts;
4. To examine the impact of rural-urban migration of family members on the life and health of the aged;
5. To analyse the coping mechanism available to the aged facing problems within the family and community including state welfare programmes.

II. **Data Required:** For the present study on following topics, data are required -

1. General profile of the area and villages of the study group;
2. Life conditions and life pattern of the aged - their socio-economic status, family composition and relationships, housing pattern and space available for the aged, work - past occupation and present occupation, food and clothing, number of family members and their occupation and place of

- residing, daily activities, participation in family and social activities and decision-making processes;
3. Problems of the aged - economic, social, psychological and physical problems as perceived by them;
 4. Coping mechanisms of the aged which they use to solve their problems.

METHODOLOGY

An empirical study of 100 aged persons (60 years and above) in rural population of Gopalganj district was undertaken. Villages of block Barauli were chosen for the study because of familiarity of the researcher with the area.

BACKGROUND PROFILE OF STUDY AREA:

A background profile of the district was built up through secondary sources. It was cross-checked that the block and Panchayat were not significantly different from the whole district in terms of demographic and geographical conditions as well as socio-economic and infrastructural development. The local socio-political dimensions were studied by interviewing some key informants (Panchayat leaders, block level political workers and administrative personnel).

VILLAGE PROFILES:

Profiles of the two villages - Nadhna and Pet Biraicha were prepared by interview with key informants (Sarpanch, Mukhia and informal leaders in the village, local medical practitioners and a retired school master), informal group discussions and observation.

QUALITATIVE AND QUANTITATIVE STUDY:

A total census of number of households and of all aged in two villages was undertaken together with caste background. Starting from one end of village Nadhna, all aged were contacted for this study. Leaving out those who did not cooperate or whose family members did not allow interviewing of the aged due to social reasons, all were included in the study. This enrolment was then carried on in the second village, Pet Biraicha, until 102 aged were taken.

The 102 aged persons were interviewed based on a prepared schedule. One family member of each aged person was also interviewed with another schedule (except for 7 who had no family members). Versions of the two were cross-checked through interviews and discussions with the key informants. Life conditions of the aged were documented based on observations as well. Detailed case studies were prepared for 20 aged persons.

ANALYSIS:

The proportion of aged in different caste groups was analyzed from the village survey for caste and gender differentials.

The 102 aged persons were grouped by age, gender, caste and economic status of family. They were categorized into five economic groups based on the family land holdings and other income of the earning sons and their families (see Table - 7).

Their conditions and problems were reconstructed through data from the schedules and analysis of case studies. The possible bias due to under representation of lower caste women was kept in view while drawing conclusions from the quantitative data. As a fair number of them were present in the study, the qualitative data was not affected. The quantitative data has been used conclusively only when supporting of the qualitative findings.

TABLE 7
Categorisation of different sections on the basis of
Landholdings and other Incomes

| Category | Income | Land in Bigha | | | | | Total Aged |
|-------------------|-------------|---------------|-------|-------|--------|-------|------------|
| | | 00 | 0-1 | >1-4 | >4-8 | >8 | |
| I | 000-500 | (A)04 | (B)07 | (C)05 | (D) 02 | (E)00 | 18 |
| II | 501-1000 | (F)00 | (F)12 | (H)04 | (I)00 | (J)00 | 16 |
| III | 1001-3000 | (K)00 | (L)21 | (M)26 | (N)03 | (O)04 | 54 |
| IV | 3001-6000 | (P)00 | (Q)03 | (R)01 | (S)02 | (T)03 | 09 |
| V | 6001-10,000 | (U)00 | (V)00 | (W)02 | (X)03 | (Y)00 | 05 |
| Total Aged | -- | 04 | 43 | 38 | 10 | 07 | 102 |

Keeping in mind both land and income, the economic categories have been formed as under -

I Poorest - A+B = 4+7 = 11

II Poor - G+L+C = 12+20+5 = 37

III Middle - M+H+D = 26+4+2 = 32

IV Better off - R+N+S+Q = 1+3+2+3 = 09

V Well off - W+X+O+T = 2+3+4+3 = 12

The economic, occupational, social, physical health and psychological problems of the aged were analyzed for the whole together and for each economic category separately. Coping mechanisms were similarly analyzed.

CHAPTERISATION:

The second chapter deals with the profile of the area from district level to the villages included in the study. Various dimensions have been dealt with in a comprehensive manner, explaining every aspect of village life.

Chapter three deals with life and conditions of the aged in the village under several sub-headings i.e. identifying social characteristics, economic conditions, work, living conditions, social status, physical health and psychological problems. These have been discussed both in terms of the aged as a whole and of differences in life conditions of aged from different socio-economic categories.

Chapter four analyses the problems of the aged among different socio-economic sections through case studies. The comparison within and between the aged of different economic categories has been used to identify the cause underlying their problems.

The fifth and final chapter deals summaries and discusses the salient findings of the study.

CHAPTER - 2

PROFILE OF THE AREA

CHAPTER -2

PROFILE OF THE AREA

THE DISTRICT : GOPALGANJ

Gopalganj district is situated in the north-west of Bihar (see map of Bihar). In the north of this district the river Gandak flows which is the dividing line between this district and Paschim and Purba Champaran districts. The deserted plain beside the river and other plains are called 'Diyara' area. So from the beginning of the U.P. border to the of Saran, the whole river-bank area is called 'Diyara'. This area is full of water during rain. In dry seasons this is used to with cultivate cucumber, muskmelon, water melon etc.

The total geographical area of this district is 2033 square k.m. (203774 hectares). As an agriculture dependent district, the total area has been classified as under-

Table 8

Classification of Land

| Particulars | % of Total Land | Area in Hectares |
|---------------------------------|--------------------|------------------|
| Total Cultivable Land | 80.07 | 163173.37 |
| Irrigated Land | 48.26 ¹ | 98352.64 |
| Non irrigated | 31.81 ² | 64820.73 |
| Non useful and Problematic Land | 09.84 | 20056.87 |

(Source - AG. Office, Gopalganj)

If percentage is taken against total cultivable land then it will be 60.27%

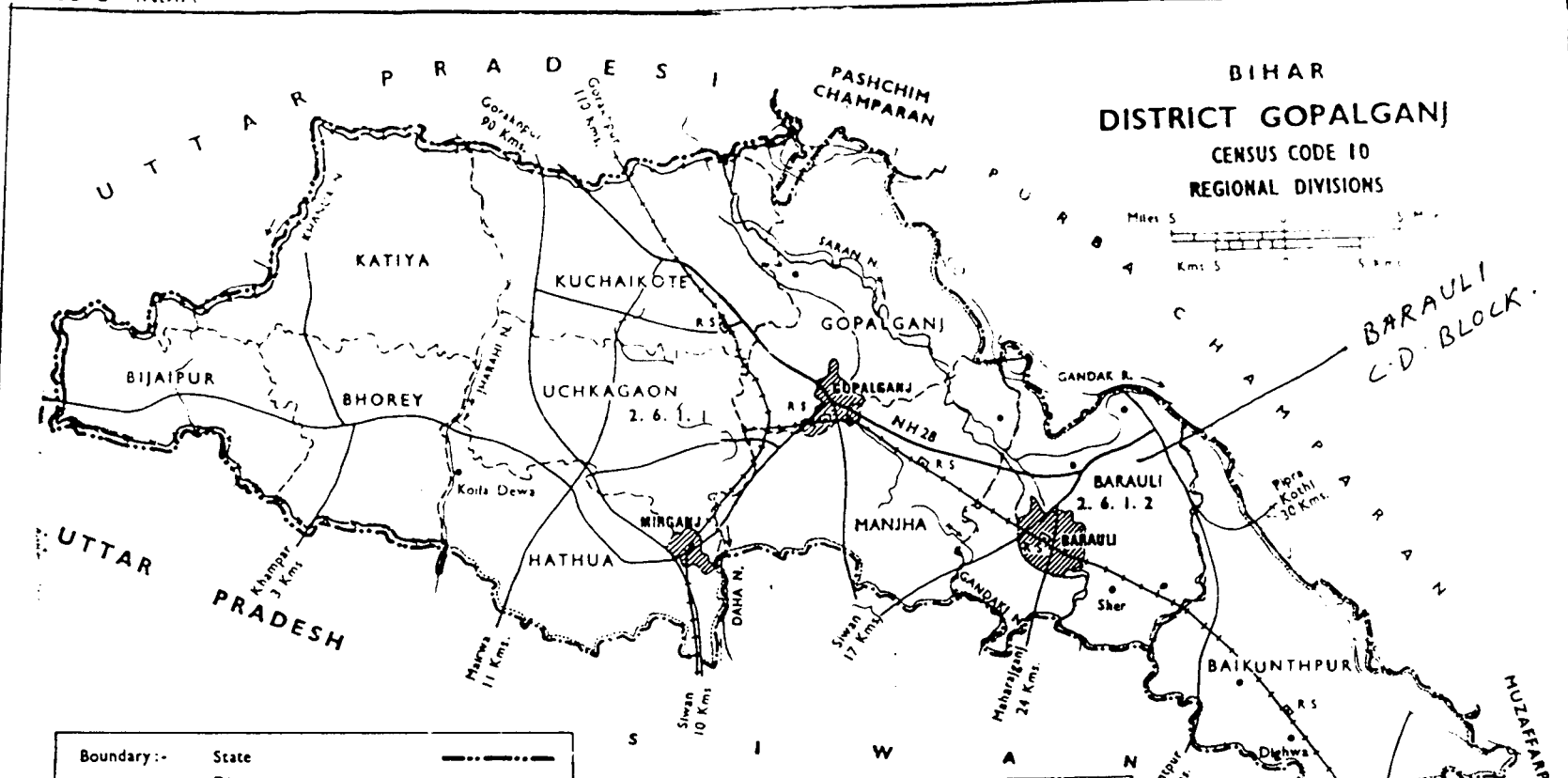
If % is taken against total cultivable land then it will be 39.72%

BIHAR

ADMINISTRATIVE DIVISIONS

1981

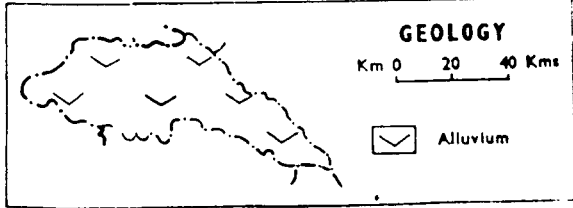
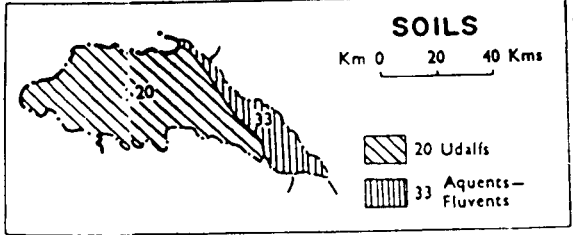




BARAULI C.D. BLOCK.

| | | |
|---|-------------|------------|
| Boundary :- | State | ----- |
| " | District | ----- |
| " | C. D. Block | - - - - - |
| Villages having 5000 and above population | | • |
| Urban Area | | ▨ |
| National Highway | | NH 28 |
| Important Metalled Road | | RS |
| Railway line with Station, Metre Gauge | | —+—+—+— |
| River and Stream | | ~~~~~ |
| Regional Division | | 2. 6. 1. 1 |
| Macro | | ----- |
| Meso | | ----- |
| Micro | | ----- |
| Sub-Micro with boundary | | ----- |

[Read the sequence of regional divisions with reference to the all India map codes up to 3 tier]



2. 6. 1. 1 GOPALGANJ PLAIN
2. 6. 1. 2 GANDAK FLOOD PLAIN

The main source of water for irrigation is monsoon water. The average rainfall of the area is 8539.1 mm.

However social distribution of resources is very iniquitous and productivity low. Migration to places outside Bihar is a common source of livelihood for the people of the district.

Population of the District:

According to the census 1991, the total population of the district is 17,04,310. The particulars of the population and its percentage are given as following:-

Table 9

Distribution of Population

| Particulars | Population (in number) | Population % |
|---------------------|------------------------|--------------|
| Total Population | 17,04310 | - |
| Rural | 16,07444 | 94.31 |
| Urban | 96866 | 05.68 |
| Male | 865693 | 50.79 |
| Female | 838617 | 49.20 |
| Total SC Population | 208382 | 12.22 |
| Total ST Population | 19167 | 01.12 |

(Source - District Statistics Office, Gopalganj)

As in other districts with poor development the literacy rate is very low

Table 10**Literacy Rate, Sex Ratio, and Growth Rate**

| Particulars | % of its Total |
|-------------------------------|-----------------------|
| Literacy total | 27.76 |
| Male | 40.96 |
| Female | 14.13 |
| Rural total | 26.91 |
| Male | 40.20 |
| Female | 13.24 |
| Urban total | 41.91 |
| Male | 53.19 |
| Female | 29.42 |
| Sex ratio of total population | 1000/969 |
| Rural | 1000/973 |
| Urban | 1000/903 |
| Growth rate (total) | + 24.91 |
| Rural | + 24.01 |
| Urban | + 41.96 |

(Source - C.S. Office, Sd.Hosp. Gopalganj)

We observe from the above table that the literacy of rural area is more or less similar to the total literacy rate (27.76 total and 26.91 rural). The urban literacy is much higher than the total and rural literacy (41.91%). The literacy of male of its total is similar to its rural male literacy (40.96% total, 40.20% rural) where as the female literacy of total is slightly higher than rural and much lower than urban female literacy (29.42%) which shows that there is no difference between the total population literacy and rural areas literacy. It means that the percentage of literacy represents the rural areas.

There is a significant difference between the sex-ratio of rural and urban areas (1000/973 rural and 1000/ 903 urban). Here also the rural sex ratio is not much different from its total (100/969 total, 1000/973 rural) So the demography of this district represents the rural population.

In the same tendency the growth rate represents the rural areas also (total +24.91 and rural 24.01) and urban is much higher than rural or total (141.96). We can thus consider all district are undifferentiated by rural-urban area to be close to the rural picture.

The Economy

This district is an agriculture dependent area. The people of Gopalganj are dependent mainly on agricultural products for their livelihood. By the report of Block Statistical Supervisor, of Barauli block of this district, the total workers in the Block are 37663. The break up of this workers is following :-

| Categories | Total | % of Total |
|---------------|-------|------------|
| Farmers | 22399 | 59.47 |
| Ag. Labourers | 11495 | 30.52 |
| Self employed | 00448 | 01.18 |
| Other Workers | 3321 | 08.81 |
| Total | 37663 | |

(Source - B.S.S.; Branti)

As it is observed from the above break up that the maximum number is of farmers (59.47%) and the second largest number is of agricultural labourers (30.52%). The combined number of these two (59.47+ 30.52) is 89.99% which shows the maximum people are indulge in agro work. Few

people are indulged in business mainly shop keeping. The self-employment are few because they are provided loan by Distt. Industry office in very small numbers.

Only few people have large holdings who have been Jamindars. The average and common people have small and tiny land holdings. Lands are further divided into small pieces due to breaking up of joint family and division or sub-division of joint lands.

Landholdings -The official categories of farmers based on landholdings are as following

| Categories | No. of persons | % of its total |
|---------------------------|----------------|----------------|
| Marginal Farmers | 73,905 | 95.76 |
| Small Farmers | 2516 | 03.26 |
| Semi Middle Class Farmers | 0.687 | 00.89 |
| Middle Class Farmers | 0089 | 00.11 |
| Big Farmers | 0002 | 00.03 |
| | 77177 | |

(Source - Block statistical officer, Barauli, based on 1991 census.)

It is observed from the above table that the maximum number of farmers are the Marginal farmers (95.76%). Thus the farmers are very poor in terms of land. The per capital land is 0.10 hectare of the total area but at cultivable land it is only 0.08 hectare. (B.S.S. Office, Barauli).

The number of small farmers is very low (3.26%) and semi middle and middle class farmers are less than one percent. There are only two big farmers in the whole block. The whole block represents the marginal farmers. So, in this block there is no landlordism as it is in other parts of the state. By

the report of block statistical supervision, the landholdings of marginal farmers are as under:---

| Distribution of Land | No. of Persons | % of its total |
|------------------------|----------------|----------------|
| Upto 0.50 Acre | 2928 | 3.96 |
| From 0.05 to 1.24 Acre | 60957 | 82.48 |
| From 1.24 to 2.47 Acre | 10,020 | 13.55 |
| | 73,905 | |

Migration is very high in this district. Those who cannot make ends meet by land, migrate to other places in search of jobs. Even those persons who have land have started to migrate recently for cash income because without other cash income except agriculture cultivation is not possible any together. The cause is the high cost of fertilizers, irrigation seeds, labour etc. with poor returns.

The main source of irrigation is rain water and this is very uncertain. The district suffers frequently from flooding and sometimes from draughts. For 'Rabi'-crops and for others, the farmers are dependent mainly on their private tubewells. The private tubewells are operated by diesel engine pumpsets. The total number of private tubewells is 19288 (Agricultural office, Gopalganj.) which have been distributed by the government. But the actual number of tubewells are much higher than this. One tubewell can irrigate nearly five acres of land. Those persons who do not have their own tubewell and pumpset, have to pay nearby 30/- Rs per hour for tubewell water. There are 170 state tubewells which are big and are operated by

electricity. But only less than 62 are in function due to shortage and irregularities of electricity and due to other faults. The rest are not functional. This is the official data, but the reality is that the real functioning tube wells are much lower than 62.

Except from the rain and tubewells another source of irrigation is canal. There are big canals and several branches have been dug in the district. One big (main) canal has been made from the Balmiki Nagar. At Balmiki Nagar, a big barrage and electric plant have been constructed on the river Gandak. From here two main canal have been taken one in South of Gandak in Gopalganj district and another one for Champaran districts. The south side-canal serves its water to three district-Gopalganj Siwan and Chapra. But due to ill built of canals and not availability of water for whole year the farmers have to depend only on private tubewells. The canals can't provide water to all sorts of lands and at all levels, only those can use its water whose lands are adjacent to the canals.

Industrial and other Economic Activities:

The people of Gopalganj district are mainly dependent on agricultural work and migration for their livelihood. But few persons who are near the town and market, have set-up some business or some cottage industries. These are-to make iron-gate grill, iron furniture, wood furniture, to set up saw mill, oil mill, flour mill, sugarcane crusher mill, to make biri, to make bamboo-baskets, to run motor-garages, etc.

In the district there are four big sugar mills, namely-Gopalganj (Harakhuan), Hathwa (Meerganj), Sidhawalia and Sasamusha. At Sasamusha, there is a hardboard (paper) factory also. There is a "Banaspati Ghee"

factory known as Dalda factory at Hathwa but this is locked-up for years. One new plywood factory has been set up at 'Thawe', adjacent to Gopalganj town. There is a wine factory at Meerganj adjacent to the Sugar mill. So these are the main factories in the district but it give little employment to the local people. The local people are bound to migrate in search of job to Punjab, Delhi, Gaziabad, Lucknow, Surat, Bombay, Assam and Nagaland. The previous labour migrated to Calcutta but now the trend has changed.

At the district headquarters there is a district employment exchange office, but it hardly provides any job to any person. As the district employment exchange officer reported that the office was just for name. They needed more employees in the office to complete the tasks, but the higher officers did not send. There was only one clerk in the office. How could they work. By a report from this office the following break up may be seen for registration and employment..

In the year, 1996 following persons have been registered, reported, appointed and communicated about the jobs-

| Registration:- | | | Performance | | |
|----------------|---|------|--------------|---|-----|
| GRLs | - | 1133 | Reported | - | 25 |
| OBCs+MBCs | - | 1143 | Appointed | - | 00 |
| SCs | - | 457 | Communicated | - | 200 |
| STs | - | 030 | | | |

As, the officer reported "The total live registrations is 26034, including female-1794, and male 24240" (Source-Distt. Exch. office, Gopalganj) Thus it can be seen that, earning livelihood is itself the basic problem of the area.

Development and Social Welfare Programmes:

All developmental and welfare programmes are done by the several officers at district headquarters. These are the District Rural Development Agency (DRDA), District Development Commissioners Office (DDC), District Civil Supply, the District Industry Centre, the District Agriculture office, the S.D.O. Office, the District Welfare office etc. These offices carried out several programmes:-

- i) The Indira Awas Yojna,
- ii) The Jawahar Rojgar yojna,
- iii) The TRYSEM,
- iv) The DWCRA,
- v) The Bihar State Backward Class Finance and Development Corporation,
- vi) The National Social Security Programmes,
- vii) The Bihar State Social Security Programme,
- viii) The Solecium,
- xxi) The I.P.P.7. Programme;
- x) The state programme for construction of house to those who are displaced by flood etc.

Besides these major schemes which are for generation of employment and incomes, the main welfare schemes are the last five in the list above.

The National Social Security Programme:

This programme is set up by the Govt of India. It came into being on 15 August, 1995, under this programme, three schemes have been joined- The National Old age Pension Scheme, the National Family Benefit Scheme and

the National Mother benefit scheme. These programme have been joined for the help of those who are below the poverty line and helpless.

A) National Old-Age Pension Scheme:-

Under this scheme, those who are below the poverty line and helpless, and their age is at or above 65 years are given 100/- Rs per month as old-age pension. In this amount 25% contribution is made from state govt. The total allocated amount from Govt of India is Rs. 41,00,000 till date (Dec, 1996) and total expense is Rs. 41,00,000 till date (Dec, 1996 which is 100% of expense.

B) National Family Benefit Scheme:

Under this programme those families which are below the poverty line and its main earning member whose age is between 18 to 65 years, may die in accident , his/her dependents are given 10,000/- RS, and in normal death the amount is Rs. 5,000/=. In this district till date (31 Dec, 1996), the total allocated amount by Govt of India is 22,00,000/= Rs. from which 2,75,000/- Rs has been given. Total benefited members are 55. The expent money is 12.5% of its total allocated money. Because, the people of rural area don't know about the programmes and they don't want to indulge in such a lengthy task or process. One person from Nadhna village tried his best for this benefit. After one year of running pillar to post, from PUNCHAYAT level to block level to district level he could not get anything ultimately.

C) National Maternal Benefit Scheme:

Under this scheme those pregnant women who belong to the families which are below the poverty line and are helpless are given 300/= Rs per delivery upto the second live delivery. Under the similar scheme state govt.

provides 300/- Rs. at first and 500/- Rs at second live deliveries. Under this programme, till date (Dec, 1996) total allocated money is 11,20,000/- Rs. Distributed amount is 2,16,289/- Rs. The distributed amount is 19.31%. This is also due to ignorance of the people and troublesome procedure to take this benefit. (Source-S.D.O. office, Gopalganj).

THE BIHAR STATE SECURITY PROGRAMME

Under the programme the state govt. provides old age pension to those who are poor and helpless and their age is 60 or above. They are given 100/- Rs. per month in which the state govt. provides 75/- Rs. and central govt. provides 25/- Rs. For widows, no upper age is fixed, but they should be poor and their income, from all sources must not be more than 1200/- Rs. per annum. (Source-S.D.O. office, Gopalganj).

In this district the total old age pensioners are 16, 891, in which under national programme, they are 10,010 and under state programme, 6821 persons. The old age pension has been distributed till march 1996. Total amount expense is 16,83,100/- Rs. which is 100% expense of amounts. (Source: S.D.O. office, Gopalganj.)

The Solecium: This scheme is of state govt. Under this scheme those persons who die in accident by any vehicle, and the owner of the vehicle is not traced out, the dependents are given 8500/= Rs. in case of death and 2000/= Rs in case of disability. In this district 3 death cases and 1 disabled case have been sent to Patna to National Insurance Company for the sanction of money but till date no one got this benefit. (Source-S.D.O. Office Gopalganj.)

The I.P.P.7: Under this programme, in this district 18 health sub-centres will be constructed in 1996-97. One sub-centre will cost 2,77,800 Rs. 25% of total cost will given from J.R.Y. (D.D.C. office, Gopalganj.)

Scheme for the Construction of house for the displaced families by the flood:

This scheme is run by the state govt. Each family is given 7,250/= Rs. including subsidy and loan. Till date 62,50,000/= Rs. have been received as grant in add. The 'HUDCO' has given 199,70,375/= Rs. from which the 266 persons have been given. And from 62,50,000/= Rs. 817 persons have been given. The total amount distributed is 78,51,750 [(266+817)x 7250] which is 29.94% of its total (19,970,375 + 62,50,000). Under this scheme 443 houses have been constructed till date (Dec, 1996). (Sources. Distt. Welfare Office, Gopalganj).

Besides, the above mentioned scheme programmes, several other programmes or welfare works are done. By the district welfare office, the stipend is given. In the year 1995-96 total 32,08,617/= Rs has been sent to all blocks by which 11,00,583 students got benefitted.

We observe that the developmental and welfare programmes have not achieved its target level. It reflects the inability and inefficiency of the district functionaries. The D.R.D.A. office reported that there are workers who go to the villages and tell about the govt programmes, but in villages no body goes for this purpose and the people are ignorant about so many schemes and programmes. On the contrary 100% targets have been met in programmes for the aged as per official. How and why this happened or what is the real situation needs to be found out. The table of all programmes, its allocated money and expense are giving in the following table x.

Table X

Various Schemes, Allocation Amount and Expense

| | Name of Scheme/ Programmes/funds | Year/ Date | Total allocated money (in lakhs) | Total expense money | % of its total |
|----|---|--|-------------------------------------|---|---------------------------------|
| 1. | Jawahar Rojgar Yojna + Indira Awas Yojna Physical Achievement under— J.R.Y - _____ I.A.Y - _____ | 1996-1997 Till Dec. 1996 | 617.898 — — | 348.638 Till Dec. 1996 — — | 56.42 59.69 67.23 |
| 2. | National Old-Age Pension Scheme | Till Dec. 1996 | 41.00 | 4100,000 | 100.00* |
| 3. | National Benefit Scheme | Till Dec. 1996 | 22.00 | 2,75,000 | 12.50 |
| 4. | National Maternal Benefit Scheme | Till Dec. 1996 | 11.20 | 2,16,289 | 19.31 |
| 5. | Bihar State Social Security Scheme | Till March 1996 | 16.83 | 1683100 | 100.00* |
| 6. | Bihar State BCs Finance Development Corporation | Till Dec. 1996 | 9.98 | 8,41,980 | 84.33 |
| 7. | Scheme for Construction of House for those displaced due to flood | Till Dec. 1996 | 262.20 | 7851750 | 29.94 |
| 8. | Stipend to Students | 1995-1996 | — | 32,08,617 | — |
| 9. | D.R.D.A. Scheme: Financial Target Physical Target | Till Dec. 1996 273.33 lakhs 4376 persons | 218.18 | 88.54 lakhs on 1676 persons | 32.39 38.29 |

*In these expense shows 100% it does not mean that these are much functional and efficient but the fund comes lately and whenever it comes it is distributed among the pensioners. Pensioners have to wait for months and even more than one year also. After March 1996 no distribution of pension is done due to not coming of fund (S.D.O Office, Gopalganj)

The Public Distribution System:

Under district civil supply the number and categories of allocation of ration shops are as follows:-

| | | |
|------------------------|------|-------|
| Total Ration Shops | 1201 | % |
| Functioning | 1181 | 92.33 |
| Under Muslim Kota | 0010 | 0.83 |
| Under Cooperative Kota | 0025 | 2.08 |
| Under Women Kota | 0003 | 0.24 |
| Under General Kota | 1001 | 83.34 |
| Under SC/ST Kota | 0140 | 11.65 |

(sources : Dist. Civil Supply Office, Gopalganj.)

The total units, according to 1991 census are 1705310, rural 16,07444, and urban 96,866. The civil supply office reported that sugar, kerosene and wheat are supplied monthly. But the villagers reported that they get kerosene after two or one and half months, and sugar is distributed occasionally-at times of festivals. They get no foodgrain through the PDS. So total dependence for basic food is on self grown grain and the market.

Health Services and Health Infrastructures:

According to the report by the Civil Surgeon's office, Sadar Hospital Gopalganj the hospitals, health centres, sub-centres etc. are as follows:-

| | | |
|------|--------------------|-----|
| i) | Number of Blocks | 14 |
| ii) | ICDC Blocks | 02 |
| iii) | ICDD Cenrtes | 317 |
| iv) | Number of P.H.Cs | 008 |
| v) | add. P.H.Cs | 022 |
| vi) | H.S.Cs | 187 |

| | | |
|--------|------------------------|--------------------------------|
| vii) | ,, ,, Ref. Hospts | 003 |
| viii) | ,, ,, Sadar Hospts | 001 |
| ix) | ,, ,, Sub. Hospts | 001 |
| x) | ,, ,, ANMs | 258 |
| xi) | ,, ,, L.H.Vs | 023 |
| xii) | ,, ,, M.P.Ws | 164 |
| xiii) | ,, ,, F.Ws(M.W.) | 161 |
| xiv) | ,, ,, Health Guides | 077 |
| xv) | ,, ,, Medical Officers | 068 |
| xvi) | ,, ,, Panchayats | 240 |
| xvii) | ,, ,, Villages | 1566 |
| xviii) | ,, ,, Houses | 340273 |
| xix) | ,, ,, Wells (Pucca) | 2092 |
| xx) | ,, ,, (katcha) | 2410 |
| xxi) | ,, ,, Hand pumps | 18076 Source of drinking water |

(Source - CS. office, Gopalganj).

The functioning of the public health system can be judged by the data available on implementation of some high priority programmes. By the report of CS Office on the immunization programme a break-up is given below of the year 1994-95.

| Vaccine | Target | Achievement | % |
|-------------|--------|-------------|-------|
| T.T. (P.W.) | 62300 | 25489 | 40.91 |
| D.P.T. | 56000 | 31352 | 55.98 |
| O.P.V. | 56000 | 31352 | 55.98 |
| B.C.G. | 56000 | 31483 | 56.21 |
| Measles | 56000 | 19892 | 35.52 |

Iron and Folic Acid Tablets to Pregnant Women

| | | | |
|--------------|-------|-------|-------------------|
| Prophylactic | 62300 | 32794 | 21047 (33.78%) |
| Therapeutic | 31150 | 12420 | 5187 (16.65%) |

The CSSM Programme Report of This district of 1994-95 has been given below:

| | Target | Achievement |
|----------------------------|--------|-------------|
| Registered P.W. | 63200 | 29686 |
| Institutional Delivery | -- | 568 |
| Complicated Cases Referred | -- | 001 |

Thus the people are largely left to fend for themselves for prevention of ill-health and promotion of health. Similarly, for curative care too, the people of this district are totally dependent on private health services. One can see the huge crowd to the private doctors in the town. Few people go to the sadar hospital and other health centres for normal treatment. Only serious injury cases come to Sadar hospital and other health centres because those cases are not taken by private doctors due to legal causes. And those patients who have to take injury certificate to file a case also come to Sadar Hospital and P.H.Cs. The sadar hospital and P.H.Cs serve the vaccination, sterilization and some emergency services also.

However, the poor people who have no money to pay the high fees to the private doctors use to go to Sadar Hospital and PHCs for normal treatment. It is observed at the Sadar hospital, Gopalganj, that a woman came taking her child to the doctor on duty in ENT. The child had a serious

problem in his ear. There was an ulcer in the ear. As, she approached to the doctor, he told “Hatao-Hatao is door hatao, aise deh par chadh jane se kuchh nahin hoga” (keep this child away, don’t come closer to me, nothing will be done in this way.) And, the doctor wrote a small prescription, without seeing and checking of the ear. This is the scene of almost all hospitals and health centres of this district. Even in emergency cases, the patients have to purchase every item from the market. Even bandage, cotton, syringe, needles, surgery blades, all have to be purchased from the market. Those instruments have been provided to the hospitals for blood tests, x-rays, and other testing, are not done in the hospitals. The patients have to get it done from the private technicians. The general concept of govt. hospital’s services is very negative in terms of its services. The people can’t rely upon these services. Almost all hospital doctors’ have their own private clinics. The same doctor can’t touch the body of the patient in the hospital but he/she diagnose well at their private clinics. This is the scene of all hospitals in Bihar including P.M.C.H. Patna.

The Social Structure:

In this district, previously, three castes dominated on all over the district. These are the Rajputs, Bhumihar and Brahmans. Before the formation of Janata Dal political party, the Congress party’s leader were elected and the leader were all from the upper castes. But after the formation of Janta Dal Party the political and social scene has completely changed. At time of the general Lok Sabha election in 1989 except some Brahmans all voted for J.D leader. The then elected M.P. was a Brahman also on the ticket of Janta Dal party. But after the division of Janata Dal party at centre, the elected M.P joined the Samajwadi J.D. But after becoming the chief minister of Bihar, Mr. Laloo Prasad Yadav, the scene of political and social have completely

changed. In general Lok Sabha election in 1991, the M.P. who got elected was a Muslim (upper caste) on J.D. ticket. And in the last Lok Sabha election the M.P. has been elected is a Yadav. Before J.D.: the M.P. were elected were Bhumihars, Rajputs and Brahmans. After sometime there started a clash between Rajputs and Bhumihars on one side and Brahmans on the another side. But now the other backward castes and Muslims, mainly the Yadav, are active in politics. Because of Mr. Laloo Prasad, as chief minister of Bihar, the other backward castes got a boost socially. They don't fear of Rajputs, Bhumihars and Brahmans of the district. They started to raise their voices against the upper castes Hindus who had a tyranny for years in the district. If any incidence happens in the district between upper and lower castes, the lower caste people get support from the M.P.s and MLAs of the district so their morale is getting high. As the chief minister Mr. Laloo Prasad Yadav belongs to this district so the Yadavas at the district become very happy and started to involve in local politics more than earlier. Though., their economic upliftment is not done but socially they got elevated. Now at every level of the district administration, they influence the administration. Side by side, the other backwards including Muslims are also with them, So their weight has increased in comparison to upper castes. Previously, the police, the civil administration was influenced by the upper castes and they exploited anybody/community whom they wanted but at present anybody from backwards and Dalits can go to the police and any office for their work. Previously, they fear to go to police station also.

The Muslims vote in the district is the decisive vote for the winning at election. So any candidate. contesting the election keeps in mind this point. and one who gets Muslim's support wins the election. All Muslims except

some upper castes, are in favour of Janta Dal Party. Some upper caste Muslims were in favour of Samata Party in last M.P. and M.L.A. elections only because one leader of Muslim (Upper castes) community joined Samata Party after leaving J.D., so his supporters supported the Samta Party. His son was contesting the election, but majority Muslims including some upper castes did not support him but supported J.D. and the J.D. leader won the election. But at present, due to alliance of Samta Party with B.J.P. some upper caste Muslims are in support of the Congress and not in Samta Party.

