PARADIGM SHIFT IN CULTURAL HERITAGE & CULTURAL TRANSFORMATION: ELDERLINESS IN ISLAM

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ABSTRACT

Some developmental psychologists and theologians argue that culture—and spirituality in general—creates a sense of connecting and attachments in one's life that becomes increasingly significant, as one gets older in terms of human development. This paper describes social scientific thinking and research on cultural heritage and aging with both an individual and a societal-level approach. Cultural beliefs and practices are about making behavior conform to build the set of values. Because these beliefs are about ultimate things, they instruct believers about birth and death, as well as the living and ageing that occurs in between.

KEYWORDS*: Cultural Heritage, Cultural Transformation & Elderliness in Islam*

INTRODUTION

Because these beliefs are about ultimate things, they instruct believers about birth and death, as well as the living and ageing that occurs in between. Religious ceremonies are regularly used to symbolise life transitions from one job or status to another. Normal, on-time transitions, such as births or marriages, are generally commemorated by family gatherings, feasts, and, in certain cases, religious services in which the people making the shift are the centre of attention. Other significant role transitions may occur as a result of losses—of health or loved ones—and these are the role transitions that accumulate as people age. Ritual practises are frequently used by religious people to bring comfort, understanding, and purpose, as well as to reduce the stress of transition, especially in situations where changes are unavoidable.

Business environment continuously encountering the transformation process of culture. In the means of business environment, the process of cultural transformation need to be categorized into cultural heritage. It implicates in the creation and circulation of throughout the process. From the category of cultural heritage, transformation plays a vital role in the use of the management, identification within the society, safeguarding the heritage, authenticity of efforts of protecting the cultural etc.

In contrast, a diversified cultural transformation is shaping in negative direction as well. The series of study invites a breakaway from discipline legacy where study of cultural heritage is addressing the voice of safeguarding the religion which is a school of values and believes. To construct and retention of value intact strong force need to be put to facilitate the process of transformation.

LITRATURE REVIEW

Religion, according to some social psychologists (Vail et al., 2009), can help relieve dread and insecurity about one's own mortality, especially when religion promises immortality. Religion becomes more essential to people, as

they get older, according to the theory, because ageing exacerbates these worries.

According to (Killeen 1998), loneliness has been researched from a variety of perspectives, and no unifying description exists. There are several closely similar concepts, making the definition statement problematic. Loneliness is commonly associated with being cut off from people. Solitude, on the other hand, is regarded as a beneficial experience necessary for "personal growth and independence" (Karnick 2005, 9). Another similar notion is aloneness, which is defined as being alone but not lonely (Killeen 1998, 764).

Loneliness can have a negative impact on both mental and physical health. It's been linked to a variety of issues, including depressive symptoms (Tiikkainen & Heikkinen 2005, 532; Barg, Huss-Ashmore, Wittink, Murray, Bogner & Gallo 2006, 333-335), increased alcohol consumption (Acquire 2002), and physical illnesses (Holmén, Ericsson, Andersson & Windblad 1993, 59; Avlund, Lund, Holstein & (Savikko 2008, 21).

Even though loneliness has been described in literature and the arts since ancient times, defining it is challenging. Loneliness is a universal, yet very subjective, emotion that all humans experience. Because of its subjective nature, many people may be fearful of being stigmatised if they talk about it or acknowledge they are lonely. According to (Killeen 1998, 763-764), loneliness can have diverse meanings for different people, making it even more difficult to comprehend.

OBJECTIVES

- To study about the socio-demographic and other background of the elderly people living in families

- To find out the economic profile of the elderly

- To examine the economic, health and social problems of the elderly

- To find out the living arrangement of the elderly people

RESEARCH METHODS

The goals of this part are to introduce qualitative research (and how it differs from quantitative research) and to provide some background on the many types of qualitative data, methodologies, and methods. In comparison to other data gathering methods, creating an interviewing schedule was more acceptable. The main reason for constructing the interviewing schedule was that the question could have irritated the respondents. Another concern was that the questionnaire can make it difficult for respondents to comprehend the true meaning of the questions. The current research is exploratory in nature. It is planned to investigate the variables that contribute to loneliness in old age, as well as family members' interactions with elderly individuals. An interview allows for face-to-face communication and makes probing into opinions and soliciting suggestions more easier.

The results drawn from the study circumstances become more valid and dependable when multiple sources of information and data are used. To comprehend the processes researched in culturally relevant terms, gather accurate information on behaviour, and interpret the meanings underlying the behaviours from the insider perspective of the older people themselves, a combination of quantitative and qualitative methodologies were used. The outcomes of all of these strategies will be woven together in this thesis.

