

**IMPACT OF GLOBALIZATION ON AGED PEOPLE
IN NEPAL**



A Thesis

Submitted to Central Department of Sociology

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DECLARATION

I hereby declare that this dissertation entitled 'Impact of Globalization on Aged People In Nepal' is submitted by me to the Central Department of Sociology, Tribhuvan University, Kirtipur Nepal is and entirely original qualitative research prepared and done under the supervision and guidance of assistant professor Mr. Dipesh Kumar Ghimire. I have made due acknowledgement to all idea and information borrowed from different sources in the cause of writing this report article. This result presented or submitted anywhere else for the award of any degree or for any other purposes. No part of the content of this report has ever been published in the form or part of any book. I am solely responsible if any evidence is found against my deceleration.

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2023

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APPROVAL SHEET

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LETTER OF RECOMMENDATION

I certify that dissertation entitled "Impact of Globalization Aged people In Nepal" was prepared under my guidance. I hereby recommend this thesis for the final examination the research committee of the Central Department of Sociology, Tribhuvan University, in partial fulfillment of the requirements for the Master Degree of Arts in Sociology.

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TABLE OF CONTENTS

| | Page No |
|---|---------|
| DECLARATION | i |
| APPROVAL SHEET | ii |
| LETTER OF RECOMMENDATION | iii |
| ACKNOWLEDGEMENT | iv |
| TABLE OF CONTENTS..... | v |
| LIST OF ABBREVIATIONS..... | viii |
| CHAPTER- I..... | 1 |
| INTRODUCTION | 1 |
| 1.1 Introduction..... | 1 |
| 1.2 Statement of the Research Problem | 3 |
| 1.3 Research Question | 4 |
| 1.4 Objective of the Study | 4 |
| 1.5 Significant of the Study | 5 |
| 1.6 Scope of the Study | 5 |
| 1.7 Limitations of the Study..... | 6 |
| 1.8 Organizational of the Study | 7 |
| CHAPTER-II | 8 |
| THEORETICAL AND EMPIRICAL REVIEW | 8 |
| 2.1 Introduction..... | 8 |
| 2.2 Understanding Globalization and Aged People..... | 8 |
| 2.2.1 Globalization | 8 |
| 2.2.2 Aged People | 8 |
| 2.2.3 Impact of Globalization Over the Aging People in Developing Countries..... | 9 |
| 2.2.4 Population demography of aged people in Nepal in the past 10 years (2011-2021)..... | 11 |
| 2.3 Theoretical Review on Sociology of Globalization..... | 11 |
| 2.3.1 Functional Theory | 12 |
| 2.3.2 Modernization | 12 |
| 2.4 Sociology of Ageing: Theoretical Review..... | 14 |
| 2.4.1 Theories of Social Gerontology | 16 |
| 2.5 Ageing in Global Context..... | 17 |
| 2.6 Older people and Social Security in Nepal..... | 18 |

| | |
|---|----|
| 2.7 Cultural Concept of Caring | 19 |
| 2.8 Ageing and Gender Impact is Distinct..... | 20 |
| 2.9 Census Report 2021 Decreasing trend a Fertility - Morality..... | 21 |
| 2.10 Increasing in Migration..... | 22 |
| 2.11 Aging in Nepalese Context | 22 |
| 2.12 Gap Analysis | 22 |
| 2.13 Empirical Study | 24 |
| 2.14 Police Review | 26 |
| 2.15 Conceptual Framework of the Study | 29 |
| CHAPTER-III..... | 30 |
| RESEARCH METHODOLOGY..... | 30 |
| 3.1 Research Design..... | 30 |
| 3.2 Selection of the Study Area | 30 |
| 3.3 Nature and Source of Data..... | 31 |
| 3.4 Sampling and Population | 31 |
| 3.5 Method and Data Collection Tools | 32 |
| 3.5.1 Interview..... | 33 |
| 3.5.2 Key Informants Interview | 33 |
| 3.5.3 Focus-Group Discussion | 33 |
| 3.5.4 Observation | 34 |
| 3.5.5 Case Study..... | 35 |
| 3.6 Data Analysis and Presentation | 35 |
| 3.7 Ethical Consideration..... | 35 |
| CHAPTER- IV..... | 36 |
| DEMOGRAPHIC STATUS OF ELDELY POPULATION | 36 |
| 4.1 Age, Sex, Education and Religion of Participants..... | 37 |
| 4.1.1 Age and Sex | 37 |
| 4.1.2 Education..... | 39 |
| 4.1.3 Religion | 40 |
| 4.2 Socio-economic Status of Participant | 40 |
| 4.2.1 Property | 42 |
| 4.2.2 Occupation | 43 |
| 4.2.3 Allowances Keeping | 43 |
| 4.2.4 Caste/ Ethnicity | 43 |

| | |
|--|----|
| 4.2.5 Reason of Leaving Home | 45 |
| 4.3 Status of Traditional Family Morality and Change | 48 |
| 4.3.1 Marital Status | 49 |
| 4.3.2 Home District | 51 |
| 4.3.3 Children Number | 52 |
| 4.3.4 Living with Past | 52 |
| 4.3.5 Presents Activities | 53 |
| 4.3.6 Disease | 54 |
| 4.4 Arrivals and Daily Life in Old Age Home..... | 54 |
| 4.5 Findings..... | 56 |
| CHAPTER-V | 58 |
| SUMMARY, CONCLUSION AND THEORITICAL LINKAGE | 58 |
| 5.1 Summary | 58 |
| 5.2 Conclusion | 59 |
| 5.3 Theoretical Linkage | 61 |
| REFERENCES | 63 |
| ANNEX..... | 65 |

LIST OF ABBREVIATIONS

| | |
|-------|------------------------------------|
| ADB | Asian Development bank |
| COVID | Corona Virus Disease |
| FGD | Focus Group Discussion |
| GON | Government of Nepal |
| ILO | International labour Organization |
| MDGS | Millennium Development Goals |
| NEPAN | Nepal Participatory Action Network |
| NPC | National Planning Commission |
| UN | United Nations |
| WHO | World Health Organization |
| WTO | World Trade organization |

CHAPTER- I

INTRODUCTION

1.1 Introduction

The process of globalization has brought significant changes to societies worldwide, encompassing economic, political, social, and cultural aspects. Nepal adopted the policy of liberation privatization and globalization after the restoration of multiparty democracy in the early 1990s as the forerunner of globalization in the south Asia region in 2004, when Nepal got its WTO membership since, then the globalization in Nepal has accelerated. Nepal, a landlocked country in South Asia, has experienced the effects of globalization, which have had a notable impact on its aging population. This background study aims to examine the consequences of globalization on older individuals in Nepal and shed light on the various aspects of their lives that have been influenced, specifically focusing on aged people (Gurung & Adhikari, 2018). Nepal, like many other developing nations, is undergoing a demographic transition characterized by a rapidly aging population. Factors such as declining fertility rates and improved healthcare have led to increased life expectancy. Consequently, the proportion of older adults (60 years and above) in Nepal's total population has been steadily rising. The challenges faced by this aging population, including the impacts of globalization, have become increasingly significant in the country's socio-economic landscape (Khanal, 2016).

Globalization has brought about profound transformations in Nepal's economy, primarily through increased trade, foreign direct investment, and integration into global markets. This economic restructuring has both positive and negative effects on older individuals, including aged people in Nepal. On the positive side, globalization has created new employment opportunities and income sources, particularly in sectors such as tourism, services, and foreign remittances. These economic changes have provided some older individuals with increased financial security and improved their living conditions. However, globalization has also introduced challenges for the aging

Population. The changing economic dynamics have disrupted traditional livelihoods and increased economic inequalities, potentially leaving aged people vulnerable to poverty and exclusion. The shift towards a market-oriented economy has impacted

traditional occupations, such as farming and handicrafts, which were significant sources of income for aged people in Nepal. Consequently, this has resulted in economic insecurity and limited access to essential resources for many aging Nepalese (Shrestha & Sijapati, 2019).

Ageing is a common, natural and continuous process. Ageing population is worldwide phenomenon. Traditional morality of family remain assumption in stay together or feeling of togetherness, caring of each other, bonded with emotional feelings and ownness, but in the process of globalization and the changing context of time the meaning of relationship and caring service changed into commodity as an exchangeable things in the market. Older people are excluded from their family member because the decline of age related performances and begin to suffer from old age related disease such as parkinson`s, Asthama, pneumonia, problems with vision, problem with legs, high cholesterol, cancer, heart problems and other disabilities and are not able to perform some basic function.(Singh, 2014). Becoming old is universal truth. Ageing is the ultimate manifestation of biological and demo-graphical in an individual human beings and the population at large.

The combined effect of lowered fertility and improved health and increasing longevity generated growing numbers of older population throughout the world. In the past, senior members were looked on as person to be respected, honorable and they were provided with what type of care they needed, mostly by the family members and kin relatives. Recently, the circumstances of the aged, and individual ageing itself, have dramatically changed because of international labor migration and changes of family structures in Nepal (Gautam, 2005). Societies are in the process of capitalized and industrialized, which prefer the younger workers with new occupational skill to older worker and forcing older worker out of the labor market. The dream of today's youth became strong around in capitalism.(Mishra, 2008). In traditional societies, older family members control family production and younger`s ones were dependent on the old but now older people are excluded from the industrial labor market, they are dependent on the young and slowly losing their social status. Large joint family, headed by father is changed small nuclear family and household in the process of women headed.so the elder people are effectively alienated. Singh (2014).

1.2 Statement of the Research Problem

The process of globalization has significantly impacted Nepal's aging population, and this study aims to explore the consequences of globalization on older individuals, specifically focusing on aged people in Nepal. As Nepal undergoes a demographic transition with a rapidly aging population, factors such as declining fertility rates and improved healthcare have led to increased life expectancy, resulting in a rising proportion of older adults (60 years and above) in the country's total population. However, the challenges faced by this aging population, exacerbated by globalization, have become increasingly significant in Nepal's socio-economic landscape. The economic impact of globalization has brought both positive and negative effects on aged people, with new employment opportunities and income sources created, particularly in sectors such as tourism, services, and foreign remittances. Despite these positive aspects, the changing economic dynamics have disrupted traditional livelihoods and increased economic inequalities, leaving aged people vulnerable to poverty and exclusion. Moreover, globalization has influenced the social fabric of Nepalese society, leading to changing family dynamics due to international labor migration, resulting in loneliness, social isolation, and decreased support networks for aged people. Additionally, the cultural impact of globalization is evident in the erosion of traditional norms and values, creating intergenerational gaps and challenges in maintaining support systems for aged people in Nepal.

Globalization along with industrialization, urbanization, and technology changes has affected aged persons everywhere. The communicative implications of globalization, industrialization, and urbanization have imported irreversible change into the structure of families in Nepal. Young people leave their aged parents in faraway places in search of employment opportunities and better living standards. This has resulted in isolation, rejection, and loneliness of aged persons, leading to psychological distress and crimes against older people. The result of disintegration of the joint families and the ever-increasing influence of modernization is that the care of the elderly has emerged as an important issue in the country.

Ageing marks a change in the transition of role of the person from one to another. In earlier times when there was a farm-based economy, the expertise and experience of the older people were utilized when children followed their parents' occupation with improved

education, rapid technological changes and modernization have rendered their knowledge absolute with this once they are at verse of retirement, they are unable to find clear role and this realization leads to loss of status, lone less and worthlessness. Problem of aggravated when parents are economically dependent on children. Migration has created serious problem to old age voluble burdening their roles in society and household level Gautam (2008).

Changing family structure and livelihood strategies in the diverse society influence the status of senior citizen people used to fulfill their need with diversification through different livelihood strategies farm base production increasingly becoming low. There has been change in livelihood assets like transportation/ roads, education/ literacy rate, urbanization, growth of capitalistic practices and industrialization, closure of opportunity to resettle forest lands forced many to look for other options, emigration of labor force, and level of infrastructure development. (pandey, 2014). So, change in livelihood strategies concern many different types of activities which may or may not organized by household members. They are not being completely concerned by family head. The relation with in family members are not necessary equal either in access or resources. Options in livelihood strategies family member are scarred from the central point of family for the purpose of grabbing the opportunities and the process of individualization started and older people start to feeling alone. Society is changing. There had been a change in people's thinking and behavior. Today's young generation is going to America, Australia, Canada, Japan, Gulf countries. A situation had been created to keep the old people in their old age home without anyone to take care of them. It as needed to study how elderly people have reached old age home due to globalization. Following research questions are formulated.

1.3 Research Question

1. What is the impact of globalization on elderly people?
2. Why do elderly people live in old age home?

1.4 Objective of the Study

The overall objective of the study was to examine the impact of globalization on elderly people of the study.

The specific objective are as follows:

1. To investigate the impact of globalization on aged people.
2. To analyze the problem, struggle of elderly people faced in their old age.

1.5 Significant of the Study

The significance of this study lies in its comprehensive examination of the consequences of globalization on aged people in Nepal. It aimed to fill a crucial knowledge gap by specifically focusing on the impact of globalization on older individuals in the context of Nepal's demographic transition and the challenges they face. Understanding the consequences of globalization is essential as it had significantly affected Nepal's aging population. By exploring the economic implications, such as the creation of new employment opportunities and income sources in sectors like tourism, services, and foreign remittances, the study sheds light on both the positive and negative effects on aged people. It addressed the disruption of traditional livelihoods, increased economic inequalities, and the resulting vulnerability to poverty and exclusion.

Furthermore, the study recognized the social implications of globalization, particularly in terms of changing family dynamics due to international labor migration. It investigated the experiences of loneliness, social isolation, and decreased support networks faced by aged people. Additionally, it acknowledged the cultural impact of globalization, including the erosion of traditional norms and values, intergenerational gaps, and challenges in maintaining support systems. By examining the multi-dimensional consequences of globalization, this study provides valuable insights into the complex interplay between globalization and the well-being of aged people in Nepal. The finding contributed to a better understanding of the challenges faced by this population group and can inform policies and interventions aimed at promoting their social, economic, and cultural integration in the context of globalization.