At present, in the district the main contest is among J.D., BJP and Congress. In upper caste Hindus, there is a division as the Rajputs and Bhumihars are in favour of BJP and the Brahmans are in favour of the Congress party, because the leader who contests election on congress ticket is a Brahman. The Backwards, the Muslims and the Harijans are still in favour of the Janta Dal. They are very much affiliated with Mr. Laloo Prasad Yadav more, and less with J.D. Party.

In this district, there is no hold of left parties-CPI, CPM and CPI (ML). People don't know these parties. The general concept about the left parties is that these parties are of West Bengal and not of Bihar. Years back a leader of CPM was contesting election of M.L.A from Brauli constituency but after his death no leader emerged. B.S.P. and Samajwadi Party also don't have hold on public in this district. The Harijans of this district are very much affiliated with Laloos name or Janata Dal. They don't know, B.S.P. leader Mr. Kanshi Ram. The general public know only three main political parties-Janata Dal, Congress and B.J.P. and contest during election is among these three parties only.

The condition of the Harijans in this district is not so good, but they have improved their social condition than earlier. They are still land-labourer under the upper castes people but they don't bear up the tyranny as it was previously. The migration among this community is very high. They migrate to Delhi, Punjab, Lucknow, Assam etc. as labourers., Due to construction of Harijan colonies under Indira Awas Yojna, they are happy that Laloo has provided them shelter and are in strong support of Mr. Laloo Prasad Yadav.

The other backward castes, including Muslims have got socially improved. They are now able to face all sorts of challenges produced by the upper castes. This change occurred within one decade only. They have not got economically improved much, they have got a consciousness about their rights and duties, and what their position should be in the society.

Almost all crops, which have been mentioned in the district areas description, grow in this block also.

Migration is very high from this area. Now those people who has .adequate land but no other cash income, have started to migrate on the same line on which the landless labourers and other migrate. A good number of workers have migrated to Gulf countries. These are mainly Muslims and due to this they got economically mobilized.

THE PANCHAYAT: KALYANPUR

This Panchayat is situated at the extremely south western corner block . In the south of this panchayat a small river called Gandaki flows which dries up in the summer. This river divides this panchayat area from the Siwan district border. In this panchayat there are six villages namely-Nadhna, Jalpurwan, Pet Biraicha, Kalyanpur, Mathurapur and Chakmanjhan. The

84° 35'

84° 40'

Boundaries :-
 District ————
 C. D. Block ————
 Village

BARAULI C. D. BLOCK

REV. THANA GOPALGANJ

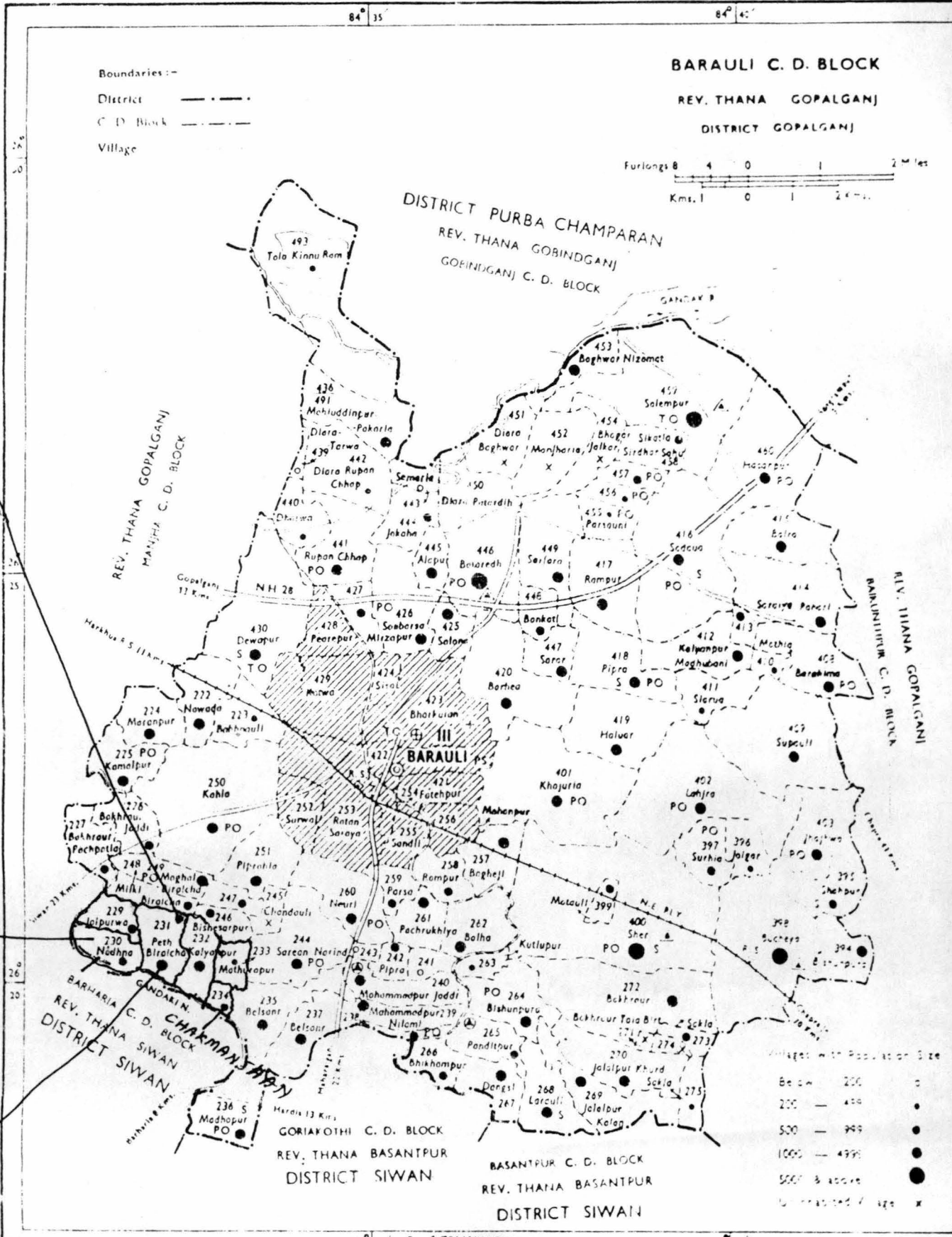
DISTRICT GOPALGANJ



DISTRICT PURBA CHAMPARAN
 REV. THANA GOBINDGANJ
 GOBINDGANJ C. D. BLOCK

REV. THANA GOPALGANJ
 MANSUR C. D. BLOCK

REV. THANA GOPALGANJ
 RAJNATHPUR C. D. BLOCK



Villages with Population Size

| | |
|----------------------|---|
| Below 200 | ○ |
| 200 — 499 | ● |
| 500 — 999 | ● |
| 1000 — 4999 | ● |
| 5000 & above | ● |
| Unclassified Village | x |

84° 35' E. of GREENWICH

84° 40'

KALYANPUR PANCHAYAT BHAWAN.

NADHNA VILLAGE

PET BIRAICHA VILLAGE

Panchayat Bhawan is situated at Pet Biraicha village (see Map). At time of building of Panchayat Bhawan a battle like disagreement has arisen between the Rajputs of Kalyanpur and Nadhna village and other backward castes of other villages. The Rajputs of Kalyanpur wanted to construct the Panchayat building at their own, village, but others wanted to construct it at Pet Biraicha. The matter reached to the D.M. at Gopalganj and he asked for public consensus. The consensus was in favour of Pet Biraicha for the site of Panchayat Bhawan. The Mukhia is a Yadav and belongs to Pet Biraicha village so he played a crucial role in the 'battle of construction of the Panchayat Bhawan.' And only by his efforts and support of other backward castes it could possible.

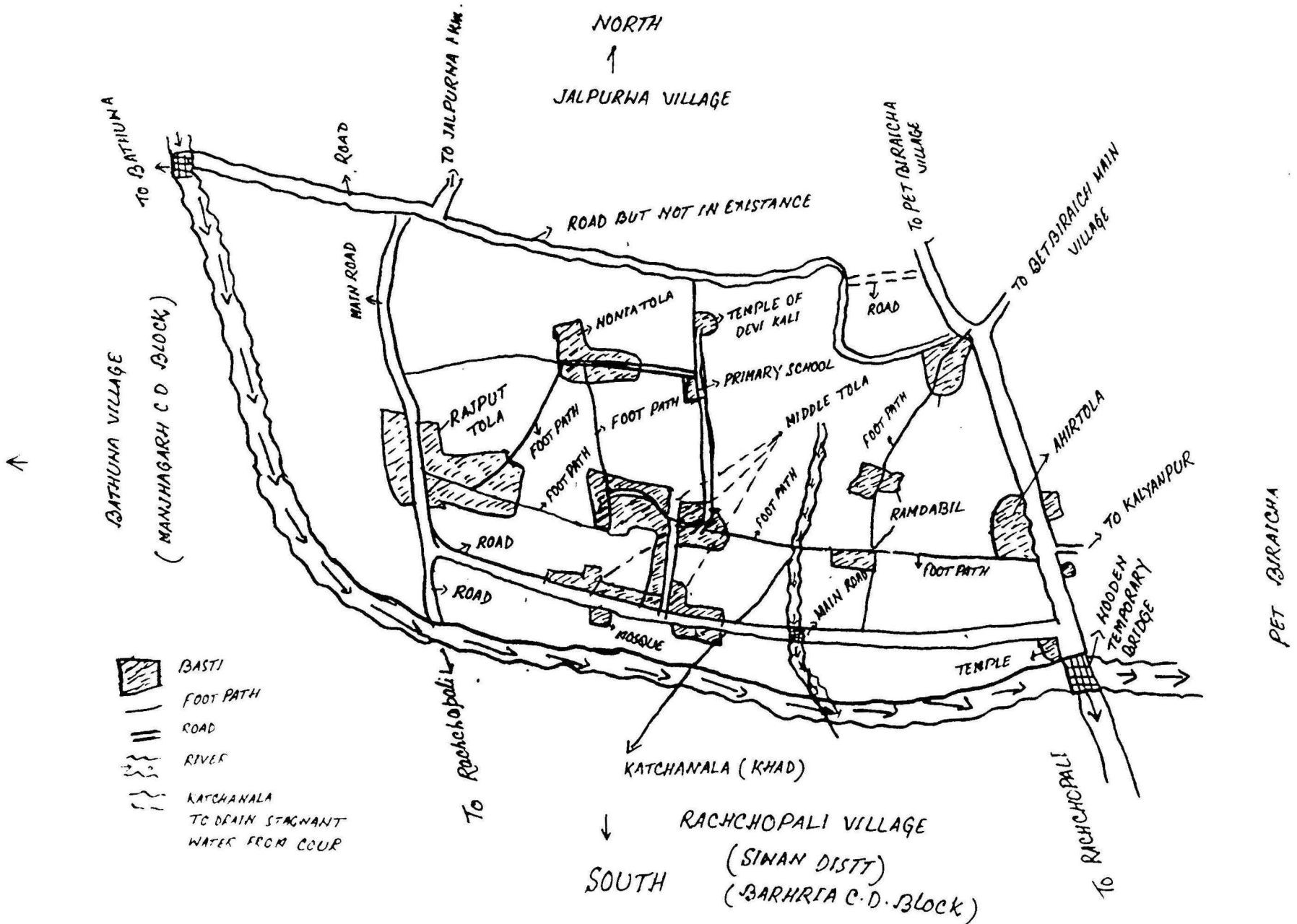
This Panchayat has been created from the old one-the Moghal Biraicha Panchayat in 1988. The Mukhia was nominated by the all elected Mukhias of whole Panchayat Samithi. The Sarpanch is a Muslim (Shaikh). He has been elected in general Panchayat election in 1978 in old Panchayat. But after division of Panchayat, his village came under this new panchayat so he remained as the Sarpanch of this panchayat. The division was done because it was about to hold panchayat election that year but still the election could not hold.

THE VILLAGE I: NADHANA

GEOGRAPHICAL DESCRIPTION OF THE VILLAGE:

This village is surrounded by a small river on two sides-the west and the south. The river bends from north to east at the south-west corner of this

MAP OF MADHNA VILLAGE



BATHUNA VILLAGE
(MANJAGARH C D BLOCK)

NORTH
↑
JALPURWA VILLAGE

ROAD BUT NOT IN EXISTANCE

TO PET BAIRAICHA VILLAGE

TO BET BAIRAICHA VILLAGE

TO JILPURWA VILLAGE

MAIN ROAD

NONIATOLA

TEMPLE OF DEVI KALI

PRIMARY SCHOOL

RAJPUT TOLA

FOOT PATH

FOOT PATH

MIDDLE TOLA

FOOT PATH

RANDABIL

AMIRTOLA

TO KALYANPUR

ROAD

FOOT PATH

MOSQUE

MAIN ROAD

TEMPLE

HOODEN TEMPORARY BRIDGE

TO RACHCHOPALI

KATCHANALA (KHAD)






TO RACHCHOPALI

RACHCHOPALI VILLAGE

(SIMAN DISTT)
(BARHRIA C.D. BLOCK)

SOUTH

PET BAIRAICHA

-  BASTI
-  FOOT PATH
-  ROAD
-  RIVER
-  KATCHANALA TO DRAIN STAGNANT WATER FROM COUR

village. In the east north corner at this village there is a deep plain which is called "chour". This village is on the border line of Gopalganj and Siwan districts (see map). The river separates this village from Siwan district. There are four villages around this village namely-in the east Pet Biraicha, in the north Jalpurwan, in the west Bathuan and in the south Rachhopali (Siwan) (see the map). This village comes under Kalyanpur Panchayat, Barauli Block and Barauli police station.

Total geographical area of this village is 105.62 hectares in which the cultivable land is 92.45 hectares. The whole village is greened by the "Sisham" trees. Everywhere and every side one can see these trees. These trees are main source of fuel for cooking. This is the main source of wood for furniture. Branches of the tree used to cut after one year for firewood. These cut branches of Sisham is called "Jhankhi". There are other trees also like-mangoes, Jack fruits, Mahua, Blackberries, Lichies, Bamboos, etc.

POPULATION OF THE VILLAGE:

The total population of this village is 1032 under which males are 515 and females are 517 as per census 1991. This study found total of 120 households and 76 aged (above 60 years). The break up of house holds and aged persons by caste group and sex are given below:-

Table 11
Religion, Caste-wise Break of Total House holds and Aged Persons in
Village Nadhna

| Castes | H.Hol ds | % H. Hds | Aged | Average no. of aged per H.H. | % of Total Existing Aged | Male | % Male Against H.Holds caste-wise | Female | % Female Against H.Holds caste-wise |
|--------------------|-------------|--------------|-----------|---------------------------------------|-----------------------------------|-----------|--|-----------|--|
| HINDUS | | | | | | | | | |
| Rajputs | 24 | 20.00 | 22 | 0.92 | 28.94 | 10 | 41.66 | 12 | 50.00 |
| Brahmans | 07 | 05.83 | 04 | 0.57 | 05.26 | 02 | 28.57 | 02 | 28.57 |
| Koiries | 08 | 06.66 | 08 | 1.00 | 10.52 | 03 | 42.85 | 05 | 62.50 |
| Yadavs | 11 | 09.16 | 09 | 0.81 | 11.84 | 03 | 27.27 | 06 | 54.54 |
| Nonias | 12 | 10.00 | 07 | 0.58 | 09.21 | 06 | 50.00 | 01 | 08.33 |
| Kanoos | 09 | 07.50 | 02 | 0.22 | 02.63 | 02 | 22.22 | 00 | 00.00 |
| Blacksmith | 02 | 01.66 | 02 | 1.00 | 02.63 | 00 | 00.00 | 02 | 100.00 |
| Barber | 02 | 01.66 | 01 | 1.50 | 01.31 | 00 | 00.00 | 01 | 50.00 |
| SCs | 10 | 08.33 | 04 | 0.40 | 05.26 | 01 | 40.00 | 03 | 30.00 |
| Total | 85 | 70.83 | 59 | 0.69 | 77.63 | 27 | 31.76 | 32 | 37.64 |
| MUSLIMS | | | | | | | | | |
| Momins | 35 | 29.16 | 17 | 0.49 | 22.36 | 10 | 28.57 | 07 | 20.00 |
| Total | 35 | 29.16 | 17 | 0.49 | 22.36 | 10 | 28.57 | 07 | 20.00 |
| Grand Total | 120 | - | 76 | 0.63 | - | 37 | 30.83 | 39 | 32.50 |

The main castes, in this village are the Rajputs and Momins (MBC Muslims). The Muslims comprise 29.16% of total house holds where as the Rajputs comprise 20% but when we locate the population of the aged, we see the reverse, 29% of aged population is among Rajputs households and the

Muslims have only 22% on an average there are 0.92 aged per Rajput household and only 0.49 per momin household.

Putting the caste groups together into broad caste categories composed as per the list at Bihar state government schedule. The Rajputs and Brahmans and shaikh (Muslim) have been taken in high castes (HCs), Koeries, Yadavs and Telies in other Backward castes (OBCs), Momins and other except the Harijans all are in Most Backward castes (MBCs) and Chamars and Dushadhs are in Scheduled castes (SCs).

TABLE 11
Households and Aged Persons in Different Caste Categories

| Categories | Total H. Holds | % of its total | Aged | Av. of H. Holds | % of total Existing Aged | Male | Female |
|------------|----------------|----------------|------|-----------------|--------------------------|------|--------|
| HCs | 31 | 25.83 | 26 | 0.83 | 34.21 | 12 | 14 |
| OBCs | 19 | 15.83 | 17 | 0.40 | 22.36 | 06 | 11 |
| MBCs | 60 | 50.00 | 29 | 0.48 | 38.15 | 18 | 11 |
| SCs | 10 | 08.33 | 04 | 0.40 | 5.26 | 01 | 03 |
| | 120 | 99.99 | 76 | 0.63 | - | 37 | 39 |
| Muslims | 35 | 29.16 | 17 | 0.49 | 22.36 | 10 | 07 |
| Hindus | 85 | 70.83 | 59 | 0.69 | 77.63 | 27 | 32 |
| | 120 | - | 76 | 0.63 | | 37 | 39 |

We see clearly that many more (double) of the high caste and other backward castes survive beyond 60 years than do the Most Backward Castes and Scheduled Castes. Therefore HCs + OBCs comprise 56.58% of the aged while MBCs + SCs only 43.42%. This is a significant socio demographic fact. It is important in building a profile at the aged in India. The reason for

this can be found on the economic, social and political structure of the village and its implications for living conditions of different sections.

THE AGRICULTURAL ACTIVITIES: The total cultivable land is 92.45 hectares and the population of the village is 1032 so we can see the pressure of population on agriculture that per head land is only 0.089 hectare which is very low. Further, the land is distributed very unequally. It is mainly in the hands of Rajputs of this village. Others have little land and most of them are land labourers or migrate out for work.

The farmers of this village cultivate all sorts of crops i.e. wheat, maize, paddy, bajra, potatoes, sugarcane, tobacco, pulses (all sorts), vegetables (all sorts) etc. The main cash crops are hemp, sugarcane, tobacco, turmeric, garlic, coriander, and green vegetables. The maximum product is of wheat because it is cultivated in both kinds of land the 'Gaida' and the 'Chour' and sometimes even in the 'Bhagad' also. The second largest product is paddy. This area is not flood prone so paddy is cultivated well. Only in 'Bhagad' the paddy, sometimes sinks in water when the water level of river comes up. The maize is cultivated in two seasons, in the Bhadai and in Rabi also. But those who have sufficient land are self dependent only in wheat, maize and paddy. Other products are in very low quantity and they have to purchase. Production of pulses and oil seeds are very low.

The farmers try to get maximum production in limited land. For this they do hard labour and use several techniques and cultivate two or three or more crops in a year. Due to this the fertility reduces, so it needs high quantity of fertilizers and manures. Due to high cost of fertilizers and low availability of manure, the poor farmers can't do such kinds of tasks. The

Koiries of this village do such kinds of cultivation. They are self sufficient in all sorts of grain from the little land by hard working and modern techniques-like spraying pesticides, use of a nursery, timely irrigation, which seeds will sow in which season etc.

Those families who have sufficient land and not over-pressure on land by their family, but have no other cash income face acute problem in agricultural works. In the absence of money, they can't give fertilisers and water timely and adequate quality so they fail to get good production. They cultivate these crops which need low labour, water, fertilizer etc. Like-sugarcane, Arhar, Masoor, Kheshari, Sarason (mustard). Now two house holds of such kinds started to plant fruit trees in the land to escape from this burden. Nearby 3 to 4 Bigha land is sufficient to feed a family of 5 to 7 people.

The share cropping system which is called here 'Bataai,' is also practiced in this village. Those who have little land and have manpower, take the land on Bataai from Rajputs. In this system the 'Bataaidaar' bears all costs of seeds, fertilizer, water, labourer etc. and divides the products fifty-fifty with the owners. Those people who can't cultivate all their lands themselves give same on Bataai and get fifty percent of products without any burden.

For irrigation, the people of this village are totally dependent on private tubewells. There are several tubewells according to the need and place of the irrigation. The ground water level is very high so it is not costly to bore a tubewell. The average water level is nearly 40 feet deep everywhere. Most of the people have taken pumpsets on loan on high subsidy rate, nearly 65%

along with the boring pipes. So in this village there is no problem of tubewells and pumpsets but this facility may be availed only in Rabi crops. In other seasons the problem of 'Nala' arises because during Rabi all people make Nala in their fields but in other seasons not all but some or few people need irrigation. So only those fields which are near the tubewells get irrigated. In Bhadai and Kharif seasons, people are totally depend on monsoon water. Those who have no pumpset have to pay 30, Rs. per hour for irrigation. Except tubewells, no other facilities are available. No canal is connected to this village. Sometimes people pump water from the river when it has water. The people of this village keep domestic animals like oxen, buffaloes, cows and calves. The rich people mainly the Rajputs keep one pair of oxen of good breed along with a buffalo or cow. The ordinary people keep single ox or low breed of a pair of oxen. The Yadavas who sell milk, keep buffaloes and cows. The lower class/castes people keep goats also. Mainly the women of poor families keep goats. This is the extra source of income. Those who are poor or have little land, keep young calves only to get profit. Few people keep hens for eggs only.

OTHER ECONOMIC ACTIVITIES:

The people of this village do other economic activities except agriculture. In this village three persons have grocery shops. One person has a cloth shop and two have chemists shops at local markets. Three are tailors at local markets. Some people sell seasonal vegetables. One persons do the work of tuddy selling. Two-three persons catch fishes in the rainy season Two are carpenters, two masons, two blacksmiths.

Some people sell milk also. Mainly the Yadavas do this business. In the season of wedding (Lagan) they sell curd on large scale due to high demand but, in other seasons their business is low. Now other cases have also started to sell milk to the man who collects milk from village to village and sells it to the town (Siwan).

In this village no cottage, or small industries have been set up. No handy crafts are made in this village. The young people of this village are bound to migrate for their livelihood. Those who migrate are non-educated or semi-educated. They migrate to Delhi, Punjab, Bombay, Assam, Lucknow and Surat. Previously migration was towards Calcutta. Nearly from all Muslim families, one or two members are still working at Calcutta in the jute mills. Some Yadavas, Koiries and Nonia have also migrated to Calcutta. Recently, the Rajputs started to migrate to Surat. They work in weaving factories there. They are from those families who have become poor. Some becoming poor have sold their lands. From other communities those who go to Delhi work in the factories doing manual labour, and working as masons. Those who migrate to Punjab work in the fields there. The same case is about the Assam and Nagaland. Some make bricks at Assam under private contractors. Those who go to Lucknow work as construction labourers or as masons. Those who go to Bombay and Surat do the work of weaving.

Three persons are teachers in primary schools. One is a D.H.M.S. doctor who practises at Pet Biraicha Bazaar. Four quacks are also practicing in different villages along with this village. One Rajput has a civil supply ration shop (Kota). One person is in the army of Jammu and Kashmir, two or three at Jamshedpur in steel plants. Two persons are at Dhanbad one is in a steel factory, another doing the job in a dairy farm.

SOCIAL WELFARE AND INFRASTRUCTURES:

i) **Social Welfare:** In this village only 3 old women, one physically handicapped and one blind young man are getting pension under State Social Security and National Social Security programmes. At present there are many old and poor persons who deserve this pension but no registration for fresh persons has been done. The Panchyat Sewak, has to do this job but he never came to any body to prepare the list. One old man reported, “years back a person came for this purpose and I have given him five rupees to include my name but when he went to Rajput tola, one Rajput has made struck of my name from the list. After that I tried several times but my name was never included in the list and now I don’t try for that.” The old person further said, “Wohid ke maiee pensin let rahali, wohid ke kawana chij ke dukh ba lekin hamani jaisan garib ke pensin na mili, ei sab babu log karawat ba. hamar nam ohe katwa dihal (The mother of Mr. Wahid Saheb (Sarpanch) was getting old age pension. He is a rich man, has no problem but we the poor can’t get pension because of the Rajputs).”

ii) **Economic Welfare:** Years back in 1982-83, so many people have taken pumpsets and boring pipes on loan on high subsidy (65%) but most of them could not get subsidy and had to pay much interest on total loan. Three years back three persons got boring pipes from block without any cost but they had paid some bribes to the offices which they consider as cost of boring pipe. Six or seven hand pumps have been fixed at several places in the village but two or three are functional.

iii) **Schools/Colleges:** Under J.R.Y. one room of school building has been constructed. Another room with verandah was under construction from some

district fund, but the Rajputs demolished the half erected walls and the contractor fled away leaving that building incomplete. They (Rajputs) wanted that the contract should be in their hands but it couldn't be possible so they did that. The old building of school had two rooms and both had been crashed. One of them has been constructed under J.R.Y. another one is still in the same condition. So at present only one room is available for this village primary school. There are three teachers but they never come jointly one of them is must be absent. Two are Hindi medium teachers and one was Urdu teacher. He was the first Urdu teacher in this school. He was about to retire in the month of January 1997. Instead his place another Hindi teacher has joined. The Urdu medium students have to be suffer. The villagers demanded an Urdu teacher from D.M. of Gopalganj.

There is an Angan Bari Kendra at the centre of the village at the house of a Koiry. The Sewika is a matriculate. There is a Dai also to call the children to the centre and care for them but few children come to this centre- only four-five children come but not regularly. There is a hut for this centre. The guardians of the children reported that except 'khichari' the children do not get anything. The food stuffs which are supplied to this centre, are sold or used by the household of the Sewika. The "sujjee" which is supplied to this centre is very rough quality and people buy this for their animals. The Sewika reported., "what can we do, we have to give bribe when we go to take these goods, when we go to take payment have to give certain percentage of our salaries. Everybody is thief, we are doing nothing of that". She further reported, "people don't send their children. Dai goes to call but guardian don't allow them to come here." She further said that at time of her appointment a war like battle was fought of papers and approaches at the

block level offices and district level offices with the family members of a Rajput candidate. They did not want that except them other would appoint. But she was matriculate and the Rajput candidate was 8th pass, so she got appointed.

There is an informal and an adult education centre at the same house. The teacher is the brother in law of the Anganbari Sevika. He is an educated unemployed. He has done I.A. in 1976 and was teaching in a private Sanskrit Vidyalaya. 15 km. away from the village. The people of this village don't know about these centres. No body comes for education here. The teacher said, "this all things are futile. We have to pay certain percentage from our salaries. I don't want to be the teacher, but due to unemployment I have to accept this. The officers can't do anything without bribe."

The students of this village have to walk to middle and high schools to other villages. There are middle schools at Kalyanpur (2 km east) Moghal Biraicha (4 km north), Dharm Parsa (5 km west) and Madhopur (7 km east). High schools are at Madhopur, Dharmparsa and Barauli (9 km North-east). Inter colleges are at Puraina (6 km south, unconstituent) and Barauli (unconstituent) for degree level education, the colleges are available at Gopalganj town (19 km north-west), Siwan (25 km south west) and Chapra (70 km South east), (see the maps of block and district).

iv) **Roads and Transportation:** In this village except on recently constructed bricks soiling road, all are katcha roads and footpaths (khudrasta). One brick soiled road has been constructed recently from the M.P. fund (Mr. Abdul Gaffur). This road comes from Jalpurwan village and ends at the last boundary of the village Nadhna in the south. The contractor of this road is a

rich Rajput and, has a tractor, motor cycle and a bullock cart (Tyre-Bail-Gari). The road has been soiled upto the house of the contractor, the rest part is still incomplete because they don't want it to complete because other people will get benefit also. They have done according to their need because in rainy season they have to face problem (as the villagers reported about that road construction). The another main road comes from east side of the village from pet Biraicha. This is a katcha road. The villagers try to get it solid. One road at the northern boundary of the village, has been disappeared in the fields (as the people reported). Other roads are footpaths.

There is no facility of transportation in this village. The people have to walk 4 km and 5 km to the pitch road to catch buses or jeeps, and 8 k.m. to catch train. Bus stops are at Bakhrouer Bazar, Sarey Morh, and at Bisun Pura Morh (see block map). Railway station is at Rutan Saray near Baruli. In this village, one person has a Maruti van which is operated only in Lagan (season of Wedding). Three persons have tractors and several people have bullock carts. In emergency case the people have to heir vehicles from the neighbouring villages or from Barauli Morh.

v) Communications, Post offices, Banks and Markets, Religious Places:-

In the village, in the name of means of communication, only radio is available. In whole village only three households have T.V. but only one household's T.V. is in function. Two house holds are not operating T.V. because they have no batteries. In this village T.V. is operated only on chargeable batteries because there is no electricity. There is no source of news papers. Radio sets are available in very limited house holds. The young and teen agers mainly use radio for listening to filmy songs. Few persons

those are educated, are interested to listening news. These people are very fond of listening B.B.C. news. At time of election the common people also use to listen to the radio to know about the wining parties and formation of government. The common people are very interested to listen any news about Mr. Laloo Prasad Yadav. Those who work at Calcutta in jute mills they or their family members use to listen to the radio during the mill strike or during the possibility of strike.

For postal communication, there is a post office 4 km away at Moghal Biraicha Bazaar. Postal delivery is much delaying. One can get money order after a month or more than this period. The poor people suffer much due to this delaying. They call money by insurance or by bank drafts but those who have no idea of insurance and draft, they are bound to send money order. The people reported that the post master is a rich Rajput and he use those money for his own business and deliver it lately. If they done to complain, their money orders are returned without any cause so they are bound to keep close their mouth against the post master. About letters and telegrams the case is worse. The urgent telegram is delivered in a week, the registry in a week and one and half, the letters within 15 days or 20 days. No post man goes to village to deliver letters, MO. etc., he calls the people to collect their postal.

There is a C.B.I. (bank) branch, at that market which serves the rural savings. Generally people use this bank branch as an exchange bank. They call drafts and get exchange in it but the bank employees also exploit those who are illiterate and weak. They scold even for filling up of the withdrawal and deposit forms. Previously, the people use to go to Dharmaparsa Gramin Bank branch or Brauli where several bank branches are available or Gopalganj.

In this village there are three kirana (grocery) shops which serves the urgent daily needs of the people. There is a govt. ration shop. The owner is a rich Rajput, he distributes kerosene and sugar only. People are scared of him and can't complain for any irregularities. There are some local sort-term markets which are held in the evening between 3 p.m. to 6 p.m. The buyers and sellers gather in the market between this period and buy and sell their goods. In this village at 'Mathia,' east side of the village a small market. holds twice in a week. Other markets are at-Pet Biraicha (1 KM.), Moghal Biraicha (4 km), Bakhroul (4 km), Bisunpura (5 km) for this villagers. The permanent markets for this villagers are-Madhampur (7km), Jamo (8 km) and Barauli (9 km).

For religious places the Hindus go to pet Biraicha to the 'Bhagatin's temple or to Moghal Biraicha Temple. There is a small temple in the east side of the village but there is no any Baba (preacher) and that temple remains closed. In this village there is a "Kali Mai" (Goddess Durga) temple in the north near the school. For the Muslims, a new mosque is under construction. But Namaj has been started from the month of Ramjaan (Jan. 1997). Previously they used to go to pet Biraicha mosque or Milkibiraicha Mosque for the Namaj of Jumma (Friday Prayer). For Eid and Bakarid Namaj they use to go to Jalpurwan (1 km) Eidgah.

vi) Electricity, Water Supply, Drainage and Toilet facilities:

This village is not electrified yet because of local conflict. The neighbouring villages do have electric-polls and wires but electricity comes only occasionally even there. In this village (Nathan), years back (1984) at times of electrification of other villages, electric poles were allotted. But the

Rajputs of this village did not allow the workers to erect the poles in their fields. They told them that the electric poles would create a problem in cultivation of lands mainly during ploughing and harrowing. The workers left the poles lying on the roads and went back. After some years the poles were taken away to other villages by the govt. workers and those which remained were covered by the earth during the repairing of roads.

For water supply, mainly for drinking water people are depend on hand pumps only. In most houses hand pumps are available. The ground water level is high. In whole village all hand pumps are 20-25 feet deep. Those hand pumps are allotted by govt. are deeper than 25 feet. That is nearly 100 and 120 feet deep because that is considered to provide uncontaminated water. However according to the local people and the workers who do the boring except two hand pumps all are non-functional because water level is not available at 100-120 feet. So more than this or less than this level can not provide water. Whether this water is pure from the health point of view, people don't know. There are several wells in the village but few are in use, not for drinking water but for washing or bathing or low level irrigation. As, the cost of hand pump is not so high so even poor people are able to fix a hand pump. Those who have no adequate house also have a hand pump.

To drain the waste water, there is no pucca or katcha drain in the village. People drain water on the road or in the field. Due to this the road has become muddy at those places and people face a problem in crossing the road. Some houses have no outlet to drain water so they have dug a ditch in front of or at a side of the house to store waste water and after sometime they use to vacate it by carrying water to some places outside. These ditches are very bad from the health point of view. They are a source of breeding of mosquitoes. To drain rain water there is no out let. It come out from the village anyhow or some places it stores which again is a source of breeding of mosquitoes. Keeping this

point in mind the people fill their ground or courtyard or the places near the house with earth and make it high that no water can store there.

