

**Adaptation of the Elderly to the Changing Pattern of
Life of Kerala Community**

**Thesis Submitted to
the University of Calicut
for the Degree of
Doctor of Philosophy in Sociology**

By

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DECLARATION

I here by declare that this thesis on **Adaptation of the Elderly to the Changing Pattern of Life of Kerala Community** is a *bona fide* record of research work done by me and that no part of it has been presented earlier for the award of any Degree, Diploma or similar title of any other university.

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PREFACE

Aged people were considered as an asset to any society as their wisdom had of great utility for it's right moorings. However, modern society has been disengaged itself from the indigenous, old wisdom and knowledge for which the elderly acted as the fountain head. Therefore, the brave modern society has been experiencing diminishing utility for the elderly in the changed socio-cultural and material milieu and giving reduced recognition and importance to them. The situation is further made grim for the elderly by the rapid rate of population aging creating a flooding of elderly persons in the society.

As far as the elderly is concerned he/she is caught in a horrible cobweb of modernity which gradually degrade and do away with the prey. In spite of the inhospitable changes occurring in the social and material frontiers of life in the name of modernity the elderly has to cling on to the society for his/her need satisfaction. Naturally, this induced attachment creates pain and mental agony to the elderly. This study is an attempt to analyse the elderly's method of adjustment with the fast changing society and the sufferings they have been undergoing during the process.

This study is significant since it has been conducted in Kerala community which accepts modernity without any second thought.

M. P. Anitha

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CHAPTER – I

INTRODUCTION

Population aging is progressing in an unprecedented manner all over the world and the problems being escalated by the phenomenon have been challenging academics and administrators alike. The declaration of 1999 as ‘the year of older persons’ by the UNO projects the anxiety of the world community about the consequences of the phenomenon.

As per UN estimates the present proportion of aged persons in the world population is 8.8%. By 2025 the figure may go up to 21.9%. Various factors are responsible for the rapid increase of the elderly persons in the population. The Regional Director of WHO for Asia and the Pacific feels that advancement in medical facilities and living conditions are primarily responsible for the graying processes. Statistics show that the life expectancy at birth in 1950 was 41 years and it is increased to 62 in 1990 - a covetable scaling up of 21 years in five decades.

The growth of elderly population is going to affect the underdeveloped economies more since two-third of the world’s older population is in these countries and it is likely to increase to three-fourth by 2025. The already

fragile economies have to shoulder the burden of sustaining such a vast dependent population.

The Indian situation in this regard is no exception. The strength of elderly population (60+ years) leap frogged from 57 millions in 1991 to 76 millions in 2001. It will in all probability be advanced to 124 millions in 2010 which will be 10% of the total population of the country. It is interesting to note that the momentum of expansion of this population segment is greater than that of the total population. While the total population increases five fold in 100 years, the elderly faction will inflate itself to 10 times in the same period.

These background factors are, in fact, responsible for the formulation of the National Policy for older persons by the government of India in 1991. The policy aspires for attaining the following goals :

- to help the elderly, offer them protection from abuse and exploitation, and create opportunities for them to improve the quality of their lives.
- to ensure the rights of the elderly, giving them their share of development funds, to ascertain that elderly women are not subjected to the triple evil of age, widowhood and gender discrimination.

- to regard life as a continuum and the age after sixty another phase.
There should be opportunities to lead an active, creative and satisfying life.
- to create an age-integrated society in which there are strong bonds between the generations and conditions are suitable for the elderly to stay with their families.
- to acknowledge the potential of the elderly and to use them like other human resources.
- to empower the elderly so that they can take decisions concerning themselves, having regard to the fact that they constitute 12% of the electorate.
- to provide more money for the wellbeing of the elderly with contributions from the community and society.
- to do more for the rural old who constitute 75% of the aged population and are more neglected.

The Kerala Scenario

Among the various states in the country, population aging is very fast in Kerala. Statistics show that it is rubbing shoulders with developed societies in the matter.

The proportion of population 60+ in Kerala was around 11% during 1992 – '93 while the all India figure was 7%. Population aging in Kerala is primarily due to diminution in the proportions at the young ages; a result of falling fertility and mortality levels. The period 1971-2001 is characterised by large decrease in the portion of young people.

Aging in Kerala has special significance. The community's demographic and social characteristics are unique. Regarding demographic characteristics the growth in population was accompanied by a fall in mortality rate. The mortality rate declined from 19.7% during the years 1951 - '61 to 7% in the year 1991 – 2001. Female mortality rate was lower than that of males. At the same time the crude birth rate declined from 43.6% in 1951 to 28.1% in 1981 and reached 24% in 1991 and 17.2% in 2001 (Rajan and Zachariah , 1997 : 222 - 236).

Life expectancy at birth has risen steadily for both males and females. The 2001 census shows that life expectancy was 69 years for males and 74 years for females. The proportion of aged population increased from 5.8% in 1961 to 10.84% in 2001. The aged population of the state will be 16% in 2021 and about 30% in 2051. The old age dependency increased to 16.1% in 2001. There are 18 old age persons for 10 working age persons in 2001.

Coming to the social characteristics, the society is highly responsive to changes. This is because of its high literacy rate, special communication networks and lack of clustered village patterns which are seen in other parts of the country.

It can be stated in undisputed terms that Kerala community is fast changing in its styles of living. The community is making strides in material life. The traditional dressing patterns are changed. Western and north Indian styles have become the accepted pattern. Food habit is much changed in favour of ready-to-cook stuffs. For green vegetables, even people from rural sides depend on market. Paddy cultivation has been almost abandoned and polished and packed rice has been considered as profitable. Conventional dwelling units, toilet and water supply facilities are unsatisfactory for the people. They have been 'modernised' with huge investment. Production of goods and commodities is practically nil, but they are procured from internal or international markets. The money for all these is coming substantially from the NRIs. Briefly speaking, irrespective of rural or urban area up-to-date material comforts have been introduced even financed by loans and debts.

The socio-cultural atmosphere has been radically changed. The authority of the aged is replaced by those of the children and youths. Inter-generational interaction is at the lowest ebb. Emotional vacuum is seen between

close relatives even. Socialisation tasks are taken up by formal agencies and media. Social interaction is considerably reduced due to the spread of television, computer and internet. Spiritualism has been undergoing refashioning. Virtually social group has been becoming a collection of individuals in a social nothingness.

But it is much doubted whether the older persons, being adapted to an earlier way of living, able to accustom themselves with the changing patterns so easily? If they live in the community on the basis of an induced adaptation to the changes, what are their methods of adaptation and in the processes what consequences they have been facing? These are important questions to social scientists. This study is primarily aimed at enquiring into these and related issues.

It is expected that the study will suggest measures to alleviate the adaptation problems of the aged to the fast changes occurring in Kerala community. We are now at the juncture of formulating a policy for the social security of the elderly. This study is expected to help the policy makers in the matter.

Apart from this practical dimensions, it is optimistically hoped that, the study will develop principles which explain the stress and strain of lagging groups in a highly mobile society.

CHAPTER – II

SURVEY OF RELATED LITERATURE

Population Aging

The problem of the aged has become a social issue because of the rising proportion of them in the population (International Encyclopaedia of the social sciences, 1968: 186). The advancement in medical science and overall betterment of living conditions have increased the life expectancy all over the world (Woltereck, 1960 : 3; Burgess, 1960 : 3; Tibbitts, 1964 : 301 ; Burns, 1954 : 385 ; Chowdhry, 1981 : 54 ; Parthasarthy, 1980 : 385). In 1950 the life expectancy was only 47 years. The figure in 2025 is expected to be 70. Within this period the population of the world is to treble but the over 60s will increase five fold and 80+s seven time (The Economic Times, 23rd May, 1982 :4-5). As per the observation of the UNO, “as a consequence of social development and achievement of the 20th century, long life has become a reality for hundred millions of people throughout the world. In the coming decades it will become a reality for millions more. In the past only a few people attained old age. In future only a few will not reach it.” (Taylor, 1982 : 5).

While designating the past hundred years as ‘a century of cognitive decline’ Bruce Yanker (2000 : 404) argues that the 20th century has witnessed a

dramatic prolongation of life span but little progress in preventing Age Related Cognitive Decline.¹

Though the phenomenon of population aging is felt to a greater extent in the developed countries the Third World will not be spared. It is estimated that 9.7% of the Third World population are 60 and above. When the absolute figures are compared, in 2000 A.D., there were more people aged 65+ in the Third World countries than their counterparts in the developed countries (Heysmith and Edwardh, 1984 : 34).

In the case of India the life expectancy is increased from 46 years to 54 within a period of 10 years (between 1971 and 1981). In 1991 India had 27 million aged persons, and in the year 2001 the figure touched 76 million, which constituted 7.6% of total population. It is estimated that by the year 2010 the elderly population of our country may be around 124 million constituting over 10% of the total population (www.istholistic.com, 2005). This indicates that, as opined by Mishra, this is the 'age of aging' and all over the world including India the proportion of aged population is increasing (Mishra, 1989 : 4).

¹ The Age Related Cognitive Decline (ARCD) means the gradual deterioration of mental functions with increase in age status

Changing Society and the Elderly

The problem of the aged is not created only due to the increasing proportion of aged population. But another important factor is the decreasing role and status of the old people in the present society. The society deprive them of their physical social and psychological need satisfactions. According to the views of certain gerontologists their needs are financial and physical security, recognition as useful and significant persons in their own world, association and relation with other's social and creative activities, passing the leisure time in satisfying ways etc. (Havighurst et. al., 1956 : 22).

When a person loses his/her capacity to work and earn for the family he/she is found dissatisfied with the nursing care and the lack of participation in decision making in their families. That is, they are no longer heads of their families, possibly due to a lack of economic independence (Basu, 1992:104). According to Havighurst et. al. (1954 : 311) personal adjustment to aging may be defined as the restructuring of attitudes and behaviour to enable the person to respond to new situations.

In pre-industrial society they had an independent and esteemed position as they had been contributing to the society materially, socially and intellectually (Simmons, 1960 : 72-77). Their needs were fully satisfied since it was considered as a moral duty of the children to look after the physical and

financial security of their parents (International Encyclopedia of the Social Sciences, 1968 : 187). Their wisdom was the driving force for leading the joint family and community (Simmons et. al.,1945:16). Even the infirm among the aged was considered as an asset for the younger generation.

When we think about the pre-industrial agrarian Indian society it can be seen that the aged was independent throughout their life. They owned and operated the resources of the family and even the older children were dependent on the aged parents. The children were reluctant to leave their aged parents due to economic reasons and also ties based on love and sentiments. The caste and joint family systems were also facilitators of a leadership position for the aged parents (D'Souza, 1971 : 302 ; Bhatia, 1964 : 5).

In a study of the aged among Santhal tribes, conducted by Gupta and Ray (2001:66) the authors blame the break up of the joint family for many of the problems. The Santhal aged, all do some work and one therefore is less of a burden to others. As a result they consider a person old only when a person loses his or her capacity to work and earn for the family.

A large scale erosion of the importance of the older people in society everywhere took place as a result of industrialisation and urbanisation (Kooy, 1963 : 59 ; Russell, 1979 : 98). The significance of the knowledge and wisdom of

the elderly became lesser significant as the younger generation became well equipped with positive knowledge. The younger generation replaced the elder from the leadership position in the society (Simmons, 1959 : 7 ; International Encyclopedia of the social sciences, 1968 : 188 ; Rogers, 1979 : 199 – 218) Moreover, the younger generation shifted the responsibility of caring their aged from family atmosphere to formal organisations (Havighurst , 1978 : 21).

A study conducted by S.K.Srivasthava and Swetha Agarwal (2001 : 87) reveals that more of urban old people living in nuclear family structure feel more lonely and show poor mental health as compared to urban aged living in joint family system.

The system of retirement is peculiar to industrial society. Retirement brings about various other problems. Retirement quickens aging and anxiety psychosis starts working (Nair, 1980 : 20). The status of the aged even in family circles declines (Talmon, 1961 : 284 – 295). They become marginalised which in many a times adversely affect their satisfaction of basic needs (Messer, 1968 : 277 – 278). Their material, social and psychological needs satisfaction become quite problematic in industrial society. Lack of food, clothing, shelter, isolation from social situation and extreme solitude make their life miserable (Bongston, 1973 : 24 – 31 ; Orbach, 1962 : 62 ; Mani, 1980 : 4). Hence it should be said that industrial society becomes a hostile environment for the aged. Aging

hence becomes a complex and challenging proposition (Talmon, 1961 : 284 – 285).

Saritha Vermani et. al. (2001 : 89) say, due to modernisation values of younger generation have been changing and hence have developed individualistic, utilitarian and indifferent attitudes towards elders as liability in the family.

Another phenomenon which contributes to the misery of the old in big ways is to cope with the changing situation. Therefore, in the changed social and psychological environment the behavioural patterns of the old became unfit (Bongston, 1973 : 24 – 31 ; Orbach, 1962 : 62 ; Mani, 1980 : 4). The traditional family structure provides necessary requirements for the comfortable living of the elderly. In the extended family the aged used to have a different status in the household. But with a rising number of nuclear families, the elderly seems to have been deprived of certain needs which are not adaptable to them (Rajan et. al., 1999 : 39). They aspire for the perpetuation of their privileges which cannot be realised any further. This makes the old people problem cases.

Consequent on the changing social structures the old people have been dethroned from the leadership positions in the family and community. At the beginning of this century most elderly people who lived with their adult children

were considered to be the head of the household. Today, aged parents are usually dependent on their sons and daughters (Dahlin, 1980 : 351). The shift from an agricultural society to an industrial society has reduced employment opportunities for the older persons (Friedman, 1960 : 120 – 162). Clark Tibbits finds that continuous expansion and growth of productivity through high energy technology of the present have created a situation of abundance in modern Industrial society (Tibbits, 1960 ; 336). From the point of view of the older persons, the loss of some of their former tasks such as instruction of the young or supervision of household crafts may have diminished their utility (Talmon, 1961 : 284 – 295). Elderly may be reduced from decision makers to decision followers (Khan, 1989 : 18).

In India where the family ties are very stronger are getting loosened. The ascribed status is giving way for achieved status. On realisation of this erosion of status the old becomes frustrated (Siddaiah, 1966 : 180 ; Kurian 1972 : 225 ; Singh, 1962 : 40 – 42). Thus as Chowdhary points out aging is not only a biological process rather it has a cultural element too. Society thinks that one grows older and cross 55 or 60 years he will not have much anticipation. People think that he would not compare his position with other's but accept what is given to him by the family. Expressing their own wishes by elderly is usually not tolerated or appreciated by the family (Nalini; 2001 : 303). This necessitates thorough readjustments on the part of elderly persons (Chowdhry, 1981 : 53).

Theoretical Analysis of Aging

Various theories explain the experience of elderly people in society. They have been developed from the major theoretical paradigms in Sociology.

Disengagement Theory

Disengagement theory relates the disengagement of elderly people from positions of social responsibility to the orderly operation of the society. Disengagement theory was an early attempt to explain how and why society defined the elderly by younger people. Making use of the ideas of Talcott Parsons, the most influential architect of the structural – functional paradigm, Elaine Cumming and William Henry (Cumming and Henry, 1961:373-93) based disengagement theory on the biological reality of human decline and eventual death. Society must devise some means to persist, they reasoned, even though it ultimately loses each of its individual members. This is accompanied by the order by transfer of various status and roles from elderly people to those who are younger. In this way patterns of status and role remain largely stable, although the people holding the statuses and roles change over time. If incompetence or death was the only basis for this changing of the guard, there would be considerable social disruption because many jobs would be left vacant. Industrial societies

arrange for statuses and roles to be transferred to younger people while older people are still functioning productively.

Disengagement theory also states that this process benefits elderly people themselves. As people's physical capacities diminish, they presumably welcome relinquishing some of the pressures of performing occupational tasks. Furthermore, elderly people enjoy greater freedom of behaviour; they are usually not expected to abide as rigidly by cultural norms as they were in middle age. Thus, we are likely to define unusual behaviour on the part of the elder people as harmless eccentricity rather than as a socially dangerous form of deviance. Disengagement also provides the opportunity, if health and finances permitting, of course, for the elderly to engage in personally satisfying activities of their own choosing (Palmore, 1979 : 431).

This is applicable in industrial societies because of rapid social change. In pre-industrial societies the elderly do not typically disengage from social life as they do in industrial societies.

Activity Theory

Activity theory, sometimes called substitution theory, relates a high level of social activity to personal satisfaction in old age. Developed largely in reaction to disengagement theory, activity theory draws heavily on the social

interaction paradigm (Havighurst, 1968 : 161). This approach stresses that individual build a sense of self and a social identity based on their statuses and roles in society. Old age characterised by disengagement may produce little satisfaction in many elderly people.

Research in support of activity theory has found that personal satisfaction in old age is related to a person's level of activity (Havighurst et. al., 1968 : 63 ; Neugarten, 1977 ; Palmore quoted in Macconis, 1979:358-359).

Social Conflict Analysis

The social conflict approach emphasizes the importance of age stratification by which older and younger people compete for resources in society.

The social conflict approach is derived from the ideas of Karl Marx. In industrial societies elders are non productive groups, where economically productive activities are the most highly valued. Elderly people are socially devalued as non producers, but not feared because they are non threatening (Spitzer, 1980 : 175).

Elderly people are costly workers at the same time they are less productive. According to Atchly (1982 : 263) since younger workers are readily

available, employers have historically sought to replace the elderly with these less costly workers.

Social conflict analysis stresses the importance of social stratification. Upper class elderly enjoy more social advantages than others because they have more economic security, better medical care and greater options for personally satisfying activity in later life.

Changing Society

Social change takes place when there is structural change in society. With technological and institutional innovations there are changes in economy as well as in the aspirations of the people, that is, alteration in the structure and content of a society. According to Gillin and Gillin social changes are variations from the accepted mode of life whether due to alteration in geographical condition, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or invention within the group (Gillin and Gillin quoted in Kuppuswamy, 1988:43).

William Ogburn on social change explains, since society was assumed to be created by man it was assumed that the men with the more complex and elaborate civilizations had greater mental abilities and superior brains. It is not the society that is evolving but the culture. Four factors that explain cultural

evolutions are invention, accumulation, diffusion and adjustment. Invention includes the combination of existing and known elements of culture, material or non material or a modification of one form to a new one. Inventions result from three factors mental ability, demand and the existence of other cultural elements out of which the inventions are fashioned.

Acculturation occurs when more new elements are added to the cultural base than those lost. Society is both behaviour and an accumulation. Biological behaviour is constant overtime, but learned behaviour is accumulative. The accumulation of culture tends to grow exponentially. One seminal invention can proliferate many others.

Diffusion means the spread of inventions from one area to others, usually from the area of their origin. The evolution of culture is more rapid because of diffusion.

Adjustment of one part of society to another is important in understanding the evolution of culture. A society on equilibrium experiences no social evolution. A society in disequilibrium makes adjustments and evolves in order to re-equilibrate.

Theories of social change reveals that the basic assumption in the ideas of progress and evolution is that change is the characteristic feature of human society. Another assumption is that change is inevitable. Change is basically the result of the operation of forces within the society or culture.

Modernisation is a stage in the changing society. Various trends in social relationships and changes in values are included in the concept of 'modernization'. Modernization is the characteristic feature of modern society. The means of modernization are industrialization, urbanization, secularization, rise of new social classes, social change, westernisation and democratization (Kansal, 2004 : 208). The main feature of modernization is the building up of an 'open society' in which individuals of talent, enterprise and training can find places in the society appropriate to their achievement.

M. N. Srinivas (quoted in Kuppuswami, 1988:61) used the term westernization to indicate change brought about in Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels – technology, institutions, ideology and values. The westernized groups not only used the language of the master but also adopted his style of life. Thus the term westernization cover 1) the behavioural aspects like eating drinking etc. 2) the knowledge aspects like literature, science etc. and 3) the value aspects like humanitarianism, equalitarianism, secularism etc.

Changes in the Material and Socio-Cultural Life Patterns

Material life is fast changing in accordance with the application of modern health technology, application of scientific technology to the economy, urbanization and mass education and literacy. Young people who tend to be most mobile members of society, are attracted to the city by the promise of exciting changes and new career opportunities. Once there, they marry and establish permanent residence, they break up from the extended family. This results in inter-generational gap and social difference between them.

Youngsters go abroad for better education and employment and it become difficult for them to come back. Their relationship continues only over the telephone. Now more and more women are entering into jobs. According to their busy schedule food habits are also changing. Explosive growth by India by India's fast food industry has fuelled a dramatic change in eating habits. People are snacking in a new way. Many children do not take lunch boxes to school instead they eat fast foods.

With the western look pouring into the country India has seen a drastic change in taste towards dressing. A new style of dressing emerged called the fusion or the Indo-Western look. Though along with the changing times, different regional dressing in India acquired the change with the changing urban

style, all over the nation it is the 'Salwarkameez' that is increasingly being accepted in today's fashion world.

The influence of media on people is increasing. Print media was supposed to be threatened by moving images on the television set. It is estimated that there are 150 satellite and terrestrial channels available in India today. India has nearly 10 crore homes with TV sets and half of them are cable and satellite homes. Computer is also spreading fastly. Even middle income group posses Refrigerator, LPG Stove, Microwave oven, Washing machine and modern furniture items.

Industrialization makes society essentially urbane. Industrialization necessitates complex set of tools and machines used in production of goods as well as in transportation and communication. Because of the advances in technology a sizeable proportion of the population engaged in agriculture goes down. Over crowding of people in urban areas become inevitable because of the factory method of production, hereditary or caste based status is replaced by achieved status and mobility from lower class to the higher class becomes highly fluidal. There is great division of labour and specialization. Increase in voluntary associations, because people are organized on the basis of voluntary organizations, is another impact. There is an increase in the behavioural disorder and crime. The incidence of mental and moral breakdown increases. Mob violence, juvenile

delinquency, organised crime, neurosis, psychosis etc. become the characteristic feature of industrial society.

In India one finds heterogeneity of socio-economic structure and a variety of social tensions and conflicts. Social consequences of urbanization are:

Decline in Social sympathy

- Lack of social control
- Decline in the influence of Religion
- Decline in the family control
- Change in the status of women and aged persons
- Change in the institution of marriage
- Change in the family structure
- Superiority of male ratio in population
- Professionalization of entertainments
- Security of living and accommodation
- Slums
- Change in moral values
- Break down of joint family
- Increase in evil professions
- Increase in the incidents of crime
- Increase in Juvenile delinquency
- Corruption, conflict and competition

(Kansal, 2004:189).

After independence there has been visible improvements in the living standards of large number of people who eat better, dress better, invest sizeable amount of their income in the education of their children, living in better housing and spend sizeable sums in buying such consumer durables as refrigerators, TV sets, Washing machines, food processors, two wheelers, cars and VCRs (Srinivas, 1972: 180).

A key element in upward mobility is education for without it good jobs will not be available. Living standards cannot be improved, good marriage cannot be contracted, and access to other elements of high status denied. There is severe competition for obtaining admission to good schools; from the point of view of parents English medium schools.

Because of the demand for admission English medium schools charging high fees in addition to the sizeable amount of admission fees. Similar is the problem of admission of medical, engineering, technical and professional colleges. Due to the reservation of backward castes and other backward classes large number of 'good students' from forward castes are rejected. Another source of the admission to these colleges is through capitation fee. The result is the creating of dozens of unemployed doctors, engineers etc., but society continues to fetch a big dowry which not only improves the family finances but also a social standing (Srinivas, 1972 : 182).

Another trend is our qualified skilled youths is that they want to take their employment in developed countries, the result is 'brain drain' from India to the developed countries. The middle class family has shrunk, elderly parents living by themselves and receiving dollar cheques from their offspring have increased. Another change is growing consumerism. The advertisement business is also booming along with it.

TV watching has become an addiction with large number of people. It was found that TV proved to be an important source of information and entertainment. The internet also become a primary source of information for news and research.

When tools of communication determine the content of the message, the act of communication increasingly get alienated from real communities and often give rise to imagined communities who are mechanically connected through news papers, TV or internet, but originally alienated from each other.

The teenagers are recognizable by their distinctive dress, hair styles, habits and life style. Older people seem to be bewildered at the attitudes and behaviour of their teenage relatives (Srinivas, 1972 : 185).

Political power become more or less the supreme value for a very large number of people. The recent and significant development is the coming together of the politicians and the 'Godman' who are engaged in welfare activities.

The contemporary situation of all developing countries clearly shows the influence of the cultural factor on social change. New techniques are available but they cannot be applied because of the low availability of capital.

Even though caste rigidity is reduced, inter caste tensions and conflict is still in our society.

The constitution has provided a fundamental right. The equality of sexes changes the position of women in Indian society. Availing themselves of the opportunities in the field of education women are now taking their rightful place as citizen in a free democracy. But the rural parents and the parents in backward classes do not want their girls to go to schools and become educated.

Modernization is closely related to universal literacy, technical training and liberal education. The greater barrier to modernize a society is the cultural attitude of its people against manual and skilled labour and in favour of white collar jobs. Particularistic outlook with respect to caste, creed and language inhibit the development of universalistic outlook which is necessary to promote

national integrator. Tharabai (2002 : 10) opines that social changes in the society affects elderly population also. As they grew old, the support system of the old shrink down giving very little opportunity for the elderly population to maintain their already developed personality.

As far as social change in Kerala is concerned agrarian society undergo structural changes in terms of the ownership of land, land use, levels of income and sources of income and level of education. All these variables have contributed to the occupational mobility over the generations. Unlike other states the agriculture sector in Kerala has been dominated by commercial crops like coconut, rubber, tea, coffee and spices.

Fillipo Oscella and Caroline Oscella (2002 : 336) point out that people in Kerala articulate the drive for mobility in terms of progress. Here, caste rigidities and beliefs and practices attached to the fundamentals of caste have been reduced.

Another social change in Kerala is the drop in the population growth. The sex ratio and literacy rate which have serious implications on the socio-cultural life of a community. In the case of Kerala the former has further gone up from 1036 females per 1000 males in 1991 to 1058 per 1000 in the

present (2001) census. Literacy rate has also gone up and it is the top among all the states and union territories (Census of India; 2001).

In most of the families of Kerala, the care giver – care taker relationships have taken a new turn in the context of increased migration of people to other parts of the country or world. Women also go for work outside and uphold new outlook towards life (Nayar, 1987 : 34).

Though the old are taken care by the family a shift in the care giving system is seen recently. Kerala is having the maximum number of old age homes in India and the proportion of admission seekers to the institutions is shooting up (Irudaya Ranjan, 1995:179-213).

Changing Emotional and Psychological Environments.

Stress is best viewed as a subjective transaction between an individual and his situation. It results from an unbalance between the perceived demand placed upon the individual and the perceived response capability. The greater the perceived imbalance, the greater the stress felt by the person (Lazarus quoted in Ward, 1970 : 121). Many every day situations stress creating.

New technology creates new occupations and the young are most likely to become the occupational pioneers of developing societies. The aged

remain in more traditional occupations which are less in demand. It also creates additional pressure for retirement. Another aspect of modernization and urbanization result in breaking up of joint families by attracting younger people towards cities. This also creates 'empty nest syndrome' – The loneliness of older parents. Cowgill (1974 : 13) says, the elderly are abandoned socially and psychologically, making them unnecessary marginal and alien to their own society.

Because of the tensed life of modern people, high blood pressure, nerves tension, hyper acidity, insomnia are becoming indicators of middle and upper class status. In modern Indian family system, the comfortable living enjoyed by widows, orphans and dependents including the aged is not possible. The spontaneous respect and regard accorded to the attachment are absent (Selvaraju et. al., 2002 : 54).

Joint family met the social economic and emotional needs of it's members. Break down of joint family system results in selfishness, lack of adjustment, refusal to compromise and with more and more younger woman entering into jobs, the care and attention given to the elderly persons are affected. At the same time the need for care giving due to the expansion of morbidity and prevalence of chronic diseases and the prolongation of the period of care due to the extension in the span of old age necessitated larger number of care than ever

before. The nuclear family has to face yet another problem, high cost of rearing and education of children. In these changing circumstances, the inevitability of putting the elderly in old age homes is increasingly felt in the society. In Kerala a large number put their parents in old age homes (Moli, 2004 : 10). According to David (2001 : 79) today, children are as much in need of emotional support of elders as children of earlier generation were. Older generation is also willing to give it to them. But unfortunately they live in different worlds. The younger ones are exposed to and choicelessly brought up with toys which was not the situation earlier.

When elders get sick and immobilised they face special psychological problems and needs. They begin to live emotionally in their own worlds, mostly based on their distant past which cannot easily be shared by the children.

A study done by Srivastava reveals that a number of old people living in nuclear family structure feel more lonely and shows poor mental health (2001 : 58).

The family disorganization is increased because of emigration of individual family members to other countries and emigration of whole families from country side to the city. The real cause of family disorganization is influence

of certain new values such as new sources of hedonistic satisfaction, new vanity values, new individualistic types of economic organisations and new forms of sexual appeal. This presupposes not only a contact between the individual and outside world but also the existence in the individuals personality of certain attitudes which make him or her respond to these new values. New values acting on old 'we-attitudes' eventually generate new 'I-attitudes' in which individual wishes are separated in his/her consciousness from those of other family members. Disorganization of the family as a primary group is unavoidable consequence of modern civilization. The appearance of new individualistic attitudes may be counteracted by the effects of other causes. A suppression of new attitudes may develop chiefly influenced by the primary community of which the family is a part- provided that family solidarity is still valued. It is evidently impossible to revive the original family psychology after it has been disintegrated ([http : //ssr.ochicago.edu/PRELIMS/change/chmiscz.html](http://ssr.ochicago.edu/PRELIMS/change/chmiscz.html)).

Changes in the Spiritual Life

Religion is one of the oldest basic socio-cultural characteristics associated with mankind and civilizations created by them over thousands of years of known history. Different communities and people perceive religion in their own unique way. Only a handful claim to be atheist. Under the tensed circumstances prayer and meditation and visits to temples and pilgrimage centres offer some relief to the people. India, it's people, its infrastructure and indeed it's

very soil encourage and breed spiritualism, allowing religions to thrive, flourish and prosper (Kuppuswami, 1988 : 73).

As the global community becomes increasingly capitalistic, the quest for spirituality grows in urgency. India boasts of the presence of every major religion in the world, as well many of their off shoots and facts, all being supported nourished and living in comparative harmony. Prayer is one of the unavoidable part of spirituality. St. John Chrysostom says “prayer is a harbour in the storms of life, an anchor for those who are storm-tossed, the treasure of the poor, the security of the rich, the healing of the sick, the preservation of health. Prayer banishes evil things, and perceives the good” (St. John Chrysostom quoted in Monk Moses, 1999 : 3).

Though religion and spiritualism are emphasised as means to shore-up the aimlessly rifting modern society the ideologies and practices related to them have considerably changed. Positive religion is the point of attraction of modern society. Cultic religions which take into account the necessity of a holistic approach to human life may be considered as recent editions of spirituality and religions life.

Adaptation of the Elderly to the Changing Social Situations

As the changes in the social situation are very swift even in under developed countries like India, elderly persons are to face severe stress. The adaptation has much to do with the environmental conditions, threats and opportunities existing there (Kuhlen, 1959 : 853). Therefore, it is to be pointed out that the nature of adjustment with environmental condition is culture specific (Russell, 1979 : 9). In the present day situation as the changes occurring in the social system are much beyond the withstanding capacity of older people, maladjustment will be greater. That is, the modern technological society makes the adjustment of the old to it's changing profiles very difficult (Simons, 1959 : 7). The old persons have to depend on themselves for their various need satisfaction. As we know, their resources will be very limited and as such their stage is very critical for them (Havighurst, 1956 : 22).

'Adaptation' in gerontological studies has been mostly used to refer to the state of harmony not only within itself but also with environment (Kuhlon, 1959 : 852). According to Havighurst (1957 : 172) there is no difference between these two harmonies. In practical sense the term may be used to refer to the state of leading a better life in later years (Verzer, 1969 : 98 ; Havighurst, 1963 : 299). In order to draw up welfare policies of every society adaptation studies are important (Havighurst, 1957 : 173).

A study done by Havighurst et. al. (1954 : 311) say, personal adjustment of aging may be defined as the restructuring of attitudes and behaviour to enable the person to respond to new situations to achieve the integrated expressions and demands of society. Personal and social adjustments are closely interrelated.

In fact, studies on adaptation or adjustment are very rare. Whatever studies have been taken place are in Western European Countries. According to Folson and Morgan, factors like good health, freedom from liabilities, pleasant social and emotional relations with friends and family members, hobbies, work like activities and independent living in own houses are positively associated with good adjustment (Folson et. al. quoted in Donchue, et. al., 1960 : 379). Landis has found that economic independence, high education, marriage at the right time, small family, low death rate of children, infrequent residence and job change, life secureness, good health, employment, hobby, visits to friends and church and preference for living with children are the variables positively correlated with adjustment (Landis quoted in Donchue et. al., 1960 : 376). Burgess and his associates have identified certain factors associated with good adjustment in old age. They are satisfactory health, married life, good family relationship and friendship, participation in leisure time and other activities, membership of an organisation, absence of unhappy experience, self concept of being middle aged, feeling of permanent security, social status equal to that held previously, plans for

future, religiosity and belief in rebirth (Burgess quoted in Donahue et. al, 1960 : 379). Various other studies also have identified many of these factors as determinants of adjustment (Shanes, 1950 ; Britton, 1951 ; Albrecht , 1951 ; Havighurst, 1953 and Morrison and Kristjenson, 1958 quoted in Saraswathi Misra 1989 :11-13).

According to Simmons quoted in Tharabai (2002 : 72) there are recurrent basic interests which manifest themselves in old people in all societies.

They are :

1. to preserve life as long as possible.
2. to seek release from wearisome exertion and get protection from physical hazards.
3. to maintain active participation in group affairs.
4. to meet death honourably and comfortably.

Rosow indicated that in the measurement of adjustment in old age, social participation and life satisfaction or happiness are the important factors that are to be considered (Rosow, 1963 : 198). Havighurst also admitted that these two criteria are indicators of successful aging (1963:300). Further, Mishra argues that old people's socio-economic status, health status, their relationship and interaction with various group of people and their activities related to occupation, hobbies, religion are factors which determine their relationship in later years (Mishra, 1989 : 12). She divides these factors into two categories, namely, situational and

behavioural factors. Situational factors are those factors which indicate the social, economic and physical situation of old people. Education, Income etc. are getting more importance with regard to adjustment in old age. There are two very important variables related to adjustment and they are socio-economic status and physical health. According to Mishra they are considered to be the basic variables in any analysis. These factors are also admitted by Estroile and Thompson as determinants of old age adjustments (Estroile and Thompson, 1957 : 191).

According to Donahue, et. al. the first major studies of adjustment in old age were conducted by Folson and Morgan in 1937 and Landis in 1947 (Donahue, 1960 : 330 – 406). As Morgan and Folson stated they have used the present life happiness and the index of adjustment and reported that factors like good health, freedom from liabilities, pleasant social and emotional relations with friends and family members, hobbies worth like activities and independent living in own house are positively associated with good adjustment (Morgan & Folson, 1937 : 223-226).

Behavioural factors are concerned with behaviour of the aged people such as their interaction and relationship with other groups. On the basis of level of interaction two groups can be identified, the 'active' and the 'disengaged'. These two characteristics have high significance in old age adjustment. There are two views among gerontologists. One view postulates that activity facilitates

meaningful aging. Disengagement is also viewed as conducive for successful aging (Mishra, 1989 : 13). Irving Rosow highlights that the probability of social interaction of older persons is significantly affected by the availability of age peers of similar social status (1963 : 200). However, there is no concrete theories on this aspect in gerontological literature.

Elderly Persons and Kerala Community

The foregone literature analysis shows that studies on the consequences of population aging (both from individual and social perspectives) are scarce in our country. Perhaps, being an underdeveloped country the problems might not have cropped up here and the need for such studies would not have been felt much. However, the interesting point which the investigator would like to highlight is that in Kerala also which is a state which rubs shoulders with other western developed societies in social and demographic characteristics, there is a dearth of this kind of studies. (The different profiles of the community are given in Chapter – IV).

According to the 2001 census, there are 28 states and seven union territories in the country. Among these, Kerala has maintained its lead with 10.84% of the population aged 65+. This is the first state in India to complete demographic transition (Bhat and Irudaya Rajan, 1992 : 440-8; Irudaya Rajan et

al., 1993; Zachariah et. al., 1994 ; Zachariah and Irudaya Rajan, 1997 ; Irudaya Rajan, 1998). Irudaya Rajan and Harichandran noted that all the states in India sooner or later follow this process called demographic transition (Irudaya Rajan and Harichandran, 1994 : 331 - 47).

The old-old (80+) in Kerala is just 2,90,000 in 1991 and are expected to increase to 1 million in 2021 and further to 33 million by 2051 (Irudiya Rajan, 2002 : 197). A peculiar feature of aging in Kerala is this growth rate of the old- old. The highest proportion of elderly is reported from Thrissur district followed by Ernakulam. The lowest is from Waynad.

As cited by Irudaya Rajan et al., in India 60% of the old age homes face a heavy rush for getting accommodation. Among the states Kerala has the highest number of aged persons in Old Age Homes. Their study reveals almost half of the inmates of the old age homes are keen on living in the family but cannot (Irudaya Rajan, 1989 : 19).

According to Packiam the happy and worth while life at the old age will depend on how well a person had anticipated, this inevitable stage in his life and had prepared himself to accept and adjust to the hard realities of powerlessness, dependence and loneliness. It will also depend on the innovative support system for the elderly offered by the society (2002 : 216). Actually,

dependency in family is a problem and need because of the lower physical strength and lack of suitable occupations for their age.

Quite a few studies have been taken place under the inspiration of the Centre for Gerontological Studies, Thiruvananthapuram. The Centre for Development Studies, Thiruvananthapuram also have undertaken certain studies on old age problems. A study undertaken by Joseph on intergenerational interaction in Kerala community revealed that areas in and topics on which interaction taking place between the older and younger generation are getting reduced and this create much agony and adjustment problems to the old (Joseph, 1998 : 19). Havighurst et. al. (1968 : 131) reveal the decreased social interaction that characterizes old age results from the withdrawal by society from the aging person and the decrease in interaction proceeds against the desires of the most aging men and women. Retirement spells reduced income, diminished physical responsibility and a general decline in health and vigour. All these creates low morale and withdrawal symptoms from the society (Sobha et. al., 2002 : 230). Joseph in another study on the retirement effect concluded that male retirees have greater problems to cope with the retired life as their sphere of activities is reduced. The females are contented with their household responsibilities and they don't feel retired life as a role-less period of life (Joseph, 1989 : 19). An enquiry into the Problems of the elderly people in slums concluded that the old in slums

are facing serious psychological deprivations and coping with them is very difficult because they have external origins (Joseph, 1989 : 19 - 21).

A study was conducted by Ashraf and Jayaram on Generation gap in Kerala. The study pointed out the adverse attitude of the younger generation to the older generation. The younger generation considers the older as dependent on and problem for them. The increasing demand for the care of elderly has its base on the peculiar socio-economic and demographic setup. The existing gap among the different generations on their social, economic and demographic characteristics create a preference of the younger to settle elsewhere, usually, away from their parents and mother land. Such instances make wear and tear on the family care of elderly (Ashraf and Jayaram, 1996 : 17).

Nair, in his study about Morbidity and Inter-generational Support Among the Aged in Kerala has noted that the level of morbidity is quite high especially among males. The intergenerational support received from children appears less prominent and this calls for higher levels of state intervention for the care of aged (Nair, 1996 : 278).

