

Report
on
**SOCIAL PROBLEMS OF THE AGEDS IN A
RURAL SETTING**



MARCH 2020

**DEPARTMENT OF SOCIOLOGY
PATTAMUNDAI COLLEGE
PATTAMUNDAI**

REPORT

A project was undertaken by the Department of Sociology, Pattamundai college, Pattamundai on the topic "Social problems of aged in a rural setting" during the session 2019-20. 20 students of the department moved to village Nilakanthapur and collected data from respondents by using interview and observation methods.

The Indian society has been given the highest regard to the elderly citizen since time immemorial respect for elderly is one of the central values of our society. This is reflected in our epics and several other writings fabricated round this central value. It is prostrated in children over generations through formal leaving and discipline by family members and others Honour has been shown for guidance in solving crucial problems as well as their contribution to the advertisements of the family and society. Joint and extended families were very much favoured. Nuclear families were uncommon in the past. The elderly were the most privilege members in the family and central figure, enjoying the highest status. Major decisions relating to the family affair use to be made by the elderly of course in consultation with other enter at times independently by themselves.

All the other member of the family used to work under the direction of elderly. The respect for the elderly in the family was not for the because of centralised authority in their hands but being the well-wishers of all the family members. In case or prolonged sickness/infirmity the elderly were cared for by all the members of the family but never felt as a burden. This rosy picture of the elderly could not prevail forever.

In India the joint family is not an entity by itself but is also an integral part of the social system It functions.

In a frame of the family within it fold. As a functioning unit within the economy and society. It is the means through which goods are produced and consumed. As the medium for

retaining and transmitting land and other moveable and immovable assets. its stability has been vital to the functioning of the social order. Its intimate relationship with the soil has also been an element in extending these affiliations beyond the simple household to a broad range of other kin brought together by common patrimony.

The dependence of the individual on the authorities in India, for birth to adulthood, is at variance with the non-authoritarian approach in western culture. The opportunities for personal gratification are limited by the concepts of duty towards relations, specially elders. these relationships extend in a circle of social networks consisting of family, kinship and territorial affinities.

Social network provides an excellent mechanism for looking after aged members in the family.

In social network the family and specially the joint family is considered a more significant entity than the individual.

It is difficult for the individual to conceive of himself as a person separate from or outside. The family system and the caste system lay down the code of conduct for each member his relationship with others is also determined thereby.

Social organisation in the west and particularly in American society is dominated by the attribute of husband-wife relationship which shapes the individual centred orientation American culture which is characterised by self-reliance

on the other hand, the Indian Social organisation is dominated by the father-son relationship and the attribute of this relationship give form to the situation-centred orientation of our culture, expressed in the shape of mutual interdependence. These varying patterns of psycho-cultural orientation affect the interpersonal relationships in the two societies.

For an Indian family and in wider social network-the caste and the sub-caste are virtually the beginning and the end of his human universe. He can find in the keen ship group all that is meaningful in his relationships, his sociability, his security and his status. He will aerobate his success to what his parents deed for him and repaid his debts to them by honouring them and sharing all that his success beings. He (and his wife) will in due course be the recipient of similar benefits from his sons. The outstay characteristics of Indian society which is primarily held together by social network is the centripetal outlook fostered among its members. This interdependence encourages the spirit of helping one another in crisis, situation like old age, even at the coast of personal necessities and comforts.

For an American his family is strictly a sort of nursery to prepare his for a future of his own. By expressed a definition the family consists of man, his wife whom he finds himself and his minor or in some cases, unmarried cases. His parents have no permanent hold on him even more tenuous are is relationship with his remote relatives. His life aspirations are individual advance-mint and achievements preferable as a

correctomy free agent. He dislikes and resents being dependent on anyone.

The outlook of an American is linked to his individual centred orientation and re-enforced in each generation by kinship organisation dominated by the husband-wife relationship, compelling him to satisfy his social needs outside the family, Although trained to be independent, he has to depend upon other fellow human beings not only for nourishment and support, but also for their faith in him and even for trial conversation, This poses some basic problem which he tries to solve by developing elaborate uses, rules and regulation governing inter personal relations of all kinds. These usages rules and regulations are designed for two purposes. On the other hand, they must guarantee his individual privacy, his right to associate with fellow human beings and terminate such association in his based interest. On the other hand, he must advance them or at least maintain them.