Toilet facility is available only in four houses who are rich. The common people use to go outside in the field. This is the common phenomenon. All are habituated with this practice. Only females face some problems. So in those houses where toilets are available these have been created only for female members. The male members of those houses still go to the fields.

HEALTH SERVICES:

The people of this village are totally dependent on private health services. One D.H.M.S. doctor and four quacks are available in this village. The D.H.M.S. doctor is a rich Rajput and he never been serious with his practice. Now he is practising at Pet Biraicha Bazar. He has changed his clinic from place to place several times. The village patients hardly go to him. They have no faith in him and his practice is not good. The other 'quacks' are in their practices. The people are totally dependent on these quack's services in normal causes. Among these quackes, two are matriculates and have medical stores, one is a primary school teacher (matric) and another one is 8th passed. They are practicing in other villages also. There is another D.H.M.S. doctor 1 km away whom the villagers call in usually. Two doctors, one M.D. and another one M.B.B.S sit at Moghal Biraicha Bazar (4 km) once in a week near a chemists shop. Those whose diseases are serious or chronic used to go to these doctors but in emergency cases they go to Gopalganj (20 km) or Siwan (25 km) or Barharia (10 km). For X-ray, and pathological tests they have to go to Barharia (10 km) or Siwan or Gopalganj. In emergency cases, they have to hire vehicles form neighbouring villages or from the Barauli jeep/trekker stand. There is one health sub-centre at Kalyanpur village (1 km) and one additional P.H.C at Belsad village (5 km). The P.H.C. is situated at Barauli (9 km) Hardly any people go to the health centres for any treatment. Some go to take vaccination. Some go in injury cases due to legal causes mainly to take injury

certificate if they have to file any case. No health workers come to this village. In 1992, D.D.T. was sprayed in this village when due to Kalazar epidemic this drive was started. Except that not any sorts of spraying or other tasks have been done.

People generally use allopathic medicine. A few use homeopath. Except allopathy, they have no faith in other systems but they practice traditional healing system. This is called "Wooparwar" (except, or external) treatment in which they use 'Tantra-Mantra', 'Dowa-Tabiz' and 'Jhar Funk'. They don't rely totally on this system alone but this is used as subsidiary measures of cure, the main treatment they take from doctors. They thought that these both systems will work together and the patient will get well soon. If any patient is not getting cured by allopathic treatment, they think that the patient has been charmed by any witch and they use to go to the 'Tantrik' (Baba), 'Maullana' 'Moulvies' to get well. In this village there is one Tantrik Chhatoo Shah. He is a bone healer also. He used to treat the bad ghosts also. He has got 'Siddhi' in this 'Bidya' (knowledge) from his Guru, years back. He is a snake bite healer also. There is another snake bite healer also. He is a nonia caste. An another healer Md. Raseed Mia is a bone healer along with doing 'Dowa-Tabiz'. He gives herbs also for certain diseases. There are several others who are lower profile healer they use to treat minor diseases like headache, stomach pain, toothache by 'Jhar-Funk' only. Some treat jaundice (Pilia) by 'Jhar-Funk'. Some people give sacrifices of goats, and pigs and pigeons to the Kali (Godess Durga) to get cure in some cases. One lady reported that she had promised to offer a golden eye to the 'Kali Mai' if her son's eye will get cure. One person reported that in a family a lady was suffering with cancer for months. She was lying in the bed. One day the family members called a Tantrick from Madhopur (7 km) to cure her disease as, she was charmed by a witch. The tantrik, in the process of 'Jhar-Funk' beaten the lady with cane-stick because she was caught by a 'Pisach' settled by a witch, after two days of this process, the lady died.

So some people think that if the medicine is not working it means some witch has charmed the patient and it needs 'wooparwar' treatment along with medicine. If any child of any woman dies in early age or during infancy, she thinks some witch has killed the child. After burial, she perceives that the child generally comes at night because it has become a ghost by the witch (Two women reported about this). The people (not all) have identified certain witches in the villages but no body dare to name any one due to fear of quarrel or of her charms. Mainly those ladies who are of quarrelsome nature and have no sons or are widows, are considered witch by the villagers (not all). People generally say that the witch use to make play their ghosts in the week of Dashahara. The main 'Jhar-Funks are conducted in Dashehara in 'Dewas' (places where ten-days worship is done for Devi Durga). In 'Dewases at night several tantriks come and several patients of ghosts mainly women (young) come. The process of 'Ghost-playing (Bhut-khelana) starts with a song called 'Patchara' (the song to please Devi kali or Durga). The women came for treatment sit calmly, concentrating on the Devi figure keeping rice grain (Akshat) in their hands and after sometime of singing patchara and 'Hawans' they start to play (khelna) by moving their heads and upper portion of the body and beating hands on the ground again and again. During this stage the tantrik (called 'Ojha') uses to call the ghost and beat the lady with cane-stick. After some time of beating, the ghost promises to go away or leave the lady. After that the lady comes in normal stage. But this practice is done mainly in lower strata of people. Educated and rich don't use this practice mainly the Nonias, Harijans, kanoos some members of other castes also use this practice. The villagers reported that 'Devi Kali' is living on a lady of Nonia caste. She uses to play any time when the kali comes on her. So such kinds of healings are also in practice in this village. The witches are called 'Dayeen' or 'Bhaksayeen' and tantriks are called 'Ojha or 'Guni' by the villagers.

HOUSING PATTERN, SOCIAL STRUCTURE AND BALANCE OF POWER:

This village is spatially divided into six 'Tolas' (muhallas) these are the Rajput toli, the middle tola, the Nonia toli, the Ramdabil, the Ahir toli and the Harijan toli. The Rajput toli is situated at the extreme west of the village. The middle tola is in the middle-south just after Rajput toli. The Nonia toli is extremely in the north - just north to the middle tola. The Ramdabil is in the east of the middle tola and west of the Ahir Toli. The Ahir toli is in extreme east and the Harijan toli (generally called chamartoli) is in the extreme north-east corner, in the north of Ramdabil (see village map).

In Rajput toli except two houses of Nonia, and two of blacksmith (Lohars), all are Rajputs. In middle tola, all backward castes except four Rajputs, are living. In this tola the majority population is of Muslims (Ansari/Momin). The others are, Nonia (two houses), koiries (8 houses), kanoos (four houses), and Yadav (four houses). In Nonia toli except seven houses of Yadavas all are Nonia. In Ramdabil five house of Kanoos, three of Brahmins and three of Rajputs are located. In Ahir toli except three houses of Brahmins and two of Barbers, all are Yadavas. In Harijan toli all are Harijans (Chamars) (see table 11.)

The housing pattern in this village is not in a order. All houses are hither and thither. But mostly houses are built beside the roads. Because the problem of way (path) of entrance in the houses is acute. No body allows any one to pass through his/her open land. There have been several struggles happened in this village due to this problem. The villagers reported, the case of one yadav. The Nonias of this village had banned the entrance way for that yadav family. There was no way out for that yadav. The yadav family had taken all burden of construction of the house of an another yadav adjacent to his house only because through that Yadav's land they can pass. After that yadavas' house the land of a Rajput has been purchased for the road only. People don't want to

indulge in legal process for this problem because they think court will do nothing. So every body wants to construct his house beside the govt. road and due to this the land of road side became too costly (nearly 40,000/= Rs. per katha). Main lands of road sides are of two or three rich Rajputs who sold some pieces to others for construction of houses on high rate (40 thousand per katha).

The houses are of brick-build pucca or semi-pucca or of huts. No mud houses was found in this village. Only two Rajputs have two storey houses rest all are one storeyed. Most houses are incomplete, two-rooms set. three-rooms set. Some are of full 'Mandap' (Complete with all sorts by rooms). Mostly houses have been constructed with mud and bricks. Few are of full cemented. In front of every house a 'Dwar' (ground in front of house) is necessary. So the houses are built leaving adequate space for 'Dwar. Dwar is used mainly to keep cattle, harvested crops, fire woods, straws, foodders etc. and to sit or sleep at night in the open sky.

The concept of 'Bathan' is very important in villages of this area. 'Bathan' is a place where cattle are kept or elderly males are reside or male guests are stayed. This place is symbol of status in villages. Those who have no Bathan is considered poor or not developed. This place is very much associated with the life and health of the elderly. There are several types of Bathans according to status of the households. Some have pucca building at one or two rooms with a big halls, some have semi pucca (walls are of bricks but roofs are of tiles supported by bamboos or other wood, straws etc.) and some have only one or two huts according to the needs and capacities. Generally Bathans are away from the main houses. The distance of Bathan from main houses depends upon the availability of land. Some Bathans are just 30 meters away, some are 50 meters, some 100, some 200 and some 500 to 600 meters away from the main houses.

Due to 'Pardh System' of the daughters-in-law, the elderly males, start to live in the Bathan. after getting married of their sons. The elderly females live in the main houses. Guests who come from different relations are kept away from the main houses due to Pardah-system. In every household cattle are kept and due to that the nearby space becomes dirty due to dung and urine of the cattle. So they are kept away from the main houses. In some rich households generally the cattle are attended by some servants. The purdah system applies to them also and so the servant should be kept away from main house. The children, the teen agers and young unmarried also generally live in Bathans. Generally main houses are for females or married couples. So the concept of Bathan in villages is very important.

In this village, Rajputs are socially or economically dominant. Maximum land is under their possession from the end of the Jamindary System. Rest of the castes have little land. The Brahmins had land as much as the Rajputs have at that time but they sold their land due to poverty to the Rajputs or other castes. There are some Rajput families who are also poor and their status is not better than others. They are in Ramdabil tola and in middle tola. Uptil 20 years back all backward castes and some Brahmans had to borrow money from the Rajputs as debts. This was the good source of income for Rajputs. When they provided debt, they took thumb print on stamped papers. The rate of interest were so high that it became double within three years according to compound interest. They took, 'Sawai' (25%) interest for those debts which were taken for journey expense by those who lived at Calcutta or other places. This 'Sawai' interest was paid within one month if it exceeded from one month again 'Sawai' for another month had to be paid. If it was returned before one month then the rate was same. They took 'Salaami' also. The rate of Salaami was 10 to 15% of the principal. At time of giving debt, they subtracted the amount of Salami from principal but wrote it as full amount (as the formula "Byaj kat ke") and then Calculate the rate of interest on the subtracted

principal as the full principal. The interest rate was monthly, not annually. The interest was adding in the principal after every month. This was the rule of interest but inspite of this, they used to miss calculate the interest and missinterpreted to deceive the poor innocent and illiterate people. In this way they claimed huge amount of returns in place of little debt. Those who failed to pay the debt, their lands were grabbed either by force or by 'Nilame' or by registry, as they had taken thumb prints of the debtors. If anyone dared to go against them they could challenge in the court. In this way they made many people landless (As, the villagers reported). So once a person fell in debt he/she could hardly come out of it.

Some old persons of backward castes reported that the Rajputs treated other castes just like bonded slaves. Most of the debtors were bonded labourers under their 'Mahajans'. For them there was no fixed rate of wages and hour of works. For any labourers wages and hours of work were not fixed. They were paid rough grains like ksheshari, Barley, Bazra, Kodo (millet), Madua (Millet), maize etc. and not timely. One old Muslim reported "we could not dare to asks for our wages, we had to wait for their mercy or grace." If any debtor went to them to ask debt, they delayed several times, they ordered to do some tasks, after finishing the task they asked them to come next time. In this way the debtors had to go several times and to perform several tasks to get debt.

Some old people of other backwards and Dalit castes reported that Rajputs used to exploit them in many others ways. They could beat any body without any genuine cause, they could distroy the crops, they could steal the goats, cocks, fruits, vegetables, and so on of the poor people but no one could dare to anything against them. They dominated at the police, Block, District levels administration and could turn its faces in favour of their own.

Some old people further reported that if any body of other castes (except Rajputs) did any offence, even minor mistakes, he was given the hard

punishment in the village panchayat. In this panchayat the 'Pancha' were, all from Rajputs only. They took decision according to their choice and who was the guilty person. If the guilty had been against them any time, they decided more severe punishment. The old person given one example of such kind that if a child from other castes broke a sugarcane plant from a Rajput's field, after catching or recognition, the child was beaten mercilessly and after that in the evening the Panchayat was held. The guardian of the child was called before the Panchayat. After gossip an economic punishment of one hundred or two hundred rupees (as the case was) was imposed. If the guardian was not in a position to pay the punishment called 'Dand' that amount was included in the debt. But if a Rajput child did the same offense, nothing could be done. No one could dare to raise voice against him. The main sufferers of Rajputs exploitation and tyranny were the Julahas (weavers now called momin/Ansaries) of this village because most of them were land less.

The Rajputs dominated politically also. One old person of Nonia caste reported that at time of any election no body could dare to go against their choice. Those whom they suspected about casting vote against them, they forced them to come to the polling booth. Those who went against, were beaten up. They used to capture booth and cast all votes of villagers. If anybody went to the booth, they used to call them "vote dene aya hai? wapas chale jao, tumhara vote gira diya gaya hai (go back, your vote has been cast.)" If any group tried to cast their votes to their choiced leader, they were beaten up with "Lathis (Bamboo sticks), stones, and even with Bhalas (Spears) etc. They used to create terror in the whole village on the day of polling that no one could dare to come out of his/her house. The guardians of

other castes gave instructions to their young members not to go out on the day of voting.

Two old persons further told that however in course of time, the other backward castes have got improved socially and economically. As they started to migrate for jobs. Most of the villagers migrated to Calcutta mainly the Muslims (Juhahas). There they used to work in several jute mills as weavers or labourers. Because the Muslims had experience of weaving at village so they got job easily and trained easily in jute mills. Other could also accompanied them. Due to this they got economically improved and after some years of debt they became able to escape from the debt. Their children could got education due to coming cash money. Those who living at home could got free from bonded labour. After some years they got some social consciousness. The political scene of the state has also changed. The M.P.s, M.L.As and Mukhia of this area were elected from the Muslims or Backwards. So the backwards and Muslims have got morally boosted. They were given protection at time of election. They have got affiliation and protection at the police and other administrations by the M.P.s and M.L.As. So they could have been able to raise their voices against the Rajputs. This could happened after the formation of Janata Dal govt. and Mr. Laloo Prasad Yadav as chief minister of Bihar. Some old people and some villagers reported that in 1991, at time of parliamentary election, all Muslims and other backwards and dalits were strongly in favour of Janata Dal candidate Mr Abdul Gafoor and all Rajputs were in favour of B.J.P. candidate shree Ram Pravesh Singh and Brahmins were in favour of Mr. Kali Pandey. On the day of polling, at the booth, a war like clash occurred. Some Muslims were beaten up by the Rajputs. Other backward castes-Nonia, Yadavs were also beaten

up. The Brahmins kept aside as, they were in minority. After that occurrence the backwards mainly the Muslims became united against the Rajputs and took vow not to bear up their (Rajputs) tyranny so more. And, the Rajputs started to try to search out any way to catch some important Muslims and to finish them from the way or harass them through police cases. In search of that they tried several ways but could not find out any one. Ultimately they decided not to allow Muslims to take water for irrigation through their lands: not to allow any Muslim children to pass (Walk) through their lands, not to graze any animal of Muslims near their waste lands, not to collect waste grass from their land, not to defecate Muslim children in their lands and so on.. because they had only lands which was not to the Muslims (not same quantity). So Muslim might face more problem than any other backwards. They targetted Muslims because they are in Majority among backwards. With other backwards they kept normal relations because they planned to tackle one community after the another. They also tried to give it a communal colour to gain favour of other backwards Hindus but they were not convinced. They kept favouring Muslims as their own partners. After one year, in 1992 nearly 40 Rajputs attacked a Muslim member in the field of wheat because that Muslim was taking water to irrigate his drying crops of Maze and wheat through the divider (Medh) of two Rajputs` fields. These two were poor Rajputs and did not involve in any action against Muslims and they generally don`t involve in any party-politics of village. The fourty Rajputs broke the Nala and started to beat that Muslim, after listening the cry few Muslims also gathered there in defence. The Rajputs wanted to kill that Muslim because he was the active member of Muslim community so they started to attack with arms. The defenders Muslims also started to fight them. The Rajputs were beaten up by Muslims ultimately. Some of Rajputs got serious injuries and

fled away. At midnight the whole village was turned into a police camp and all Muslim males were caught by the police and thrown to jail. But they (BCs) got support from the M.P. and M.L.A. After this incidence, the morale of Rajputs has come down and the morale of Backwards has boosted.

At present, the power equation in this village is half-half between Rajputs and Backwards mainly, the Muslims or the power is balanced between these two groups. Because maximum households are Muslims (35) and Rajputs have 24 (see table 11). But still there is a fear of clash between Rajputs and Muslims because they (Rajputs) are in search of taking revenge from the Muslims. The poor and land less labourers of Backward castes work in Rajputs fields. But they don't bear up any injustice and pressure which they had to face earlier. In last parliamentary and assembly elections everybody could cast his/her vote in favour of his/her candidate. The young to elderly could enjoy their franchise first time in last election without any hesitation and fear from anybody. No Rajputs and anybody could make any objection.

The Harijans of this village are still treated as untouchables. Most of female members and teenagers are still working in the fields of Rajputs. If any one of them does not agree to go on work the he/she is threatened with false police cases. But most of the adult male members migrated to Delhi and Punjab, and don't want to work in the fields of Rajputs. Most of those who stay back, still taking debt from Rajputs and they are bound to work in their fields. The Rajputs have given some land to a few Harijans on Bataai (Share cropping) so they are loyal to them. They are (most of them) land less and depend on the wages of labouring in the fields of Rajputs because land is only in the hands of Rajputs. Other community have land who need not extra

labourers, they do them selves. So the Harijans cant get work in others' land except Rajputs so they are loyal to them and obey them. But after the Rajputs and Muslim quarrel, they have got conscious socially through, they obey them (Rajputs) due to their needs but they don't bear up the tyranny of Rajputs as it was earlier. Now they are getting moral support form Muslims and other Backwards. Some of them rejects the proposal of Rajputs to work or to obey them.

They are few Brahmans (7 house holds) in this village but all are poor and their economic status is not better than other backwards. Except two or three, all are labourers. Some do the work of mason, some are wood cutter, some are cottage makers, some migrated to Punajb and Calcutta and Dhanbad. They don't do land laboring. It is report by one old Brahmans, that previously they had land as much as the Rajputs have now. But in course of time they sold all because they were not working in the fields. They considered that ploughing in the field by oxen was a sin against lord Basudeva or Shankara (they still consider). They were dependent mainly on 'Dakshina' and 'Daans'. Dakshina and Daans were started to reduce , they started to have face the economic problems and they started to sell their land. After one or two generations all lands have been sold. At present they have no way except to work or migrate because now Dakshina and Daans have completely reduced or rarely found. They have no role in power-politics. They are totally alienated from the main stream activities but favour Rajputs in several terms because only Rajputs provide them Daans and Dakhshina. One household of this caste is considered 'Purohit' because one member of that household knows to see 'Patra' (panchanga/calender) and knows to find out 'Muhurta' of marriage and other ceremonial functions. He also knows to

recite Mantras in marriages and 'Kathas'. But he can't hold a big Yagya. rest of Brahmans are illiterate and they don't know 'Panditaai'. They are called in only in Shradhs (feast after death) to eat and collect Daans.

The Mukhia of the Panchayat is a Yadav. He reported that he himself struggled much for the social justice. He said that he exited the consciousness towards right and duties of Backwards and Harijans. He supported the backwards and Muslims against Rajputs. He was also targetted by the Rajputs several times and several cases were filed against him. But now all are peaceful and there is no any chaotic situation as, the power is balanced.

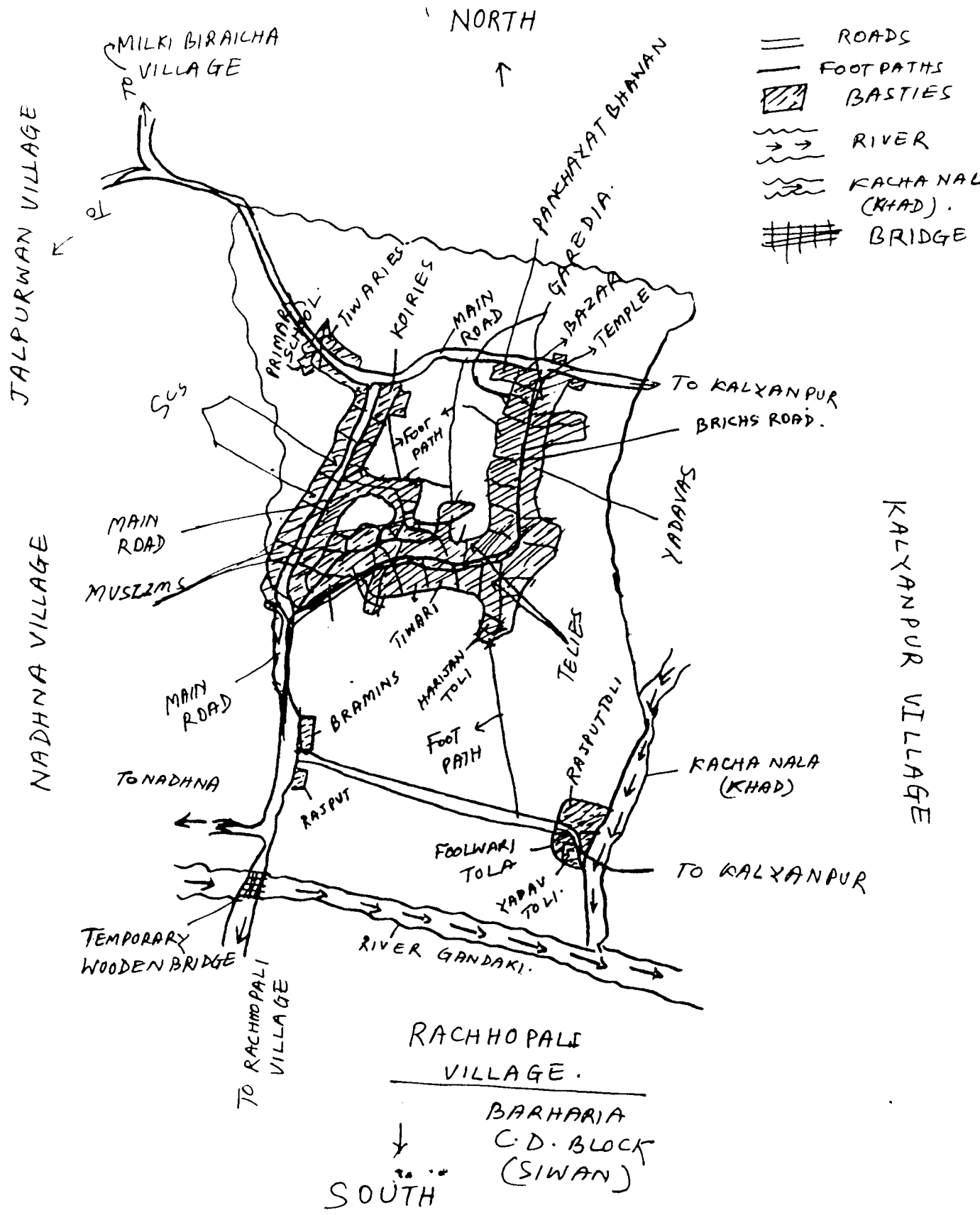
VILLAGE II : PET BIRAICHA

GEOGRAPHICAL DESCRIPTION OF THE VILLAGE:

Pet Biraicha Village is the headquarter of the Panchayat Kulyanpur. This village is adjacent to Nodhna village in the east. In the north of this village is Milkibiraicha, in the east Kalyanapur, in the south Rachhopali village (Siwan Distt. after the river Ganda ki), in the west Nadhna village, and Jalpurwan. In the north of this village the plain is deep and full of water in rainy season and in the south, there is a river which dries in the summer. In the east side of the village the land is fertile and in the south the land is also fertile. Mainly these areas are used to Cultivate wheat, tobacco, pulses, maize, Vegetables etc. This village comes under Barauli block also, and under Barauli police station.

The total geographical area of this village is 157.83 hectares under which 138.77 is cultivable. The cultivable land is classified according to villagers as-Gaida, Balua, Chour, Nabh, Ushar and Rehkat. Gaida is that land

MAP OF PET BIRAICHA VILLAGE



which is near the Basti or nearby the house. This land is most fertile and use to cultivate mainly vegetable and fruits. Balua land is that which is sandy and use to cultivate pulses-Arhar, Massor, etc. This land is not fertile., This type of land is in the north west and far east at this village. Chaur is the deep plain of clay soil which is used to cultivate paddy in Bhadañi/Agahand and wheat in Rubi season. Sugarcane is also cultivated in this land. Nabh land is the half deep land of mixture of sandy and clay soil which is also fertile and use to Cultivate short term growing paddy, maize, Madua, Kodo and Sawan. Usher land is not fertile and soil is acidic. This land is use to cultivate mainly sugarcane, kodo, and madua. The rehkat land is salty this land is also not fertile. In this land sugarcane and paddy and jou (Barley) are cultivated.

The village is surrounded by green Sasham trees. There are other trees- Mangoes, Mahua, Jamun,³ Lichis, Kathals⁴ etc. There are several 'Koths' (cluster) of bamboos also which is main source of making huts and houses. This village is not much different from the Nodhna village geographically and in other ways also.

POPULATION OF THE VILLAGE:

The total population of this village is 1380, under which males are 678 and females are 702. Scheduled castes are 254 and, has no scheduled tribes (B.S.S. Barauli based on 1991 census), the total house holds are 203. The total aged (60+Age) are 133. The cast wise table of households and aged - males and female, is as follows:-

³ Blackberry.

⁴ Jackfruit.

Table 13

Religion and Caste-Wise Break-up of Total House Holds and Aged Persons of village Pet Biraichi

| Castes | Total H. Holds | % of H. Holds of its total | Total Aged | % of total the existing Aged | Avg. no. of aged per H. Holds | Male | Female |
|--------------------|----------------|----------------------------|------------|------------------------------|-------------------------------|-----------|-----------|
| HINDUS | | | | | | | |
| Rajputs | 05 | 2.46 | 07 | 5.26 | 1.40 | 03 | 04 |
| Brahmans | 15 | 7.38 | 10 | 7.51 | 0.67 | 05 | 05 |
| Koiries | 18 | 8.86 | 134 | 9.77 | 0.72 | 07 | 06 |
| yadavas | 15 | 7.38 | 13 | 9.77 | 0.87 | 04 | 09 |
| Nonia + Bins | 12 | 5.91 | 11 | 8.27 | 0.92 | 06 | 05 |
| Kanoos | 03 | 1.47 | 01 | 0.75 | 0.33 | 00 | 01 |
| Garedias | 10 | 4.92 | 14 | 10.52 | 1.40 | 05 | 09 |
| Blacksmiths | 11 | 5.41 | 06 | 4.51 | 0.55 | 02 | 04 |
| Telies | 18 | 8.86 | 04 | 3.00 | 0.22 | 02 | 02 |
| SCs | 37 | 18.22 | 22 | 16.54 | 0.59 | 08 | 14 |
| Kurmies | 01 | 0.49 | 00 | 00.00 | - | 00 | 00 |
| Kumbhars | 02 | 0.98 | 03 | 02.25 | 1.50 | 02 | 01 |
| Total | 147 | 72.41 | 104 | 78.19 | 0.41 | 44 | 60 |
| MUSLIMS | | | | | | | |
| Momins | 27 | 13.30 | 13 | 9.77 | 0.48 | 04 | 09 |
| Shaikhs | 01 | 0.49 | 02 | 1.50 | 2.00 | 02 | 00 |
| Dhobis | 04 | 1.97 | 02 | 1.50 | 0.50 | 01 | 01 |
| Churihars | 06 | 2.95 | 04 | 3.00 | 0.67 | 02 | 02 |
| Carpenters | 11 | 5.41 | 07 | 5.76 | 0.61 | 04 | 03 |
| Tailors | 04 | 1.97 | 01 | 0.75 | 0.25 | 01 | 00 |
| Dhunias | 03 | 1.47 | 00 | 0.00 | - | 00 | 00 |
| Total | 56 | 27.28 | 29 | 21.80 | 0.25 | 14 | 15 |
| Grand Total | 203 | - | 133 | | 0.66 | 58 | 75 |

It is observed from the table 13 that maximum number of house holds are of SCs followed by momins (Ansaries/Julahas), koiries and telies, Brahmans and yadavs, No nia and Bins (combined), blacksmiths and carpenters, Garedias.

Churihars, Dhunias and Kanoos, Kumbhars, and the lowest are kurmis and Shaikhs the maximum number of aged are in SCs but maximum percentage is under Shaikh, followed by kumbhars and Rajputs but their figures are very small so it may be insignificant because number of Shiakh house hold is one. Kumbhars is two and Rajputs is five.

The households and aged population according to broad caste-categories have been given in the table 14. Rajputs and Brahmans and Shaikh have been included in high castes (HCs), Koiries, Yadavs and Telies are in other backward castes (OBCs), Nonias, Bins, Garedia, Blacksmiths, Barbers. Momins, Dhobis, Churihars, Carpenters, Kumbhars, Tailors, Kurmis and Kanoos are in Most Backward castes (MBCs) and, Chamars and Dushadhs are in Scheduled castes (SCs) (observe table 14).

Table 14

Religion and Caste-Category-Wise break-up of Total House Holds and Aged Persons of Pet Biraicha village.

| Caste Categories | Total H. Holds | % of its total H.H. | Aged | % of total existing Aged | Av. No. Of Aged in H.H. | Male | Female |
|------------------|----------------|---------------------|------|--------------------------|-------------------------|------|--------|
| HCs | 21 | 10.34 | 19 | 14.28 | 0.90 | 10 | 09 |
| OBCs | 51 | 25.12 | 30 | 22.55 | 0.52 | 13 | 17 |
| MBCs | 94 | 46.30 | 62 | 46.62 | 0.66 | 26 | 35 |
| SCs | 37 | 18.22 | 22 | 16.54 | 0.59 | 09 | 04 |
| Muslims | 56 | 27.58 | 29 | 21.80 | 0.52 | 12 | 17 |
| Hindus | 147 | 72.41 | 104 | 78.19 | 0.71 | 46 | 58 |
| Total | 203 | - | 133 | - | 0.65 | 58 | 75 |

By the observation of the tables 14 we find that the maximum households are under MBCs (46.30%), followed by OBCs (25.12%), SCs

(18.22%) and the lowest are under HCs (10.34%). So it may be said that this is a backward's village because it has 182 households of Backwards and SCs and only 21 households of HCs. But in case of aged population the maximum percentage is under HCs followed by MBCs, SCs and OBCs. But we can see the difference between backwards and SCs in minor but between HCs and other it is marked. The Hindus constitute 72.4% of total households and Muslims only 27.58% whereas the percentage of aged is higher in comparison to the Hindu aged.

THE AGRICULTURAL ACTIVITIES:

As, we saw that the total cultivable land is 138.77 Hectares and total population is 1380 (1991 census) so the per head land will be 0.10 hectare. In Nadhna village the per head land is .089 so there is no much difference on this level in these two villages. The farmers told that nearly 3 to 4 Bigha land is adequate to feed a middle sized family of 5 to 7 members.

The farmers of this village cultivate all sorts of crops like-wheat, paddy, maize, sugarcane, tobacco, potato, pulses, vegetable of all sorts, oilseeds etc. The main commercial crops are-sugarcane, potato, tobacco and other seasonal vegetables. About land classification, cultivation of crops and irrigation this village is same as is the Nadhna, but in this village Koiries are more so they cultivate seasonal vegetables more than Nadhna. They are the main supplier of seasonal vegetables to the local markets. One point is important is that the major parts of land under the territory at this village is under the possession of Rajputs of other villages-Kalyanpur and Rachhopali. So the per head land in this village will be much lower. Due to this most of Rajputs of other villages give their lands on Bataai to this villagers mainly to

Koiries, because they are more laborious and have more knowledge of cultivation than others. They also cultivate more cash crops. So Bataai (share cropping) is important in this village as in Nadhna.

The method of cultivation, using fertilizers, irrigation and other processes of agricultural activities are also similar to Nadhna village. In this village one point is different is that here the Brahmans are rich and have highest land which they can't cultivate and they give on Bataai whereas in Nadhna the highest land is under Rajputs. In this village the next highest land is under the Rajputs of foolwari tola Kalyanpur and Rachhopali. The common people have little land and most are landless.

In this village most yadavs are depend only on selling milk. So in the middle of the village there are some yadavas who keep herds of cows and buffaloes. Others keep pair of oxen and single oxen, according to their needs and status. As, the major power of ploughing land are oxen except some people who use tractor for this purpose. But recently the villagers those who have no oxen or not able to keep oxen use tractor on hire for ploughing. Only one person (koiry) has a tractor in this village.

OTHER ECONOMIC ACTIVITIES:

Except agriculture the people of this village are engaged in other works also. The carpenters of this village work as masons in this village and other neighbouring villages. Most of them have migrated to several places-Delhi, Lucknow, Nainital, Kashmir etc. Some have migrated to Gulf countries.

The Blacksmiths are doing the work of forging and making agro-tools of iron. Some work as carpenters. The young and adults have migrated to

Bombay, Delhi and Chandigarh. Some had migrated to Calcutta and worked there in Railways and iron factories as mistries (technicians).

The Telies of this village are engaged in business. Some have kept Kerana shops, some tea stalls, some set up sugar cane-crusher and make Gudh. Some have set up flour, rice, oil machines. Some do the business of selling vegetables. Maximum of Telies are rich in the village and few of them have migrated.

Among the churihars of this village, some of women use to sell bangles and other cosmetics as hawkers village-to-village. Male members generally work as labourers and some have migrated.

The tailors of this village use to tailoring at a local market but main business of them is tent-houses and lighting systems. Some have migrated to Delhi and work as workers in several export garment factories. One has set his own export garment factory at Delhi.

The Garedia at this village keep sheep. They use to graze them village to village. Mainly the old persons and children use to graze sheep. Previously they use to weave blankets, mufflers, caps of wool of sheep but now this is flopped due to no demand in the market.

The Muslims of this village have no work in this village, from almost all households one or two or three members or all young members have migrated. Some who stayed in this village use to grow vegetable and sell to market. They are mainly old people.

The Koiries of this village are involved in agrowork. Few of them have migrated. They are sound economically. They do business of vegetable on large scale.