Break down in social values or familial support and personal problems in coping with the changing social support scenario, causes infringement of the basic rights of the aged leading to feeling of isolation and insecurity of the

aged (Sobha et. al., 2002 : 230). Even in families in which old people are looked after without manifestation of tension and distancing there are widening gaps between generations. As a matter of fact today's world of technology forces too many attitudinal differences among age groups (David, 2002 : 78).

In Kerala the incidence of chronic and degenerative diseases is increasing very fast and this has called for a shift in the technology and management of health care (Nair, 1998 : 89). In Kerala, Medical Services are within the reach of even remote villages. But the concept of geriatric illness and geriatric care have not become popular. Doctors either treat old age diseases like other diseases or like terminal diseases (Kattakayam, 2002 : 242). Palmore and Kevitt suggest that health is the most important factor in predicting life satisfaction among elderly, in contrast to younger age where material well being and the family are the most important source of satisfaction and dissatisfaction (Palmore and Kevitt quoted in Nair, 1998 : 89).

The study conducted by Irudaya Rajan et al. in Kerala and Tamil Nadu finds that besides economic reasons, family quarrels and handicaps induced the elderly more into the old age homes (Irudaya Rajan et al., 1995 : 179 - 213). It is believed that the younger have a wider social circle than the old. Moreover, the social circle of the older people tends to be narrower because most of the young do not enjoy their company and usually avoid them (Singh, 1991 :54). According to

Joseph (2001 : 51) elderly persons, generally, have opportunity to see TV programmes which are often contaminated with objectionable contents according to their value system as the medium is usually, controlled by youths and children. Further, TV programmes distract their daily routines and they are maladapted to such situations.

The Literature survey shows that the problem formulated is worth studying as serious studies carried out are quite a few and insufficient. Due to the speedy westernisation and modernization processes the older persons in the community are progressively marginalised and hence facing problems in a cumulative manner. The old is disrespected by the younger generation, value shifts in the community are severe, material cultures are fast expanding, behavioural patterns are changing and, in short, the environment is becoming hostile for the elderly. In these circumstances it is significant to enquire into such issues as the status loss of the elderly in the community, changing material and non-material life of the community and their impact on the life of the elderly and the coping mechanisms adopted by them. This will go a long way in formulating policies for the welfare of the elderly in the community. Accordingly, this study is attempted with the objectives given in the next chapter on methodology.

CHAPTER – III

METHODOLOGY

The method applied in a study is very crucial in deciding the validity and reliability of its findings. This study being scientific one, strict adherence to scientific methodology was observed throughout it. In this chapter the researcher would like to give a detailed account of the methodology followed in the study.

Major Objectives of this Study

The major objectives of this study are :

1. To enquire into the behavioural patterns of the elderly and the way they (behavioural patterns) affect their adaptation to social change.
2. To analyse the perceptions of the elderly on the changing life styles of the community and how they (the perceptions) affect their mental peace and well being.
3. To analyse the agony of the elderly created by the changing physical and social life styles of Kerala community.
4. To analyse the methods of adaptation of the elderly to the changing social and material life patterns of the community.

5. To analyse the perception of the elderly on the future life in the changing community

Hypotheses

This study is aimed at testing the core hypotheses stated below.

Subsidiary hypotheses related to these core ones are also formulated and tested.

The details of them are given at the appropriate contexts.

1. The behavioural patterns of the elderly are conducive for alleviating the problems created to him/her by the changes in the social situation.
2. The changing patterns of life of the community are not according to the wishes of the elderly and hence they create mental agony to him/her.
3. Declining status and power of the aged in Kerala community compel them to adapt himself/ herself passively to the changing patterns of life.
4. The inevitable passive submission to the unpalatable changes in the non-material life of the community creates agony to the elderly.
5. The induced adaptation to the changing material life creates severe mental stress and agony to the elderly.

6. The changing patterns of life of the community and the inevitability to adjust with the changes create in the elderly pessimism towards future and disinterest in the longevity of life.

Definition of Concepts

The prominent concepts which require explanation for facilitating communication are defined below :

1. **The Elderly** : In this study the elderly means those people who have attained the age of 65 years and above.
2. **Patterns of Life** : Social life in every society is structured. However, the structuring is not static. Rather gradual changes are continuously taking place without much known to the members of the group. At times rapid changes occur in the structuring which are perceptible to the societal members. The concept 'patterns of life' means the structured life.
3. **Adaptation** : Adjustment to the micro level changes mentioned in concept two takes place automatically (without the conscious efforts of the person). However when relatively sudden changes take place in the existing patterns, conscious adjustment of the members to them become necessary. This conscious adjustment is indicated by this concept.

Variables and their Measurement

The major dependent and independent variables considered in this study are described both analytically and empirically below :

Dependent Variables

Adaptation to the relatively quickly changing dimensions of material, socio-cultural, social-psychological and spiritual life are the dependent variables. Adaptation to the changes in the following matters were analysed :

- a. Food Habit
- b. Housing (Living Arrangement)
- c. Dressing
- d. Use of modern gadgets
- e. Inter generational relationship
- f. Emotional vacuum
- g. Status of Children in the family.
- h. Control over younger generation
- i. Status of elderly
- j. Spiritual decay
- k. Institutionalization of elderly

Independent Variables

The major independent variables are:

a. Sex

According to Ann Oakley, who introduced the term into sociology, “Sex” refers to the biological division into male and female. In this study the meaning is adopted.

b. Age

Age means the number of years the respondent has completed at the time of interview since his/her birth. According to the age status the respondents were grouped into 65-75 years, 75-85 years, and 85 years and above.

c. Religious Affiliation

It is used to denote the respondents links to the larger religious groups, that is, their religious belief and practice. According to the religious affiliation the respondents were categorised into Hindu, Muslim and Christian.

d. Educational Status

Educational status refers to the number of years of formal schooling the respondents have had. The respondents were divided into the following categories according to their educational attainment : illiterate, primary educated, secondary educated and college educated.

e. Income

In this study income refers to the average monthly income of the household to which the respondent belongs, from all sources (Occupations, Agriculture, Trade etc.) The respondents were grouped into the following categories on the basis of their average monthly income. Low income group (less than Rs.5000), middle income group (Rs.5000 – 10000) and upper income group (Rs.10000 and above).

f. Socio-Economic Status

Socio Economics Status refers to a composite of social and economic statuses occupied by the respondent. It was estimated by indexing the following indices as shown below. The indices were accepted by Pareek and Trivedi (1914) and Nair (1979).

Sl. No.	Items (Indices)	Score assigned
1	Type of Dwelling Unit	
	Apartment	1
	Single storied house	1
	Double storied house	2
2	Ownership of Dwelling unit	
	Own	2
	Rented	1
3	Land owned	
	Urban Area	
	< 5 cents	1
	5 – 10 cents	2
	10 – 15 cents	3
15 and above	4	

	Rural Area	
	< 50 cents	1
	50- 100 cents	2
	100 - 150 cents	3
	150 - 200 cents	4
	200 and above	5
4	Agricultural implements	
	Tiller	1 for each tiller
	Sprayer	1 for each set
	Pump set	1 for each set
	Tractor	3
5	Annual income from agriculture	
	< Rs.500	1
	Rs.500-1000	2
	Rs.1000-1500	3
	Rs.1500-2000	4
	Rs.2000-2500	5
	Rs.2500 and above	6
6	Vehicle and other gadgets owned	
	Car	3
	Scooter	1
	TV	2
	Tape Recorder	1
	Radio	1
	Video	1
	Refrigerator	2
	Washing Machine	2
	Computer	3
	Telephone	2
7	Drinking water facilities	
	Own pipe system	2
	Own well	1
8	Fuel	
	LPG	2
	Kerosine	1
9	Toilet facilities	
	Attached to Room	3
	Attached to the house	2
	Detached from house	1
10	Educational Status	
	Illiterate	0
	Primary	1
	Secondary	2

	College	3
11	Occupational Status (Position held last)	
	No particular occupation	0
	Manual labour	1
	Agriculture	2
	Business	2
	White collar (non-gazetted)	2
	White collar (gazetted)	3

The total score is divided into three categories, low socio-economic status (score <10), middle socio-economic status (score 10 - 20) and high socio-economic status (score >20).

g. Type of Residence

Type of residence refers to social atmosphere constituted by relatives of the respondent in which he/she lives. The type of residence in this study was categorised into

- Residing alone
- Residing with spouse
- Residing with spouse and children
- Residing with other relatives

h. Place of Residence

Place of residence means the type of geographical area in which the respondent lives. In this study the places of residence were categorised as rural, sub-urban and urban.

Population of the Study

Population of the study is constituted by the individuals of Kerala community, who have attained the age of 65 years and above.

Sample and Sample Selection

Sample of the study is constituted by 300 individuals of the population. Selection of the samples involves the following procedures. One Division each of the three corporations, namely, Kozhikode, Kochi and Thiruvananthapuram is selected at random from the lists of Divisions available with the respective corporation authorities. Similarly from among the Village Panchayats of three Districts, namely, Kozhikode, Ernakulam and Thiruvananthapuram, one panchayat each is selected at random. From among the wards of each of these selected Panchayat one ward each is selected at random.

A list of persons who are aged 65 or more years is prepared in respect of each of the selected wards / Division with the help of the voters list available with the concerned authorities. From these lists 50 persons each are selected at random and they ($6 \times 50 = 300$) constitute the sample of the study.

Research Setting

The empirical part of the research is conducted in the selected areas of the three districts of Kerala, namely, Thiruvananthapuram, Kochi and Kozhikode. These districts are respectively situated in the southern, central and northern zones of the state. The districts are representatives of the zones and hence the total samples can be considered as constituting a cross section of the population of the study. A detailed description of the study area is given in Chapter IV.

Data Collection

The source of primary data was interview of the selected respondents. The prepared interview schedule was administered to the elderly and their patterns of adaptation to the changing life styles were analysed.

In addition to the administration of interview schedule certain cases were also studied in-depth to supplement the data collected through the interviews.

Secondary data was collected from published materials and knowledgeable persons.

Tools of Data Collection

The major tool of data collection for this study was Interview Schedule. The Interview Schedule is given in Appendix - I. The tool was first drafted on the basis of the literature survey, experience survey and consultation with other possible sources of information relating to the topic of research. Later responses of the questions were structured. The schedule was then pre-tested to achieve its suitability to the problem formulated and empirical situation where the study was carried out.

Interviewing the Respondents

The selected respondents were interviewed at their residence after establishing proper rapport with them. The interviews were lengthy and relatively slow as communication with the elderly was not very easy. Care was taken to maintain a free conversational situation. Due to hearing and speaking impairment, in the interviews of certain respondents, assistance of their family members was used. This method was resorted to only where their presence did not spoil the validity and reliability of the data given by the respondents.

Analysis of Data

The collected data was checked for accuracy, edited, coded and fed into a computer. They were then analysed in accordance with the objectives of the

study and hypotheses formulated. Descriptive and inferential statistics were used at the appropriate situations to arrive at the results.

Results were compared with descriptive information collected during interviews. The implications of the results were revealed through proper interpretation. The details of the analyses and interpretations are given in Chapters V – X.

CHAPTER – IV

RESEARCH SETTING

The empirical part of this study was conducted in three districts, namely, Kozhikode, Ernakulam and Thiruvananthapuram of the state of Kerala. It is hoped that the samples taken from these three districts which are respectively situated at the northern, central and southern parts of the state will represent the population of the study - the elderly persons of Kerala.

The state stretches out between $8^{\circ} 18'$ and $12^{\circ} 18'$ north latitude and $74^{\circ} 52'$ and $77^{\circ} 22'$ east longitude in 38,863 sq. kms. The area is 1.18% of the total area of the country. Lush green forest on the hilly high land, thick vegetations on the middle land and palm groves on the coastal region make the state an ever green "God's own land". The state is safe on the lap of the western ghats from the vagaries of nature. The climate is pleasant with moderate temperature and sufficient rain. The water bodies which are in abundance facilitate cool environment. Cheap and pleasant transport is another gift of these water bodies and evergreen vegetation. The rich products of the land which include spices are famous in the world markets. Paddy, Coconut, Aracnut and rubber are the major crops. Lengthy coastline of the state makes it famous for fishing industry.

The population of the state is 31,841,374 persons as per 2001 census. The sex ratio is very much in favour of the females. It is 1058 females for 1000 males. This favourable sex ratio is a unique characteristic of the state. Other fascinating population parameters are it's low birth rate, death rate and infant mortality rate. These parameters come closer to those of developed countries.

Table - 4.1

Physical and Demographic Characteristics of the State of Kerala

Capital	Thiruvananthapuram
Total Area	38863 Sq. Km.
Population	31,841,374 Persons
Rural Population	23,574,449 Persons
Urban Population	8,266,925 Persons
Density of Population	819 Per Sq. Km.
Population Growth Rate	9.42 (This is the lowest among Indian States)
Sex Ratio	1058 Females per 1000 Males.
Literacy Rate	90.9 %
Female Literacy Rate	87.7 %
Male Literacy Rate	94.2 %
Death Rate	6.45 per 1000 (Rural – 6.8%, Urban 6.1%)
Birth Rate	17 per 1000 (Rural 17.4%, Urban 16.6%)
Life Expectancy	71.5 Years (Male 69, Female – 74)

(Source : 2001 censuses)

Another important population characteristic which is especially important with regard to the theme of this study is the increasing proportion of aged persons in the population. 8.77% of the total population is above 60 years and 3.46% above 65 years. These factors have important implications. The states elderly population has steadily increased from 5.9% in 1961 to 8.77% in 2001. According to the State Economic Review, Alapuzha district has the highest strength of old age population in the state followed by Ernakulam, Kottayam, Thrissur and Thiruvananthapuram. The lowest is in Kozhikode and Wayanad districts.

The fact may be looked upon from the perspectives of the society and that of the elderly persons. From the point of view of society, geriatric component is to be strengthened in the medicare system and old age homes system is to be expanded. Coming to the other dimension, the old will be victims of neglect and solitude. They have to adapt to the changing socio-cultural styles of the society. This may create tension between the old and young.

The rural side of the state has a peculiar feature. Contrary to the clustering of households in villages in other states of the country, here the pattern is isolated farmsteads and homestead farming. This very much makes the social interaction patterns different from other village setting. Also this has

consequences on the patterns of life of the old. The opportunities of the old to interact with other persons of their category decreases.

The state is to be assessed as very good on a social development scale. The literacy rate of the state is 90.9% with an 87.7% female literacy component. The health care system is as good as that of any developed country. There are Six Medical Colleges, Five Ayurvedic Colleges and Four Homeopathic Colleges in the State.

Female employment outside the domestic environment is fairly high and hence care taking of old members especially the bed ridden is a problem. The system of home nurse becoming popular even in rural areas as a result of this increasing female employment. In the urban centres old age homes are coming up. As per directory of old age homes in India 2000, Kerala has 186 old age homes. According to Kerala Old age Institutions Survey (KOLDINS), 72% of elderly institutions are managed by Christians followed by Hindus with 26%. Among the inmates 36% are males, 64% are females. Kottayam has the highest number of old age homes followed by Ernakulam and Thrissur.

The socio-cultural and political atmosphere of the State also attract our special attention. The population consists of mainly three religious groups.

Hindus, Muslims and Christians. In the urban area other groups like Buddhist, Sikhs, Parsis are also present. They are migrants from other parts of the country who have come primarily for trade and commerce. The communities are co-existing, on the whole, peacefully. Until recently communal passion did not disturb the peace and tranquillity of the social atmosphere of the state. This might be the result of high literacy rate of the state. However, recently, occasional bickerings are taking place among the different communities. This is to be seen as the outcome of communal politics.

The cultural scenario of the state is very attractive. Malayalam is the mother tongue of the people and its literature is very prolific. In the case of fine arts the state stands at the forefront. The dance drama of the state 'Kathakali' is very popular even in other parts of the country, nay, the world over. The state has a rich collection of paintings, murals etc. which are preserved in archives and museums. Moreover, temples, churches and mosques are also store houses of the cultural vanities.

Both physical and mediated communication facilities are well developed. The total length of railway line is 6722 kms. and length of roads come to 1,28,403 kms. It is fantastic to see that every rural side in the state is having telephone connections. Radio and TV are toys like gadgets in the state. The state has a very good cable TV network also.

Politically the people are very advanced. They usually favour change of rule whenever general elections are conducted. The political parties in the state have been polarised into two block, the Left Front and the United Front. The former is led by the CPI (M) and the latter by Congress (I). For the last several years the state has been under the regime of both the fronts alternately. The state capital is Thiruvananthapuram the southern most tip of the state.

Kerala with its high population faces complex problems in matters relating to food, employment and housing. Owing to its historical and climatic conditions the state has concentrated on cash crops rather than on food crops. Consequently the state has to depend on other states for its staple food, rice. Almost all consumption goods are brought from outside the state.

Kerala accounts for 92% of India's rubber, 70% of coconut, 60% of arecanut, 70% of pepper, 80% of tapioca and almost 100% of lemon grass oil. Kerala is the single largest producer of a number of other crops like banana and ginger. Besides tea and coffee are also produced in substantial quantity. Both production and productivity of almost all the major crops in the state suffered recently as a result of various diseases. The crops most affected are coconut, cardamom, pepper and coffee.

In the industrial sector the state has a low profile. Shortage in power, raw materials, committed labour forces are the major reasons for this stagnation.

The peculiar situation in Kerala leads the rising need for old age homes. Social welfare Department has established 15 Old Age Homes in the State. Moreover, it is giving grant-in-aid to 150 old age homes run by NGOs.

THE SPECIFIC LOCALES OF THE STUDY

1. KOZHIKODE DISTRICT

The district stretches out in 2345 Sq. kms on the northern part of Kerala. The neighbouring districts are Malappuram, Wayanad and Kannur. On the west Lakhadeep Sea surrounds it. The district has a population 28,79,131 persons.

Table - 4.2

Physical and Demographic Characteristics of the District

Head Quarters	Kozhikode
Area	2345 Sq. Km.
Total Population	28,79,131
Males	13,99,358
Females	14,79,773
Literacy Rate	92.24 %
Density of Population	1228 /Sq. Km.
Urban People	11,01,157
Rural People	17,77,974
Life Expectancy	69 Years

Source : 2001 Census Documents

The population mainly consist of three religious groups, Hindus, Muslims and Christians. Migrants from other north Indian states are also present in urban centres. Muslims and Hindus are traditional groups. Christianity came to the area by the establishment of Basel Mission. Christians also migrated from the southern part of the state during late 19th and early 20th century. Christians is minority in the district. The inter-relationship between the groups is fairly peaceful and harmonious. However, recently, a trend of strengthening the outward observances of religious practices is seen. This might be due to the enthusiasm for organising themselves in a better way.

The people of the area seems to be more interested to keep alive their traditional socio-cultural practices. The fairs and festivals of the district have an affiliation to the 'little traditions'. Theyyam, Thira are temple art forms performed in the festivals of 'Kavus' (little temples of serpent groves).

The social overheads are relatively less in the area. The district has 459,049 km of good road and approximately 15 km of railway line. Telephone services are not that much good as those in the southern parts. Water supply and electricity supply are far from satisfactory. Educational facilities are developing. The NIT, IIM, Medical College, Law College and Arts & Science Colleges are the countable higher educational institutions functioning here. Regarding health care system, it is lagging behind southern parts. However, a geriatric ward has been inaugurated in the District Hospital recently. This is of special significance for this study.

Compared to other southern parts this (geriatric treatment) facility is very poor here. The institutions are run by the three religious groups mentioned earlier and the state government.

The district was a part of the erstwhile Malabar region which was ruled by the Zamorins of Calicut with Kozhikode as the head quarters of their kingdom.

The Present head quarters of the district is Kozhikode itself. The district has a significance that it was in Kappad, a place in the west coast 16 kms away from Kozhikode city, Vasco – Da – Gama, the Portugese navigator landed in 1498 which initiated the countries contact with the west.

Briefly sketching the economy of the district, it is to be mentioned that agriculture dominates the rural economy. Paddy and coconut are the main crops with various seasonal and subsidiary crops. The urban Kozhikode is primarily commerce centred. Industrialisation is at a lower ebb.

2. ERNAKULAM DISTRICT

The district is bound by Idukki, Kottayam, Alappuzha and Thrissur Districts and Lakshadeep Sea. It comprises of 2408 Sq. kms and situated at the central part of the state.

Table - 4.3

Physical and Demographic Characteristics of the District

Head Quarters	Kochi
Area	3608 Sq. Km.
Total Population	31,05,798
Males	15,38,397
Females	15,67,401
Literacy Rate	93.20%
Density of Population	1012 /Sq. Km.
Urban People	14,77,085
Rural People	16,28,713
Life Expectancy	69 Years

Source : 2001 Census Documents

The religious composition of the population is the same as given under Kozhikode District. But, the population consists also of Jews in meagre numbers. Migrants from other states are also present in the urban centres. Concentration of Christian population is a projecting characteristic of the district. By and large, the inter-group relationship in the area is more harmonious than that in other districts considered. This might be due to its higher literacy standard and urbanisation level.

Might be it is due to greater urbanisation and the presence of more Christian population that the society is lesser tradition bound. Though fairs and festivals are there traditional flavour is much lacking.

The social overheads of the district in comparatively greater than that of Kozhikode district. Roads, telecommunication facilities, water supply, electricity supply, health services, educational facilities, conveyance facilities, markets, public distribution systems etc. are satisfactory. One significant factor which is to be highlighted is the possibility for inland water transport. The district is blessed with backwaters and they are properly used for transporting people and goods.

The High court of the State is situated in the district. Law College, Engineering College, many Arts and Science colleges give the district a good profile in higher education. One medical colleges are coming. Even otherwise the district has very good medicare facilities offered by private sector.

Institutions for caring the old are also many in the district.

The district was ruled during pre-independence period by the Rajas of Cochin with headquarters at Thripunithura, some 10 kms away from the present

Corporation headquarters in Kochi. The rulers were very powerful and well educated. The present headquarters of the district is Kochi.

Regarding the economy, the rural economy is primarily agricultural. Paddy, Coconut, Rubber are the major crops. The district's rural sides are blessed with irrigation canals. The Agricultural and Development Departments are coordinating the developmental activities of the rural people very well. Regarding urban economic activities, commerce and industries are well developed. The port, railways and airport facilities supply sufficient back-up for the development of commerce and industries. There is an industrial belt in the district closer to the Cochin Corporation. Potential of tourism industry is fairly good. By and large, the economy of the district is stable.

3. THIRUVANANTHAPURAM DISTRICT

Thiruvananthapuram is the southern most district of Kerala. It has the distinction that the capital city of the state, Thiruvananthapuram, is in this district. The district is neighboured by Kollam district in the north and Kanyakumari District of Tamil Nadu in the south and east. The west coast is the other boundary of the district.

The population characteristics of the district are given below :

Table - 4.4

Physical and Demographic Characteristics of the District

Head Quarters	Thiruvananthapuram
Area	2,192 Sq. Km.
Total Population	32,34,356
Males	15,69,917
Females	16,64,439
Literacy Rate	89.28%
Density of Population	1476 / Sq. Km.
Urban People	10,91,661
Rural People	21,42,695

Source : 2001 Census Documents

The religious composition of the population is as in the case of other districts described. Communal amity is fairly good here. However, the communities in the coastal areas intermittently clash between one another. The clashes usually take place on the question of right for fishing activities as the population there comprises mainly of fishermen. The clashes get a communal colour as it snowballs. The urban centres and other parts of the district do not generally feel the sort of inter-group tensions. In fact, Thiruvananthapuram city is an abode of religious institutions. The Sri Padmanabha Swami Temple, The Palayam Mosque and the Palayam Christian Church are rubbing shoulders with one another.

Being a neighbouring district of Tamil Nadu the culture of the area is a combination of Malayalee and Tamilian cultures. The fairs and festivals give ample evidence for this hybrid culture. The architecture of Sri. Padmanabha Temple, the abode of the presiding deity of the earstwhile rulers, the Rajas of Travancore, reflects Tamil architecture. The festivals of this temple also reveal their strong affiliation to Tamil culture. So too the case of the Pongala festival of the Attukal Bhagavati Temple.

Art forms of the districts, both traditional and modern are many. The urban Thiruvananthapuram, especially the Corporation area, is a patron of the much acclaimed Kathakali.

The social overheads are well developed. Thiruvananthapuram is the headquarters of a railway division of Southern Railway. The city is well connected to other parts of the country by rail. Thiruvananthapuram Airport operates international services. The roads and transport systems are very good compared to the facilities of other districts. Telecommunication facilities are also well developed. Water supply, Electricity supply, public distribution systems, markets etc. are well developed and more efficient.

Educationally, the district is advanced, though not as good as Ernakulam is. The district has such higher educational facilities as Medical College, Law College, Engineering College, Centre for Development Studies and many Arts and Science Colleges.

Regarding health care, the district has very good facilities. Institutions caring the aged are increasing in numbers.

Politically the district is very important as the state capital and all its offices are situating in Thiruvananthapuram city. The area was earlier ruled by the Rajas of Travancore. The Rajas were very wealthy and powerful. At the same time they were concerned about the social and economic development of their kingdom. They introduced various reforms for the upliftment of the poor and down trodden sections of the population. Charity was emphasised by the rulers. Still now they are spending hefty amount for various charitable purposes.

Thiruvananthapuram city is packed with government offices as it is the state and district headquarters. A sizable amount of the city population comprises of government officials.

The economic activity of the rural side is based on agriculture. Paddy, Coconut, areca nut, rubber are the major crops. Seasonal crops are also

practiced by cultivators. Government employment is the vocation for majority of the urbanites. Commerce and industries are also offering livelihood for large number of urbanities. The famous titanium pigment producing factory, the Travancore Titanium Products Ltd., a Government of Kerala undertaking is situated in Trivandrum city. Tourism is also developing as an industry here.

CHAPTER V

BEHAVIOURAL BACKGROUND

The behavioural patterns of a person have a great impact on the way in which he/she will adapt to changes. For example, when a person becomes mentally disturbed on facing relative social neglect his/her visit to a religious place may console him/her and become adjusted to the social disregard meted out.

This study hypothesised that the elderly follows behavioural patterns which are conducive to adapt to the changing situations of the community and agony created by the changes.

This study attempted to analyse the behavioural patterns of the elderly to support the postulate through results and discussions. The patterns analysed were religious ideologies and practices, reading habit, interaction with family members, neighbours and strangers.

5.1 Religious ideologies

Prior to the analysis of religious practices their faith in the all prevailing force was explored. The concept of God for the believers of the force is that, it is a super power which can determine every minute happening in the life of human beings. Naturally, such a faith facilitates better

adaptations to changing situations especially when the changes are occurring not according to one's expectations.

In this study the respondents were asked, whether they have faith in God? As revealed in the Table 5.1.1, 91.33% stated that they have strong faith in God, The rest (8.67%) responded in the negative. The analysis tends to conclude that the elders are strong believers of the majestic, universal invincible force and therefore, their adjustment even to the adversities may not be much problematic (Table 5.1.1).

Subsidiarily analyses were carried out to find out relationship between the independent variables and the faith.

5.1.1 Religious Affiliation and Faith in God

**Table No.5.1.1
Religious Affiliation and Faith in God.**

Religious affiliation	Have firm faith in God	No Faith in God	Total
Hindu	104 (83.20%)	21 (16.80%)	125 (100.00%)
Muslim	82 (96.47%)	3 (3.53%)	85 (100.00%)
Christian	88 (97.78%)	2 (2.22%)	90 (100.00%)
Total	274 (91.33%)	26 (8.67%)	300 (100.00%)

Chi square = 18.00, Df=2, Table Value = 9.210, P =0.01;

The association is significant

Analysis 5.1.1 was conducted on the assumption that religious affiliation is associated with faith in God. The analysis reveals that faith in God is relatively very firm among Christians followed by Muslims. While 97.78% of the Christians have firm faith in God only 83.20% of the Hindus have this kind of orientation. The Muslims are very closer to Christians (96.47%). The results support the assumption.

5.1.2 Educational Status and Faith in God

The faith is assumed to be associated with educational status of the elderly. Analysis to test the postulated relationship was carried out as shown in Table 5.1.2.

The results reveal that 76.67% of the illiterates and 96.64% of the primary educated, 90% of the secondary and 90.24% of the higher educated respondents are firm believers of God. This shows that the faith is most firm among primary educated elderly persons and least among the illiterates. The secondary and above educated persons have almost the same level of devotion to the all pervading force. The result is quite interesting but difficult to interpret. Usually the illiterate people are more influenced by such abstract and irrational ideas like god. In this study the illiterates are least attached to it. Instead the primary educated are more attracted towards god. The higher educated come very closer to the primary educated in the matter.

Table No.5.1.2
Educational Status and Faith in God

Educational Status	Have Firm Faith in God.	No faith in God	Total
Illiterate	23 (76.67%)	7 (23.33%)	30 (100.00%)
Primary	115 (96.64%)	4 (3.36%)	119 (100.00%)
Secondary	99 (90.00%)	11 (10.00%)	110 (100.00%)
Higher	37 (90.24%)	4 (9.76%)	41 (100.00%)
Total	274 (91.33%)	26 (8.67)	300 (100.00%)

Chi square = 12.69, df=3, Table Value =11.345, $P \leq 0.01$;

The association is significant

The result is contradicting the findings of Maninder Singh (1990 : 54) that faith in God is feeble among the higher educated old people.

5.1.3 Type of Residence and Faith in God

Whether residing alone or with others including spouse and other relatives is assumed to have influence on the elders faith in God.

The data collected in this study was analysed to test whether the assumption is supported by empirical facts.

The respondents belong to four categories according to their residence, namely, those who are residing alone, those who are residing in the company of the spouse, those who are residing with the spouse and children, and those who are living with their relatives. Table 5.1.3 shows the details.

The analysis reveals that those are living alone are comparatively least firm in their faith towards God. Those who are living with spouse and with other relatives have similar faith in God. Those elderly who live with their spouse and children have greater faith in God than that of those who live alone but their faith is lesser than the other two categories (with spouse and with other relatives).

The solitary persons may be indifferent to such faith because they may feel that god, if exists, is not kind enough to them. Larger company may be making the two other groups more god oriented. However, those who live with spouse and children may be experiencing social vacuum of one type or the other which make them to deflect slightly from the Almighty God.

Analysis were carried out to find out the relationship between the elder's faith in God and the other background variables, namely, sex, age, income, socio-economic status and place of residence. The analyses revealed lack of association between the variables and the details are not given here.

Table No. 5.1.3

Type of Residence and the Faith in God

Type of residence	Have firm faith in God	No faith	Total
Residing alone	24 (75.00%)	8 (25.00%)	32 (100.00%)
With spouse	163 (93.68%)	11 (6.32%)	174 (100.00%)
With spouse & Children	32 (88.89%)	4 (11.11%)	36 (100.00%)
Residing with other relatives	55 (94.83%)	3 (5.17%)	58 (100.00%)
Total	274 (91.33%)	26 (8.67%)	300 (100.00%)

Chi square =13.16, df=3, Table Value =11.345, P < =0.01;

The association is significant

5.2 Religious Practices of the Elderly

Russel, Soodan and Pollate are subscribing to the view that elderly persons who follow religious practices are better adapted to changes in the socio-cultural and material environs (Russel, 1949: 264-265; Soodan, 1975: 136).

In this background an enquiry was conducted into the interest of the elderly in religious practices. It was seen that 78.67% of them are highly interested in religious practices of various kinds like offering prayers, visiting religious places, reading religious books etc. The rest (21.33%) state that they

are not interested in the religious practice (Table 5. 2. 1). This shows that a very high majority of the elderly persons are interested in the religious practices of their respective religions and their adaptation to changing situations, in all probability, will be harmonious.

5. 2.1 Sex and Interest in Religious Practices

The analysis conducted to find out the relationship between Sex and interest in religious practices is shown in Table 5.2.1. It shows that the interest is related to Sex. 72% of the male and 85.33% of the female respondents stated that they are very much interested in the religious practices of their respective religions. The Chi-square test reveals that there is significant difference between the interest of the males and females.

Table No 5.2.1

Sex interest in the Religious Practices

Sex	Interested in religious practices	Not interested in religious practices.	Total
Male	108 (72.00%)	42 (28.00%)	150 (100.00%)
Female	128 (85.33%)	22 (14.67%)	150 (100.00%)
Total	236 (78.67%)	64 (21.33%)	300 (100.00%)

Chi square = 7.94, df=1, Table Value = 6.635, $p < =0.01$;

The association is significant

The result concur with that of Payne & Whillington (1976). They found out that women feel religion is important to their life and they take part in religious activities more actively.

5.2.2. Religious Affiliation and Interest in Religious Practices

An analysis of the empirical data aimed at finding out relationship between religious practices of the aged and their religious affiliation is shown in Table 5.2.2. The analysis reveals that there is significant relationship between the variables. The semitic religious groups (Christians and Muslims) are more committed to the religious practices than the Hindus are. Around 90% each of the former categories stated that they are very particular to follow their religious practices. Only 63.40% of the Hindus responded in this manner. The finding is supporting the result of Kripal Singh Soodan's research (1975: 138). He found that Muslims are more religious in their life. His study did not cover the practices of Christians.

The semitic religions are highly structured ones and the behaviors and habits of their members are fine tuned. In the case of Hindus, it is an every thing lift-to-individual free will religion. Moreover, the religion is more philosophy oriented than practice oriented.

Though some kind of structuring is taking place in the religious activities recently it might not have been much affected the old generation.

Table No. 5.2.2

Religious affiliation and Interest in Religious Practices

Religious affiliation	Interested in religious practices	No interest in religious practices	Total
Hindu	78 (62.40%)	47 (37.60%)	125 (100.00%)
Muslim	77 (90.59%)	8 (9.41%)	85 (100.00%)
Christian	81 (90.00%)	9 (10.00%)	90 (100.00%)
Total	236 (78.67%)	64 (21.33%)	300 (100.00%)

Chi square =33.80, df=2, Table Value =9.210, P <=0.01;

The association is significant

5.2.3 Educational Status and Interest in Religious Practices

Educational status, needless to state, determines many of the interests and habits of people. In this study it was assumed that the interest in religious practices of elderly persons are related to their educational background.

Analysis on the basis of this assumption (Table 5.2.3) corroborates the postulate. It can be seen that the pattern of responses perfectly concur with those of Table 5.1.2 which analyzes the faith in god.

Here too the illiterates are comparatively less interested in religious practices. The most interested group is the primary educated one. As in the case of analysis 5.1.2 the secondary and higher educated groups have similar out look towards religious practices.

Table No. 5.2.3
Educational Status and Interest in Religious Practices

Educational Status	Interested in religious practices	Not interested in religious practices.	Total
Illiterate	15 (50.00%)	15 (50.00%)	30 (100.00)
Primary	104 (87.39%)	15 (12.61%)	119 (100.00)
Secondary	86 (78.18%)	24 (21.82%)	110 (100.00)
Higher	31 (75.61%)	10 (24.39%)	41 (100.00)
Total	236 (78.67%)	64 (21.33%)	300 (100.00)

Chi square =20.34, df=3, Table Value =11.345, $p < =0.01$;

The association is significant

5.2.4 Socio-Economic Status and Interest in Religious Practices

Analysis in Table 5.2.4 reveals the relationship between Socio-Economic Status and interest in religious practices.

It is very interesting to note that the affinity to religious practices is lesser among those who have lower socio-economic status. The

higher SES groups more fall upon religious practices. 60.61% of the lower, 80.88% of the medium and 80.95% of the high SES groups are very much interested in religious practices.

It is to be presumed that the problems of life are more among the higher echelon and they might be seeking solace in religion for their ordeals.

Table No. 5.2.4
Socio-Economic Status and the Interest in Religious Practices

Socio-economic status	Interested in religious practices	No interest in religious practices	Total
Low	20 (60.61%)	13 (39.39%)	33 (100.00%)
Medium	165 (80.88%)	39 (19.12%)	204 (100.00%)
High	51 (80.95%)	12 (19.05%)	63 (100.00%)
Total	236 (78.67%)	64 (21.33%)	300 (100.00%)

Chi square =7.21, df=2, Table Value = 5.991 p < =0.05;

The association is significant

5.2.5. Type of Residence and Interest in Religious Practices

Enquiry conducted to analyse the relationship between type of residence of the aged and their interest in religious practices revealed interesting results (Table 5.2.5). Those who live alone attract our attention

immediately. While 75% - 83% of other groups are interested to observe religious practices with faith and fervor only 53.13% of the aged who are living alone come under this category. Their isolated life might have created a negative orientation towards religious practices which are socially prescribed.

The most “interested” group is constituted by those who are living with their spouse. When the aged are living with spouse and family members their interest in observing religious practices seems to be diluted a bit. This reduction may be due to the fact that they get more social interaction and, naturally, religious practices need not to be so much relevant for them. Those who are living with other family members are also more interested in religious practices. All these show that religious practices are substitutes for solitude. Here we come to the point of Durkheim, “religion is eminently social” (Durkheim, 1912: 18).

Independent variables, namely, age composition, income and place of residence are not associated with the religious practices of the elderly.

Table No. 5.2.5

Type of Residence and the Interest in Religious Practices.

Type of Residence	Interested in religious practices	No interest in religious practices	Total
Residing alone	17 (53.13%)	15 (46.88%)	32 (100.00%)
With spouse	146 (83.91%)	28 (16.09%)	174 (100.00%)
With spouse and Children	27 (75.00%)	9 (25.00%)	36 (100.00%)
Residing with other relatives	46 (79.31%)	12 (20.69%)	58 (100.00%)
Total	236 (78.67%)	64 (21.33%)	300 (100.00%)

Chi square =15.59, df=3, Table Value = 11.345, $p \leq 0.01$;

The association is significant

5.3 Time Spent for Religious Practices.

Since religious practices are best solution for the problems of solitude of the elderly more enquires regarding the religious habits and behaviours were conducted.

Religious activities provide various ways of passing leisure time which becomes a problem in old age. Saraswathi Mishra observed that religious activities may facilitate better adjustment in old age (Saraswathi Mishra, 1987:107).

The time spent for religious activities by the elderly was analysed. It is seen from Table 5.3.1 that 49.33% of the people spent at least two hours daily for engaging themselves in religious activities involving prayers, reading spiritual books, meditation etc. Another 34% spent 3 hours for practicing religion. However, a meagre, 6.33% of the aged are agnostics. This shows that a lot of time is spent for religious practices by the elderly. As Saraswathi Mishra correctly points out, practicing religion takes away their boredom due to the role less role” (Mishra, 1987: 107).

5.3.1 Religious Affiliation and Time Spent for Religious Practices

Table 5.3.1 shows the analysis on the relationship between religious affiliation and time spent for religious practices

Table No.5.3.1
Religious Affiliation and Time Spent for Religious Practices

Religious Affiliation	Non-believer	1 Hour	2 Hours	3 Hours	Total
Hindu	13 (10.40%)	62 (49.60%)	40 (32.00%)	10 (8.00%)	125 (100.00%)
Muslim	4 (4.71%)	20 (23.53%)	45 (52.94%)	16 (18.82%)	85 (100.00%)
Christian	2 (2.22%)	20 (22.22%)	63 (70.00%)	5 (5.56%)	90 (100.00%)
Total	19 (6.33%)	102 (34.00%)	148 (49.33%)	31 (10.34%)	300 (100.00%)

Chi square =45.59, df=6, Table Value = 16.812 p < =0.01;

The association is significant

It is seen that 49.60% of the Hindus which is the highest portion among the groups spent one hour for religious practices and 32% two hours. The corresponding figures in respect of Christians and Muslims are 22.22% & 70% and 23.53% & 52.94% respectively. Another important point to be highlighted here is that 18.82% of the Muslims are spending three hours for the purpose. From these results we can definitely say that the Muslims are spending more time for religious practices. It is interesting to point out that the Hindus are spending lesser time for religious practices than the other two semitic religious groups do. Further, agnostics are more among the Hindus. Hindu religion is not segregating the religious and non-religious activities as the others do. Therefore, they may be thinking that many of their activities which infact relate to their religious life are not coming into the realm. This may be the reason for the wide gap between the time spent by Hindus and non-Hindus for the purpose.