Neither of these age is attainable to the complete satisfaction of all concerned for best interest for one individual does not as a rule, accord with that of others, Further move as often as not, the individual objects to the bondage prevailing customs, practices of standard of mortality and attempt to break away from them. It is this process of eternal conflict which makes American society so dynamic and exuberant.

Basic difference between the two orientation is that in India the centripetal Terrence is channelled within the same ideological framework. So that no matter into, now many

castes or group the people are divided the desired aim results; are similar and accommodating whereas the centrifugal America tendency makes for diversity of pro-association of clubs-with a variety of totally different objectives which may have no reference to each other or may be Ritually destructive social network in Indian situation provide vitality to social work in managing crisis situation in Indian families (Gingerades

1988:153-56)

From the table No 3.2 it is clearly found that among 60respondents, the family members of 10 respondents feel the respondents as burden while the family members of 50respondents do not feel them as burden.

In the age group of 60-64, out of 22respondents the family members of ,6respondents feel the respondents as burden whereas the family member of 16responents do not feel so.

In the age group of 65-69, out of 8responents, the family members of all the respondents do not feel them as a burden.

In the age group of 70-74 out of 10respondents the family members of all the respondents do not feel them as a burden.

In the age group of 75-79, out of 12respondents the family members of 2respondents feel the respondent as burden whereas the family member of 10respondents do not feel so.

Lastly in the age group of 80above, out of 8 respondents the family members of 2 respondents feel them as burden whereas the family members of 6respondents do not feel them as a burden.

With the advent of nasalisation, urbanisation and modernisation, radial changes have taken place in the society, particularly family. The family system is in transition shifting from the traditional extended and joint family system in the preindustrial period to the modern nuclear family which is ever increasing. The changing pattern of the family has deleterious effects for the elderly as they are losing prominence in the family system. Even the extended and the joint families particularly from the lower and middle class are under great economic pressure because of measures income due to periodic and prolonged drought situation, on one hand and increasing necessities on the other besides lack of opportunity for employment thus, making the life of the elderly measurable on account of their neglect by family members. Migration of youth is also aggravating the problem of elderly the elderly parents of the permeate and the long-term migrants who are alone and do not join their migrant children for one or the other reasons are facing innumerable problems as there is no one to care them in need. Further the traditional values are vanishing because of increasing materialistic outlook of people. The proportion of the elderly feeling as either neglected or deserted by their offspring is increasing now a days. Respect for the elderly is becoming a myth as only public lip service is shown to this norm, while several elderly are being ill-treated by their children. The elderly largely from lower and middle economic state, are becoming more pessimistic about their future and sceptical about care and support from their offspring.

Although everyone is unique in his own specific genetic, psychological and social characteristics, the accumulated effects of social class greatly affect the way in which he ages. How society handles aged individuals is also important. Inadequate pensions, poor living conditions, occupational insecurity, harmful social attitude, lack of retraining facilities, and shortage of psychiatric and psychological services are some of the inadequacy in the care of the old in even the most advanced social system. No doubt different sociologists

No doubt deal with ageing and the aged in different age, it must be admitted that there are most elements common to these practices in the different societies of the world for instance in all most all societies —

- 1) most people try to service for as long as possible often despite hardships;
- 2) Old people tend to dis-engage themselves from important social activities, either because they find it difficult to meet the demand of their roles, or because others feel that changes should be made;
- 3) The old who have while young played an active role in community affairs, tend to retain some measure of involvement in social organisations even during old age, because it is difficult to give up the status, rights and authority acquired during the active years of youth;
- 4) As physical and mental degeneration increases. The old

with-draw from the main streams of social interaction and their participation becomes limited to the small primary group of family and friends (if unsuccessful in this they grow isolated or enter a dependent relationship by entering a home care; an institution their future existence no more important to the society to which they belong. An older person may create a gap in the social network through his disengagement, but society soon makes a replacement);

5) Though numerically large, the aged are too heterogeneous

to form an effective pressure group in society and this coupled with their disengagement tendency weakens their involvement in community affairs;

6) It is a fact that the elderly is unproductive and that it is for the younger generation to take care of that. In fact, pension schemes, social welfare services, associations, to handle the legal, medical, economic and social problems of the aged etc. are some of the ways in which the young try to discharge their duty towards the old

(Joseph, 1991:9-10)

In India, in of modernising forces operating due to faster pace of, industrialisation the important role of its traditional culture is steel in vague in the management of cares of the aged. In this respect, the rural and urban difference is seen. But in both the situations the caring of the aged ultimately is tackled by family intervention. The area-wise functional difference to attend to the caring problems of the aged, is attributed to this similar opportunities-both economic and social available within and between the places, for example- the lack of economic opportunities and social welfare schemes drives the aged to choice less strenuous livelihood for survival in the rural areas where as aged in the urban milieu under the ambit of urbanised sector, high teen industries end other urban specific planes, accrue many welfare benefits to compensate living in the old age. Yet in both the cases the culture specie-fic caring norm for the needs of the aged family.