The Harijans of this village are the main laboring power for this area. They go to work to other villages in lands of Rajputs. Most of adults and young have migrated to Delhi and Punjab. They do the job of labourers there also. The Yadavas of this (main) village use to sell milk going village to village. The Yadavs at Phoolwari tola are rich and they don't sell milk. They are busy in agro-work and some of them in jobs.

The Brahmans of this village don't work in this village. Those who have much land have given it on Bataai. Some are in government jobs. Some have migrated to Delhi. They don't like to work in the fields. Some are involved in 'Jajmani' (collecting Daans and Dakshina).

So from the point of view of economic activities there are some differences from Nadhna village but their socio-economic strata and quality of life is not different.

SOCIAL WELFARE AND OTHER INFRASTRUCTURES:

Social Welfare:- In the name of social welfare, few old people are getting old-age pension under state social security and national security programmes. The maximum aged who deserve this benefit are not getting any help. They reported that no body still come to include name in the list several times they taken lists but never selected for this pension. The block office reported that for this purpose Gram Panchayat Sewak has been given the responsibility and application forms, but the villagers reported that yet, no forms has been filled

ECONOMIC WELFARE: In this village several people of Harijan community got loan from banks on high subsidy to establish any business but the Mukhia of Panchayat and this village reported that they took loans but could not do any thing. They expent money in other ways except to establish any business. Few people of other castes got pumping sets on loan at high subsidy. Except these two no economic welfare done yet.

SCHOOLS AND COLLEGES: In this village there is a primary school. there are two teachers in this school. It is upto 5th class. Those who pass this school they have to go Moghal Biraicha (3 km), Madhopur (7 km), Dharmgarsa (5 km) for middle schools and for high school they have to go Dharmparsa, Madhopur and Barauli (9 km). Few girls of Brahmins family join middle school or high school after primary school otherwise all drop out. Maximum boys join middle school and high school. There is not any college nearby the village. They have to face the same problems as the students of Nadha village face. Colleges are available at Puraina (7 km/ unconstituent) at Barauli (9 km, unconstituent), at Gopalgnaj (20 km) and Siwan (25 km) and Chapra (75 km). Few students are college goers. One student has joined Siwan College in B.A. and one in M.A. One student has joined Gopalganj College.

There is an Angan Bari Centre at the house of a Brahmin called Tiwarijee. His daughter-in-law is the Sevika of this centre. Tiwarijee have been a headmaster in a middle school. The children's crowd in this centre in more than Nadhna village. Because here children come from all sections of society but in Nadhna the Rajputs don't send their children because the Anganbari centre is at the house of a koiry. In this village Tiwarijee is a

respected man and he has no feeling of that kind. But the villagers reported that their children don't get anything except khichari. Other goods are sold.

There is an informal education centre in which the teacher is a young girl who takes classes regularly. The crowd of children was more than that of Argan Bari centre.

There is an adult education centre which teacher is an educated unemployed (matriculate) but no body knows about this and nothing is done here. The teacher belongs to the koiry caste.

Civil Supply: There is a govt ration shop. The owner is a Brahmin. The people reported that they get kerosene only after one and, one and half months. They get sugar occasionally-only at times of Eid, Chhatha, Diwali, etc. Except these two, they get nothing . But they don't fear of the shopkeeper as the people of Nadhna fear of the shopkeeper because he is a very much influential and \rich man.

Roads and Transportation: In this village the road and transport facilities are same as in the Nadhna village. There is a brick souling road in the village constructed under J.R.Y. But this village is connected with a main road of brick souling which connects Bishunpura more (5 km) and Jamo (8 km) on pitch roads. To catch jeeps Minibuses and buses the villagers have to walk Bishunpura morh (5 km in north) or Bakhrou (5 km/west north). To catch train one can walk 7 km to Rattan Saray railway station. In this village only one person has a tractor. Except that there is no vehicle. In emergency cases they have to hire jeeeps from Madhopur Morh (7 km) or from Barauli (9 km).

Communications post office, Banks and Markets, Religious Places:-

In this village, the same means at communications are available as is Nadhna village. Few people (Two or three) have T.V. but not operated all the times. They use chargeable batteries. As in this village electric comes but seldom so they get charged batteries when electric comes and use it at times of T.V. programme. They use T.V. to watch only Mahabharat or 'Ramayana' serial or feature films, except these, they watch nothing. Main source of news is radio. Nearly all people are dependent on radio for news. No news paper comes in this village.

There is a post office (3 km) at Moghal Biraicha Bazaar, but the post man never comes to the village to deliver mails. The money order is delivered after one month and, one and half. People reported that the post master use this money in his business and they can't do anything against him because he is a rich man and belongs to Rajput caste. All conditions of post office in same as described in Nadhna village because for both villages, have the same post office and same bank.

In this village there is sort term local market which holds thrice in a week. At the market there are some permanent shops like of betels, tea, kirana, fertilizer, medicine, and a cycle repairing shop and a tailoring shop. There is a clinic of a /D.H.M.S. doctor. This market is adjacent to the Panchayat Bhawan and the temple of 'Bhagatin'. This market is also called 'Bhagatin ka Bazaar'.

There are other short-term markets at Moghal Biraicha, Bhakhror (5 km), Bishun Pura (5 km), and at Nadhna and Kalyanpur. For permanent markets, people have to go Madhopur, Jamo (8 km) and Barauli (9 km).

In this village there is a temple of Ram Janaki called Bhagatin ke Mathia. There is kali temple also, called 'Kali Mai ke Sthan'. For Muslims there is a mosque. For Namaj of Eid and Bakar-Eid they go to Jalpurwan (1 km).

Electricity, water supply, drainage and toilet facilities:-

This village is electrified, but electricity comes irregularly and people are not dependent on this. No work is done by this. Hardly any body has electric legal connection. In this village electricity could possible only by the help of Tiwarijee. He has done much effort at electricity office at Brauli whereas in Nadhna the Rajputs did not allow to erect electric polls in their fields.

For water supply there is no problem. Nearly in every house hold has a hand pump. Some hand pumps have been allotted by the govt. mainly to the Harijans. Hardly anybody body use water of well for drinking.

There has been constructed a pucca drain in the middle of the village under J.R.Y. but it is not functional due to blocked by dungs at animals of a Yadav's house hold. At that place the drain is completely plain by the dungs and other wastes.

In this village two or three houses have toilet facilities otherwise every body has to go to open fields. No public toilet has been constructed. People are demanding for this. People of this village have more problem of toilet because this village is more congested than that of Nadhna.

HEALTH SERVICES:

About this village and Nadhna village, nothing is different in terms of health services. The villagers are totally depend on private health services. The all four quacks and one D.H.M.S. doctor are the main health servants of this village also. The D.H.M.S. doctor has opened his clinic at the market of this village and one quack has set up his medicine shop here. One D.H.M.S. doctor of Milki Biraicha (1 km) is the main health servers, in this village. Maximum people call him in emergency but those cases are not under control are referred to Siwan or Gopalganj. At Moghal Biraicha Bazaar one M.B.B.S. and one M.D. doctors sit once in a week. Much patients go to them. For X-ray and other pathological tests one has to go to Barharia (10 km/Siwan distt.) or Gopalganj or Siwan.

Though there is a health sub-centre at Kalyanpur (1 km) but no one goes there. An additional P.H.C. is situated at Belsad (4 km) but no one go there because seldom any doctor sits there. The P.H.C. is at Brauli (9 km) but people go there for vaccination or in injurious cases.

In this village traditional healers are also practicing. There are so many Tantriks in this village. There is a permanent Dewas at the entrance of the village where bad ghosts are played and removed from the patients. Mainly ladies of poor sections come here. There are two or three Moulanas who provide Dowa-Tabize to villagers. Two three persons are snake bite healers. Two persons are bone healers. One panditjee also provides 'Tantras' to the patients. Animals sacrifices to Devi Kali or other Devies are also practise in this village. Pigs, pigeons, goats, etc. are sacrificed to the goddesses for the sake of cure of some diseases.

There are several persons. who provide herbs to treat the patients. By herbs so many diseases are supposed to be cured. Mainly jaundice is cured by herbs. But there are many herbs for many diseases known by the herbalists like there are herbs for tooth-ache, ear-ache, eye problems, bone pain, stomach pain etc.

HOUSING PATTERN, SOCIAL STRUCTURE AND BALANCE OF POWER:

The housing pattern of this village is different form the housing pattern of Nadhna village. In this village houses are very congested and there are no different 'tolas' separated from one another (see village map). The houses of all communities are mixed. In the north east of the village the Garedias churihars, carpenters kumbhars (potters), Yadavs and some house of Telies are started. In the south-east there is main Harijan Toli where only chamars and dushadhs are inhabiting. In the middle, the major houses are of Telies but others are also there. They are Muslims, tailors (Muslims), Koiries, Brahmins Bins, blacksmiths but among them Muslims are in large numbers. In the west-south there are Harijans, Dobies, Telies, Muslims alongwith the road. In the north-west the main houses are of Brahmans (Tiwaries), others are Garedia, Koiries, Yadavas, blacksmiths and Harijans (Dushadhs); In the middle area some are fields. There is a separate tola of this village which is called phoolwari. There are mainly rich Rajputs and Rich Yadavs. The Mukhiajee's house is also in that tola. The Yadavas influence the whole politics at this village but Rajputs do not consider the inhabitants of this backward village. They identify themselves with the Rajputs of Kalyanpur. They said, that their

forefathers were in that village. These Rajputs are richest in this village. They have maximum land. (See village map).

The main houses are of brick built-pucca and semi puca and others are huts. Pucca houses are of Tiwaries, Telies, Koiries and some Muslims. Some Garedia have also pucca houses. Huts are mainly of Harijans. But those who have pucca or semi pucca houses, have also huts to keep animals, foddors fire woods or to sleep elderly.

The concept of Bathan is also important here but due to congestion of the house, Bathans are available only few people, where as in nadhna village maximum people have Bathans.

Basically this concept is mainly used by the Rajputs of this area and by some Yadavas, but due to non availability of land Yadavas do not have this facility.

The social structure of this village is different from the Nadhna village. In this village no single community dominate any one. Previously the rajputs of Nadhna and Kalyanpur villages were influencing the politics of this village. These Rajputs were exploiting the backwards of this village in the same manner as they do in Nadhna. The Rajputs had strong grip over this village also because villagers used to borrow debts from these Rajputs. Maximum land of this village was under the Rajputs of Kalyanpur and still much has under their possession so they were also bound to bear up their tyrrany. The Brahmins had no role in this village at that time they were also manipulated by Rajputs also. So they could not go against Rajputs. So previously in this area of 6-8 villages, everywhere Rajputs were dominated, so single village

may not be seen separately from the influence of Rajputs. All backwards, and Dalits had been exploited by them.

But at present, by the influence of National and State Level politics the village politics has also been changed. Due to formation of J.D. and of becoming the Chief Minister Mr. Laloo Prasad Yadav, the backwards and dalits have got a boost socially. The Mukhiya of Panchayat is a Yadav who belongs to this village. He is the main actor to bring change in the politics of this village and other areas also. First of all, by the support of Muslims and other backwards. He started raise voice against the exploitation by the Rajputs of this area. For this he has to face so many problems but by getting support of M.P., M.L.A. he got succeeded. Now, nearly all are enjoying his/her right to vote. Previously booth has been captured by the Rajputs but now no one can capture booth.

So at present in this village main castes who are socially active are Koiries, Telies, Muslims, Tiwaries and Garedia but the leaders are Yadavs. They influence the whole village politics. So the Yadavas roles are very important. Tiwaries are few and Rajputs are also few (see caste table) so they have no role at present.

The condition of Harijans of this village not much better but they are not tortured by others as they were done earlier. But they are the main labour force in this area-for Nadhna, Kalyanpur and for Rachhopali, maximum young men, have migrated to Delhi and they don't like to work in villages. Due to that the Rajputs and others (who have land) face labour problems in their fields. And they have to work themselves now. Rajputs and others

(who have much land) face labor problems in their fields. And they have to work themselves now.

THE POPULATION OF THE AGED IN THE TWO VILLAGES

The total observed population of the aged in these two villages is 209. The total general population of the area is 2412 (1991 census). Under this males are 1193 and females are 1219. The total households of the area is 323 (by this study). Total Muslim households are 91, and Hindus are 232. There are twenty castes in this area. The break up of these castes, its elderly population male and female, total general population and its male and female, and the percentage of all entries are given in the table (15). By the observation of the table (15) we find that the maximum households are Momins, followed by the SCs, Rajputs, Koiries, Yadavas and others. It is seen that maximum aged are under the Momins (30), followed by the Rajputs (29), SCs, Yadavas, Koiries and others. But when we locate the percentage of the aged population we find that maximum are in Sheikhs (200%), followed by Kumbhars (150%), Garedia (140%), Rajputs (100%) etc. But the Shaikh household is only one, Kumbhars are only two, so its percentage is insignificant. This has been taken from its households so it shows the percentage of the aged in its households of particular castes not percentage of its total households. When we locate the percentage of the aged of its particular caste to total households, we observe that maximum aged persons are under the Momins (9.20%), followed by the Rajputs (8.97%), the SCs (8.04%), Yadavas (6.81%) etc. We don't find much difference between the Hindu aged (50.46%) and the Muslims (50.54%). The total percentage of the aged is 64.70% against the total households. It means an average of 0.647 aged persons live in every household.

Table 15**Religion and Caste-wise break-up of Total Households and Aged Person**

| Castes | Total H.H. | No. of Aged | % of Total H.H. | % of total aged | Average no. of Aged Per H.H. | No. of Male Aged | No. of Female Aged |
|---------------------|------------|-------------|-----------------|-----------------|------------------------------|------------------|--------------------|
| HINDU | | | | | | | |
| Rajputs | 29 | 29 | 8.97 | 8.97 | 1.00 | 13 | 16 |
| Brahmans | 22 | 14 | 6.81 | 4.33 | 0.63 | 07 | 07 |
| Koiries | 26 | 21 | 8.04 | 6.50 | 0.81 | 10 | 11 |
| Yadavas | 26 | 22 | 8.04 | 6.81 | 0.85 | 07 | 15 |
| Nonias + Bins | 24 | 18 | 7.43 | 5.57 | 0.75 | 12 | 06 |
| Kanoos | 12 | 03 | 3.71 | 0.92 | 0.25 | 02 | 01 |
| Garedias | 10 | 14 | 3.09 | 4.33 | 1.40 | 05 | 09 |
| Blacksmiths | 13 | 08 | 4.02 | 2.47 | 0.62 | 02 | 06 |
| Barbers | 02 | 01 | 0.61 | 0.30 | 0.50 | 00 | 01 |
| Telies | 18 | 04 | 5.57 | 1.23 | 0.22 | 02 | 02 |
| SCs | 47 | 26 | 14.55 | 8.04 | 0.53 | 11 | 15 |
| Kurmies | 01 | 00 | 0.31 | - | 00.00 | 00 | 00 |
| Kumbhars | 02 | 03 | 0.61 | 0.92 | 1.50 | 02 | 01 |
| Total Hindu | 232 | 163 | 71.82 | 50.46 | 0.70 | 73 | 90 |
| MUSLIMS | | | | | | | |
| Momins | 62 | 30 | 19.19 | 9.28 | 0.48 | 14 | 16 |
| Shaiks | 01 | 02 | 0.30 | 0.61 | 2.00 | 01 | 01 |
| Dhobies | 04 | 02 | 1.23 | 0.61 | 0.50 | 01 | 01 |
| Chruhars | 06 | 04 | 1.85 | 1.23 | 0.66 | 01 | 03 |
| Carpenters | 11 | 07 | 3.40 | 2.16 | 0.63 | 04 | 03 |
| Tailors | 04 | 01 | 1.23 | 0.30 | 0.25 | 01 | 00 |
| Dhunias | 03 | 00 | 0.92 | - | 0.00 | 00 | 00 |
| Total Muslim | 91 | 46 | 28.17 | 50.54 | 0.51 | 22 | 24 |
| Grand Total | 323 | 209 | - | 64.70 | 0.65 | 95 | 114 |

Table 16

Male and Female of Aged Population and General Population

| Male/Female | General Pop. | Aged Pop. | % of Gen. Pop. of Total | % of Aged Pop. |
|-------------|--------------|-----------|-------------------------|----------------|
| Male | 1193 | 95 | 49.46 | 45.45 |
| Female | 1219 | 114 | 50.53 | 54.54 |
| | 2412 | 209 | - | - |

It is obvious by the above break-up that in general population males are less (49.46%) than the female (50.53%). This gender discrepancy is slightly higher among the aged. Here males are 45.45% and females are 54.54%.

There is no significant and straight relation among male and female aged in different castes. By comparing the percentage of total general population to the population of the aged, it found that the percentage of aged of the total population in this area is 8.66 which is much higher than the aged' percentage of the Aged Population in India (6.37%). But the total population has been taken from census 1991 and population of the aged has been taken in January 1997. So the total increased population will be higher than the population of 1991. If the percentage of the aged population taken from 1991 census year then it may not be much different from the percentage of the aged population in India.

The population of the aged according to caste-categories is different. The percentage of the aged against its caste-categories, male-female percentage, etc. are given in the table 17. It is found that the maximum number and percentage of aged persons are in the category of MBCs (91 and

43.54%) followed by the OBCs (47 and 22.48%), HCs (45 and 21.53%); and SCs (26 and 12.44%). When we locate the average number of aged persons per household caste wise we find that maximum aged persons are under HCs (0.87) followed by OBCs (0.67), MBCs (0.59) and SCs (0.55) it has been presented by the following diagram —

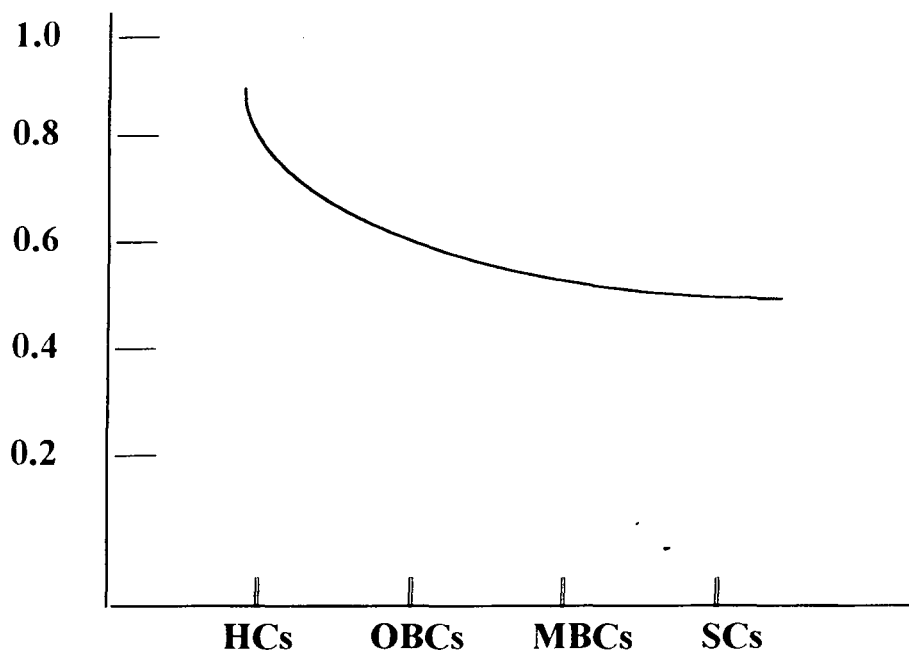


Table 17

Caste Category-wise Break-up of Total Households and Aged Persons of Both Villages

| Categories | Total H.holds | Total Aged | % of total Aged | Av. no. of aged per h.h. | Male | % Male of its categories | Female | % female of its categories |
|------------|---------------|------------|-----------------|--------------------------|------|--------------------------|--------|----------------------------|
| HCs | 52 | 45 | 21.53 | 0.87 | 22 | 48.88 | 23 | 51.11 |
| OBCs | 70 | 47 | 22.48 | 0.67 | 19 | 40.42 | 28 | 59.57 |
| MBCs | 154 | 91 | 43.54 | 0.59 | 44 | 48.35 | 46 | 50.54 |
| SCs | 47 | 26 | 12.44 | 0.55 | 10 | 38.46 | 17 | 65.38 |
| Total | 323 | 209 | 99.99 | 0.65 | 95 | | 114 | |
| Hindus | 232 | 163 | 77.79 | 70.25 | 73 | 44.78 | 90 | 55.24 |
| Muslims | 91 | 46 | 22.33 | 50.50 | 22 | 47.82 | 24 | 52.17 |
| TOTAL | 323 | 209 | 100.10 | 64.70 | 95 | 45.45 | 114 | 54.54 |

It is observed from the table 17 that the maximum aged males are under HCs (48.88%) followed by the MBCs (48.35%), OBCs (40.42%) and SCs (30.40%). But for females, there is a higher percentage among the SCs. This indicates some impact of caste on the gender factor but the relationship is not clear-cut and probably a complex one with many factors playing a role.

Socio-economic status, and its impact on the life of aged of different sections of society, and what are the life conditions of the aged will be examined in the next chapter.

SUMMARY:

Nadhna and Pet Biraicha two villages are the unit of Gopalganj District. Except Geographical and local politics and caste-class structure, the overall picture of whole district including all villages is not much different. Even this Gopalganj district is not much different from Siwan and Chapra districts. In these three districts the life quality and socio-economic conditions of people are also not much different. In these areas the same language (Bhojpuri) is spoken, migration for job is in similar number, except some particular villages, in all villages the exploitation of Dalits and Backwards, poor was in the same manner.

The condition of Kalyanpur Panchayat is not much different from other panchayats of this Barauli blocks and the situation of Nadhna and Pet Biraicha are not much different from other villages of this panchyat. As a whole, all the villages are more or less similar in Gopalganj, District. If in any particular village, all are backwards and Dalits, then this village had been and

still influenced by uppercaste people of neighbouring villages. The formation of villages has been done on the basis of its social structure and land ownerships.

In whole district previously, only two communities Rajputs and Bhumihars are the main dominant castes. More or less in all villages they are the main land owners. In the past the Brahmans were respected due to religious point of view and people did not fear of them as they feared of Rajputs and Bhumihars. Among backwards, the Yadavs have started to challenge them not directly but by other ways. But after the emergence by Janata Dal and social justice formula and Mr. Laloo Prasad Yadav's becoming the chief minister of Bihar the social political scene has completely changed. Now Yadavas are the main influencing community in this district though they did not get economically much upward but in society they are uplifted. A long with them, Muslims and other backwards have also got socially uplifted. And, at present the exploitation by Rajputs and Bhumihars has been checked in some area completely and in some area partially. Previously M. Ps and M.L.As, were elected from Brahmans, Bhumihar, Rajputs and some upper caste Muslims. But at present the M.Ps and M.L.As are elected from Backwards mainly Yadavs and Muslims.

In some villages which are near the pitch roads and railway station, there are transport facilities which is most important for the benefit of elderly people. Those villages which are near the towns and big markets, the elderly can get health facilities easily. But those villages like Nadhna and Pet Biraicha which are away from these facilities have to face several problems. and in this district maximum villages are like Nadhna and Pet Biraicha which have no transport facilities, electricity, drainage, adequate water supply etc.

The rate of migration from all villages are near about the same. Those villages which are near the town or Sugar Mills or paper Mills, there is no difference among migration. Though traditionally only the lower castes migrated out for labour, some from the higher castes also do so now. The division of landholdings and the low, relative remuneration of the agricultural sector are forcing them to migrate. The main migration is towards Delhi, Punjab, Ghaziabad, Lucknow, Surat, and Bombay. Some are migrated to Assam, Nagaland, Calcutta. Previously, all were migrated towards Calcutta. The adult and young were working at Calcutta.

Nearly in all villages the housing pattern-mainly the formation of 'tola' is same. There are separate totas of Rajputs, Brahmans, Muslim, Harijans etc. Nearly in every villages, the concept of Bathan is important for the elderly. This is the symbol of status also. Rich and upper castes people must have a Bathan. In Bathan male elderly, cattle, fodder etc. are kept and male guests are stayed.

CHAPTER - 3

LIFE AND CONDITIONS OF THE AGED

CHAPTER : 3

LIFE AND CONDITIONS OF THE AGED

The life of the aged persons of the villages Nadhna and Pet Biruicha is strongly interwoven with the life of the village itself. While reflecting the general life pattern there are specificities of old age.

Distribution of the Population of the Aged :

The number of aged persons taken for this study is 102. Among them 63 are males and 39 are females, 16 are literates and 86 are illiterates. Among literates all are males and no female is literate. One male is unmarried, 49 are couples and 19 are widows (Table 18)

Table 18

Characteristics of Aged in the Study

| Particulars | Total | Male | Female |
|----------------|-------|------|--------|
| Aged Persons | 102 | 63 | 39 |
| Widow/Widowers | 52 | 19 | 33 |
| Unmarried | 01 | 01 | 00 |
| Literate | 16 | 16 | 00 |
| Illiterate | 86 | 47 | 39 |

59 aged persons are between 60 and 65 years. The rest (43) are above 65; The only one above 100 years is a male of 104 years.

Table 19

Age-wise Break-up of Aged Included in Study

| Sl.No. | Age-Groups | Total | Male | Female |
|--------|------------|-------|------|--------|
| 1. | 60 - 65 | 59 | 32 | 27 |
| 2. | 66 - 70 | 15 | 07 | 08 |
| 3. | 71 - 80 | 23 | 20 | 03 |
| 4. | 81 - 90 | 04 | 03 | 01 |
| 5. | 90 + | 01 | 01 | 00 |
| | | 102 | 63 | 39 |

Similar to the total aged persons in these villages, the largest number are from the Momins (21), followed by the Rajputs (20), Yadav (10) and SCs (10), Nonias + Bins (8), Koiries (7) etc. (Table 20). The percentage of Rajputs aged is 19.60% of the total taken aged and that of Momins is 20.58%. These two castes constitute maximum aged also in existing aged (29, 30) in comparison to others. The Hindu aged constitute 74 (72.54%), and the Muslims 29 (27.45%) of total taken aged population. The total existing aged among the Higher Castes (HCs) are 45 and taken aged population among HC is 28 which is 62.22% of its total. About other groups the following table may be observed.

Table 20

Region and Caste Background of Aged in Study

| Castes | Total taken Aged | % of Total Aged Taken | Male | Female |
|---------------|------------------|-----------------------|-----------|-----------|
| HINDUS | | | | |
| Rajputs | 20 | 19.60 | 10 | 10 |
| Brahmins | 06 | 5.88 | 04 | 02 |
| Koiries | 07 | 6.86 | 05 | 02 |
| Yadavs | 10 | 9.80 | 05 | 05 |
| Nonia+Bins | 08 | 7.84 | 08 | 00 |
| Kanoons | 03 | 2.94 | 02 | 01 |
| Garedia | 06 | 5.88 | 03 | 03 |
| Blacksmith | 01 | 0.98 | 01 | 00 |
| Barbers | 01 | 0.98 | 00 | 01 |
| Telies | 02 | 1.96 | 02 | 00 |
| SCs | 10 | 9.80 | 05 | 05 |
| Kurmies | 00 | - | 00 | 00 |
| Kumbhars | 00 | - | 00 | 00 |
| Total | 74 | 72.54 | 45 | 29 |

| | | | | |
|----------------|-----------|--------------|-----------|-----------|
| MUSLIMS | | | | |
| Momins | 21 | 20.58 | 12 | 09 |
| Shaikhs | 02 | 1.96 | 02 | 00 |
| Dhobies | 01 | 0.98 | 00 | 01 |
| Churihars | 01 | 0.98 | 01 | 00 |
| Carpenters | 03 | 2.94 | 03 | 00 |
| Tailors | 00 | - | 00 | 00 |
| Dhunias | 00 | - | 00 | 00 |
| Total | 28 | 27.45 | 18 | 10 |
| | 102 | - | 63 | 39 |

Table 21**Caste-Category-wise Break-up of the Aged in The Study**

| Caste categories | Total existing aged | Total taken aged | % total existing aged | Male existing aged | Female existing aged | Male taken aged | Female taken aged |
|------------------|---------------------|------------------|-----------------------|--------------------|----------------------|-----------------|-------------------|
| HCS | 45 | 28 | 62.22 | 22 | 23 | 16 | 12 |
| OBCs | 47 | 19 | 40.42 | 19 | 28 | 12 | 07 |
| MBCs | 91 | 45 | 49.45 | 44 | 46 | 30 | 15 |
| SCs | 26 | 10 | 38.46 | 10 | 17 | 05 | 05 |
| Total | 209 | 102 | 48.80 | 95 | 114 | 63 | 39 |

Sample are almost proportionately distributed except the OBC and Women. Both these are under represented Women of OBC, MBC and SC are most under-represented.

With economic data on the families of 102 aged persons, one is able to correlate the caste categories with economic classes (classification as discussed in methodology). Table 22 may be observed.

Table 22**Comparison of Caste Categories and Economic Categories**

| Class categories | HCS | OBCs | MBCs | SCs | Total |
|------------------|-----|------|------|-----|-------|
| Poorest | 2 | 2 | 5 | 2 | 11 |
| Poor | 5 | 5 | 21 | 6 | 37 |
| Middle | 5 | 9 | 18 | 1 | 39 |
| Better off | 7 | 0 | 01 | 1 | 9 |
| Well off | 9 | 3 | 0 | 0 | 12 |
| Total | 28 | 19 | 45 | 10 | 102 |

The table 22. shows that in higher castes (HCs) aged persons are maximum in 'Well-off' category and minimum in 'Poorest'. Under OBCs and MBCs, maximum are in the middle class category and in SCs, maximum are in the poorest class category. Though the sample is not statistically representative but it still shows a significant relation between class and caste categories.

After observation it was seen that there was little difference among the different castes as to how the other members of their family viewed their aged and how they treated them. The economic status did, however, make, a difference in terms of living conditions. We will, therefore, discuss the life conditions of the aged, of these villages as a whole and their specificities within each economic category.

Economic Conditions of the Aged

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Economic condition of the aged is related to the overall socio-economic situation of the family. In addition to it, this is also affected by the person's status as an aged member. Economic conditions of any person may be seen in his/her economic activities, types of occupation both past and present, inherited property or self acquired property, ownership and power of decision making, sources of income, self dependency or dependency on the others etc. The economic condition of the aged, of this area is seen in the same perspective.

Almost in all households, all aged persons who are able to work physically, either work for their households, or for someone else. Their task is basically related to the productive activities of the household, directly or indirectly. Until they fall ill or become physically unable to do anything, they

are involved in some sort of task. In some households their tasks are assigned, in some cases they are not assigned any task and they just do whatever they want. In some sections of society they have certain tasks while in others they have some other tasks. Some have to do regular tasks, while some others have to work intermittently. Some are bound to work for their livelihood while some are not bound to do anything particular but they do so if they wish to.

Table 23

Activeness of the Aged

| Economic Category | Eco-Active | Non-Eco-Active | Non-Active | Total |
|-------------------|---------------|----------------|---------------|-------|
| Poorest | 10 (90.90) | 0 (0.0) | 1 (9.09) | 11 |
| Poor | 27 (27.97) | 5 (13.51) | 5 (13.51) | 37 |
| Middle | 23 (69.69) | 6 (18.18) | 4 (12.12) | 33 |
| Better off | 2 (22.22) | 5 (55.55) | 2 (22.22) | 09 |
| Well off | 5 (41.66) | 5 (41.66) | 2 (16.66) | 12 |
| Total | 67 (65.68) | 21 (20.58) | 14 (13.72) | 102 |

Among the 63 male aged persons 40 (i.e. 63.5%) were still found to be economically active (Table 24). The occupations they were engaged in, were primarily agricultural work on their own land (line 1), managing own land (line 3) and petty shop-keeping (line 7). The number of persons who engaged in these, in the past was less and has now increased. The main occupations given up due to age have been private and government salaried

jobs (where they are retired at an age stipulated legally) and labouring for others, both skilled and unskilled. Thus working for others (either at the higher level of jobs or at the level of annual labour) decreases while work as part of family activities continues and even increases.

Among the 39 aged women 20 (i.e.51%) are still economically active as against 28(70%) having been economically active earlier. Here too they are engaged mainly in agricultural labour on their own land and secondly, labouring for others but the number of females engaged in these has decreased considerably(Table 24).

Table 24

Occupation of the Aged

| Male Aged | | | |
|-----------------|---------------------------------|------|---------|
| S.No. | Occupation | Past | Present |
| [√] 1. | AG.W. Own Manual | 13 | 15 |
| [≡] 2. | AG.W. Own Manual + Managing | 06 | 04 |
| [±] 3. | AG.W. Own Managing | 04 | 06 |
| 4. | AG.W. + Land Labrrs | 05 | 06 |
| 5. | Land Lbrrs + Other Lbrrs | 10 | 04 |
| [*] 6. | Skilled Labrrs | 07 | 03 |
| 7. | Business (Shop-Keeping, Kerana) | 01 | 02 |
| 8. | PVT..Jobs | 13 | 00 |
| 9. | Govt.Jobs | 04 | 00 |
| 10. | Doing Nothing | 00 | 23 |
| | TOTAL | 63 | 63 |

[√] AG.W.OWN. MANUAL - Those who work in own field or house manually. No labourers they use.

[≡] AG.W.OWN.MANUAL + MANAGING - Those who work at house manually but when they have to work in the field they use labourers and very little they work along with them.

[±] A.G.W.OWN. MANAGING - Those who do not work manually but use labourers for all works either it is land or it is house works.

Table continued-

| | Female Aged | | |
|----|--------------------------|-----|-----|
| 1. | House Work Only | 11 | 07 |
| 2. | House Work + Ag.Own.W. | 13 | 11 |
| 3. | Ag.Work.Own + Land Lbrrs | 02 | 01 |
| 4. | Land Lbrrs + Other Lbrrs | 13 | 08 |
| 5. | Doing Nothing | 00 | 12 |
| | Total | 39 | 39 |
| | Grand Total | 102 | 102 |

Those who belong to higher castes mainly Rajputs and Brahmans, they don't do anything manually. The agricultural work is done by those members who live at home like the sons, the elderly, women, younger sons etc. They manage the work done by the labourers and other members of the family. The Brahman elders generally don't do agricultural work by their own hand. Most of them avoid working in their own fields. They consider it sin to work in the fields mainly to plough. So either they manage the land through labourers or give land on Bataai (share-cropping).