1.6 Scope of the Study

The scope of this study was to comprehensively examine the consequences of globalization on aged people in Nepal. It focused specifically on the impact of

globalization on older individuals within the context of Nepal's demographic transition. The study explored the economic implications of globalization, including the creation of new employment opportunities and income sources in sectors such as tourism, services, and foreign remittances. It also addressed the disruption of traditional livelihoods, increased economic inequalities, and the resulting vulnerability to poverty and exclusion. Furthermore, the study recognized the social implications of globalization, such as changing family dynamics due to international labor migration, and investigates the experiences of loneliness, social isolation, and decreased support networks faced by aged people. Additionally, it acknowledged the cultural impact of globalization, including the erosion of traditional norms and values, intergenerational gaps, and challenges in maintaining support systems. By examining these multi-dimensional consequences, the study aimed to provide valuable insights into the complex interplay between globalization and the well-being of aged people in Nepal. The findings of this study had the potential to inform policies and interventions aimed at promoting the social, economic, and cultural integration of aged people in the context of globalization.

1.7 Limitations of the Study

Sample Size: One limitation of this study could be the limited sample size. Conducting research on aged people in Nepal involved logistical challenges and access to a diverse range of participants. The small sample size may limited the generalizability of the findings to the entire aged population in Nepal.

Data Availability: Availability and accessibility of relevant data could be another limitation. Gathering comprehensive data on the consequences of globalization specifically for aged people in Nepal may be challenging. There had been limitation in the availability of relevant data sources, which could impact the depth and accuracy of the study's findings.

Time Constraints: Time constraints may impose limitations on the study's scope and depth. Conducting a comprehensive examination of the multi-dimensional consequences of globalization requires sufficient time for data collection, analysis, and interpretation. Limited time resources had resulted in a narrower focus or less detailed exploration of certain aspects of the research questions.

Contextual Factors: The study's findings had influenced by contextual factors unique to Nepal. Factors such as the country's political and socio-economic environment, cultural dynamics, and specific regional variations may impact the consequences of globalization on aged people. However, this study had not fully capture all contextual factors due to limitations in resources and scope.

1.8 Organizational of the Study

The organization of the study includes five chapters. Chapter one provides an introduction to the study, including a statement of the problem, objectives, significance, and scope of the study. Chapter two includes a review of the theoretical and empirical literature related to the research topic. Chapter three outlines the research methodologies used in the study. Chapters four presents and analyses empirical data obtained from the research. Chapter five summarizes the major findings of the study, draws conclusions, and makes recommendations. The study concludes with annexes incorporated at the end of the chapter.

CHAPTER-II

THEORETICAL AND EMPIRICAL REVIEW

2.1 Introduction

The literature review is a critical look at the existing research that is significant to the work. Literature review often include both the theoretical approaches and empirical or analytical research on the related topic. So, this chapter present a review of literature which will be in research works, journals, articles, reports and some abstracts received from internet search.

2.2 Understanding Globalization and Aged People

2.2.1 Globalization

Globalization refers to the increasing disconnectedness and interdependence of countries and their economies, cultures, and societies. It is a multifaceted phenomenon that has been shaped by advancements in technology, transportation, and communication. Globalization has had a profound impact on various aspects of our lives, including trade, finance, culture, and the environment. It has facilitated the exchange of goods, services, and ideas across borders, leading to increased economic integration and the emergence of global supply chains. This has resulted in both opportunities and challenges. On one hand, globalization has opened up new markets, created jobs, and improved living standards for many people around the world. On the other hand, it has also led to economic inequalities, cultural homogenization, and environmental degradation. Globalization has sparked debates and discussions about its benefits and drawbacks, with proponents arguing that it promotes economic growth and cultural diversity, while critics raise concerns about its impact on local industries, social inequality, and the loss of cultural identity. Overall, globalization is a complex and ongoing process that continues to shape our world in profound ways.

2.2.2 Aged People

Aged people refer to individuals who have reached advanced stages of life and are typically considered to be seniors or elderly citizens. These individuals have typically surpassed the age of retirement and may have experienced various physical, cognitive, and emotional changes associated with aging. Aged people often possess a wealth of

life experiences and wisdom, which can be invaluable to younger generations. However, they may also face challenges such as declining health, mobility issues, and increased dependency on others. It is important to provide adequate support and care for aged people, as they deserve respect, dignity, and the opportunity to age gracefully surrounded by love and companionship.

Aged people, often referred to as seniors or elderly citizens, are those who have reached an advanced stage of life characterized by increased physical and mental changes. These individuals have typically surpassed the age of retirement and have experienced a lifetime of experiences, challenges, and achievements.

Aged people possess a wealth of knowledge and wisdom accumulated over the years. Their experiences can provide valuable insights and perspective, making them valuable resources for younger generations seeking guidance and advice. Their stories and expertise can contribute to preserving important cultural and historical knowledge.

As individuals age, they may face physical challenges associated with declining health and reduced mobility. Conditions such as arthritis, osteoporosis, or chronic diseases become more common. Age-related changes in hearing, vision, and cognitive abilities may also affect daily functioning and independence.

The emotional well-being of aged people is equally important. Adjusting to changing roles, relationships, and the loss of loved ones can be emotionally challenging.

2.2.3 Impact of Globalization Over the Aging People in Developing Countries

Globalization has had a profound impact on aged people in developing countries. On one hand, it has brought about positive changes by providing access to improved healthcare services and medical advancements. Globalization has facilitated the transfer of medical knowledge and technology, allowing older individuals in developing countries to benefit from better healthcare outcomes. Additionally, globalization has opened up opportunities for older people to connect with their families and loved ones living abroad through digital platforms and communication technologies. This has helped reduce feelings of isolation and loneliness among the elderly in developing countries. However, globalization has also presented challenges

for aged people in these countries. The rapid pace of technological advancements and the digital divide have left many older individuals struggling to adapt to the digital world. Limited access to technology and digital literacy skills hinder their ability to fully participate in the globalized society. Furthermore, globalization has led to changes in labor markets, often resulting in job insecurity and financial difficulties for older workers in developing countries. It is crucial for policymakers and society to address these challenges and ensure that aged people in developing countries are not left behind in the process of globalization.

In addition to the challenges mentioned earlier, globalization has also brought about changes in traditional family structures and social norms, which can have a significant impact on aged people in developing countries. As younger generations migrate to urban areas or abroad in search of better opportunities, older individuals are often left behind in rural areas or alone in their homes. This can lead to increased feelings of isolation and a lack of support networks for the elderly.

Furthermore, globalization has led to the erosion of traditional values and cultural practices, which can be particularly challenging for older individuals who may strongly identify with these traditions. The rapid spread of Western ideals and consumerism can create a sense of cultural dislocation and loss of identity for aged people in developing countries.

Economic globalization has also resulted in widening income inequalities, with a small elite benefiting greatly while the majority of the population struggles to make ends meet. This can have a direct impact on the well-being of older individuals, who may face difficulties in accessing basic necessities such as food, shelter, and healthcare.

Moreover, globalization has led to the commodification of healthcare, with private healthcare providers often prioritizing profit over the well-being of patients. This can result in increased healthcare costs and limited access to affordable and quality healthcare services for aged people in developing countries.

To address these challenges, it is important for governments and societies to prioritize the needs of aged individuals in their policies and development agendas. This includes investing in healthcare infrastructure, promoting digital literacy programs for older

individuals, and implementing social protection measures to ensure financial security for the elderly. Additionally, efforts should be made to preserve and promote traditional values and cultural practices, providing a sense of belonging and identity for older individuals.

In conclusion, while globalization has brought about positive changes for aged people in developing countries, it has also presented challenges that need to be addressed. By recognizing and addressing these challenges, societies can ensure that older individuals are not left behind in the process of globalization and can fully participate in and benefit from the opportunities it brings.

2.2.4 Population demography of aged people in Nepal in the past 10 years (2011-2021)

| <u>Year</u> | <u>Population</u> | | |
|-------------|-------------------|----------------|------------------|
| <u>AD</u> | <u>0-14yr</u> | <u>15-64yr</u> | <u>65yr plus</u> |
| 2011 | 35.53% | 59.6% | 4.86% |
| 2012 | 34.98% | 60% | 5.02% |
| 2013 | 34.48% | 60.33% | 5.19% |
| 2014 | 33.96% | 60.68% | 5.36% |
| 2015 | 33.38% | 61.11% | 5.5% |
| 2016 | 32.73% | 61.64% | 5.63% |
| 2017 | 32.06% | 62.19% | 5.75% |
| 2018 | 31.42% | 62.72% | 5.86% |
| 2019 | 30.81% | 63.22% | 5.97% |
| 2020 | 30.12% | 63.84% | 6.04% |
| 2021 | 29.39% | 64.56% | 6.05% |

Source: share of the population

Statistic 2023

2.3 Theoretical Review on Sociology of Globalization

In geography globalization is defined as the set of process (economic, social cultural technological, institutional) that contribute to the relationship between societies and individuals around the world. It is a progressive process by different parts of the world are intensified (Warwick, 2014). Sociologist have found that cultural

globalization occurs via the global trade in consumers good which spreads (lecter, 2019).

2.3.1 Functional Theory

It is a theory about how societies work. Since it conceives of societies working in certain ways, it prescribes a method for its study. According to Durkheim (1915), men collectively invent the basic categories of religion in order to explain the unseen but feel the force of the collective consciousness. Malinowski (1922) maintained that every living culture is functioning and integrated whole. No parts of a culture may be understood except in relation to a whole. According to functional theory of sociology society is made of different parts, these parts are always playing positive function. A part does not exist without other parts of the society. They are closely interrelated to each other's. The society exists due to the positive function of these social and culture parts. In other hand, it sustains result of integration and harmony among these different social and culture units. Functionalism sees the society and culture in an equilibrium perspective. For a functional theory change is an undesirable phenomenon. Here we can trace that the changing trends of society like globalization modernization plays a vital role to provide idea, consciousness and integration for the people which is mostly to help the society to remain in harmony. It is also the tool to bring entity between individual and social change with the function in the society unfairly anger in other will be changed into harmony as the theory of modernization posit the social status of the elderly faces decline as modernized advances in society.

2.3.2 Modernization

Modernization theory is a description and explanation of the process of transformation from traditional or underdeveloped societies to modern societies. In the words of one of the major proponents "Historically modernization is the process of change towards those type of social economic and political system that have developed in western Europe and North America from the seventeenth century to the nineteenth and have then spread to other European countries and in the nineteenth and twentieth centuries to the south American, Asian, and African continents (Eisenstaedt, 1966). Modernization theory has been one of the major perspectives in the sociology of national development and under development since the 1950S. Primary attention has focused on ways in which past and present modern societies become modern i.e.

westernized through of economic growth and change in social, political and cultural structures. In general, modernization theorists are concerned with economic growth within societies as indicated i.e. by measures of gross national product (GNP). Mechanization or industrialization are ingredients in the process of economic growth. Modernization theory study the social, political and cultural consequences of economic growth and the conditions that are important for industrialization and economic growth to occur. Industrialization also the part of modernization that involves the use of inanimate sources of power of mechanize production, and it involves increases in manufacturing, wage labor, income levels and Occupational diversification. It may or may not be present where there is Political social or cultural modernization and conversely, it may exist in the absence of other aspect of modernization.

As its core modernization theory suggests that advanced industrial technology produces not only economic growth in developing societies but also other structural and cultural changes. The common characteristics that society tend to develop as they become modern may differ from one version of modernization theory to another, but in general, all assume that institutional structures and individual activities become more highly specialized, differentiated, and integrated into social, Political and economic forms characteristics of advanced western societies. In the year 1949 American former president Harry Truman used the word development for the first time. Nonetheless, the term development gives different meaning to different people. In one sense, it means stage of growth and advancement and it is also term as process of modernization, westernization and globalization.

Freidman (1999) divided globalization in the basis of time

- i) Globalization- First (1492-1800) = Country's globalization
- ii) Globalization- Second (1800-2000) = Company's globalization
- iii) Globalization- Third (2000 +) = People's globalization

According to Fredman, globalization is a dynamic process which can be categorized in common ecological constraints, cultural globalization, globalization of communication, economic globalization and political globalization. The most powerful form of globalization is economic in which planning and control expand

from doing business on a regional or international basis to a broad global focus in which the entire world serves as a source of labor, raw materials and market. Rostow's (1960) well known theory of the stages of the economic growth which he derived from studying western economic development emphasized the importance of new values and ideas favoring economic progress along with education entrepreneurship and certain other institution as conditions for societies to "take of" into self-sustained economic growth. All of these versions of modernization theory depict a gradual and more or less natural transition from "traditional" social structures to "modern" social structures characteristics of core societies.

As the theory of modernization posit the social status of the elderly faces decline as modernized advances in society. The theory of modernization advanced by Cowgill and Jolmes interpret and identify four key aspects of status of elderly people - health, technology, economic and industrial technology and urbanization and education. Elderly are also disadvantaged from the employment perspective. Growing age creates the different types of weakness in body. It also takes as a free time; it is the time of waste without any burden of family. So religious involvement is higher among any other age group. Religious involvement has become as an important source of social connection and support.

2.4 Sociology of Ageing: Theoretical Review

The sociological study of ageing is concerned with the social aspects of both individual ageing and on ageing society. The individual experience of ageing depends in a variety of social factors, including public and programs economic status, social support and health status.