Taking care of the aged have become pressuring due to the rapidly increasing elderly population all over the world, it has assumed importance primarily because of the growing numbers of elderly persons, needing care and rapidly rising cost of health care. Further increased longevity has also resulted in the need for care over a considerably long period of time Elder care is a many-sided task that has to be shared by the family, community, society and the state. The family occupies a central place in the care of its aged members. It will continue to play a very important role in a caring process for several reasons. Firsts- There is a widely held belief that my family responsibility for the care of the elderly is a moral imperative. Supporting parents and the aged is considered as

amoral obligation. according to Hindu philosophy and tradition is enjoyed upon younger members to look after the elderly persons and care for them any dereliction of duty invites ridicule and social disgrace and loss of face. For these social compunctions also. motivates the younger agents to care for the aged for by doing so, results in socialising their Children towards continuing this Tradition. The assumptions are today's care givers are potential care seekers of tomorrow.

2. Secondly, the respect, love and support for the aged have been advocated by religious love and scriptures and are propagated in the teachings of philosophers, saints and seers. Family care of the elderly is believed to be culturally determined and socially re-enforced.

3 Thirdly, according to custom, prevalent in most society, parent gives all their income and property except is the amount needed to sustain themselves to their children,

In all societies it is seen that the value of the traditional family system are still very important and the age' co-inland respect and attention of the younger members of the family on whom falls the responsibility of caring for their elders, For a majority of population all the world over, respect for the elderly still prevails, prompting the immediate family members and kin to care for their elderly members and extend help when-ever needed

In third world countries even today the aged rely mostly on familial resources for survival. In these countries, the

reliance of elderly on their families is greater as; there is a lack of provision of formal survival generally available in most industrialised nation. In cost Arika, older person resides with family members in Nigeria, tradition. The assumptions are today's care givers are potential care seekers of tomorrow.

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family members in Nigeria, Nigeria, when elderly is no longer can continue work, they rely on their family. In India the elderly-typically live with a son and his family Who are themselves poor°.

The assumption is that the family in developing countries will continue to look after its ageing members, providing for all their economic, social emotional, health amusingness. This assumption, however, no longer seems valued mainly due to social economic, and demographic changes such a high fertility, increasing life acceptance are migration, women joining the labour force, higher aspiration of one's children or, intergenerational value change taking place in most society (Belie 1995; 31)

(Monk 1979) discusses the diverse aspects of family support in old age. He examines how income maintenance reduces the risks of parental dependence on children and what the different utter natives to the traditional care of the age: area the principle of independence rather than inter depend accesses to him to be important to the mental health of the elderly. the algal, according to him, will need a greater array of health, services ranging from comprehensive long-term care to home deliver services He thinks that when support net works are absent, adequate sub situations like peer support and self-help networks should be encouraged

Kid-well and Booth (1977) studied social distance between people of different ages, and intergenerational relations. Question arise were administered to and adult sample to measure the extent of social distance between people of

different ages. The results indicated that the social distance felt was direct proportional to the age differences. It was also seen that people tended to feel socially distant from the aged irrespective of their own age.