The poor land owning Brahmans do all other agricultural task except ploughing. But in the Rajputs, they are not strictly forbidden from working themselves. Those who are not so rich and have no labour available, have to work by their own land. One Rajput aged was working in his field. He was doing "Sohani" (weeding) with "Khurpi" (small instrument for scraping or weeding hook). He said, "Ab ou jamana na rahal, ab sab kuchh apne kare ke parat ba (that time has gone, now one has to do everything oneself)". Some Rajputs do this task by hiring labourers for ploughing. Those who have no land or little land, they do other tasks.

In other sections of society mainly in OBCs and MBCs, they do their agricultural tasks by themselves. Those aged persons who are not able to

labour physically, at least go to the field and observe the work or participate in light tasks like giving water for drinking to main workers, watching the 'Nali' during irrigation, collecting grass during 'Sohani', sitting on the harrow, keeping a watch over the ripening crops, watching the granary, etc. Some aged persons are land labourers also. They do the job of ploughing, harvesting, irrigation, etc.

At home the male ageds of these sections, do the work of feeding animals, cutting the grass or fodder, filling the tobs (Naads), collecting the dungs of the animals etc. The female ageds mainly collect grass for the animals, collect dung of their own animals, feed animals and throw dungs to the fields (those who are physically able) etc..

In SCs, the elders do the task of labouring in other's fields. Mainly the female ageds are Land Labourers. The male are doing non-agro labour in addition to agro-related work.

Except agricultural work there are certain other works also which the elderly perform. Two or three of them have set up their business of shop-keeping, some do the task of mason, carpenter, blacksmith, selling vegetables in the local 'haat', wood-cutting, other works of labourers like - working in house construction, road construction, digging the earth for pond, etc. These tasks are done only by those who are physically active and not too old. The elders of higher castes do not do these tasks. They only supervise and manage agro-work. The lower caste people have very little land so they have to do other tasks also. The female ageds don't do any other work except agro-ones. They don't sell vegetables, and other goods in the markets. But

some female aged persons of Teli castes, Churihar castes and Potters, sell their own prepared goods in the market like - sweets (Teli), Bangles and Cosmetics (Churihars), earthen pots (potters).

Besides economic activities, the aged persons are also engaged in non-economic activities which is useful to the family. For instance among the aged women, 22(i.e. 56%) said they still do house work (lines 1 and 2). Only 14% of all aged persons are non-active in any meaningful way, (Table 23). 21% are not economically active but perform non-economic productive tasks and 66% are economically active (and these may be non-economic activity as well). The 'non-active' women are so, either because of physical inability to work or because of the coming of their daughters-in-law who generally now do the house-work on their behalf. However, most of the totally inactive are those, who are bed-ridden and require the service of others.

The female ageds of this section do all the tasks that are generally allocated to women like weeding (sohani), harvesting, collecting grass, planting paddy, sowing seeds of potatoes maze, wheat etc. They generally do those tasks which are not very heavy. Generally it is considered bad for any female (aged or young) to go to the market either for selling or buying. This is against the prevailing social norm. But those who are poor or belong to lower castes (female) go to market to sell or buy the goods.

From the Table 23 it could be observed that the percentage of economically active aged persons is highest among the poorest class respectively followed by the poor, the middle class. But it jumps to the

Well-off class after Middle and is lowest in the Better-off class. Among non-economically active, the trend is otherwise. So it may be said that there is a significant impact of economic category on the economic and non-economic activities of the aged. Among the non-active there is a less marked but increasing trend from the poorest to the 'Well-off' groups.

Economically active, though, are two-third of the aged persons and are still often dependant upon other family members for cash and other basics requirements, such as food and clothing. Though they are working in the fields, or at home and their contribution in gross production done directly or indirectly, but for cash they are mainly dependant on others of the household.

The sons give money for their personal spending in cash to 51% of the aged persons. Another 7% have nephews or sons-in-law performing the son's role in this respect. 42% provide for and handle their expenses themselves. (Table.25). Only those who have a business and those who have been in Government and Private jobs and have deposited money in their own accounts, are not dependent on others in this matters.

In joint families where all income come jointly into the hands of the elder head of the family, faces least economical problem. They are heads of the families and manage all things for the family. If the family needs it, then they borrow for the family. But this situation is not the same in all classes of the society.

Table 25**Economic Category-wise Source of Money for Routine Expenses of the Aged**

| Economic Categories | Son(s) give(s) money (%) | Self managing | Others give* | Total |
|---------------------|--------------------------|----------------|---------------|--------------|
| Poorest | 00 (0.0) | 11 (100.00) | 00 (0.0) | 11 (100) |
| Poor | 26 (70.27) | 11 (29.72) | 00 (0.0) | 37 (100) |
| Middle | 16 (48.48) | 14 (42.42) | 03 (9.00) | 33 (100) |
| Better-off | 05 (55.55) | 01 (11.11) | 03 (33.33) | 09 (100) |
| Well-off | 05 (41.66) | 06 (50.00) | 01 (0.8) | 12 (100) |
| Total | 52 (50.98) | 43 (42.15) | 07 (6.86) | 102 (100) |

This Table (25) shows that the maximum percentage of sons' who give money to their elderly, is under 'Poor' category (70.27%), followed by 'Better-off', Middle and Well-off. But it is seen that among the Poorest no one gives them money and they have to manage on their own.

This reflects two things. As we have seen earlier, majority of the aged persons are working as part of a family enterprise, labouring or supervising operations on their own land. When grown up sons have taken over handling money-matters they take decisions and provide for expenses of the elderly. This explains why 66% are economically active but only 42% handle their own expenses.

Secondly, those of the aged who have some property in the form of land, house, money - savings - which the next generation will inherit, are

* Other means - except Sons, they may be nephews, daughter, or any relatives.

looked after by their sons. Therefore, the aged persons of the 'Poorest' are left to fend for themselves and all in this economic category are managing their expenses themselves, generally switching over to do labour for others.

It is observed that some elderly have no sons or daughters, but they have land and other property. They have taken some one, mainly nephews, for their care giver. They have given (by registry) their land and other property to that person and they have no problem. The taken person is doing all services for the elderly better than their own sons. One person of Koiry caste reported "Now my nephew is my son and he is doing everything for me. I see those who have sons not being taken care of by them. So I have no problem that I have no sons". So land property is very important. In other castes also they are taken care of only if they have land property. 62% have land property and 40% have no land property.

Economic conditions of the elderly in villages of this area is determined by their land property, their previous savings, and income of sons who give in the hands of elderly. This varies in different sections. However, within sections individual cases are different because of the nature of inter personal relationships within the family. For instance the family may be 'Well-off' and having property but most elders are not taken care by the family members. This point will be taken up in further discussions.

DAILY ACTIVITIES OF THE ELDERLY :

Their daily activities are dependant upon their physical conditions. Those who are physically active or able to walk, move or work; their activities will vary from those who are not active or not physically fit. In the same way the females and males elderly activities will vary. Their activities

will vary according to their economic/caste category. Their activities vary according to their past and present occupations also. The migration of sons/grand sons also affects their activities.

It is observed about the male elderly that they wake-up early in the morning (those who are active). They bring the cattle from the 'Ghari' (where cattle are kept) to the 'Naad' (a cemented high platform on which several tobs have been fitted to feed animals) to start feed them. After sometime, any member of the family takes over this task of feeding animals and the elders go to the fields to toilet, taking a 'Lota' of water. After returning they again take over this task. Till sun rise most of the oxen or buffaloes have been fed because the oxen have to be taken for plough or buffalo, have to be milked. In the process of feeding animals, they do other tasks also like collecting the dungs of the animal, putting fire to the waste garbage or leaves or straws or woods at the Dwar. In the winter this fire is very useful for everybody but elderly give it more importance. After pouring or mixing the fodder in the Naads with water they dry their hands on this fire. The process of feeding animals is a continuous process. After every half an hour or 20 minutes, they have to put or mix some fodder in the tobs (Naads).

Those elderly who are rich or have servants to do this tasks don't do it but still get up early in the morning. After taking a 'lota' of water they go to the fields of their own. In this way they watch their crops, or they go to the labourers to order them for work in the field or to go to the 'khadukas' (those who have borrowed money) for 'wasuli' (collecting money) or 'tagada' (to warn them to return money within the limit of time). Those who are rich but have no servant, have to do the same task of feeding animals as others do. After asking a rich Rajput elderly he reported "ka kahi babua. sabere-sabere

uth ke maal-jaal kare ke parela. Aur koi ee kaam na kare humare jeeme maal khiawe ke kaam ba (What can I say, early in the morning, I have to get up to feed animals. This task is mine, no other member does it)".

In some house-holds along with elderly, other members also do this task. Because, to feed the animals in the morning is the most important task in the villages. After that they take rest, sit near the fire in the winter. Those who have no cattle (they are few) also get up early and go to the fields. If he is a labourer, after taking breakfast he goes to work. In villages breakfast is taken as full meal, not light as taken in the cities like Delhi. Those who are plougher, or agricultural-labourer or work on contract, go early in the morning just after awaking. Their breakfast is taken there by the family members when it gets prepared. Generally, wife or adult lady or children take this breakfast to the work place. It is called 'Panpiyaw' (the meal of morning). This 'Panpiyaw' is served to other adult workers also.

Those elderly who have their own land but they don't work themselves, they help to take the oxen for ploughing to the field and other persons do the ploughing. They watch it upto sometime or do some little work and then return to the home. They wash their hands and mouth and take the morning meal. Those elderly in whose field labourers are working, they take 'panpiyaw' to them because the well-off family's women are not allowed to go to the fields. Generally labourers come for the work in the morning without taking any meal so it is the 'Malik's' duty to serve them 'panpiyaw'. This is the custom of the villages for a long period because generally work is over till noon due to hot sun, the 'Barbajia' (till noon/upto 12' O' clock) work system.

Those elderly in whose houses others do the task of feeding animals do other tasks like going to the fields to watch over the crops, or do other small tasks at home like making ropes, Gataans (a rope like thing to bind bundle of harvested crops), making threads of jute (Hemp or Flex) etc.

Those who have no land and animals and who don't need to labour outside, walk around the village. Of this category the elderly come mainly from the rich Rajputs. They are involved in village politics or Panchayats.

At noon along with other persons the elderly also take rest after taking 'kalewa' (lunch). In the evening those elderly who feed animals in the morning again do that task. Some elderly who sell vegetables in the market go to the market. These are mainly of Koiry castes. Nearly all elderly go to the market in the evening either to buy some goods or for a walk or to get together with other elderly of neighbouring villages or other tolas. Generally near every village a short term market is held. The elderly of these two villages go to the market of Pet Biraicha Mathia or Nadhna Mathia. Those who have to purchase many goods, or sell goods go to other bigger markets. Those who are labourers also get permission earlier in the evening. In the families with no other male members or children, the main task of elderly is to go to the market to purchase things of daily use. The rich elderly generally go to the market just for an outing and socializing.

Maximum elderly go to the market to purchase 'khaini' (tobacco). Market is the place where they meet and socialise with other elderly. They sit near a tea stall or any place and get involved in gossip. After evening they have no task but some elderly watch harvested crops in the khalihan (granary). The days' task is done only when crops have been collected in the

khalihan or during Dawani (threshing wheat) and Pitani (threshing paddy) which may continue in the night. The elderly supervise it either alone or with a grand child.

The daily activities of female elderly are not same as that of the male elderly, but some tasks they do are similarly. In the morning their task is to take care of the infants in the family because daughters-in-law get engaged in the preparation of the morning meal. If there are many daughters-in-law and no young child to be taken care of, the female elderly do other tasks. They generally sweep the Dwar with a big broom. Some do the task of collecting dung of the cattle from the 'Ghari' (where cattle are kept). This task is called 'Gobar-Gothar' and the cleaning of Dwar is called 'Jhhadu-Buharu'. So in the morning for them these tasks of Jhhadu-Bahuru and Gobar-Gothar are very important. In those houses where there is no male member at home, they feed cattle also. But in Rajput families they don't do the task of 'Gobar-Gothar'. It is done either by the servants or male members. They don't do also the task of Jhhadu-Bahuru, it is also done by male members. Generally they live inside the house and dictate cooking or take care of grand children. They are called 'Babuween' and that's why it is considered below their prestige to do Gobar-Gothar and Jhhadu-Bahuru. Those who are labourers, go to work in the morning and take 'Panpiyaw' there in the field, given by Maliks and return at noon. Some elderly do the work of 'Gohra-Pathai' (making bars of dung) in the morning after Gobar-Gothar. Some take this dung on their head to the compost pit if they are able to carry. One Yadav elderly reported "Hamara deh ke chain naekhe sabere-sabere gobar-gothar ke bad, maal-jal kareke parela, okra bad gohra-pathal, sath mein ee naat-natku ke khelawe ke, pher doodh doohe ke.... [my body knows no rest. Early in

the morning I have to do Gobar-Gothar after that or along with it I have to do the task of feeding animals (maal-jaal). After that I have to make dung bars (gohra-pathna), after that I have to milk the buffalo and take the milk to the houses of those taking it on credit. ('Uthouna). Along with all these tasks I have to take care of the grand children (Naat-Natkur)]. She is a widow, she has two sons but is estranged from one. The other is living with her. But these are the general tasks of maximum elderly in the villages. Some elderly women whose son is still young and has not got married have to cook in the morning and evening. Some elderly go along with others without taking breakfast, go to the fields to participate in agricultural work and return at time of breakfast around 10 or 11 'O' clock. Those elderly who are not able to walk or do anything, they simply take rest and do nothing.

After taking breakfast the elderly women who have animals, go to the 'Sareh' (area out of Basti) to collect grass for animals. Some go to graze goats. Those who have no animal, go for other works in the field or those who are labourers go to work. These are the tasks generally performed in the poor or the middle economic groups of the village. The Babuaeens (Rajput women elderly) don't go to collect grass or on work. Some of them go to see the field or crops just on their own desire. Generally all elderly women return home before noon. They take rest in the afternoon and those who go in the morning to collect grass they go again, those who graze goats, go for that work. Most of the mornings work is repeated in the evening. In the season of Lagan (season of wedding) the elderly women are called to sing songs called 'Sanjha'. It is the tradition that one or two weeks before a marriage 'sanjha' is sung by the women, including the elderly. Early in the morning another song is sung called 'Parati'. This is sung by young females

only. At the time of dinner in most families the elderly are assigned to distribute food among the family members. This is generally considered that if one elderly is serving food to all members, then she has got respected place in the family. She is considered 'malikaeen' (head). They may even serve food among the daughters-in-law or grand-daughters-in law. In some families no one can take food without her permission. The food is also prepared by her permission i.e. - which kind of food will be prepared on what time. They also give rations according to the number of members who take food, at every meal. But now this system is on its way out and full charge is given to the eldest daughter-in-law. Some elderly women take retirement from this task voluntarily and in some families, daughters-in-law take charge by force. Among few families, there is only the one elderly at home with son and daughters-in-law living outside, then they have to do all tasks themselves. Their lives are very pathetic and they usually weep at night in the absence of any person.

Living Conditions of the Elderly:

Living conditions of the elderly population may be seen in terms of their housing, availability of space for them in their houses. the food and clothing they get, availability of water and toilet facilities, etc.

Housing Conditions and Space Available for Elderly:

In this area, generally the elderly males live outside the main house in the 'Bathan'. The building of the Bathan is constructed according to availability of land and status. Generally this consists of a hut. A few people have built a pucca building at the Bathan. Generally it is considered that after a certain age or after sons get married, the elderly should leave the main

house and live in the Bathan. This is due to 'Pardah' of the newly married daughters-in-law. But those who have no Bathan, have to live in verandah or huts outside or adjacent to the main house. Those who have only huts, one hut is either left for the elderly or the elderly are bound to sleep where animals, husks, fodder are kept. For sleeping, the main problem arises only in rainy and winter seasons. In summer and other normal climatic conditions all elderly (except females) sleep in the open or under trees at the 'Dwar'. In winter, the poor who have no hut available for elderly, make a 'pajha' (a temporary small hut of straw) for the elderly or for other members who have no house, to keep animals. Some elderly have to sleep just beside where the cattle are kept at night in the winter. During the study a Yadav elderly was found sleeping in a broken hut, on the straw bed on the ground just beside where animals were kept just near the dung and urine of the animals.

Though the male elderly live in Bathans, their important belongings which are not of daily use, are often kept in the main houses. But those whose 'Bathans' have a pucca building keep their main belongings there itself. If the Bathan is not good, not pucca building and not safe from theft, the main belongings are kept in the main house. But those articles which are of daily use like cloths, 'lota and balti', bed and other utensils and other agro-tools are kept in the Bathan. Money and other valuable articles are kept inside the main house by the wife (if alive) or by some trusted daughter-in-law or by himself in a locked trunk or box.

The condition of houses available for households where the elderly live and where they keep their belongings depends upon their status in the society. Indifferent sections of the society, different conditions are seen. Following Table 26 shows these differences.

Table 26**Housing Condition of the Aged According to Economic Category**

| Economic Categories House conditions | Poorest | | Poor | | Middle | | Better-off | | Well-off | |
|--|---------|-------|------|-------|--------|-------|------------|-------|----------|-------|
| | No | % | No. | % | No. | % | No. | % | No. | % |
| Kutchha | 7 | 63.63 | 21 | 56.75 | 7 | 21.21 | 0 | 0.0 | 0 | 0.0 |
| Semi Pucca | 1 | 9.09 | 5 | 13.51 | 2 | 6.06 | 0 | 0.0 | 0 | 0.0 |
| Pucca Houses | 3 | 27.27 | 11 | 29.72 | 24 | 72.72 | 9 | 100.0 | 12 | 100.0 |
| Living in the main house | 7 | 63.63 | 12 | 32.43 | 8 | 24.24 | 3 | 33.33 | 8 | 66.66 |
| Living in the covered space adjacent to the main house | 3 | 27.27 | 13 | 35.13 | 11 | 33.33 | 2 | 22.22 | 0 | 0.0 |
| Living in Bathans | 1 | 9.09 | 12 | 32.43 | 14 | 42.42 | 4 | 44.44 | 4 | 33.33 |
| Keeping belongings in main houses | 8 | 72.72 | 25 | 67.56 | 19 | 57.57 | 4 | 44.44 | 8 | 66.66 |
| Keeping belongings when they sleep outside main house | 3 | 27.27 | 12 | 32.43 | 14 | 42.42 | 5 | 55.55 | 4 | 33.33 |
| Total | 11 | | 37 | | 33 | | 9 | | 12 | |

On the basis of taken sample, from the table 26, it is observed that the house conditions according to the class category of elderly vary greatly. It is obvious that from the poorest to the well off classes the condition of kutchha houses are going on descending order. In the poorest the kutchha houses are maximum but among better off and well off categories, there are no kutchha houses. A bit of the same trend is seen in the case of semi -Pucca Houses. The percentage of this kind of houses is maximum among the 'poor' and it is zero percentage among the better off and well off classes. This is because the poor could make semi pucca better than the poorest and worse than the better off and well off. These groups can't make pucca houses and could only improve upon their cottages. In pucca houses category, the maximum (100%)

are among the better-off, and well off and least from the poorest. The middle category have two thirds of the total pucca houses. Thus here, it is observed that a clear trend of housing conditions available for the households of the elderly is according to their classes.

About the space available for the elderly there is no clear trend among all classes. The concept of Bathans is very important in villages of this area. On the basis of above table 26 the poorest class elderly living in Bathans has lowest percentage, whereas among the poor, middle, better-off and well-off have more or less same percentage. Only Middle and Better-off class elderly live in Bathans with maximum percentage (42.42%, 44.44%). Among the poor, Middle and Better-off, more or less the similar percentage of elderly live in the main houses. But among the poorest and well-off, the maximum elderly live in main houses. Among the poorest they have no other building to live in and they live with the other members in the main houses itself. Among the well-off, two-third of them, live in the main house and one-third of this class live in Bathans and Zero % live in covered space adjacent to the main houses. One third of the middle and poor class elderly live in covered spaces adjacent to the main houses (35.13%, 33.33%).

The elderly of different classes keep their belongings either in main houses or in the places where they sleep. But according to class, there is no significant difference about the keeping of belongings, though the poorest have maximum percentage (72.72%) who keep belongings in the main houses, followed by the 'poor', well-off, middle and better-off. The percentage of those elderly who keep their belongings where they sleep is maximum under Better-off followed by the Middle, Well-off the Poor and the Poorest. But if it is observed vertically it is seen that among the poorest

nearly two thirds keep their belongings in the main houses and one third where is they sleep. Among the poor two-third keep their belongings in the main houses and one-third where in they sleep. The Well-off elderly have the same trends and among the middle one, more elderly keep their belongings in the main houses and less wherein they sleep. Only Better-off class has this trend in reverse direction. They keep more where they sleep and less in the houses. But over all discussion in villages shows that, keeping their belongings does not make much sense because in most houses the elderly have not much goods or belongings to keep anywhere. Generally, they have old clothes, some utensils which is generally used at the time of taking food. For bathing they need one bucket and one 'lota' which is available at the place where they generally live, whether they are rich or poor.

The female elderly generally live inside the main houses. Those families who have no room available for the female elderly make a hut adjacent to the house, or make another room beside the house. But they do not live in the Bathan. It is against the norms of the society there. If the household is not able to provide a room or hut for the elderly female, they make a 'Pajha' near the main house. In the poor and poorest group who have only one or two huts, the elderly females are bound to go to other's huts to sleep. This, they do mainly in those huts where animals, goats, buffalo or oxen (calves) are kept.

Perceptions of the Aged about Their Food and Clothing :

In this area maximum aged reported that they get the food which other members of the household take. No special food is arranged for them. Generally in villages, nearly in all houses the same kind of food is served to

all the members. Some elderly reported the problem of getting food on time. In some households food is served to them after all other members have partaken. Generally daughters-in-law have the duty to prepare food and serve to every body. If the relations are not good between daughters-in-law and mother-in-law the female elderly get their share late. Elderly (male and female) generally don't ask for food. If they have to ask for it, it means that they don't have value in the house, and are neglected and useless. They may live without food but don't ask for it. It is others' duty to ask for food or to serve food to them. If it is not served or not asked in time, it means the aged have much problem in the house and they are neglected.

Generally, in all the houses male elderly don't go inside the house due to Pardah system in all the sections of society. If they have to take food or they feel hungry, they come at the 'Dwar' and call the name of any child of the house. This call is the signal that he has come for food and the daughter-in-law or any other member serves the food to him.

The quality of food is not very different in different houses of the village. 'Daal-Bhat and Tarkari' is considered the best and adequate food in this area. If in any house, any guest comes, this food is prepared for them specially. So if the members of any house take 'daal-bhat and tarkari' regularly it means they are prosperous. If the elderly get this kind of food regularly they feel that they have no problem of food and feel happy. If they get 'Roti' and 'Tarkari' they consider it is not so bad, but if they get 'Satua' it is considered very bad or low quality of food. Generally, nearly, in all the families the male elderly take 'satua' at lunch time because 'satua' is taken only at noon. Generally in every houses most of the times only two items of food are available, like Tarkari-Roti, Daal-Bhat, Satua-Chatani or Achar.

Hardly, in any house vegetable, roti and pulses or rice, pulses or vegetable are available together. There is either rice or roti and either pulses or vegetable at one meal. Any household which cooks three things for the same meal is considered very well off.. This is the general food availability in these villages. Milk and curd are purchased frequently, but not regularly even by the better off. Meat and fish is purchased once in a month, twice or thrice in a month or once in two - three months, at the time of some festivals etc. according to the economic status of the households.

Food availability for the elderly mainly depends upon the relationships within the household. If relation is good, sons and daughters-in-law and grand children are happy with elderly, and they respect them, the elderly of those houses don't feel any problem of food. Those elderly whose sons live outside (migrated for job) always advise their wives to take care of food and other services of their parent. The role of daughters-in-law is very important in providing food to the elderly. So if the relation between daughters-in-law and mother-in-law and father-in-law is good the elderly don't experience problems in relation to food.

Availability of clothes is basically related to the availability of food. Those who are getting food normally also get clothing normally. The main economic condition of the elderly is related to food and clothing. If food and cloth are not available then the economic status is very low. It is observed that generally in villages elderly are given new cloths only at the time of marriage function or at any festival. This is the also pattern for all the family members in the village. Among Muslims at the time of Eid festival, at least one new cloth is necessary and among Hindus at the time of 'Chhatha' a new cloth is necessary, but this is generally for young women and children.

Elderly get new cloth mainly at the time of a marriage function or if they don't have any old one to wear.

Availability of clothing for elderly is highly associated with the migration of sons. Those elderly whose sons live outside for jobs, when they come home, they bring some clothes for father and mother or grand father and grand mother along with for other members. The elderly who don't have any 'Bahrasut' face great problem of clothing. They always have old clothes. Even if they are rich and have much land, but if there is no migrant, in the family, the elderly have to face problem of cloth because they have to purchase clothes by selling agro-product. But other basic needs are more intense than the clothes. The main clothes which elderly use are Dhoti, Ganji (Banyan), and one Gamachhi (a big size napkin like or a towel size cloth). These three are the main clothes of the elderly. If they have to go to any relative they put on Kurta (long loose apron like cloth). Those who are rich, have a set of new Dhoti, Kurta, Ganji and a Gamachhi kept only for occasions like marriage party, visiting relatives, attending some festivals, going to Mela (fair)-etc. But those who are poor have only one set of clothes. They wash it for every occasion.

Generally, all elderly not want to disclose the secrecy of their household. Whereas the question of food and clothing. But even if they face problems they just say very simply on being asked "Thike ba, kauno khas dookh naekhe (It is simply alright, not much problem)". Some elderly said "Budh Purania ke kaesan khana-pani, kapra milela ee naekh janat (you don't know how and what food and clothing elderly are getting)".

Table 27 A

Self Perception of Food

| Economic Categories | Good | Alright | Not Good | Bad | Total |
|---------------------|------|---------|----------|-----|-------|
| Poorest | 0 | 1 | 8 | 2 | 11 |
| Poor | 8 | 9 | 17 | 3 | 37 |
| Middle | 12 | 11 | 7 | 3 | 33 |
| Better-off | 5 | 3 | 1 | 0 | 09 |
| Well-off | 10 | 2 | 0 | 0 | 12 |
| Total | 35 | 26 | 33 | 8 | 102 |

Table 27 B

Self Perception of Clothing

| Economic Categories | Good | Alright | Not Good | Bad | Total |
|---------------------|------|---------|----------|-----|-------|
| Poorest | 0 | 1 | 8 | 2 | 11 |
| Poor | 8 | 9 | 17 | 3 | 37 |
| Middle | 12 | 11 | 7 | 3 | 33 |
| Better-off | 05 | 3 | 1 | 0 | 09 |
| Well-off | 10 | 2 | 0 | 0 | 12 |
| Total | 35 | 26 | 33 | 8 | 102 |

By observing of the table 27 A and B, it is found that among elderly 35 have reported good food and clothing, 26 have reported 'Alright', 33 have reported 'Not Good', and 8 have reported 'Bad' about the food and clothing. But if it is seen vis a vis their class, there is a clear cut trend that among the poorest elderly no one get good food and clothing. Only one has reported 'Alright' about the food and clothing. Maximum poorest have reported that not good food and clothing are available to them. Only two poorest reported

that they have bad perception of food and clothing. But this trend is reversed among the Better-off and Well-off elderly. Among Better-off no one has reported 'bad' and only one has reported 'not good', 3 have reported alright and 5 have reported 'good' that is the maximum number of elderly who have good perception of their food and clothing. This trend is more centralized among the well-off elderly. No one has reported about 'bad' and 'not good'. Only two have reported 'alright' but the maximum of them i.e. 10, have reported 'good' about their perceptions of food and clothing. It means that in their perception the poorest have no good food and clothing, the Well-off have no 'bad' and 'not good' food and clothing. The poor and middle classes are more or less in all the categories but least of them have reported 'bad' perception. Among poor maximum elderly have reported 'not good' about food and clothing, followed by 'alright', and 'good' categories. Among Middle class elderly maximum have reported 'good' followed by 'alright', 'not good', and 'bad' categories. So on the basis of taken sample, it is obvious that the class factor is important for the availability and quality of food and clothing.

Table 27

Percentage of Elderly and their Food and Clothing

| EC Categories | Good % | Alright % | Not Good % | Bad % | Total % |
|---------------|--------|-----------|------------|-------|---------|
| Poorest | 0.0 | 9.09 | 72.72 | 18.18 | 11 |
| Poor | 21.26 | 24.32 | 45.94 | 8.10 | 37 |
| Middle | 36.36 | 33.33 | 21.21 | 9.09 | 33 |
| Better-off | 55.55 | 33.33 | 11.11 | 0.0 | 09 |
| Well-off | 83.33 | 16.66 | 0.0 | 0.0 | 12 |
| Total | 35 | 26 | 33 | 8 | 102 |

Availability of Water and Toilet Facilities for the Elderly:

Generally, in all the houses, hand pumps are available. Nobody including elderly face any problem of water.

Water:

In this area the concept of 'Khana-pani' (food and water) is very important. The availability of water and giving it to elderly is related to the service of the elderly. In those houses where elderly are served water for drinking by the household members, it is that they have no problem and are getting respect in that household. Generally, water is served before serving the food. If food is served before serving the water, it is considered bad and the household is considered ill mannered. If any elderly face problems of all sorts like service of food, water etc his most pitious sentence is "ka kahi hamara ke to aik lota pani ke dehndar koi naekhe (what can I say, there is no one to give me a bowl of water)". This sentence represents not only water but all sorts of problems. Generally in all houses water is served by the family members like wife (if alive) grand children, daughters-in-law and others. In most houses elderly did not have to fetch water for drinking but for bathing. They have to go to the hand pump if he/she is able to pump the water. They pump out water by them self and if not, then other members pump water out for them. Those elderly who are not physically able to take bath themselves are helped by family members. If there was no one in the family to take care for the elderly, they would face severe problems. But no case was found such that

family members abandoned the aged at the end of their life i.e. when the elderly lie in bed. Even though the family members don't take care in some house, but at time when bed ridden, any one from the family or relatives take over the task of care giver and provides water for drinking and bathing.

Some elderly who are able to walk, usually go to the river (small river beside the village) for a bath when there is water in the river otherwise, they take bath in the house itself at the hand pump. A few elderly males take their bath at the well if they are able to fetch water from the well or of any member of the family is ready to fetch it for them. But elderly females generally take their bath inside the house. If there is no hand pump inside the house, other female members fetch water for them from outside.

Toilet :

For toilet all persons including the elderly have to go to the open fields (except the few households who have a toilet). But those elderly who are not able to walk upto the fields, defecate near the house either in the field adjacent to the house or on the 'Dwar' (ground in front of house) and that is cleaned by the family members. This problem of toilet is acute in villages mainly for the females and elderly. The villagers are not well-aware of the infections and contamination of the nearby places where the elderly sleep. They don't use any disinfectant for this purpose. Some households spray kerosene at the place where the elderly defecate.

PHYSICAL HEALTH OF THE AGED

The time of Alath is the most bad time or condition for elderly. At this time any one is most needed to serve the elderly. Nearly all elderly fear of this situation and said “Bhagwan chalate-phirate utha les ta sabse achha nahi ta jawan bhag mein likhal hokhi alath pare ke ta kekari okara ke (May God give me death in the state of being active, if I am cursed then I have to face the state of alath)”. About 14% of the aged were found in the state of Alath among the 102 surveyed.

Generally in villages it is considered that if an elderly dies in the a stage of physical mobility, he/she is lucky that they die before experiencing the problems of ‘Alath’(the stage when elderly can’t stand or walk and all services have to be done by others). It is considered that those who become ‘Alath’ must have committed some sin in their life. That is why they suffer from ‘Alath’. Generally people curse others by saying “Ja tun alath par jaeba, kehu dhowe wala na mili (one day you would fall in such condition that you won’t be able to move and no one be available to wash/clean the body or place)”. Thus for elderly, toilet facility and cleanliness at their last hour of life is of utmost importance.

The problem of defecation in the last phase of the elderly do not show much impact of class and caste categories. This depends mainly on the entire personal relationships with other members in the family. Those households where sons, daughters-in-law, daughters, grand children have good relation with their elderly and elderly is respected in the family or has a

good position in the family, they are served well in their last phase of life. Generally in all classes and castes it is considered that to serve the elderly is to clean the place, to wash their clothes, to get them take a bath them etc. And is considered to be is a work of 'Punya' (good deed). Among Muslims it is considered that to serve the elderly at their last time (at the time of Alath), is better than to go to the pilgrimage i.e. Haj. Mostly women do this task of cleansing excreta of the elderly during Alath. At that time generally elderly are kept outside the main house either in a hut or a 'Pajha' from where the cleansing may be done easily. Besides this the aged suffer from other problem of old age as well as from common diseases and ailments. These are mainly chronic problems as given in the table 29.

Self reporting of health problems showed that only 15.7% did not perceive any problem. 46.5% perceived 'some problem' and 37.8% lots of problems' (Table 28A).

Table 28A

Self Perceived Level of Health Problems

| Total (102) | Sl. no | Cases | Poorest (11) | Poor (37) | Middle (33) | Better-off (09) | Well-off (12) |
|-------------|--------|---------------------------------|------------------|-----------------|-----------------|-----------------|----------------|
| 16 | 1. | No problems | 0 (0.0 %) | 5 (13.51 %) | 5 (15.15 %) | 2 (22.22 %) | 4 (33.33 %) |
| 47 | 2. | Some Problems | 7 (63.63 %) | 18 (48.64 %) | 16 (48.48 %) | 4 (44.44 %) | 2 (16.66 %) |
| 39 | 3. | Lot of Problems | 4 (36.36 %) | 14 (37.83 %) | 12 (36.36 %) | 3 (33.33 %) | 6 (50.0 %) |
| 86 | 4. | Some problems + lot of problems | 11 (100.00 %) | 32 (86.48 %) | 28 (84.84 %) | 7 (77.77 %) | 8 (66.66 %) |

Those with 'no problems' were maximum in the 'Well-off' group and progressively declined with poorer economic status till it was nil in the poorest. Those with 'some' or 'lots' of health problems are maximum in the poorest and progressively decreased with ascending economic status.

It is seen that 'some problems' and 'lots of problems' are maximum (100%) among the poorest followed by the poor, the middle, the better-off and are least among the well-off (66.66%). Thus it is crystal clear that the proportion experiencing physical problems is maximum in the Poorest and declines as move from the Poorest to the Well-off.