Theories of ageing established in the west in response to an increased life expectancy and call the need to make better lives of older people. Gerontology is one of the established study ageing which encompasses sociological, psychological as well as biological aspects of ageing process. Ageing is largely viewed as a negative condition to be managed by society where older people can suffer from, the effect social financial inequality and dependencies. Ageing is combination of epidemiological and demographic changes or a health transition from the sociological perspective of public health. It is not of course just a physical process but also a psychological social and

for many a spiritual journey. (Sara parker R.K., 2014). Age is process and a structure, ageing as bio psychosocial process capturing psychological and biological development as well as existing and entering social roles. The global transition has seen infant, child and maternal mortality reduce significantly as well as more general health improvements increase across the whole population. The global context, in which ageing has occurred, is one of rapid economic change that has underpinned concomitant social, spatial and cultural transformation across the world. (Sara parker R.K., 2014)

The Senior Citizens Act (2006) in Nepal defines older people as 'people who are 60 years and above'. According to the report conducted by Help Age International (2012) there were over 1.84 million Senior citizens in Nepal and which was expected to further increase with potential 8.4 million older people by 2050.

Old age is a stage of life beginning in the early 60s in retirement from work and most other responsibilities is expected. Sociology of biomedicine ageing defines that instead of being perceived within a wider social, management and treatments (McMullin, 2018).

"We understood age as both a verb and noun which stand for both a process and a set of categories. Some parts of the trajectory of social and biological change time are identified as 'ageing'. In social gerontology, it is understood as a sequence of stages and statuses to which specific age based normative expectations are attached (Sara parker, 2014).

Ageing population is an important issue in societies going through rapid social change. Ageing like other social phenomena has globalized and become a key concern in most countries in 21st century. It is emerging important outcome of human development and it might refer to as modernity by sociologists. Due to changes in individual's behavior and impact of the social environment on those changes, lack of mobility, loss of employment and employment capacities are the signs of old age.

2.4.1 Theories of Social Gerontology

Gerontology is the scientific study of ageing from a multi-disciplinary perspective. Social gerontology (Tibbett's, 1966) is not directly concerned with the biological aspect of ageing but concentrates rather upon its economics, social, psychological and political aspects. It mistily focuses on status and role in older people their cultural patterns, social organization and collective behavior as they are affected by and ad they affect social change. A central aim of social gerontology since its inception as a discipline has been to understand and improve the lives of elderly and to ameliorate the problems of ageing (1995). Thus social gerontologists are interested in the impact of socio-economic, political and cultural forces and conditions on the processes of ageing and in the statuses and well-being of older people.

Social gerontology illustrates the different theoretical perspective from the time of its developments in post-world war second such as structural functional theories, modernization theory, social exchange theory, activity theory disengagement theory.

Activity theory predates disengagement theory. In the 1950s gerontologist emphasized the importance of activity to the process of healthy adjustment in old age. Activity as physical movement activity as the pursuit of everyday interests and activity as social participation activity in old age appears to be a universal good and to prove it, a host of gerontological studies convincingly demonstrates the benefits of physical and social activities to those who mostly cope with illness loneliness, disability and trauma (Ketz, 2012). Activity mostly concern to minimizing the risks of dependency. Activity theory predates disengagement theory. In the 1950 gerontologist emphasized the important of activities to the process of healthy adjustment in old age. Activity as physical movement activity as the pursuit of everyday interests and activity as social participation activity in old age appears to be a universal good and to prove it, a host of gerontological studies convincingly demonstrates the benefits of physical and social activities to those who mostly cope with illness, loneliness, disability and trauma (Ketz, 2012). Activity mostly concern to minimizing the risk of dependency.

During childhood the course of our development is influenced by many factors including personal characteristics, family background, how we raised, where we grow up and who raises us. Everyone development throughout adulthood continues to be

influenced by health, attitude, behaviors and interaction with family, friends and the environment around us. Ageing is a complex process influenced by many other personal and social factors, the affect how we age are broad in scope and diverse. Biological factors include genetic background and physical health. Psychological influences include level of cognition mental health status and general well-being and sociological factors range from personal relationship to the cultures, policies and infrastructure that organize society. In later life social roles are more apt to remain in places, older adults continue to be sister/ brothers, and parents, neighbor's club members and citizen of communicates. However, their participation and social role is generally dependent on their health status financial resources and mobility in the community. The social gerontology also concern on life course perspective studying the genesis of life transitions and their personal and social consequences. The root on research on life transition can be traced to classic perspective on social roles the relationship between social location well-being and the mechanism by which social context shapes individual lives.

2.5 Ageing in Global Context

The globalization of ageing will have dramatic effect on local religion and global economies (Powell and chen 2014). Most significant financial expenditures labor supply, and total saving will be affected changes in the age structures of societies also affect total level of labor force participation in society, because the likelihood that an individual will be the labor force varies systematical by age. Currently, global population ageing is projected.

The world population has continued on its remarkable transitions for a state to high birth and death rates over the past few years. This transitions have been resulted growth in the number of older persons. The UN estimation revels that 100 million of elders are living in extreme poverty representing 8% of world's poor population. The proportion of the elderly differs from region to region. Ageing is having an extensive effect on the social and health condition. Increasing longevity is one of the greatest achievements in humanity. Population of ageing present social, economic and cultural challenges to the individual, families, society and the global community. In developed countries, the proportion of population above 65 increased from 7.9%in 1850 to 13.5%in 1950 and it is expected to reach 24.7% in 2050 The most rapidly ageing

countries including Japan, Italy, Germany will exceed 40% of their population at older age in 2050. In developing regions with the morality and fertility decline and average life span becoming longer the proportion of older population is expected to increase more rapidly than ever (Acharya, 2006).

2.6 Older people and Social Security in Nepal

The idea behind the concept of social security is that the state shall be responsible for protecting its citizens against certain contingencies of life. There is no such a universally accepted definition of social security. The definition of social security may be different from country to country according to the prevailing social legislations, culture, traditions, and principles. The basic principle of social security implies collective action by the community to help a member against misfortunes and wants she/he cannot meet with her/his own resources. It is based on business ethics “ideals of human dignity and social justice” (Ahmed, 1991). Matridevo Bhava (regard your mother as a god), and Pitridevo Bhava (regard your father as a god) were traditional norms and values system prevailing in Nepali society [2021]. Higher age is considered respectable in different social functions. In Nepal, the economy is dominated by agriculture. More than 70% people still report working on agriculture sector. Agriculture is the main source of food, income, and employment for the majority of Nepalese. It provides about 31.7% of the Gross Domestic Product (GDP). A majority of Nepalese elderly tend to work in the informal sector and are considered elderly. According to ‘Rights of senior citizens’ a fundamental right, the senior citizens shall have the right to special protection and social security from the state. The government of Nepal has made the provision of providing allowance to senior citizens. The objectives of the Old Age Allowance (OAA) or Senior Citizen’s Allowance programmed are social security allowances in Nepal (including the old-age pension, single woman’s pension, the child grant, disability grant, and endangered ethnicity grant) aim to assist groups considered socially and/or economically vulnerable. Till last year, senior citizens above 70 years were entitled to receive Rs 4,000 in monthly social security allowance. According to 2011 census there were 0.8 million older people 68 years and older. This population is expected to increase 1.4 million in 2022. In the South Asian Countries, Nepal expenses large amount of money in the social security. Government allocated Rs 11 Arab in the fiscal year 2070/71, 32.7 Arab in 2073/74 and Rs 100 Arab in 2078/79. The proportion of social security

budget to total budget is more than 5% in the latest budget. Last year, the government increased the monthly allowance for senior citizens to Rs. 4,000 from Rs 3,000 per month. As a result, the budgetary allocation in 2021/22 had jumped to over Rs 100 billion, an additional Rs 23 billion than the previous year, for the purpose of social security allowances. With the revised age limit for old-age allowance from this year, the government is likely to face an additional financial burden of Rs 25-30 billion annually. Further, Political parties wants to go with cheap political slogan to increase the old age allowances and lower the age to 65 years to provide the old age allowances. The decision will put an additional burden on the state offers on various kinds of social security to the citizens. If that happens government has to allocate more than 10% of the budget in the coming days. In such a situation this program may be a heavy burden to the government and it will be difficult to sustain. In such a situation government should go with alternative model to make some contribution to participate in the old age allowances. And lack the provision of regular income after retirement. According to Chalise and Brightman (2006), less than 7 percent of the elderly receive a pension.

2.7 Cultural Concept of Caring

Throughout the history, older adults have been generally valued for the experience, Insight and wisdom they can share other. There is a type of social belief that their wisdom and experience are acquired over time. Generally it is assumed that the societies in Asian countries are collective in nature. Family life and a respect for the knowledge and wisdom of the elder are central to Nepalese culture. In most of Brahimin and Chhetries family the older family, member is family head. Grandparent's share household authority with the father of household. His or her place in family is highly regarded. Ethnic groups also revere elders as authority figures who reside in position of power within family and community. Eastern social norms prescribe that elderly parents are cared by their children. In Nepal specially the eldest son. There is clearly a strong normative basis underlying the predominant role of family members in providing care for older person in the form of assistance with activities of daily living.

Since ancient time it is considered that higher the age of a person is a symbol of upgrading the social status especially elderly male of the family automatically takes

the role of headship. His views and words are taken as the rules and regulations to be followed by the family members. In Newar society of Nepal, elderly person are facilitates as gods in attaining certain ages through three ceremonies called “ Janku”. First ceremony called BhimRatharohan is conducted when person attain the age 77, and second ceremony is conducted at the age 84 and third at the age of 90 years. This shows the high respects shown by Nepalese towards the elderly people. Traditional Nepalese and Hindus are very conscious of old ages. They have used different methods for adjusting the life at old age (Singh, 2002).

Parker et.al. Argues that ageing is depends on cultural context but biomedical perspective debunked the cultureization. In Manusmiriti there is presents of four stage: Childhood, Adulthood, Retirement and Asceticism. Nepalese people also used to fallow this concept but with bio-medicalization the cultural factor losing its charm day by day. There are legal provisions mentioning the duties of taking care of parents, grandparents by the family, however the transition in society and family system have contributed to loneliness in elderly. The increasing trend of living away from the parental home with own nuclear family and gaps in technology thoughts, norms and systems values have prevented the old couples to live with their sons and daughter in law (Yadav, 2012).

Rapid globalization and modernization have added more fuel on the aging problem and decreased the quality of life with unexpected outcomes as a result elderly in South Asian countries face many problem like loss of authority, social insecurity, insolvency, alongness, attention, insufficient recreational facilities and lack of overall physical and mental care support.

2.8 Ageing and Gender Impact is Distinct

This advocacy brief from the United Nations explores some areas where ageism intersects with gender-based discrimination. The gendered nature of aging plays an important role in shaping the lives of older persons. While both women and men experience ageism when they get older, women experience aging and its impact differently. Gender-based discrimination and inequalities are exacerbated at older ages, with these inequalities emerging from gendered stereotypes deeply rooted in cultural and social norms. The combination of ageism and sexism has a unique and

aggravating effect on discrimination and inequality. The situation, challenges, opportunities, and diversity of older women in our societies are often overlooked in discussions concerning women and gender and, to some degree, in those devoted to older persons. This brief seeks to spark a conversation among relevant stakeholders on how to better integrate old age and gender perspectives in policy making.

The context of Nepal, there is a noticeable and increasing trend of an aging population. Over the years, factors such as improved healthcare, better living conditions, and declining birth rates have contributed to the rise in life expectancy. The once predominantly youthful demographic is undergoing a significant transformation, with a growing number of older individuals. This demographic shift brings both opportunities and challenges for the country. While it reflects advancements in healthcare and quality of life, it also poses challenges related to healthcare infrastructure, social security, and the need for tailored services catering to the unique needs of the elderly. As the older population increases, there is a pressing need for comprehensive policies and social initiatives to address the evolving landscape of aging in Nepal, fostering a society that respects and supports its senior citizens.

2.9 Census Report 2021 Decreasing trend a Fertility - Morality

According to the Census Report 2021, the population of Nepal has reached 29,192,480, which is an increase of 2,697,976 compared to a population of 26,494,504 ten years ago. Since 2011, Nepal's population has grown by 10.18%. However, the average annual growth rate is 0.93%, a decrease from the data reported in the Census Report of 2001-2011, which presented a growth rate of 1.35%. The decrease in the population growth, the lowest in 80 years, is the result of several factors including decreasing fertility rate, increasing migration, public health, and urbanization. The fertility rate in Nepal has declined over the years, from 2.516 in 2011 to 1.853 in 2021. Additionally, the decision of families to have fewer children with the average family size being 4.33 compared to 4.88 from the last report, due to increasing living costs and employment of parents is believed to have contributed to this decline.

2.10 Increasing in Migration

Total of 2169,478 Nepal persons are living abroad in increase from 1921,494 in 2011. Among than 1684,029 are males while 237,400 are females. Since 2011 more than and more Nepalese have migrated abroad in search of better opportunities which in turn is a circle factor for the lower population growth rate in Nepal, presented in the recent census report of 2021. Perspire the pandemic, more than 24,000 labor permits were grand in 2021 alone, which does not include workers moving to India. Due to this around 30% of Nepal's GDP is a form of remittance. The census report also highlighted that the number of women that migrated to foreign countries has increased by 71% in comparison to the previous census owing to the development in information and technique.

2.11 Aging in Nepalese Context

The context of Nepal, there is a noticeable and increasing trend of an aging population. Over the years, factors such as improved healthcare, better living conditions, and declining birth rates have contributed to the rise in life expectancy. The once predominantly youthful demographic is undergoing a significant transformation, with a growing number of older individuals. This demographic shift brings both opportunities and challenges for the country. While it reflects advancements in healthcare and quality of life, it also poses challenges related to healthcare infrastructure, social security, and the need for tailored services catering to the unique needs of the elderly. As the older population increases, there is a pressing need for comprehensive policies and social initiatives to address the evolving landscape of aging in Nepal, fostering a society that respects and supports its senior citizens.