Elderly Case Studies: For each of the three elderly case studies, the researcher used the following methods: participant observation, in-depth interviews, and life history. Each respondent had four to five encounters with the

researcher, which may span anywhere from an hour to a day. The researcher would normally begin with a brief meeting in which we would introduce ourselves and explain our goals. Their cooperation and permission to watch their daily activities was requested by the researcher.

The in-depth interviews were open-ended discussions about the following subjects:

- Daily Analysis

- Life History

- Care Arrangements

- Social Security

- Social Change

- Personally, for elderly people (in relation to the topics below): "How did life used to be?" What had changed? When was it better to live, now or when you were younger? Why?

- Life in general: the (natural) environment, living conditions, and interpersonal ties

- Alterations in elder care

ANALYSIS

The present researcher has used non-probability purposive sampling in order to conduct the current research. Purposive sampling is when a researcher selects people who, in his or her opinion, possess some appropriate characteristic required of sample members and are thus considered relevant to the research issue. The sampling frame is the listing of all units in the population from which the sample will be selected. The present researcher has taken total sample frame in order to conduct the research. All the aged members of the Muslim Community reside in the wards 59, 62, and 64 of Kolkata Municipal Corporation has been interviewed for the present research work.

1.1 Socio Demographic Status

Table 1.1

Gender					
		Frequency	**Percent**	**Valid Percent**	**Cumulative Percent**
	Female	75	50.0	50.0	50.0
	Male	75	50.0	50.0	100.0
	Total	**150**	**100.0**	**100.0**	

The above table shows the number and percentage of the respondents, ward wise. There are total (150) respondents from which (75) are male and (75) are female and both have equal in percentage. Where 22 females and 32 Males are from ward no- 59, 28 Females and 22 Males from Ward No-62 and 25 Females and 21 Males are from Ward No-64.

1.2 Measures of the Involvement in Religious Activities in Old age-Age Group+Religious Activity

Table 1.2: Crosstab					
Count					
		Perform_Namaz_Activity			Total
		Everyday	Often	Seldom	
AGE_GROUP	1	29	0	0	29
	2	21	8	0	29
	3	16	25	0	41
	4	12	9	10	31
	5	10	3	7	20
Total		88	45	17	150

Here value of X^2 =70.896, df= 8, P value=0.0, Result= Significant

1.3 Measures Related to the Economic Status of the Elderliness who Contributes to the Society in Terms of their Decision Making Capabilities

Occupation * Behavior Cross Tabulation					
Count					
		Behavior			Total
		As Normal as before	Behavior not Good as before	We are being Ignored	
Occupation	BUSINESS	0	14	23	37
	HOUSE WIFE	54	4	0	58
	MAID	9	0	0	9
	Retired	0	9	1	10
	RIKSHAW PULLING	0	5	0	5
	SERVICE	2	3	5	10
	SERVICE (G)	0	6	15	21
Total		65	41	44	150

Here value of X^2 =159.725, Degree of Freedom (d.f) =12, P Value=0.0, Result= Significant

CONCLUSIONS AND SUGGESTIONS

Under the sequence of chi square analysis datas are being analyzed which have been collected from the respondents, examined that every level of members of society need to be preserved the values. The old people do not have the same prestige and honor as they used to enjoy earlier is found during the interviewing the respondents. For this study, the researcher has chosen certain wards of Kolkata which are dominantly inhabited by Muslims. This study suggests that male & female are almost same proportionate. Their equal participation in safeguarding the values of culture demands active religious activities. It is also suggested that every age group of community should equally contribute toward upholding the values and beliefs. It is being also suggested that each members of socioeconomic group members should activity participate in all decision making in terms of protecting the set of values. The scope and utilization of series of research work on safeguarding the religion is intact with set of values and set of believes. The set of values and beliefs create the society and construct the generation. Cultural heritage is the only way out to safeguard the entire purpose of transformation processes. In Muslim Community, old age evokes deep respect and honor in the traditional society. They are regarded, respected considered and loved by all and their advice and suggestions are useful to the society. Their presence, experience, and blessings are considered as a must for all round development of the family and community. It is customary to obey the direction of the eldest member of the family. Their experiences and perspective ideas are invaluable assets for the development of the community. However, with the passage of time, the position is gradually undergoing change. The

processes of industrialization, urbanization, migration, disappearance of joint families etc. are predominant factors in transforming the traditional way of life.

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