However, when we examine the number and nature of problems reported (Table 29) we find that the least number of problems per person is among the poorest and a little higher among the rest. This is likely to be due to the fact that those among the higher economic categories who perceive their own health as poor, note the problems more than the poorest do. The Well-off being proportionately highest among those perceiving 'lots of problems' corroborates the likelihood of differing levels of perception of similar problems. It is further strengthened by the one-fourth of the Better-off and Well off with self perceived health problems and perceive no need for treatment whereas among the poorest only one-tenth of them do not feel the need for treatment (table 28B).

Table 28 B

Self Reported Treatment Seeking Behaviour and Causes of not Taking Treatment by the Aged

| S.No. | Cases | Poorest (11) | Poor (37) | Middle (33) | Better-off (09) | Well-off (12) |
|--|-----------------------------------|--------------------------|------------------------------|------------------------------|-----------------------------|-----------------------------|
| 1. | Some Problems and lot of problems | 11 100.00% | 32 86.48% | 28 84.84% | 7 77.77% | 8 66.66% |
| 2. | Taking Treatment | 4 36.36% | 14 43.75% | 11 39.28% | 2 28.57% | 4 50.0% |
| 3. | Not Taking Treatment | 7 63.63% | (23-5) 56.25% | (22-5) 60.71% | (7-2) 71.42% | (8-4) 50.0% |
| | Total* | 11 | 32 | 28 | 07 | 08 |
| Causes for not taking treatment | | | | | | |
| 4. | Money problem | 6 85.71% | 15 83.33% | 14 82.35% | 1 20.0% | 1 25.0% |
| 5. | No available Escort | 0 0.0% | 0 0.0% | 0 0.0% | 2 40.0% | 1 25.0% |
| 6. | Don't need treatment | 1 14.28% | (8-5) [‡] 16.66% | (8-5) [‡] 17.64% | (4-2) [‡] 40.0% | (6-4) [‡] 50.0% |
| | Total [⊖] | (11-4) [⊖] 7 | (37-14-5) [⊖] | (33-11-5) [⊖] | (9-2-2) [⊖] | (12-4-4) [⊖] |
| | | 11 | 37 | 33 | 09 | 12 |

* Those who have no problem not need of treatment.

[⊖] Those who are taking treatment not included in causes of not taking.

Table 29

Self Perceived Physical Health Problems

| S.N o. | Kinds of diseases | Poorest (11) | Poor (37) | Middle (33) | Better-off (09) | Well-off (12) | Total |
|--------|--|---------------|--------------|--------------|-----------------|---------------|-------|
| 1. | Cough | 4 36.36 % | 18 48.64% | 17 51.51% | 4 44.44% | 5 41.66% | 48 |
| 2. | Pain in the body/joints | 11 100.00% | 27 72.97% | 22 66.66% | 6 66.66% | 8 66.66% | 74 |
| 3. | Disfunction of digestive system | 5 45.45% | 20 54.05% | 15 45.45% | 2 22.22% | 8 66.66% | 50 |
| 4. | Blood pressure | 1 9.09% | 2 5.40% | 6 18.18% | 1 11.11% | 3 37.5% | 13 |
| 5. | Complete loss of eye sight | 0 0.0% | 4 10.81% | 3 9.09% | 0 0.0% | 0 0.0% | 07 |
| 6. | Partial loss at eye sight | 2 18.18% | 17 45.94% | 16 48.48% | 5 55.55% | 5 41.66% | 45 |
| 7. | Asthma | 0 0.0% | 7 18.91% | 4 12.12% | 0 0.0% | 2 16.66% | 13 |
| 8. | Paralysis | 1 9.09% | 0 0.0% | 1 9.09% | 0 0.0% | 0 0.0% | 2 |
| 9. | Complete loss of teeth | 1 9.09% | 5 13.51% | 3 9.09% | 2 22.22% | 2 16.66% | 13 |
| 10. | Partial loss of teeth | 2 22.22% | 11 29.72% | 14 42.42% | 4 44.44% | 3 25.0% | 34 |
| 11. | Walking problem due to physical weakness | 0 0.0% | 9 24.32% | 5 15.15% | 1 11.11% | 2 16.66% | 17 |
| | Total | 27 | 120 | 106 | 25 | 38 | |
| | Av. No. of complaints per aged person | (2.5) | (3.2) | (3.2) | (2.8) | (3.2) | |

Pain in the body or joint pain is the most common complaint followed by disfunction in the digestive system, cough, partial loss of eye sight or not clear vision, partial loss of teeth etc. Some other problems which were reported but are not included in the Table are :

| Nature of health problem | No. of elderly |
|--|----------------|
| Liver problem | 01 |
| Swelling of body | 03 |
| Heart problem | 01 |
| Anaesthesia in the legs and arms | 03 |
| Hernia | 03 |
| White spots | 01 |
| Skin diseases (scabies ring worms in the body) | 02 |
| Ulcer | 03 |
| Diabetics | 01 |
| Epilepsy | 01 |
| Night Blindness | 02 |
| Piles | 04 |
| Tuberculosis | 01 |
| Fever (acute illness at time of survey) | 03 |
| Headache (at the time of survey) | 06 |
| Urination problem | 01 |

TREATMENT

There is not much difference among all is about taking and not taking treatment but there is much difference in the source of treatment and the causes of not taking treatment.

The main health service givers are the quacks (those using modern medicine without formal training), DHMS (Diploma in Homeopathic Medicines and Surgery), and MBBS/MD Doctors. The home remedies which is used for elderly is herbal medicine either made by themselves or by some other

villagers (traditional healers). There is variation among the economic categories in taking health services from the various service givers. It has been shown in the Table 30. For common ailments maximum elderly take treatment from the quacks (63.72%) followed by the DHMS (24.50%), MBBS/MDs (9.80%) and home remedies (1.96%). From the table no. 30 it is obvious that the poorest mostly maximum take treatment from the quacks (72.72%) followed by the Poor, the Middle, the Better-off, and Well-off (33.33%). From the DHMS doctors, it is generally the elderly of Well-off and Better-off classes who take treatment and much less from the Middle, the poor and the poorest. But from MBBS/MD doctors maximum elderly from well-off category take treatment (33.33%) followed by the Better-off, middle, the poor. But the poorest do not take treatment from MBBS/MD doctors as they have no money besides having other problems. Home remedies were used only by two elderly one from of the poor category and another one from the Middle class category.

In emergency cases or in chronic cases maximum elderly take treatment from the DHMS doctors (43) followed by the MBBS/MD doctors (39), the quacks (20). And nobody resorts to home remedies. While the poorest, the poor and the Middle classes have been in more need of taking treatment and the better-off and well-off have been in less need of taking treatment; the poorest have perceived mostly the money problem as the cause for not taking treatment followed by the poor, the middle, the well-off and the better-off. The poorest, the poor and the middle have no problem of escort whereas the better-off and the well off have escort problems also

Table 30**Source of Treatment for the Aged-Economic Category-wise**

Treatment taken in Common Acute Illness

| S.No. | Medical practitioner/ service givers | Poorest | Poor | Middle | Better-off | Well-off |
|-------|---|--------------|---------------|---------------|--------------|--------------|
| 1. | Quacks | 8 (72.72) | 25 (67.56) | 23 (69.69) | 5 (55.55) | 4 (33.33) |
| 2. | D.H.M.S. | 3 (27.27) | 9 (24.32) | 6 (18.18) | 3 (33.33) | 4 (33.33) |
| 3. | MBBS/MD | 0 | 2 (5.40) | 3 (9.09) | 1 (11.11) | 4 (33.33) |
| 4. | Home Remedies/ other systems | 0 | 1 (2.70) | 1 (3.03) | 0 | 0 |

Treatment taken in serious cases/chronic cases

| | | | | | | |
|----|---------------------------------|--------------|---------------|---------------|--------------|-------------|
| 5. | Quacks | 4 (36.36) | 11 (29.72) | 5 (15.15) | 0 | 0 |
| 6. | DHMS | 4 (36.36) | 19 (51.35) | 13 (39.39) | 4 (44.44) | 3 (25.0) |
| 7. | MBBS/MD | 3 (27.27) | 7 (18.91) | 15 (45.45) | 5 (55.55) | 9 (75.0) |
| 8. | Home remedies/ other systems | 0 | 0 | 0 | 0 | 0 |
| | | 11 | 37 | 33 | 09 | 12 |

() = % of its class total.

In emergency and chronic cases only the poorest, the poor and the middle classes elderly, take treatment from quacks but the better off and well off don't take from quacks. They go to MBBS/MD doctors. It is obvious that from quacks maximum elderly take treatment among the poorest, followed by the poor and middle; from DHMS maximum elderly of the poor, followed by better of, the middle, the poorest and well off; from the

MBBS/MD doctors maximum elderly of well-off, followed by the better-off, middle, the poorest and the poor. So there is a clear impact of class on the pattern of treatment taken from the doctors of different kinds. Of the 86 with self perceived 'some' or 'lots' of health problems, 35 (40.69%) have taken treatment and 51(59.30%) have not (table 28B). Of this 51 cited the main reason for not taking treatment, was shortage of money (72.54%). Only 21.56% did not take treatment as they saw no need for it and only 3 (5.88%) were unable to do so due to the lack of an escort.

CONDITIONS OF THE AGED IN FAMILY AND SOCIETY:

Family Structure And Conditions Of The Aged

Family structure is most important factor for the living conditions of elderly. Generally, maximum elderly are living in joint families 63%. Few are living alone (17%) or in other sorts of family structure (20%). The structure of family and conditions of aged may vary from class to class but not necessarily. It may be observed from the table 31 that among the different economic categories the proportion of aged persons living in joint family are maximum in the Better-off class, followed by well-off, Middle, the Poor and the Poorest. The trend is totally reversed in the case of 'living alone/no supports' of elderly. Here maximum percentage (54.54%) is from the poorest and minimum from the well-off. Among the poorest less than half of the elderly, live in joint family and more than half live alone. There is no other type of family.

Table 31**Present Family of the Aged**

| Sl.No. | Structure of family | Poorest | Poor | Middle | Better-off | Well-off | Total |
|--------|--|-------------|--------------|--------------|-------------|-------------|-------|
| 1. | Joint family | 5 45.45% | 23 62.16% | 21 63.63% | 7 77.77% | 8 66.66% | 64 |
| 2. | Separated aged living without sons | 0 | 8 16.21% | 3 9.09% | 0 | 1 8.33% | 12 |
| 3. | Living with brother or nephew | 0 | 0 | 3 9.09% | 1 11.11% | 2 16.66% | 6 |
| 4. | Living in sons-in-law's house | 0 | 0 | 1 3.03% | 0 | 0 | 1 |
| 5. | Living alone but son's family supports | 0 | 1 2.70% | 1 3.03% | 0 | 0 | 2 |
| 6. | Living alone and no support | 6 54.54% | 5 13.51% | 4 12.12% | 1 11.11% | 1 8.33% | 17 |
| | | 11 | 37 | 33 | 09 | 12 | 102 |

- % is taken from its class total.

It is observed in the villages that the families of poor persons are generally divided just after the sons get married but among the well-off and better-off families generally families are not divided till three generations. Though there may not be peace inside the family and all may not be happy but the families do not get divided. They think that if they divide they become socially and economically weak. To maintain the joint family system is also a matter cause of social prestige. Among Rajputs, they quarrel within

themselves everyday but they don't get divide. Common land holding keep them together, but in other castes, after a little quarrel they talk of division. The reason for division in that they have little land/property and everybody has to work for food so after division they just don't lose any thing.

But the elderly among lower castes feel insecure due to separation of sons. One 'Nonia' caste elderly reported " Babua hamara panch beta ba to, lekin sab log farka-farki hogail ba log, hum aur hamar mehraru akele bani san, job tak jangar (physical strength) chalat ba tab tak kamat-khat bani san jab 'alath' (bed-ridden) par jayeb tab kaise paar lagi Bhagwan janat bare...(I have five sons but all have separated from each other. I and my wife live alone. We are working for food (labouring) now (till we are physically fit), but when we will not be able to work then how our live will be maintained God knows)". Among the middle group the division is avoided upto sometime but they can't resist as much as the higher class can. So the elderly of the Middle category are found in all types of families. Those who have property (mainly land) among the higher classes get support from some relatives due to their property, because they promise or give the property to the person who takes care of them. But those who have no property and are separated from the family have to face acute problems in the last phase of their life. This trend is clearly shown in the table 31 also.

Those elderly who have one or two sons are living outside with their wives and children, send money for them. They do not face any problem of

food and clothing. But they feel lonely and suffer from loneliness and boredom. But this kind of families are only two (1 in poor, 1 in middle).

Some elderly who live with their brother or nephews don't feel insecure because they have given them property for their service. But they always have a regret that there is no one of their own. One Rajput female elderly reported. "My nephews are taking care of me because my husband, before his death had given all his property to them, but they don't care like our own son and daughters-in law. I have to wait for everything (with tears)". Among other castes one Koiry male elderly who is well-off reported, "Hum ko koi dukh nahi hai kyonki hamara bhatija aur uski bibi mera seva karate hain, uske bachon me mera man lage rahta hai, lekin ham hi malik hain, aur apna sara daulat usko de diya hai, (I have no problem. My nephew and his wife take care of me, I engage myself with their children and don't get bored, I am the head and all property I have given to them. What I say they follow me politely)".

Among Rajputs and rich Brahmins, generally, the head of the family may not get the collective money or income but still their family is joint. Among other castes if one son among other sons does not give money to the head, he is separated either by his siblings or by his father or he himself gets separated. If all sons are keeping their money with themselves or send to their wives, the elderly who is the head, automatically separated, or the family automatically gets separated. So the collective income and its keeping and expense is related to the conditions of the elderly and the structure of the family. This case is not same with the female elderly. They may not get collective money (if she is widow) or any money from any sons, but she may

still not be separated. She has to live with one of the sons. Generally, when the daughters-in-law torture them, then they leave the house (if has only one son). But their condition is more problematic than male elderly if they have no one to depend upon. One, Brahmin widow elderly reported, “Ab hamara jiala me ka ba, jetna jaldi bhgwan jee utha lete to achcha hoeet (there is no meaning in my life now, if God takes my life away it will be better for me)”. Another elderly Rajput widow, who has two sons and one widowed daughter-in-law reported “now I am not physically active, have become blind. I have two sons but neither of them look after me. Sometimes one gives me food, at other times another gives me food but not regularly. Sometimes I have to suffer from starvation. My married daughters give me cloths, money from time-to-time”. But both her sons are also poor. They also have problems of money and food but their wives and children are not facing as much problems as their old blind, widowed mother. Another male Muslim elderly from a middle class family reported “Now I am retired, in my house all things are available, but not for me, even food is not served in time. Now it will be better if I die”.

POSITION OF THE ELDERLY IN THE FAMILY :

Position of the elderly male in the family is generally indicated by their headship and by the amount of respect shown to them. It is observed that there are some elderly who are real heads of the family and some are so just for name. They have no participation in the decision making of the family but they are formal heads of the family. Their opinion is sort at the time of an occasion like in the decision of marriage of the sons or daughters, purchase

or sale of property, to go for job or education but the real decision is taken by those members who are currently managing family affairs. But those who are real heads of the family, participate in real decision making and have power to dismiss or make proposal move forward. Headship and the ownership of the property are slightly different from each another. In some families the elderly are not owner of the property but still are the head of the family and their desires are carried out. On the contrary, in some families the elderly are real owners of the property but they are not respected and their desires are not carried out. One elderly reported, “Now I am a head just for name only. All things are done by them (sons)”.

Table 32
Headship of the Aged in the Family

| Economic category | Common Member | Simple Head | RealHead | Total |
|-------------------|---------------|---------------|---------------|-------|
| Poorest | 4* (36.36) | 1 (9.09) | 6 (54.54) | 11 |
| Poor | 16 (43.24) | 10 (27.02) | 11 (29.72) | 37 |
| Middle | 11 (33.33) | 7 (21.21) | 15 (45.45) | 33 |
| Better-off | 5 (55.55) | 1 (11.11) | 3 (33.33) | 09 |
| Well-off | 4 (33.33) | 2 (16.66) | 6 (50.00) | 12 |
| Total | 40 (39.21) | 21 (19.60) | 41 (40.19) | 102 |

* () = % of its class

From the table 32 it is observed that there are 40 common members of the family, 21 are simply head of the family and 41 are real head or head for decision making. No clear trend discernible in proportion of 'real' and 'simple' heads of family among aged of different economic categories.

However there is observable difference in factors influencing a status of aged within the family. Headship of the family and ownership of land property are generally associated with each other but not in all groups. Generally the land ownership is under the elderly male. Due to that they are considered head of the family irrespective of the fact whether he participates in real decision making of the family or not. But the main thing is that whether they get respect in the family or not, their desires are carried out or not. These things determine the position of the elderly in their respective families.

RESPECT :

Over 75% of the elderly get respect in the family. This varies slightly across the economic groups (table 33 A&B)

**Table 33A
Aged Respected in the Family**

| Economic category | Not respected | Simply respected | Well respected | Total |
|-------------------|---------------|------------------|----------------|-------|
| Poorest | 5 (45.45%) | 1 (9.09%) | 5 (45.45%) | 11 |
| Poor | 9 (24.32%) | 13 (35.13%) | 15 (40.54%) | 37 |
| Middle | 7 (22.22%) | 9 (27.27%) | 16 (48.48%) | 33 |
| Better-off | 2 (21.21%) | 3 (33.33%) | 4 (44.44%) | 09 |
| Well-off | 1 (8.33%) | 5 (41.66%) | 6 (50.00%) | 12 |
| | 24 | 32 | 46 | 102 |

Table 33B**Desires of the Aged Carried Out in the Family**

| Economic categories | Not carried out | Carried out by some members | Carried out by all members | Total |
|---------------------|-----------------|-----------------------------|----------------------------|-------|
| Poorest | 4 (36.36%) | 2 (18.18%) | 5 (45.45%) | 11 |
| Poor | 15 (40.54%) | 9 (24.32%) | 13 (35.13%) | 37 |
| Middle | 6 (18.18%) | 8 (24.24%) | 19 (57.57%) | 33 |
| Better-off | 1 (11.11%) | 3 (33.33%) | 5 (55.55%) | 09 |
| Well-off | 1 (8.33%) | 3 (25.00%) | 8 (66.66%) | 12 |
| Total | 27 | 25 | 50 | 102 |

The poorest alone have over 45% of aged, who are not respected within the family. Others have 24% or less 'not respected', with only 8% among the well-off.

Though there are 62 owners of the land and 40 are not owners of the land but how much respect they get and how many of their desires are carried out, this may be seen in the following table 34.

Table 34**Level of Respect of the Aged in Relation to Ownership of Property**

| | Respected in the family | | | Their desires carried out by family members | | |
|-----------------------|-------------------------|------------------|----------------|---|--------------------------|-------------------------|
| | Not respected | Simply respected | Well respected | No members carried out | Some members carried out | All members carried out |
| Owner of the land | 6 | 20 | 36 | 7 | 15 | 40 |
| Not owner of the land | 18 | 12 | 10 | 20 | 10 | 10 |

It is obvious from the Table 34 that most of those elderly who are owners of the land are well respected and very few of them are not respected by the family members. But those who are not owners of the land, the case is other way round. This trend is also seen in the case their desires carried out by the family members. It shows that land ownership is directly related to the getting of respect by the family members. It shows that land ownership related to getting respect in the family is stronger than the economic category.

Economic Activities, Availability of Money and Migration of Sons and Grandsons :

There is a marked variation in getting respect in the family among those elderly who are economically active and those who are not economically active. The availability of money in their hand for extra expense and migration of sons or grandsons have also impact on getting respects and their desires being carried out by the family. The following table 35 depicts this scenario.

Table 35

Respect of Aged in Relation to Their Activity

| Terms/Activities | Respected in the family | | | Desires carried out by family | | |
|------------------------|-------------------------|------------------|----------------|-------------------------------|--------------------------|-------------------------|
| | Not respected | Simply respected | Well respected | No members carried out | Some members carried out | All members carried out |
| Not active | 4 | 5 | 5 | 5 | 5 | 4 |
| Non-Ec. Active | 7 | 7 | 7 | 8 | 5 | 8 |
| Ec. Active | 13 | 20 | 34 | 14 | 15 | 38 |
| Self managing | 13 | 13 | 17 | 15 | 11 | 17 |
| Sons/others give money | 11 | 19 | 29 | 12 | 14 | 33 |
| No Mig | 5 | 9 | 11 | 6 | 6 | 13 |
| Some Mig. | 11 | 11 | 20 | 12 | 8 | 22 |
| All Mig. | 7 | 10 | 11 | 7 | 9 | 12 |
| No one/alone | 1 | 2 | 4 | 2 | 2 | 3 |
| Total | 24 | 32 | 46 | 27 | 25 | 50 |

In the table 35 it is seen that the number of elderly who are economically active is higher in getting respect than those of the not active or non-economically active categories. Among non-economically active and not active categories, the number among 'not respected', 'simply respected', and 'well respected' remain the same more or less. Same trend is seen for the members in 'carrying their desires' among three columns.

Among 'self managing' and 'others give' money for the expenses of the aged, the number of elderly and its trend are not much different among three categories but one thing is observed that the number of elderly is more in 'Well respected' of 'others give' than self managing and lower in 'not respected' of self managing to 'others give'. It means those elderly who are provided money by others/sons are respected also or out of respect they get money.

About migration there is not much impact on getting respect. The data does not show much variation among four categories of families in relation to migration and respect for the aged.

Position of the Aged in Society :

Position of the elderly is indicated by how much respect they get from younger members of the society and whether they participate in social activities/functions/Panchayats etc. or not. It was found that only about one third feel they are socially well respected and somewhat lesser number participate in societal decision-making (Table 36).

Table 36

Status of Aged in Society

| Economic category | Aged participation in society | | | Respect in the society | | | Total |
|-------------------|-------------------------------|----------------------------|-----------------------------------|------------------------|------------------|----------------|-------|
| | No participation | Participation in name only | Participation for decision making | Not respected | Simply respected | Well respected | |
| Poorest | 5 45.45% | 6 54.54% | 0 0.0% | 6 54.54% | 4 36.36 | 1 9.09% | 11 |
| Poor | 12 32.43% | 18 48.64% | 7 18.91% | 11 29.72% | 19 51.35% | 7 18.91% | 37 |
| Middle | 9 27.27% | 22 33.33% | 13 39.39% | 6 18.18% | 13 39.39% | 14 42.42% | 33 |
| Better off | 4 44.44% | 1 11.11% | 4 44.44% | 2 22.22% | 3 33.33% | 4 44.44% | 09 |
| Well off | 0 0.0% | 7 58.33% | 5 41.66% | 1 8.33% | 4 33.33% | 7 58.33% | 12 |
| Total | 30 (29.41%) | 43 (42.15%) | 29 (28.43%) | 26 (25.49%) | 43 (42.15%) | 33 (32.35%) | |

It is observed that there is a correlation between the participation of the aged in the society and their getting respect from the society. But it varies through the line of economic categories. The participation of the aged for decision making in the society is nil among the 'Poorest' but has been increasing when we move towards the 'Well off'. On the contrary, 'no participation' is highest among the Poorest and nil among the 'well off'. The same trend is observed for the elderly getting respect from society. Among the 'Poorest' 'Not respected' category for the elderly is maximum and is minimum among 'Well off' class. On the contrary 'Well respected' is only one among the 'Poorest' and is highest among the 'Well off'. So the conditions of elderly in society is determined by the family's status. Getting respect is related to the class (socio-economic) in the society. Even the low

caste elderly who are rich and educated get respect from the society. But those who belong to higher castes and are rich but not educated still get respect. If they are educated, this respect is increased manifold in comparison to those elderly who belong to lower caste and have some education and property. It may be compared from the case-study of Yamuna Paswan and Balram Pandey (see next chapter). Another factor for getting respect and power is village politics. Those elderly or persons who are active and influent in village politics can approach high upto the police level and other offices, they also get respect. But in case of Rajputs, people respect them only because of fear of them and their tyrannical role in the villages.

Psychological Conditions of the Aged :

The elderly reported about their worries, feelings of loneliness/boredom and the level of present dissatisfaction in their lives. Different elderly reported different causes for their worries. Some had problems of food and clothing, some had that of house, some reported about the marriage of their daughters or grand daughters. They worried about their health. Some elderly reported that they were worrying for the jobs of their sons, conflict among sons, maintenance of the sons livelihood, maintenance of family. Some female elderly reported that they were worrying because of the death of their husbands, having no children and no participation in the family, for food and shelter etc. Some reported that they were worrying due to the migration of their sons because after migration they were not looked after properly. Some reported the cause of worry was negligence towards them on the part of the family, and so on.... Some elderly were not worrying for anything (only 19 of the 102).

Maximum elderly reported about their feelings of loneliness and boredom. They reported that nobody talked to them and they felt neglected. Some reported that they had no participation in the decision making in the family and they felt neglected. Some reported that they had no one in this world and they wished to die immediately.

Maximum elderly reported about their level of dissatisfaction in life. Some could not complete their house, some could not achieve wealth and money for the security for the rest of their life, some could not continue their joint family and sons were separated. Some reported that they were left alone and no one took care of them so they were dissatisfied. Few had reported that they had not been able to visit religious places. Some reported that their sons could not get a job etc. The perception of psychological problems and their severity has been given in the Table 37A, 37B and 37C.

Table 37A

Worry

| Economic category | No feeling of worry | Mild feeling of worry | Severe worry | Total |
|-------------------|---------------------|---------------------------|---------------|--------------|
| Poorest | 0 (24.32) | 2 (18.18) ⁺ | 9 (81.81) | 11 (100) |
| Poor | 9 (24.32) | 14 (37.83) | 14 (37.83) | 37 (100) |
| Middle | 4 (12.12) | 16 (48.48) | 13 (39.39) | 33 (100) |
| Better-off | 4 (44.44) | 2 (22.22) | 3 (33.33) | 09 (100) |
| Well-off | 2 (16.66) | 5 (41.66) | 5 (41.66) | 12 (100) |
| Total | 19 (18.62) | 39 (38.23) | 44 (43.13) | 102 (100) |

* () = % of the total of classes of elderly.

Table 37B**Feeling of Loneliness/Boredom**

| Economic category | No feeling of loneliness/boredom | Mild feeling of loneliness/boredom | Severe feeling of loneliness/boredom | Total |
|-------------------|----------------------------------|------------------------------------|--------------------------------------|--------------|
| Poorest | 1 (9.09)* | 5 (45.45) | 5 (45.45) | 11 (100) |
| Poor | 12 (32.43) | 13 (35.13) | 12 (32.43) | 37 (100) |
| Middle | 6 (18.18) | 15 (45.45) | 12 (36.36) | 33 (100) |
| Better-off | 4 (44.44) | 1 (11.11) | 4 (44.44) | 09 (100) |
| Well-off | 4 (33.33) | 4 (33.33) | 4 (33.33) | 12 (100) |
| Total | 27 (26.47) | 38 (37.25) | 37 (36.27) | 102 (100) |

Table 37C**Level of Present Dissatisfaction**

| Economic category | Not dissatisfied | Mildly dissatisfied | Severely dissatisfied | Total |
|-------------------|------------------|---------------------|-----------------------|--------------|
| Poorest | 1 (9.09)* | 3 (27.27) | 7 (63.63) | 11 (100) |
| Poor | 17 (45.94) | 8 (21.62) | 12 (32.43) | 37 (100) |
| Middle | 13 (39.39) | 8 (24.24) | 12 (36.36) | 33 (100) |
| Better-off | 5 (55.55) | 1 (11.11) | 3 (33.33) | 09 (100) |
| Well-off | 6 (50.0) | 3 (25.0) | 3 (25.0) | 12 (100) |
| Total | 42 (41.17) | 23 (22.54) | 37 (36.27) | 102 (100) |

* () = % of the elderly of their classes.

It is observed, from the table 37A that 19 (18.62%) elderly reported 'No feeling of Worry', 39 (38.23%) 'mild feeling of worry', and 44 (43.13%) 'severe feeling of worry.

About the 'feeling of loneliness/boredom', the table 37B shows that there are 27 (26.47%) elderly who reported 'no feeling of loneliness or boredom', 38(37.25%) reported, 'mild feeling of loneliness/boredom' and 37(36.27%) reported 'severe feeling of loneliness/boredom. Paradoxically, when asked about levels of satisfaction and dissatisfaction, more were 'not dissatisfied' and less were 'mildly or severely dissatisfied (table 37C).

The three tables show clearly that the aged persons of the poorest are worst off psychologically. The other economic categories had similar level of problems among them. About 'no feeling of worry', maximum report has come from the 'Better off' class and minimum from the 'Middle' category. No elderly reported about this from the Poorest. About 'mild feeling of worry', maximum number of elderly reported in affirmative from the Middle group followed by the Well off and least from the Poorest class. But about 'severe/acute worry' maximum percentage of elderly reports come from the Poorest and least from the 'Better off' class.

Among the poorest only one elderly reported 'No feeling loneliness' whereas maximum percentage of reports from the 'better off' class.

Same type of trend is observed from the table 37C about the 'level of present dissatisfaction' among the different classes of elderly. Here also only one elderly of the 'poorest' reported 'no dissatisfaction' whereas the

maximum percentage is from the 'Well off' (55.55%). About 'severely dissatisfied', maximum elderly are from the Poorest and less among the others. 42 (41.17%) elderly reported 'no dissatisfaction', 23 (22.54%) 'mild dissatisfaction' and 37 (36.27%) 'acute or severe dissatisfaction'.

The elderly use different methods for coping with these psychological problems. None of them go to any consultant for their problem.

Table 38

Coping Mechanisms used by Elderly

| Sl. no | Methods used | Poorest | Poor | Middle | Better-off | Well-off | Total |
|--------|------------------------------------|--------------|----------------|---------------|--------------|--------------|-------|
| 1 | Bear up/ no way | 7 (63.63) | 23 (62.16%) | 15 (45.45) | 2 (22.27) | 5 (41.66) | 52 |
| 2 | Use to talk to others | 5 (45.45) | 8 (21.62) | 8 (24.24) | 2 (22.22) | 8 (66.66) | 31 |
| 3. | Praying to God/ Goddesses | 5 (45.45) | 10 (27.02) | 12 (36.36) | 1 (11.11) | 01 (8.33) | 29 |
| 4. | Use to walk/ engage in work | 2 (18.18) | 2 (5.40) | 6 (18.18) | 2 (22.22) | 2 (16.66) | 14 |
| 5. | Desiring to fulfil rest of desires | 3 (27.27) | 8 (21.62) | 8 (24.24) | 4 (44.44) | 2 (16.66) | 25 |
| 6. | Any other way | 2 (18.18) | 1 (2.70) | 1 (3.03) | 1 (11.11) | 3 (25.0) | 8 |
| 7. | Use jointly the 2,3,4 methods | 1 (9.09) | 0 (0.0) | 0 (0.0) | 0 (0.0) | 0 (0.0) | 1 |
| 8. | No need/ no problems | 0 (0.0) | 6 (16.21) | 6 (18.18) | 4 (44.44) | 1 (8.33) | |

Some have learnt to 'bear it', others talk to people in order to decrease their mental trauma, some pray and others occupy themselves in some activity. Over 50% of elderly report 'Bearing up/no way out', 30% 'talk to others', 28.5% 'praying to Gods or Goddesses', 14% go for a walk or engage themselves in some work, 25% are still seeking to fulfil their remaining desires of life.

It is also observed that the aged among the Poorest, the poor and the Middle groups 'bear up' to their problems and pray to Gods and Goddesses more than those of the Better off and Well off. But in other mechanisms there is no significant difference.

CHAPTER - 4

ANALYSING THE PROBLEMS OF THE AGED THROUGH CASE STUDY

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Any individual may have some problems whether he/she belongs to a rich family or the poor. The elderly are more vulnerable to the problems. Their problems may be more or less in different sections of the society. An aged of a poor family may have more problems than a rich one, a rich family elderly may have more problems than a poor one; but how they see their problems, what are the causes and in what circumstances they face, this is the important point. The magnitude, the dimensions, and the nature of their problems are be different in different socio economic sections of society. They may be different in aged of the same section of society depending upon other factors. The factors contributing to conditions of the aged. can be seen through case studies from different sections of society.

THE AGED AMONG THE 'POOREST'

It is seen that among the Poorest, the problems of the aged are maximum due to their poverty ranging from non-availability of land, shelter, money, food and clothing. Their family members are themselves unable to maintain their lives. The elderly of those families are also facing the same crisis but more than the young adults of these families. Here economic factor is more important than any other factor.

Bira Manjhi, aged 70 years of the Scheduled Caste reported "Hamara ta sab bat ke dukh ba - khayee ke, dekh ke, kapra ke, rahe ke ... (I have all sorts of problems - problems of food, cloth, shelter, physical illness etc.)". This

elderly has two chronic wounds on his leg but he has to work as servant to a rich household even in his seventieth year. He has no house to live in and sleeps in a hut where his master's cattle are kept. He takes food from his master's house and gets clothes from there. He reports, "Hum sirf khaye khatir kam karat bani. Hamar beta-patoh hamara ke chod dele ba lo (I am working here only for food. My son and daughter-in law have left me and they don't care for me)". Here, the problem is basically, of access to food, cloth, shelter and treatment during physical illness.

Bira Manjhi is living separated from his family. He has a son (40 years old), daughter-in-law and three grand children. He has sold all his land due to poverty and has not even made a hut of his own. His son is a landless-agricultural -labourer and has not even a single 'Dhur of land. He has to maintain a household of five members. He says "Hum ka kari, hum to apane khaye-piye mein mazboor bani; oonka ke kahan se dee (what can I do. I myself am unable to take food, from where I can give to him)". Thus, his son is not taking his responsibility and he has to work as a servant. He has to do all every sorts of work like feeding animals, cleaning the Dwar, cutting fodder, to go to the field, to plough etc. He is not getting any cash salary but sometime his master provides him money for medicines. He is totally dependant on the master's household for every day necessities. He has to wait for food. The members of his master's household provide him food according to their own wishes.