2.12 Gap Analysis

The identity of aging individuals often encounters a gap between societal perceptions and the rich, nuanced experiences of older people. In many cultures, there exists a tendency to stereotype and marginalize the elderly, overlooking the diversity within this demographic. It is crucial to recognize that older individuals maintain unique identities shaped by their life experiences, personal values, and aspirations. This gap in understanding can lead to the perpetuation of ageism, where older people may face

discrimination or be excluded from various opportunities based on preconceived notions.

The gap in identity becomes more pronounced when considering the intersectionality of aging. Factors such as gender, socioeconomic status, and cultural background significantly influence the experiences of older individuals. Recognizing and appreciating this diversity is essential for developing policies and support systems that cater to the specific needs of different groups within the aging population. Another facet of the identity gap involves the evolving roles of older people in contemporary society. Many seniors are active contributors to their communities, serving as mentors, volunteers, or even re-entering the workforce. However, societal attitudes may not always reflect these dynamic roles, perpetuating outdated stereotypes that undermine the agency and vitality of aging individuals. Technology presents another dimension to the identity gap, with older people often being portrayed as digitally disconnected. In reality, many seniors are embracing technology for social connectivity, learning, and entertainment. Bridging this technological gap is essential for fostering inclusivity and recognizing the adaptability of older individuals in a rapidly changing world. The gap in identity is also noticeable in the realms of fashion, media, and marketing, where representations of aging individuals often lag behind the reality of vibrant, fashion-conscious seniors. Challenging these stereotypes and celebrating diverse representations of older individuals in mainstream media can contribute to a more accurate and positive societal perception. Addressing the identity gap involves fostering intergenerational connections. Encouraging meaningful interactions between the young and old promotes a mutual exchange of perspectives, breaking down stereotypes and building a more cohesive society. Creating platforms for storytelling and sharing experiences can contribute to a richer understanding of the identities within the aging population.

In conclusion, closing the identity gap for aging individuals requires a collective effort to challenge stereotypes, recognize diversity, and promote inclusivity. By fostering a more accurate and positive portrayal of older people in various facets of life, society can embrace the richness of their identities and contribute to a more age-friendly and respectful world.

2.13 Empirical Study

Mark Leitchy (2003), Katharine Neilson Ranking (2004), Blaike et.al (2001), Calpan (1972), Pokharel (2010), have examined the impact of globalization and lifestyle change issue in Nepal. For example, Balike.et.al (2001) analyzed the transformation of Nepalese society from Marxist perspective. They show different facts of underdevelopment of Nepal. According to them much artisan class of people were displaced from their traditional occupation due to the factory made goods along brought about by the expansion along brought about by the expansion of Indian capitalism. From the dependency line of argument Blaikie et.al (1980) has shown that Nepal is in crisis due to mainly three constraints:

- i) Failure of the productive organization associated with its economic and political
- i) Underdevelopment which is a result of historically co-existing constraint of Nepal's political economy.
- ii) The essentially, non-progressive quality of Nepal's political and administrative
- iii) Structure.
- iv) Transnational and international dependency relationship between center and
- v) Periphery.

They have regarded the above reasons responsible because of ecological collapse elimination of same natural resources, and decline of food production heavy reliance on foreign donors and imported commodities, population growth in relation to employment opportunity, and government's failure to cope with these problems. Blaike et.al (1980) also explain the senior people have been troubled due to the process of development and modernization under capitalism. Globalization, economic liberalization process declining traditional occupation. Population growth in the villages and opportunities for work elsewhere the main cause of social transformation. His study shows that the Neo-liberism, people change their traditional jobs and involved in urban skilled labor that change in their economic status.

Leitchy (2003) analyzes the cultural contest and historical processes out of which a new middle-class cultural has emerged in Kathmandu; to provide a detailed account

of the practices that make of contemporary urban middle-class life and drawing one these ethnographic insights, to offer a new approach to conceptualizing middle-class culture. He also studied the psychological thinking of modern youths and their life styles. He categorizes them as teens and describe, the modern youth 'struggle for' and 'struggle of' The youth culture is the transition of adulthood extent the sites are currently performed in urban Kathmandu. They remain and important part of the social production of young adults but there are new modes of cultural production in place that increasingly shape the experience and meaning of youth. Leitchy describes the teen and teenager social context and changing their lifestyle due to globalization. The impact of Hollywood movie, English language, drug abuse, open sex conversation by the porn movies and dreaming of core countries for working are the major impact of globalization in Kathmandu. Rankin (2004), states globalization has equal relevance for any historical inquiry of place making that examines the articulation of local with macro scales of influences. It also describes the contemporary contest of economic liberalization and concentrates particularly on how ideologies of cast and gender in Sankhu filter macroeconomic currents, setting new parameters for individual practice and mediating experience of globalization. It helped to change in their economic status by the labor force and consider the role and position of the periphery in globalization process. Mishra (1987) analyzed the development and social change process of Nepal that may be characterized by:

- i) Increasing incorporation within the capitalist world and regional systems in term of labor commodities, capital and finance.
- ii) Increasing loss of capital to re-produce indigenously produce goods combined with administration low capacity to carryout reproduction.

Emergence and growth of comprador bourgeoisies and the state class which contain nationalist component but cannot led a national transformation and considerable to a serious problem of family. Community based regional and national integration arising out peripheralization and marginalization. Those increment of penetration of the world capitalist intensified the underdevelopment of countries like Nepal who do not protect their indigenous production system.

Globalization provides wider commercial markets and greater capital input while, on the other hand, it helps broaden the diversity of imported and exported products and

helps expand the adoption of technological development. Furthermore, globalization decreases transportation and communication costs and paves the way for division of labor and specialized manufacturing (Mishra and Topalova, 2007).

Literature review is one of the most important parts of research work. For this work some literature are reviewed while preparing this study. Review literature shows different dimensions of social change in Nepal and elsewhere. Review literature is concerned how modernization and globalization have changed the modern people's lifestyle over the years. The process of globalization has exposed its opportunities and negative consequences to society. Many studies have been carried out related to this field but studies on how the impact of globalization has affected the elderly people is yet to be studied. It is meaningful appropriate literature specially related to this research are not adequate. Majority of elderly living in old age homes did not have economic problem. It may be due to children's financial support through remittance (2019). Counseling and psychological services should be provided at old age homes (Mishra et al., 2021). Thus, it is necessary to manage good care of our God's senior citizens'. Meanwhile, this research is going to fulfill the positivity and progression and the solution how globalization has affected senior people.

2.14 Policy Review

Ageing is one of the recently entered in the policy arena of Nepal. There is very little progress has been made about social policies and service provision in Nepal. Many organizations had called for ageing to be included within the MDGs and the need to include older people at the policy level. The Government of Nepal now is clearly taking an interest in its older people and enlisted the support of the NEPAN to undertake research into policy and service provision for this previously neglected group. It is known to be pension provision an important social benefit yet according to the United Nations (2007), approximately 80% of older people worldwide lack pension. However, according to senior civil servant stated that Nepal's pension scheme is very progressive compared to other South Asian countries. (Sara Louise Parker, 2014).

According to ILO, 2013 Nepal there is a large number of fragmented social protection programs existed. However, old age allowance social security allowance as a

comprehensive approach directed at reducing poverty, vulnerability and risks has emerged after the 2006 political change. An index developed by the Asian Development Bank (ADB, 2007) ranks Nepal's social protection system at 0.19 on a scale of 0 to 11 which was remarked as below the average level. Social security is the floor of social protection, which is effective in reducing poverty, containing inequality and sustaining economic growth. Social security is the floor of social protection, which is effective in reducing poverty, containing inequality and sustaining economic growth. Social security allowance is the largest of the social assistance programs in Nepal. Most of the popular, single women's pension, the child grant, disability and endangered ethnicity allowance. The government of Nepal has expressed commitment to make more effective by developing and expanding safety nets and social protection coverage (GON, 2012). In Nepal, social protection plays the role of a catalyst in consolidating durable peace (ILO, 2012). The Interim plan, 2007-2010 and Three Year plan, 2010-2013, maintained similar essential policies and programmes concerning the right of senior citizens as follows; (ILO, 2012)

Polices on the three year interim plan (2007-2010)

- Develop legal and institutional mechanism to ensure welfare and rights of senior citizens
- Expand old age homes, allowances and other economic social security programmes
- Provide special facilities to elderly people in hospitals and public transports
- Formulate policies to respect and utilize the knowledge, skills and experiences of senior citizens in national development and social transformation
- Motive local government, private sectors and civil society organizations to provide appropriate services and facilities to senior citizens

Source : NPC, 2007b

Programme on the three year interim plan (2007-2010)

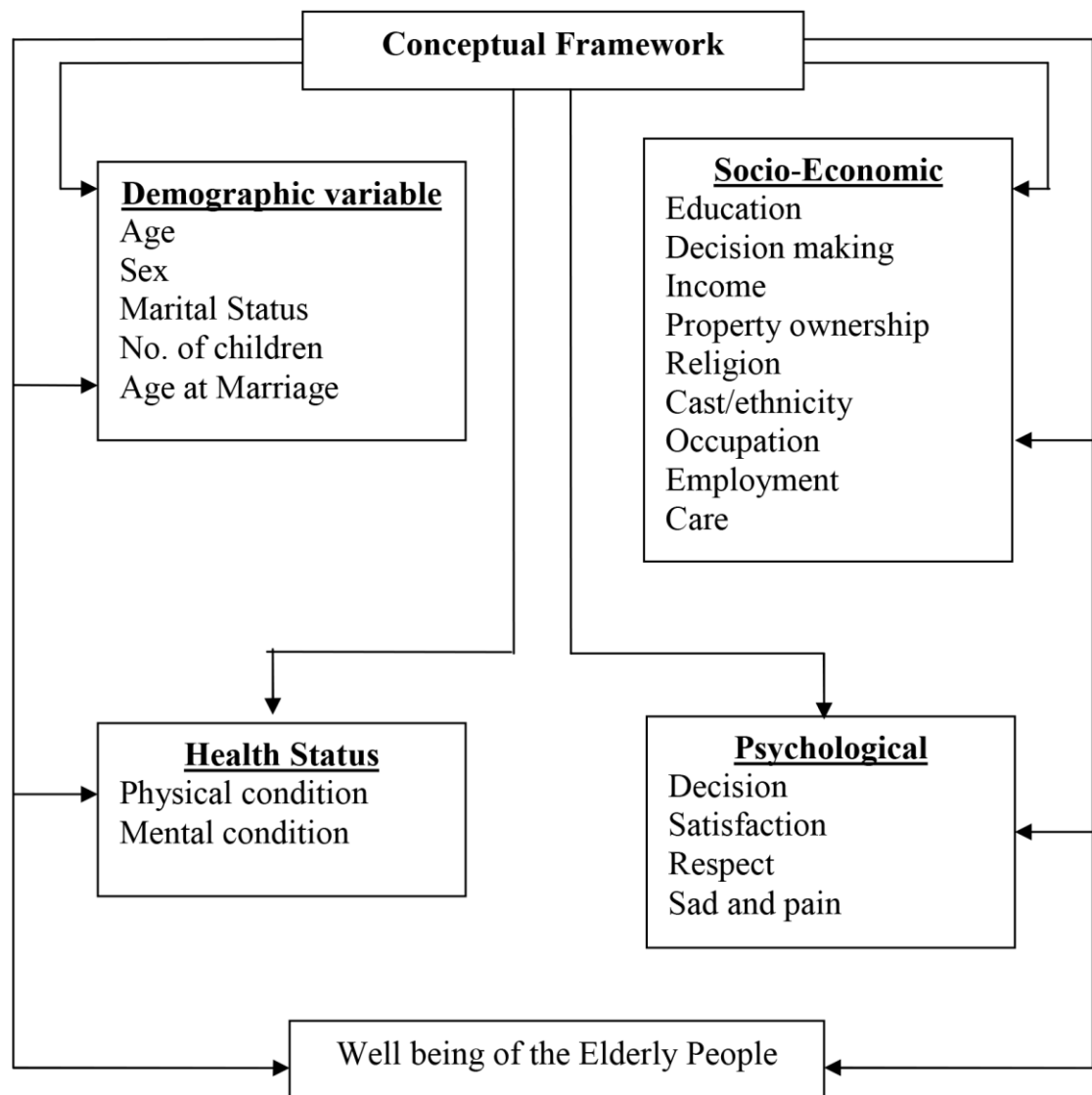
- Health treatment for senior citizen programme
- Senior citizen central fund mobilization

- Studies on senior citizen
- Institutional strengthening programme
- Social security, insurance and livelihood programme
- Inclusion of subjects related to senior citizens in non-formal and formal education Programme to encourage private

Article 41 of the Constitution States that senior citizens will have special protection and social rights from the state. In the report prepared by the Human Commission on the situation of senior citizens in 2066/2077 it is mentioned that senior citizens are homeless. The concession of the report is that even the government is silent on the question of how to manage the senior citizens who do not have children. Elderly Citizens EN 2063 is clear care, maintenance and rights. There is a mention of Social Security Allowance etc. in Social EN 2075. However, it does not seem that the problems of vesahara senior citizens who have reached the Ashram have been solved.

2.15 Conceptual Framework of the Study

There are very few studies conducted in the field of elderly population welfare. These previous studies have focused that demographic socio-economic and health factors play an important role in determining the impact of globalization on aged people in Nepal. Based on these information the study has been proposed the following conceptual framework.



CHAPTER-III

RESEARCH METHODOLOGY

Research methodology is a scientific and systematic way of solving the research problem. It was method of studying how research have been done in a scientific way (pant, 1975). This part explained the methodological process of the thesis including the research design, interview technique, selection of universe sampling, process of data analysis and research constraints.