5.3.2 Income status and Time Spent for Religious Practices.

Another analysis (Table 5.3.2) was conducted on the presumption that the income status of the aged and their religious practices are associated.

The analysis shows that there is a zigzagging of the time spent for religious practices. Among the below Rs.2500 group, 43.18% spent two hours and more for religious observances. The corresponding figure in respect of the group Rs.2500-5000, 5000-7500, 7500-10000 and Rs.10000 and above

are respectively 60.16%, 58.34%, 79.41% and 62.97%. The poor income group, as we expect, spent comparatively lesser time for religious practices because they have to earn their subsistence from day long hard work. In the case of other groups a steady relationship cannot be identified. However, we come to the conclusion that the behaviour is related to the income status of the aged. Again, stating with reference to the first group it can be concluded that the higher income groups are spending more time for religious practices. This indicates that religion is a stig for higher income group who are facing mental tension to a greater extent. Analysis 5.3.3 also indicates this fact.

Table No. 5.3.2
Income Status and Time Spent for Religious Activities

Monthly income (Rs)	Non believer	1 hour	2 hour	3 hour	Total
Below 2500	1 (2.27%)	24 (54.55%)	14 (31.82%)	5 (11.36%)	44 (100.00%)
2500-5000	9 (7.32%)	40 (32.52%)	56 (45.53%)	18 (14.63%)	123 (100.00%)
5000-7500	6 (8.33%)	24 (33.33%)	39 (54.17%)	3 (4.17%)	72 (100.00%)
7500-10000	2 (5.88%)	5 (14.71%)	26 (76.47%)	1 (2.94%)	34 (100.00%)
10000 & above	1 (3.70%)	9 (33.33%)	13 (48.15%)	4 (14.82%)	27 (100.00%)
Total	19 (6.33%)	102 (34.00%)	148 (49.33%)	31 (10.33%)	300 (100.00%)

Chi square =27.11, df=12, Table Value =26.217 P < =0.01;

The association is significant

5.3.3. Socio-Economic Status and Time Spent for Religious Activities

The general impression is that those who possess high socio-economic status are facing mental tension and agony to a greater extent and they turn towards religion for consolation. It is presumed that the situation of the elderly is not any different in this matter

In this study an analysis as shown in Table 5.3.3 was carried out to test the assumption. Result shows that persons from higher socio-economic section are more embracing religion. Majority of the low economic status spent one hour for religious observances. But in the case of the other groups the time is 2 hours.

Analysis 5.3.2 and 5.3.3 mutually support the result that the higher class among the old is embracing religion more firmly than the lower class does.

Table No.5.3.3

Socio-Economic Status and Time Spent for Religious Activities

SE Status	Non believer	1 hour	2 hours	3 hours	Total
Low	5 (15.15%)	18 (54.55%)	6 (18.18%)	4 (12.12%)	33 (100.00%)
Medium	9 (4.41%)	67 (32.84%)	115 (56.37%)	13 (6.37%)	204 (100.00%)
High	5 (7.94%)	17 (26.98%)	27 (42.86%)	14 (22.22%)	63 (100.00%)
Total	19 (6.33%)	102 (34.00%)	148 (49.33%)	31 (10.33%)	300 (100.00%)

Chi square =31.48, df=6, Table Value = 16.812, $p <=0.01$;

The association is significant

5.3.4 Type of Residence and Time Spent for Religious Practices.

Analysis on the time spent by the elderly according to the type of residence is given in Table 5.3.4. The analysis shows that those who live with their relatives spent more time for religious practices than the other groups do. 46.55% of them spent two hours and 24.14% three hours. The time spent by other groups is well below this range. Another highlight of the analysis is that the proportions of the agnostics among the elderly living alone is the highest compared to other groups. This might be due to their rebellious attitude towards the society which, they believe, have a role in the emergence of their agonies.

Table No. 5.3.4

Type of Residence and Time Spent for Religious Practices

Type of residence	Non-believer	1 Hour	2 Hours	3 Hours	Total
Living alone	6 (18.75%)	12 (37.50%)	8 (25.00%)	6 (18.75%)	32 (100.00%)
With spouse	8 (4.60%)	62 (35.63%)	95 (54.60%)	9 (5.17%)	174 (100.00%)
With spouse and children	4 (11.11%)	12 (33.33%)	18 (50.00%)	2 (5.56%)	36 (100.00%)
Living with others	1 (1.72%)	16 (27.59%)	27 (46.55%)	14 (24.14%)	58 (100.00%)
Total	19 (6.33%)	102 (34.00%)	148 (49.33%)	31 (10.33%)	300 (100.00%)

Chi square =35.90, df=9, Table Value = 21.666, $p < =0.05$;

The association is significant

Independent variables, namely, sex and education are not associated with the time spent for religious practices of the elderly

5.4. Reading habit of the Elderly

In this study the habit of reading of the elderly, particularly, reading of religious books was analysed. The details of the analysis are given in Table 5.4.1

The analysis reveals that 63% read various types of literatures. Another 17.33% are unable to read due to visual impairment. The rest (19.67%) are not interested to read anything. The analysis tends to conclude that majority find happiness in reading. Reading creates refinement and it in turn creates flexibility and adaptability to any situation.

5.4.1 Age and Reading Habit:

Age and reading habit are assumed to be associated and an analysis of the data was carried out as shown in Table 5.4.1 to test the validity of the assumption.

The analysis reveals that the habit is very strong among the middle-old (75-85 years), 69.54% of them read religious books and other publications. It is interesting to note that majority of the young-old and old-old also read and pass their time fruitfully. The dominance of the middle-old among the reading group might be due to their relief from other responsibilities while this is not the case with the young-old. Another factor is that the old-old may have visual problems which prevent them from reading extensively. For the middle old there is no much problem of this type.

Table No.5.4.1
Age and Reading Habit

Age (in years)	Read	Don't Read	Can't Read	Total
Below 75	16 (55.17%)	11 (37.93%)	2 (6.90%)	29 (100.00%)
75 – 85	121 (69.54%)	27 (15.52%)	26 (14.94%)	174 (100.00%)
Above 85	52 (53.61%)	21 (21.65%)	24 (24.74%)	97 (100.00%)
Total	189 (63.00%)	59 (19.67%)	52 (17.33%)	300 (100.00%)

Chi square =14.92, df=4, Table Value = 13.277. $p < =0.01$;

The association is significant

5.4.2 Religious Affiliation and Reading Habit

An enquiry to know whether religious background is influencing reading habit gives a clear result in the affirmative manner. 50.40% of the Hindus, 67.06% of the Muslims and 76.67% of the Christians read religious books and other publications quiet often. Hence it is to be stated that the Christians are having greater reading habit compared to other groups.

A considerable portion of the Hindus and Muslims stated that they cannot read (23.20% and 18.82% respectively). The corresponding group among Christians is constituted by 7.78%. Illiteracy is presumed to be more among the

non-Christian groups. The Christians were educationally advanced from earlier period.

Table No. 5.4.2
Religious Affiliation and Reading Habit

Religious affiliation	Read	Don't Read	Can't Read	Total
Hindu	63 (50.40%)	33 (26.20%)	29 (23.20%)	125 (100.00%)
Muslim	57 (67.06%)	12 (14.12%)	16 (18.82%)	85 (100.00%)
Christian	69 (76.67%)	14 (15.56%)	7 (7.78%)	90 (100.00%)
Total	189 (63.00%)	59 (19.67%)	52 (17.33%)	300 (100.00%)

Chi square =18.36, df=4, Table Value =13.277 p < =0.01;

The association is significant

The study comes to the conclusion that reading, particularly reading of spiritual literature is a way of life of the aged.

5.4.3 Income Status and the Reading Habit

The analysis in table 5.4.3 shows that there is a systematic increase in the strength of those who read as the income status increases. This shows that the higher the income the higher the reading habit. The table explains further that 31.82% of the lower income group cannot read and the major reason may be illiteracy.

Table No. 5.4.3
Income Status and the Reading Habit

Monthly income (in Rs.)	Read	Don't Read	Can't Read	Total
Below 2500	18 (40.91%)	12 (27.27%)	14 (31.82%)	44 (100.00%)
2500-5000	73 (59.35%)	28 (22.76%)	22 (17.89%)	123 (100.00%)
5000-7500	48 (66.67%)	11 (15.28%)	13 (18.06%)	72 (100.00%)
7500-10000	26 (76.47%)	6 (17.65%)	2 (5.88%)	34 (100.00%)
10000 and above	24 (88.89%)	2 (7.41%)	1 (3.70%)	27 (100.00%)
Total	189 (63.00%)	59 (19.67%)	52 (17.33%)	300 (100.00%)

Chi square =23.24, df=8, Table Value = 20.090, $p < =0.01$

The association is significant

5.4.4 Socio-Economic Status and the Reading Habit

Analysis on the association between Socio-Economic status and the reading habit shows that, while majority (51.52%) of the low Socio Economic status group don't read, majority of the other two groups (68.63% of the middle and 63.49% of the high SES groups) read books particularly religious books. The low

socio-economic status group may be prevented from reading in two ways, namely, illiteracy and lack of time for reading. They have to attend to economic activities to sustain their material life.

Table No. 5.4.4
Socio-Economic Status and the Reading Habit

Socio-Economic Status	Read	Don't read	Cant' Read	Total.
Low	9 (27.27%)	17 (51.52%)	7 (21.21%)	33 (100.00%)
Medium	140 (68.63%)	29 (14.21%)	35 (17.16%)	204 (100.00%)
Higher	40 (63.49%)	13 (20.63%)	10 (15.87%)	63 (100.00%)
Total	189 (63.00%)	59 (19.67%)	52 (17.33%)	300 (100.00%)

Chi square =28.21, df=4, Table Value = 13.277 p <=0.01;

The association is significant

5.4.5. Type of Residence and the Reading Habit

Another analysis (Table 5.4.5) showed that the type of residence is associated with the reading habit. The habit is greater among those who live with their spouse (68.39%). The habit declines as we take the case of those who are living with their relatives, residing with their spouse and children (60.34% and

58.33% respectively). The habit is comparatively lowest among those who live alone.

Table No.5.4.5
Type of Residence and the Reading Habit

Type Of residence	Read	Don't read	Can't read	Total
Residing alone	14 (43.75%)	10 (31.25%)	8 (25.00%)	32 (100.00%)
With spouse	119 (68.39%)	34 (19.54%)	21 (12.07%)	174 (100.00%)
With Spouse And Children	21 (58.33%)	9 (25.00%)	6 (16.67%)	36 (100.00%)
Residing with other relatives	35 (60.34%)	6 (10.34%)	17 (29.31%)	58 (100.00%)
Total	189 (63.00%)	59 (19.67%)	52 (17.33%)	300 (100.00%)

Chi square =16.82, df=6, Table Value = 16.812 p < =0.01;

The association is significant

Further analysis revealed that other background variables, namely, sex, education and place of residence are not associated with the habit. Accordingly the analyses are not discussed in details here.

5.5. Interaction Between the Aged and Family Members

Communicative interaction between individuals reduces mental agony created by various factors, *interalia*, need for information about external environment. Elderly persons being cut off from many areas of social life

have to confine their interaction to family circles. Those who are interacting with family members may be better adapted to changes taking place in the family and wider society.

In this study the nature of interaction of elderly with the family was analysed (Table 5.5.1). It was seen that 69.33 per cent of them have very high interaction with their family members and 22.66 percent have moderate rate of interaction. However 8 percent have practically no interaction with their family members. This reveals that majority of the elders have very good interaction.

5.5.1 Socio-Economic Status and the Interaction

Another enquiry to know the influence of socio economic status on the patterns of interaction with the family members was conducted. The details are shown in Table 5.5.1. There is a clear pattern in the interaction of the SES groups. That is, the lower the socio economic status the lesser the interaction with the family members. May be it is due to the inability of the family members to interact with the elderly that shrink the rate of interaction. The lower SES groups have to engage themselves in more economic activities to maintain themselves and the family members. This, naturally, reduces their interaction with the elders.

Table No.5.5.1

Socio-Economic Status and Interaction with Family Members

Socio Economic Status	Very much interact	Somewhat interact	Do not interact	Total
Low	18 (54.55%)	5 (15.15%)	10 (30.30%)	33 (100.00%)
Medium	135 (66.18%)	57 (27.94%)	12 (5.88%)	204 (100.00%)
High	55 (87.30%)	6 (9.52%)	2 (3.17%)	63 (100.00%)
Total	208 (69.33%)	68 (22.67%)	24 (8.00%)	300 (100.00%)

Chi square value = 35.89, df.=4. Table value = 13.277, P<=0.01

The association is significant

5.5.2. Type of Residence and Interaction with Family Members

In order to assess the influence of type of residence on the interaction patterns analysis as shown in Table 5.5.2 was carried out.

It is interesting to note that those who live alone are not only departing themselves from their family members physically but also they regress themselves communicatively. 43.75 percent of them have no interaction with their family members while the corresponding figures in respect of those who live with spouse, spouse and children, and living with other relatives are respectively 2.87 per cent, 2.78 per cent, and 6.90 per cent.

This shows that the group is, infact, social isolate. They may not be thinking about the society and probably may not be worried about adaptation to the society either.

Table No.5.5.2

Type of Residence and Interaction with Family Members

Type of family	Very much interact	Somewhat interact	Do not interact	Total
Living alone	12 (37.50%)	6 (18.75%)	14 (43.75%)	32 (100.00%)
With spouse	124 (71.26%)	45 (25.86%)	5 (2.87%)	174 (100.00%)
With Spouse And Children	30 (83.33%)	5 (13.89%)	1 (2.78%)	36 (100.00%)
Living with others	42 (72.41%)	12 (20.69%)	4 (6.90%)	58 (100.00%)
Total	208 (69.33%)	68 (22.67%)	24 (8.00%)	300 (100.00%)

Chi square value = 66.35, df.=6 Table value = 16.812, P<=0.01

The association is significant

Other background variables namely, sex, age, religious affiliation, educational status, income, and place of residence are not associated with the patterns of interaction with the family members.

5.6 Interaction of the Elderly with Neighbours

The study also investigated into the patterns of interaction with the neighbours. The rationale behind the analysis is that those who have greater interaction with others may be better informed about the modern social trends and they may be able to adapt with the changing society more easily.

The analysis in Table 5.6.1 indicates that 44.73 per cent each have high and moderate levels of interaction with neighbours. The rest (11 percent) have no interaction. A comparison between analyses 5.5 and 5.6 reveals that quite according to the expectation, the interaction within the family is higher than that with the outsiders. Shortage in their physical mobility may be hindering their interaction with the neighbours.

5.6.1. Age and Interaction with Neighbours

Further analysis revealed that age is a determinant of the kind of interaction with their neighbours. 50 per cent of the middle-old (75-85 years) and 41.38 per cent of the young-old (below 75) have high level of interaction with their neighbours. In this context the old-old stands a bit low. Their interaction is at moderate level, 56.57 percent of them come under the category. Another point which is to be highlighted is that a higher portion of the young-old have no interaction at all with their neighbours (24.14 percent). The shortage in the extent of interaction of the old-old may be due to their

physical disabilities. The young-old may be having to attend to other activities which prevent them from high rate of neighbourhood relationship.

Table No.5.6.1
Age and the Interaction with Neighbours

Age (in years)	Very much interact	Somewhat interact	Do not interact	Total
Below 75	12 (41.38%)	10 (34.48%)	7 (24.14%)	29 (100.00%)
75 – 85	87 (50.00%)	69 (39.66%)	18 (10.34%)	174 (100.00%)
85 and above	35 (36.08%)	54 (55.67%)	8 (08.25%)	97 (100.00%)
Total	134 (44.67%)	133 (44.33%)	33 (11.00%)	300 (100.00%)

Chi square value = 12.37, df=4, Table value =9.488, $P < 0.05$

The association is significant.

5.6.2 Educational Status and Interaction with Neighbours

The analysis undertaken to study the relationship between education and the pattern of interaction of the elderly with their neighbours shows positive relationship between the variables. (Table 5.6.2)



Table No.5.6.2

Education and the Interaction with Neighbours

Educational Status	Very much interact	Somewhat interact	Do not interact	Total
Illiterate	13 (43.33%)	13 (43.33%)	4 (13.33%)	30 (100.00%)
Primary	69 (57.98%)	43 (36.13%)	7 (5.88%)	119 (100.00%)
Secondary	39 (35.45%)	55 (50.00%)	16 (14.55%)	110 (100.00%)
Higher	13 (31.71%)	22 (53.66%)	6 (14.63%)	41 (100.00%)
Total	134 (44.67%)	133 (44.33%)	33 (11.00%)	300 (100.00%)

Chi square value = 16.51, df=6, Table value =12.592, $P < 0.05$

The association is significant.

The analysis shows that the interaction is higher for primary educated groups (57.98 per cent) and it decreases as educational attainment increase. 35.45 percent of the secondary educated have high interaction. The figure in respect of higher educated is 31.71 percent. The illiterates have lower interaction than the primary educated have but it is higher than that of the secondary and higher educated categories. Statistical test of association establishes the relationship beyond any doubt. It is also interesting that almost equal proportion of the illiterates, secondary and higher educated have no interaction with their neighbours (13.33 per cent, 14.55 per cent and 14.63 per cent respectively).

5.6.3. Socio-Economic Status and Interaction with Neighbours

Analysis of the data on the basis of the socio economic status indicates that 54.55 percent of the low SES group have high interaction. However, the major portion of the Medium and High Socio-Economic Status groups (47.55% and 49.21 per cent respectively) have medium level of interaction with their neighbours. Another noticeable fact is that 30.30 per cent of the low SES group have no interaction at all. The corresponding category of medium and high SES groups (8.82% and 7.94% respectively) is pretty lower than it. When consolidating these results we may say that the low SES group has high rate of interaction with it's neighbourhood. But the other two groups have medium rate of interaction.

Table No. 5.6.3

Socio-Economic Status and Interaction with Neighbours

Socio-Economic Status	Very much interact	Somewhat interact	Do not interact	Total
Low	18 (54.55%)	5 (15.15%)	10 (30.30%)	33 (100.00%)
Medium	89 (43.63%)	97 (47.55%)	18 (8.82%)	204 (100.00%)
High	27 (42.86%)	31 (49.21%)	5 (7.94%)	63 (100.00%)
Total	134 (44.67%)	133 (44.33%)	33 (11.00%)	300 (100.00%)

Chi square value = 20.56, df=4 Table value =13.277. P<=0.01
The association is significant

5.6.4 Type of Residence and Interaction with Neighbours

An enquiry was also made into the relationship between type of residence and interaction with neighbours. The details of the analysis is shown in Table 5.6.4. The analysis gives very insightful results. First of all the indifferent nature of those who live alone is to be highlighted. 50 per cent of the group have no interaction at all. While the corresponding figures in respect of the other groups are only in single digit. 31.25 per cent of the 'residing alone' group have moderate type of interaction and only 18.75 per cent have high rate of interaction. Further, it is revealed that those who are living with other relatives have very high rate of interaction with their neighbours. The other categories of the respondents have appreciable level of interaction with their neighbours.

Table No.5.6.4

Type of Residence and Interaction with Neighbours

Type of Residence	Very much interact	Somewhat interact	Do not interact	Total
Residing alone	6 (18.75%)	10 (31.25%)	16 (50.00%)	32 (100.00%)
With spouse	79 (45.40%)	83 (47.70%)	12 (6.90%)	174 (100.00%)
With spouse and Children	16 (44.44%)	18 (50.00%)	2 (5.56%)	36 (100.00%)
Residing with other relatives	33 (56.90%)	22 (37.93%)	3 (5.17%)	58 (100.00%)
Total	134 (44.66%)	133 (44.33%)	33 (11.00%)	300 (100.00%)

Chi square value = 58.92, df.=6, Table value =16.812, P<=0.01
The association is significant

5.6.5. Place of Residence and Interaction with Neighbours

It was assumed that the place of residence is a determinant of the extent of interaction with neighbours.

Analysis of the empirical data supports this assumption. It is seen from Table 5.6.5 that the interaction decreases from ruralities to urbanites through suburbanites. It is also to be noted that while 16 per cent of the urbanites have no interaction only 5.32 per cent of the ruralites come under this category.

Table No.5.6.5

Place of Residence and Interaction with Neighbours

Place of Residence	Very much interact	Somewhat interact	Do not interact	Total
Rural	51 (54.36%)	38 (40.43%)	5 (5.32%)	94 (100.00%)
Suburban	36 (44.44%)	37 (45.68%)	8 (9.88%)	81 (100.00%)
Urban	47 (37.60%)	58 (46.40%)	20 (16.00%)	125 (100.00%)
Total	134 (44.66v)	133 (44.33%)	33 (11.00%)	300 (100.00%)

Chi square value = 9.50, df.=4, Table value =9.488 P< =0.05

The association is significant.

It was found that other independent variables namely, sex, religion and income have no association with the behaviour.

5.7. Personal Habits of the Elderly

In this study the personal habits of the aged were analysed since they may tell upon their adjustment patterns. Usually emergence of defective personal habits like alcoholism are the after effects of the adaptation difficulties to ones situations. So normally adjusted persons may not have unhealthy personal habits. Mainly three habits are prevalent among the respondents, namely, chewing (chewing the mixture of bettle leaves, areca nut, tobacco and lime), drinking (alcoholic beverages) and snuff (tobacco powder). There are few respondents who are used to more than one of the habits. However, for our analysis we have taken the main habit of the respondents. The classification of the habits is given in Table. 5.7

Table No. 5.7
Personal Habits of the Elderly Persons

Habit	Frequency	Percentage
Chewing	88	29.33%
Drinking	29	9.67%
Snuff	8	2.67%
No Habit	175	58.33%
Total	300	100.00%

It is a very heartening fact that majority of the respondents have no any defective personal habits (58.33 per cent). A major habit as revealed in the analysis is chewing (29.33 percent). Opinions are divided on the impact of chewing on the health condition of the individual. The ingredient of tobacco in chewing mixture is considered as an agent of cancer disease, by all systems of medicine. The Ayurveda system of medicine and treatment does not prohibit chewing bettle leaves and for certain ailments the practice is even prescribed. So there is no danger in the practice provided tobacco is avoided. The habit may be creating some kind of inconveniences for others. For instance, this may promote indiscriminate spitting by the person. 9.67 per cent of the respondents take alcoholic drinks and a negligible portion (2.67 per cent) use snuff.

On the basis of this analysis we come to the conclusion that the personal habits of the elderly are not much harmful. Indirectly we may say they are balanced and adaptable persons.

Analyses taking independent variables were not carried out since the frequencies under each category of the habits are not substantial.

5.8. Summary

The analyses show that the elderly have firm faith in god and they follow religious practices according to their faiths. Interaction with family members and neighbours is good. By and large, they have good reading habit. Further, the elderly have no grave defective personal habits. The patterns of the behaviours and habits are capable of making them flexible in their life. A person flexible in their life will be adaptable to changing situations though with pain and agony. So we come to the conclusion that the postulate mentioned as 1st hypotheses in Chapter III, Methodology is sustainable.

CHAPTER VI

PERCEPTIONS ON SOCIAL CHANGE

Any society is undergoing two type of changes, namely, long-term evolution and abrupt transformations (Parsons, 1964 : 339). Among these the first category may not make it's occurrence known to the people. However, the second type happens at the perceptible level of the people and attracts reactions from them. How does one look upon the change very much determines one's adaptation to it.

In this study the perceptions of the elderly on certain broad areas of social change which are seen now were analysed with the objective to understand how far they can cope with changes occurring according to the aspirations of the present day society. It is hoped that the analyses would support the hypothesis that the elderly's perception on social change is not favourable for their adaptation to the current trend of the change.

6.1 Equal Education for Male and Female Children

Traditional society was not very much in favour of giving proper education to female children as they were considered as persons who look after the

matters interior to the household. However, the present day society, by and large, aspires for imparting education to both the groups on equal footing.

The outlook of the elderly towards this matter was analysed. The respondents were asked, whether they support the norm of equal education for both male and female children. The responses were analysed as shown in Table 6.1.1.

The table reveals that 63% of the respondents strongly support the changed, modern view of the society. 30.33% of them are not so supportive to the outlook. A meagre portion of 6.67% of the respondents oppose the philosophy of giving equal educational opportunities for male and female children. This analysis reveals that the elderly is upholding the over all view of the society in this matter.

6.1.1 Age and the Outlook

Age status and the perspectives of people on various matters are found to be associated. In order to test whether this principle holds good in this context an analysis was carried out as shown in Table No.6.1.1.

Table No.6.1.1

Age and the Outlook Towards Giving Equal Education to Male and Female Children

Age (in years)	Strongly support	Support	Do not support	Total
Below 65	17 (58.62%)	8 (27.59%)	4 (13.79%)	29 (100.00%)
65-85	122 (70.12%)	43 (24.71%)	9 (5.17%)	174 (100.00%)
85 and Above	50 (51.55%)	40 (41.24%)	7 (7.21%)	97 (100.00%)
Total	189 (63.00%)	91 (30.33%)	20 (6.67%)	300 (100.00%)

Chi-square = 12.03, df = 4, Table value = 9.486, P ≤ 0.05

The association is significant

The table reveals that the middle-old is strong in their opinion that the two Sex groups are to be given equal education without any kind of discrimination. 70.12% of the respondents of the group (middle-old) come under this category while only 58.62% young-old and 51.55% of old-old come under this category. 41.24% of the old-old express their lukewarm attitude towards this matter. Among them the opposing group is constituted only by 7.21% of the respondents. In general, the outlook of the old-old reflects their stoic indifference towards these types of 'mundane matters'. However, why the young-old shows relatively weak affinity to the philosophy is to be probed further. May be, as said in analysis 6.1.2, the poor plight of educated employed women influencing their outlook or else, the unproductive investments on education of female children who become house wives, by and large, may be another problem for them. Increasing dowry demands also may be deviating from giving more expensive education to

their girl children. The daughters of the two other groups might have got married long ago.

6.1.2 Educational Status and the Outlook

There is no difference of opinion on the fact that educational status and the outlook towards various social issues of people are associated. On the basis of this general principle this study assumes that the outlook of the elderly on equal education for both male and female children and their educational background are associated.

To test the hypothesis an analysis as shown in Table 6.1.2 was carried out.

Table No.6.1.2
Educational Background of the Respondents and Their Outlook Towards Giving Equal Education to Male and Female Children

Educational Status	Strongly support	Support	Do not support	Total
Illiterate	13 (43.33%)	10 (33.33%)	7 (23.33%)	30 (100.00%)
Primary	73 (61.34%)	39 (32.77%)	7 (5.88%)	119 (100.00%)
Secondary	78 (70.91%)	28 (25.45%)	4 (3.64%)	110 (100.00%)
Higher	25 (60.98%)	14 (34.15%)	2 (4.88%)	41 (100.00%)
Total	189 (63.00%)	91 (30.33%)	20 (6.67%)	300 (100.00%)

Chi-square = 18.72, df = 6, Table value = 16.812, $P \leq 0.01$

The association is significant

The analysis in Table 6.1.2 shows that the major portion of primary, secondary and higher educated respondents (respectively 61.34%, 70.91% and 60.98%) are of strong opinion that male and female children are to be given equal opportunities for getting themselves educated.

However, only 43.33% of the illiterate come under the category. Another fact which is to be highlighted here is that 23.33% of the illiterates do not support the philosophy of giving equal education to both male and female children. Very meagre portion of other groups only subscribe to this view. It may be interesting to note that those who strongly support equal education principle among the higher educated group are lesser than those among the secondary educated category. This may be due to various reasons. Many educated girls are not sent for outside employment, especially, of rich families. This may be prompting them to question the relevance of higher education for girls, particularly professional education. Another reason might be their knowledge about the lives of educated employed women who have to play dual roles of house wife and outside employee.

On the whole, the higher the education the stronger their support to the philosophy of imparting equal education to both male and female children.

The association between outlook and all other independent variables was tested using chi-square test of independence. All the analyses except the ones

explained above revealed lack of association between the variables and hence the details of them are not shown here.

6.2 Outside Employment of Women

Colonization of India exposed Indian society to western culture. This had far reaching consequences for the status and roles of women. Work participation of women outside the domestic environment is on the increase. This trend is more perceptible in Kerala as the female literacy is higher. This involvement of women in outside work necessitates a rearrangement of her familial roles and tasks. In this double role a working woman has to work within limited time schedule. She may have to cut short many domestic chores too. The reaction of the older persons to the change was enquired into.

The analysis in Table 6.2.1 indicates that the appreciation of the old for female employment outside is rather luke warm. 29.33% strongly support, another 21% moderately support female employment outside. The rest (49.67%) strongly oppose the proposition.

6.2.1 Sex and Outlook Towards Employment of Women Outside

The proportions of the male and female who strongly support employment of women outside are 30.67% and 28.00% respectively. According to them woman have to work outside because of their economic problem. A woman's income is often essential for the maintenance of the family's standard of

living. 28.66% male and 13.3% of female moderately support employment of women outside. They knew that children need their mothers or elderly persons need supporting hand of their daughters but the most inevitable problem, the economic need, propels the women going outside for their employment.

The analysis reveals further that while only 40.67% of the males dislike women's employment outside, 58.67% of the females subscribe to this line of thinking. Looking at this issue in the other way round, we see that around 60% of the males support to various extends female employment outside. The corresponding figure in the case of the females is only 41.33%. Hence this analysis concluded that the outlook on female employment outside is Sex specific. The chi-square test sufficiently support the findings. The females may be more anxious about the problem that the employed women have to face and they may be more concerned about the welfare of the younger female members of the community.

Table No.6.2.1

Sex and Outlook Towards Employment of Women Outside

Sex	Strongly support	Support	Do not support	Total
Male	46 (30.67%)	43 (28.66%)	61 (40.67%)	150 (100.00%)
Female	42 (28.00%)	20 (13.33%)	88 (58.67%)	150 (100.00%)
Total	88 (29.33%)	63 (21.00%)	149 (49.67%)	300 (100.00%)

Chi-square = 13.47

df = 2

Table value = 9.210

P ≤ 0.01

The association is significant

6.2.2 Age and Outlook Towards Employment of Women Outside

Another analysis was carried out to test the hypothesis that the age status and the outlook are associated (Table 6.2.2). The analysis indicates that majority (53.61%) of the old-old are strong opposers of female employment outside. The opposition gradually dies out from middle-old to young-old. It is interesting to note that there is a substantial portion among the young-old who are only moderate supporters (41.38%) of female participating in outside employment. On the whole, what we read from the analysis is that the elders have lukewarm attitude towards female participation in outside employment. Further, it is found that the more they become aged the higher their animosity to female employment outside their domestic environment.

Table No.6.2.2

Age and Outlook Towards Employment of Women Outside

Age (in years)	Strongly support	Support	Do not support	Total
Below 65	4 (13.79%)	12 (41.38%)	13 (44.83%)	29 (100.00%)
75-85	52 (29.89%)	38 (21.84%)	84 (48.28%)	174 (100.00%)
Above 85	32 (32.98%)	13 (13.41%)	52 (53.61%)	97 (100.00%)
Total	88 (29.33%)	63 (21.00%)	149 (49.67%)	300 (100.00%)

Chi-square = 11.82, df = 4, Table value = 9.486, $P \leq 0.05$

The association is significant

6.2.3 Religious Affiliation and Outlook Towards Employment of Women Outside

Religion is a strong background variable which influences the views on various matters. In this study it was postulated that there is a strong association between religious affiliation of the elderly and their outlook towards women's employment outside.

The empirical data was analysed as shown in Table No. 6.2.3. to test the proposition.

Table No.6.2.3

Religious Affiliations and Outlook Towards Employment of Women Outside

Religion	Strongly support	Support	Do not support	Total
Hindu	26 (20.80%)	37 (29.60%)	62 (49.60%)	125 (100.00%)
Muslim	12 (14.12%)	10 (11.76%)	63 (74.12%)	85 (100.00%)
Christian	50 (55.56%)	16 (17.78%)	24 (26.67%)	90 (100.00%)
Total	88 (29.33%)	63 (21.00%)	149 (49.67%)	300 (100.00%)

Chi-square = 59.03, df = 4, Table value = 12.277, $P \leq 0.01$

The association is significant

The results are very well in accordance with the assumption. That is, religious affiliation and the outlook are strongly associated. Female employment is strongly supported by Christians and vehemently opposed by Muslims. The Hindus come in between these two groups.

It can be seen that 74.12% of the Muslims are against women's employment, while in the case of Christians it is only 26.67% and in the case of Hindus it is 49.6%.

It is a well known fact that Muslim community has its reservations in allowing female members to participate in public life. Christians are very liberal in the matter from time immemorial. Hindus have now become progressive in allowing freedom to female members.

According to the famous sociologist, Max Weber there is direct relationship between the forms of regulations of religions on social structures and economic rationality.

6.2.4 Education and Outlook Towards Employment of Women Outside

Another analysis was carried out to test the presumption that there is association between the educational status of the elderly and their outlook towards female employment. The analysis is shown in Table 6.2.4.

The analysis reveals a very interesting result, namely, the more the educational attainment of the elderly the lesser their aspiration for sending women for outside employment. The lesser educated groups may be believing that their

younger generation can improve their status through outside employment which they do not enjoy now. The younger generation of the better educated might be already enjoying very good status and might be believing that no status dynamics is attained through outside employment. Further, news about female harassment in employment situations might be another reason for their lack of interest to send women for out side employment. In this context let us also cite Litman who highlighted that women's employment causes stresses and strains in the family (Litman,1971:68-81).

Table No.6.2.4

Educational Status and Outlook Towards Employment of Women Outside

Education	Strongly support	Support	Do not support	Total
Illiterate	11 (36.67%)	5 (16.67%)	14 (46.67%)	30 (100.00%)
Primary	45 (37.82%)	24 (20.17%)	50 (42.02%)	119 (100.00%)
Secondary	22 (20.00%)	29 (26.36%)	59 (53.64%)	110 (100.00%)
Higher	10 (24.39%)	6 (14.63%)	25 (60.98%)	41 (100.00%)
Total	88 (29.33%)	63 (21.00%)	149 (49.67%)	300 (100.00%)

Chi-square = 12.54 , df = 6, Table value = 12.592 , P ≤ 0.05

The association is significant

6.2.5. Place of Residence and Outlook Towards Employment of Women Outside

Influence of rural and urban cultures on the outlook of the elders in the matter is assumed to be a reality. According to an analysis carried out to establish the sustenance of the presumption, 53.19% of the ruralites and 56% of

the urbanites oppose outside employment of women. The suburbanites have no firm outlook towards the matter. They divide between the responses without much variations. The urbanites and ruralites may be facing the problems created by absence of their care-takers during day time. Even after their return from employment situations the elders may be getting scant attention from them due to the turbulence they had been face in the occupational milieu. The view expressed by the suburbanites can be explained only by further probing into the matter.

Table No.6.2.5

Place of Residence and Outlook Towards Employment of Women Outside

Place of residence	Strongly support	Support	Do not support	Total
Rural	26 (27.66%)	18 (19.15%)	50 (53.19%)	94 (100.00%)
Sub-urban	21 (25.93%)	31 (38.27%)	29 (35.80%)	81 (100.00%)
Urban	41 (32.81%)	14 (11.20%)	70 (56.00%)	125 (100.00%)
Total	88 (29.33%)	63 (21.00%)	149 (49.67%)	300 (100.00%)

Chi-square = 22.98, df = 4, Table value = 13.277, P ≤ 0.01

The association is significant

6.3 Perception on Inter Caste/ Inter Community Marriages

Inter-caste / inter-community marriage is taken as a typical index of social change. Therefore in unequivocal terms the perceptions of the elders will indicate their views on social change.

The reaction of the elders to this issue was analysed (Table 6.3.1). As revealed in the analysis the lion's share of the respondents (66.67%) stated that they have no opinion on the issue. 11% stated in plain terms that they oppose the idea and practice. However, 8.33% strongly supported the trend and another 14% moderately supported inter caste/ inter community marriage. The patterns of responding reveals their feeling that they have been a marginalized group and they have no authority to speak out anything about such institutions as marriage in which the youngsters are the parties involved. Or they are expressing a stoic indifference to the matter. Few respondents on further enquiries opined that, by saying this and that why should they loose whatever meagre recognitions they have been enjoying in the primary as well as wider groups.

The relationship between the perspectives and their sociological backgrounds except religious affiliation are unrelated to the outlook. This indicates that all the social groups up hold the same outlook towards the matter except the religious communities. The association between religious affiliation and the outlook is discussed in the next sub-sections.

6.3.1 Religious Affiliation and Perception on Inter Caste/ Inter Community Marriages

Analysis 6.3.1 shows that 33.34% of the Christians, 24% of Hindus and 8.23% of the Muslims support this practice to various extent. It is clear from the analysis that the Christians are more favourable to inter caste/ inter community marriage. The least favouring group is Muslims and Hindus come in between them. Christians are, by and large, more adaptable to the changing trends of the society, particularly the modernization processes.

Table 6.3.1
Religious Affiliation and Perception on Inter Caste/ Inter Community Marriages

Religious Affiliation	Strongly support	Support	No opinion	Do not support	Total
Hindu	15 (12.00%)	15 (12.00%)	75 (60.00%)	20 (16.00%)	125 (100.00%)
Muslims	5 (5.88%)	2 (2.35%)	72 (84.71%)	6 (7.06%)	85 (100.00%)
Christians	5 (5.56%)	25 (27.78%)	53 (58.89%)	7 (7.77%)	90 (100.00%)
Total	25 (8.33%)	42 (14.00%)	200 (66.67%)	33 (11.00%)	300 (100.00%)

Chi-square = 34.95 df = 6, Table value = 16.812 P ≤ 0.01

The association is significant

6.4 Outlook Towards Nuclear Family System

Another index taken for analysing the outlook of the elderly to the changing trends of the society is the outlook towards nuclear family system (Analysis 6.4.1)

The analysis shows that 48% express no opinion and 3.33% oppose the system. If we consider the no opinion group as having dislike to the system (as that will be the probable reason for their neutrality) we see that majority of the elders are not pleased with the system. The reason for it is quiet obvious. They are the sufferers of the adversities of the system. In the joint family they enjoyed high rate of social recognition and material comforts. But in the nuclear family they are experiencing solitude and even poverty amidst material prosperity.

Regarding the relationship between the background variables and the outlook, analyses show that religious affiliation and educational status are significantly associated. Analysis 6.4.1 and 6.4.2 give the details of the relationship between the variables.

6.4.1. Religious Affiliation and Outlook Towards Nuclear Family System

In the analysis relating to the relationship between religious affiliation and the outlook (Table 6.4.1) an interesting fact is revealed. While a meagre portion of the Hindus and Muslims (19.20% and 12.94% respectively)

supports the system majority (53.33%) of the Christians favour nuclear family system. Only 22.22% and 2.22% respectively of the Christians expressed 'no opinion' and disagreement with the nuclear family system. Almost equal proportions of Hindus are favouring and disfavouring the family system. Another point which is to be highlighted is that only around 25% of the Muslims favour this system either strongly or moderately. The attitudinal fluidity of the Christians is seen in this analysis too. The 'ready to accept' attitude of the Christians towards any convenient change may be prompting the elderly too to affix their finger prints on the matter. Studies are not very scarce about the particular character of Christians. This study is only another addition to them.