FEELING HONOUR AND PRESTIGE

Table No: - 3.1

Age Group	Yes	No	Total
60-64	22	-	22
65-69	6	-	6
70-74	12	6	18
75-79	6	2	8
80 above	4	2	6
Total	50	10	60

FEELING BURDEN BY FAMILY MEMBERS

Table No: - 3.2

Age Group	Yes	No	Total
60-64	4	18	22
65-69	4	2	6
70-74	4	14	18
75-79	6	2	8
80 above	4	2	6
Total	22	38	60

FEELING BURDEN BY HIMSELF

Table No: - 3.3

Age Group	Yes	No	Total
60-64	20	2	22
65-69	2	4	6
70-74	4	14	18
75-79	2	6	8
80 above	4	2	6
Total	32	28	60

FINDING DIFFICULTY IN ADJUSTING IN THE FAMILY

Table No: - 3.4

Age Group	Yes	No	Total
60-64	8	14	22
65-69	-	6	6
70-74	6	12	18
75-79	2	6	8
80 above	2	4	6
Total	18	42	60

SPOUSE ALIVE

Table No: - 3.5

Age Group	Yes	No	Total
60-64	18	4	22
65-69	4	2	6
70-74	10	8	18
75-79	4	4	8
80 above	4	2	6
Total	40	20	60

ILLTREATED BY FAMILY MEMBERS

Table No: - 3.6

Age Group	Yes	No	Total
60-64	20	2	22
65-69	-	6	6
70-74	2	16	18
75-79	-	8	8
80 above	2	4	6
Total	24	36	60

PARTICIPATION IN SOCIAL-RELIGIOUS FUNCTIONS

Table No: - 3.7

Age Group	Yes	No	Total
60-64	20	2	22
65-69	6	-	6
70-74	18	-	18
75-79	8	-	8
80 above	4	2	6
Total	56	4	60

NATURE OF PARTICIPATION IN SOCIO-RELIGIOUS FUNCTION

Table No: - 3.8

Age Group	Active	Passive	Total
60-64	10	12	22
65-69	4	2	6
70-74	6	12	18
75-79	6	2	8
80 above	6	-	6
Total	32	28	60

VILLAGE YOUTHS SEEKING ADVICE

Table No: - 3.9

Age Group	Yes	No	Total
60-64	14	8	22
65-69	4	2	6
70-74	10	8	18
75-79	-	8	8
80 above	4	2	6
Total	32	25	60

LOSS OF SOCIAL RECOGNITION

Table No: - 3.10

Age Group	Yes	No	Total
60-64	-	22	22
65-69	-	6	6
70-74	2	16	18
75-79	4	4	8
80 above	2	4	6
Total	8	52	60

TOPIC TABLE

Table No-3.1

According to the table number 3.1 it is clearly found that out of 60 respondents 50 respondents are getting honour and prestige from the Juniors of their family, whereas 10 respondents do not get their honour and prestige from their family.

In the age group of 60-64, 22 respondents are getting honour and prestige from the Juniors of their family, whereas 18 respondents do not get any honour and prestige from the Juniors of their family.

In the age group of 65-69, 6 respondents are getting honour and prestige from the Juniors of their family. Her as no respondents do not get any honour and prestige from the Juniors of their family.

In the age group of 70-74, 12 respondents are getting honour and prestige from the Juniors of their family whereas 6 respondents do not get any honour and prestige from the Juniors of their family.

In the age group of 75-79, 6 respondents are getting honour and prestige from the Juniors of their family whereas 2 respondents do not get any honour and prestige from the Juniors of their family.

In the age group of 80 Above, 4 respondents are getting honour and prestige from the Juniors of their family whereas

2 respondents are not getting honour and prestige of their family.

Table No-3.2

Family member of 4 respondents feel the respondents as burden while that of 18 respondents do not feel so.

In the age group of 60-64, 4 family members of 3 respondents do not feel the respondent's burden.

In the age group of 65-69 respondents feel the burden of the family, while 2 respondents do not feel as burden in the family.

In the age group of 70-74, 4 respondents are feeling burden by their family Members, whereas 14 respondents do not feel burden by their family.

In the age group of 75-79, 6 respondents feel as burden, whereas family members of 2 respondents do not feel burden as their family members. In the age group of 80 Above family member of 4 respondents feel the burden of their family, whereas family members of 2 respondents do not feel the burden respondents' burden.

Table No-3.3

It is clearly found that out of 60 respondents 20 respondents feeling burden themselves on family members, whereas 2 respondents also not feel so.

In the age group of 60-64, out of 20 respondents feel burden themselves on family members 2 respondents do not feel burden themselves on family members.

In the age group of 65-69 2 respondents feel themselves as burden & 4 respondents feeling themselves as burden.

In the age group of 70-74, 4 respondents feeling themselves burden, whereas 14 respondents do not feel so.

In the age group of 75-79, 2 respondents feeling themselves burden, whereas 6 respondents do not feel so.