3.1 Research Design

This study was based on the qualitative descriptive research design. Research design was be used to explore the effect of globalization on the elderly this research focused on life world of elderly people require in depth analysis. This study aim of at the perception of elderly towards globalization and its impact on their study Thus, the nature of the study was a narrative analysis. It was useful approach for understanding the impact of globalization. On elderly people because it allows research to explore the unique and objective ways in which globalization and its impact. I used exploration research design (Creswell, 2014). Life world of elderly and there experience explored the new dimension of family and social transformation, explorative design focused on their background and internal feelings.

3.2 Selection of the Study Area

As mentioned earlier, the objective of this study was to analyze the impact of globalization on aged people. The study was conducted in one of the reputed highly sophisticated old age home. Moreover there were 7 private old age home in Kathmandu. I decided conducting my research in MaitrisewaAshram (old age home). This old age home constructed in the main aim of providing high quality services and homely environment to the elders is located in shankherpur municipality ward no.4, Lapsiphedi of Kathmandu District about 25 km east of Kathmandu valley, this old age home is one of the well-recognized Ashram. The initial step of its inauguration was done in 2017 AD. As of today, there are a total of 40 elderly people living here. (In remembrance of late Mitrasen Dahal former founder of MaitrisewaAshram). His family and relatives have continued the old age home. This old age home cover about 53 ropani of land. Naturally pleasing with the soothing sound of fast flowing river,

this old age home is one to reach for. There is the presence of highly structured buildings, with good botanical garden. Old aged people living here are categorized in 3 major group which include: - grandparents from well furnished, family, middle class family and the parents from poor family background. Old aged people are provided with special assistance and care children who are in the foreign land sent their money in the form of remittance to their parents living here. The money sent by them are well-utilized here. However, loneliness is a greater problem to all the old age people as they are far from their children who are abroad. Although being equipped with all kinds of facilities, they ought to feel lonely remembering their young ones up broad.

Nepal has expected a notable increase in the size of its population ageing 60 and older. Almost 9% of the population is now 60 or older. 12th National census 2021 According to preliminary report total population of Nepal is 29,192,480. Female population 1,490,162 (51.04%) male population 14,291,311 people (48.96%) In 2022, population aged 65 years old above for Nepal was 6.1% population aged 65 years and above of level increased from 3.3 % in 1973 to 6.1% in 2022 growing at an average annual rate of 1.26%.

3.3 Nature and Source of Data

The data of the study was highly qualitative in nature. The study based on primary data collected from field visit the data source are the people who live in old age home. However, secondary data and information was collected on various source such as newspaper, journal report, literature and government policy and plan.

3.4 Sampling and Population

I searched the various old age home for my research. I visited nearly 10 care home in Kathmandu and Lalitpur. Most of the private care home (based on monthly fee) keep the elderly who are suffering from mental disorder, paralysis and other disease whereas they can't speak properly and aren't in the condition of express their pain, sorrow and life history. So I decided to conduct my research in Maitrisewaashram. After the selection of field I spent two days for observing old age home and slowly I started to make rapport building with administrative person and security in charge. They ask letter of collage, when I provided the letter from collage they gave me permission to talk with older people living in shelter.

After made the introduction with administrative staff, I started make myself familer with elderly people and try to get close with them. I observed the cultural, economic, social behaviors, physical condition. After preliminary observation and introduction, I select the respondents purposely. In Maitrisewa ashram almost 40 elders live. Almost half are more vulnerable because disease like Asthma, eye problem, paralysis and mental issue. They can't communicated properly. So, I never forced anyone against their interest. I talked only those who were ready to share their story. Mostly, I tried to make heterogeneous elders in terms of their ethnicity/ caste, religion, education, family, economy profession and cultural background. In the process of talking with respondents, I found their condition, situation (why they are abandon in elderly house) problems and present situation. I also found the misery, happiness and other present daily life and put them in center. I mostly focused in the in -depth understanding if the situation associated with them. So, in total I made interview with 20 elders. It was done as I had set only 20 questions for the interviewers Furthermore, to prevent the problem of repetition of same questions. I only selected 20 elders.

3.5 Method and Data Collection Tools

The purpose and objectives of the study was clearly informed to each respondent. The data for this study was obtained through the in-depth interview. Written as well as verbal informed consent was obtained through the in -depth interview. Written as well as verbal informed consent was from each of the respondents was maintained.

In this study, to collect data of elderly people, their condition and other aspects collected through in -depth study guide. A check list was developed and semi-structured interview was used and case study method was employed for the detail information. Data are very important which need to be verified ad validated for the fact information. Checklist and semi structured questionnaires used to key informant interview (KII) Field note, observation and informal discussion method was used to collect the field based primary data. Similarly, secondary data collected through reviewing documents. Some of the tools used on data collection are field visit, observation and questionnaires.

3.5.1 Interview

The interview was conducted for data collection in such a way that provided all the data needed to fulfill the objective of study. The elderly people were chosen as a respondent various questions about "How is your life before and after coming to the ashram? We're being asked. The self of question also included "How does globalization impact your daily lifestyle?"

The old age people seemed to be responding to all the questionnaires with all the brief description. The interview included a total of 20 interviewers. Each of them were provided with 1 hour of session each. They were provided with a brief description about the interview process before taking the interview.

As per the old age people; they seem to have a happy lifestyle in the ashram. They were cherishing every second of their life here. The old age people were provided with a cheerful environment with daily dancing, yoga session as per them. This has helped for their overall nourishment. They were even asked about their perception on globalization. The people seemed to be happier to express their views on how globalization has impacted their daily lifestyle.

3.5.2 Key Informants Interview

Key informants interview are qualitative in-depth interviews with people who know is going on in the community. The purpose of key informant interviews is to collect information from a wide range of people including community leaders, professionals or residence who have first-hand knowledge about the community.

For the purpose of the study of the topic, administration staff and founders were chosen as the key information for the reliability and the cross checking of collected data and also this has been helpful for the research to come in to conclusion. Hence administration staff and founders have helped for the overall interview process.

3.5.3 Focus-Group Discussion

In order to collect the data and information on related matter group of elderly people had been chosen and question and question related to globalization impact was discussed and then the data have been concluded. The data have been collected through one FGD. Moreover through FGD the diverse perspective towards the topic

have been gained. FGD could be used to gather data from a diverse range of participants which can provide multiple perspectives on particular topics and allowed researchers to identify different situations.

Focus-Group Discussion includes the following steps:

1. Clarifying the purpose of FGD : The purpose of the FGD is to get a detailed information about the topic Impact of globalization on aged people in Nepal in depth.
2. Draft the key research/evaluation question for evaluating the topic in depth; a set of questions are prepared to ask the interviewers.
3. Recruit participants: Participants for answering the questions are being recruited.
4. Conduct the FGD: After the recruitment of necessary personnel; the FGD is conducted.
5. Debrief: Proper briefing with the related personnel is done.
6. Analyzed the data: The data about the topic is analyzed in a specific order with help of the related personnel.
7. Presenting the findings: Finally; the findings after the FGD is collected and kept in a specified order as required.

Hence, in above 7 steps; FGD is conducted for the in depth discussion on the topic "Impact of globalization on aged people on Nepal."

3.5.4 Observation

The aim of the observation was to observe directly the purposive and gathering truthful facts. Observation method part-data was collected from the used of questionnaire like questionnaire checklist and semi-structured questionnaire from in depth interview and structured questionnaire from key information-interview.

3.5.5 Case Study

It uses in depth conversational with elderly people as the main data gathering technique. At the JP foundation (Maitriseva Ashram) old age home, a research was conducted on the effect of globalization on the elderly people over 60 + years if age. The present study aimed to find out the condition if elderly people in old age home. In this context, to find out the effect of globalization on the elderly people in the study area, such as physical and mental health condition, family relationship before and after, present activities and fooding behaviour etc.

3.6 Data Analysis and Presentation

Data analysis provide the meaning of data. After the collection of the data, all the data was edited to get fruitful result. The data was analyzed by using simple statistical tools and techniques. Qualitative data was used by narrative ways as meaningful presentation. Data analysis was done by analyzing the respondents view from different aspects. The qualitative data was presented in the thematic and interpretation from. The conclusion on of the research was made only after analysis and presentation of data.

3.7 Ethical Consideration

The study based on in depth qualitative interview was done under ethical consideration. During the interview was the participants was engaged, they were willing to take and tell about their life experiences. No one was forced to have an interview without their self-willingness. An informed consent was provided for the ethical consideration of the researcher.

CHAPTER- IV

DEMOGRAPHIC STATUS OF ELDELY POPULATION

Setting of the Study Area

I decided conducting my research in MaitrisewaAshram (old age home). This old age home constructed in the main aim of providing high quality services and homely environment to the elders is located in shankherpur municipality ward no.4, Lapsiphedi of Kathmandu District about 25 km east of Kathmandu valley, this old age home is one of the well-recognized Ashram. The initial step of its inauguration was done in 2017 AD. As of today, there are a total of 40 elderly people living here. (In remembrance of late Mitrasen Dahal former founder of MaitrisewaAshram). His family and relatives have continued the old age home. This old age home cover about 53 ropani of land. Naturally pleasing with the soothing sound of fast flowing river, this old age home is one to reach for. There is the presence of highly structured buildings, with good botanical garden. Old aged people living here are categorized in 3 major group which include: - grandparents from well furnished, family, middle class family and the parents from poor family background. Old aged people are provided with special assistance and care children who are in the foreign land sent their money in the form of remittance to their parents living here. The money sent by them are well-utilized here. However, loneliness is a greater problem to all the old age people as they are far from their children who are abroad. Although being equipped with all kinds of facilities, they ought to feel lonely remembering their young ones up broad.

Demographic Status of Elderly Population

This section explores the general status of senior citizen in care home which was conducted in JP Foundation (Maitrisewa Ashram) at Kathmandu in 2023. This chapter coverage age, sex, educational status, disease, previous occupation and belongingness of property of other different type of factors which determine the participant's present condition.

4.1 Age, Sex, Education and Religion of Participants

There are various stories about how elderly people ended at old age home. Because of unintended consequences and situation, changes on traditional ethos and livelihood process and the different stories of migration they are taken as an abandonment elderly. Their sex, age, education and religion was also found determining their different status in old age home.

Table 1: Sex, Age, Education and Religion of Respondent

| Participant no. | Sex | Age | Education | Religion |
|-----------------|--------|-----|------------|-----------------|
| 1 | female | 90 | Illiterate | Did not mention |
| 2 | Female | 74 | Illiterate | Hindu |
| 3 | Male | 84 | Illiterate | Hindu |
| 4 | Male | 103 | literate | Hindu |
| 5 | Male | 71 | Illiterate | Hindu |
| 6 | Male | 73 | literate | Christian |
| 7 | Female | 74 | Illiterate | Hindu |
| 8 | Male | 67 | Illiterate | Hindu |
| 9 | Female | 88 | Illiterate | Hindu |
| 10 | female | 82 | Illiterate | Hindu |
| 11 | Male | 79 | Illiterate | Did not mention |
| 12 | Male | 73 | Illiterate | Hindu |
| 13 | Female | 82 | Illiterate | Hindu |
| 14 | Female | 72 | Illiterate | Hindu |
| 15 | Female | 72 | Illiterate | Hindu |
| 16 | Female | 70 | Illiterate | Hindu |
| 17 | Female | 70 | Illiterate | Hindu |
| 18 | Female | 86 | Illiterate | Buddhist |
| 19 | Female | 65 | Illiterate | Hindu |
| 20 | Female | 60 | Illiterate | Hindu |

Source: - Field Survey, 2023.

4.1.1 Age and Sex

Most of the participants are very sure about their age but some of them are unsure about it and did big force to remember their age. Age matters a lot in everyone's life. Almost all participants argue that their children are force to leave their parents in the

home country in search of better opportunities on the foreign land, kin relatives and working place when their age increased or they grew old. Most of the participants got old age allowances. In the case of participant 15 and 20 they live with their husband in old age home for the purpose of better care of husband. Participant 15's husband age 81 and participant 20 can't say about her husband's name and age. In traditional ethics when people cross the age 84 it is the time of celebration and they become like a god. People used to give their preferred food for them and try to do better care. But now time is changed, no one has time to care them. Participant 04 in the age 103. He clearly said that if he wants to go home but no one is there who can care in his old age, so he further agreed he is happy in this old age home. Like participant 05, still other 4 participants who cross the age 84. Majority of the elderly living in old age home did not have economic problem. It may be due to children's financial support through remittance but the participant takes their old age as a burden and feel passive and passed their time mostly slurring.

Among all 20 participants, 14 are female and 6 are male. It was found that there were more than almost triple number of female in comparison to male elderly participant. So it can be generalized that women are more vulnerable than male is the case of dropped in elderly home. The interesting fact is that most of the female participant are widow and separated. Just participant number 14 and 20 lived with their husband for the purpose of care, because both have problematic disease paralysis and mental problem. I mean to say that women are badly affected in their old age when they are widow and separated. Still societal circumstances focus women are safe when they are with husband. Some participants have only daughter child but they live in old age home because they feel it's become sin when parents live in daughter's house and use their property. Sometimes my daughter in law used come to meet me. He is CEO in Insurance Company (Kamalpohhari ktm) and daughter in pokhara. They force me to live with them. But I have no any interest to stay with them, I have own precision of my husband. It's become sin to eat jawichoree's property. Society in the process of change but my participants feel that son and daughter are not same. They argue that if son care his parents in old age it's become suitable but in daughter's case it's unsuitable.

Participant 14 argues that as being a woman, we bear a more trouble than men. Pregnancy, delivery, caring rearing of child and other more domestic activities made

women fed up in their early age. As being a woman, we should bear more trouble than men. Pregnancy, delivery, caring, of child our young ness fed up very fast then men. My husband still in labor migration in abroad and earning money but my condition is pitiable.

So it can be generalizing that as being a women trouble and pai are double the men. As being a widow to sustain in society is terrible because of aloneness and other determinant factor they are deceiving their own relatives. Now her children lived in Japan in this obligate situation they have no any option and search shelter and themselves found in old age home.