Table No.6.4.1

Religious Affiliation and Outlook Towards Nuclear Family System

Religious Affiliation	Strongly support	Support	No Opinion	Do not support	Total
Hindu	24 (19.20%)	35 (28.00%)	61 (48.80%)	5 (4.00%)	125 (100.00%)
Muslim	11 (12.94%)	8 (9.41%)	63 (74.12%)	3 (3.53%)	85 (100.00%)
Christian	48 (53.33%)	20 (22.22%)	20 (22.22%)	2 (2.22%)	90 (100.00%)
Total	83 (27.66%)	63 (21.00%)	144 (48.00%)	10 (3.33%)	300 (100.00%)

Chi-square = 64.81, Df = 6, Table value = 16.812, $P \leq 0.01$

The association is significant

6.4.2 Educational Status and Outlook Towards Nuclear Family System

Coming to the relationship between educational status and the outlook (analysis 6.4.2) strong supporters of the system are more among the primary educated and least among the higher educated respondents. Another pattern revealed in the analysis is that the inert attitude (reflected by no opinion responses) towards the system increases with educational attainment.

In fact, the system creates a sort of social detachment among members of the closer kin group. This may be painful to the higher educated categories who may be committed to the non-material aspect of social living.

Table No.6.4.2
Educational Status and Outlook Towards Nuclear Family System

Education	Strongly support	Support	No Opinion	Do not support	Total
Illiterate	6 (20.00%)	10 (33.33%)	12 (40.00%)	2 (6.67%)	30 (100.00%)
Primary	44 (36.97%)	19 (15.97%)	50 (42.02%)	6 (5.04%)	119 (100.00%)
Secondary	26 (23.64%)	25 (22.73%)	58 (52.73%)	1 (0.91%)	110 (100.00%)
Higher	7 (17.07%)	9 (21.95%)	24 (58.54%)	1 (2.44%)	41 (100.00%)
Total	83 (27.66%)	63 (21.00%)	144 (48.00%)	10 (3.33%)	300 (100.00%)

Chi-square = 17.28, df = 9, Table value = 16.919, $P \leq 0.05$

The association is significant

6.5 The Elderly and Democracy

Democracy is the most popular form of government. It has great fluidity in the sense that it offers opportunities for changing political set-up of the society according to the aspirations of its ordinary members.

In this background people who favour this form of government may be considered to have better adaptability to changes. In this study the orientation of the elders towards democracy was taken as an index to assess their willingness to adapt to social change.

Analysis of data (Table 6.5.1) reveals that 44.67% oppose this form of government. 19.33% of the respondents strongly support it and 36% moderately. From this analysis we conclude that the elders, by and large, are not very favourable to this form of government. They might be feeling that true democracy is resting only in ideologies and the variety practiced is only a hybrid of the idea inoculated with influence of cash, criminality, communalism and corruption.

Further analysis indicates that the outlook is associated with such sociological variables as sex, age, religious affiliation, educational status and place of residence. These analyses are given in the ensuing sections.

6.5.1 Sex and the Outlook Towards Democracy

The Sex - wise distributions of the responses is shown in Table 6.5.1. The analysis shows that women are devout democrats and only a minor segment of the men has faith in democracy as it is practiced today. Among women only 34% do not support democracy and the rest (66%) support the system to various levels (strongly and moderately). The corresponding figures in respect of the males are 55.33% and 44.67% respectively. The female elderly population of our society may be recalling the situation existed in their girlhood days. The political field was giving back seats to females. In the present democracy female participation is very prominent and this opportunities opened before them may be influencing them to give a good chit to the system. The men may be more aware of the inhospitality of the modern democratic government as they had been more in touch with the system. This knowledge may be influencing them to give a negative vote to the present system.

Table No.6.5.1

Sex and the Outlook Towards Democracy

Sex	Strongly support	Support	Do not support	Total
Male	26 (17.33%)	41 (27.33%)	83 (55.33%)	150 (100.00%)
Female	32 (21.33%)	67 (44.67%)	51 (34.00%)	150 (100.00%)
Total	58 (19.33%)	108 (36.00%)	134 (44.67%)	300 (100.00%)

Chi-square = 14.52, df = 2, Table value = 9.210, $P \leq 0.01$

The association is significant

6.5.2 Age and the Outlook Towards Democracy

The analysis conducted to test the relationship between age and the outlook towards democracy is shown in illustration 6.5.2.

The analysis shows that the opposition to democratic form of government is more from the young-old and old-old. 44.83% and 54.04% respectively of the groups disagree with this form of Government. The analysis indicates that the age status and orientation towards democracy are associated.

The problems of Indian democracy, precipitated recently, may be disturbing the young-old and that may be the reason for their opposition to the form of government. The middle-old group may be up holding the Nehruvian ideology of Indian democracy when there was no killing in the name of politics and no armed guards for political leaders. The disfavour of the old-old may be the out come of their comparison between democracy and rule by kings. They may be feeling that kings were much better than the king like apostles of present democracy.

Table No.6.5.2**Age and the Outlook Towards Democracy**

Age (in years)	Strongly support	Support	Do not support	Total
Below 65	9 (31.03%)	7 (24.14%)	13 (44.83%)	29 (100.00%)
75-85	36 (20.69%)	70 (40.23%)	68 (39.08%)	174 (100.00%)
Above 85	13 (13.40%)	31 (31.96%)	53 (54.04%)	97 (100.00%)
Total	58 (19.33%)	108 (36.00%)	134 (44.67%)	300 (100.00%)

Chi-square = 9.80, df = 4, Table value = 9.488, $P \leq 0.05$

The association is significant

6.5.3 Religious Affiliation and the Outlook Towards Democracy

Democracy is a relatively recent form of Government and what type of outlook the different religious groups uphold to democracy is the theme deliberated over in analysis 6.5.3.

Table No.6.5.3**Religious Affiliation and the Outlook Towards Democracy**

Religious affiliation	Strongly support	Support	Do not support	Total
Hindu	22 (17.60%)	31 (24.80%)	72 (57.60%)	125 (100.00%)
Muslim	13 (15.29%)	43 (50.59%)	29 (34.12%)	85 (100.00%)
Christians	23 (25.56%)	34 (37.78%)	33 (36.67%)	90 (100.00%)
Total	58 (19.33%)	108 (36.00%)	134 (44.67%)	300 (100.00%)

Chi-square = 20.26, df = 4, Table value = 13.277, $P \leq 0.01$

The association is significant

Hindus in unequivocal terms disapprove of democracy. The other two groups are, by and large, supporting the system of governance. However, the Muslims are upholding a lukewarm attitude to democratic system (50.59% of them support the system moderately). Comparatively strong support is coming from Christians to this form of government. Hindus may be more adjusted with the regimes of Rajas under whose rule they got more consideration. The secular character of democracy may be attracting the semitic religious groups.

6.5.4. Educational Status and the Outlook towards Democracy

It was assumed that the more the education the more will be the attraction of the elderly to democracy. When the postulate was tested interesting findings were got (Table 6.5.4). There is association between educational attainment of the elderly and their attitude towards democracy. However, the interesting profile of the relationship is that the more educated are more opposing the form of government. Majority of college educated and the highest portion of all other educational groups except the illiterates oppose democracy. The largest portion (46.67%) of the illiterates are moderate supporters of democracy. It is to be doubted that those who are more aware about the happenings in our political system (naturally, the more educated will be more aware of) are getting repelled from the system it self.

Table No.6.5.4

Educational Status and the Outlook towards Democracy

Education	Strongly support	Support	Do not support	Total
Illiterate	5 (16.67%)	14 (46.67%)	11 (36.67%)	30 (100.00%)
Primary	28 (23.53%)	45 (37.82%)	46 (38.66%)	119 (100.00%)
Secondary	21 (19.09%)	41 (37.27%)	48 (43.64%)	110 (100.00%)
Higher	4 (9.76%)	8 (19.51%)	29 (70.73%)	41 (100.00%)
Total	58 (19.33%)	108 (36.00%)	134 (44.67%)	300 (100.00%)

Chi-square = 15 df = 6 Table value = 12.592 $P \leq 0.05$
The association is significant

6.5.5 Place of Residence and the Outlook Towards Democracy

Another hypothesis formulated in the study was about the relationship between place of residence of the elderly and their outlook towards democracy.

Table No.6.5.5

Place of Residence and the Outlook Towards Democracy

Place of Residence	Strongly support	Support	Do not support	Total
Rural	22 (23.40%)	44 (46.81%)	28 (29.79%)	94 (100.00%)
Suburban	19 (23.46%)	33 (40.74%)	29 (35.80%)	81 (100.00%)
Urban	17 (13.60%)	31 (24.80%)	77 (61.60%)	125 (100.00%)
Total	58 (19.33%)	108 (36.00%)	134 (44.67%)	300 (100.00%)

Chi-square = 25.66, df = 4, Table value =13.277, $P \leq 0.01$

The association is significant

The data was analysed as shown in Table 6.5.5. The analysis in no ambiguous term reveals that there is difference in the outlook of the elderly in this matter according to their place of residence. It can be seen that the urbanites are more hostile to the system (61.60% oppose it). The hostility gets reduced from suburbanites to ruralities (35.80% of the suburbanites and 29.79% of the ruralities do not support democratic form of government). The ruralities and suburbanites are generally moderate supporters. (46.81% and 40.74% respectively of the groups expressed their moderate support). It is to be inferred that the urbanites and suburbanites are more informed about the misdeeds of the government and hence they are strongly reacting against the system.

6.6 Spread of Television

According to Mandelbum (1970 : 41) traditionally each person learned the fundamentals of his culture and society from his family. Today things are different children learn many things from TV and TV influence the whole familial relationship. It also change the way people live and behave. People sit watching TV for hours together without considering their prayer time, meal time etc. Here the study examines whether the elderly approve of these changes in the behaviour created by TV. The enquiry is believed to contribute insights into the attitude of the elderly towards change as the medium is pouring in changes in social life of our community.

The analysis of the data shows that 20% of them strongly support the spread of TV and it's present impact, 54% moderately approve. However 26% oppose the spread of TV in our society. The analysis implies that the elderly people of our society are fond of the medium and stand for it's spread. A minority only disapprove the spread and influence of the medium on our society (Table 6.6.1).

Analyses were made to find out the interrelationship between the sociological variables and the outlook towards spread of Television.

6.6.1 Religious Affiliation and the Outlook Towards Spread of TV

Table No.6.6.1

Religious Affiliation and the Outlook Towards Spread of TV

Religion	Strongly approve	Approve	Not approve	Total
Hindu	18 (14.40%)	81 (64.80%)	26 (20.80%)	125 (100.00%)
Muslim	6 (7.06%)	34 (40.00%)	45 (52.94%)	85 (100.00%)
Christians	36 (40.00%)	47 (52.22%)	7 (7.78%)	90 (100.00%)
Total	60 (20.00%)	162 (54.00%)	78 (26.00%)	300 (100.00%)

Chi-square = 69.44, df = 4, Table value = 13.277, $P \leq 0.01$
 The association is significant

It is revealed in analysis 6.6.1 that religious affiliation of the elderly population is associated with their views on this matter. The support is more from Hindus and Christians. Majority of them 64.80% and 52.22% respectively are moderately supporting the spread of the medium. 20.80% and 7.78% respectively of them oppose the spread. Another important point is that majority of the Muslims are against the spread of the medium (52.94%).

When the views expressed by certain respondents in informal chats with them are consolidated it is revealed that according to them the medium can let loose hell in our society. The moral decays are boundless and in any case the medium shall not be promoted. The supporters among Christians are far ahead of the other communities. Though the two religions, Christianity and Islam are

semitic ones their outlooks are fundamentally different and that is revealed here also.

6.6.2 Educational Status and the Outlook Towards Spread of TV

Regarding the influence of educational background the largest portions of all the groups are moderate supporters. They believe that the authorities should be cautious while promoting the medium. It shall harm our morality and culture. Among these group the illiterates and college educated come very closer. Primary and secondary educated groups have similar perspectives. It is interesting to note that concurrence of the outlook of the illiterate and college educated segments. The illiterates may be by their innocence understanding the harm that can bring about if we were not cautious. The higher educated might have arrived at the same opinion through their critical analysis.

Table No. 6.6.2

Educational Status and the Outlook Towards Spread of TV

Educational Status	Strongly approve	Approve	Not approve	Total
Illiterate	3 (10.00%)	23 (76.67%)	4 (13.33%)	30 (100.00%)
Primary	34 (28.57%)	57 (47.90%)	28 (23.53%)	119 (100.00%)
Secondary	20 (18.18%)	51 (46.36%)	39 (35.45%)	110 (100.00%)
Higher	3 (7.32%)	31 (75.61%)	7 (17.07%)	41 (100.00%)
Total	60 (20.00%)	162 (54.00%)	78 (26.00%)	300 (100.00%)

Chi-square = 24.93, df = 6, Table value = 16.812, $P \leq 0.01$
The association is significant

6.6.3 Place of Residence and the Outlook Towards Spread of TV

The data was further analysed to test the relationship between place of residence and the pleasure of spreading the medium.

It is seen that majority of the ruralities and urbanities (57.45% and 57.60% respectively) give moderate support for spreading the medium. Further, 30.40% of the urbanites are strongly against the spread. Another pertinent observation which requires special mention is that among the sub-urbanites there is a considerable portion (32.10%) who support strongly the spread of the medium. As stated in analysis 6.6.2 the similarity in the outlooks of ruralites and urbanites may be attributable to their simplicity and learnedness respectively.

Table No.6.6.3

Place of Residence and the Outlook Towards Spread of TV

Place of residence	Strongly approve	Approve	Not approve	Total
Rural	19 (20.21%)	54 (57.45%)	21 (22.34%)	94 (100.00%)
Sub-urban	26 (32.10%)	36 (44.44%)	19 (23.46%)	81 (100.00%)
Urban	15 (12.00%)	72 (57.60%)	38 (30.40%)	125 (100.00%)
Total	60 (20.00%)	162 (54.00%)	78 (26.00%)	300 (100.00%)

Chi-square = 13.42, df = 4, Table value = 13.277, $P \leq 0.01$

The association is significant

Further analysis to understand the relationship between such sociological variable as age, sex income and occupation and the views on the matter were conducted. The analyses indicated lack of association between the variables. Accordingly the details of those analyses are not mentioned here.

6.7 Summary

The analyses to asses the perceptions of the elderly on social change reveal that they have very much reservations to uphold the general trend existing. Naturally, it is to be inferred that they may be having problems of adaptations to the Kerala community which is at the forefront of accepting modern ways of life. These analyses support hypothesis 2 stated in Chapter III, Methodology, namely, the changing patterns of life of the community are not according to the wishes of the elderly and hence they create mental agony to him/her.

CHAPTER VII

ADAPTATION TO THE CHANGING NON-MATERIAL LIFE PATTERNS

Patterns of changes in the material and non-material lives are occurring at different paces and strengths. In this chapter the adaptation to the non-material life is discussed. The term 'non-material' is used in the accepted sociological meaning. The social, cultural and psychological profiles constitute the non-material part.

7.1. Communication Gap

Communicative interaction is the foundation of social groups (Habermas, 1984 :21). Inter-generational interaction through communication is absolutely necessary for the integration of the society. However, in modern times inter-generational interaction through communication is getting diminished.

7.1.1 Perceptions on Decreasing Inter-Generational Communication

In this study the decreasing communication between generations is taken as an index for changing style of life of Kerala community. Various analyses of this phenomenon were conducted to reveal the severity of the problem as perceived by the elderly people and their anxiety towards the new trend as well as their methods of adjustment to it.

The first question which probed into the perception of the elderly relates to the decreasing communication between the younger and older generations. The data was analysed and the analysis (Table No.7.1.1.1) shows that 25.33% of the respondents feel that very high communication gap is there between the two generations. 57.33% believe that the interactional shortage is somewhat serious. 17.34% indicate that there is no communication shortage between the generations. The analysis indicates that 82.66% of the elderly are of the view that the communication is decreasing. This is a very serious type of change that is occurring in all societies. Communication being the bridge between the old and the young, shortage in it creates detachment between the generation and discontinuities in the culture.

Various subsidiary analyses were conducted to find out the impact of the background variables on the perception.

7.1.1.1 Age and the Perception

Analysis of the data as shown in Table 7.1.1.1 reveals that age status is associated with the perception on the decreasing communication between the generations. Comparatively the young-old (below 75 years) feels lesser shortage in the communication. The perception steadily decreases as we pass on to the old-old through middle-old. 34.48% of the first category indicate that there is no

communication shortage between the generations. The corresponding figures in the case of the middle-old and the old-old are respectively 18.39% and 10.31%. Regarding the gravity of the shortage felt, 34.48% of the young-old, 24.71% of the middle and 23.71% of the old-old feel that the shortage is very serious. The feeling is in the other way round when we consider the 'some what' group. More of the old-old came under this category. The middle-old come in between the other two categories.

Table No.7.1.1.1

Age and the Perception on the Decreasing Communication Between the Generations

Age (in years) (1)	Very much decreased (2)	Some what decreased (3)	Not decreased (4)	Total (5)
Below 75	10 (34.48%)	9 (31.03%)	10 (34.48%)	29 (100.00%)
75-85	43 (24.71%)	99 (56.90%)	32 (18.39%)	174 (100.00%)
85 and above	23 (23.71%)	64 (65.98%)	10 (10.31%)	97 (100.00%)
Total	76 (25.33%)	172 (57.33%)	52 (17.34%)	300 (100.00%)

Chi-Square Value =13.65, df=4, Table Value = 13.277 P<=0.01
The association is significant

7.1.1.2 Religious Affiliation and the Perception

Religious ethic is a strong determinant of the ideologies and practices of people. Therefore, in this study it was assumed that religious affiliation and perception on the decreasing communication are associated. Accordingly, an analysis of data as shown table 7.1.1.2 was carried out.

Table No.7.1.1.2

**Religious Affiliation and the Perception on the Decreasing Communication
Between the Generations**

Religious Affiliation	Very much decreased	Some what decreased	Not decreased	Total
Hindu	40 (32.00%)	68 (54.60%)	17 (13.60%)	125 (100.00%)
Muslim	25 (29.41%)	49 (57.65%)	11 (12.94%)	85 (100.00%)
Christian	11 (12.22%)	55 (61.11%)	24 (26.67%)	90 (100.00%)
Total	76 (25.33%)	172 (57.33%)	52 (17.34%)	300 (100.00%)

Chi-Square Value =15.75, df=4, Table Value = 13.277 P<=0.01
The association is significant

Among the religious groups, Hindus feel a drastic decrease in the inter-generational communication. Muslims also come very closer to Hindus in this regard. Christians distinguish themselves by expressing their view that there is no much sudden decrease in the communication. However, 61.11% of the Christians feel that moderate level of decrease is occurred in the inter-generational interaction. 54.60% of the Hindus and 57.65% of the Muslim come under this category. Further, comparatively more Christians subscribe to the view that there is no decrease in the communication. The analysis reveals association between religious affiliation and the outlook.

7.1.1.3 Educational Status and the Perception

Another analysis was carried out to test whether Educational status and the perception are associated. The analysis reveals significant relationship between the variables. It can be seen that (Table No.7.1.1.3) the more the educational attainment the stronger the feeling that inter-generational communication is very much changed. Again, we see that the lions share of the illiterates (80.00%) and majority of the primary and post secondary educated categories (59.66% and 58.54% respectively) feel that there is moderate change occurred in the communication. Another important fact which calls our attention is that no one among the 30 illiterate respondents stated that there is no change in the communication pattern.

Table No.7.1.1.3
Educational Status and the Perception on the Decreasing Communication
Between the Generations

Educational Status	Very much decreased	Some what decreased	Not decreased	Total
Illiterate	6 (20.00%)	24 (80.00%)	0 (0.00%)	30 (100.00%)
Primary	21 (17.65%)	71 (59.66%)	27 (22.69%)	119 (100.00%)
Secondary	35 (31.82%)	53 (48.18%)	22 (20.00%)	110 (100.00%)
Higher	14 (34.15%)	24 (58.54%)	3 (7.32%)	41 (100.00%)
Total	76 (25.33%)	172 (57.33%)	52 (17.34%)	300 (100.00%)

Chi-Square Value =20.61, df=6, Table Value = 16.812 P<=0.01
The association is significant

7.1.1.4 Income and the Perception

Another analysis enquired into the perception of the different income categories on the matter. The Chi-Square test applied reveals association between the variables. Almost equal proportions of the lower middle (Rs.2500-5000) and upper middle income (Rs.7500-10000) groups have similar opinion about the gravity of change in the communication patterns. 32.52% and 29.41% respectively of the groups believe that communication shortage is very high between the generations. Majority of all groups observe moderate change in the communication patterns.

Table No.7.1.1.4
Income Status and the Perception on the Decreasing Communication
Between the Generations

Educational Status	Very much	Some what	Not	Total
Below 2500	10 (22.73%)	30 (68.18%)	4 (9.09%)	44 (100.00%)
2500-5000	40 (32.52%)	68 (55.28%)	15 (12.20%)	123 (100.00%)
5000-7500	11 (15.28%)	42 (58.33%)	19 (26.39%)	72 (100.00%)
7500-10,000	10 (29.41%)	17 (50.00%)	7 (20.59%)	34 (100.00%)
10,000 and above	5 (18.52%)	15 (55.56%)	7 (25.93%)	27 (100.00%)
Total	76 (25.33%)	172 (57.33%)	52 (17.34%)	300 (100.00%)

Chi-Square Value =15.92, df=8, Table Value = 15.507 P<=0.05
The association is significant

7.1.1.5 Socio-Economic Status and the Perception

Socio – Economic Status of the elderly people is assumed to have association with the perception on the decreased communication between the generations. Accordingly, an analysis as shown in Table 7.1.1.5 was carried out. It is revealed in the analysis that the communication shortage is more serious in the higher socio-economic status groups. 36.51% of the high SES group face the shortage very seriously and 41.27% moderately. Majority of the medium and low SES groups (63.24% and 51.52% respectively) highlight somewhat grave communication gap between the two generations.

Table No.7.1.1.5

**Socio-Economic Status and the Perception on the Decreasing Communication
Between the Generations**

SES group	Very much decreased	Some what decreased	Not decreased	Total
Low	9 (27.27%)	17 (51.52%)	7 (21.21%)	33 (100.00%)
Medium	44 (21.57%)	129 (63.24%)	31 (15.20%)	204 (100.00%)
High	23 (36.51%)	26 (41.27%)	14 (22.22%)	63 (100.00%)
Total	76 (25.33%)	172 (57.33%)	52 (17.34%)	300 (100.00%)

Chi-Square Value = 10.26, df=4, Table Value = 9.488 P<=0.05

The association is significant

7.1.1.6 Type of Residence and the Perception

Another analysis investigated into the relationship between the perception on the matter and type of residence. The analysis is shown in Table 7.1.1.6.

The analysis reveals that the gravity of the communication shortage is much felt by the elderly who live alone. Those who live with spouse and children feel the intergenerational gap in communication to a limited extent. Comparatively there is a meagre portion who feel that there is no communication shortage between the older and younger generations.

Table No.7.1.1.6
Type of Residence and the Perception on the Decreasing Communication
Between the Generations

Type of Residence	Very much decreased	Some what decreased	Not decreased	Total
Residing alone	15 (46.88%)	10 (31.25%)	7 (21.88%)	32 (100.00%)
With spouse	35 (20.11%)	106 (60.92%)	33 (18.97%)	174 (100.00%)
With spouse & children	6 (16.67%)	26 (72.22%)	4 (11.11%)	36 (100.00%)
Residing with Other relatives	20 (34.48%)	30 (51.72%)	8 (13.79%)	58 (100.00%)
Total	76 (25.33%)	172 (57.33%)	52 (17.34%)	300 (100.00%)

Chi-Square Value = 18.49, df=6, Table Value = 16.812, $P \leq 0.01$
The association is significant

Background variables, namely, sex and place of residence are not associated with the perception.

7.1.2 Worries of the Elderly on the Decreasing Inter-generational Interaction

Analysis 7.1 indicates that 82.66% of the respondents perceive the shortage in the inter-generational interaction and the rest (17.34%) do not. The study further enquired into the reaction of the elderly to the communication shortage. 7.1.2 analyzes the reaction. The analysis indicates that 17.34% of the respondents are highly worried about the shortage in the interaction. 68.95% are somewhat worried and the rest (13.71%) not worried. The results reveal that, and large, the elderly people are moderately worried about the communication shortage. A significant portion is thoroughly disturbed by the communication gap. However, a minority feel that it is not a problem to be worried about. As everybody knows, Indian society is in a stage of transition from traditional type of relationship to modern type. The elderly also is expecting such a change in which the warmth between generations will fade away. This is why the elderly indicates lukewarm attitude to the interactional problem.

7.1.2.1 Religious Affiliation and the Nature of the Worries

Religious affiliation and the extent of worries are associated.- the analysis in Table 7.1.2.1 reveals. Interestingly, it can be seen that the gravity of

the worries is least for the Christians and severe for the Muslims. The Hindus come in between the two other communities. The Christians are more westernised and among them the ties of generations are loose. The communication between the generations is also lesser. Naturally, they do not feel it as unusual and their anxieties will be also lesser.

Table No.7.1.2.1
Religious Affiliation and the Nature of the Worries

Religious Affiliation	Very much worried	Some what worried	Not worried	Total
Hindu	19 (17.59%)	76 (70.37%)	13 (12.04%)	108 (100.00%)
Muslims	23 (31.08%)	42 (56.76%)	9 (12.16%)	74 (100.00%)
Christians	1 (1.52%)	53 (80.30%)	12 (18.18%)	66 (100.00%)
Total	43 (17.34%)	171 (68.95%)	34 (13.71%)	248 (100.00%)

Chi-Square Value =21.77, df=4, Table Value = 13.277, P<=0.01
The association is significant

7.1.2.2 Education and the Nature of the Worries

The association between the educational status and the extent of the worries are analysed in the study as shown in Table 7.1.2.2 among the educational categories. The gravity of worries of the secondary group is the highest and the primary group is the least. It is seen that 20.65% of the primary educated is not at all worried. The moderately worried group dominates the illiterates and the higher educated categories. The relationship is of an anomalous nature and cannot be interpreted without further deep analysis.

Table No.7.1.2.2
Educational Status and the Nature of the Worries

Educational Status	Very much worried	Some what worried	Not worried	Total
Illiterate	2 (6.67%)	27 (90.00%)	1 (3.33%)	30 (100.00%)
Primary	15 (16.30%)	58 (63.04%)	19 (20.65%)	92 (100.00%)
Secondary	22 (25.00%)	54 (61.36%)	12 (13.64%)	88 (100.00%)
Higher	4 (10.53%)	32 (84.21%)	2 (5.26%)	38 (100.00%)
Total	43 (17.34%)	171 (68.95%)	34 (13.71%)	248 (100.00%)

Chi-Square Value =18.00, df=6, Table Value = 16.812, P<=0.01
The association is significant

7.1.2.3 Socio – Economic Status and the Nature of the Worries

Socio – Economic Status of the elderly and their worries about the shortage in inter-generational interaction are assumed to be associated. To test the assumption an analysis as shown in Table 7.1.2.3 was carried out.

Table No.7.1.2.3
Socio-Economic Status and the Nature of the Worries

SES	Very much worried	Some what worried	Not worried	Total
Low	8 (30.77%)	10 (38.46%)	8 (30.77%)	26 (100.00%)
Medium	25 (14.45%)	131 (75.72%)	17 (9.83%)	173 (100.00%)
High	10 (20.41%)	30 (61.22%)	9 (18.37%)	49 (100.00%)
Total	43 (17.34%)	171 (68.95%)	34 (13.71%)	248 (100.00%)

Chi-Square Value =17.08, df=4, Table Value =13.277, P<=0.01
The association is significant

The analysis shows that equal proportions (30.77% each) of the respondents of the low Socio – Economic Status group are highly worried and not at all worried about the interaction gap. Similar patterns of responses are seen in the case of high Socio-Economic Status group also. Around 20% each of the respondents fall under the categories. Majority (75.72%) of the middle SES group come under the ‘somewhat’ worried group. So the results indicate that the low and upper SES groups are more worried about the communication gap. The low SES group may have to depend on the younger generation to satisfy their material needs and they are more worried about the communication shortage. In the case of the high SES group, they may not be getting opportunities for interaction with the wider community as they have certain restriction in the matter. Their interaction may be restricted to the younger generation of their own family. So the shortage may be paining them very much.

7.1.2.4 Type of Residence and the Nature of the Worries

Type of residence influences the interaction pattern. Hence the anxiety about the shortage in the inter-generational interaction will depend on the background factor. To test the sustenance of the presumption the data was analysed as shown in Table 7.1.2.4

Table No.7.1.2.4
Type of Residence and the Nature of the Worries

Type of residence	Very much worried	Some what worried	Not worried	Total
Residing alone	8 (32.00%)	9 (36.00%)	8 (32.00%)	25 (100.00%)
With spouse	20 (14.18%)	104 (73.76%)	17 (12.06%)	141 (100.00%)
With spouse & children	4 (12.50%)	23 (71.88%)	5 (15.63%)	32 (100.00%)
Residing with other relatives	11 (22.00%)	35 (70.00%)	4 (8.00%)	50 (100.00%)
Total	43 (17.34%)	171 (68.95%)	34 (13.71%)	248 (100.00%)

Chi-Square Value =17.08, df=6, Table Value = 16.812, P<=0.01
The association is significant

The analysis reveals that 32% each of those who are living alone are very much worried and not at all worried about the interaction shortage. Those who live with relatives other than children and spouse also show severe anxiety about the interaction shortage. Among them the 'not worried' group is very small (8%). The extreme worries of those who live alone can be easily explained. Their opportunity for interaction is lesser and the shortage in whatever interaction existing between them and the younger generation will naturally worries them very much. In the case of those who live with others other than children and spouse, their interaction may be practically with non- descendents. So they may be very much worried about the inter-generational interaction shortage.

Enquires showed that background variables such as sex, age, income and place of residence are not associated with the worries.

7.1.3 Adaptation to the Interaction Shortage

The core of the study is to analyze the elderly populations' adaptation to the changing life style. Accordingly, enquiries were conducted into the adaptation patterns to the shortages in the inter-generational interaction.

The analysis of the data (Table 7.1.3.1) shows that 15.89% of those who are worried about the shortage take initiatives to interact more with their younger generation. 50% of them simply suffer the shortage and the rest 34.11% pray to god to get over the malady. The analysis indicates the helplessness of the elderly. 50% of them become mere victims of the shortage and 34.11% find solace in prayers. It is seen that 15.89% try to interact more with the youngsters. However, does this mechanism work, depend more on the younger generation. If the younger generation does not reciprocate the attitude of the elderly the interaction gap will not be plugged.

7.1.3.1 Place of Residence and the Adaptation Pattern

Place of Residence was assumed to be associated with the pattern of adaptation to this change occurring in the society for obvious reasons. The collected data was analysed as shown in Table 7.1.3.1. The analysis reveals that the rural and urban people have similar adaptation patterns. Around 40% of these

groups (highest portions of them) are mere sufferers of this change occurred in the socio-cultural and psychological arena of the community. When we come to the sub urbanites an overwhelming majority (75%) of them adapt to the change by silently suffering the impact of the change. Very meagre portion of them (3.85%) try to interact more with the younger generation and nullify the change. 21.15% of them find their solace in prayers.

**Table No.7.1.3.1
Place of Residence and the Adaptation Pattern**

Place of residence	Try to interact more	Suffer	Pray for the better	Total
Rural	13 (18.84%)	29 (42.03%)	27 (39.13%)	69 (100.00%)
Sub-urban	2 (3.85%)	39 (75.00%)	11 (21.15%)	52 (100.00%)
Urban	19 (20.43%)	39 (41.94%)	35 (37.63%)	93 (100.00%)
Total	34 (15.89%)	107 (50.00%)	73 (34.11%)	214 (100.00%)

Chi-Square Value =18.33, df=4 Table Value = 13.277, P<=0.01
The association is significant

Note: Those who are worried only are considered for the analyses.

Further analyses reveal that no other background variables are associated with the patterns of adaptation. This findings have significant implications. All other social categories adapt to the change in the same manner. Around 50% of them simply suffer the impact of the change and another 34% helplessly pray for the mercy of the younger generation in the matter.

7.2. Parental Control Over Children

In the socialisation of the children parents play the most important role. By the middle of the 70s very drastic change occurred in this matter in Kerala community. The play school and pre-primary school took over much of this task. The schooling system along with many other factors loosened the control of the parents on the younger generation. The change has culminated to such an extent that today, in fact, the children are dictating terms in their families. This change has been taken as an index for analysis in this study.

7.2.1 Perceptions on Changing Parental Control

The elderly were asked to reveal their perceptions on the changes in parent-children relationship. 65.33% stated that the parental control is missing now. 26.67% are of the view that the change was in tune with the changes in other social factors. Another 5.67% feel that there is no change in the parental control over children. The rest (2.33%) gave no particular answer. The analysis reveals that the elderly perceives strong changes in the matter. The analysis is given in Table 7.2.1.1.

Further analyses were carried out to reveal the association between the sociological backgrounds of the elderly and their views on the matter.

7.2.1.1 Religious Affiliation and Perceptions on the Parental Control

An analysis made to reveal the views of the different religious groups in the matter is shown in table 7.2.1.1

**Table No.7.2.1.1
Religious Affiliation and Perceptions on the Parental Control Over Children**

Religious affiliation	Missing Control	No Change	Normal Change	No Answer	Total
Hindu	80 (64.00%)	4 (3.20%)	38 (30.40%)	3 (2.40%)	125 (100.00%)
Muslim	67 (78.82%)	7 (8.24%)	9 (10.59%)	2 (2.35%)	85 (100.00%)
Christian	49 (54.44%)	6 (6.67%)	33 (36.67%)	2 (2.22%)	90 (100.00%)
Total	196 (65.33%)	17 (5.67%)	80 (26.67%)	7 (2.33%)	300 (100.00%)

Chi-Square Value =18.80, df=6, Table Value = 16.812, P<=0.01
The association is significant

The analysis reveals that the Christians perceive the missing parental control to a lesser extent and the Muslims to a greatest extent. The Hindus come in between the two other communities (54.44% of the Christians, 78.82% of the Muslims and 64% of the Hindus come under this category). Another interesting result which is to be noticed is that more Christians feel that the change in parental control is in tune with other changes (36.67%). Very meagre portion of the Muslims upholds such a view (10.59%). The Christian philosophy is more adopting western culture which is in favour of individual freedom. This may be reflecting in this matter also.

7.2.1.2 Type of Residence and Perceptions on the Parental Control Over Children

To investigate into the nature of relationship existing between type of residence and outlook towards parental control, an analysis as shown in Table 7.2.1.2 was carried out.

Table No.7.2.1.2
Type of Residence and Perceptions on the Parental Control Over Children

Type of residence	Missing Control	No Change	Normal Change	No Answer	Total
Residing alone	21 (65.63%)	1 (3.13%)	7 (21.88%)	3 (9.38%)	32 (100.00%)
With spouse	116 (66.67%)	14 (8.05%)	41 (23.56%)	3 (1.72%)	174 (100.00%)
With spouse and children	25 (69.44%)	2 (5.56%)	9 (25.00%)	0 (0.00%)	36 (100.00%)
Residing with other relatives	34 (58.62%)	0 (0.00%)	23 (39.66%)	1 (1.72%)	58 (100.00%)
Total	196 (65.33%)	17 (5.67%)	80 (26.67%)	7 (26.33%)	300 (100.00%)

Chi-Square Value =18.55, df=9, Table Value = 16.919 P<=0.05
The association is significant

The analysis reveals that 69.44% of those who live with spouse and children feel that the parental control is deplorably low over their children. Only 58.62% of those who live with their spouse, children and other relatives opined in this manner. 65.63% of those who live alone and 66.67% of those who live with their spouse only come under this category. Regarding the outlook that the control is changed in a natural evolutionary manner, the highest faction (39.66%) comes

from those who live with spouse, children and other relatives. When we analyse the over all outlook of the different categories we see that those who live with many types of relatives feel lesser the missing of parental control. A sizable portion of them feel that the change in the parent-children relationship is according to the natural evolutionary processes. The expectations (needs) of those who live with the wider relations may be getting satisfied in a better manner. So they may not be aware of the development so prominently as the others are.

The other background variables namely, Sex, age, religion, education, income, Socio economic status and place of residence are not associated with the perception.

7.2.2 Anxiety of the Elderly about the Missing Control

This study enquired into the anxiety of the elderly about the reducing control of parents over their children. The empirical data elicited from the respondents was analysed (Table 7.2.2.1). The analysis reveals that majority (63.26%) of the respondents are very much anxious about the changes occurring and 21.94% are somewhat worried. 14.80% have no worry at all about the matter. The results show that the elders are generally worried about the missing parent – children ties. Only a meagre portion feel that there is nothing to worry about the loosening ties between children and their parents.

The results of the investigation which attempted to reveal the relationship between the background variables and the anxiety are given in the following sections.

7.2.2.1 Sex and the anxiety

The Sex based analysis of the data is given in table 7.2.2.1

Table No.7.2.2.1
Sex and the Anxiety about the Missing Control of Parents over the Children

Sex	Very much anxious	Some what anxious	Not anxious	Total
Male	67 (67.00%)	14 (14.00%)	19 (19.00%)	100 (100.00%)
Female	57 (59.38%)	29 (30.21%)	10 (10.42%)	96 (100.00%)
Total	124 (63.26%)	43 (21.94%)	29 (14.80%)	196 (100.00%)

Chi-Square Value =8.75, df=2, Table Value = 5.991 P<=0.05
The association is significant

Note : Those who do not perceive any change are not included in the analysis.

It is revealed in the analysis that while 67% of the males are very much anxious about the matter only 59.38% of the females are very much worried about the matter. However, 19% of the males are not worried about this matter. The corresponding figure in respect of the females is only 10.42%. The results show that the females are more disturbed by the missing of parental control over the children. But they do not feel it so seriously as felt by the males.

7.2.2.2 Religious Affiliation and the Anxiety

Religious background of the elderly was assumed to be associated with the anxiety. To test the truth of the presumption the collected data was analysed as shown in Table 7.2.2.2.

**Table No.7.2.2.2
Religious Affiliation and the Anxiety about the Missing Control of Parents
over the Children**

Religious affiliation	Very much anxious	Some what anxious	Not anxious	Total
Hindu	47 (58.75%)	19 (23.75%)	14 (17.50%)	80 (100.00%)
Muslim	33 (49.25%)	20 (29.85%)	14 (20.90%)	67 (100.00%)
Christian	44 (89.80%)	4 (8.16%)	1 (2.04%)	49 (100.00%)
Total	124 (63.26%)	43 (21.94%)	29 (14.80%)	196 (100.00%)

Chi-Square Value =21.53, df=4, Table Value = 13.277, $P \leq 0.01$
The association is significant

Note : Those who do not perceive any change are not included in the analysis.

The analysis reveals that the anxiety is more among the Christian and least among the Muslims (59.80% and 49.25% respectively of the groups are very anxious). The Hindus come in between the other two groups (58.75%). Only one of the Christians stated that he/she is not anxious about the missing control. The figures in respect of the Muslims and Hindus are 20.90% and 17.50% respectively. When we compare the results of analyses 7.2.2.1 and 7.2.2.2 a very interesting matter is revealed. In 7.2.2.1 we see that comparatively the Christians

have lesser feeling about the missing parental control. Further, those who feel that the change in the control is the outcome of the evolutionary process are larger among Christians. So we conclude that whether they see the change as abrupt or evolutionary in nature they are also very much anxious about the changes, even more anxious than other communities.

The analysis concludes that the anxiety is associated with the religious affiliation.