In the age group of 80 Above respondents feel themselves burden whereas 2 respondents do not feel so.

Table No-3.4

It is clearly found that from no of 60 respondents 18 respondents find difficulty in adjusting in the family due to old age, whereas 42 respondents do not feel so.

In the age group of 60-64, 8 respondents find difficulty in adjusting in the family due to age whereas 4 respondents do not feel so.

In the age group of 60-64, 8 of respondents find difficulty in adjusting in the family, whereas 14 respondents do not feel so.

In the age group of 65-70, 4 respondents find difficulty in adjusting in the family, whereas 2 respondents do not feel so.

In the age group of 70-74, 10 respondents find difficulty in adjusting in the family, whereas 8 respondents do not feel so.

in the age group of 75-79, 4 respondents find difficulty in adjusting the family whereas 4 respondents do not feel so.

in the age group of 80 Above 4 respondents feel difficulty in adjusting in the family, whereas 2 respondents do not feel so.

Table No-3.5

It is clearly found that out of 60 respondents 40 respondents' spouse are alive & 20 respondents' spouse are lost their spouse.

In the age group of 60-64, 18 respondents' spouse alive, whereas 4 respondents lost their spouse.

In the age group of 65-70, 4 respondents' spouse are alive, whereas 2 respondents lost their spouse. In the age group of 70-74, 10 respondents' spouse alive, whereas 8 respondents lost their spouse.

In the age group of 75-79, 4 respondents' spouse are alive, whereas 4 respondents lost their spouse.

In the age group of 80 Above 4 respondents' spouse are alive whereas 2 respondents lost their spouse.

Table No-3.6

It is clearly found that out of 60 respondents 24 respondents are illtreated by their family members, whereas 36 respondents are not illtreated by their family members.

In the age group of 60-64, 20 respondents are illtreated by their family members whereas 2 respondents are not illtreated by their family members.

In the age group of 65-70 none of the respondents are feel I'll treated by their family members, whereas 6 respondents are feeling illtreated by their family.

In the age group of 70-74, 2 respondents are feeling illtreated by their family members, whereas 16 respondents are feeling illtreated by their family members.

In the age group of 75 to79 none of the respondents are not illtreated by their family members, whereas 8 respondents.

Table No-3.7

It is clearly found that out of, 60 respondents 56 respondents are participation in socio Religion function and 4 respondents are not participation in socio Religion function.

In the age group of 60-64, 20 respondents are participation in socio Religion function and 2 respondents are not participation in socio Religion function.

In the age group of 65-70, 6 respondents are participation in socio Religion function and none of the respondents are not participation in socio Religion function.

In the age group of 70-74, 8 respondents are participation in socio Religion function and none of the respondents are not participation in socio Religion function.

In the age group of 75-79, 8 respondents are participation in socio Religion function and none of the re...

It is clearly found that out of 60 respondents 32 respondents are participates activity in socio Religious function, whereas 28 respondents are participating in socio Religion function.

In the age group of 60-64, 10 respondents are participating activity in socio Religion function, whereas 12 respondents are not participating passively in socio Religion function.

In the age group of 65-70, 4 respondents are participating activity in socio Religion function, whereas 2 respondents are participating passively in socio Religion functions.

In the age group of 70-74, 6 respondents are participating activity in socio Religion function whereas 12 respondents are passively in socio Religion functions.

In the age group of 75-79, 6 respondents are participating activity.

Table No-3.9

From the table no 3.9 it is clearly found that out of 60 respondents are village youth are seeking advice of 32 respondents & do not seek advice from 28 respondents.

In the age group of 60-64 village youths are seek advice from 14 respondents and don't seek advice from 8 respondents.

In the age group of 65-70 village youths are seek advice of 14 respondents and not seek advice from 2 respondents.

In the age group of 70-74 village youths seek advice of 10 respondents & not seek advice from 8 respondents.

In the age group of 75-79 Village youths are seek advice from 4 respondents & do not seek advice from 2 respondents.

Table No-3.10

From the table no 3.10 it is clearly found that out of 60 respondents 8 respondents have lost of social Recognition & 52 respondents have not lost their social Recognition.

In the age group of 60 - 64 None of the respondents have lost their social Recognition, whereas 22 respondents have not lost their socio recognition.

In the age group of 65-70, 6 respondents have lost their socio recognition, whereas none of the respondents have not lost their socio recognition.