4.1.2 Education

Education is an important point of socio-economic development. We can see different educational status of participants in table 1. Most of the participant are illiterate. Among literate participant only one participant has +2 and other are just literate or pass 6-7 class. From this study it can be say that illiteracy give more chance to drop in old age home in this modern time. Now a day's people are aware about education and invest in human capital. The front desk of parent's priority stay always education, property less parents also give education for their children manage a loan or other things that gives more effort. But condition in decades ago is different when my participate are children. Field survey shows that education is secondary in that time so most of the participants are illiterate and lack of education brings different problem. Participant 17 focused on the importance of education, because of my education I got a government job, if all my sister neglect me I have a pension. I can survive anywhere without any support of anyone. I want to thank my parents who provided me education in my child age.

So, education plays a vital role in individual's life. Education symbolically associated with good social status, good occupation and money also. Normally it is assumed that without education one can't get good job/occupation. Without good occupation there is a lack of money, social status etc. So education is necessary for good and healthy ageing. Whenever educated and good occupation holder people also dropped in old age home but it is low in ratio among with my participant.

4.1.3 Religion

Nepal is a secular country. People with different religion reside here. Nepal itself is a multicultural, multi linguistic and multi religion country. Religion brings the social characteristics. From the table 1, can be argued that Hindu religious values of caring parents in old age is going to weak compare to other religion. Another reasoning factor is that this study held on near pashupatinath temple, one focus on Hindu religious value and majority on Hinduism. It also argued that automatically in Nepal we found high number of Hindu so most of the participant are Hindu. Participant 02 said she organize the big ceremony of god Puja, in past and worship Hind god but now she feels uneasy when untouchable cast also touch cooked food. I belong on Brahmin family in Hindu religion. In the time of husband, we used to worship the god, organize big ceremony but now should remain all types of cast and religion together. Here is no any boundaries regarding cast ethnics issue. Sometimes I became hunt this type of situation but again realize that it's my fact and beg forgive with god.

Participant 03 and 08 believed on supernatural power then god and participant 06 newly turned on christen and passed the whole day listening bible in mobile. He deeply enters in bible but said, I'm not christen because its along process to be christen, if all people know I 'm christen they will neglect me and it can be a possibility of over throwing from here so as seeing I 'm Hindu but my soul always pray for Jesus Christ. The participant has different religion but they never fight each other regarding religion. Some participant has not any interest in religion. They think that if god see us we are not remaining here. God gives some prosperity for us. Participant 01, 11 never believed on god and religion. They said we are a free person. Hindu religious faith closely associated with a concept of purity, pollution, touch ability and untouchability. Some Brahmin and cheetri female participant passed their days making lamp. In Maitraisewa Ashram, easy environment for all elderly people. Participant leave their community and all background but still they are hunt by their past life.

4.2 Socio-economic Status of Participant

People's social status is determined by different things like power, prestige, money, knowledge etc. In few decades ago people believed in ascribed position. Brahmin remain always in high position in society because of cast but now condition is

different. People are in postmodern era and after 1950s Nepal began to open political and other all section. It exposes the country and changes occurs in various aspect of society. Nothing have a stable reality, there is not any fixities, and everywhere there is a fluidity. Everyone wants to make a different to other and it create condition like people wants to refuse the society given categories and want make different from other or wants to remake something new. Every time people wants to upbringing their social class and wants make or create distances, distances like car users and non-users, iPhone users and non-user which creates stratification and hierarchy in society. In which income source money come, it doesn't matter but matter is that people have money. Market entice people and occupy our imagination and slowly consumption pattern starts to determine the people's status. Now a day's people reject the "maize" and prefer popcorn, they reject "roti" but prefer plain cake. It occurring the condition of socio-cultural flux and everywhere people feel pressure. Participant 15 argues that now a day's children remember the bill of care home but forget to call and connect with parents. Almost all of the participants argue that time change and we fell difficult to struggle in this time. Some participants say that why death does not come for us.

Table 2: Socio-economic Status of Participant

| P.N. | Pro. | Occupation | AW.KP. | Ca/Eth | Re.of Le.Ho. |
|------|------|---------------|--------|----------|----------------------------|
| 1 | No | Nothing | No | Janajati | Not having child, property |
| 2 | No | Domestic work | No | Brahmin | Forcefully |
| 3 | No | Labor work | No | Janajati | Forcefully |
| 4 | No | Agriculture | yes | Sanyasi | Own will |
| 5 | No | Nothing | No | Chhetri | Not having child, property |
| 6 | No | Agriculture | No | Sanyasi | Aloneness, disease |
| 7 | yes | Domestic work | yes | Brahmin | Forcefully |
| 8 | No | Labor work | No | Janajati | Forcefully |
| 9 | Yes | Domestic work | yes | Chhetri | Not having child, property |
| 10 | Yes | Domestic work | yes | Brahmin | Not having child, property |
| 11 | No | porter | No | Janajati | Aloneness, disease |
| 12 | No | Labor work | No | Brahmin | Aloneness, disease |
| 13 | Yes | Domestic work | yes | Brahmin | Forcefully |
| 14 | Yes | Domestic work | yes | Brahmin | Forcefully |
| 15 | No | Business | No | Janajati | Forcefully |
| 16 | No | Domestic work | No | Janajati | Forcefully |
| 17 | Yes | Gov. Job | yes | Janajati | Own will |
| 18 | Yes | Labor work | yes | Chhetri | Not having child, property |
| 19 | No | Domestic work | No | Brahmin | Forcefully |
| 20 | No | Domestic work | No | Janajati | Forcefully |

Source: Field Survey, 2023

Notes:- P.N.=Participate Number, Pro.=Property, Aw.Kp.=Allowances keeping, Ca/Eth.=Cast/Ethnicity, Re.of Le. Ho.=Reason of leaving home.

4.2.1 Property

Ownership of property plays the vital role to determining the status of people. Property is also an important factor in staying socio-economic condition of elderly. Table 2 shows that most of the participant have no own property in their name. Whereas only 6 participants have own property. Among 6 participants, 1 have and land, 2 have bank balance, other 2 have land only and one have house only. With help of this table it can be argued that having own property is significant in old age., Jp foundation (Maitriseva Ashram) paying fee, they feel some relief because they are properly cared and meal system and lunch dinner is also a good.

I frequently miss and remember my family. We almost daily contact each other. Although they have sufficient money for to look after me but they choose the life of care home for me. I don't want to stay any more here. Mental disorder people, disable, ill sick people all are stay here. Prestigious person never remains here so I want to go but where...? America became dream land for today's people. They think that money can give types of satisfaction. Pattern of care changed in give and take relation. They are happy in paying charge but I'm sad remembering the days of struggle. When they are child, my husband expired. I face different type of sorrow for their study. In the time processing aboard, I sell my land and other property. I gave up my whole life for their better future and happiness. Now they made house in America and are happy in their life but I got lots of burden and sorrow in my old age, 82. Participant 13 shared her story. She has money but time always surrounded by loneliness.

Participant 04 has property but he wants to remain in old age home because of his more attachment with religious things. I'm from Brahmin family with big family member. My son used to live in aboard like Japan and America. I have a big house in Bansbari. Sometimes my son comes to meet with me, when they are in Nepal. I'm not more interested in live in house. I want to die in the lap of my god "Pashupatinath". He believed in satisfaction, property or money is not big matter for him. So, it can be said that property takes different meaning in individual's life. In some time, property gives happiness but in the name of earning many elderly people's life became alone and without property some elderly's life going with hardship.

4.2.2 Occupation

Occupation determines the social status of people. Having well and establish occupation is closely associated with strong economic status, money and prestige. In old age home, elderly who have occupation, their life style is different in comparisons to occupation less elderly. Participant 17 have a government job now she got pension so feels secure in her life. Participant 06 has job in Indian air force but he left this job because of different family problem. He shares his pain with me. I have a secured job in my life but I left this job because of different family problem. If I could have continued the job now I had got pension and my life would have become far better than now.

In table 2, it can be seen that most of the female participants are domestic worker or housewife in past, who have no income and occupation. I wanted to read in my childhood because I had a dream to be a teacher but parent never gave attention in my feeling. Participant 09 share her feelings.

4.2.3 Allowances Keeping

Old age allowances keep the big value in old age life. With the help of allowances, they fulfill their daily need. In the process of survey, they thanked the government for allowances and put some complain the process is difficult. Table 2 shows that most of the participant can't get old age welfare amount in their old age. Just 6 participants get old age welfare, 1 keep pension and 1 keep single women allowances. So with help of this data, it's clear the government allowances system is not completely reachable for all old citizen. 18 participants are above 70 but few number of them get allowances. Participant 12 left his village 35 years ago. He has a citizenship but lack of ward references paper, he can't get old age allowances. Now most of people in village are unfamiliar with him. So it's very hard for him to get old age allowances.

In old age life government provided allowances solve the different problem of elder's life so respondents feel continuation is necessary and it should be reachable also.

4.2.4 Caste/ Ethnicity

In demographic study cast/ ethnicity is an important components of social feature. In Nepal everyone knows from surname what caste or ethnicity one belongs to as

everyone has a cast or ethnic identity. Cast/ Ethnicity is a tool of social stratification, as name of higher and lower caste affiliation people are divided in different groups. It is an ascribed by birth. As people tries 100 times but can't achieve next cast. But now constructivist scholars reject this approach and focus on "made and remade rather than taken for granted, chosen depending on circumstances and it is the product of social process rather than cultural given." Caste was the center of everyday life in the past because caste system has been colonizing the life world of Janajatis, Madheshi, Dalit and others by creating inequality but recently such hegemony has been challenged by ethnicity. Now no one cannot do love or hate with particular person as regarding caste.

In my field there is no any differential behavior for the low caste. Administrative do same behavior for all but, in the process of field survey, I feel that high cast elderly feel uneasy to have a meal with low caste. My participant 10 said clearly about this. My husband was pries in temple of kadaghari. We both lived there but 2 years ago I lost him. Because of husband priesthood I strictly fallow the rule of caste. In my lifetime I never eat the touch by low caste but here they go everywhere and touch the dinner. In first 2-3 days I live without eating but later food is necessary for live so I start to eat compulsion. They also do many complain with administrative regarding to the caste. Respondents give the example of 10 years ago. Here Brahmin used to cook food with wearing DHOTI, without any footwear so purity maintain everywhere. But now all cast people go kitchen and touch the meal. I feel uneasy to eat, participant 02 said. Like R2, R13 also feel uncomfortable to stay care home. I dint want to stay any more here. Cast less people touch everywhere. They never maintain purity; one-day god will punish for this sin. All type of mental disorder people, disable, disease able people all are also remain here. Prestigious person never remains here so I want to go but where...?

In table 2 we can see that highest number of elderly participant are Janajati, then come Brahmin and Chhetri and other caste called sanyasi is also remaining there. Within Janajiti groups there is differentiation based on various cast. Among 8Janajiti elders 5 participant are Newar, 1 is Rai, 1 Magar and 1 is Tamang. In Maitrisewa Ashram few number of Dalit people also but they are not ready to talk with me.

4.2.5 Reason of Leaving Home

In the process of globalization, changing structure of family most of the people used to leave their home town for better opportunities. Town Center nuclear family increased day by day. These condition create aloneness for the elderly parents. Youth people do not have a sufficient time for their parents. Different other reason old parents leave their home. Some are intentionally and some are unintentionally live in old age home. Different elders have different reason to end up this old age home but all have some emotional tragic condition of being separated from own children, family member, kin relatives and own village and community.

Participant 14 still waiting her offspring will come and pick up from here. My husband and mother in law never prefer me. He sees still young. We start to live separately but not divorced. He is retired teacher also, so I got half pension. He never cares and love me, always hear his mother's talk and ignore me. So I start to live in my born home to separate with him. I have four sons. They all are finished their study and in age of marriage. They look after their grandparents (my father, mother). My parents are prestigious person in Brahmin family. They are in age 92-93, they should take care of them, if add there, it's clear that it is burden so they shifted me in these care home and pay the money. They promise me after few time they bring me in home.

Participant 13 argues that prestigious person never stays this type of place. I dropped here in 2 years ago. I have been living in America with my son, for the last 3 years ago. I have big family with son, daughter, and daughter in law and their child. Son and daughter both are in America and made a house also. But I can't stay there. All are busy in their job and study, if I want to speak they have no time for me. Neighbors are American, no one understands my language because I can't speak English. Nepal's memory every time hunt me so I decided as fast as I want to remain in Biratnagar, where I used to live. So I convinced my family and they get ready to leave me in Nepal. On the way in areophane suddenly I'm getting ill. Frequently I bhomitted the blood. My child admitted me in hospital and arrange the 5point blood for me. Slowly I feel better but my child's vacation finished. Although my illness they decided to go in America. They find out these care home and dropped me here. Now

they remember to pay the charge of this care home, but forget other moral responsibility. All are busy in earning money.

The story of abandonment is different with everyone. Some are still unknown why they end up in old age home? Participant 16 share story, I have three children, two sons and one daughter. I think they are properly settle in their life. Big son used remain in aboard. Daughter get married and settle in her own home. They have a child also. I don't know, why they left me here. It's around 3 years I stay here. Sometimes children come to meet me but never asked to go for home. Every time I feel unhappy over here and remember my family and children. I can't stay without working so i help everywhere if necessary in care home.

If i will start to live in own children house I will do all my work but they are not ready to keep with them. May be they wants to ignore me because I can't listen properly and sometimes forget some memories. In here sometimes children pay the money but they did not let him stay in his own house. Even if I never get old age welfare in the age of 70. In our time we keep our parents with us in time of hardship but now time is changed, our own child keeps us in old age home.