7.2.2.3 Socio – Economic Status and the Anxiety

Socio – Economic Status is a strong variable which influences the anxiety of the elderly people – it was assumed. The empirical data was analysed on the basis of the presumption. The analysis is given in Table 7.2.2.3.

**Table No.7.2.2.3
Socio-Economic Status and the Anxiety about the Missing Control of Parents
over the Children**

SES	Very much anxious	Some what anxious	Not anxious	Total
Low	13 (61.90%)	1 (4.76%)	7 (33.33%)	21 (100.00%)
Medium	83 (65.87%)	30 (23.81%)	13 (10.32%)	126 (100.00%)
High	28 (57.14%)	12 (24.49%)	9 (18.37%)	49 (100.00%)
Total	124 (63.26%)	43 (21.94%)	29 (14.80%)	196 (100.00%)

Chi-Square Value =10.61, df=4, Table Value = 9.488, P<=0.05
The association is significant

Note : Those who do not perceive any change are not included in the analysis.

The analysis shows that the anxiety is more among the low and medium SES groups. Another important result is that a significant portion (33.33%) of the low SES group is not at all worried. That is, the group contains severally anxious and not anxious factions. Among the high SES group also a sizable portion is inert in this regard. The conclusion is that the medium SES group is comparatively more concerned about the missing control of parents over the children. When ever there is a change in the existing conditions, it is the general rule that the middle category of people become more anxious about the consequences of it. This is seen in this case also.

Further analyses were made to identify relationship between the anxiety and other background variables, namely, age, education, income, place of residence and type of residence. But such relationship was not revealed in any of the analyses and hence the details of the analyses are not given here.

7.2.3 Coping with the Change

In this section of analyses the coping mechanism of the elderly was enquired into. The enquiry revealed that (Table 7.2.3.1) a meagre faction only (27.54%) feels that it is their responsibility to advice the younger generation to pay heed to the directives of the older generation and accordingly they resort to advice the children. Majority (58.68%) keep themselves as mere, silent spectator of this 'malady'. The rest (13.78%) pray for the prevalence of good conscience of the

younger generation. Here we see that the elderly is under the impression that nothing can be done for changing the course of the society but to witness the phenomenon with a stoic indifference.

Inorder to find out the relationship between the adaptation pattern and the background variables subsidiary analyses were carried out.

7.2.3.1 Age and the Adaptation Pattern.

The analysis carried out to reveal the relationship between the age structure and adaptation pattern is given in Table 7.2.3.1

**Table No.7.2.3.1
Age and the Adaptation Pattern**

Age (in years)	Advice	Do Nothing	Pray	Total
Below 75	5 (33.33%)	6 (40.00%)	4 (26.67%)	15 (100.00%)
75-85	28 (28.28%)	53 (53.54%)	18 (18.18%)	99 (100.00%)
Above 85	13 (24.53%)	39 (73.58%)	1 (1.89%)	53 (100.00%)
Total	46 (27.54%)	98 (58.68%)	23 (13.78%)	167 (100.00%)

Chi-Square Value =12.37, df=4, Table Value = 9.488 P<=0.05

The association is significant

Note : Those who are anxious about the change only are considered for the analysis.

The analysis reveals that 33.33% of the young-old (below 75 years) are seen to be optimistic about their advisory power to correct the relationship

between the parents and their children. As the age increases their confidence gets reduced – the analysis reveals. Another fact pertinent to be pointed out here is that as age increases the feeling of the elderly that they are mere spectators of this malady also increase. On the whole, the adaptation patterns reveal that the elderly progressively becomes silent spectators of the changing patterns of the community.

7.2.3.2 Education and the Adaptation Pattern.

Analysis of the data to test the presumed association between the educational status of the elderly and their adaptation pattern showed that the variables are associated. The analysis is shown in Table 7.2.3.2

**Table No.7.2.3.2
Educational Status and the Adaptation Pattern**

Educational status	Advice	Do Nothing	Pray	Total
Illiterate	2 (15.38%)	10 (76.92%)	1 (7.69%)	13 (100.00%)
Primary	29 (42.03%)	36 (52.17%)	4 (5.80%)	69 (100.00%)
Secondary	14 (22.22%)	36 (57.14%)	13 (20.63%)	63 (100.00%)
Higher	1 (4.55%)	16 (72.73%)	5 (22.73%)	22 (100.00%)
Total	46 (27.54%)	98 (58.68%)	23 (13.78%)	167 (100.00%)

Chi-Square Value =19.80, df=6, Table Value = 16.812, $P \leq 0.01$

The association is significant

Note : Those who are anxious about the change only are considered for the analysis.

Majority of all the educational groups are of the view that they have nothing to do with the changing pattern but to keep themselves mere spectators of the happenings. This feeling is very strong among the illiterates and the higher educated groups. However, a higher portion (42.03%) of the primary educated are seen to be optimistic about their persuasive advice to prevent complete loosening of the control of the parents over the children.

7.2.3.3 Place of Residence and the Adaptation Pattern.

Rural, sub-urban and urban characteristics are different and they tell upon the behaviours of the people. In this background this study attempted to analyse the way in which the adaptation pattern of these categories of elderly people differ.

**Table No.7.2.3.3
Place of Residence and the Adaptation Pattern**

Place of residence	Advice	Do Nothing	Pray	Total
Rural	32 (54.24%)	25 (42.37%)	2 (3.39%)	59 (100.00%)
Sub-urban	8 (17.02%)	30 (63.63%)	9 (19.15%)	47 (100.00%)
Urban	6 (9.86%)	43 (70.49%)	12 (19.67%)	61 (100.00%)
Total	46 (27.54%)	98 (58.68%)	23 (13.78%)	167 (100.00%)

Chi-Square Value =35.58, df=4, Table Value = 13.277 P<=0.05

The association is significant

Note : Those who are anxious about the change only are considered for the analysis.

The analysis of data (Table 7.2.3.3) reveals that the ruralities (54.24%) in their simplicity and past experiences believe that they could advise the younger generation to concede to the directives of their parents and thus keep the parent – children relationship intact. Meagre portions of the sub-urbanities and urbanities also follow the philosophy. However, major portions of these groups (63.83% and 70.49% respectively) aspire for keeping themselves mere passive spectators of this change. In the case of the ruralities, only 42.37% upholds this view and follow this pattern of adaptation.

7.3. Changing Status of Children

Various factors have contributed to the increase of children's status both in the family and society. The acceptance of two child norms, improvement in female education, female employment and increase in the income status of the family are to be pointed out as the major agents which enhanced the status of children. It seems that status of children is so much increased that it is affecting adversely the status of the elderly. When the children are more respected the change is at the cost of the elderly. No other social structure has faced so much status loss.

7.3.1 Perceptions on the Changing Status of Children

In this study analyses were carried out to see how this change is perceived by the older population and how they adapt to the change.

The respondents were asked to reveal their views on the present status of children in the family. 60.33% of them responded that status is more than enough. 31.67% stated that it is normal and 4.67% feel it is not enough. 3.33% have no opinion on the matter. These results show that they very severely feel that the children have become the centre of every activity both in the family and wider society. In a previous analysis we have seen that an overwhelming majority (Table No.7.2.1.1) opined that the parental control over the children is lost. This status change may be the reason for this phenomenon. The analysis is given in Table 7.3.1.1.

The data was analysed to find out its relationship with the background variables.

7.3.1.1 Socio – Economic Status and the Perception

Analysis shows that Socio – Economic Status of the elderly and their perception on the matter are significantly associated.

Majority of the medium and High SES groups are of the view that the status enjoyed by the children in the family and wider society is more than enough (57.84% and 76.19% respectively). 45.45% of Low SES group also come under this category. 39.39% of them responded that children are enjoying a status which they are entitled for. 34.31% of the Medium and 19.05% of the High SES

groups also feel that the present status is not undesirable for them. The Low SES group may not be having sufficient resources to cater to the demands of their children and hence they may be feeling that they are getting only their due.

Table No.7.3.1.1

Socio – Economic Status and Perception on Changing Status of Children

SES	More than Enough	Normal	Not enough	No opinion	Total
Low	15 (45.45%)	13 (39.39%)	0 (0.00%)	5 (15.15%)	33 (100.00%)
Medium	118 (57.84%)	70 (34.31%)	12 (5.88%)	4 (1.96%)	204 (100.00%)
High	48 (76.19%)	12 (19.05%)	2 (3.17%)	1 (1.59%)	63 (100.00%)
Total	181 (60.33%)	95 (31.67%)	14 (4.67%)	10 (3.33%)	300 (100.00%)

Chi-Square Value =35.58, df=4, Table Value = 13.277, P<=0.01
The association is significant

Other background variables namely, Sex, Age, Religion, Educational Status, Income, Place of Residence and Type of residence are found to have no association with the perception.

7.3.2 Impact of the Change

The respondents were further asked to reveal their perception on the consequences of the change. According to 38% of the elderly people the change is very much for the worse of the community. 17.33% stated that the development is somewhat adverse to the community. 5% do not feel any danger in the development. However, the biggest portion (39.67%) refuse to say anything about

the issue. On the whole we may conclude that the elderly is against the undue status ascribed to children (Table 7.3.2.1).

Two background variables, religious affiliation and socio-economic status are associated with the outlook.

7.3.2.1 Religious Affiliation and the View on the Impact of Status Gain by Children.

Analysis (7.3.2.1) reveals that 42.40% of the Hindus and 40% of the Christians, openly stated that the change is very much adverse to the community well being. In this matter the Muslims would like to keep silence 50.59% did not reveal their outlook. If this silence is interpreted as a negative remark (probably the interpretation is true) it is to be concluded that all the religious groups perceive adverse results for the community in the status gain of children.

Table No.7.3.2.1
Religious affiliation and the Impact of Changing Status of Children

Religious Affiliation	Very much adverse	Some what adverse	Not adverse	No opinion	Total
Hindu	53 (42.40%)	16 (12.80%)	14 (11.20%)	42 (33.60%)	125 (100.00%)
Muslim	25 (29.41%)	17 (20.00%)	0 (0.00%)	43 (50.59%)	85 (100.00%)
Christian	36 (40.00%)	19 (21.11%)	1 (1.11%)	34 (37.78%)	90 (100.00%)
Total	114 (38.00%)	52 (17.33%)	15 (5.00%)	119 (39.67%)	300 (100.00%)

Chi-Square Value =25.33, df=6, Table Value = 16.812 P<=0.01
The association is significant

7.3.2.2 Socio-Economic Status and the View on the Status Gain by Children

Analysis to establish relationship between Socio-Economic Status and the outlook shows that they are associated (7.3.2.2). As per the analysis the highest portion of the high SES group (49.21%) perceive very high adverse impact of the change on the community. Another interesting result is that majority of the low SES group (54.55%) and highest portion (42.16%) of the middle SES group do not reveal their opinion on the issue. If we presume that the high SES group boldly revealed their opinion and the other groups concealed their adverse opinion in the 'no response' we can say that all the SES groups are unfavourable to the development.

**Table No.7.3.2.2
Socio-Economic Status and the Impact of Changing Status of Children**

SES	Very much adverse	Some what adverse	Not adverse	No opinion	Total
Low	11 (33.33%)	3 (9.09%)	1 (3.03%)	18 (54.55%)	33 (100.00%)
Medium	72 (35.29%)	39 (19.12%)	7 (3.43%)	86 (42.16%)	204 (100.00%)
High	31 (49.21%)	10 (15.87%)	7 (11.11%)	15 (23.81%)	63 (100.00%)
Total	114 (38.00%)	52 (17.33%)	15 (5.00%)	119 (39.67%)	300 (100.00%)

Chi-Square Value =16.53, df=6, Table Value = 12.59 P<=0.05

The association is significant

7.3.3 Adaptation to the Change

In the previous analysis 55.33% of the total respondents (166 out of 300) feel that the undue status gain by the children is for the worse of the family and the society. They were further asked to reveal the method by which they cope with the situation.

The coping mechanisms are 'advice for reducing undue importance given to the children to the family members', 'prayers for the good to happen to all the family members' and 'remaining as mere spectator of all the developments'. Of the 166 respondents 37 resort to the first coping technique (22.29%), 48 (28.91%) to the second and 81 (48.80%) to the third technique. In this analysis we see the hapless condition of the elderly. The highest portion (48.80%) behave as if they have no voice in the family and wider society. They are mere silent spectators of the drama which contains full of sound and fury (Table 7.3.3.1)

In the following sections the analyses of the adaptation pattern based on the background variables are discussed.

7.3.3.1. Religious Affiliation and the Adaptation Patterns

The analysis based on religion (Table 7.3.3.1) highlight certain important adaptation patterns. Majority of the Christians (58.18%) keep themselves as mere spectators of the change occurring. Even though the highest

portion of the Hindus (44.93%) and Muslims (42.86%) come under this category they are far below the Christians in their strength. This implies that the Christians are more detached from the family situations.

Table No.7.3.3.1

Religious Affiliation and the Adaptation Patterns

Religious affiliation	Advise family members	Pray for the good	Spectator	Total
Hindu	12 (17.39%)	26 (37.68%)	31 (44.93%)	69 (100.00%)
Muslims	9 (21.43%)	15 (35.71%)	18 (42.86%)	42 (100.00%)
Christians	16 (29.09%)	7 (12.73%)	32 (58.18%)	55 (100.00%)
Total	37 (22.29%)	48 (28.91%)	81 (48.80%)	166 (100.00%)

Chi-Square Value =10.90, df=4, Table Value = 9.488 P<=0.05
The association is significant

Note : Those who feel that the change is for the worse are only considered for the analysis.

7.3.3.2. Educational Status and the Adaptation Patterns

An analysis (Table 7.3.3.2) carried out to find out the association between the educational status and the adaptation patterns reveals that the lower educated groups particularly the illiterates are more mere spectators of the change. 73.33% of the illiterates and 54.41% of the primary educated respondents stated that they are passive sufferers of the change taken place.

Table No.7.3.3.2
Educational Status and the Adaptation Patterns

Educational Status	Advise family members	Pray for the good	Spectator	Total
Illiterate	2 (13.33%)	2 (13.33%)	11 (73.33%)	15 (100.00%)
Primary	20 (29.41%)	11 (16.18%)	37 (54.41%)	68 (100.00%)
Secondary	14 (22.95%)	24 (39.34%)	23 (37.70%)	61 (100.00%)
Higher	1 (4.55%)	11 (50.00%)	10 (45.45%)	22 (100.00%)
Total	37 (22.29%)	48 (28.91%)	81 (48.80%)	166 (100.00%)

Chi-Square Value =19.84, df=6, Table Value = 16.812, P<=0.01
The association is significant

Note : Those who feel that the change is for the worse are only considered for the analysis.

7.3.3.3 Socio Economic Status (SES) and the Adaptation Patterns

When analysis was conducted to reveal the association of the adaptation patterns with the Socio Economic Status a similar pattern to the one of the educational categories was seen. Here more of the low and medium SES groups feel that they have to be mere witnesses of the change and they have nothing to do to arrest the change. 64.29% of the Low and 55.86% of the Medium SES groups respectively responded in this fashions. Almost equal portions of the High SES group (39.02% and 36.59%) resort to advise the family members not to give undue importance to the children and pray for the welfare of all members of the family.

Table No.7.3.3.3
Socio Economic Status and the Adaptation Patterns

SES	Advise family members	Pray for the good	Spectator	Total
Low	2 (14.29%)	3 (21.43%)	9 (64.29%)	14 (100.00%)
Medium	19 (17.12%)	30 (27.03%)	62 (55.86%)	111 (100.00%)
High	16 (39.02%)	15 (36.59%)	10 (24.39%)	41 (100.00%)
Total	37 (22.29%)	48 (28.91%)	81 (48.80%)	166 (100.00%)

Chi-Square Value =14.96, df=4, Table Value = 13.277 P<=0.01

The association is significant

Note : Those who feel that the change is for the worse are only considered for the analysis.

7.3.3.4 Place of Residence and the Adaptation Patterns

Another analysis was carried out under the assumption that there is association between place of residence and the adaptation pattern.. The details are given in Table 7.3.3.4. The analysis reveals that the feeling that they can be passive witnesses to the change is more strong among the sub-urban and urban groups (51.06% and 50.00% respectively). 41.30% of the urbanites resort to prayers for a balanced recognition of all the members of the family. Another important revelation is about ruralites. 39.34% of them resort to advising family members to give due importance to all the members of the family not only to children. The explanation of the results is rather simple. The family ties are more strong in rural setting and the elderly may be having more voice in the family compared to the same enjoyed by the sub-urban and urban elderlies.

Table No.7.3.3.4
Place of Residence and the Adaptation Patterns

Place of residence	Advise family members	Pray for the good	Spectator	Total
Rural	24 (39.34%)	9 (14.75%)	28 (45.90%)	61 (100.00%)
Sub-urban	8 (17.02%)	15 (31.91%)	24 (51.06%)	47 (100.00%)
Urban	5 (8.62%)	24 (41.38%)	29 (50.00%)	58 (100.00%)
Total	37 (22.29%)	48 (28.91%)	81 (48.80%)	166 (100.00%)

Chi-Square Value =21.07, df=4, Table Value = 13.277 P<=0.01

The association is significant

Note : Those who feel that the change is for the worse are only considered for the analysis.

Other background variables namely; Sex, Age, Income Status and Type of residence are found to have no association with the perception.

7.4. Emotional Vacuum Created Among the Social Structures

Another index of non-material change is the creation of emotional vacuum existing among members of the community. Even some quarter a century ago the members of Kerala community have very strong emotional ties. So too the case among the different social structures like, parent – children, the old-young, employer-employee. Now the scenario is completely changed. The emotional ties are loosened and hence nobody is very much interested in the affairs of another. This creates an artificial social atmosphere.

7.4.1 Perception on the Emotional Vacuum Existing

The elderly people were asked to reveal their outlook on this matter and enquired into the way in which they adapt to the change, if there is such a change. 87% of them responded that there is an emotional vacuum existing among the members of the community. Of them 27% believe that the emotional nothingness is very severe. 60% feel the vacuum, but not so severely. However, 13% do not think that there is an emotional inertness among the people. This analysis reveals that the elderly people are feeling the emergence of an emotional detachment between the members.

Enquiries into the relationship between the perception and the background variables gave the following results.

7.4.1.1 Age and the Perception on the Emotional Vacuum

The analysis reveals that the strength of respondent under the 'somewhat' felt category is steadily increasing from the young-old to the middle-old. But another interesting result is that the severity of the vacuum is more felt by the younger group. Under the 'very much' felt group there is an increase in the strength from young-old to the old-old. The emotional nothingness has been experiencing by the older among the elderly for longer time and this may be reducing the vigour of the vacuum in their perception.

Table No.7.4.1.1
Age and the Perception on the Emotional Vacuum

Age (in years)	Very much	Somewhat	No	Total
Below 75	11 (37.93%)	12 (41.38%)	6 (20.69%)	29 (100.00%)
75-85	51 (29.31%)	99 (56.90%)	24 (13.79%)	174 (100.00%)
85 & above	19 (19.59%)	69 (71.13%)	9 (9.28%)	97 (100.00%)
Total	81 (27.00%)	180 (60.00%)	39 (13.00%)	300 (100.00%)

Chi-Square Value =10.00, df=4, Table Value = 9.486 P<=0.05
The association is significant

7.4.1.2 Religious Affiliation and the Perception on the Emotional Vacuum

The analysis to test the association between religious affiliation and the perception is given in Table 7.4.1.2

Table No.7.4.1.2
Religious Affiliation and the Perception on the Emotional Vacuum

Religious affiliation	Very much	Somewhat	No	Total
Hindu	44 (35.20%)	64 (51.20%)	17 (13.60%)	125 (100.00%)
Muslim	29 (34.12%)	50 (58.82%)	6 (7.06%)	85 (100.00%)
Christian	8 (8.89%)	66 (73.33%)	16 (17.78%)	90 (100.00%)
Total	81 (27.00%)	180 (60.00%)	39 (13.00%)	300 (100.00%)

Chi-Square Value =23.86, df=4, Table Value = 13.277, P<=0.01
The association is significant

The analysis reveals significant relationship between the variables. More of the Christians feel the vacuum lightly or not at all. The other two religious groups (Hindus and Muslims) feel it more severely. The ethic of the Christians gives more emphasis on individual freedom. 'Emotional vacuum among members of the society' being a collective issue is not that much felt by them as the other categories do - it is to be presumed.

7.4.1.3 Educational Status and the Perception on the Emotional Vacuum

When the data was analysed on the basis of educational background significant relationship was revealed as seen in Table 7.4.1.3

Table No.7.4.1.3
Educational Status and the Perception on the Emotional Vacuum

Educational status	Very much	Somewhat	No	Total
Illiterate	7 (23.33%)	23 (76.67%)	0 (0.00%)	30 (100.00%)
Primary	15 (12.61%)	83 (69.75%)	21 (17.65%)	119 (100.00%)
Secondary	46 (41.82%)	50 (45.45%)	14 (12.73%)	110 (100.00%)
Higher	13 (31.71%)	24 (58.54%)	4 (9.76%)	41 (100.00%)
Total	81 (27.00%)	180 (60.00%)	39 (13.00%)	300 (100.00%)

Chi-Square Value =31.95, df=6, Table Value = 16.812 P<=0.01
The association is significant

It is seen that cent per cent of the illiterates feel the vacuum - 23.33% very severely and the rest (76.67%) moderately. 69.75% of the primary educated respondent feel the vacuum moderately. However, 17.65% of them perceives no emotional vacuum at all. The gravity of the problem according to the secondary and higher educated groups is high. On the whole we may conclude that the higher the education the greater the feeling of the problem.

7.4.1.4 Income Status and the Perception on the Emotional Vacuum

When we take the sample as a whole and examine we feel irregular patterns in the perception of the different income categories. However, if we analyse the responses of the bulk of the sample (239 respondents) which have income at different levels below rupees 7500 per month we see that among them the feeling of emotional vacuum is more among the lower income groups. It is interesting to note that 29.19% of the Rs.5000 – 7500 category do not feel the vacuum at all. Again comparing the other two income groups (Rs.7500 – 10,000 and Rs.10,000 and above) the same pattern as discussed about the other groups can be seen. 25.93% of the above Rs.10.000 income category do not perceive the vacuum. On the whole we may conclude that the higher income categories feel the emotional vacuum to a lesser extent.

Table No.7.4.1.4
Income Status and the Perception on the Emotional Vacuum

Income (in rupees)	Very much	Somewhat	No	Total
Below 2500	11 (25.00%)	31 (70.45%)	2 (4.55%)	44 (100.00%)
2500-5000	41 (33.33%)	76 (61.79%)	6 (4.88%)	123 (100.00%)
5000-7500	15 (20.83%)	36 (50.00%)	21 (29.17%)	72 (100.00%)
7500-10000	9 (26.47%)	22 (64.71%)	3 (8.82%)	34 (100.00%)
10000 and above	5 (18.52%)	15 (55.56%)	7 (25.93%)	27 (100.00%)
Total	81 (27.00%)	180 (60.00%)	39 (13.00%)	300 (100.00%)

Chi-Square Value =32.97, df=8, Table Value = 20.090 P<=0.01
 The association is significant

Other background variables namely; Sex., Socio-Economic Status, Type of residence and Place of residence are found to have no association with the perception.

7.4.2 Adaptation to the Emotional Vacuum

Enquiries into the patterns of adaptation were conducted and the results are discussed in the ensuing sections. The first analysis of the data collected revealed that mainly the elderly people adopt two approaches. The first category consists of 15.33% of the respondent. They try to recreate the lost interpersonal warmth and reduce the emotional vacuum. The second category

consists of those who become passive spectators of the situation (Table 7.4.2.1). The analysis indicates that the lion's share of the elderly are passive witnesses of the deterioration of the emotional nothingness existing in the society(84.67%). A small portion (15.33%) is, however, optimistic that they can do something for mitigating the problem.

7.4.2.1 Income Status and the Adaptation patterns

The analysis on the basis of the income status (Table 7.4.2.1) reveals that the lower income group uphold the optimism that they can do something to reduce the emotional vacuum created while the higher income groups feel that they can do nothing but remain passive spectators.

**Table No.7.4.2.1
Income Status and the Adaptation patterns**

Income (in rupees)	Try to reduce the vacuum	Can't do anything	Total
Below 2500	14 (33.33%)	28 (66.67%)	42 (100.00%)
2500-5000	23 (19.66%)	94 (80.34%)	117 (100.00%)
5000-7500	2 (3.92%)	49 (96.08%)	51 (100.00%)
7500-10000	0 (0.00%)	31 (100.00%)	31 (100.00%)
10000 and above	1 (5.00%)	19 (95.00%)	20 (100.00%)
Total	40 (15.33%)	221 (84.67%)	261 (100.00%)

Chi-Square Value =24.55, df=4, Table Value = 13.277 P<=0.01

The association is significant

Note : Those who feel the emotional vacuum are only considered for the analysis.

7.4.2.2 Type of Residence and the Adaptation patterns

Analysis based on the presumption that type of residence and the adaptation patterns are associated gave positive results. Table 7.4.2.2 reveals the results. It is seen that those who are living alone and with many relatives are more desirous of reducing the communication vacuum and hence they are doing their best to attain their ambition. They advise the younger generation to interact freely with their relatives and neighbours. Their prayers give special reference for the welfare of the society.

It is to be presumed that those who live alone have the necessity to keep themselves communicatively connected with others. Naturally, they may be trying to recreate the emotional vacuum. Those who are living in the wider network of relatives automatically get opportunities to communicate with others and this might be the reason for their answer.

Table No.7.4.2.2
Type of Residence and the Adaptation patterns

Type of residence	Try to reduce the vacuum	Can't do anything	Total
Residing alone	5 (19.23%)	21 (80.77%)	26 (100.00%)
With spouse	15 (10.00%)	135 (90.00%)	150 (100.00%)
With spouse and children	4 (13.33%)	26 (86.67%)	30 (100.00%)
Residing with others relatives	16 (29.09%)	39 (70.91%)	55 (100.00%)
Total	40 (15.33%)	221 (84.67%)	261 (100.00%)

Chi-Square Value =11.71, df=3, Table Value = 11.345 P<=0.01
The association is significant

Note : Those who feel the emotional vacuum are only considered for the analysis.

7.4.2.3 Place of Residence and the Adaptation patterns

Another analysis highlighted significant association between place of residence and the adaptation patterns. It is seen that the urbanites are more confident that they can do something for alleviating the problem. 25.66% of the urbanites have been taking sincere efforts to create emotional ties between the members of the society and thus adapt themselves to the changed condition. The corresponding figure in respect of the ruralities and sub-urbanites are only 8.75% and 5.88%.

Urbanites may be familiar with the unattached living as it is a characteristic feature of the urban community. Ruralites and sub-urbanites may be stunned by the phenomenon which is somewhat recent in its origin in their place. So these categories may be submitting themselves to it under the impression that they cannot do anything.

**Table No.7.4.2.3
Place of Residence and the Adaptation patterns**

Place of Residence	Try to reduce the vacuum	Can't do anything	Total
Rural	7 (8.75%)	73 (91.25%)	80 (100.00%)
Sub-urban	4 (5.88%)	64 (94.12%)	68 (100.00%)
Urban	29 (25.66%)	84 (74.34%)	113 (100.00%)
Total	40 (15.33%)	221 (84.67%)	261 (100.00%)

Chi-Square Value =16.64, df=2, Table Value = 9.210, P<=0.01
The association is significant

Note : Those who feel the emotional vacuum are only considered for the analysis.

7.5. Changing Spiritual Life

Spiritual life has socio-cultural and psychological dimensions. Spirituality is experienced, professed and practiced through religion. Now religion and spirituality have undergone changes. Conventional religion is attacked by cultic religion. Blind spirituality is giving way for rational spirituality. In this background the views of the elderly were enquired into.

7.5.1 Perceptions on the Changing Spirituality

The data was analysed as shown in Table 7.5.1.1. According to the analysis 45.68% of the respondents stated that spirituality is declined very much. Another 5% believes that there is somewhat declination for spirituality. 37.67% pointed out that spirituality is remaining the same. Another 11.65% stated that spirituality is increased. From this analysis we come to the conclusion that a major portion of the elderly perceive decline and deterioration of spirituality. There is an almost equal feeling that spirituality is not changed.

The perceptions were analysed in relation to the demographic and socio-cultural background of the elderly people.

7.5.1.1 Age and the Perception

An analysis of the data shows that age and the perception on spiritual decline are associated. Analysis in Table 7.5.1.1 reveals that as age increases the feeling of spiritual deterioration in the society also increase. An opposite relationship is seen in the opinion about increase in the spirituality. Similarly the view that there is no change in the spirituality is decreasing with increase in age. Our special attention is to be focussed on the first response, there is severe deterioration.

**Table No.7.5.1.1
Age and the Perception**

Age (in years)	Deteriorating	Somewhat	No change	Increased	Total
Below 75	4 (13.79%)	3 (10.34%)	15 (51.72%)	7 (24.14%)	29 (100.00%)
75 – 85	73 (41.95%)	10 (5.75%)	69 (39.66%)	22 (12.64%)	174 (100.00%)
85 and Above	60 (61.86%)	2 (2.06%)	29 (29.90%)	6 (6.19%)	97 (100.00%)
Total	137 (45.68%)	15 (5.00%)	113 (37.67%)	35 (11.65%)	300 (100.00%)

Chi-Square Value =25.83, df=6, Table Value = 16.812 P<=0.01
The association is significant

7.5.1.2 Religious Affiliation and the Perception

When the data was analysed on the basis of religious affiliation it was revealed that the Muslims perceive the spiritual decline very much and the Christians the least. The Hindus come in between the two semitic religious groups. 50% of the Christians feel that there is no change in the spirituality. The change is least felt by the Muslims (28.24%). The strength of Hindus is 35.20%. As we know Islam is very adamant in their religious and spiritual activities. So a small change even may be felt to them as a significant one. The argument is supported by the responses of the Christian. The religion is quiet adaptable to changes. So they feel that the deterioration is feeble.

**Table No.7.5.1.2
Religious Affiliation and the Perception**

Religious affiliation	Deteriorating	Somewhat	No change	Increased	Total
Hindu	58 (46.40%)	11 (8.80%)	44 (35.20%)	12 (9.60%)	125 (100.00%)
Muslim	49 (57.65%)	0 (0.00%)	24 (28.24%)	12 (14.12%)	85 (100.00%)
Christian	30 (33.33%)	4 (4.44%)	45 (50.00%)	11 (12.22%)	90 (100.00%)
Total	137 (45.68%)	15 (5.00%)	113 (37.67%)	35 (11.65%)	300 (100.00%)

Chi-Square Value =20.36, df=6, Table Value = 12.592 P<=0.05
The association is significant

7.5.1.3 Educational Status and the Perception

The presumption that educational background of the elderly and the perception are associated was tested in the study. For this purpose an analysis as shown in Table 7.5.1.3 was carried out. The analysis shows that the higher educated has the feeling that spirituality has undergone high deterioration. Again, the primary educated and the illiterates almost equally subscribe to the view that there is no change in the spirituality. The higher educated may be perceiving the deterioration in the form of involvement of religious leaders in antisocial and immoral activities to come to this conclusion.

Table No.7.5.1.3
Educational Status and the Perception

Educational status	Deteriorating	Somewhat	No change	Increased	Total
Illiterate	16 (53.33%)	2 (6.67%)	12 (40.00%)	0 (0.00%)	30 (100.00%)
Primary	42 (35.29%)	5 (4.20%)	51 (42.86%)	21 (17.65%)	119 (100.00%)
Secondary	55 (50.00%)	8 (7.27%)	35 (31.82%)	12 (10.91%)	110 (100.00%)
Higher	24 (58.54%)	0 (0.00%)	15 (36.59%)	2 (4.88%)	41 (100.00%)
Total	137 (45.68%)	15 (5.00%)	113 (37.67%)	35 (11.65%)	300 (100.00%)

Chi-Square Value =19.36, df=9, Table Value = 16.919 P<=0.05
The association is significant

7.5.1.4 Income and the Perception

Analysis 7.5.1.4 was made to find out whether the perception on the deterioration of spiritual life is related to the income status of the elderly.

Table No.7.5.1.4
Income and the Perception

Income (in Rs.)	Deteriorating	Somewhat deteriorating	No change	Increased the spirituality	Total
< 2500	24 (54.55%)	2 (4.55%)	16 (36.36%)	2 (4.55%)	44 (100.00%)
2500 – 5000	62 (50.41%)	7 (5.69%)	43 (34.96%)	11 (8.94%)	123 (100.00%)
5000 – 7500	21 (29.17%)	5 (6.94%)	29 (40.28%)	17 (23.61%)	72 (100.00%)
7500 -10000	17 (50.00%)	1 (2.94%)	15 (44.12%)	1 (2.94%)	34 (100.00%)
10000 and above	13 (48.15%)	0 (0.00%)	10 (37.04%)	4 (14.81%)	27 (100.00%)
Total	137 (45.68%)	15 (5.00%)	113 (37.67%)	35 (11.65%)	300 (100.00%)

Chi-Square Value =22.87, df=12, Table Value = 21.026 P<=0.05
The association is significant

The analysis reveals that the lower income groups (Rs. < 2500 and 2500 – 5000) see the spiritual decay slightly stronger than the two upper most income groups. The perception of the middle income groups (Rs.5000 – 7500) is somewhat different. They see no much deterioration in the spiritual life. The highest portion among them (40.28%) feel that there is no change in the spiritual life of Kerala people. Another interesting matter is that a considerable portion of them (23.61%) feel that the spiritual life is strengthened.

The general trend of the middle income group is to attach to the existing patterns of life without critiquing them. In this situation also it is to be presumed that the overt religious practices of people are considered by them (middle income category) as true indicators of their religiosity or their perception may be due to their fear to question the pseudo religious life.

7.5.1.5. Place of Residence and the Perception

The place of residence and the perception are assumed to be associated with each other. Accordingly the analysis as shown in Table 7.5.1.5. was carried out to test the assumption.

**Table No.7.5.1.5
Place of Residence and the Perception**

Place of residence	Deteriorating	Somewhat deteriorating	No change	Increased the spirituality	Total
Rural	40 (42.55%)	4 (4.26%)	30 (31.91%)	20 (21.28%)	94 (100.00%)
Suburban	35 (43.21%)	8 (9.88%)	28 (34.57%)	10 (12.35%)	81 (100.00%)
Urban	62 (49.60%)	3 (2.40%)	55 (44.00%)	5 (4.00%)	125 (100.00%)
Total	137 (45.68%)	15 (5.00%)	113 (37.67%)	35 (11.65%)	300 (100.00%)

Chi-Square Value =22.51, df=6, Table Value = 16.812 P<=0.01
The association is significant

It is seen from the analysis that the urbanites are more sensing the deterioration of spirituality. The ruralities and the sub-urbanities have almost similar outlook towards the deteriorating spiritual life. Another result which is to be highlighted here is that a considerable portion of the ruralities (21.28%) believe that spirituality is strengthened considerably now.

The urbanites are more critical to human behaviour because their information level is rather high. This analytical outlook of the urbanities is seen in the context also. The opposite perspective of the ruralities is explicable easily. Religion and spirituality are more attached to rural life. Their experience of increased religious activities of the people around them prompts them to believe that spirituality is strengthened.

Sex, socio-economic status and type of residence are not associated with the perception of the elderly people.

7.5.2. Worries about the Deteriorating Spirituality

The usual pattern of analyses followed in the previous situations was adopted in this context too. Enquiries were made about the agony of the elderly people on account of being a member of the society which is facing spiritual decay.

Three responses were got from the respondents who experience spiritual decay in the society. Of the 152 respondents who feel spiritual decay to various levels, 86 (56.58%) are very much worried about the deterioration, 52 (34.21%) are somewhat worried and 14 (9.21 %) are not worried. (Table 7.5.2.1). The analysis reveals that the lion's share of the elderly people are worried about the change in the society.

7.5.2.1. Age and the Worries

Analysis of the worries on the basis of the age status of the elderly indicates that the gravity of the agony is related to the background variable. (Table 7.5.2.1). It is seen that the higher the age the greater the worries.

Table No.7.5.2.1
Age and the Worries

Age (in years)	Very much Worried	Somewhat Worried	Not Worried	Total
Below 75	3 (42.86%)	1 (14.29)	3 (42.86%)	7 (100.00%)
75 – 85	43 (51.91%)	31 (37.35%)	9 (10.84%)	83 (100.00%)
85 and above	40 (64.52%)	20 (32.26%)	2 (3.23%)	62 (100.00%)
Total	86 (56.58%)	52 (34.21%)	14 (9.21%)	152 (100.00%)

Chi-Square Value =13.63 df=4, Table Value = 13.277, P<=0.01
The association is significant

Note : Those who do not experience spiritual decay are not included in the analysis.

The test of association confirms the association between the variables.

7.5.2.2. Religious Affiliation and the Worries

Another analysis was carried out as shown in table 7.5.2.2 to reveal the variations in the worries of the different religious groups.

Table No.7.5.2.2

Religious Affiliation and the Worries

Religious affiliation	Very much Worried	Somewhat Worried	Not Worried	Total
Hindus	40 (50.97%)	17 (24.64)	12 (17.39%)	69 (100.00%)
Muslims	22 (44.90%)	26 (53.06%)	1 (2.04%)	49 (100.00%)
Christians	24 (70.59%)	9 (26.47%)	1 (2.94%)	34 (100.00%)
Total	86 (56.58%)	52 (34.21%)	14 (9.21%)	152 (100.00%)

Chi-Square Value =19.12 Df=4, Table Value = 13.277 P<=0.01
The association is significant

Note : Those who do not experience spiritual decay are not included in the analysis.

The analysis reveals that the Christians are the most worried group and the Muslims the least worried ones. The Hindus come in between the other two groups. Another point to be noted is that a considerable portion of the Hindus is not at all worried about the situation (17.39%).

The result seems to indicate that Christianity considers spirituality as a unifying force of society and the deterioration in it can cause social decay and disintegration. Hinduism until very recently was not considering religion and spirituality as a unifying social force. It was a private affair of the individual according to it. Muslims have better social solidarity. They are more depending on other social and material forces for enhancing the solidarity rather than

spiritualism. These insights may be helpful for interpreting the results revealed in the analysis.

Other background variables Sex, Educational Status, Income status, Type of residence, Place of residence and Socio-Economic status are not associated with the responses and the details of the analyses are not given here.

7.5.3. Adaptation to the Change

In the previous analysis it has been seen that 14 respondents do not have any worry about the deteriorating spiritual life of the people and the rest 138 who are experiencing the spiritual decay are worried about the situation. So adaptation problems do not arise in the case of respondents who do not feel the spiritual decay.

So in this section the adaptation patterns of the 138 respondents only were analysed. The analysis indicates that 17 of them (12.31%) believe that their advice can better the situation and they do so. Another 28.26% pray for the betterment of the situation. However majority 59.43% believe that they are mere spectators of the phenomenon as they can do nothing. On the whole the elderly adapt to the situation as mere spectators. (Table 7.5.3.1)

7.5.3.1. Sex and the Adaptation Pattern

Sex wise analysis of the data shows that the adaptation patterns of the males and females are different. 67.57% of the females like to be mere spectators of the situations. The corresponding section of their male counter parts is only 50.00%. While 23.44% of the males try to improve the situation by advising others, only 2.70% of the females venture in to this method. On a consolidation of the results it is seen that females are more mere spectators of the deterioration.

Table 7.5.3.1
Sex and the Adaptation Pattern

Sex	Advise	Pray for the better	Mere Spectator	Total
Male	15 (23.44%)	17 (26.56%)	32 (50.00%)	64 (100.00%)
Female	2 (2.70%)	22 (29.73%)	50 (67.57%)	74 (100.00%)
Total	17 (12.32%)	39 (28.26%)	82 (59.42%)	138 (100.00%)

Chi-Square Value= 13.88 df=2 Table Value= 9.210 P<=0.01
The association is significant

Note : Only those who are worried about the spiritual deterioration are considered for the analysis.