Generally the poorest have no value in society. They are not respected and are not considered worthy of respect. This old man doesn't get any respect from the society around. On the contrary, the people make fun of him. He does not take part in any social activity. He says, "Hamara pair

mein ghaw ba ohi se log humara se door rahela, kahela log ki kodh phoot gaeel ba chhuala se dosaro ke ho jai (People are disgusted with me because I have old wounds on my legs. They say that this is leprosy and if any one is touched, he/she may catch this)". He is neglected by all.

This aged has chronic wounds on his legs and, suffers, pain in the joints of the body and is one eyed but is not taking any treatment due to having no money. He says, "What can I do when pain is very acute, I take a tablet for this but otherwise I have no money to seek treatment". His worry is more about his daily food. He says, What can I say, it is not certain that whether I will get food or not; How can I think for the treatment)". So he doesn't worry much. He has also killed all his desires and is not longing for anything. Certainly any one who has some possibility of anything in life, may hope or worry but the person's like Bira Manjhi can't hope for anything and doesn't worry much for anything. He did not show any bad temperament as the others have. He has obviously reconciled with his condition

The gravity of ones miseries is related to the gravity of their perception. Whereas Parwati Devi of a well-off family wept out during the interview, though she had everything and is far better materially than Bira Manjhi (see well-off category), he is psychologically healthier.

The case of another aged, Mohiban Khaton (62) is not much different from Bira Manjhi. She is also a land labourer. She has no land even for a house. Her family is living in a hut on the road outside the village. The minor difference is that she is not a servant but has to work as a labourer and her son and daughter-in-law have not separated her from their household. Her son has kept a set of loud speakers which he gives on hire in the wedding

season. That is the only source of income other than labouring for others. The daughter-in-law also does labour in agricultural -fields sometimes. They have two children Mohiban lives adjacent to the hut in a `Pajha`. She has also the main problem of food, cloth and shelter. She reports, "(If food is available in the house, I get it also, otherwise we have to all starve. Cloth is donated by others... I also have no room to live in". She further reports that her daughter-in-law beats her and she is always quarrelling. Here other family members also don't support the elderly. She is getting the old age pension so her son and daughter-in-law keep her with them. Otherwise they might have separated her. No one gives her money for any expense. No one obeys her. When her pension money comes they start quarrelling for it.

The case of another aged, Lilawati Kunwar (61, widow, Brahmin) is more grave than others. She is alone. She had much land but it had been snatched by others by trickery. Her only son died of drowning in the river and villagers allege that he had been murdered. Now she has only a two roomed pucca house but neither land, nor anyone to depend on. She is now solely dependant upon the mercy of those who snatched away her land and who provide her grain and clothing according to their own wishes.

Her social and psychological life is worse than the others. She has no one, to talk to. She lives quite alone and weeps every night. Somehow she manages food and clothes but her need of belongingness does not get fulfilled. She is a Brahmin by caste but people hate her because she sold off all her land. As she belongs to the highest caste and has no problem of food and shelter. She has main problem of social and psychological nature She gets very anxious about her last phase of life and she wishes to die.

Mohiban Khatoon also weeps at night and wants to die. She is also not respected in the society. Though outcaste from Muslim Community of this village but her social life is not as bad as that of Lilawati Kunwar's. Mohiban Khatoon worries for food, cloth and shelter whereas Lilawati Kunwar for last hours of her life. She kept weeping during the interview saying, "Hamara jaisan abhagat ke ba, yeh dunia mein hamar sab khuchh loot gail, Beta -Bhataar, Khet-bari...(No one in this world is more unfortunate than me. I have lost all son, husband, land...)" She has not to do any labour because she gets grain and clothes from others. She is suffering from headache and body pain and getting treatment from an MD doctor but cure eludes her. whereas Mohiban Khatoon has joint pain and filaria but is not in a position to get treatment. That she takes medicine occasionally from the village quack. The only difference is that Lilawati had been rich but Mohiban had never been so. Mohiban and Bira Manjhi, did not weep whereas Lilawati wept because she had something earlier which she lost, Mohiban and Bira Manjhi had nothing loose and are less sad than Lilawati.

Among the poorest there are some elderly who have slightly better facilities. One elderly Chhattoo Shah (62 years, Kanoo caste, MBC) is still working but in other's fields. He also works on his own Gonsaar. This is main source of his income in the form of grain. He has only 5 'Katha' land and two huts. His wife is old also and she too is working in the Gonsaar. His son and daughter-in-law are with them but daughter-in-law does not live here regularly because her conduct with them is not good. He is an active person and does other tasks of the house also. His son is a labourer and works in construction of houses, road, bridges etc. Chhattoo Saah told about his problems as following. "Humara na khet ba, na ghar ba, rupia ke dukh ba (I

have problems of all sorts, I have no land, no house, no availability of food, cloth and shelter)”. He further said, “Agar humra Khana-Khorak mile to abhi bhi hum kam dhandha thik se kar sakeb (If I will get adequate food, I can work well)”. He is a traditional healer and earns a little money from this which is the source of his extra expense. He is respected in the society by all but more by the lower class people. He is a traditional healer doing ‘jhad-phoonk’, and other forms of faith-healing and bone-setting. All, but most often the poor and low caste people seek his services. Every villager needs his services occasionally, so even higher caste people don’t harass him. But his participation in social activities for decision making is zero.

He regrets his inability to have built a house in his life-time. He feels that his life is now over but he had not been able to do anything for his son. He worries more about the means of survival in the remaining years of his life. He desires to visit Ganga Sagar for a holy bath. He remembers Gods and Goddesses for his problems. He has been suffering from pain in the back and irritation in the whole body but can’t take treatment due to having no money.

About social change, their perceptions are different - Chhathoo Shah says that the younger generation ladies don’t respect their elderly. They beat their father and mother-in-law. Lilawati Kunwar says that people of this time become dishonest and they can do anything for their own benefit. Bira Manjhi says that people have become selfish in these times. The new generation does not obey its elders.

It is seen that the elderly of the poorest class, primarily face problems of their food, cloth and shelter and secondarily worry for their last phase of

life. Their family members are not in a position to provide them anything. They are unable to maintain their own life, wife and children and the elderly come later in priority.

THE AGED AMONG THE `POOR

The problems of aged among the poor are slightly less grave than the poorest. At least the poor elderly have some land, a house and someone to depend on. But the case of all elderly are not the same among this section. The case of Shree Gudar Mahto (name changed) may be taken. He is a nonia (MBC) by caste. He is seventy years old. He has four sons but all are living separately except the youngest one. Gudar Mahato said, "Five sons of Ram but no one of any help. Four sons have separated out as they got married. They became independent from me. At present the youngest son is with me but he is living in Nagaland with his wife and children and not sending a single paisa to me ". He further says, "At this stage of life I have to labour for others, my wife is also labouring. No one is available to prepare food, so I have called my youngest daughter (who is married) to live with us so that she could cook. Somehow at this time we are managing but what will happen at last hours of life when our body will not be able to work".

This old man has to labour even in his seventieth year. He was a woodcutter but now is unable to do that hard labour. He now works in other's fields, does earth-digging wherever needed and other similar tasks in the village. He has a little land (12 kathas) and two small huts. He takes water from his sons' hand pump. His sons are working outside. They have their own families to look after. If they wanted to help their parents united by, they can do it but due to separation of family Gudar Mahato and his wife

are suffering. He says, “Doo jana beta log kahe la ki aik aadami mein mai rah jae aur aik aadami mein babu, lekin o log khali muh se kahela. rakhe ke kehu taiyar naikhe. Aik ber hamani ke rah gaini o log ke sath tona taem par khana mele na nasta, ulta mein hamani ke kama ke le aake debo kari san. taham sochani ki jab aapane kamaee khye ke ba tatkahe ke yeh log ke sathe rahe ke. Aur ham alage rahe lagani (My two sons say that mother will live with one of them and father will live with other. But they just say it, they don't really mean it to keep us. Once we started to live with the eldest son but we had to face the problem of getting food in time. We had to do labour as well and to give our wages to him. Thus we thought that if we have to work and earn and suffer the food problem, why not live alone. We again started to live separately. Now I am working and getting wages and I have no problem of food but after sometime God knows)”. He further said that no one of his family care for him and his wife. He does everything on his own. He gets clothes from the villagers when he digs a grave or on the occasion of a marriage when he provides services to them. He is a sociable person and continues to have good social interaction. People talk to him nicely. Among children and teenagers he is very popular due to his jolly behaviour. He has no enmity with anyone in this village. He participates in all social activities but he has not any role in village politics and does not participate in any decision making. He says, “Hum sab kam mein bhag lile magar vote debe na jae. kahe ki babu log (Rajputs) naraj hokhela (I take part in all activities but don't go to cast my vote because the Rajputs of this village get angry)”.

According to him social change has come as following “Pahile humani ke bhukhe marat rahani. yeh bera sukh ya dukh se tino time khaye kemilat ba. pahile babulog ke dar se sab log na bole lekin ab kehu o log ke dharta-

bandhta me naikhe (Earlier we were suffering from starvation but at present, though with some trouble everybody gets meals three times a day. Earlier people feared of Babulog but now no one fears and no one is under them)". He further said that the new generation is very free today. They do anything according to their own choice and they don't obey their parents. No one obeys him in his family. He has no problem due to migration of his sons. They don't help him economically. For an operation of his wife when she was ill his daughters had given money but not the sons.

His physical condition is not so bad. He is still doing physical labour. He as a wood cutter, digs earth also and does labour in other's fields. But he said that he has problem of indigestion, loss of eye sight and pain in legs. He takes medicine from village quacks and a DHMS doctor.

He worries about the time when his health will fail and he will become unable to do anything. Then how will his life be maintained. He wishes, that he should have a house and that too while he is still physically active. He says, "Agar Bhagwan ghumate-phirate hamara ke utha lete to bahut achha hokhit (If God ceases my life in my active life then it will be better)".

It is seen that among these Poor, aged of the main problem is of familial relations. A similar case is of Shree Raghunandan Choudhary (name changed), a Yadav (OBC), 80 years old. He has three sons and all are living separately. He is living with his eldest son and his wife with the youngest one. Two sons are doing the job of drivery at Calcutta and the youngest is an agro-labourer in this village. He (youngest son) has kept a buffalo and sells milk also. His mother takes care of this task. Raghunandan Choudhary has

also some land (11 kathas). He has one pucca house also. But no one gives him the care he needs.

He was in a state of `Alath` and needed an attendant all the time. Raghunandan Choudhary reported that he was facing problem of getting services. He had to cry for help for defecation. He was not able to stand even. His family members were not attentive for him, they left him and neglected him. He was lying on the ground on a straw bed in a broken hut. His bed was just besides the Khunta of animals. He was suffering from high fever and pain in his whole body in that cold winter. He was unable even to sit. He said, “Humra bahut bhari bemari pakad lele ba. Ab hum na jiyeb, aakhiri time aa gail ba. Yeh bera humara khatir kehu naeekhe. Beta log pharka-pharaki ho gail ba. Hum badaku main bani uhe jawan karas hamara khatir lekin unhoon ke balbacha ba (I have caught a serious disease. now I will not live for long. The end of life is near. At this time there is no one for me. All sons have separated from each other. I am with eldest but he has his children and wife)”. His youngest son said that he (his father) is living with eldest brother so he does not bother about him. It was observed that though the medicines were there no one was giving them to him on time. He needed an attendant all the time. But no one was there to attend him.. His eldest son said “I am fed up with him. I am sitting at house to look after him by giving up my job in Calcutta. I have children and wife. I am doing as much as I can”.

Raghunandan Choudhary`s wife was weeping that no one cared for her. The two elder sons who were earning, don`t bother about their mother. The youngest one who is a land labourer was unable to provide all things to her. She reported, “Ab tosab kehu aap apani ke ho gaeel ba hamara khatir

kehu naikhe. Chhotka ka karo. Okra koun aukat ba (All are separated, no one is for me. The youngest son has no capacity to maintain my life)“.

His perception about social position was negative. He said that people were not happy with him because he didn't bear anything wrong done by the others. When he was in better health, he was frequently involved in fights in the village. Now he was suffering from loneliness because no one sits near him. He was always lying alone on the bed. He had grief that his sons were separated and he could not built a house.

He was ill but treatment was not given regularly. A village quack sometimes gave him some treatment. The quack reported that the family members are not taking care. As he directed, they don't follow his directions and are not ready to pay for more effective treatment. They wanted that he would die soon. The patient needed better treatment but they (family members) can't afford it, the quack said.

The case of Hanumant Pandey (name changed) is slightly different. He is 75 years old, an illiterate Brahmin. He has been a woodcutter but now he is doing nothing. He has three sons and a wife. His family is joint. All sons are living outside for earning while their wives and children live in the village. One son is a temporary worker in a Jute Mill in Calcutta and two are masons in Punjab. He has four huts and a hand pump and ten katha land. Hanumant Pandey, has a big family of 13 members. He himself is the head of the family. His family members take care of him. His wife serves him at all times. Other members also obey him. But his problem is mainly of economic concern. He said about his problems as follows. “Yeh bera hamar halat bahut kharab ba. Hum din bhar paral rahat bani. Khana-pani ke bahut

dukh ba. Ghar mein ako dana anaj naekhe; nahi kehu udhar ako paisa de la; ladka log bahut din se rupia naikhe bhejat. Ghar agar na chhawai to barsat mein bahut presani hokhi(Now my condition is very bad. I am not in a position to walk. We are facing great problem of food at this time. No grain is available in the house, neither does anybody give us on loan. My sons are not sending money this time. If the huts will not be repaired then we will face problems in the rainy season).” His problem is not alone for himself but for all family members whereas in two previous cases their problems are of themselves not the whole family. His sons are with elderly but they are not sending money regularly probably because of the irregular nature of their income. But in previous cases sons were not giving money to the elderly. He himself collects ‘Khairaat’ on occasion of Eid and ‘Daan’ at the death of anybody, shradh etc.

His social position is not good. People don’t respect him. He said that no one respects me. My economic condition is very bad. We are called ‘Bhikhmanga’ in this village. But he is respected in the family. He takes part in all social activities but just as an audience. His perception about social change, in his words is as following, “Aaj ke yug bahut bura aa gail ba. Aadami-aadami ke naikhe pahachanat. Saamaan ke daam bahut badh gail ba ki garib aadami ke gujara naikhe. Aaj log okare kadar karatajekra paas rupia ba. Aaj ke naya log apna bap-mahtari ke izzat raikhe karat (This is a very bad era. People have no feeling for other people, price of goods has risen very much so that the poor have no way maintaining their lives. People respect only those who have money. The new generation does not respect their elders-father and mother)”.

He is worrying for the maintenance of his family members, marriage of the youngest daughter and construction of his house. He is suffering from loneliness and boredom but he has no way out to cope with it. He reports about several diseases like- pain in joints, loss of eye sight, indigestion, physical weakness, pain in the chest, pain in stomach etc. After a long period of treatment from a DHMS doctor, could not get well but now he is not taking any treatment due to lack of money and no one is ready to take him to any good doctor and are only providing him with 'Jhar-Phook' from a Tantrik, in the name of treatment.

The case of Rudan Devi is very different. She has four sons and all are separated. She is living with the youngest one who is an army personnel (jawan) at Jammu and Kashmir. She is a Harijan, 65 years old and is a traditional dai. She said, "Yeh bera humara kouno baat ke dukh naekhe, humar babu (youngest son) humar sab sewa karele, unkar bekat (wife) bhi. Na rupia ke, na paisa ke, na kapara ke kauno dukh naikhe (At this time, I have no problem. My youngest son takes all care of me. His wife also serves me)" The only cause of not facing any problem is that her youngest son is giving support. He is in job and from his salary all basic needs of house are fulfilled. Whereas Nemati Khatoon a 67 years old widow has only one son and grand-children; but she has to labour for others in agro-fields. People of village donate clothes to her. She is an MBC Muslim. She said, "(I have all sorts of problem - problems of food, clothes, shelter etc. Still I have to labour in agro-fields. Had my son been earning, then I would not have to face this kind of problems. He himself is not in a position to provide all things to me". Her son is a casual labourer and grand son is an agricultural-labourer. She has 18 katha of land. Her son and grand sons take care of her but her daughter-

in-law doesn't. In society she is not getting respect. Here, the difference between Rudan Devi and Nemati Khatoon is that Rudan Devi's son is in a permanent government job and earning as much money which fulfils their basic needs; where as Nemati Khatoon's son is not earning. He is a casual labourer, so she, along with all family members, is facing all sorts of problems.

Rudan Devi also does not have good position in society. High castes Hindus still practice untouchability. Nemati Khatoon also does not have a good position in the society. People don't respect her because of her quarrellsome nature. Both are getting respect in their families. Rudan Devi worries for her son's migration only. When he goes away she weeps. Nemati's son lives with her at home. She worries for a house, money, food, maintenance of family members, for her remaining days of life. She has no way out to cope with it. Rudan Devi has not any anxiety. She is happy and satisfied but is suffering physical ailment and is fed up with taking treatment and not getting cured. Nemati Khatoon has also so many diseases - pain in stomach, high heart beat, pain in joints, severe cough but due to absence of money not getting treatment from good doctor (MBBS).

It is seen that among the poor the problem of aged is familial along with economic. The sons have low earnings but could have supported the aged if they took collective responsibility. Breaking up of the joint family does not allow for sharing of care of the aged and this has increased the sufferings of the aged. Besides there are the complaints of all aged - of decreasing respect for the elderly and of physical ailments of old age.

THE AGED AMONG THE 'MIDDLE' CATEGORY :

The aged among the middle economic category face more problems related to their family and less of the economic conditions. If their familial relation is good they don't face much problems. Their problems related to food, shelter and health are fulfilled but those whose relation with family members is not good, they face all sorts of problems. Md. Agarddin Mian, (Name changed) 62 years old, an MBC Muslim and retired from life long job as a jute mill worker three years ago, said, " Hamara ke dekhe wala yeh dunia mein kehu naekhe. Har baat ke dukh ba - Khaye ke, kapra ke, rahe ke, dawai-daru ke (There is no one to look after me in this world. I am facing all sorts of problems - of food, shelter, clothes etc.)". He further said, that he has no land in his name, no money in his hand and others are not providing him adequate money, food and shelter. He said again, "Hamar sarir kamjor ho gail, aankh se na lawooke, chale-phire maein dikkat ba, agar khuda hamara ke utha lete tobahut achha hokhit. Ghar mein kehu hamar baat na manela (My body is weak, I am facing problems of walking, if God gives me death it will be better)".

He has two sons. The elder is a quack and has a good income. The younger has a regular job in a jute mill at Calcutta. His family has only 8 katha land. His son has made a pucca house. He has given all his service savings to the elder son. Both sons are married. He has his second wife (after death of first one he married again). But no one in his family obeys him. He reported that he gets food only at two times and that too an inadequate gravity. No one has given clothes to him after his retirement.

His elder son said that due to his father's discouragement he could not continue his studies in college. He wanted to become a doctor and had even got selected for admission in Aligarh Muslim University but his father did not co-operate. He discouraged him by saying that he will not be able to give economic support. Then his father did a second marriage inspite of the sons opposition. Other persons of the village were doing the same job and they could provide everything to their children but they (sons and daughter of Agarddin mian) had to suffer starvation. So he (the son) hates him at this time. He said that his wife and children are more important than his father. He is also anxious to make secure future for himself and his children.

So Md. Agarddin Mian is living in a joint family but due to not having good relations, he has to face problems. His social position is also not good because he doesn't participate in any social activities. He has always been aloof from other villagers and village life even in his younger days. He said that people did not ask him to participate in any social decision making process. His son used to attend all village meetings. He further said, "my position is neither good in family nor in the society. No one asks me for anything. No one gives me a single paisa to buy tobacco. No one serves me for any thing".

Analysing his own situation he said, "Hum sirf Allah ke bharose bani. Service ke rupia utha ke de dihani ab aiko paisa naekhe ki ham kuchh kharid bhi saki, ohise hamar ee hal hot ba (I am living only on God's grace. I have given my service money after retirement to my son now I have nothing to purchase anything and that's why I am suffering from all these problems)". He said that social changes have been both good and bad. People at this time are taking food better than earlier. Earlier, people had to suffer from

starvation. Previously, people borrowed from the Rajputs and they were exploited in so many ways but now no one is under them. All are living independently. They are earning their bread and butter by some means. Today women have not to grind and husk the grain. It is done by the machines. However, the problems is that the young and teenagers of today are very interested in cinema and not in religious tasks. They don't obey their parents. Those elderly who have money, are respected but those who have not, they are not respected. He has no problem in migration of his youngest son. He said those who (from his sons) will keep him, he will live with him. If neither of two will keep him he will die. He is dependent for everything on his family.

He is worrying for his health. Now when he falls ill no one cares for him, no one gives him medicine. He says that when he will fall 'Alath' then what will happen, how his life will be maintained? He has no way out to cope with his worries. He performs 'Namaaz' and remembers Allah when he suffers severely. He suffers from loneliness. No family members talks to him. He is very depressed due to the death of his first wife and after her death his family is destroyed and he has to suffer a lot. His last desire is to visit Ajmer to the Tomb of Khwaja Mainuddin Chisti.

The case of Nasiban Khatoon is more or less similar to Md. Agarddin Mian. She is 68 years old, a widow, illiterate and belongs to MBC Muslim (Momin). She has only one son. Her family consists of 9 members. Her husband died 5 years back after that she has to face a lot of problems. Her son is doing a private job and grand sons and granddaughters are living at home. Her son is earning nearly Rs.2000 per month and her family has one Bigha and six kathas land. Her grand son runs a flour chakki machine in the

village. Her family has a pucca house but she lives in a covered space adjacent to the house. She reported about her problems as following. “Humara har bat ke dukh ba. Kehu dawai nadela. Dosara se mange ke parela. Rupia bhi dosara se mange ke parela, yetna jor se bimar bani kehu elaj naekhe karawat, time se khana na mile. Doosara ke ghare kabo jake khaele, hamar patoh bahut dukh dele. Hamara ke rahe ke ghar naekhe, ham osara mein rahile (I have all sorts of problems no one gives me medicine. I have to ask from the others. I am suffering from severe illness but no one takes me to the doctor. I am not getting food in time. My daughter-in-law tortures me lot)”. She said again that she has no problem of clothing. Her daughters give her clothes from time to time. She does not get kerosene oil from her house. No one obeys her. Her daughter-in-law has beaten her many times. She said, “Aay-hay patoh ta luathi leke mare doure le. Hum kehu tarah mar-gari sah ke baani Ka kari kauno upay naekhe (Oe! My daughter-in-law chases me with a burning stick from chullah. I am bearing with her torture. What can I do? I have no other way to live)”. She and her husband were living separately from her son but after the death of her husband, she has to live with them.

She worries much about her daughters as they don't visit her because her son does not call them. She worries for her remaining days of life and food. She uses to perform 'Namaaz' and remembers Allah to relieve her grief. When she gets bored and feels lonely she goes to other people of the village. She has no more desires except food, clothing and shelter.

She is suffering from pain in the back and in all joints. She has asthma and chronic cough. For that medicine is always needed. Eye sight of one eye is almost gone. She is not taking treatment due to lack of money and no one to take her to the doctor.

Her social position is not bad. People respect her because her husband was a Maulana and used to do 'Dowa-Tabij, Jhar-phoonk and had a good reputation. She is also talkative and walks through the whole village and talks to all. She participates in all women's social activities in the village. She said about social change that the daughters-in-law of today are not obeying and caring for their mothers-in-law. They are not respecting their elderly. They don't cover their body completely. Sons of today don't scold their wives for that. But her grand son reported that they were providing everything to her. She is quarrelsome and they don't like her quarrelling with anyone. She quarrels in the house often so they don't bother much about her.

Quarrel in the family for anything is also a big factor for the sufferings of elderly. The case of Ramayodhya Singh is related to quarrel. He has everything, wealth, money, land, pucca house, vehicle and a big family of 18 members. He is a Rajput, 73 years old. He has four sons and his wife is alive and family is joint but due to quarrel in the family his condition is deteriorated. He said, "Ghar mein ab jhagra ho gaeel ha. Ab hamara ke kehu rupia-paisa naeekhe det, khana-khorak bhi muskil se milat ba, jamin bechani ohi se jhagara bhaeel. Jamin ke rupia machine ke loan ded ihani, aik paisa na bachal. Beta log rupia mangat rahe ohise jhagra bhail. Gaon mein bhi dusmani hogail. Jinagi bhar yooch log ke khiwahi-piwani aaj dunia kenazar mein beiman ban gail bani (There is conflict in the family. I have sold land for returning loan taken for a pumping machine for irrigation. My sons are asking for the money and I have no money. So they quarrel with me and beat me. Now they are not providing me any money. I and my wife are getting food with difficulty. They have separated from us. Enmity has occurred in the village

also. I have brought-up them and now they are mistreating me and I am considered dishonest by villagers)”. He further said that now his daughters and sons-in-law are helping him.

He doesn't take part in the social decision making processes. Now no one respects him in the village. No one in the family obeys him also. He is worrying for the quarrel in the family. His blood pressure becomes high when he thinks much. He thinks of committing suicide. He has also tried once or twice to commit suicide. He is very much depressed due to the enmity of his sons and sold much of the land for the marriages of his daughters. Now he wishes that all his sons live together and co-operate with one another and with him also. He has chronic diseases of Hernia and facial pain usually, suffering from high blood pressure, pain in joints, pain in stomach etc. He is taking medicine borrowed from a medicine shop.

In those families which have no quarrel and are co-operative with each other and take collective decision and responsibility, the elderly have not to face much problems. In the case of Ramdhari Bhagat (name changed) is that he is happy and his wife is also happy. His age is 78 years. He is an OBC (Koiry), illiterate and having a joint family of 13 members. He has three sons and all are married and all are earning. Two are shop-keepers, one is jute mill worker at Calcutta. He has 3 Bhigha of land. He has a newly constructed pucca house. He was a jute mill worker at Calcutta. He is the head of the family and all affairs of family is done by his permission. He is doing no economic activities now. He said about his problems as following, “Humara apna deh ke chhod ke auri kouno baat ke dukh naikhe (except my health. I have no problems)”.

He enjoys good social position. He is respected by all and generally called in all social decision making processes like village Panchayat etc. All obey him in his family. His perception about social change is that today all have got improved economically. People have developed. They have food, good clothes and pucca houses. He also feels that the new generation is too much independent and doesn't respect their elders. He has got all things in life and now does not wish for anything. He has problem of losing eye sight inspite of operation, slight cough and pain in body. He has blood pressure also. He is taking treatment from an MD doctor 14 kms away from the village. His middle son supports all his statements.

It is seen that familial relations are important in determining the conditions of elderly in a situation where basic economic needs are taken care of. If the familial relation is balanced, the aged persons have no problems except some which are related to their physical health. The family conflict between generations is related to distribution of the family's resources. Decisions about this taken in the past and in the present, are the main reasons for conflict between father and sons. Resentment against the father's decisions make the sons neglect their duty of taking care of him in his old age. Conflict between mother-in-law and daughter-in-law is another source of neglect of the aged.

THE AGED AMONG THE 'BETTER-OFF'

The condition of the aged among the 'Better-off' category is related to their ownership of property and headship of the family. Those aged persons who are owners and real heads of the family have no problem of anything

except their health. But those who are only formal heads and have little place in decision-making for the family or are common members of the family have to face some additional problems. Those female elderly who are neither owners nor heads of the family have more problems.

The case of Mahesha Devi is that she is a widow and has no offspring. She is 61 years old and belongs to the Rajput caste (HC). She is living in her father's house. Her marital family has expelled her from the house after the death of her husband in her early life. Since then, she is living in her father's house. Her father is still alive but he is not head of the family. Family is being run and controlled by her brother and sister-in-law. Her brother is a peasant and her two nephews are in private jobs. One is a bank peon and another one is a compounder under a private MBBS doctor. Her brother owns 7 Bigha land. She has no problem of food and clothes and is living inside the pucca house of her brother. She reported, "Humara na khayee ke dukh ba na kapra ke aur na rahe ke sirf dukh ba to upna baki jindagi ke (I have no problem of food, clothes and shelter. My only worry is about my condition for the remaining years of my life)". She further said, "(I am accursed. No one is really my own. They are providing me food and clothes and this is a lot from their side, but no one listens to me. They don't even serve my father then how can they serve me? No one gives a single paisa. Had I a son then I would have not faced such problems)". She said that she is a burden on this family. She feels lonely, bored and depressed. Due to the death of her husband she does not get respect from society. She said that people look down upon me due to my stay in my father's house. They avoid me and consider me inauspicious because I am a widow. She said about social change as following "People of this time are hostile, they are always

quarrelling. New generations are not respecting their elderly”. Now she wishes to visit Ganga Sagar for a holy dip. She reported that she was unhealthy, she had pain in both eyes and headache and she was taking treatment from a DHMS doctor.

The case of Shree Mahindra Singh is better than Shrimati Mahesha Devi. He is also a Rajput and 75 years old. He has only one son and a big family of 14 members. He has 6 Bigha land and his son does agricultural work in his own land. Two grandsons are doing private jobs as mill workers at Surat. His son is the owner of the house. He gets food and clothes and has a pucca house but he lives in a hut. He said, “Hum sab-kuch kaeeni yeh ghar ke liye lekin yeh bera hamar kauno position naeekhe. Kehu hamar baat na mane. Hamare ke sab undekha karat badesan (I have done everything for this house but now I have no position in this house. No one obeys me. All are neglecting me)” He worries about the rest of his life. He feels lonely and bored but he has to bear it. His desires to have good food like meat and fish but the household does not provide this. He reported himself unhealthy; he had breathing problems, cough, pain in the whole body, constipation and loss of eye sight. He is not taking treatment because no one is ready to take him to the doctor. He said, “Kauno dawai naeekhe karawat hamare mare ke intzaar karat badesan (no one is providing me with treatment. They all are waiting for my death)”.

His social position was good earlier but now he is not walking and sits all day long at the ‘Dwar’, so he has little social contact. He said about social change that price of goods had been hiked multi-fold, the new generation is mocking at the elderly and have no respect for them.

It is seen that Mahesha Devi is dependent on her brother and sister-in-law who are real heads of the family and Shree Mahendra Singh is dependent on his only son who is the real head. Both have problems which are mostly related to getting respect and considering them worthy members. A case of another formal head of the family is slightly different.

He is Kripal Singh a Rajput, 90 years old who has been a village chowkidar. He has three sons and all have jobs. Two work outside while the other, the eldest lives at home and is the village chowkidar. Kripal Singh has a pucca house and 5 Bhigha land. Collective income of all sons from their jobs is nearly Rs. 7000. He reported that he has no problems except that of health. He said that he is getting everything - food, clothes, shelter (living in verandah) and respect from all members. His middle son's wife takes care of him more than the others. His only complaint is that no one is taking him to the doctor for treatment. They provide medicine/tonic (chayavanpras) here only without proper check-up by any good (MBBS) doctor. He enjoys a good position in society. All respect him. He has no worries. He said that he remembers God for everything. He (God) can do everything for him and everybody. He is not frustrated and depressed for anything. He wishes for nothing. He reported himself unhealthy. He had constipation, cough, joints pain, headache and partial loss of eye sight. He was not taking any medical treatment from any doctor except Chayavanpras for cough and to cure weakness.

He had had a strong hold on his family. Under his headship everybody was disciplined. He voluntarily handed over his 'Malikae' to his eldest son and has no complaints against the latter's 'Malikae'.

But the case of Md. Shakeel Mian, Gani Main and Yamuna Paswan is totally different. Shakeel Mian has two sons and both are earning. One is at Calcutta in Jute Mill and another one is a Tailor. He has 3 bigha land and the collective income of sons is more than Rs.3500 monthly. He is an MBC (Momin) Muslim and 68 years old. He has been a jute mill worker. His family is of 11 members, and his house is made of brick. But he lives in a hut in his 'bathan'. He is the owner of the house. No one goes against him. Sons give him money collectively. He maintains the household according to his choice. All respect him. He said that he has no problem of anything except his health. His eye sight is decreasing and he complains of irritation of the skin on the whole body which is not getting cured even after a long period of treatment. He is respected in the society and often called for 'Panchayats' for settling disputes or taking decisions about village matters. He has no worries and does not feel loneliness and boredom. He has some resentment over his elder brother who took hold of two-thirds of his total property during the division of family because he (elder brother) has more sons than him. He wishes for nothing.

Gani Mian is a high caste Muslim. He is 104 years old and literate. He has four sons. Three are in jobs. Two are truck drivers and one has his own motor garage at Rajasthan. Collective income of his family is nearly Rs. 10,000 monthly. He has 6 bigha land. His youngest son is studying in a college in the nearby town. His one is a joint family consisting 14 members. He is still active. He walks around the village - to the fields, to the market, to other villages. He owns a good pucca house but lives in a hut just in front of the house. He said very simply, "Hamara kauno bat ke dikkat naeekhe (I do not have any problem)". He has some problems when all of his sons

migrated. That time he has to perform all house businesses. He wishes for nothing and is quite satisfied. He said about social change as following, "People have developed economically". His opinion about the new generation is that they are becoming 'Heroes' (the local connotation for the one who is trying to act big and is fashionable and don't care for their elderly. They are 'Mast' (over indulgent) in fashion". He reported himself unhealthy. He had pain in whole body, slight loss of eye sight, cough and cold attack in winter. He was not taking any medical treatment because his problems were not serious enough.

Shree Yamuna Paswan is a retired primary school teacher, 63 years old and belongs to the scheduled caste. He has two sons. One is a teacher in a Primary School and another one does agro-work. He has joint family of 20 members including his own wife, brother and brother's family and all grand children. He owns 6 bhigha land. The collective income of his family is Rs. 6000 per month. He has pucca house but he lives in verandah of the house. He reported that he had no problem and was getting everything. All respected him. He was worried about his youngest son's job and slightly about his own health. He feels lonely but talks to others and plays with his grand children. He wishes that if his house becomes double storeyed, he will be more happy. He reported himself unhealthy. He had gastric problem, piles, pain in joints, slight loss of eye sight. Treatment was not being taken because diseases were not serious. Generally, he takes treatment from an MD doctor who is 14 kms away from the village. He is still active and walks and rides a bicycle.

His social position is good though he is an SC as has been a Master (teacher). People respect him. He is being consulted in for village social decision making processes like the village 'Panchayat'

Among the 'Better-off' category, it is seen that the elderly who are totally dependent and have no interference in the families affairs, have some problem of getting respect; but those who are real heads, have no any problem except their health. They are also not much worried about their future health because they can take treatment and are assured of care by family members. But others who have no adequate care fear for the coming years.