Most of the participant end up because not having child and property but the story of participant 15 is different. She has 7 children, 3 sons and 4 daughters. They are properly settle in their life. 4 are lived in America. When her husband suffered from many health problems mainly paralysis and mental problem also. So their son s and daughter in law purpose to keep them in care home. Now she lives in care home with paralyzed husband. My home town was in Sankhuwasabha, where my husband's brother capture all our property we come here without any balance. Children are in stage of reading. We got lots of trouble on that time. Any how we manage the loan and opened the clothes shop. Slowly shop start to give profit and we made a house in Thamel.

Now a day's normally monthly 1 lakh rupees should pay for the charge and medicine. My child pays the money but they can't give time for us. They all are busy in their work. So meaning of responsibility turned as money. In future if I turned in my husband condition, I can't imagine, in what way I passed my days. Now he has no any sense so can't show any reflection but I can feel how much he struggles to live. In time of festival I miss my family. I know, his condition never made fit so its painful

time let's see and wait. I'm alone in these painful condition, no one is here to share my feelings. Maybe people became happier in their life if they never got married. I have family I have house; I have property but I'm alone.

Participant 19 can't speak, her story shares by her roommate. Her husband leaves her after her disability. She is an illiterate woman but her husband is literate and had job also anyhow her married going smoothly when she gave the birth of two sons. They used to remain in their home town palpa. One day in the process of grass cutting she slipped and fell down from the skewer in craggy place. Her neck badly injured in that time. Nearly no any hospital over there and raining also so she applies some domestic treatment. But across the time she feels difficult to speak and slowly her voice totally stopped. Doctors shows the big problem in vocal card and give suggestion keep her in best hospital, if possible in India. It's clear that it takes big amount. Her husband starts to ignore her. After some time, she knows that her husband was engaged in another girl's affairs. So he starts hate her and scold using third class language. One time he throws her in second floor of house hanging on neck. This event badly touches her. Then after he cleverly made the paper of orphan for their child and admitted them in orphan organization and keep her also in old age home. Now she doesn't know, where her husband lives. One time her son come to meet her. They are still reading. She can't speak but wants to say several things but can't do nothing.

Only 2 participant leave their home with own will, so it can be clear that elderly wants to live with their children in own home but different other circumstances forced them to leave home. The story of participant 04 is different than others. He leaves his home town will. All my property divided in two parts in my sons' name and I came here. Little bit problem remaining to stay here but all things are dependent on satisfaction. If we can feel happy in all types of condition, it's become easy in every situation. In most of the time I spent me with reading the religious book like Gita, Bhabhi and other Hindu related religious book. In morning time, I used to walk. If I got illness, the treatment process is very good. Doctor come here and treat us. If there is little problem they treat us if big, management send us in hospital. I got old age welfare from government. I have lots of faith to the god, I thinking god will give us a better life in future. I'm fully satisfied in my life. I never believed in cast system. Cast system is nothing, we all are same. In night time if get illness then second care. We live 2 people together in one room. We are like a brothers.

Process of coming in old age home is different but condition is almost same. Stories of participant fulfilled with pain, suffering, struggle and problem.

4.3 Status of Traditional Family Morality and Change

Every people wants to care/ support from their adult children in old age. In order to get care from the family they need to live together or at least close to them. But current trends in living arrangement of the elderly in Nepal shown an increasing percent of elderly living alone. Normally migrated children financially support their parents and think that, I provide the well-being and quality of life for my parents. But this type of support only remain as an elderly are support recipient and Youngers are support giver. But from the view of participant I feel that the quality and frequency of social support that they received is dependent on quality of relationship that exist between the elderly and their adult children. The changing roles of family directly and indirectly affects the quality of the inter generation relationship. I mean to talk in the case of social support in terms of moral emotional support or care, communication and visits. If the relationship is distant or detached, it would be difficult for the aged people to get support and assistance from their family members. However, it is difficult to measure this social support, but it can be examined from the perspective of moral/emotional support extended between generations. Since moral satisfaction of the patents also depends on the different types of support they received from their adult children. In the process of survey participant reveal that their moral satisfaction level tent to improve when they receive more care from their children, family and other kin relative. They also said that, when they receive more support, care from their children and family they also wanted to provide more support to their children and family in returns. All of the participant want to live their own family, own children own kin relative, own village and own community. But different circumstances end up them in old age home. They argue that they became happier when they get moral emotional support from their family even in old age home. In their view moral emotional support are: - first of all keeping with them if not invite in festival and gathering, frequently visit and phone calls during illness, giving gifts (needed material), discussing in family issue, bring them in entertainment programmed and getting advice from family related matters etc. So in the process of field survey I found that living away from their family, relative and village they get less moral emotional support and they are alienated from their own family and

society. So it can be say that the quality of moral support is determine by the adult children's perception of the value of support their elder's parents.

Table 3: Traditional Family Morality and Change

| P.N. | Ma.Sta. | H.Dis. | N.C. | Li.Wi.Pa. | Pre.Act. | Disease |
|------|---------------|------------|------|-----------|-------------------|-----------------|
| 1 | Never married | Okhel. | 0 | Alone | Nothing | Eye problem |
| 2 | Widow | Nuwakot | 1 | Husband | Nothing | Asthm |
| 3 | Separated | Bhaktapur | 1 | family | Nothing | Leg pain |
| 4 | Widow | Kathmandu | 2 | Alone | Reading | Normal |
| 5 | married | Ramachhap | 1 | family | Nothing | Disable |
| 6 | Widow | Gulmi | 2 | Family | Listening Bible | Hearing problem |
| 7 | Separated | Ramachhap | 2 | Daughter | Made lamp | Asthm |
| 8 | married | Kathmandu | 0 | family | Nothing | Leg pain |
| 9 | married | Dolakha | 2 | Husband | Made lamp | Normal |
| 10 | Widow | Kavre | 0 | Husband | Made lamp | Normal |
| 11 | Married | Nuwakot | 2 | Family | Nothing | Eye problem |
| 12 | Never married | Rasuwa | 0 | Mother | Nothing | Asthm |
| 13 | Widow | Morang | 2 | Son | Nothing | Sugar |
| 14 | Separated | Nuwakot | 4 | Nothing | Nothing | Normal |
| 15 | Married | sankhuw | 7 | Son | care of Husband | Normal |
| 16 | Widow | Don't know | 3 | Son | Help in care home | Hearing problem |
| 17 | Married | Baglung | 0 | family | Nothing | Sugar |
| 18 | Married | Don't know | 2 | Family | Made lamp | Normal |
| 19 | Widow | Palpa | 2 | Husband | Nothing | Disable |
| 20 | Widow | Palpa | 1 | Daughter | Care of Husband | Normal |

Source: field study2023

Notes:- P.N. = Participant number, Ma.Sta.=Marital Status, H. Dis.=Home district, N.C.=Number of Children, Li.Wi.Pa.=Living with Past, Pre. Act. = Present Activities, Okhel.= Okheldhunga, Shankhuw.=Shankhuwbasha.

4.3.1 Marital Status

Marriage is a social event which occurs in different forms. In Nepali society marriage indicates the starting of socially sanctioned sexual relation and it is also taken as a gate of family hood. Normally assume that, after marriage couple produce the child and after a time their responsibility was to care their parents at old age, as like as patents care their child in time of child age. In one side marriage brings a biological needs and other side keep the big value of social and cultural norms in table 03 the, highest number of widow/widower and never married elderly, married are highly

dropped so it can be say that dropped in elderly home is relate to divorce, married, unmarried, widowhood and separation.

Marriage is a micro social institution which is known as a universal phenomenon. All most half of the participant are married in my research. Some participant keeps the different view regarding marriage. Participant 18 argues that marriage is the relation of domination where husband always dominate his wife in every small-small incident. In her time wife can't eat again husband and when she wants to eat its necessary to wash the thumbs of foot. Cleaning, cooking, washing and other domestic work are for women and men are always made as superior for the name of earning. Husband never treat women as a human they treat as like an animal or servant so I never think about marriage. She also adds that I'm beautiful in my age, many boys purpose me for marriage, some are becoming ready to leave their parents for me but I always made distances these type of nonsense talk. Concept and talk of marriage never touch me. Marriage is a type of institution where girl/women always keep in a lower situation. In our time it's more difficult to take married life in balance. Wife should wash the foot thumbs of husband before eating. It is a system of domination.

She focuses that marriage is the starting point of misery because after marriage couple give birth of children and in old age children leave parents in this old age home. In this old age home my friends, who have always weep to remember their children and said the different story of avoiding. I see that children holder parents should bear double burden, one in the time of young age for bearing, raring and next is in old age remembering them. I'm happy in that sense I'm alone.

In that sense the challenge the universal institutions of marriage. If all people think like I can't say what happen in future. Like she participant 03 also think that marriage is burden. If we have no wife, we should bear only one misery but if have we should bear 100 miseries. So I never give more attention on my marriage. I have wife, she leaves me but I never search her. I got married in my age but her habit is not good so left her. I have a one daughter also, my wife kept her in others house for job but they through away in water rapped in big BORA, she hears the others voice. Wife is "Nabhaya 1dukhaBhaya 100 watadukga" so is not a good for simple people.

Participant 01 also never get married and still she said I don't know what is marriage and not any intention to know about this. Participant 10 get married as a second wife.

As seen in societal context she became a wife but in real meaning she became a husband care taker in her husband old age. Now she expired. My husband just marries me for the purpose of cooking and cleaning. His first wife and children are died in early age so I never get a right of wife. I have no any child. I have a desire of child but husband never full fill this desire so I'm alone in my old age. In the time of interview, she said I still wearing red clothes because there is no more difference in my life he is or not. Participant 14 stay separately. Her husband starts to neglect her without any big reason. Now she feels marriage is a starting of trouble. Oh! God do not ask me about my condition. As being a woman, we should bear more trouble than men. Pregnancy, delivery, caring, raring of child our young ness fed up very fast then men. My husband still in labor migration in aboard, earning money and see as like a young but my condition is pitiable. Generally, I suppose that people have no different idea about marriage in that time (around 60 years ago). But people take different opinion on rethink about it.

4.3.2 Home District

Home district is also a significant component in demographic study. It brings the various information of participant about sense of belongingness like origin, home, place, food etc. The participant who have been currently living in this old age home also are migrated from different places, which was presented table 3. on the basis of table, it is clear that distances don't matter far, rural, near, urban or city people are dropped in old age home frequently. Participant 16 can't say her home district. Her own children leave in old age home.

Some participant has their original identity but it's been long time to leave this place, without the reference paper from ward, can't get old age allowances. Because of long time no one know his in ward/ village. Some have their land and property in their home town but they can't go them because of illness. Some have property but relatives are capture their place. In their own word they became like a beggar still having property in their name. They still love their home town but it's became nothing for them. When people come from their own district they briefly asked about their place. They still feel attached from their origins, some are still think our child come and will returned again in our own village.

4.3.3 Children Number

In Nepali society, when old parents start to live in old age home the first question arise that, is she/he have no child? Normally assume that children take care of their old parents keeping with them. Majority of elderly people live with their married son. So having boy child is taken a best care taker in life time and after death is also a way for heaven. Still people prefer son then daughter. Some my participant has their own daughter but they take hesitation to live with their daughter. Living with married daughter is measured as a sin or pollution. I have seven children, three sons and four daughters. Three son and one daughter used to live in America and remaining three daughter used to live in Kathmandu. All are in my family in 15 members, but they come to meet with us mostly one in year. Participant 15 share her feelings with me.

Some son holder parents also dropped in old age home. For example, participant 04, 06, 13, 14, 15, 16 and 19. Some are dropped because son is in aboard, some are dropped because son is still reading and some are dropped without any reason. Participant still don't know why they are end up this care home. Some participant has same problem is that careless from family. Their family are town or aboard migrated and busy in earning money. They are alienated from their own home. So it can be say that having child and not having child are equally dropped in old age home, which indicates that the number of children do not matter for being a dropped in old age home. The traditional caring system of family going to be loose in present time.

4.3.4 Living with Past

In Hindu religious faith people believed on, if family member throws their old parents in old age home or did not take care old patents properly, its became grate sin and assume that they go to hell after death. Living with their family in old age is a prestigious thing in society. But, some alone elderly is more vulnerable in old age. They have no any option and dropped in old age home. Not only alone elderly, but who have live their children and other kin relatives they are also neglected from their family and dropped in old age home. Those who have their sons and daughter are also in pitiable condition. Participant 14 used to live her son but son is convinced her now condition is not good now so still not manage you live in old age home. I have four sons. They all are finished their study and in age of marriage. They look after their grandparents (my father, mother). My parents are prestigious person in Brahmin

family. They have lots of land in Nuwakot in near road. Still my father eats only these foods which prepare by my mom. They should take care of them, if I add there, it's clear that it is burden so they shifted me in these care home and pay the money. They promise me after few time they bring me in home. In the time of festival, I missed my home town, child and house. As fast as I want to go from here but my child convinced me if I stay here, they feel easy in their work. So for their easiness I stay here without any desire. Sometimes they come to meet me. Even I left my pension patta for their easy ness in regarding to money. I have no any complain with them. I want happy ness in their life.

Likewise, participant 15 used to live with her son in America but after her husband paralysis they have no time for care so she returned in Nepal and stay in old age home. Participant 13 have same story when she became ill, her own child manages care home for her and returned in America. She also lives in America with her child but she can't stay anymore there. America became dream land for today's people. They think that money can give every types of satisfaction pattern of care changed in give and take relation. They are happy in paying charge but I'm sad remembering the days of struggle. When they are child, my husband expired. I face different type of sorrow for their study. In the time processing aboard, I sell my land and other property. I give up my whole life for their better future and happiness. Now they made house in America and happy in their but I got lots of burden and sorrow in my old age, 82. Every day tear out unknowing, memory kills every time, in every situation I remember my child. It's very hard to smoothly pass the life. I 'm suffering from sugar. In this situation I miss my children very much.