In the age group of 70-74, 2 respondents are having lost their socio Recognition & whereas 16 respondents have not lost their socio recognition.

In the age group of 75-79, 4 respondents have lost their socio recognition & whereas 4 respondents are having not lost their socio recognition.

In the age group of 80 above 2 respondents have lost their socio recognition and 4 respondents have not lost their socio recognition.

Interview Schedule

**Social Problems of aged in a rural setting Data Collected From village
Gobindpur, in the Nilakathapur Panchayat district of kendrapara**

Starting Time: -

Village: -

Schedule no: -

1-0 Identification and Personal Data: -

1-1 Name

1-2 Sex: - a) Male b) Female

1-3 Age Group: - a) 60-64 d) 75-79
b) 65- 69 e) 80 above
c) 70- 74

1-4 Education: - a) Illiterate e) M.E
b) Literate f) High School
c) LP g) College
d) U.P

1-5 Marital Status: -

a) Married d) Divorced
b) Un married e) Widow
c) Separated f) Widower

1-6 Occupation: -

a) Primary: -
b) Secondary: -

1-7 Clan / Gotra: -

1-8 Annual Household income from all Sources

Source	Amount	Source	Amount
Agriculture		Investment	
Animal Husbandry		Poultry	
Business		Rent	
Casual Labour		Service	
Fishing		Others	
Total		Total	

1-9 Monthly Household expenses on Various Items

Items	Amount (Rs/-)
Food	
Clothing	
Medicine	
Education	
Others	
Total	

2-0 SOCIAL PROBLEMS: -

2-1 Do you get due honour and prestige from the juniors in your family?

- a) Yes b) No

2-2 If no, reason thereof; -

2-3 Do your family members feel that you are a burden to them?

- a) Yes b) No

2-4 Do you feel that you are a burden to your family members?

- a) Yes b) No

2-5 Do you participate in the decision-making process of your family on following issues -

- | | |
|---|--------|
| a) Conducting special religious ritual - | Yes/No |
| b) Selling land - | Yes/No |
| c) Buying land- | Yes/No |
| d) Buying domesticated animals - | Yes/No |
| e) Selling domesticated animals- | Yes/No |
| f) Buying a radio/ T.V. - | Yes/No |
| g) Construction of new house - | Yes/No |
| h) Major repairing of house - | Yes/No |
| i) Purchase of clothing - | Yes/No |
| j) Food items to be cooked - | Yes/No |
| k) Matrimonial alliance of family members- | Yes/No |
| l) Providing education to the younger ones- | Yes/No |
| m) Types of crop to be grown in the field- | Yes/No |
| n) Quantity of produced crop to be stored - | Yes/No |
| o) Quantity of produced crop to be sold - | Yes/No |

If you do not participate in the decision-making relation to some of the above issues,

2-6 reasons thereof-

- a) Children are well grown up and can think of their own.
- b) Too old to think and give any Suggestion.
- c) No money or Property owned.
- d) No Significant economic contribution to the family.
- e) Daughters-in- law do not like your participation.
- f) Remains Always ill.

2-7 What is the type of family you live in?

- a) Nuclear
- b) Joint

2-8 Whether you are living separately or with any of the Son

2-9 What is your reaction to the following items supplied to you by your family?

Items	Very Much Satisfied	Some What Satisfied	Neither Satisfied nor Dissatisfied	Some What Dissatisfied	Very Much Dissatisfied
Food & Drink					
Dress					
Social Treatment					
Pocket Money					
Physical Assistance					
Any other (Specify)					

2-10 Do you find any difficulty in adjusting yourself in your family due to age

- a) Yes
- b) No

2-11 Is your Spouse Alive?

- a) Yes
- b) No

2-12 If no, when did he/ she die?

2-13 How did he/ she die?

- a) Natural death
- b) Un natural death

2-14 If unnatural death, then what is the cause of death?

2-15 Did Your Spouse die without receiving proper medical attention?

- a) Yes b) No

2-16 Yes, have you ever felt that this may occur in your case?

- a) Yes b) No

2-17 If yes, Reason (s) thereof-

2-18 Do you feel that you are illtreated by your family member?

- a) Yes b) No

2-19 If you are physically punished, who punishes you? (Case study)

2-20 Do the younger ones in the family humiliate and harass you?

- a) Yes b) No

2-21 If yes, nature of harassment -

2-22 Do you enjoy any special position in your village.