7.5.3.2. Religious Affiliation and the Adaptation Pattern

Analysis was conducted to identify the association if any, between religious affiliation and the adaptation patterns. It is interesting to note that majority (61.40% and 70.83% respectively of the Hindus and Muslims) of the Hindus and Muslims would like to be mere passive spectators to the situation.

Majority of the Christians (57.58%) adapt themselves to the situation by praying for a change for the better. A considerable portion of the Hindus (21.05%) try to correct the situation through their advice. Only meagre portions of Muslims and Christians (8.33% and 3.03% respectively) resort to this method of adaptation.

Table 7.5.3.2

Religious Affiliation and the Adaptation Pattern

Religious Affiliation	Advise	Pray for the better	Mere Spectator	Total
Hindus	12 (21.05%)	10 (17.54%)	35 (61.40%)	57 (100.00%)
Muslims	4 (8.33%)	10 (20.83%)	34 (70.83%)	48 (100.00%)
Christians	1 (3.03%)	19 (57.58%)	13 (39.39%)	33 (100.00%)
Total	17 (12.32%)	39 (28.26%)	82 (59.42%)	138 (100.00%)

Chi-Square Value= 23.07 df=4 Table Value= 13.277 P<=0.01
The association is significant

Note : Only those who are worried about the spiritual deterioration are considered for the analysis.

7.5.3.3. Education and the Adaptation Pattern

Analysis to reveal relationship if any, between educational status of the elderly and their adaptation pattern to the change is given in Table 7.5.3.3. It shows that among the different groups secondary educated are more pessimistic about their inability to do anything to better the situation and hence ready to surrender to this situation (68.97%). On the other hand, the illiterates are more

confident about the possibility of advising people and bettering the condition (31.25%)

Table 7.5.3.3
Educational Status and the Adaptation Pattern

Educational Status	Advise	Pray for the better	Mere Spectator	Total
Illiterate	5 (31.25%)	4 (25.00%)	7 (43.75%)	16 (100.00%)
Primary	1 (2.38%)	17 (40.48%)	24 (57.14%)	42 (100.00%)
Secondary	5 (8.62%)	13 (22.41%)	40 (68.97%)	58 (100.00%)
Higher	6 (27.27%)	5 (22.73%)	11 (50.00%)	22 (100.00%)
Total	17 (12.32%)	39 (28.26%)	82 (59.42%)	138 (100.00%)

Chi-Square Value= 17.79 df=6 Table Value= 16.812 P<=0.01
The association is significant

Note : Only those who are worried about the spiritual deterioration are considered for the analysis.

7.5.3.4 Income and the Adaptation Pattern

The assumed relationship between income status and the adaptation pattern was tested as shown in Table 7.5.3.4.

Table 7.5.3.4**Income Status and the Adaptation Pattern**

Income (in Rs.)	Advise	Pray for the better	Mere Spectator	Total
Below 2500	8 (36.36%)	8 (36.36%)	6 (27.27%)	22 (100.00%)
2500 – 5000	7 (10.61%)	12 (18.18%)	47 (71.21%)	66 (100.00%)
5000 – 7500	2 (9.09%)	8 (36.36%)	12 (54.55%)	22 (100.00%)
7500 – 10000	0 (0.00%)	5 (31.25%)	11 (68.75%)	16 (100.00%)
10000 and above	0 (0.00%)	6 (50.00%)	6 (50.00%)	12 (100.00%)
Total	17 (12.32%)	39 (28.26%)	82 (59.42%)	138 (100.00%)

Chi-Square Value= 25.44 df=8 Table Value= 20.090 P<=0.01

The association is significant

Note : Only those who are worried about the spiritual deterioration are considered for the analysis.

The pattern seen in the responses is that the lower income groups have an adaptation pattern which is based on their confidence of advising and resolving the problem. Up to the income group Rs.5000-7500 this confidence is seen though it is diminishing progressively from the lowest income category (below Rs.2500). It is interesting to note that the two upper income groups (Rs.7500 – 10000 and Rs.10000 and above) contain not even a single respondent who has this confidence and adaptation pattern. Further, those who consider that they have nothing to do to prevent this decay and act accordingly dominate in the three middle income categories (Rs.2500 – 5000, 5000 – 7500 and 7500-10000).

The lowest and the highest groups have no such utter pessimism. The upper most group divides equally between those who believe that their prayers have the power to tide over the situation and have nothing to do. The lowest income category, as mentioned earlier, falls back on advising.

Economic affluence and the resultant independence create aversion to advice in the younger generations. Realisation of this relationship by the highest income bracket may be the reason for their response on the futility of advice to prevent the spiritual decay.

7.5.3.5. Socio-Economic Status and the Adaptation Pattern

Analysis of the empirical data indicates that Socio-Economic Status and the adaptation patterns are associated. Table 7.5.3.5. shows that those who believe that they cannot do any thing to arrest the decay systematically decreases from low SES group to high SES group and adapt to the situation very passively. Two other points which may be noted are : (1) majority (50.00%) of the higher SES group believe that they can pray for the betterment of the situation and they are adopting themselves to this mode and (2) a considerable portion of the medium SES group (14.85%) try to advise the youngsters to arrest the spiritual decay.

When we compare analyses 7.5.3.4 and 7.5.3.5 it can be seen that there is congruence in the results regarding the adaptation patterns, particularly the

third one, namely, “remaining as a weak spectators of the decay.” The elders from the higher echelon feel their inability to control the decay more than the lower rung people do.

Table 7.5.3.5
Socio – Economic Status and the Adaptation Pattern

SES	Advise	Pray for the better	Mere Spectator	Total
Low	0 (0.00%)	2 (28.57%)	5 (71.43%)	7 (100.00%)
Medium	15 (14.85%)	22 (21.78%)	64 (63.37%)	101 (100.00%)
Higher	2 (6.67%)	15 (50.00%)	13 (43.33%)	30 (100.00%)
Total	17 (12.32%)	39 (28.26%)	82 (59.42%)	138 (100.00%)

Chi-Square Value= 10.42, df=4 Table Value= 9.486 P<=0.05

The association is significant

Note : Only those who are worried about the spiritual deterioration are considered for the analysis.

7.5.3.6. Place of Residence and the Adaptation Pattern

Relationship between place of residence and the pattern of adaptation was tested in analysis 7.5.3.6.

Table 7.5.3.6

Place of Residence and the Adaptation Pattern

Place of Residence	Advise	Pray for the better	Mere Spectator	Total
Rural	2 (5.41%)	18 (48.65%)	17 (45.95%)	37 (100.00%)
Sub-urban	2 (5.13%)	12 (30.77%)	25 (64.10%)	39 (100.00%)
Urban	13 (20.97%)	9 (14.52%)	40 (64.52%)	62 (100.00%)
Total	17 (13.32%)	39 (28.26%)	82 (59.42%)	138 (100.00%)

Chi-Square Value= 18.06, df=4 Table Value= 13.277 P<=0.01

The association is significant

Note : Only those who are worried about the spiritual deterioration are considered for the analysis.

The analysis indicates that sub-urban and urban groups, by and large, uphold the adaptation pattern of 'remaining as passive spectators' of the spiritual decay. However, while 5.13% only of the sub-urbanites resort to advise the younger generation 20.97% of the urbanites do advise them to ameliorate the situation.

Analysis carried out to find out association between type of residence and the adaptation patterns revealed lack of association between the variables.

7.6. Increasing Institutionalisation of the Elderly

A very important index of changes observing in the social patterns of Kerala community is the increasing institutionalisation of elderly persons. There has been a spurt in the growth of Old Age Homes. Government has established homes for the aged and the stay of person there is completely free. Private agencies, religious institutions and charitable organisations have also started institutions of this kind. Many of the private Old Age Homes have five star standard in the comforts provided. However, the governmental organisations are really Poor Homes. Recently there have occurred the starting of Day Care Homes of the senior persons where they spend the day time interacting with birds of the same feathers.

Elderly persons are send to these institutions by their care takers (children or others). Persons are also joining the institutions by themselves.

7.6.1 Worries about the Increasing Institutionalisation

In this study the respondents were asked to reveal their worries, if any, about this changing trend.

Analysis of the responses shows that majority of them (52.67%) are not at all worried about the development. 11.33% are somewhat worried and 30% are very much worried. It is to be concluded that the elderly has accepted this

changing trend of the community to some extent. However, an equal portion (41.33%) is looking upon this change with much pain and anxiety. Of them 30% is very much worried about the destiny of the aged for shifting their relationship to an artificial primary group institution from the natural one – a shift from consanguine ties to a non - designated type of ties (neither affinal nor fosterage)!

7.6.1.1 Religious Affiliation and the Worry

Analysis of the data based on religious affiliation gives some unexpected results. Usually the Christians are supposed to have lesser inter-generational ties and hence lesser dislike to the displacement. But this notion is contradicted here. 34.44% of the Christians are very much worried about the changing trend. The corresponding figure in the case of the Hindus is only 16.80%. It is also interesting to note that the other patriarchal community (Muslim) also feels much agony about the trend shift. They are even more worried than the Christians are (44.71%). A possible explanation of the relative inertness of the Hindus may be given on the basis of their philosophy of 'ashrams'. At the fag end of the life they have to evolve through the stages of 'Vanaprastha' and 'Sanyasa'. Renunciation from worldly matters occurs. A renouncer is not worried about shifting residence and relationship.

Table 7.6.1.1**Religious Affiliation and the Worry**

Religious Affiliation	Not at all worried	Some what worried	Very much worried	No response	Total
Hindu	74 (59.20%)	21 (16.80%)	21 (16.80%)	9 (7.20%)	125 (100.00%)
Muslim	39 (45.88%)	4 (4.71%)	38 (44.71%)	4 (4.71%)	85 (100.00%)
Christian	45 (50.00%)	10 (11.11%)	31 (34.44%)	4 (4.44%)	90 (100.00%)
Total	158 (52.67%)	35 (11.66%)	90 (30.00%)	17 (5.67%)	300 (100.00%)

Chi-Square Value =23.13, df=6, Table Value = 16.812, P<=0.01
The association is significant

7.6.1.2. Educational Status and the Worry

Investigation made into the relationship between educational status and the agony reveals that the illiterates and the higher educated are lesser worried about the changing social pattern. The higher gravity of the anxiety of the primary educated may be due to their philosophical immaturity. The illiterates may be so simple in their vision that they may be considering the institutionalisation only as a shifting of residence and nothing else. The higher educated may be aware of the social evolution taking place all over the world which escalates this kind of a development and the inevitability of its occurrence and hence their lesser worry.

Table 7.6.1.2**Educational Status and the Worry**

Educational Status	Not at all worried	Some what worried	Very much worried	No response	Total
Illiterate	24 (80.00%)	2 (6.67%)	4 (13.33%)	0 (0.00%)	30 (100.00%)
Primary	49 (41.18%)	14 (11.76%)	50 (42.02%)	6 (5.04%)	119 (100.00%)
Secondary	61 (55.45%)	10 (9.09%)	32 (29.09%)	7 (6.36%)	110 (100.00%)
Higher	24 (58.54%)	9 (21.95%)	4 (9.76%)	4 (9.76%)	41 (100.00%)
Total	158 (52.67%)	35 (11.66%)	90 (30.00%)	17 (5.67%)	300 (100.00%)

Chi-Square Value =29.88, df=9, Table Value = 21.666, P<=0.01
The association is significant

7.6.1.3 Type of Residence and the Worry

Another analysis which was conducted on the premise that the type of residence and the worries are associated supports the presumption (Table 7.6.1.3). It is seen that those who are living with their spouse alone are highly worried about the institutionalisation (36.21% are very much worried and 9.20% are somewhat worried). Similarly, those who are living with other relatives also have serious concern about the brisk process of institutionalisation of the elderly (32.76% are severely worried and 13.79% somewhat worried). In the case of those who live with spouse alone their worries may be due to the anxiety about the future of self/spouse after the death of one of them. So far they are alive both will be having the company of the other. But when one of them becomes alone there is

every chance of he/she being 'housed' in old age homes. This is somewhat the case of those who live with others. Their dependence on others has no permanency and he/she may be transferred to the old age homes once the protectors feel the present arrangement is inconvenient for them.

Table 7.6.1.3
Type of Residence and the Worry

Type of residence	Not at all worried	Some what worried	Very much worried	No response	Total
Residing alone	24 (75.00%)	2 (6.25%)	3 (9.38%)	3 (9.38%)	32 (100.00%)
With spouse	86 (49.43%)	16 (9.20%)	63 (36.21%)	9 (5.17%)	174 (100.00%)
With spouse and children	18 (50.00%)	9 (25.00%)	5 (13.89%)	4 (11.11%)	36 (100.00%)
Residing with other relatives	30 (51.72%)	8 (13.79%)	19 (32.76%)	1 (1.72%)	58 (100.00%)
Total	158 (52.67%)	35 (11.66%)	90 (30.00%)	17 (5.67%)	300 (100.00%)

Chi-Square Value =25.22, df=9, Table Value = 21.666, P<=0.01
The association is significant

7.6.1.4. Place of Residence and the Worry

The physical and social milieu of persons have telling effect on their visions and actions. In this study another analysis of data was carried out to test the influence of the place of residence on the outlook of the elderly in this matter.

It was revealed that the ruralities are more scared about the increasing trend of institutionalisation of the elderly people. 50.00% of the rural

respondents are very much worried and 14.89% somewhat worried. The sub-urbanites and the urbanites have somewhat similar outlook towards the trend.

The result is not anything unexpected. The sub-urban and urban population are more mobile in their personality and may be more adaptable to changes. But the rural population see changes as unwanted and are for the worse.

Table 7.6.1.4.

Place of Residence and the Worry

Place of residence	Not at all worried	Some what worried	Very much worried	No response	Total
Rural	32 (34.04%)	14 (14.89%)	47 (50.00%)	1 (1.06%)	94 (100.00%)
Sub-urban	53 (65.43%)	4 (4.94%)	17 (20.99%)	7 (8.64%)	81 (100.00%)
Urban	73 (58.40%)	17 (13.60%)	26 (20.80%)	9 (7.20%)	125 (100.00%)
Total	158 (52.67%)	35 (11.66%)	90 (30.00%)	17 (5.67%)	300 (100.00%)

Chi-Square Value =37.41, df=6, Table Value = 16.812, P<=0.01

The association is significant

There exists no relationship between such background variables as sex, age, income and SES and the worry.

7.6.2 Adaptation to the Change

This study proceeded further with the enquiry about the coping mechanisms of those who (41.33%) are worried about the increasing institutionalisation of the elderly.

The analysis reveals that 63.20% of them (79 out of 125) pray for the trend to reverse in their favour. The rest (36.80% - 46 out of 125) look upon the phenomenon in a philosophical way; they feel that what is destined is to happen. The details of the analysis is given in Table 7.6.2.1

Analysis to find out relationship between the dependant and background variables indicates that the adaptation patterns of all the categories except residential categories are the same. The relationship between the place of residence and the adaptation patterns is given in analysis 7.6.2.1

7.6.2.1 Place of Residence and the Adaptation Patterns

Analysis on the basis of place of residence shows that the rural and sub-urban categories have almost similar adaptation patterns. Almost $\frac{3}{4}$ of the categories pray for the situation to improve. However, in the case of urbanites majority are ready to follow the dictates of the destiny.

Table 7.6.2.1

Place of Residence and the Adaptation Pattern

Place of residence	Pray for the situation to improve	Take it as destiny	Total
Rural	46 (75.41%)	15 (24.59%)	61 (100.00%)
Sub-urban	15 (71.43%)	6 (28.57%)	21 (100.00%)
Urban	18 (41.86%)	25 (58.14%)	43 (100.00%)
Total	79 (63.20%)	46 (36.80%)	125 (100.00%)

Chi-Square Value =14.16, df=2, Table Value = 9.210, P<=0.01
The association is significant

7.7 Summary

The analyses in the chapter indicate that the elderly perceives high speed change in the non-material life styles of the community. They are worried about the changes occurring. However, they adjust with the changes in a very passive manner.

CHAPTER VIII

ADAPTATION TO THE CHANGING MATERIAL LIFE PATTERNS

The material life of Kerala community is fast changing. All the physical comforts of urban life and ways of life have been incorporated into rural life too so that Kerala can be considered as a single urban settlement having no rural (village) setting. Motor vehicles, telephone connections, TV and TV channels, computer systems, LPG stove, modern furniture sets - all are being enjoyed by households of medium and above economic status irrespective of whether they are urban or rural.

Enquires were made to reveal how the elderly feels about these material comforts which are brought to the enjoyment of the community recently.

8.1. Food Habits and the Elderly

Among the various indices considered for assessing the adaptation patterns of the elderly to the novel way of life, food habit comes first. Conventionally home made food was the pattern of both the urban and rural communities. In the rural setting everything for consumption except salt was locally produced and food items were prepared in the household herth. Urbanites

being unable to produce rice and vegetables in their households purchased them from the market. However, by and large, no ready-to-eat food items was practiced in urban households also.

Now urbanites changed to fast food items which are, many-a-time, taken at the 'family restaurant' with their nuclear family. If there are elderly persons left behind in the house, packed food is taken home for them. When food is prepared in the home, food items which require only mixing and warming were procured from the market.

In the case of rural Keralities farming is almost vanished. They also prefer ready to eat food items like bread, biscuits and other shop made stuffs. However, due to larger group living and impracticability of ready made food items frequently they cook food in their kitchen. Everything for the preparation is, generally, purchased from the market.

8.1.1 Type of food preferred

This study enquired into the elderlys' adjustment with the changed food style. The respondents were asked, what type of food they prefer to eat. 211 respondents (70.33%) always prefer home made food. 77 (25.67%) have no objection to take home made or ready made food. Interestingly 2 (0.67%) have a preference for ready made food items bought from out side. 10 (3.33%) did not

respond to the query. The analysis reveals that an overwhelming majority aspire for getting home made food (Table 8.1.1)

Table 8.1.1 Type of Food Preferred

Preference	Frequency	Percentage
Home made	211	70.33
Home made and Ready made	77	25.67
Ready made	2	0.67
No opinion	10	3.33
Total	300	100.00

8.1.2 Unfulfilled preference

The study further probed whether those who aspire for home made food are getting it. It is revealed that 60 out of 211 (28.44) of them have to depend on ready made food very frequently and the rest are getting food according to their preference.

8.1.3 Pattern of Adaptation

Further analyses were carried out to reveal the patterns of adaptation of those who have to frustrate their aspiration for getting home made food. It is revealed that the pattern of adaptation are passive in their nature. 65% (39 out of

60) of the elderly curse their fate. The rest of them take the matter very lightly. The type of mental strain that is created when one does not get recognition is his/her intimate group is anybody's guess (Table 8.1.3.1)

8.1.3.1 Sex Difference and the Adaptation Patterns

Sex difference is assumed to be associated with the adaptation pattern. Analysis (Table 8.1.3.1) supported the assumption. The analysis shows that the females are more agonised in this matter than their male counterpart. Majority of the females curse their fate for facing such a derecognition from their family. The case of the males is in the other way round. 52.17% of them take it very lightly. Naturally the pain created in them will be lesser.

Table 8.1.3.1
Sex and the Adaptation Pattern

Sex	Curse own fate	Take it lightly	Total
Male	11 (47.83%)	12 (52.17%)	23 (100.00%)
Female	28 (75.68%)	9 (24.32%)	37 (100.00%)
Total	39 (65.00%)	21 (35.00%)	60 (100.00%)

Chi-Square value = 4.84, df = 1, Table Value = 3.8, P<=0.05
The association is significant.

8.1.3.2 Socio – Economic Status and the Adaptation Pattern

Further analysis conducted revealed that Socio-Economic Status is another variable which is associated with the adaptation patterns. The trend revealed in the analysis is that the higher SES the greater the despair in the destiny. Further, the lower the SES the stronger the habit of taking the phenomenon lightly (Table 8.1.3.2).

Table 8.1.3.2
Socio-Economic Status and the Adaptation Pattern

SES	Curse own fate	Take it lightly	Total
Low	1 (16.67%)	5 (83.33%)	6 (100.00%)
Medium	29 (67.44%)	14 (32.56%)	43 (100.00%)
High	9 (81.82%)	2 (18.18%)	11 (100.00%)
Total	39 (65.00%)	21 (35.00%)	60 (100.00%)

Chi-Square value = 7.64, df = 2, Table Value = 5.911, $P \leq 0.05$
The association is significant.

8.1.3.3 Type of Residence and the Adaptation Pattern

The association between type of residence and the methods of adaptation is revealed in analysis 8.1.3.3. It is seen that those who live with wider network of relatives find consolation in their unblessed fate for facing such

neglect. Those who lead a more segregated life do take the matter very seriously. However, the approach of those who live with relatives other than children and spouse is different from the usual adaptation pattern discussed above. Majority of them (70%) take the instance of unfulfilled aspiration very lightly.

Table 8.1.3.3
Type of residence and the Adaptation Pattern

Type of Residence	Curse own fate	Take it lightly	Total
Living alone	3 (42.86%)	4 (57.14%)	7 (100.00%)
With spouse	29 (76.32%)	9 (23.68%)	38 (100.00%)
With spouse and children	4 (80.00%)	1 (20.00%)	5 (100.00%)
With others	3 (30.00%)	7 (70.00%)	10 (100.00%)
Total	39 (65.00%)	21 (35.00%)	60 (100.00%)

Chi-Square value = 9.53, df = 3, Table Value = 7.818, $P \leq 0.05$
The association is significant.

8.2 Facilities for Rest and Sleep

Not very long ago the elderly members in the family enjoyed unmatched comforts for rest and sleep compared to those of other members. When other members slept on a single mat the elderly enjoyed soft mattress and

blankets. But these are not the privileges only of the elderly now. Perhaps, the younger generations are now enjoying more comfortable sleeping arrangements than those of the elderly.

8.2.1 Perceptions on the facilities for Rest and Sleep

In this study, the respondents' reactions to these facilities provided were enquired into and the patterns of adaptation to them were analysed. For a query regarding the adequacy of the facilities provided for them 106 (35.33%) state that they are getting very good facilities. 172 (57.34%) are, however, not getting proper facilities. 22 (7.33%) did not respond to the enquiry. This shows that nearly 2/3rd of the respondents are unsatisfied with the facilities they are provided with. (Details are given in Table 8.2.1.1).

8.2.1.1. Sex and Perceptions on the Facilities Provided with

Analysis of the responses based on Sex reveals that the males are getting more comfortable facilities for rest and sleep. Table 8.2.1.1. indicates that 44.67% of the males are getting very good resting and sleeping facilities. The corresponding figure in respect of the females is only 26%. Sex bias is seen in this matter too. Their old age deprivations are cumulated with those of Sex inequality.

Table 8.2.1.1
Sex and Perceptions on the Facilities Provided with

Sex	Very good facilities	Not satisfactory	No answer	Total
Male	67 (44.67%)	71 (47.33%)	12 (8.00%)	150 (100.00%)
Female	39 (26.00%)	101 (67.33%)	10 (6.67%)	150 (100.00%)
Total	106 (35.33%)	172 (57.34%)	22 (7.33%)	300 (100.00%)

Chi-Square Value= 12.81, df=2, Table Value= 9.210, P<=0.01
The association is significant

8.2.1.2. Socio-Economic Status and Perceptions on the Facilities Provided With

Analysis carried out to test the relationship between Socio-Economic Status of the family and perceptions on the facilities provided with revealed that elderly people belonging to lower socio-economic status are comparatively getting good facilities for their rest and sleep. The analysis contained in Table 8.2.1.2. reveals that the proportion who are getting good facilities gradually decreases from low socio-economic status to high through medium SES. This indicates that in the higher echelons the elderly is more rejected by their descendants.

Table 8.2.1.2

Socio-Economic Status and Perceptions on the Facilities Provided With

SES	Very good facilities	Not satisfactory	No answer	Total
Low	12 (36.36%)	12 (36.36%)	9 (27.27%)	33 (100.00%)
Medium	72 (35.29%)	124 (60.78%)	8 (3.92%)	204 (100.00%)
High	22 (34.92%)	36 (57.14%)	5 (7.94%)	63 (100.00%)
Total	106 (35.33%)	172 (57.34%)	22 (7.33%)	300 (100.00%)

Chi-Square Value= 24.13, df=4, Table Value= 13.277, P<=0.01
The association is significant.

8.2.1.3 Type of Residence and Perceptions on the Facilities Provided With

The availability of care-takers may reflect in the amount of facilities provided for the elderly population. As analysis of the collected (Table 8.2.1.3) supports this presumption. The analysis indicates that those who are living alone and in the company of wider network of relatives are getting better facilities. Usually, those who are alone are supported by paid care takers or some relatives who are authorized for the purpose and in turn getting some material benefits. These care takers are bound on quid-pro-quo basis.

In the case of elderly persons living in the company of many relatives there is a mutual supervision among the relatives themselves in taking care of the elderly. Each one will show more care in the matter which virtually

supply more support to the elderly. The case of those who are living with direct descendents (son and daughter) is comparatively very poor. This indicates that nuclear families are unsuitable social situations for the care of elderly population.

Table 8.2.1.3

Type of Residence and Perceptions on the Facilities Provided With

Type of residence	Very good facilities	Not satisfactory	No answer	Total
Residing alone	15 (46.88%)	5 (15.63%)	12 (37.50%)	32 (100.00%)
With spouse	50 (28.74%)	116 (66.67%)	8 (4.60%)	174 (100.00%)
With spouse and children	13 (36.11%)	22 (61.11%)	1 (2.78%)	36 (100.00%)
Residing with others relatives	28 (48.28%)	29 (50.00%)	1 (1.72%)	58 (100.00%)
Total	106 (35.33%)	172 (57.34%)	22 (7.33%)	300 (100.00%)

Chi-Square Value= 64.09, df=6, Table Value= 16.812, P<=0.01
The association is significant.

Other background variables namely, age, religion, education, income and place of residence show lack of relationship with the responses and the details are not given here.

8.2.2. Adaptation Methods

Under section 8.2.1 we have seen that 57.34% (172) of the sample are not satisfied with the facilities for rest and sleep. In this section we are

attempting to analyse the methods by which they adjust with the available facilities.

It is seen that the largest portion among them (44.19%) request their care-takers to provide them with more facilities whenever they feel shortage of them. It is interesting to note that 23.25% of them are uncompromising with the neglect on the part of the care-takers and they quarrel with them to get more facilities. The rest of the respondents (32.56%) are quiet passive with the changing attitude of the society. They consider the shortage as a sign of the neglect of the society for the old age and suffer it accordingly (Table 8.2.2.1).

When we compare the general adaptation pattern to the changing social and material situations we see that the elderly resort to different methods. In the case of the former they are more accommodative. This may be due to the feeling that changing social situation is beyond the control of any body. But in the case of material comforts individual care-taker can do much and this perspectives may be making them agitated.

To explain the influence of the background variables on the adaptation patterns further analyses were carried out.

8.2.2.1. Religious Affiliation and the Adaptation Pattern

Very significant results are revealed (Table 8.2.2.1) when the data was analysed against the background variable of religious affiliation. 41.43% of the Hindus show rebellious behaviour when they are deprived of adequate facilities for sleep and rest. The corresponding figures in respect of Muslims and Christians are respectively 16.67% and 5.56%. The inter-generational attachment among Hindus seems to be high and least among Christians. The tightness of the relationship may be prompting them to even quarrel when the younger generation show indifference. The Christians do not expect much from their younger generation since the inter-generational ties are very loose. The table shows that the highest portion of the Christians very philosophically take the neglect as their fate. An overwhelming majority of the Muslims (70.83%) demand the facilities when the shortage occurs.

Table 8.2.2.1
Religious Affiliation and the Adaptation Pattern

Religious Affiliation	Quarrel	Ask for more	Take it as fate	Total
Hindus	29 (41.43%)	17 (24.29%)	24 (34.29%)	70 (100.00%)
Muslims	8 (16.67%)	34 (70.83%)	6 (12.50%)	48 (100.00%)
Christians	3 (5.56%)	25 (46.30%)	26 (48.15%)	54 (100.00%)
Total	40 (23.25%)	76 (44.19%)	56 (32.56%)	172 (100.00%)

Chi-Square Value= 42.18, df=4, Table Value= 13.277, P<=0.01
The association is significant.

8.2.2.2. Educational Status and the Adaptation Pattern

Analysis 8.2.2.2 shows that the adaptation patterns and the educational background are associated. The highest portion (36.84%) among the higher educated respondents become rebellious if they do not get these material convenience. An equal portion of them also consider that the shortage is their fate and console themselves. However, the highest portions of all other educational groups request for better facilities.

Table 8.2.2.2
Educational Status and the Adaptation Pattern

Educational status	Quarrel	Ask for more	Take it as fate	Total
Illiterate	5 (27.78%)	7 (38.89%)	6 (33.33%)	18 (100.00%)
Primary	7 (10.45%)	39 (58.21%)	21 (31.34%)	67 (100.00%)
Secondary	21 (30.88%)	25 (36.76%)	22 (32.35%)	68 (100.00%)
Higher	7 (36.84%)	5 (26.32%)	7 (36.84%)	19 (100.00%)
Total	40 (23.25%)	76 (44.19%)	56 (32.56%)	172 (100.00%)

Chi-Square Value= 13.55, df=6, Table Value= 12.592, $P \leq 0.05$
The association is significant.

8.2.2.3. Socio-Economic Status and the Adaptation Pattern

Socio-Economic Status is assumed to be influencing the adaptation pattern. When the empirical data was analysed according to the postulate positive

results were elicited. Analysis 8.2.2.3 shows that majority (53.85%) of the low SES group resort to rebellious method. In the case of middle SES group 52.03% secure their wants by asking the provider to change the pattern in their favour. However, 41.67% (largest portion) of the High SES group satisfy themselves with what is provided. They consider the changed situation is their destiny – it seems.

As everybody knows, as the SES increases the economic ties between the generations loosen. This is seen in the responses. The low SES group had taken much hardship to support the younger members. So they could not be very passive to any indifference on the part of the younger generation in providing them necessary material comforts. So they become arrogant to the youngsters. The middle SES groups has lighter relationship with the younger generation and hence will not have moral strength to 'revolt' against them to secure the comfort. So they merely request them for the matter. The high SES group feels that they have no locus standi to forcefully secure the comforts or even request for the same. So they accept what ever is provided with and console themselves considering the circumstances as their destiny.

Table 8.2.2.3

Socio-Economic Status and the Adaptation Pattern

SES	Quarrel	Ask for more	Take it as fate	Total
Low	7 (53.85%)	1 (7.68%)	5 (38.46%)	13 (100.00%)
Medium	23 (18.70%)	64 (52.03%)	36 (29.27%)	123 (100.00%)
High	10 (27.78%)	11 (30.56%)	15 (41.67%)	36 (100.00%)
Total	40 (23.25%)	76 (44.19%)	56 (32.56%)	172 (100.00%)

Chi-Square Value= 15.26, df=4, Table Value= 13.277, $P \leq 0.01$
The association is significant.

8.2.2.4. Type of Residence and the Adaptation Pattern

The adaptation patterns of the elderly are found to be related to the type of residence. The analysis of the empirical data is given in Table 8.2.2.4. It is seen that 80% of those who live alone become highly agitated when they are deprived of the comforts. It is quite natural that they may be under the care of unrelated, paid assistance. So their rebellious behaviour is to be seen as a customers' redrusal against a service provider. Among the other categories, those who become rebellious are more among those who live with spouse and children (31.82%). They may be under the impression that there are sufficient members to take care of them and the shortage in the facilities cannot be excused. However, 45.45% of them merely ask for more comforts. Another interesting result worth

notice is that 41.38% of the those who live with other relatives consider the shortage as a fate of people like them.

Table 8.2.2.4
Type of Residence and the Adaptation Pattern

Type of residence	Quarrel	Ask for more	Take it as fate	Total
Residing alone	4 (80.00%)	0 (0.00%)	1 (20.00%)	5 (100.00%)
With spouse	23 (19.83%)	55 (47.41%)	38 (32.76%)	116 (100.00%)
With spouse and children	7 (31.82%)	10 (45.45%)	5 (22.73%)	22 (100.00%)
Residing with other relatives	6 (20.69%)	11 (37.92%)	12 (41.38%)	29 (100.00%)
Total	40 (23.25%)	76 (44.19%)	56 (32.56%)	172 (100.00%)

Chi-Square Value= 12.62, df=6, Table Value= 12.592, P<=0.05
The association is significant.

8.2.2.5. Place of Residence and the Adaptation Pattern

Analysis based on the place of residence revealed that the suburbanites are more soft in their adjustment method. 43.14% of them consider the shortage as their fate. 39.22% request for more comforts and the rest 17.65% rebelliously demand for greater comforts. It is interesting that the requesters are more among the ruralities (60%) and least among urbanites (34.85%). Further, the rebellious group is more among the urbanities (28.79%). The results show that the patterns of adaptation are associated with the place of residence.

Table 8.2.2.5

Place of Residence and the Adaptation Pattern

Place of residence	Quarrel	Ask for more	Take it as fate	Total
Rural	12 (21.82%)	33 (60.00%)	10 (18.18%)	55 (100.00%)
Sub-urban	9 (17.65%)	20 (39.22%)	22 (43.14%)	51 (100.00%)
Urban	19 (28.79%)	23 (34.85%)	24 (36.36%)	66 (100.00%)
Total	40 (23.25%)	76 (44.19%)	56 (32.56%)	172 (100.00%)

Chi-Square Value= 11.85, df=4, Table Value= 9.458, P<=0.05
The association is significant.

Further analyses revealed that background variables, namely, sex, age and income are not associated with the adaptation patterns.

8.2.3. Changing Dressing Patterns

A very prominent change in the dressing pattern of Kerala community, particularly that of the youths can be seen. Conventionally, girl wears frock and boys trousers. Adolescent girl wears half sari with blouse or long skirt and blouse. When she comes to grown up age, wears full sari. Similarly from adolescence onwards boy wears dothi and shirt and the pattern continues in his adulthood also. Now, these dressing patterns have been drastically changed. Who wears which type of dress is not much discernible. Trusers and T-shirts are worn by both sexes. Conventional dresses are almost vanished. The dominant dress of

female youths is the *Churidar* and *Pyjama* and an optionally used shawl. This changes in the dressing pattern are spread out to interior rural areas also.

In this study this changing dressing pattern was taken as one of the indices of changes in the material life of the community. The study inquired into the way the elderly look upon this change and adjust with it.

In order to ascertain the perceptions of the elderly they were asked whether they feel any changes in the dressing patterns of the youths. As revealed in table 8.2.3.1, 62.33% of them perceive very much changes in the dressing patterns of the youths and 29.33 do not. 8% did not respond to the query. This shows that the elderly perceives the changes very well.

8.2.3.1 Religious Affiliation and Perception on the Change

Analysis of the data based on the religious affiliation shows that the Hindus feel the change very much (72%), next come Christians (64.44%) and last come Muslims (47.06%). The results are easily explicable. The dressing habits of Muslims are not very much changed. Following north Indian style they have been using this pattern since long ago. All of a sudden the change is affecting the Hindus. The Christians might have been practicing the changes since some time ago. So it is to be presumed that the communities are looking upon the youths of their own group and not of the society as a whole.

Table 8.2.3.1

Religious Affiliation and Perception on the Change

Religious affiliation	Very much changed	Not very much changed	No response	Total
Hindu	90 (72.00%)	21 (16.80%)	14 (11.20%)	125 (100.00%)
Muslim	40 (47.06%)	40 (47.06%)	5 (5.88%)	85 (100.00%)
Christian	58 (64.44%)	27 (30.00%)	5 (5.56%)	90 (100.00%)
Total	188 (62.67%)	88 (29.33%)	24 (8.00%)	300 (100.00%)

Chi-Square Value= 23.65, df=4, Table Value= 13.277, P<=0.01
The association is significant.

8.2.3.2. Socio-Economic Status and Perception on the Change

On the basis of the assumption that the perception is related to the socio-economic status, an analysis was carried out. The details are shown in Table 8.2.3.2.

Table 8.2.3.2

Socio-Economic Status and Perception on the Change

SES	Very much changed	Not very much changed	No response	Total
Low	24 (72.73%)	3 (9.09%)	6 (18.18%)	33 (100.00%)
Medium	120 (58.82%)	69 (33.82%)	15 (7.35%)	204 (100.00%)
High	44 (69.64%)	16 (25.40%)	3 (4.76%)	63 (100.00%)
Total	188 (62.67%)	88 (29.33%)	24 (8.00%)	300 (100.00%)

Chi-Square Value= 13.08, df=4, Table Value= 9.458, P<=0.05
The association is significant.

It is seen that the lower stratum among the different strata perceives the change most. 72.73% of lower section stated that there occurred very much changes in the matter. 58.82% of the medium and 69.84% of the high SES groups also perceive drastic changes in the habit.

As pointed out earlier the perceptions are the outcome of the respective group on themselves. Usually, changes occur last in the medium SES group.

8.2.3.3. Type of Residence and Perception on the Change

Analysis 8.2.3.3 shows that type of residence and the perception are associated. The general pattern of the responses indicates that those who have more social interaction perceive the change greater (However, the observation does not apply to those who live alone. 68.75% of them feel the change very much). 56.23% of those who live with spouse alone perceive the change. In the case of those who live with spouse and children it is 63.89%. An overwhelming 77.59% of those who live with other relatives apart from children and spouse perceive the change. Some anomalous pattern of response was received from those who live alone. (68.75% of them feel the change). Further enquiries are necessary to give an interpretation to this response.

Table 8.2.3.3

Type of Residence and Perception on the Change

Type of residence	Very much changed	Not very much changed	No response	Total
Alone	22 (68.75%)	5 (15.63%)	5 (15.63%)	32 (100.00%)
With spouse	98 (56.32%)	62 (35.63%)	14 (8.05%)	174 (100.00%)
With spouse and children	23 (63.89%)	11 (30.56%)	2 (5.56%)	36 (100.00%)
With other relatives	45 (77.59%)	10 (17.24%)	3 (5.17%)	58 (100.00%)
Total	188 (62.66%)	88 (29.33%)	24 (8.00%)	300 (100.00%)

Chi-Square Value= 13.86, df=6, Table Value= 12.592, P<=0.05
The association is significant

8.2.4. Acceptance of the New Pattern by the Elderly

Further probing was carried out to see how far the changing trend is acceptable to the elderly. They were asked whether they like the change or not. Of the binary responses, 51.06% was affirmative and 48.94% was negative (Table 8.2.4.1). In general we cannot say that the elderly is on any side. Their lack of interest in this matter is reflected here. 'Whatever be the trend we have no likeness and disinterest' – the responses seem to indicate this attitude.

On attempting to find out association between the responses and the background variables it was seen that only two variables have association – religious background and place of residence.

8.2.4.1. Religious Affiliation and Acceptance of the Dressing Pattern

Analysis in Table 8.2.4.1. shows that the Christians like the change most and the Hindus least. 67.24% and 41.11% respectively of these groups like the changes. In the case of the Muslims, they divide equally (50% each) between the favourable and unfavourable responses. Christians are always very flexible to accept changes. It is very interesting to contrast with the responses of the Muslims and Hindus. Why Muslims like the change more than do the Hindus? It is to be considered that a land slide change is seen in the dress patterns of females and the changed patterns (Salwar Kammis) were prevalent among the Muslims during past days. In fact, for Muslims there is no much change. Sari which was a traditional dress of the Hindus gave way for Salwar – Kammis. This might be the reason for the like and dislike of the Muslims and Hindus respectively.