Participant 04 leave his own home because of aloneness. Either stay in home or old age home always he is alone or no one is there to care for him so he chooses old age home. Some are end up because own kin relative breaks their faith and captured the property, some are end up because of disaster like earthquake.

4.3.5 Presents Activities

Activities is good things for all age group. After retirement some people are engage in activity, work exercise etc. and stay in active. If in every age people remain active it's not a retirement in actual. Doctors used today that if we need sound health activities is necessary. Normally old age is taken as a passive body or age of

retirement. So many people feel that is the time of rest and passed their time without activities. Most of the participant passed their time of rest and passed their time without activates. Most of the participant pass their time with sleeping. It's very difficult to pass time in old age home. In this technological developed time here is facility of television as well. So time become longer and hard to pass. They look like passive in seen. In this time of survey, majority of them are in sleeping. They feel that everything is finished. Some of the old people are even active in old age home. Some of them are involved in ritual activities, meditation, gardening, make lamp, and dance in old songs. They make good relation among one another. They develop feeling of brotherhood and sisterhood.

4.3.6 Disease

People often say that old age is the age of disease. Disease create a big problem in old age life they feel weak and don't want do any work. In this situation, one side the old people feel loneliness and on other side, it become hard to sustain the life. After visiting to be people in survey i found a lot of disabled people. I saw them suffering. Here I concluded that when people suffer from disease; they are neglected from family.

Participant are suffered from non-communicable diseases. We know that the people suffering transfer it to their roommate as well. Taking in consideration the facilities provided to the parents have help them for a better life. Old parents who are suffering from leg pen; asthma. These are acting as a curse to them. Similarly, people with leg problem aren't able to walk properly and the people with eye problem are having vision problem.

However, some of the elderly people prefer walking, reading spiritual books like Geeta. This activity has help them to be fit and healthy.

4.4 Arrivals and Daily Life in Old Age Home

Every next day start with the same routine daily. Every time I ask them about their life, they express their daily problems and feeling of loneliness. They ought to remember their children abroad and have emotional breakdown frequently. However, they never forget to show gratitude and love towards each other. The facilities here include attach bathroom and quality food in proper schedule. The room here are very

clean and tidy. Food pattern is same in normal days. People with sugar problem are provided DHIDO instead of rice. Similarly, In the time of EAKADASHI, they are providing ROTI. In the survey, I even found the elderly people who believe in spiritual activates including playing bhajan and reading religious books even in the very old age of about 103.

I asked them about their food and it was positively answered. The facilities of clean food were highly appreciable. However, some of the complained about the noise they suffer due to mental patients. They feel hopeless and often say that "our children think we are forced to feel good after only paying huge sums."

While surveying among them, I found an interesting story of a man who was a retire teacher. He adjusted in the old age home and wasn't ready to live with his daughter. He believed that living with his daughter would block the way towards heaven. This thinking of the man had me thought about the condition of our superstitious beliefs.

In the meanwhile, I got to learn that the people here believed in monarchy rather than the present form of government. Furthermore.

The people here seems to be financially well managed but mentally weak. They feel lonely as they miss their children on the occasion of Dashain, Tihar etc. who are far from them. They seem to be keen to see their children and talk about life.

During the talk session" I asked them about their life during COVID - pandemic" Here, I got to know that globalization have yield for a healthy living. During the pandemic, globalization had a very large impact. As we know that old age is full of stress. Here, the pandemic added more fuel. Many of the people lost their friends and families. A son who live in abroad wasn't even allowed to see his parents for the last time all due to the health precautions. In this alarming situation, foreign aid has helped a lot in curing the pandemic in a far better way.

Globalization has helped a lot for the proper nourishment of old/elderly people. During the COVID 19 pandemic, almost every individual were hidden inside the four wall of room. To cure that alarming situation elderly people also faced some forms of lockdown .12 people here were infected by this disease. Meanwhile all of them recover well all due to proper safety precautions. The businesses were all shut down and numerous people were near to death. However, utilization of numerous

computing technology has yielded for a healthier life. Developing nations helped a lot for the implementation of living standards of poorly developed nations. Various aids from America, U.K have helped a lot in the Ashram as well. Volunteers from all around the globe provided sanitary products including - mask, sanitizer etc. to the elderly people. Elderly people of Maitriseva Ashram were given meditation tips and counselling about "ways to remain healthy". In this sense, globalization had a positive change in the older people here. Old age often called as the "dependent" age is full of nightmare as the older people are forced to depend on other people/ individuals. In this period, globalization has helped a lot to the elders as it helps for providing aids to the needy one. Age after 60 is fully a rollercoaster ride. Old people whose children are abroad ought to face a lot of difficulty. They unwillingly wait for the time when their children provided them financial support. Here, foreign aid all possible due to globalization has acted as a boon to all of the elders.

4.5 Findings

- The survey examined the impact of globalization on older adults in Nepal.
- It found that globalization has brought both advantages and challenges for the elderly population.
- One of the positive effects of globalization is increased access to advanced medical technologies and healthcare services, resulting in better health outcomes for older individuals.
- Globalization has also led to improved living standards and increased opportunities for employment, providing economic stability for seniors.
- However, the survey also highlighted some negative consequences of globalization for older adults in Nepal.
- It revealed that traditional social structures and family values have been eroded, leading to changing family dynamics and a decrease in inter-generational support networks.
- Additionally, globalization has introduced new cultural influences, impacting traditional practices, customs, and values, causing a sense of cultural identity loss among older individuals.
- The survey emphasized the importance of implementing policies and creating support systems that address the specific needs and challenges faced by older adults in a globalized world.

- It recommended interventions such as social security programs, healthcare provisions, and intergenerational bonding initiatives to mitigate the negative effects and maximize the benefits of globalization for the elderly population.
- The findings highlight the complexities of globalization's impact on older adults in Nepal and emphasize the need for a comprehensive approach to address the challenges and harness the opportunities it presents.

CHAPTER-V

SUMMARY, CONCLUSION AND THEORITICAL LINKAGE

5.1 Summary

This is the study of elderly people who live in Maitriseva ashram in Kathmandu district. The overall experience of the elderly participate in old age home can be viewed as significant differences in their psychological aspects. The findings were analyzed in different basis like, age, sex, gender, marital status, education, home, income, poverty, no. of children, reason of leaving home, occupation etc. majority of the participant had been affected by changing trends of family structure like migration, join to nuclear family, money minded generation of new generation which resulted in end of traditional care giving, loss of traditional norms and values and gap in intergenerational transfer system. Urbanization, Industrialization, Globalization, post modernism were the vital factors for eroding traditional values and norms. As a result, relationship between elderly people and their children and relative is like a give and take or exchangeable things in a market.

Some of them are victim of abuse of negligence and some are deceived by their own family member and children. Some feel loneliness and think about death and some are over believed in evil spirit like witch and make an argument that they are victim of thus evil power. But I feel that they are suffering from psychological problem. Change in livelihood strategies also played significant role in lives and living environment of senior citizen. In term of educational expansion, by rural urban, foreign migration, changing value of natural capital among new generation, changing occupation and family nucleation directly associated with people who are i old age.

Another significant concept is the term inclusion and exclusion. Senior citizen in their old age loss their physical strength, deteriorating their health and change in food habitant anxiety. They feel weak one side and other side they lose the control on livelihood assets. In past they have reachability on financial, physical, social and human resource but in the process of age decrease they feel exclusion from their own family member, in this stage inclusion in societal activities going to be decrease also. It creates a deiform their family neighbor and society.

From the view of participant who live in these old age home, have different and various stories of dropped. Some are dropped by their own family and some are by deceiver some are dropped by their own will and some are by the absence of own children and some are dropped in lack of property and some are by loneliness. Transformations in the role and functioning of families have been changed and start to take ageing problem and burden for family. Traditionally their supports need have been met by the family especially adult children but there is uncertainty of the extent to which the children are unable to provide this support. In the name of prosperity every investment is center for development and youth. Even there is an extremely limited investment of the governance in social protection for the aged population. Many elderly people have a hope that after election, 2074 social protection allowances increased and government start to give much more facilities for the aged one. But government can't bring any better programmed for them. So, at any cost family support has important implication for the wellbeing of elders).

In few decades ago aged people, especially elder's male status used to remain high in community. They are considering as a leader of thinking and known as a side bag of experience. Their word decision, guidance was taken as the fulfillment of justice. After 84, those who have attained the 'God Puja' they are taken as like lived god. Those who have sound health, they also engage in community related dialogue and issue. But in the process of field survey most of th4e elder's participant see fed up for their life. As fast as they want easy death. They complain that majority of family morality going to decrease day by day and young generation are made selfish and money minded. All are run after money. In the process of running after money they forget their duties and responsibilities towards their parents. In this situation most of the participant are passive in daily life or no any activities they done. But activity theory focus on activity level and social connection are key to progression and happiness. This theory suggest that successful ageing occurs when older adults stay active and maintain social interaction. Energetic elderly is happier and better then people who are not active,

5.2 Conclusion

Different elders have different process and reason to end up at old age home but a have some emotional and tragic situation of being separated from own family,

offspring relative and society. They are compromising their daily life like meal, dress, treatment pattern, caste, religious activities and etc. Another dimension in my research is that Women were more vulnerable than men, Women are marginalized in term of education, property, occupation and many other basic rights. Likewise, less prestige in the family and society such as left alone at home. Mainly I found five main reason to leave their own home, not having child and property, deceiving their own children and kin relative, careless from family, disease and aloneness. These significant micro phenomena are directly related with elderly marginalization and ignorance.

Life Course Paradigm has very important in recent time when micro level data are analyzed because this approach helps to evaluate how families form and how their interest are met throughout the life of individuals leading to a view throughout generations. The life course paradigm analyze people's life with structural, social and cultural context. It examines the individual life history, how every event influence future decision and events. Family member are emotionally connected and that is the general nature and the moral attachments of parents and children during their life course which is useful to establish how parent's children emotionally support each other. The emotional interdependence involves the cohesiveness and cooperation between family member and they protect their member each other but changes in the family roles have significant impact on interdependence when family is moving away from the extended to nuclear family. The inter-generational transfer system emerged strongly after 1950s in Nepal when modernization brings the different types of changes, differences of value, need lifestyle, attitude and financial status that lead to conflict between older and younger generations. Some scholars focus on power, resource, justice and social indent assume a source of conflict between two generations, after collect the response Participant I summarize that independents and personal identity is also a source of conflict. Young generation want to know their own name as achieved position, no ascribed in his/her father's name. Thinking style of younger and elder is different and cultural gap also remain between them, Youth are busy in their young age and always engage in their own work in same time parents feel passive because of loneliness. In these condition different unwell circumstances dropped them in old age home.

5.3 Theoretical Linkage

In Social Exchange theory, George Homans emphasized of explaining social phenomena focusing on the role of individual in society, their behavior and activities. The association of people, their relationship and their behavior depends on particular type of objective. Human daily activities are influenced by cost-benefit analysis. People helps other expecting that they would in return also be helped. It means that people help each other expecting they would be benefited. The acceptance and rejection of relationship and interaction depends on the type of level of reward and punishment. This theory based on the exchange of individual behavior. Elderly parents have a lack of money and other material power but they have a live long experience and moral support. Adult children and elderly parents are like a care giver and care recipient, where these two categories of people to mutually reward one another. If one has low capacity to reward the other relationship, then the loos capacity of exchange of the resources is assumed to be more dependent in the relationship.

Chaitanya Mishra (2014) argued that international labor migration has undercut the remnants of feudal overtones in family and communities. Labor migration constitutes part of the power and command of world capitalism over cheap labor. He added that 50% of all households in Nepal derived part of their living from remittance sent by close relatives. Participant 14 was dropped in old age home because her all sons and daughter migrated in America, Her children paying the care home fee, but labor migration changed the livelihood strategies which directly associated with the tradition pattern of family, traditional morality and change, Gender empowerment and girl education brought many women in front line of job and international migration also Women were main pillar of family care before the penetration of global economy girls/women's traditional role are changed because of different opportunities in labor market.

In this process elderly people made alone in home. Globalization is a broad macro structure which can easily effect and influence to the social, cultural, economic, political and even people's subjectivity. Individual's traditional identity, attachment, belongingness, emotion, relationship, kin ties are also being globalized in market.

The problem of every individuals is not just the problem of individual, it is the product of history and society. Mills, (1959) focused on sociological imagination and said that history and social structure shape the life of individuals. Sociological imagination enables to distinct between the personal troubles of milieu and the public issue of social structure. It helps the individual to understand his own experience and gauge his own fate only by locating himself within this period that he can know his own chances in life only by becoming aware of those of all individuals in this circumstances.

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ANNEX
Checklist for the in-depth Qualitative Interview

**Impact of Globalization on Aged People in Nepal: A case study from Maitrisewa
Ashram Lapsiphedhi, Kathmandu**

Namaste,

I have come to you in obtaining the information on the living condition of elderly at old age home and want to get a different of dropped in here. The purpose of this visit is to accomplish master degree in sociology. Which required comprehensive research report in any social topic. Hence, I would like to request to share in detail whatever information and experiences you have in the old age and deserted in old age home from the family.

Personal Details:

Name:

Age:

Sex:

Religion:

Material status:

Education status:

Caste/ethnicity:

Family status:

Home District:

Number of children:

- How much year ago you started to live here?
- How/why did you leave your home? Explain in detail
- Do you still contact with your family?
- Please describe your family status/ situation.
- What was your previous occupation?
- Who is your closest kin in present day?
- Do you still have property in your name?
- Do you know government facilities and old age allowances, given by government to the elderly people?
- How do you explain care home life?
- Are you satisfied with present life?

- Do you sick with in a year?
- Do you like the meal system of care home?
- What do you expect from the family/community/state?
- Do you think family values and morality are changed in this changing time of context?
- What are you hopes and dream in coming life?