- a) Yes b) No

2-23 If yes, name the special position (s) held by you-

2-24 Do you participate in various socio-religious functions of your village?

- a) Yes b) No

2-25 If yes, nature of participation-

- a) Active b) Passive

2-26 Do the youth s of your village seek your advice?

- a) Yes b) No

2-27 Do you feel you have lost your s.-.3cial recognition due to old age?

- a) Yes b) No

2-28 If yes, how do you feel for it?

- a) Sad and frustrated
b) Does not feel anything
c) Indifferent

2-29 Do you have some intimate friends at present?

- a) No friend b) Up to three friends
c) Four to six friends
d) More than Six friend

2-30 Have you lost contact with some of your friends?

a) Yes b) No

2-31 If yes, Reason (s) thereof -

2-32 Frequency of your visit to your friend (s) house (s)

a) Rarely b) Sometimes c) Frequently

2-33 Have you ever quarrelled with your son in public?

a) Yes b) No

2-34 If yes, when and on which occasion?

2-35 Have your son ever quarrelled with you in Public?

a) Yes b) No

2-36 If yes, when and on which occasion?

3-0 Conclusion -

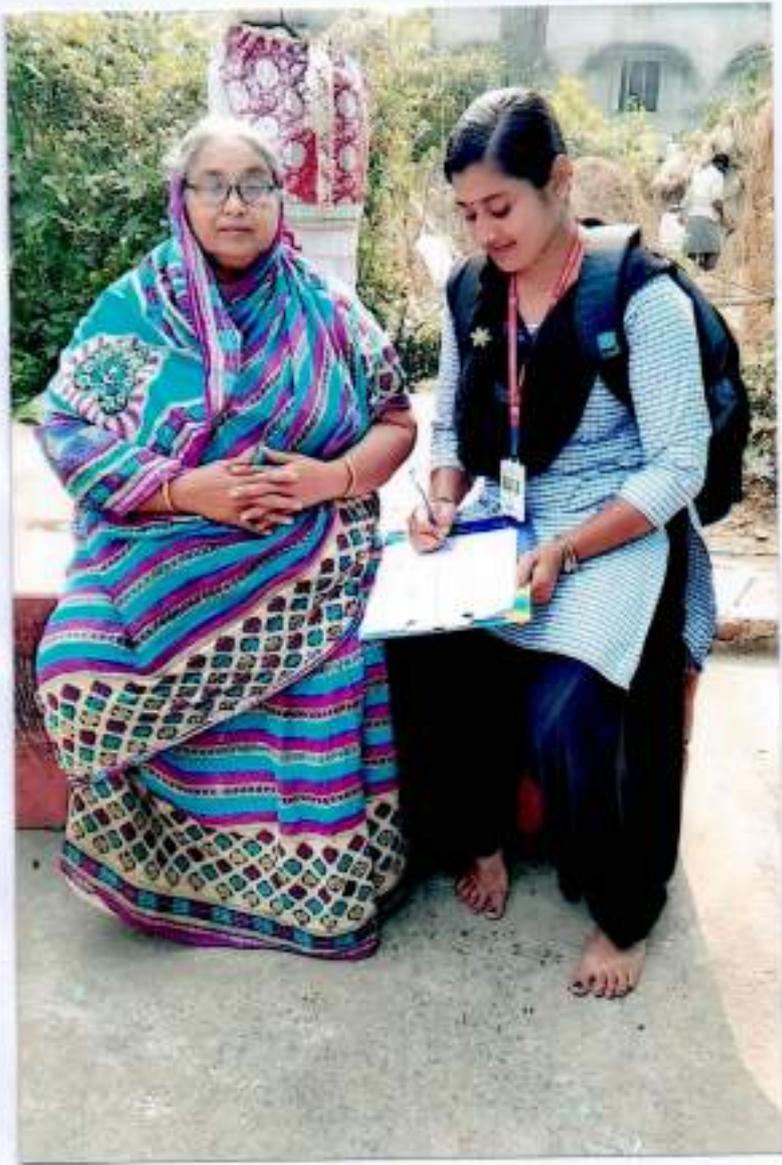
3-1 Observation -

3-2 Special remarks (If any)

3-3 Closing time

Name: -

Date: -





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Project on "Social problems of the ageds in rural setting"

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8	Swati Sugatika	022	Swati Swatika
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