Table 8.2.4.1
Religious Affiliation and Acceptance of the Dressing Pattern

Religious affiliation	Favour	Do not favour	Total
Hindu	37 (41.11%)	53 (58.89%)	90 (100.00%)
Muslim	20 (50.00%)	20 (50.00%)	40 (100.00%)
Christian	39 (67.24%)	19 (32.76%)	58 (100.00%)
Total	96 (51.06%)	92 (48.94%)	188 (100.00%)

Chi-Square Value= 9.66, df=2, Table Value= 9.210, P<=0.01
The association is significant.

8.2.4.2. Place of Residence and Acceptance of the Dressing Pattern

A very systematic pattern of relationship is seen between place of residence and the acceptance. The urbanites like the changes very much (62.03%) and the ruralities least (33.33%). The sub-urbanites come in between the other two, clearly revealing the influence of the mobile outlook of urbanism.

Table 8.2.4.2

Place of Residence and Acceptance of the Dressing Pattern

Place of Residence	Favour	Do not favour	Total
Rural	20 (33.33%)	40 (66.67%)	60 (100.00%)
Sub-urban	27 (55.10%)	22 (44.90%)	49 (100.00%)
Urban	49 (62.03%)	30 (32.97%)	79 (100.00%)
Total	96 (51.06%)	92 (48.94%)	188 (100.00%)

Chi-Square Value= 11.67, df=2, Table Value= 9.210, P<=0.01
The association is significant.

8.2.5. Adaptation to the Changing Dressing Patterns

Analysis 8.2.4 reveals that there is a neck and neck race between those who like and dislike the changes in the dressing patterns (51.06% like an 48.90% dislike). In this study further analysis was carried out to reveal how the dislikers adapt to the changing patterns.

The analysis reveals their helplessness. It is seen that 65.22% do not react to the matter in any way. They say who will listen to us; it is better to keep silent. The rest of those who dislike the dressing patterns pray for the good to happen. Both responses indicate their state of powerlessness and despair.

Table 8.2.5.1

**Adaptation Patterns of the Elderly to the Unacceptable
Dressing Patterns of the Youths**

Method of adaptation	Frequency	Percentage
No response	60	65.22
Pray for good	32	34.78
Total	92	100.00

Another interesting fact which is to be indicated here is that further analyses showed that no independent variable has any influence on the adaptation patterns. That is, irrespective of their sex, age, etc., all have the same method of adjusting with the 'unpleasant' way of dressing of the youths.

8.3. The Elderly and the Modern Gadgets

Kerala is hopping with styles of life which are entirely different from that of a decade ago. Modern communication gadgets like telephone, TV, Computer are spreading like wild fire. Refrigerator, LPG stove, Microwave oven, Washing machine, modern furniture are getting familiarised even to the middle income group families. Though many of these gadgets do not come across the life

an elderly person, certain facilities like telephone, TV LPG stove, modern furniture systems are to be handled by him/her.

8.3.1 Inconveniences of the Elderly

In this study enquires were made to find out how the elderly interact with these changes. They were asked whether they feel any inconvenience when they have to interact with these facilities.

The analysis of data revealed that 50.33% of the respondents have difficulties to handle these facilities. Of them 21.33% feel the inconveniences very severely and 29% moderately. 37% of the respondents have no difficulty to interact with them. 12.67% of them do not know whether they have any difficulty as they had no occasion to handle the facilities (Table 8.3.1.1.). The results show that the elderly is in no way comfortable with the changed material life patterns of modern Kerala society.

8.3.1.1 Sex and the Inconvenience Experienced to Handle the Modern Gadgets

Sex and the inconvenience felt in handling modern gadgets was assumed to be associated and an analysis as shown in Table 8.3.1.1. was carried out to test the supposition. The analysis shows that the assumption is true. Chi-Square test applied to the analysis confirms the association. It is seen that the

inconvenience felt is more for females. 20.67% feel it very severely and another 42% moderately. The corresponding figures in the case of the males are respectively 22% and 16%. In our culture, especially in the past days the females were passively lived under the guidance of the males. So innovations in material life and modern styles of living even were not so handy to them.

Table 8.3.1.1

Sex and the Inconveniences

Sex	Experience very much difficulty	Experience some what difficulty	No difficulty	Don't know	Total
Male	33 (22.00%)	24 (16.00%)	67 (44.67%)	26 (17.33%)	150 (100.00%)
Female	31 (20.67%)	63 (42.00%)	44 (29.33%)	12 (8.00%)	150 (100.00%)
Total	64 (21.33%)	87 (29.00%)	111 (37.00%)	38 (12.67%)	300 (100.00%)

Chi-Square Value =27.47, df=3, Table Value = 11.345, P<=0.01
The association is significant.

8.3.1.2. Age and the Inconvenience Experienced to Handle the Modern Gadgets

An analysis to enquire into the pattern of the responses based on age structure of the elderly showed that the inconveniences for interacting with these gadgets were felt more as the age increases. The result need not be interpret as it is quiet according to our expectation

Table 8.3.1.2**Age and the Inconveniences**

Age (in years)	Experience very much difficulty	Experience some what difficulty	No difficulty	Don't know	Total
Below 75	2 (6.90%)	5 (17.24%)	14 (48.28%)	8 (27.59%)	29 (100.00%)
75 – 85	35 (20.11%)	51 (29.31%)	68 (39.08%)	20 (11.49%)	174 (100.00%)
85 and above	27 (27.84%)	31 (31.96%)	29 (29.90%)	10 (10.31%)	97 (100.00%)
Total	64 (21.33%)	87 (29.00%)	111 (37.00%)	38 (12.67%)	300 (100.00%)

Chi-Square Value =14.79, Df=6, Table Value = 12.592, P<=0.05
The association is significant.

8.3.1.3. Religious Affiliation and the Inconvenience Experienced to Handle the Modern Gadgets

Enquiries were conducted to know whether the religious back has any connection with the difficulties experienced to the elderly. It is revealed that (Table 8.3.1.3) the Muslims are feeling the difficulties most and the Christian least. Hindus come in between the two groups. As everybody knows, the capacity of Christians to absorb modern ways of living is very high. This is reflected in this matter also. The conservatism of Muslims is very popular and this may be creating problems for interacting with artifacts of recent origin.

Table 8.3.1.3**Religious Affiliation and the Inconveniences**

Religious affiliation	Experience very much difficulty	Experience some what difficulty	No difficulty	Don't know	Total
Hindus	30 (24.00%)	33 (26.40%)	43 (34.40%)	19 (15.20%)	125 (100.00%)
Muslims	22 (25.88%)	30 (35.29%)	23 (27.06%)	10 (11.76%)	85 (100.00%)
Christians	12 (13.33%)	24 (26.67%)	45 (50.00%)	9 (10.00%)	90 (100.00%)
Total	64 (21.33%)	87 (29.00%)	111 (37.00%)	38 (12.67%)	300 (100.00%)

Chi-Square Value =13.37, df=6, Table Value = 12.592, P<=0.05
The association is significant.

8.3.1.4. Educational Status and the Inconvenience Experienced to Handle the Modern Gadgets

Knowledgeable persons are capable of absorbing modernity easily. Hence the researcher assumed a relationship between educational background of the elderly and the inconveniences felt while handling modern domestic equipments. Analysis to test the assumption revealed positive results. The analysis (Table 8.3.1.4) shows that the elderly population is to be taken as two segments in the context, namely, illiterates (no formal schooling) and the educated. Among the illiterates 73.34% feel difficulties in this matter to different extent (46.67% very much and 26.67% somewhat). Among the educated group it is seen that the difficulty is increased with educational background (39.50%,52.73% and 58.54% respectively of the primary secondary and higher

educated groups have difficulties to handle with the gadgets. The results can be interpreted after further probing as the results are anomalous.

Table 8.3.1.4
Educational Status and the Inconveniences

Educational Status	Experience very much difficulty	Experience some what difficulty	No difficulty	Don't know	Total
Illiterate	14 (46.67%)	8 (26.67%)	5 (16.67%)	3 (10.00%)	30 (100.00%)
Primary	19 (15.97%)	28 (23.53%)	50 (42.02%)	22 (18.49%)	119 (100.00%)
Secondary	20 (18.18%)	38 (34.55%)	41 (37.27%)	11 (10.00%)	110 (100.00%)
Higher	11 (26.83%)	13 (31.71%)	15 (36.59%)	2 (4.88%)	41 (100.00%)
Total	64 (21.33%)	87 (29.00%)	111 (37.00%)	38 (12.67%)	300 (100.00%)

Chi-Square Value =24.38 df=9, Table Value = 21.666, P<=0.01
The association is significant.

8.3.1.5. Socio-Economics Status and the Inconvenience Experienced to Handle the Modern Gadgets

Socio-Economic Status and the inconvenience experienced are associated – analysis 8.3.1.5. shows. 66.67% of the low SES group do not know whether they have any difficulty in the matter as they had no occasion to handle with these gadgets. Of the other two groups the medium SES group is slightly better in the case, they feel when they have to handle the devices than the high SES groups. In the case of the former 23.04 feel it very difficult and 30.39% somewhat difficult. The corresponding figures in the case of high SES groups are

20.63% and 38.10%. All most equal portions of the groups (39.71% - medium and 38.10% - high) stated that they have no difficulty at all.

Table 8.3.1.5
Socio-Economic Status and the Inconveniences

Educational Status	Experience very much difficulty	Experience some what difficulty	No difficulty	Don't know	Total
Low	4 (12.12%)	1 (3.03%)	6 (18.18%)	22 (66.67%)	33 (100.00%)
Medium	47 (23.04%)	62 (30.39%)	81 (39.71%)	14 (6.86%)	204 (100.00%)
High	13 (20.63%)	24 (38.10%)	24 (38.10%)	2 (3.17%)	63 (100.00%)
Total	64 (21.33%)	87 (29.00%)	111 (37.00%)	38 (12.67%)	300 (100.00%)

Chi-Square Value =100.67, df=6, Table Value = 16.812, P<=0.01
The association is significant.

8.3.1.6. Type of Residence and the Inconvenience Experienced to Handle the Modern Gadgets

Analysis 8.3.1.6 shows that those who are living in the company of more members of the family find lesser difficulty to handle with the gadgets. This may be due to the fact that when there are more members the elderly gets more confidence to interact with the gadgets. In the case of those who live alone, some intervening variable is acting upon - it is to be presumed. Probably the younger more persons may be living alone and this age factor may be the real correlate.

Table 8.3.1.6**Type of Residence and the Inconveniences**

Type of residence	Experience very much difficulty	Experience some what difficulty	No difficulty	Don't know	Total
Alone	3 (9.38%)	5 (15.63%)	16 (50.00%)	8 (25.00%)	32 (100.00%)
With spouse	40 (22.99%)	58 (33.33%)	54 (31.03%)	22 (12.64%)	174 (100.00%)
With spouse and children	6 (16.67%)	8 (22.22%)	16 (44.44%)	6 (16.67%)	36 (100.00%)
Others	15 (25.86%)	16 (27.59%)	25 (43.10%)	2 (3.45%)	58 (100.00%)
Total	64 (21.33%)	87 (29.00%)	111 (37.00%)	38 (12.67%)	300 (100.00%)

Chi-Square Value =19.45, df=9, Table Value = 16.919, P<=0.05
The association is significant.

8.3.1.7. Place of Residence and the Inconvenience Experienced to Handle the Modern Gadgets

The empirical data elicited in the study was analysed on the basis of the place of residence of the elderly persons and it was seen that the two variables are associated. The 'no difficulty' felt portion of the elderly is most among the urbanities and least among the ruralities. The sub-urbanites come in between the two other categories.

Table 8.3.1.7

Place of Residence and the Inconveniences

Place of Residence	Experience very much difficulty	Experience some what difficulty	No difficulty	Don't know	Total
Rural	29 (30.85%)	23 (24.47%)	24 (25.53%)	18 (19.15%)	94 (100.00%)
Sub-urban	13 (16.05%)	27 (33.33%)	31 (38.27%)	10 (12.35%)	81 (100.00%)
Urban	22 (17.60%)	37 (29.60%)	56 (44.80%)	10 (8.00%)	125 (100.00%)
Total	64 (21.33%)	87 (29.00%)	111 (37.00%)	38 (12.67%)	300 (100.00%)

Chi-Square Value =17.78, df=6, Table Value = 16.812, P<=0.01
The association is significant.

The other variable namely, income status is not associated with the difficulty.

8.3.2. Adaptation to the Modern Gadgets

In analysis 8.3.1 we have seen that 151 respondents (50.33% of the sample) have difficulty to various levels (21.33% very much and 29% some what). This study further enquired into the methods of adjusting with these artifacts (of 50.33% of the sample). The enquiry revealed that 61.59% of the elderly keep themselves away from these gadgets and the rest (38.41%) use them with much anxiety about they being becoming victims of accidents. This analysis indicates that one third of the total number of elderly considered in the study are avoiding these equipments, even if they have opportunities for handling them, for fear of accidents. Another 19.33% use them with insecurity feeling and anxiety. The

results reveal that around 50% find it difficult to cope with the changing material culture of the community.

Subsidiary analysis based on the independent variables indicated that religious affiliation, educational status, socio-economic status and the type of residence are associated with the patterns of adaptation. Other variables do not show association with the adaptation patterns.

8.3.2.1. Religious Affiliation and the Adaptation Pattern

Table 8.3.2.1

Religious affiliation and the Adaptation Pattern

Religious Affiliation	Keep self away	Use with anxiety	Total
Hindu	44 (69.84%)	19 (30.16%)	63 (100.00%)
Muslim	43 (82.69%)	9 (17.31%)	52 (100.00%)
Christian	6 (16.67%)	30 (83.33%)	36 (100.00%)
Total	93 (61.59%)	58 (38.41%)	151 (100.00%)

Chi-Square Value =18.906, df=2, Table Value = 9.210, P<=0.01
The association is significant.

The analysis in Table 8.3.2.1 gives very interesting results. The Muslims are most refraining from using the gadgets (82.69%) and the Christians least (16.67%). 69.84% of the Hindus also follow the pattern of adaptation. 82.33% of the Christians, though they feel difficulty to use the arrangements, try

to use them. Of course, they have severe anxiety about the calamities they can bring about. The entrepreneurship and courage of the community are well known

8.3.2.2. Educational Status and the Adaptation Pattern

Table 8.3.2.2

Educational Status and the Adaptation Pattern

Educational Status	Keep self away	Use with anxiety	Total
Illiterate	17 (77.27%)	5 (22.73%)	22 (100.00%)
Primary	18 (38.30%)	29 (61.70%)	47 (100.00%)
Secondary	40 (68.97%)	18 (31.03%)	58 (100.00%)
Higher	18 (75.00%)	6 (25.00%)	24 (100.00%)
Total	93 (61.59%)	58 (38.41%)	151 (100.00%)

Chi-Square Value =16.859, df=3, Table Value = 13.277, P<=0.01
The association is significant.

The analysis distinguishes the primary educated group from others. Only 38.30% of them keep themselves away from the gadgets. Very high portions of the other categories come under this response (77.27 of the illiterates, 68.97% of the secondary educated and 75%of the higher educated). Why the primary educated interact with the gadgets though with anxiety is to be further probed.

8.3.2.3. Socio-Economic Status and the Adaptation Pattern

Table 8.3.2.3

Socio-Economic Status and the Adaptation Pattern

SES	Keep self away	Use with anxiety	Total
Low	4 (80.00%)	1 (20.00%)	5 (100.00%)
Medium	72 (66.05%)	37 (33.95%)	109 (100.00%)
High	17 (45.95%)	20 (54.05%)	37 (100.00%)
Total	93 (61.59%)	58 (38.41%)	151 (100.00%)

Chi-Square Value =6.906, df=2, Table Value = 5.991, P<=0.05
The association is significant.

The empirical data when analysed to identify relationship, if any, existing between the Socio-Economic Status and the adaptation patterns confirmed the relationship. As seen in analysis 8.3.2.3 the 'abstaining from using' method decreases from low SES to high SES groups. This is because with the increase in SES the modern ways of living increases and they are forced to accommodate with them even though with a sense of danger that is in the offing.

8.3.2.4. Type of Residence and the Adaptation Pattern

Type of residence and the adaptation patterns were assumed to be associated as the social atmosphere prevailing has very much influence on the way people live. If one is living alone she/he is compelled to do every thing by

herself/himself. If situation is in the other way round individual become reluctant to do things, especially, if the work involves an element of danger.

Table 8.3.2.4.

Type of Residence and the Adaptation Pattern

Type of residence	Keep self away	Use with anxiety	Total
Residing alone	3 (37.50%)	5 (62.50%)	8 (100.00%)
With spouse	66 (67.35%)	32 (32.65%)	98 (100.00%)
With spouse and children	5 (35.71%)	9 (64.29%)	14 (100.00%)
Residing with others relatives	19 (61.29%)	12 (38.71%)	31 (100.00%)
Total	93 (61.59%)	58 (38.41%)	151 (100.00%)

Chi-Square Value =10.368, df=3, Table Value = 7.815, P<=0.05
The association is significant.

In this study it is seen that the patterns of adaptation in the matter of those who live alone and with spouse and children are similar. 62.50%of the former and 64.29% of the later groups handle the equipment with much anxiety. The other two categories (living with spouse and with other relatives) have similar patterns of adjusting with these artifacts. The spouse and others may be sparing the elderly from handling the gadgets once they realise the elderly's difficulty to interact with them.

8.4 Summary

In this chapter few indices of changes in the material culture are considered for interpreting the adaptation patterns of the elderly to the changes. (it is felt that indices which are amenable to the analysis are fewer relating to material culture than those relating to non-material culture). The analyses indicate that the changes are very much felt by the elderly. The elderly's 'no way out' situation compel them to cope with the change.

CHAPTER IX

PERCEPTIONS ON THE FUTURE

Old age escalates a feeling of insecurity in the elderly. 'An old man begins to feel that even his children do not look upon him with the degree of respect which he used to get some years earlier; the old person feels neglected and humiliated (Choudhari, 1992 : 101). Both family and society consider them as surplus population. According to A. Mohanthi (1989), there is a tendency to discount, deviate, dump and discard this population like surplus commodity. This creates a negative attitude towards life in them. L. Packiam (2002 : 216-217) opines that the elderly parents no more wanted in Indian family is not surprising in the present situation where families are freely going for foeticide and infanticide purely for economic reasons. In such a circumstance the old who have lost their vigour - physical, mental and economic - can no longer expect respect and dignity.

This study assumed that the elderly looks upon the future as bleak and meaningless because of the unfavourable shift in the social system with respect to him/her. To substantiate this assumption the following analyses were done. The reactions of the elderly to certain observations relating to the future situations of the community were analysed.

9.1. Care from the Children

The first observation to which their reactions were sought was, 'Children will become disinterested to look after the aged'

On a five point response continuum, namely; strongly agrees, agrees, no opinion, disagrees, strongly disagrees, 50% checked the first response. 24.66% responded that they agree with the observations though not strongly. 21.67% are confused to express their opinions. 3.67% disagree with the statement. However, there was no one who strongly disagrees with the statement and hence the response was deleted from the tables constructed for the analysis (Table 9.1.1). The analysis shows that an over-whelming majority (74.66%) feel that children will become disinterested in taking care of them in the future. This shows that the aged perceives a bleak future in their life.

9.1.1 Religious Affiliation and the Perception

Religious background of the aged is assumed to influence their perception on the matter. To test the assumption an analysis was carried out (Table 9.1.1). As revealed in the analysis the largest portions of all religious groups are pessimistic about the helping hands of their children. There is similarity in the outlook of the Muslims and Christians. But Hindus feel this pessimism to greater extent. In fact, philosophically the Hindu community has more confidence in their younger generation. Due to the very quick turn of the

events of the present day society, things are diametrically opposite to their expectation. This may be making them more pessimistic. The other communities do not expect much from the younger generations. So what is taking place is according to their expectation and hence the lesser pessimism.

Table No. 9.1.1
Religious Affiliation And Reaction To The Observation

Religion	Strongly agrees	Agrees	No Idea	Disagrees	Total
Hindu	71 (56.80%)	21 (16.80%)	30 (24.00%)	3 (2.40%)	125 (100.00%)
Muslim	37 (43.53%)	28 (32.94%)	14 (16.47%)	6 (7.06%)	85 (100.00%)
Christian	42 (46.67%)	25 (27.78%)	21 (23.33%)	2 (2.22%)	90 (100.00%)
Total	150 (50.00%)	74 (24.66%)	65 (21.67%)	11 (3.67%)	300 (100.005)

Chi square Value=13.3, df=6, Table value =12.582; $p \leq 0.05$

The association is significant

The findings concur with the results of Vasvan & Dave (1996), Rathi Devi (1996) and Padma Mohan (2002).

In our country old age security and importance of children especially sons, are closely related. Mukherjee (1972) notes that Indian people like to have at least two sons to look after them in old age and for performing rites.

9.1.2. Socio-Economic Status and the Perception

It is believed that the economic dependency of the children is tying up them with the elder generation. So economic freedom makes the younger generation disinterested in the caring of their parents. In this background this study analysed the data to see whether this insight is supported by the investigation. Here the researcher has taken socio economic status as the background variable under the impression that it will be a better variable than mere income status.

Table No.9.1.2

Socio-Economics Status and the Perception

Socio-Economic status	Strongly Agrees	Agrees	No Idea	Disagrees	Total
Low	7 (21.21%)	8 (24.24%)	17 (51.52%)	1 (3.03%)	33 (100.00%)
Medium	109 (53.43%)	54 (26.47%)	33 (16.18%)	8 (3.92%)	204 (100.00%)
High	34 (53.97%)	12 (19.05%)	15 (23.81%)	2 (3.17%)	63 (100.00%)
Total	150 (50.00%)	74 (24.66%)	65 (21.67%)	11 (3.67%)	300 (100.00%)

Chi square Value=23.88, df=6, Table value =16.812; $p \leq 0.01$

The association is significant

The analysis indicates that 21.21 percent of the low socio-economic status group 53.43 percent of the medium and 53.97 percent of the high SES group strongly believe that children will become disinterested in supporting and looking after the elderly. Another interesting fact revealed in the analysis is that majority (51.52 percent) of the low SES groups are unable to predict what will be the future in this regard. From the other groups minor portions only have such a confusion. Majority, as pointed out above, are strong supporters of the perspective. Hence this study concludes that the pessimism in this matter is stronger among the higher status groups.

9.1.3 Type of Residence and the Perception

Analysis of the empirical data collected shows that old persons living with spouse and spouse & children have similar opinion. 58.62 percent and 55.56 percent of the respective categories strongly pointed out that children will become disinterested to taking care of the old. 43.10 percent of the elderly who are living with their spouse and their relatives also have similar outlook on the issue. However, only a meagre portion of those who live alone expressed this opinion (9.38 percent). Seventy Five percent of them expressed that they have no particular opinion on this issue. Chi-square test applied to the analysis reveals that the dependent and independent variables are associated.

Table 9.1.3**Type of Residence and the Perception**

Type of residence	Strongly Agreed	Agreed	No idea	Disagree	Total
Residing Alone	3 (9.38%)	4 (12.50%)	24 (75.00%)	1 (3.13%)	32 (100.00%)
With Spouse	102 (58.62%)	42 (24.14%)	22 (12.64%)	8 (4.60%)	174 (100.00%)
With spouse and Children	20 (55.56%)	8 (22.22%)	7 (19.44%)	1 (2.78%)	36 (100.00%)
Residing with other relatives	25 (43.10%)	20 (34.48%)	12 (20.69%)	1 (1.72%)	58 (100.00%)
Total	150 (50.00%)	74 (24.66%)	65 (21.67%)	11 (3.67%)	300 (100.00%)

Chi square Value=67.98, df=9, Table value =21.666; $p \leq 0.01$

The association is significant

It is very simple to explain the views of the different categories.

Those who live with spouse and relatives may have been experiencing the neglect of the younger generation. Those who live alone have no experience to formulate an opinion.

9.1.4 Place of Residence and Perception

The situation of older person are not homogenous. It changes according to their place of residence. Analysis 9.1.4 tries to find out elderly's perception on their children's interest in looking after them and it's relation to

their place of residence. It reveals very interesting results. The strong pessimism about the disinterest of the younger generation in looking after elderly parents gets harder from ruralites to urbanites. 41.49 percent of the ruralites expressed that as time passes the interest of the younger generation in their elderly parents will decrease. 48.15 percent of the sub-urbanites and 57.60 percent of the urbanites subscribe to this perspective. Another fact which is to be highlighted is that a very high percentage (37.23 percent) of ruralites compared to other groups are incapable of expressing a concrete opinion on this matter. The corresponding figures in respect of sub-urbanites and urbanites respectively are 16.05 percent and 13.60 percent. The study therefore concludes that the place of residence is a strong factor which creates this pessimism.

Table No.9.1.4

Place of Residence and the Perception

Place of Residence	Strongly Agreed	Agreed	No Idea	Disagree	Total
Rural	39 (41.49%)	17 (18.09%)	35 (37.23%)	3 (3.19%)	94 (100.00%)
Sub urban	39 (48.15%)	25 (30.86%)	13 (16.05%)	4 (4.94%)	81 (100.00%)
Urban	72 (57.60%)	32 (25.60%)	17 (13.60%)	4 (3.20%)	125 (100.00%)
Total	150 (50.00%)	74 (24.66%)	65 (21.67%)	11 (3.67%)	300 (100.00%)

Chi square Value=21.75, df=6, Table value =16.812; p<=0.01

The association is significant

Further analysis showed that other independent variables namely sex, education, income and occupation are not influencing their perception. Hence details of the analyses are not given here.

9.2. Expectation on Material Comfort

Another statement put forth to the elderly to react to was “the material comfort in the future will be very much reduced”

The responses were analysed as shown in Table No. 9.2.1. It is seen that 33.33 per cent strongly agree to the view and 31.33 per cent agree to some extent. 27.67 have no conclusive opinion to express. A small portion (7.67 percent) only disagree with the statement. All these responses clearly reveal that the elderly have little optimism towards their future. It is contextual to point out an observation of De Beauvoir here

De Beauvoir (1973:3) opines that if old people show the same desires, the same requirements as the young, the world looks upon them with disgust. Today’s society is characterized by achievement syndrome where as aging is characterized by loss of occupation, poor health, widowhood, low socio economic status etc.

The responses were further analysed to find out their relationship with the background variables. It was seen that education and socio-economic status only are influencing the responses. These two analyses are explained in details in the following sections.

9.2.1. Education and the Perception

The analysis is shown in Table No.9.2.1.

Table No. 9.2.1.
Educational Status and the Perception

Education	Strongly Agreed	Agreed	No Idea	Disagree	Total
Illiterate	18 (60.00%)	6 (20.00%)	3 (10.00%)	3 (10.00%)	30 (100.00%)
Primary	28 (23.53%)	37 (31.09%)	43 (36.13%)	11 (9.24%)	119 (100.00%)
Secondary	32 (29.09%)	43 (39.09%)	28 (25.45%)	7 (6.36%)	110 (100.00%)
Higher	22 (53.66%)	8 (19.51%)	9 (21.95%)	2 (4.88%)	41 (100.00%)
Total	100 (33.33%)	94 (31.33%)	83 (27.67%)	23 (7.67%)	300 (100.00%)

Chi square Value=29.09, df=9, Table value =21.666; $p \leq 0.01$

The association is significant

The analysis shows that the illiterate (60 percent) and the higher educated (53.67 percent) groups have similar view in the matter. A larger majority of the groups view that, in the future, the material comfort they have been

enjoying will be definitely reduced. On the other hand the primary and secondary educated have similar opinion on this issue. 23.33 percent of the primary educated and 29.09 percent of the secondary educated strongly agree to the statement.

It is to be pointed out that the observation of Anderson is contradicted by the present findings relating to the higher educated group. According to Anderson (1961: 134). As education increases individual's repertoire of skills and interests increase with the result that when he faces a difficult transition period, he has a greater variety of activities he can turn to, and therefore makes a better adjustment. However, the illiterate's response is going in tune with Anderson. No logical interpretation is possible for the higher educated group without further probe.

9.2.2 Socio-Economic Status and the Perception

The analysis to test the relationship is given in Table 9.2.2

The analysis shows that the medium and high socio-economic status groups have greater pessimism about the material comforts of their future life. The low SES groups are incapable of expressing a positive or negative answer; 51.52 per cent expressed that they cannot express an opinion, 15.15 percent, however, disagree with the pessimism. Among the other groups the disagreement is expressed by a meagre groups (5.88% of medium SES and 9.52% of the High SES groups).

Table 9.2.2
Socio-Economic Status and the Perception

Socio economic status	Strongly agree	Agrees	No idea	Disagrees	Total
Low	7 (21.21%)	4 (12.12%)	17 (51.52%)	5 (15.15%)	33 (100.00%)
Medium	71 (34.80%)	72 (35.29%)	49 (24.02%)	12 (5.88%)	204 (100.00%)
High	22 (34.92%)	18 (28.57%)	17 (26.98%)	6 (9.52%)	63 (100.00%)
Total	100 (33.33%)	94 (31.33%)	83 (27.67%)	23 (7.67%)	300 (100.00%)

Chi square Value=18.01, df=6, Table value =16.812; $p \leq 0.01$

The association is significant

It seems that the higher SES groups may be under the impression that their children will be struggling for rising up in the social capillary tube and, naturally, they have to leave behind the avoidable familial burden of looking after the aged parents.

9.3 Elderly Members will be a Liability to Their Children

The third index to analyse the perception of the old about their future life was their reaction to the statement “the elderly will be considered as a liability by their children”.

The reactions were the same as mentioned in the earlier two indices (strongly agrees, agrees, no idea, disagrees and strongly disagrees). When the data was analysed it was seen that 12 per cent of the respondents strongly agree with the statement. 37 percent agree and 47.67 per cent have no idea to express. However, 3.33 percent disagree with the statement. In this analysis the highest portion indicated their confusion. They could not say anything either positively or negatively.

However, the very strong agreement or agreement of 49 percent of the respondents reveals that aged persons have little optimism about the future (Table 9.3.1)

9.3.1. Religious Affiliation and Reaction to the Statement

Religion is a strong supplier of values. It is true that it's influence also is getting diminished in the wake of material achievement (Sreedharan, 2000: 64). In order to understand the influence of religious affiliation of the elderly on the view, an analysis as shown in Table 9.3.1 was carried out.

The analysis gives very clear idea about the influence of the independent variable. It can be seen that comparatively more Christians support the statement very strongly and the 'no idea' group among the Christians are

comparatively small. It is interesting to note that majority of the Hindus are in a dilemma relating to the truth of the statement. In the 'agree group' the Muslims have slight edge over the other religious groups. However, 7.06 percent of them disagree with the statement. On a consolidation of the results we may say that the Christians are more pessimistic about their future. Then comes Hindus and finally Muslims.

Table No.9.3.1
Religious Affiliation and the Reaction

Religion	Strongly Agrees	Agrees	No Idea	Disagrees	Total
Hindu	17 (13.68)	40 (32.00)	65 (52.00)	3 (2.40)	125 (100%)
Muslim	1 (1.18)	39 (45.88)	39 (45.88)	6 (7.06)	85 (100%)
Christian	18 (20.00)	32 (35.56)	39 (43.33)	1 (1.11)	90 (100%)
Total	36 (12.00)	111 (37.00)	143 (47.67)	10 (3.33)	300 (100%)

Chi square Value=22.18, df=6, Table value =16.812; $p \leq 0.01$

The association is significant

9.3.2 Type of Residence and the Perception

In this study, an analysis was carried out to see whether the background variable has any influence on the perception of the elderly.

Analysis (Table 9.3.2) shows that those who live alone have no strong opinion. The lion's share (84.38 percent) could not give a concrete opinion about the issue. 15.63 percent shows slight agreement with the statement.

The strongest pessimism was reflected in the responses of those who live with spouse and other relatives. Of them 48.28 per cent agree and 17.24 percent strongly agree. Those who live with spouse and relatives come closer in their outlook to that of the above category. The Chi-square test confirms the significant association between the variables.

Table No. 9.3.2
Type of Residence and the Perception

Type of residence	Strongly Agrees	Agrees	No Idea	Disagrees	Total
Residing Alone	0 (0.00)	5 (15.63)	27 (84.38)	0 (0.00)	32 (100%)
With spouse	21 (12.07)	66 (37.93)	79 (45.40)	8 (4.60)	174 (100%)
With spouse and children	5 (13.89)	12 (33.33)	19 (52.78)	0 (0.00)	36 (100%)
Residing with other relatives	10 (17.24)	28 (48.28)	18 (31.03)	2 (3.45)	58 (100%)
Total	36 (12.00)	111 (37.00)	143 (47.67)	10 (3.33)	300 (100%)

Chi square Value=22.18, df=6, Table value =16.812; $p \leq 0.01$

The association is significant

On further analysis it was found that other background variables (Sex, age, educational status, income, occupation and SES) are not associated with the perception of the elderly.

9.4. Erosion of Social Recognition

In the past elderly persons were respected. But at present the elderly gets very limited recognition in any society and this may be considered as an age related deprivation.

In this study another index for understanding their perception on the future was reactions to the statement, “the social recognition of the aged will be diminished progressively in the future”

Analysis of the responses shows that 12.67 percent strongly agree with the statement. 37.33 per cent agree and 40 percent disagree. 10 percent of the respondents are unable to express a definite opinion on this matter (Table 9.4.1). This shows that agreeing group is very stronger than the disagreeing group. Hence this analysis once again indicates the pessimism of the elderly on their future.

9.4.1 Age Status and the Perception

In order to understand the influence of the background variables analyses were conducted. Table 9.4.1 contains the analysis based on age status.

In terms of percentages when we examine, it can be seen that the pessimism is increasing from the young-old to the middle-old, then it comes down in the case of the old-old. However, the old-old, seems to have slight confusion as to what would be the future.

The lesser pessimism of the young-old may be due to their lesser dependency on others at present.

Table No.9.4.1
Age Status and the Reaction

Age (in years)	Strongly Agrees	Agrees	No Idea	Disagrees	Total
Below 75	4 (13.79%)	10 (34.48%)	2 (6.90%)	13 (44.83%)	29 (100.00%)
75 – 85	23 (13.22%)	66 (37.93%)	10 (5.75%)	75 (43.10%)	174 (100.00%)
85 and above	11 (11.34%)	36 (37.11%)	18 (18.56%)	32 (32.99%)	97 (100.00%)
Total	38 (12.67%)	112 (37.33%)	30 (10.00%)	120 (40.00%)	300 (100.00%)

Chi square Value=12.59, df=6, Table value =12.592; $p \leq 0.05$
The association is significant

However, the middle old might have experienced the derecognition to certain extent. They might also had similar outlook like that of the young-old during their young-old days. Many studies have highlighted that the terminally old has a stoic indifference to the future (Joseph, Joni, 1988: 17-19). This may be reflecting in their reaction.

9.4.2. Religious Affiliation and the Perception

Religious affiliation is assumed to influence the reaction as religious ethic has been established to have very high influence on individual's perspectives and practices. Analysis of the data shows that those who agree and strongly agree among Christians and Hindus are almost in equal proportions. The corresponding group among Muslims is smaller. A higher portion of the Hindus is unable to express a clear idea (16 per cent). The disagreement to the statement is more among Muslims. On a consolidation of all these facts it is to be concluded that the Muslims are more optimistic towards future.

Table No.9.4.2
Religious Affiliation and the Reaction

Religious affiliation	Strongly Agreed	Agreed	No Idea	Disagree	Total
Hindu	20 (16.00%)	43 (34.4%)	20 (16.00%)	42 (33.60%)	125 (100.00%)
Muslim	4 (4.71%)	37 (43.53%)	3 (3.53%)	41 (48.24%)	85 (100.00%)
Christian	14 (15.66%)	32 (35.56%)	7 (7.78%)	37 (41.11%)	90 (100.00%)
Total	38 (12.67%)	112 (37.33%)	30 (10.00%)	120 (40.00%)	300 (100.00%)

Chi square Value=18.43, df=6, Table value =16.812; $p \leq 0.01$

The association is significant

Further analyses revealed that other background variables, namely, Sex, Education, Income, Socio-economic status, type of residence and Place of residence have no influence on the reaction of the elderly persons.

9.5. Disinterest in Living Too Long

A final index selected to analyse their perception on future was reactions to the statement, “there is no point in living very long after becoming aged”. The responses were those given in analysis 9.5.1 to 9.5.4.

Table 9.5.1 gives the divides of the responses. It can be seen that those who strongly and moderately support the statement constitute 32.67 percent while those who disagree with the statement come to 29.33 percent. The highest portion expressed no opinion in the matter (38%).

The responses clearly reflect the outlook of the elderly towards death. A representative of the response may be cited here. One elderly male expressed that whether we are to live or not to is not decided by us, it is the will of God that decides when one has to go for his/her eternal rest. Their value system prevents to say anything about life and death. Between the supporters and opposers the former have a slight edge over the other.

9.5.1 Sex and the Perception

As Diane Beeson (1975 : .52) says, when women have been included as subjects their experience of aging has frequently been compound to that of men and evaluated as less problematic, less traumatic and their difficulties seen as more easily resolved. Similar is the assumption of Cuming (1964;13) who opines that disengagement from central life roles is basically different for women than for men. Perhaps women's roles are essentially unchanged from girl hood to death. In course of their lives, women are asked to give up only pieces of their core socio emotional roles or to change their details. Their transitions are, therefore, easier. In the study the association between Sex and the perception was assumed to be true. An analysis was conducted accordingly.

Table No.9.5.1
Sex and the Perception

Sex	Strongly Agrees	Agrees	No Idea	Disagrees	Total
Male	15 (10.00%)	49 (32.67%)	61 (40.67%)	25 (16.67%)	150 (100.00%)
Female	11 (7.33%)	23 (15.33%)	53 (35.33%)	63 (42.00%)	150 (100.00%)
Total	26 (8.67%)	72 (24.00%)	114 (38.00%)	88 (29.33%)	300 (100.00%)

Chi square Value=26.97, df=3, Table value =11.345; $p <= 0.01$

The association is significant.

The analysis shows that men and women go in opposite directions in their opinion. While only 22.66 per cent of the female strongly agree with the

perspective the corresponding figure in respect of male is 42.67 percent. Further, coming to disagreement, 42 per cent of the female and 16.67 per cent of the male expressed their opinion in this way. When we compare the analysis with 9.5.1 to 9.5.4 it can be seen that their attitude does not indicate females optimism towards future but their commitment to values regarding human life. Females are more committed to the values regarding human life – human life is precious. So long life is a gift of God. The male members may be lesser committed to the values. In the former analyses male and female expressed coherent answers. So this is not a contradiction to other analyses based on Sex difference.

9.5.2 Income and the Perception

Economic status is undisputedly a determinant of outlook towards life. According to Tissue, financial leadership is the most important problem among the old. In the case of the elderly people if they are not economically badly off they can feel a sense of security (Tissue,1972:331-344). In this background of economic determinism, in this study, it was postulated that income and the reaction to the index of attitude towards future are associated.

The analysis to test the assumption is given in Table 9.5.2. The table reveals that there is association between the variables. The agreement to the statement is greater at the low income ladder and lesser at the highest rung. In

CHAPTER 10

SUMMARY OF RESULTS AND CONCLUSION

The study has the following main objectives, namely -

1. To enquire into the behavioural patterns of the elderly and the way they (behavioural patterns) affect their adaptation to social change.
2. To analyse the perceptions of the elderly on the changing life styles of the community and how they (perceptions) affect their mental peace and well being.
3. To analyse the agony of the elderly created by the changing physical and social life styles of Kerala community.
4. To analyse the methods of adaptation of the elderly to the changing social and material life patterns of the community.
5. To analyse the perception of the elderly on the future life in the changing community

Under the major objectives the following hypotheses were formulated for testing. Subsidiary hypotheses tested are given at the appropriate contexts.