THE AGED AMONG THE 'WELL-OFF'

The problems of the aged among the 'Well-off' category are not much different from the aged among the better-off category. The aged among 'Well-off' category do not face problems of food, clothes and shelter. More elderly have few problems and less have much problems. Those of the aged women who have no offspring or husband face more feelings of insecurity and loneliness. They suffer from problems related to their need for belongingness. The case of Shrimati Parvati Devi is like that. She is a widow and has no offspring. She is 65 years of age. Her husband was a worker in an iron factory at Calcutta and he died five years ago. Before his death he had given all his savings and share of land to his nephew. Parvati Devi was now living with that nephew. Her family is an extended family in which there are 31 members. Her brothers-in-law, sisters-in-law, their sons and daughters-in-law and grand children live jointly in this family. Her all nephews are earning and collective income of the family is nearly Rs.20,000

monthly. They also own 10 bigha land. Her nephew with whom she lives is doing agro-work at home. They have a tractor, a pumping set, a bullock cart and a motorcycle. Her family members are very influential persons in this village. She lives inside the main pucca house in a room of her own. She is getting food and clothes properly. Her main problem is that she does not have her offspring and is widowed. She said (by weeping), “Hum ta musmat bani, hamara aage-pichhe kehu apan naekhe, hamara beta-bhataar kehu naekhe. Ghar- bhar log ba lekin hamara khatir kehu naekhe (I am a widow and no one of my own. I have no son and husband. My house is full of people but no one is mine)”. She further said that she had to depend on others for everything. At that moment they were taking care of her but during `Alath` what would happen God knows. Her position is not good. nobody carries her desires out. She said that if she had sons, she would have been happy and could do whatever she wanted. She feels deeply loneliness. She has many desires to get fulfilled but does not disclose them because of she knows for sure that nobody would take care of it. She reported that she was unhealthy. She had partial loss of eye sight, joint pains, high blood pressure and indigestion. She was not taking any more treatment as was fed up with taking treatment and not getting cured. She feels that she needs someone to take her to a good doctor in Patna or B.H.U. so that she can get cured.

Another case of Shree Haridev Prasad (name changed) is quite different, though he is also a widower and has no offspring. But what is different, is that he has his own property and due to that he is getting everything at this time. He is a `Koiry` and a retired army person. He has his own kirana shop, a tractor, pumping set, a flour mill, a pucca `dalaan` at his

'Bathan' and a good pucca house. He has 3 Bigha land and approximately 10,000 monthly income from all other sources. He is living with his nephew. He has got registered all his property in the name of this nephew. His nephew and daughter-in-law (nephew's wife) and grand children take care of him better than any others own sons and daughters-in-law. He plays with his nephew's children. He is getting good food, clothes and living in a pucca main house. He said, "Hum sirf apane swasthya ke liye chinta karate hain nahin to humko koe dukh nahi hai. Mera bhatija aur uski bibi humara sab sewa karate hain (I am anxious only about my health otherwise I do not have any problem. My nephew and his wife take proper care of me)". He further said that they obeyed him in the true sense. They did nothing without his permission and, they provided him milk and eggs. If he refused they forced him to take that. He worries only about his health. He feel a loneliness but gets out of it due to his nephew's children. He has got whatever he wanted. He reported himself unhealthy. He has pain in his whole body, anaesthesia or loss of sensation in legs and toes, partially loss of eye sight and indigestion. He is fed up with treatment. He wants to go to Patna or B.H.U; Varanasi to get better treatment and plans to go when he gets time.

His social position is good. He gets respect from all villagers due to his helpful nature. He is called to all village Panchayats. He perceives social change as a mixed pictures- People of today have become dishonest. Theft, falsehood, bribery etc. are rampant. People have developed economically. The new generations are more conscious of fashion, money and education. They are better than in his times.

The difference between Parwati Devi and Haridev Prasad is that Parwati has no property of her own and Haridev Prasad has everything and

due to that he is getting everything at this time whereas Parwati faces neglect from the family.

The case of Ganga Singh is different from these former elderly persons. He was 75 years old Rajput. He died after one month of this interview. His family is considered one of the richest families of this village. It is a joint family with 25 members including his three sons and a wife. His family has 12 Bhigha land and from other sources the collective income is approximately Rs. 11,500 per month. His eldest son has been the 'Sarpanch' of the Panchayat and he is still called 'Sarpanch Saheb'. The middle son is a very influential person in the village. He is considered a great diplomat and politician by the villagers. The youngest one does the agricultural work. The middle son runs a government ration shop (P.D.S.). He is the owner of the house. Ganga Singh's grand sons are at Delhi and Lucknow. His family has a pucca double storeyed house but he was living in a hut in front of the house. His family has a bullock cart, a motorcycle and a pumping set. He had no problem of food, clothes and shelter. He was in the state of 'Alath' at the time of interview. He said that no one was carrying out his desires, he was lying on the bed and was crying due to some physical problems. He asked for help from those who passed through that way. No one was attending him properly at that time. He further said, "Ka kahi ab akhiri samay aa gaeel ba. Bahut kast katat bani. Kehu theek se dekh bhal naekhe karat. Hum jawan chij khaye ke mangat bani tawan naekhe milat (What can I say. This is the last hour of my life. I am suffering a lot. No one is looking after me. What I ask to eat they don't provide)". He was depressed with his health and wished to die. He was much worried about the marriage of his grand daughters due to high dowry rates. He was feeling lonely and no one was available to talk

to him. He said that he had got all things in his life. He could see his grand son's son. He wished for a good house for his children even though he was in the state of 'Alath' which is generally considered as the signal of death. After his death some other elderly reported that he died in a very bad state. He was crying all day long and whole night. No one of his family was attending him during his death. The village elderly also reported that his (Ganga Singh's) father had also died in a bad state. When he died 'he had been writhing in pain and dug the earth near his bed with his writhing'.

Shri Ganga Singh was seriously ill. He had several diseases. He was under treatment of a DHMS doctor. But the family members were not providing adequate fee to the doctor so the doctor was not serious about the patient.

He had a good position in the village society. All villagers respected him and called him 'Babu Saheb'. According to him social changes have occurred negatively as - Now labour force is not available in the village and even a 'Halwaha' is not available. So he said, his family members had to work in the field in the absence of labour. About the new generation he said that they did not respect their elders. There is no co-operation even between father and son.

But the case of Shree Balram Pandey is totally different. He is 62 years old. He is a retired R.P.F. Personnel. He is a Brahmin by caste. He has two sons and several grand children. The elder son lives at Tatanagar and the younger one lives at home. His family is an extended one. His brother is also living with him. He does agro-work. All together 13 members are in the family. Balram Pandey is a matriculate. He owns 7 bhigha land and in

addition to this Rs.7000 per month he earns from other sources. He has a pucca house. He has a Matador vehicle, a bullock cart, a pumping set and a flour mill. He lives inside the main house.

Shree Balram Pandey has no problem of food, clothes shelter and medical facilities. His only problem is that there is no one capable in his family to become the successful inheritor of his property. He said "I have earned all things but now no one in my family is capable enough to inherit it. My elder son will not come to this village. He has settled in Jamshedpur. His sons or daughters will never come to live here. My younger son has no offspring. My younger brother too does not have children also. So after my death this whole property will either be sold or ruined". The next problem he reported was that he feels boredom due to the absence of a peer group like himself. After retirement he has to live in this village and villagers are not like him. He said that all people of this village were not worth talking to; they were engaged in dirty politics and made this village not worth living, no good person could survive in this village due to dirty politics.

He is depressed because his younger son could not become a good worthwhile man in spite of his best efforts. He (son) could not manage a good business. He is foolish and unable to handle this property. Balram Pandey thinks that his son will end up selling all the property after his death. He (Balram Pandey) wishes to visit some religious places. He reported himself well but he had only one disease of chronic gastric sort and for that he took hot milk at night. He is fed up with the medical treatment.

Shree Balram Pandey enjoys a good position in society. All respect him. He is consulted in every decision making processes. Everybody in his

family also respects him. All are under his strong discipline. Nothing is done without his permission. According to him the social structure has been changed due to casteism, and religious misunderstanding. He said that economic development has occurred, living standards have been increased: fashion, school, machinery, transportation have completely changed. His perception about new generation is that they are more inclined towards education but their gentleness has disappeared.

So here it is seen that those who are owners of the family property have hardly any substantial problem other than psychological and physiological ones. Even the elderly women who are not owners and have nothing in their hand get adequate housing, clothing and food. But they are more likely to be neglected by their family members in terms of attention, company and caring. If they are widowed and have no issue their condition is worse. They may have to face problems of fulfilling basic needs also. But in this category the problems of the aged are more psychological as well as physiological. In spite of a joint family, with many members and adequate income, the aged may not get due care when they are in the state of 'Alath' or in case, they happen to be women. Even these problems are, however, much less its intensity than that of the aged of the lower socio-economic categories.

CONCLUSION

The problems of the aged are (1) of access to basic necessities of food, clothing and, (2) of not getting the care and attention needed during illness or 'Alath', (3) of an unsatisfactory position in the family and society, (4) psychological and physical ill-health. The aged persons of all economic strata suffer from any or all of these. However, it is seen that the aged from

the different economic categories are divisible into three broad groups based on the differential extent and nature of these problems. From our five analytical categories these groups constitute of the following - The 'Poorest', The 'Poor' plus the 'Middle' and , the 'Better off' plus 'Well off'. The aged among the 'Poorest' have to face all the problems. Their main problems are of getting the basic physical necessities. They also have no one to provide them care and attention during illness and 'Alath'. They have a low status within the society with little respect and no role in decision making processes of the village. They generally have a nuclear families and in everyday life they have no special status as compared to other family members. They may exercise a little role as head of the family. Their level of psychological problems are no more or less than others. Many more of them suffer physical ill-health than in any other group. Though they reported less number of health problems, the nature of problems is more serious. In spite of this they are able to take less treatment because of shortage of money. If at all they have to depend upon the village quacks for treatments.

The aged in Group II (the 'poor' and the 'middle') have also all these problems but not as much as among group I. Their basic needs are generally met but with difficulty. They more or less get food, clothes and shelter if their family members take collective responsibility. But in those families where the sons do no share the responsibility, the aged have problems of access to adequate fulfilment of basic needs. They also have problems of care and attention givers but not like the poorest. At least they have some one to depend on, to look after them whether in a good or bad manner. They get respect if their familial relations are good. Some of them are formal heads of the family but maximum are not real heads. The families are

divided and there is conflict in the family between the generations, between fathers and sons (specially around the issue of the family decision making), and daughters-in-law and mothers-in-law. They have a little participation in society but they too are not involved in social decision making processes. They face the psychological and physical problems but at least they are in position to take treatment even if mainly from the quacks.

The aged in Group III (the 'Better-off' plus the 'Well off' categories) have no problems of their basic necessities. They have care and attention givers during illness though some have problems of inadequate care during 'Alath'. Some female elderly who are widowed and have no issue face problems of care givers. Even though physical needs are met their need of belongingness is not met and they suffer from loneliness. The male elderly at this group enjoy a high status within village society and are involved in all decision making until they are physically incapacitated. They have much less psychological problems and those who do are worried about the future of family property and the coming generation. They worry more about ill-health though a smaller proportion of them suffers from it. They report many more health problems but of less severity than the previous groups. They have access to better treatment.

Social hierarchies decide the role of the aged in the village and its decision making processes. The trend shows that participation for decision making is zero for elderly of the Poorest whereas the elderly of well off category all participate in social activities for decision making. A Similar trend is seen about the respect the elderly get in society. Maximum elderly of the 'Well off', the 'Better-off' and the 'Middle' categories are respected in the society and least from the 'Poor' and the 'Poorest'. Though all

elderly reported that the influence in society of upper castes/classes has declined, their participation is still the highest. As an elderly of the 'poor' reported he did not even go to cast his vote in the elections because the Rajputs resented it.

The main causes of the problems of the aged are (1) their economic status, (2) family structure and relationship within the family, (3) change in social values and (4) inherent physical and psychological conditions of old age.

The impact of economic status is most obvious when we compare the Poorest with the rest. Their condition on all fronts is markedly worse than that of others. Conditions of Group III (Better-off and Well-off) are clearly much better than of others.

Within the family respect and care of the aged is directly related to (i) ownership of property, (ii) their level of economic activity for the family enterprise, (iii) the family structure and nature of relationships among family members and (iv) changing social values and conflict across generations.

Ownership and headship go together. But ownership does not always mean respect and power of decision-making. Those who have these powers are real heads, others only in name. This depends on the nature of family relationship and social values.

Those aged persons who are economically active get respect better than those who are not. Among the first group their economic activities are related to their livelihood. They have to work or labour whereas among

other groups their economic activity is a voluntary part of their daily activities.

The importance of family structure is most clear in Group II where if the family is joint or the sons take collective responsibility of the elderly their problems are less.

There is a conflict between fathers and sons due to some issues of decision making about family resources in the past by the father or how to handle them in the present. In some families, there is a quarrel between mothers-in-law and daughters-in-law and due to that the female elderly have to face problems. While these kinds of conflict were always there changing social values with greater independence of young people and lowered values of the elderly allows them to be openly expressed now and to influence conditions of the aged. They are enchanted by fashion and films. The changing social and human values are seen markedly during 'Alath' when the elderly of all sections are neglected. This is so even among the Well-off and joint families where their care is most feasible. This is contrary to the high value traditionally placed on care (as *Punya*) of the elderly during 'Alath'.

No role of migration in determining status of the aged who have stayed behind was found directly. Migration improved economic resources. it also meant extra burden of responsibility for home management for the aged and therefore their greater value to the family. In some families the sons migrate and send money not to this father but to their wives. This creates problems of family relationships. Migration adds to nuclearization of families and to changing social values. Thus it is likely to effect the aged both

positively and negatively. Maximum migration is seen among Group II. Group I and III have least migration.

Physical ill-health and psychological problems are the inherent problems of old age and are thus seen among the elderly of all categories. But there are differences with regard to physical and psychological well being among all categories. Group III who have been taking treatment are fed up with its ineffectiveness demonstrating the impact of physical changes of old age which no medicine treats.

The psychological problems due to regrets about the past, worries about the present physical changes they are under going and about the future are inherent problems of old age. But their cause is different in different categories. However, the main worry for all is the 'Alath' in the years to come.

CHAPTER - 5

DISCUSSION AND CONCLUSION

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DISCUSSION AND CONCLUSION

THE AREA : Gopalganj district is a rural, agriculture based area. Migration to urban areas for livelihood is a significant phenomenon. The whole area is dominated by the upper castes but recently the trend has slightly changed.

Villages Nadhna and Pet Biraicha come under Kalyanpur Panchayat and Barauli block. They are not very different from the other villages of Gopalganj district. Both Hindus and Muslims live in these villages. Nearly twenty castes reside there but Rajputs are the dominant castes. These villages have no electricity, no pucca roads and poor transport facilities. The health facilities are poor and people have to depend upon village quacks.

THE FINDINGS :

1. The average aged per house hold is 0.647. Female elderly survive more than male elderly. Female elderly population is 54.54% and male elderly is 45.45% of total existing elderly above 60 years of age. This sex difference is seen in the general population also.
2. Elderly of the MBCs constitute the biggest number among the aged of the village, followed by HCs, OBCs and SCs. This is because MBCs constitute 43.45% of households in the two villages.

3. But maximum elderly survive among HCs (0.87 per household), followed by OBCs (0.67), MBCs (0.59), and SCs (0.55). Thus MBCs and SCs have relatively fewer aged persons than HCs and OBCs. Male elderly are highest among HCs (48.88%) but the female elderly are highest among SCs (65.38%).
4. Nearly two-thirds of the aged are still economically active. Among the male elderly 63.5% and among female 51% are economically active. This figure is likely to be higher in reality as lower caste females are under-represented in this calculation. The nature of economically productive work varies according to class categories.
5. Nearly 21% elderly are non-economically active and perform other useful tasks for the family and society.
6. 14% of the elderly are not active. They are physically unable to work and need services of others.
7. Working for others (salaried jobs or labour) decreases after the age of 60 years while economically productive work as part of family activities continues or even increases.
8. Majority of the aged are working as part of a family enterprise. So, while 66% are economically active, only 42% handle their own expenses.

9. Ownership of property by the aged is an important determinant of care received by them from their family.
10. The elderly male are expected to live outside the main house once a daughter-in-law comes to live there. The 'Bathan' is the best place for them to live if it is a pucca structure but this is only among the well-off. In other economic categories the elderly males live in a hut at the Bathan. Those who cannot afford even this live in a shed just outside the main house, often the animal shed, or even in the animal shed of another economically better household.
11. Importance of food, clothing maintaining cleanliness and providing other such services by the younger members etc. is recognised and culturally institutionalised in the family. It is metaphorically expressed in terms of "serving of water to the aged". Care of the aged has been considered a 'Punya' bigger than even 'Haj' for the Muslims.
12. 'Alath' the condition when the aged are completely bed-ridden, is the most feared state for the elderly.
13. The five most common health problems which elderly face, are (i) pain in the body and joints (74 cases), (ii) dysfunction of digestive system (50), (iii) cough (48), (iv) partial loss of eye sight (45), and (v) partial loss of teeth (34).
14. 84.31% of the elderly perceived some (46.07) or lots (38.23%) of health problems. 15.68% said they had no physical problems.

15. Of those with perceived health problems, a majority (51 out of 86 had not taken treatment. Causes given for not taking treatment were:
 - i) No need by one-fourth (11 out of 51)
 - ii) Monetary problem by most (37 out of 51)
 - iii) No escort available by very few (3 out of 51)

16. More than half the aged live in joint families. A significant number (17 out of 102) live alone without any support and a similar number (21) live in extended families of various types. The aged have better conditions of life in joint families, both materially (as in group II) and psychologically.

17. Ownership and headship of family doesn't mean the same thing. 41 out of 102 aged are real heads of the household i.e. they own the family property and take decisions. A similar number do not head the family. 21 out of 102 are heads in that they own property but are not the decision-makers in the family.

18. Less than half (46 of 102) feel they are well respected in the family. Another 32 feel they are not disrespected. These are likely to have been even less if lower caste women were adequately covered. Respect in the family is related to the ownership of property by the aged and to their level of activity.

19. About one-third have a good social status, based on perception of respect they receive and participation in societal decision-making. Over 40% have a fairly satisfactory social status. Less than 30% feel they have no respect or role in society.
20. 19% have no worry, 26% have no feeling of loneliness or boredom and 41% are satisfied with their life. Thus an overwhelming number have some worry or other, experience loneliness and are dissatisfied with their life's achievements.
21. Half perceive bearing their troubles as the only way to deal with them. About one-third use 'talking to others' or 'praying' as a coping mechanism for their psychological problems. One-fourth are still trying to fulfill their remaining desires.
22. Conditions of the aged in the village are clearly influenced by economic status of the family. The aged are divisible into three broad groups based on the extent and nature of their problems. Group I the Poorest, II the Poor plus Middle, III the Better-off plus Well-off.
 - i) there was a steady grading in terms of housing, food, clothing, physical health problems etc. from the Poorest to the Well-off i.e. economic status was directly correlated.
 - ii) For certain dimensions Group I (the Poorest) were found to be a distinct category while the rest showed a common picture. This was in the case of :-

- number engaging in manual labour for others (90% aged among group I and 0-10% for the others).
 - living alone with no support (55% of group I while only 8-13% among group II and III).
 - no respect within family and society (45% in group I, just over 20% in group II and III).
 - no participation in decision making within society (0% for group I and 30-44% in group II and III).
 - psychological problems ('worry' highest in group I, 'loneliness', 'boredom' least in group I and 'dissatisfaction' also least in group I).
- iii) For certain aspects groups I and II were similar while III was clearly different. These were :-
- Cause for not taking treatment for health problems (monetary problems being the main cause for group I and II while lack of an escort affected group III).
 - Mechanisms for coping with psychological problems ('bearing up' and 'prayer' are the main ones for groups I and II while 'engaging oneself in walking/work' and 'attempting to fulfill desires' are the mechanisms adopted mainly by group III).

23. The main causes of problems of the aged were found to be :-

- i) their economic status,
- ii) family structure and relationship within the family,
- iii) change in social values, and

iv) inherent physical and psychological conditions of old age.

All these affect the aged of all economic strata. However different causal factors influence the condition of the aged of different strata to differing extent.

Discussion:

Most of the studies conducted on the aged in Bihar corroborate the findings of this study. Srivastava and Saran (1993)⁶², Upadhyaya (1993)⁶³, Chandra et.al. (1993)⁶⁶, Hussain (1992)⁶⁴ and Biswas and Tripathi (1990)⁶⁵ have also found that a majority of the elderly do economical activities for the sake of the family. All the above studies also show that the prevailing high percentage of elderly live in joint families and get respect. They also supported the finding that majority of elderly males are head of the family. But they do not explain the meaning of headship for the aged.

Oberoi and Seema (1991)⁶⁷ found that maximum elderly in rural areas had physical illness. They also cited the cause of not taking treatment was lack of money. They found psychological problems like worries. These two findings are corroborated by this study also.

The approach adopted in this study for filling the gaps identified in previous studies (in review of literature) has yielded additional information and insights. The earlier studies treated the aged as a homogeneous group. The differences in life condition of the aged from different socio-economic

strata found by the present study throw open an important dimension of the problem. This factor is likely to explain many of the contradictions between findings of different studies that were discussed in the review of literature. Studies with the aged from different social segments will correctly yield varied but non-generalizable findings.

By observation and description of living conditions of the rural aged additional insights have been obtained. For instance -

- i) nature of work done by the elderly,
- ii) the difference between a true head and a nominal headship of the family,
- .iii) the living space of the aged male in this area as defined by the `Bathan',
- iv) the concept of `Alath' and its meaning in local culture;
- v) the mixed impact of migration by family members on the aged.

Thus this study highlights the importance of holistic study of life conditions and problems of the aged with all their social, economic, cultural, political, physical and psychological dimensions.

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GLOSSARY

| | |
|--------------|--|
| Achaar | = Pickles |
| Akshat | = Non boiled rice grains generally used for rituals |
| Alath | = When elderly are completely bedridden and others do all his /her services, Also used as term to curse anyone |
| Baba | = Preacher. Generally lives in village temples. Saint |
| Babuween | = The Ladies belonging to the Rajput caste |
| Bahrasut | = those who live outside the home for jobs or livelihood but his family lives in his native hand |
| Balti | = Steel bucket |
| Bataai | = Share cropping System |
| Bataaidar | = tenants |
| Bathan | = The place outside the main douses where generally elderly lives and cattle are kept, and agro-tools are kept |
| Bhagad | = The deep land beside the river |
| Bhagatin | = Female Preacher, generally lives in the Village temples |
| Bhaksayeen | = Wicked Witch, Generally used for quarrelsome Ladies |
| Bhikhmonga | = Beggar; Generally used for those who are very poor |
| Bhut Khelena | = To exercise the bad ghosts from the Patients; Generally done in the villages by a Tantrik |
| Bidya | = Knowledge; especially a knowledge of charm |
| Bigha | = The largest unit of land measurement. A unit of twenty Katha |
| Bins | = A caste of low caste whose main occupation is to make baskets catch fishes, dig earth etc. |
| Chatani | = Indigenous source made at home; Generally used with sauce |

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| Chhatha | = | A festival of worshipping God Sun of Hindu culture |
| Chour | = | The deep land which is generally used to cultivate paddy in the rainy season |
| Churihar | = | A caste who sells the bangles |
| Daal-Bhat | = | Pulse and Rice |
| Dalan | = | The structure of one or two rooms with a hall at the 'Bathan' |
| Dashahara | = | The ten days festivals of Hindus which is arranged for the worship of goddess Durga |
| Dayeen | = | Witch |
| Dewas | = | A place where the process of ghost playing done by the Tantrik |
| Dhobies | = | The washermen |
| Dhunia | = | The caste who card the cotton, cotton-carder |
| Dhur | = | The smallest unit of measurement of land in villages |
| Dowa-Tabiz | = | The process of treating the patients by reciting Quranic Verses by a Manulana or Ordinary Muslim healers |
| Dwani | = | Threshing the wheat crops |
| Dwar | = | The ground ahead the house; Generally used to indicate Home or Door |
| Gaida | = | The land near the basti, that is very fertile |
| Gamachhi | = | A towel size napkin; Generally used for turban |
| Garedia | = | A caste which keeps sheep. Its main occupation is to graze the herds of sheep |
| Gataans | = | A straw rope or made by the branches of bamboo for wrapping the bundle of harvested crops |
| Ghari | = | A shed or hut here cattle are kept at night |

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| Gobar-Gothar | = | The work of cleaning animal dung, or to pile dung in the compost |
| Gohra-Pathna | = | The act of making dung-bars generally used for fuel in the village |
| Gonsaar | = | A public hearth where grain is roasted. |
| Halwaha | = | The Plougher; generally do this work on wage |
| Hawan | = | A sacred fire place; generally used in rituals |
| Jhadu-Baharu | = | The act of brooming the house and ground (Dwar) in villages |
| Jar-funk | = | The process of treating by a Tantrik by 'Mantras', generally used for treating bad ghosts |
| Kalewa | = | Lunch |
| Kali Mai | = | Goddess Kali or Durga |
| Kanoo | = | A caste called 'Godh' who generally serves the public health (Gonsaar) in the villages |
| Katha | = | A Hindu ritual held for God Satyanarayan |
| Khairat | = | Alms or donation of 2.5% of total income of the Muslims |
| Khaduka | = | Debtor, Borrower |
| Khaini | = | Tobacco |
| Khalihan | = | Granary where harvested crops are kept |
| Khana-pani | = | Water and food; Generally used to denote availability of food, clothes etc. |
| Khesari | = | A low quality pulse like the pulse of bins |
| Khichari | = | Mixture of boiled rice and pulse |
| Khudrasta | = | Footpaths; Generally the thin roads in villages through the fields |
| Khumbhars | = | Potters |
| Khunta | = | A small wooden pillar to tie the animals |

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| Kodo | = | A rough grain (Millet) of very small brown grain |
| Koiries | = | The caste whose main occupation is to grow and sell vegetables |
| Koths | = | Cluster of bamboo |
| Kurmi | = | A caste like koiri whose main occupation is to make joggers |
| Lota | = | A round bowl use to drink water in villages |
| Maal-Jaal | = | The act of feeding cattle |
| Madua | = | A variety of millet grain |
| Mahajan | = | The money lender, Deshi Ban |
| Malik | = | The person under which some one works, or who give borrow. debt etc. |
| Malikaeen | = | The maid owner of the House, or female head of the family |
| Mathia | = | The place where a saint lives, generally outside the village where a temple is situated |
| Mauna | = | Who is considered to know the Quranic Verses and Basic Islamic Knowledge |
| Med. | = | A divider between two pieces of land. It is an one foot space between two land holdings |
| Mella | = | Village fair |
| Momins | = | Julaha (weaver) castes who further called Ansaries |
| Morh | = | The place where buses, taxies, jeeps, etc. are available |
| Musmat | = | Widow |
| Naads | = | A high cemented platform on which one or many tubs are fitted for feeding Animals |
| Naat-Natkur | = | Grand children |
| Nala | = | A small size kachha drain used for irrigation |
| Nilami | = | when the owner of the land was disowned by law |

| | |
|--------------|---|
| Nomia | = A caste whose main occupation was to make salt from the Salted earth, now they do work of fishing, earth digging etc. |
| Ojha | = Tantrik, who treats the bad ghosts or charms of withches |
| Osaara | = Verandah of the main house |
| Pajha | = A temporary hut made of straw |
| Pan piyaw | = The morning meal; generally served at work place in the villages |
| Pancha | = Jury member, arbitrator |
| Panditaai | = Knowledge and practice of rituals etc. |
| Patchara | = A song generally sung to please Goddess Kali or Durga to play ghosts; it is sung in the week of Dashahara in Dewas |
| Pisach | = Bad ghosts |
| Pitani | = Threshing paddy |
| Prati | = A song, generally started to sing before one week of wedding the early in the morning before sunrise |
| Punya | = Good deeds, virtue |
| Roti Tarkari | = Chapati and vegetable |
| Salaami | = 10 to 15 of discount taken by the money lender at time of giving debts |
| Sanjha | = Song sung by women before one week of wedding in the evening |
| Sareh | = The area outside the Basti; generally used for fields |
| Satua | = Flour of parched maze |
| Sawai | = 25% of interest on the principal |
| Siddhi | = Acquisition, accomplishment, success; generally in chams |
| Suji | = Coarse wheat powder |
| Tagada | = Warning to return the debt or borrow |

| | | |
|---------------|---|--|
| Tantra | = | A small talisman given by the Tantrik |
| Tantra-Mantra | = | Act of treated bad ghosts or patients from any illness |
| Tantrik | = | A person who treats patients of bad ghosts in villages by Mantras etc. |
| Tarkari | = | Vegetable |
| Teli | = | Oil man |
| Uthauna | = | Regular giving milk etc. to any household |
| Wasuli | = | Collection of borrowed money of debts |
| Yagya | = | Rituals of Hindu Culture |

ABBREVIATIONS USED

| | | |
|----------|---|-----------------------------|
| AG | = | Agriculture |
| B.S.S. | = | Block Statistics Supervisor |
| C.S. | = | Civil surgeon |
| D.M. | = | District Magistrate |
| Gop.Ganj | = | Gopalganj |
| Govt. | = | Government |
| HCS | = | Higher Castes |
| J.R.Y. | = | Jawahar Rojgar Yojana |
| MBCs | = | Most Backward Castes |
| OBCs | = | Other Backward Castes |
| SCs | = | Scheduled Castes |
| SD Hosp. | = | Sadar Hospital |
| S.D.O. | = | Sub-Divisional Officer |

APPENDIX

Interview Schedule for the Aged

1. IDENTIFYING INFORMATION:-

Name:- _____
Village:- _____ Widow/ Widower _____
Age :- _____ Sex:- _____
Caste:- _____ Religion:- _____
Education:- _____ Category:- _____
Past Occupation:- _____
Present Occupation:- _____
Number of Family Members:- _____

| Sl.No. | Relationship with the Aged. | Age: | Place of residence | Occupation: | Income |
|--------|-----------------------------|-------|--------------------|-------------|--------|
| 1) | _____ | _____ | _____ | _____ | _____ |
| 2) | _____ | _____ | _____ | _____ | _____ |
| 3) | _____ | _____ | _____ | _____ | _____ |
| 4) | _____ | _____ | _____ | _____ | _____ |
| 5) | _____ | _____ | _____ | _____ | _____ |
| 6) | _____ | _____ | _____ | _____ | _____ |
| 7) | _____ | _____ | _____ | _____ | _____ |
| 8) | _____ | _____ | _____ | _____ | _____ |

2. LIVING CONDITION:-

Daily Activities:- _____

Infrastructure:-
House (Condition):- _____
Space for the Aged:- _____
Where do you sleep ? _____
Where do you keep your Personal belongings:- _____

Water Supply / Source

Toilets facilities:-

Transport:-

Food (Quality/ Quantity, Own perception):

Clothing (Own perception):

Do you buy Sugar or Kerosene from the Ration Shop ?

3. PROBLEMS PERCEIVED BY THE AGED:-

Whatever problems they face:

4. ECONOMIC STATUS:

Sources of livelihood

Monthly Household Income _ _ _ 6 _ _ _ _ _ _ _ _ _ _
Monthly Own Income _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _
Monthly Household expense _ _ _ _ _ _ _ _ _ _ _ _ _ _
Monthly Own Expense _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _
Who gives money ? _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _
Ownership Property _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

5) SOCIAL STATUS :-

Self perception of social position _ _ _ _ _ _ _ _ _ _
_ _

Reason _

Self perception of position within the family _ _ _ _ _
_ _

What kind of social activities do you do ? _ _ _ _ _
_
_
_ _

Why ? _

If no, Why ? _
_ _

Do you get proper respect ? _ _ _ _ _ _ _ _ _ _ _ _
_ _

Why ? _
_ _

Do you feel any changes in the society ? _ _ _ _ _
_ _

_
_ _

What do you think of the new generation (generally/within the family)

Are your family members ready to carry out all your desires ?

What has your son's migrating out meant to you ?

What had your migration meant to you socially ?

Whom do you prefer to live with ?

Why ?

Who cares for you most ?

Why ?

For what things are you dependent on others ? _____

How do you think your social status can be improved ?

6. PSYCHOLOGICAL WELL BEING/PROBLEMS :

Do you Worry ? _____

FOR What ? _____

How do you remove your anxiety ?

Do you feel lonely/bored ? _____

What do you do for getting out of it ? _____

Any depression/frustration : _____

Reason _____

What do you want in life for happiness and satisfaction ?

Any other questions/answers _____

7. PHYSICAL HEALTH STATUS AND PROBLEMS :

How is your health ?

Please list all your health problems :

Treatment taken for any ailment in the last month ?

For what? - - - - -

From whom? - - - - -

From where do you normally take treatment? - - - - -

(Home remedies, Medical, other system etc.)

If you dont get treatment why not (reason) - - - - -

Any other questions/Answers/Problems - - - - -

INTERVIEW SCHEDULE
FOR THE HOUSEHOLD MEMBER

IDENTIFYING INFORMATION :-

Name : - - - - -
Age : - - - - -
Village :- - - - -
Relation with the Aged :- - - - -
Name of the Aged whom he relates - - - - -
- - - - -
occupation - - - - -

ATTITUDE TOWARDS THE AGED :-

- 1) What do you provide for them? - - - - -
- - - - -
- - - - -
(Money, Cloths, Shelter etc.)
Good/Nutritious food - - - - -
- - - - -
Giving them Company and caring - - - - -
- - - - -
Any other things/Services - - - - -
- - - - -
What do they do for you? - - - - -
- - - - -
- - - - -
Do you feel, if the old person will not be with you, you will be
happy? - - - - -

Reason

4) What service do you perform for them?

5) Do they provide you something?

(Money, Security, Prestige, Social Status, Service etc)

6) If they call you for something do you go immediately or not?

Reason if not

7) What is their position in your family?

Do you respect them?

Reason, if not

8) What do you think about your old age?

9) Did you ever have to face a situation in which you had to choose between doing something for the elderly or for your children?

What was it? -----

What did you do? -----

10) Do you feel any burden for the elderly -----

11) Is it happy for you to serve the elderly in your family? -----

Any other questions/Answers/problems -----

The End.