1. The behavioural patterns of the elderly are conducive for alleviating the problems created by the changes in the social situation.
2. The changing patterns of life of the community are not according to the wishes of the elderly and hence they create mental agony to him/her.
3. Declining status and power of the aged in Kerala community compel him/her to adapt passively to the changing patterns of life.
4. The inevitable passive submission to the unpalatable changes in the non-material life of the community creates agony to the elderly.
5. The induced adaptation to the changing material life creates severe mental stress and agony to the elderly.
6. The changing patterns of life of the community and the inevitability to adjust with the changes create in the elderly pessimism towards future and disinterest in the longevity of life in the elderly.

The data required for the empirical part of the study were collected from 300 elderly people aged 65 plus, selected using the multi stage random

sampling method. Equal representation was given for rural and urban aged population in the sample by adopting suitable stratification technique. Interview and observation were major tools used for data collection. Using SPSS package the data were analysed. Descriptive and inferential statistics were applied where ever necessary to arrive at the results.

A summary of the results and conclusion arrived at from them is given below. Association between independent and dependent variables has been highlighted wherever it exists. Unassociated independent variables are not mentioned.

10.1.1. Behavioural Background

In Indian tradition there are different stages in a human's life. In the early stage he/she is expected to be a learner. The next stage is the period of marital and familial life. The third stage trains the individual to become detached from collective life and the final stage is the period of renunciation. During the third and fourth stages the individual becomes more a spirituality oriented being. Hence these stages facilitate better adaptation of the individual to the old age life where inabilities and dependencies on others haunt him/her. The spiritual orientation may help the old to smile before the challenges of change in material and social lives.

This study revealed that an overwhelming portion of the elderly have firm faith in God (91.33%) and it indicates that the elderly have the necessary spiritual backing to face turbulence of life including those created by social change.

The firmness of the faith slightly differs among the various religious groups. Interestingly, the faith is more firm among Christians and Muslims than among Hindus. Educational attainment has influence on the faith. The faith is lower among illiterate elderly people than among the educated groups. Further, it was revealed that those who live in the company of a larger group of relatives are seen more devout believers.

10.1.2. Religious Practices.

Religious practices offer cushions for alleviating the impact of social change. In tune with this established perspective this study carried out analyses. The interest of the elderly people in upholding religious practices is very substantial according to this study. 78.67% of are committed to religious practise and the rest are not. This may be a source of strength for the elderly to face the problems of changing social order.

Sex difference is a determinant of this behaviour. The females are more interested in religious practices than their male counter part are (85.33% of

the females and 72% of the males are interested in the practices). The semitic religious groups (Christians and Muslims) are committed followers of religious practices. The interest of Hindus in this regard is lesser. Coming to the educational categories, the illiterates are lesser interested in religious practices. The case of different socio-economic categories was analysed and it was seen that the higher SES groups have more interest in religious practices. Analysis based on the type of residence indicates that those who reside with larger social groups have lesser interest in religious practices revealing that the practices are capable of substituting solitude of the elderly people.

10.1.3. Time Spent for Religious Practices.

Diverting one's time to religious matters keep him/her away from the turbulence of material and social life and keep oneself calm and contented. It helps them to better adjust with old age problem.

According to this study around 50% of the elderly people spent two hours for engaging themselves in religious practise. Another 34% utilize one hour daily for this purpose. This behaviour may be helping them to adjust with problems of the old age created by modern social order.

Religious background of the elderly population has influence on the behaviour. The semitic religious groups (Muslims and Christians) are spending

more time for the purpose. Another finding of the study indicates that persons living with their relatives spend more time for religious practices. The results of the two analyses one based on income status and the other based on the SES may be summarised as, the elderly population belonging to higher class spend more time for religious activities.

10.1.4. Social Interaction.

Social interaction multiply personality mobility and hence helps better adaptation to social situation. In this study interaction of the elderly population with two levels of the social structure was studied - interaction with family members and with neighbourhood.

Enquiries reveal that 69.33% have high interaction with family members and 22.66% moderate level interaction. However, persons living alone have very low level of interaction with family members indicating that they are physically and socially segregated. Another sociological variable associated with the behaviour is SES. The type of association is that the lower SES groups have low level of interaction with their family members.

Further analysis shows that the interaction of the elderly people with the neighbourhood is lesser than that with their family. 44.66% have very high interaction and 44.33% have moderate level of interaction. The levels of

interaction varies with age, education, socio-economic status, type of residence and place of residence.

Among the age groups the middle age group has high level of interactions with neighbours. It is revealed that as education increases from the primary level the interaction decrease. Socio-economic status has influence on the interaction patterns, the low SES group has greater interaction than the other two groups have which are almost equal. Coming to the Type of residence, those who are living with other relatives have highest level of interaction while those who are living alone have lowest level of neighbourhood interaction. Further analysis revealed that the interaction level decreases from ruralities to urbanites through sub-urbanites.

The analyses so far made were on the behavioural patterns of the elderly people. The indices selected for the analyses according to the existing social psychological insights, are capable of assessing the capacity for facing problems cropping up in life. The study revealed that the elderly follows behavioural patterns conducive for facing problems of life. Analyses in Chapter 7 and 8 indicate that the elderly are facing various problems created by the changes in the material and non-material life of the community. Therefore, it is reasonable to conclude that the elderly's behavioural patterns are conducive for alleviating the problems created by the changes in the life situations. Hence the first hypothesis

is supported by the study (The behavioural patterns of the elderly are conducive for alleviating the problems created by the changes in the social situation).

10.2 Perceptions on Social Change.

A second section of analyses was on the perceptions of the elderly on social change. According to psychological principles, where there is frustration of aspirations, there arises mental agony, depression and even aggressive behaviours. The analyses enquire into whether the social change is according to the aspirations of the elderly or not.

10.2.1. Equal Education for Male and Female.

Social outlook has basically changed in favour of female education. How far the elderly approve of the shift, is the aim of the analysis. The results show that 63% of the elderly persons strongly support the change, 20.33% moderately support and the rest do not support. The change is very much in tune with the aspirations of the elderly.

The support is extremely strong (70.11%) among the middle age group and lesser among the old-old. The young-old comes in between the other two groups. Further, the support is strongest from the secondary educated group. The primary and secondary educated are having almost similar perceptions. Only 43.35% of the illiterates strongly support this change.

10.2.2. Outside Employment of Women.

In many sense female employment outside her domestic environment is a significant social change. However, the elderly has very luke warm attitude towards the change. The sample of the study divide in a 50/50 proportion between supporters and opposers. 29.33% strongly support and 21% moderately support the change. Here, it is to be concluded that the change is disappointing many elderly people.

It is interesting to note that majority of the females oppose the change (59.33%). Only 40% of the males have adverse remark on female employment outside. Among the age groups, the opposition is strong from the old-old and it narrows down as we come to the young-old through middle-old. The religious groups have differing perceptions on the matter. The Christians are strong supporters of the change and the Muslims least. Hindus come in between the other two. Educational status and the perception are associated; the greater the educational background the lesser the interest in the female employment outside. The urbanites are more reluctant to support female employment outside than the ruralities are. The sub-urban elderly people have no specific outlook towards this issue.

10.2.3. Perception on the Inter-Caste and Inter-Community Marriage.

Clan exogamy and caste/community endogamy were very much emphasised by traditional communities in Kerala. Now a change to secular outlook towards marriage pattern is seen. In this study the perception of the elderly on the matter was enquired into. Results show that 66.67% have no particular stand on the matter. 8.33% support inter caste/community marriage strongly and 14% moderately support the system of marriage. In the case of marriage a 'no opinion' response is an indirect opposition to the issue. Here 11% plainly opposed the system of marriage. The results tend to conclude that inter caste/ inter religious marriage is a frustrating issue to the elderly.

The Christians are the most favouring group among the religious groups. Still among them only 1/3 favour the practice.

10.2.4. Nuclear Family System

Another index for analysing the outlook of the elderly towards social change was the change from joint family system to nuclear family system. 48% of the elderly did not express any opinion about the shift in the family system. 3.33% however, oppose the change. Hence our conclusion is that the elderly is not very happy with the change.

Religion based analyses revealed that Christians are the most supporting group of the change and Muslims the least supporting group. It is to be inferred that elderly Christian feel lesser frustration and agony on account of the change. Another sociological variable which is associated with the perception is educational attainment. It is seen from the analysis that the 'no opinion' group strengthens as the educational status increases. That is, the pain due to the change is worse for the higher educated elderly.

10.2.5. Changing Political System.

The most popular variety of political order is democracy. This order is a replacement of the 'Raja rule'. Many of the elderly had the experience of the former autocratic rule. This study analysed the perception on the changed political order. It was seen that the elderly is not very much pleased with the change. 44.67% oppose the change. However, 19.33% support democratic set up strongly and 36% moderately.

Regarding the association with the background variables male members dislike the change more. Similarly the old-old is the most disliking group of democratic order - that is, the change. Among the religious groups the Hindus dislike the changed variety of government most. The educational status is associated with the outlook, the higher educated group hates the political order to the greatest extent. The urban elderly hates the government most

10.2.6. Spread of Television.

Spread of television introduced a very basic change in the material, socio-cultural and social psychological lives of Kerala community. It revolutionised social relationships and communication patterns. New dimensions have been developed in the inter-subjective understanding of community members. To this change how the elderly reacts, was analysed in the study. The elderly has only partial approval for this change. 54% constitute moderately approving group, 20% strongly approving group and 26% disapproving group. So the approval is not whole hearted. The elderly may be depending on the medium for news and recreation. However, the elderly is conscious about the adverse impact of the medium and therefore, the approval is with reservation.

Analysis based on religious affiliation indicates that Christians approve it most and the Muslims, least. Only 7.78% of the Christians disapprove the medium. The corresponding figures in the case of Muslims and Hindus are respectively 52.94% and 20.88%. On this matter the illiterate & higher educated come closer. Similarly Primary and Secondary educated have similar outlook. Around 75% each of them (illiterates and higher educated) approve the medium with reservations. The corresponding groups among primary and secondary educated are 47.90% and 46.36%. The disapproval of the primary and secondary

is higher in the matter. The disapproval to the spread of the medium is more among the urbanites.

The analyses made in the section indicate that the changes occurring in the community are not much according to the aspirations of the elderly and naturally this situation creates mental agony to them. The results support the hypothesis (hypothesis 2) that the changing patterns of life of the community are not according to the wishes of the elderly and hence they create mental agony to him/her. This is again confirmed by the analyses in Chapter 7 and 8.

The elderly perceives that the status of the children is unduly high and the elderly is a social reject (Analyses nos. 7.2 and 7.3). They feel status loss and naturally power loss. In the analyses of chapters 7 and 8 we see that their adaptation to the changes is passive. Naturally, our logical reasoning tends to conclude that the status and power loss of the elderly compel them to adapt to the changing situation in a passive manner. This supports hypothesis three of the study.

10.3. Adaptation to the Changing Non-Material Life Styles.

Extensive analyses on the adaptation of the elderly to the socio-cultural and social psychological profiles of changes occurring in the community were carried out. Increasing communication gap between generations, decreasing

parental control over children, increasing status of children in family, decreasing emotional ties in family, deterioration of spirituality and increasing institutionalisation of the elderly were the indices of changing social life.

10.3.1. Decreasing Communication.

Analysis on this matter indicates that the change is very prominent. 82.66% of the aged persons feel that there is communication gap between generations.

The gap is more felt to the female members. The feeling increases as age increase. Similarly the Hindus experience the change most and the Christian least. The higher educated, lower income and upper SES categories feel the shortage more. Regarding residential categories, those who live with children feel the change more. Also the study reveals that the ruralities perceive the change to a greater extent. Further analysis highlighted the worries of the elderly in the matter. 17.34% are highly anxious about the change and 68.95% moderately worried. The worries are more for the Muslims and secondary educated categories. The lower and upper SES groups are equally worried about the matter. Similarly the elderly who lives alone shows great concern about the decreasing communication between the generations.

Enquiry into the adaptation patterns of those who are worried about the changing trend (214 out 300) was made. 15.89% of them try to interact more with their younger generations, 50% are of the impression that they could not do anything to tied over the situation but have to simply suffer the shortage and the rest (34.11%) pray for the improvement of inter-generational interaction.

All variables except place of residence are unrelated to the patterns of adaptation. This result has special significance for it indicates that irrespective of the social background of the elderly he/she is a passive sufferer of the consequence of the change. Regarding place of residence, 75% of the suburbanities passively suffer the change, as they believe that, they have nothing to do to better the condition. Around 40% each of the other groups (rural and urban) also resort to this method of adaptation.

10.3.2. Parental Control over Children.

The elderly is of the view that parental control over children is lost. The Muslims feel the loss very severely and the Christians least. It is further revealed that those who live with wider net work of relatives feel the missing of control lesser.

Further analysis indicates that the lion's share of elderly persons are anxious about the missing control. The worries are more for females. Regarding

religious groups, the Christians are more worried even though they visualise the change as a normal process. The middle socio-economic group is more worried about the situation.

Analysis on the adaptation to the changing situation reveals that the general pattern is to keep themselves as mere passive, silent spectators. It is further revealed that the feeling of their incapacity to do anything to improve the situation increases with age. The feeling is stronger among the illiterates and the higher educated categories. The inability feeling is more among the urbanites and the sub-urbanities.

10.3.3. Changing Status of Children.

The change in the status of children in families was another index of social change. The impression of the elderly is that the children are getting abnormal recognition in the family and it is at the cost of the elderly.

The sociological backgrounds except SES are unrelated to the impression. Regarding SES, the highest SES group feel the recognition most and the lowest least.

Majority of the elderly (55.33%) are of the view that the undue recognition to children will bring about havoc in the society.

The general adaptation pattern of the elderly to the situation is one of keeping oneself as silent spectator or pray for the good things to happen in the community. Many background variables are associated with the adaptation pattern. The Christians are more passive among religious groups to the change. Among the educational groups, the illiterates are overwhelmingly passive spectators. Further the low and medium SES categories feel their inability to change the course of transformation of the community and keep themselves passive to the change. Similarly more of the urbanities and the sub-urbanities follow the passive adaptation pattern to the changes.

10.3.4. Emotional Vacuum among the Social Structures.

The society is becoming more an organic solidarity based one and there exists among the members an emotional vacuum – the perception of the elderly reveals. Only a meagre portion of the elderly upholds the opposite view.

The vacuum is severely felt by the younger and moderately by the older among the elderly. The feeling of the vacuum is more for the Hindus and Muslims. Similarly the secondary and higher educated categories feel the vacuum more. It is also revealed that the higher income group is more experiencing the change.

Results of the enquires relating to the adaptation patterns show that the elderly keeps silence to the change. 84.67% believe that they cannot do anything to reduce the problem.

The background variables, namely, type of residence and place of residence are associated with the adaptation patterns. Elderly who live alone and with the wider network of relatives try to recreate the shrinking emotional relationship in the community. 91.25% and 94.12% respectively of the ruralites and sub-urbanites submit themselves to the change passively.

10.3.5. Spiritual Deterioration.

Spirituality is considerably decreased according to 45.68% of the elderly persons. 37.67% do not feel any change in the matter. However, 11.65% indicate that spirituality of the society is increased. The results show that the elderly feel a change in spirituality and the change is adverse to the community. The higher the age status the greater the feeling. The Muslims feel the deterioration most and the Christians least. In the case of educational categories, the higher educated is more feeling the changes. Similarly the lower income group is more perceiving the spiritual decay. Another result is that the urbanities are more sensitive to the decay.

Further analysis revealed that the major share of those who feel the deterioration are highly worried about the phenomenon (86 out of 152 or 56.58%). The extent of worries about the deterioration is associated with age status and religious affiliation of the elderly people. The higher the age status the greater the worry. Another interesting finding is that the Christians are worried more than the other two communities are.

The adjustment patterns of the worried persons (138 persons) were analysed further. It is revealed that 59.43% consider that they are helpless in improving the matter. Only 12.31% resort to advise the people to bring them on the path of spirituality. Another 28.26% believe that they can only pray for the spiritual will being.

The female is more a spectator to the change. The Hindus and Muslims adopt the method of keeping themselves mere passive spectators. The Christians adapt to the situation by praying for the betterment of the situation. Among the educational categories, the secondary expressed their helplessness to correct the situation by active methods. The adaptation pattern of the lower income group is distinct. They resort to advising the people to be more spiritual in the right sense. The adaptation pattern revealed in the case of SES groups is that the highest status group pray for the better (50%) and the lowest status group is mere passive spectators of the happening. Place of residence of the elderly

influences the adaptation pattern. The sub-urbanities and the urbanities keep themselves to be passive spectators to the changing situation. The ruralites resort to either keep themselves passive spectators or pray for the betterment of the community.

10.3.6. Increasing Institutionalisation of the Elderly.

Another index of the changing style of the community was the growth of Old Age Homes and the increasing institutionalisation of the elderly. To this change the response of the elderly is rather stoic indifference. 52.67% are not worried about the change, the rest (41.33%) worried to various levels. This indicates that the elderly are changing their mind set to accept the change. However, the severe mental agony of 30% of them cannot be overlooked.

Regarding association of the worries with the background factors, the semitic religious groups are more worried about the displacement. The '*ashram*' philosophy of Hindu culture may be giving an answer for the lesser worries of them. Among the educational groups, the primary educated looks at the development more painfully. The elderly who live with their spouse only experiences much agony about the fast changing trend. The changing trend of the community pinpricks the ruralites more – the study reveals.

The study further proceeded to identify the adaptation patterns of the social categories. It was revealed that the majority of those who have worry about the change (41.33% of the total sample) pray for the reversal of the trend of the change. 63.20% come under this category. The rest (36.80%) take the change as the destiny of the old.

The adaptation pattern of all the categories except categories based on place of residence is the same. While majority of the rural and sub-urban elderly pray for the trend to change, the urbanites consider the change as their destiny.

Logical interlinking of the facts in the results supports the hypothesis of the study (hypothesis four), namely, the inevitable passive submission of the elderly to the changing non-material life which is unpalatable creates mental agony to him/her.

10.4. Adaptation to the changing Material Life.

The material life styles of Kerala community is fast changing. This study enquired into the reaction of the elderly to the changes and how they adapt to the unpalatable life styles, if any, which is newly introduced.

10.4.1. Food habit.

Food habit was one of the indices considered for the analysis on the adaptation patterns. The impression created by this study is that the food habit of the community is fast changing. However, the elderly prefers home made food, by and large. The preference in the case of a significant section of them is unfulfilled and frustrated. The adaptation pattern of the elderly to the situation reveals their incapacity to influence even the intimate primary group. The agony created by the situation can be inferred (Analysis 8.1.1)

10.4.2. Rest and Sleep.

In providing facilities for rest and sleep the elderly got primary importance earlier. Now the things are in the other way round.

The analysis of data relating to the adequacy of facilities provided to the elderly revealed that 2/3rd of them are not getting proper consideration in this regard.

The shortage is more for the males and socio-economically well off groups. Type of residence also is associated with the perception on the facilities provided – the study indicates. Those who are living alone and in the company of wider network of relatives get better consideration.

10.4.2.1. Adaptation to the inadequacies.

Different patterns of accommodation to the shortages are adopted by the elderly. The largest portion (44.19%) of those who face the shortage submissively ask for more facilities. Another 32.56% even keep themselves silent about this issue. However, 20.25 are warring types. They quarrel with the care takers. So the analysis reveals that, by and large, the pattern of adaptation is submission.

Religion based analysis shows that the Hindus are less compromising with the inadequacies. The Muslims satisfy their needs through polite requests. Christians do not mind the shortages. The rebellious demand for more facilities is more among higher educated sections. Among the various SES groups the quarrelsome adaptation pattern is more among the lower groups. The others politely secure their needs. Regarding type of residence and the adaptation patterns, the 'living alone group' is uncompromising to the shortage. The other residential categories do not react but take it as their fate. In the matter the ruralities are more soft in their approach and the urbanites, rebellious. The sub-urbanites, by and large, consider that the neglect is their fate.

10.4.3. Changing Dressing Patterns.

The change in the dressing patterns of younger generations was another index for analysing the adaptation pattern. Enquiry reveals that 62.33% of

the elderly perceive drastic changes in the dressing patterns of the younger generation.

Further analysis showed that the Hindus feel the change most and Muslims least. It is inferred that the changed pattern is closer to the one familiar with Muslim culture and hence their lesser reaction. The lower SES group is more sensitive to this change and the medium SES group, least. Those who live in wider network of relatives show more sensitivity to the change.

10.4.3.1. Appreciation for the dressing patterns.

In order to find out the appreciation of the elderly for the changed dressing patterns further probe was made. It is revealed that 51.08% appreciate and the rest (48.92%) dislike the patterns. This indicates that the elderly has lukewarm attitude towards the matter.

Religion-wise analysis indicate that the Christians have no displeasure to the change. The Hindus are least appreciating the change. Further analysis revealed that majority of the urbanites appreciate the change but majority of the ruralities oppose it. Majority of sub-urbanites also appreciate but to a lesser extent than the urbanites are. Other sociological variables are not associated. The conclusion we arrive at is that the Hindus and the ruralities are displeased with this change.

10.4.3.2. Adaptation to the Changing Patterns.

Adaptation patterns of those who dislike the change reveal their helplessness in the society. Majority of them (65.22%) keep themselves silent spectators and the rest pray for the good to happen to their community. It is interesting to note that all the sociological variables are unrelated to the adaptation patterns. That is, all the social categories resort to the same pattern of adaptation.

10.4.4. Modern Gadgets

The introduction of a host of modern gadgets like telephone, TV, micro wave oven, LPG stove etc. was taken as an index of changing material life style of the community.

Enquiry relating to the difficulty felt to handle the gadgets indicates that 50.33% have the difficulty, 12.67% do not know whether they have any difficulty as they had no occasion to interact with the gadgets. 37% do not feel any difficulty.

The female members have more difficulty in the matter. Similarly, as age increases the difficulty also increase. Regarding religion wise analysis, the Muslims feel the inconvenience most and Christians least. The highest portion of the low SES groups do not know their difficulty as they had no occasion to

interact with the gadgets. Of the other two groups the high SES group feel the difficulty slightly more. Further analysis revealed that the elderly living with wider network of relatives has lesser difficulty in the matter. Regarding the background variable, place of residence, the urbanites feel more ease than the ruralites do in the matter.

It is logical to conclude that when those who have difficulty to handle the gadgets are forced to interact with them they are put on severe stress and agony.

10.4.4.1. Adaptation to the Change.

Enquires on the adaptation patterns show that 61.59% keep themselves away from the gadgets and the rest (38.41%) use them with great anxiety.

The Muslims keep themselves away from the gadgets most and the Christians least. 83.33% of the Christians, however, use them with great anxiety of becoming victims of the gadget related accidents. Majority of the primary educated (61.70%) use the gadgets with much tension and anxiety. However, majority of the other educational groups keep themselves away from the gadgets. It is interpreted that the illiterates due to their ignorance accept this pattern of adaptation while the other groups follow this pattern due to their better knowledge

about the gadgets and consequences of improper handling. Regarding socio-economic status the detachment with the gadgets as an adaptation pattern increases as the educational status decrease. The higher classes have to accommodate with modern styles of living, even though they do not like them much. Results reveal that they use the gadgets under anxiety about the consequence of they being improperly used.

Type of residence wise analysis indicates that more of those who live in the wider network of relatives keep themselves away from the modern gadgets and those who are forced to accommodate with them are under severe stress and tension.

The analyses in the section tend to conclude that the elderly is a victim of the changing material life styles of the community. However, the elderly has to cope with the changes and the indirectly forced adaptation causes severe agony to him/her. By and large, the adaptation is more painful to the elderly from Hindu religion, lower SES group, solitary dwellers and ruralites. Sex difference does not much influence the extent of pain experienced by induced adaptation.

In short the elderly is a victim of induced adaptation to the changing material life and this creates in him/her severe mental stress and agony. This finding supports our fifth hypothesis.

A comparison of the two sections 10.3 and 10.4 reveals that the reaction to the changes in the material life patterns is more harsh than that in the non-material life. The quarrelsome approach to secure the right mix of material comforts is to be interpreted as the harsh reaction of the elderly to material change. The adaptation to non material change involves passive submission. The possible explanation is that the adoption of the material change is at the discretion of the decision making unit which can keep the change at bay. But it (decision making unit) is not taking such a stand. The changes in the non-material life is rather unavoidable because each one has no discretion to adopt or to reject the change.

10.5. Perception on the Future

The study attempted to analyze the perception of the elderly on future life. For this purpose certain stimuli in the form of statements relating to the future life were given and the respondents were asked to react to them on a five point rating, namely, very strongly agrees to the statement, strongly agrees, no opinion, disagrees and strongly disagrees.

No one disagreed strongly with any of these statements while very high segment strongly agreed.

10.5.1. Care from the Children.

The first statement was; 'children will become disinterested in looking after the aged'. 50% strongly agreed with the observation and 24.66% agreed. The strength of the agreed group (74.66%) reveals the perception of the elderly on the future.

The severity of the feeling is greater for Hindus. The pessimism is greater among the high SES groups. Regarding residential arrangement and the perception, those who live alone have no concrete idea about the matter and those who live with the children and relatives strongly subscribe to the view. Place of residence strongly influences the outlook. The urbanites feel the possible neglect harder and it declines gradually when comes to ruralities through suburbanites.

10.5.2. Material Comfort.

The reactions of the respondents to the statement that 'the material comforts will be got reduced' were significant. 27.67% have no opinion about the matter. 31.33% agree and 33.33% strongly agree. Disagreement was only from 7.67%. Here too the pessimism of the elderly is clearly revealed. 64.66% expect a reduction in material comforts.

Among the religious groups the pessimism is more for Christians and the least for Muslims. In this matter the illiterates and the higher educated

groups expressed more anxiety. Similarly, the medium and high SES groups have the pessimism on the matter to greater extent.

10.5.3. The Elderly – A Liability to Children.

A third index to reveal the vision of the elderly on future life was ‘the elderly will be considered by their children as a liability’. 12% strongly and 37% moderately agreed with the statement. However, 47.67% have no opinion on the matter.

The Christians are more expecting the phenomenon to happen. Among the residential groups those who lead a solitary life have no idea about the future life. Those who live in the company of their relatives have greater pessimism in the matter.

10.5.4. Erosion of Social Recognition.

“The social recognition of the elderly will be progressively diminished in the society” was another statement to which the elderly have to react. 12.67% strongly agreed, 37.33% moderately agreed and 40% could not express their views. This analysis once again indicate the pessimism of the elderly towards future.

The pessimism increases with the age status. Among the religious groups, the study indicates that the Muslims are less pessimistic.

10.5.5. Disinterest in Long Life.

The last statement “there is no point in living very long after becoming aged” attracted a different pattern of responses from the elderly. Almost equal portions agreed and disagreed with the statement and the highest portion (38%) did not reveal their reactions. One person reacted that he is not competent to commend on life and death as they are God ordained. This may be representative reaction of the group which does not reveal the outlook.

Females are lesser pessimistic. Similarly, the higher income group expressed lesser pessimism. The pessimism decreases with increase in socio-economic status. Finally, the ruralites are lesser pessimistic according to this indicator.

The analyses without any confusion come to the conclusion that the changing patterns of life of the community prompts to the elderly to look upon future life as bleak and hence he/she could not see any meaning in the longevity of life. This conclusion confirms the validity of the sixth hypothesis of the study.

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11. Place of Residence

1 Rural 2 Sub Urban 3 Urban

12. Family Composition (Please give a tick mark against those members who are now residing with the respondents)

Sl. No	Name of the Member	Relationship with the respondents	Age	Marital Status	Educa-tion	Occu-pation	Monthly Income (In Rs.)	Tick Mark

13. Who is the head of the house hold.

- 1 Self
- 2 Son
- 3 Daughter
- 4 Son-in-law
- 5 Daughter – in – law
- 6 Others (_____) Specify

II. SOCIO ECONOMIC STATUS

14. Are you residing in your own house

1 Yes 2 No

15. If yes, what is the type of house

1 Double Storyed 2 Single Storyed

16. How much land does your family own_Acres____Cents

17. Extend of land under cultivation : _____ Acres _____ Cents
18. Agricultural implements owned
1. Tractor
 2. Tiller
 3. Spranger
19. What is the total agricultural income (annual) of your family
- Rs. _____
20. What all items of the following your family own (Please indicate by a tick mark).
1. Car
 2. Scooter
 3. Bicycle
 4. TV
 5. Radio
 6. Sound Record Player
 7. Video Player
 8. Refrigerator
 9. Washing Machine
 10. Computer
 11. Telephone
 12. Internet
21. Drinking Water Facilities
1. Own Pipe System
 2. Public Water Supply (House Connection)
 3. Public Tap
 4. Own Well
 5. Common Well
 6. Neighbours Well
 7. Others (_____)
22. Fuel
1. Gas
 2. Electricity
 3. Kerosine
 4. Others (_____)
23. Toilet Facilities
1. Attached to the bed room.
 2. Attached to the house
 3. Detached from the house
 4. No Facility
- III. BEHAVIORAL BACKGROUND**
24. Have you firm faith in god ?
1. Yes
 2. No

25. Do you observe spiritual practices? 1. Yes 2. No
26. Do you read spiritual books 1. Yes 2. No
3. Can't Read
27. Are you interested to interact with family members ?
1. Very Much 2. Some What 3. No
28. Are you interested to interact with your neighbours ?
1. Very Much 2. Some What 3. No
29. Have you any difficulty to interact with strangers ?
1. Not at all 2. Some What 3. Very Much
30. How do you spent your time.
- a. In the Morning**
1. Morning Walk 2. Visiting Farm Land
3. Gardening 4. Agricultural Activities
5. Reading News Papers 6. Visit Religious Places
7. No Engagement 8. Other Activities
- b. In the Noon**
- 1 Sleep Some Time 2 Reading
3 No Particular Engagement
- c. In the evening**
1. Playing with Children 2. Walking
3. Gardening 4. Agricultural Activities
5. Visiting Temple / Church / Mosque
6. Social Get Together|| Others (_____)
7. No particular engagement.

31. How much time do you read in a day ?

- 1. Don't Read
- 2. ___Hours

32. How much time do you listen to TV

- 1. No TV
- 2. Don't View TV
- 3. ___Hours NA

33. How much time do you spent for spiritual matters

- 1. Non Believer
- 2. ___ Hours

34. Do you participate in Housekeeping ? 1. Yes 2. No

35. Do you participate in Cooking ? 1. Yes 2. No

36. Are you a Vegetarian ? 1. Yes 2. No

37. How is your appetite

- 1. Very Good
- 2. Good
- 3. Bad

38. Are you satisfied with the food you eat ?

- 1. Very much
- 2. Somewhat
- 3. No

39. How will you evaluate your health ?

- 1. Healthy
- 2. Some what
- 3. Unhealthy

40. Do you have any health problem ? 1. Yes 2. No

41. During the last year how many days did you spend in bed due to illness _____

42. Then what was your sickness _____

43. When ever you become ill do you consult a doctor

- 1. Yes
- 2. No

44. If no why _____

- 37
45. Do you have the following ailments ?
- | | |
|-------------------------------------|--------------------------|
| 1. Difficulty in seeing and reading | 2. Difficulty in hearing |
| 3. Digestive complaints | 4. Sleeplessness |
| 5. Breathlessness | 6. Pain in joints |
| 7. Blood Pressure high / low | 8. Asthama |
| 9. Diabetics | 10. Any Other |
46. Have you the following habits
- | | | |
|------------|-------------|----------|
| 1. Chewing | 2. Drinking | 3. Snuff |
|------------|-------------|----------|
47. Do you want to sit alone
- | | | |
|--------------|--------------|-------|
| 1. Very Much | 2. Some What | 3. No |
|--------------|--------------|-------|
48. Are you a member of any organization
- | | |
|--------|-------|
| 1. Yes | 2. No |
|--------|-------|
49. Do you have any hobbies
- | | |
|--------|-------|
| 1. Yes | 2. No |
|--------|-------|
50. If Yes, Specify _____

IV. OUTLOOK TOWARDS SOCIAL CHANGE

51. How do you look upon giving equal education to male and female children.
- | | | |
|---------------------|------------|---------------|
| 1. Strongly Support | 2. Support | 3. No Opinion |
|---------------------|------------|---------------|
52. Do you support employment of women outside
- | | | |
|---------------------|------------|---------------|
| 1. Strongly Support | 2. Support | 3. No Opinion |
|---------------------|------------|---------------|
53. Do you approve of inter-caste / inter- religious marriage
- | | | |
|---------------------|------------|---------------|
| 1. Strongly Support | 2. Support | 3. No Opinion |
|---------------------|------------|---------------|
54. Do you favour the nuclear family
- | | | |
|---------------------|------------|---------------|
| 1. Strongly Support | 2. Support | 3. No Opinion |
|---------------------|------------|---------------|

55. What is your opinion about giving special concession for the socially and economically weaker sections (Ration concession, educational etc.)
1. Strongly Agrees 2. Agrees 3. Not Agree
56. Do you approve of democracy ... ?
1. Very Much 2. Some What 3. No Opinion
4. Disapprove 5. Strongly
57. Do you approve of spread of TV
1. Strongly Approve 2. Approve 3. Not Approve
58. What is your opinion about youth wearing modern dresses
1. Strongly Agrees 2. Agrees 3. Not Agree

V. ADAPTATION TO THE CHANGING SITUATION

59. Do the members of your family dine together 1. Yes 2. No
60. Was this the pattern your family followed earlier 1. Yes 2. No
61. If no which pattern do you prefer 1. Old 2. Present
62. If the earlier one, do you feel any difficulty to follow the changed pattern ?
1. Yes 2. No 3. N A
63. If yes, how do you adjust with it ?
64. Which type of food do you prefer
- 1 Home made 2. Readymade
65. Do you have to take ready made food frequently
1. Yes 2. No

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66. If you prefer home made but your preference is got little attention from others, how do you feel about it
1. Anxiety
 2. Feel Sorry
 3. No Particular Feeling
 4. Take it easily.
67. Are you getting sufficient consideration from others in providing you proper resting and sleeping facilities
1. Very Good
 2. Some What
 3. No
68. If not, how do you adjust with the situation
1. Quarrel
 2. Ask for more ease
 3. Take it as the fate of old age
69. Do you feel any change in the dressing patterns of the youths
1. Very Much
 2. Some What
 3. No
70. If yes do you like the change
1. Yes
 2. No
 3. NA
71. If No how do you react to it
1. Do not react
 2. Who will listen to my criticism
 3. NA
72. Do you feel inconveniences when you have to handle devices like telephone / TV / Recorder / Washing Machine / Vacuum Cleaner / LPG Stove
1. Very Much
 2. Some What
 3. No
- If you feel, how do you adjust with them
1. Don't Use
 2. Use it with Anxiety
 3. Others
73. Are you worried about you becoming ill healthy
1. Very Much
 2. Some What
 3. No
74. If yes how do you console your self
1. Discussing with family members
 2. Through Prayers

- 2. Consulting medical practitioners Other methods
- 3. NA
- 75. How do you feel about parental control over children :
 - 1. Missing their control 2. Normal
 - 3. Favourable to the changing situation
- 76. If you feel it is missing, are you anxious about it
 - 1. Very Much 2. Some What 3. No
- 77. If you are anxious how do you cope with
 - 1. Advice the younger Generation
 - 2. Nothing can be done
 - 3. Pray for improving the condition
- 78. What is your opinion about children's status in the family
 - 1. More than enough 2. Normal 3. Enough
- 79. Do you think the change is for the worse
 - 1. Very Much 2. Some What 3. No
- 80. If yes, how do you adjust with the situation
 - 1. Advice for a balanced Importance
 - 2. Pray for the good to happen
 - 3. Become a mere spectator
 - 4. N.A.
- 81. How do you consider the status of women in the family
 - 1. Very much changed
 - 2. Not much changed
 - 3. Natural change

Do you feel that the changes are favourable to the woman?



- 82 Do you feel that the change is adversely affecting others, if
Changed
1. Adversely affecting the aged
 2. Adversely affecting children
 3. Others
 4. N.A.
- 83 How do you cope with such adverse change to you (the aged)
1. Suffer the consequences
 2. Advise the females to give them more care
 3. Others (.....)
 4. N.A.
- 84 How do you look at the changing status of the elderly
1. Very Adverse to the Old
 2. Favourable to the old
 3. Natural Change
 4. Others_____
- 85 If you feel it as an abnormal change, are you worried about it
1. Very Much
 2. Some What
 3. Not
- 86 If yes, how are you adjusting with it.
1. Consider it as the fate
 2. Silently Suffer
 3. Others
- 87 What is the major cause for the changing status of the old according to you
1. Increasing importance of children
 2. Material progress of the people
 3. Declining income of the old
 4. Others_____
- 88 Do you feel decreasing communication between generations
1. Very Much
 2. Some What
 3. Not
- 89 If yes are you worried about it
1. Very Much
 2. Some What
 3. Not
 4. N.A.

- 90 If yes, how do you cope with your worriers
1. Try to interact more with younger generation
 2. Just Suffer
 3. Pray for a better conditions
 4. Others_____
- 91 Do you feel that there is an emotional vacuum between generations
1. Very Much
 2. Some What
 3. Not
- 92 If yes, what are you doing to reduce it : Try to create ties / can't do anything
1. Try to create ties
 2. Can't do anything
- 93 If you can do nothing, how do you adjust with it
1. Become a spectator
- 94 What is your opinion about the spiritual life of present society ?
1. Totally Deteriorating
 2. Some What
 3. No much change
- 95 If deteriorating are you worried about it
1. Very Much
 2. Some What
 3. Not
 4. N.A.
- 96 If yes, what are you doing to prevent the decay
1. Advice the younger generation
 2. Pray for a betterment
 3. Can't do any thing
- 97 How far religious philosophies helpful for the aged to cope with the stress created by the changes :
1. Very Much
 2. Some What
 3. Not
- 98 Are your usual spiritual activities disturbed
1. Very Much
 2. Some What
 3. Not

- 99 If yes, what is the major factors which dislocate your spiritual activities
1. TV etc.
 2. Children
 3. Faithlessness of family
 4. Moorings of the society
- 100 How would you adjust with dislocating factors
1. Keep away from them
 2. Spirituality is kept in mind only
 3. Others
- 101 For adjustment with the factors, do you feel any mental stress
1. Very Much
 2. Some What
 3. Not
 4. N.A.
- 102 Are you worried about the trend of increasing institutionalisation of the old
1. Not at all
 2. Some what
 3. Yes
103. If yes, how do you control your worry
1. Upholding optimism that the trend will change
 2. By seeing realities in a Philosophical way
 3. Others
 4. NA

VI. THE FUTURE

104. Children will become disinterested to look after
1. Strongly Agrees
 2. Agrees
 3. No Idea
 4. Disagree
 5. Strongly Disagree
105. Material Comfort will be very low
1. Strongly Agrees
 2. Agrees
 3. No Idea
 4. Disagree
 5. Strongly Disagree

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106. Ill-health will haunt me

- 1. Strongly Agrees 2. Agrees 3. No Idea
- 4. Disagree 5. Strongly Disagree

107. Will become a liability to others

- 1. Strongly Agrees 2. Agrees 3. No Idea
- 4. Disagree 5. Strongly Disagree

108. Social recognition will be diminished considerably

- 1. Strongly Agrees 2. Agrees 3. No Idea
- 4. Disagree 5. Strongly Disagree

109. No point in living any further

- 1. Strongly Agrees 2. Agrees 3. No Idea
- 4. Disagree 5. Strongly Disagree

110. Any other information the respondents would like to give _____



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