

**SOCIAL STATUS OF ELDERLY PEOPLE**  
**“A CASE STUDY OF PASHUPATI BRIDHASHRAM, KATHMANDU”**

**A Thesis**  
**Submitted to**  
**The Central Department of Sociology, Tribhuvan University, for the Partial**  
**Fulfillment of the Requirement for the Degree of**  
**Masters of Arts in Sociology**

**SUBMITTED BY:**  
**SARITA SUBEDI**  
**ROLL NO: 49**

**CENTRAL DEPARTMENT OF SOCIOLOGY**  
**TRIBHUVAN UNIVERSITY, KIRTIPUR**

2018

## **LETTER OF RECOMMENDATION**

This is to certify that Ms Sarita Subedi has completed this dissertation entitled “Social Status of Elderly People A Case Study of Pashupati Briddhashram, Kathmandu” under my supervision and guidance as the partial fulfillment of the requirements for the Degree of Master of Arts in Sociology. I therefore, recommend this dissertation for final approval.

Date: September, 2018

-----  
Dr. Surendra Mishra

Supervisor

Center department of Sociology

Tribhuvan University

Kirtipur, Kathmandu, Nepal

## LETTER OF ACCEPTANCE

This dissertation entitled “Social Status of Elderly People A Case Study of Pashupati Briddhashram, Kathmandu” prepared and written by Ms Sarita Subedi has been accepted as the partial fulfillment of the requirement for the Degree of Masters of Arts in Sociology.

### EXPERT COMMITTEE

Prof. Dr. Tulsi Ram Pandey

Head of Department

---

Dr. Surendra Mishra

( Supervisor)

---

Dr. Mina Devi Uprety

External Examiner

---

## **ACKNOWLEDGEMENTS**

Working on this topic has been both enriching and enjoyable expression for me. First and foremost I would like to express my special thanks to Dr. Surendra Mishra , my supervisor, who guided me in this dissertation work, and for giving me valuable insight to my study, which helped me, focus on my study better.

I am equally indebted to all my respected teachers of central department of sociology. Furthermore, I would like to extend my sincere thanks to senior citizen of Pashupati Briddhashram who gave me their unwavering support and helped me with my research. I express my sincere thanks to the managerial personnel of Briddhashram and other staff members for their cooperation.

Lastly, I would like to express my thanks to all the people who helped me directly or indirectly throughout period of this study.

Sarita Subedi

## TABLE OF CONTENTS

<b>S.N. Title</b>	<b>Page No.</b>
<b>LETTER OF RECOMMENDATION</b>	<b>I</b>
<b>LETTER OF ACCEPTANCE</b>	<b>II</b>
<b>ACKNOWLEDGEMENT</b>	<b>III</b>
<b>TABLE OF CONTENTS</b>	<b>IV</b>
<b>LIST OF TABLES</b>	<b>VI</b>
<b>LIST OF FIGURES</b>	<b>VII</b>
<b>CHAPTER- I: INTRODUCTION</b>	<b>1-7</b>
1.1 Background of the Study	1
1.2 Statement of the Problem	4
1.3 Objectives of the Study	6
1.4 Rationale of the Study	6
1.5 Organization of the Study	7
<b>CHAPTER- II: LITERATURE REVIEW</b>	<b>8-21</b>
2.1 Theoretical Review	8
2.2 Empirical Review	13
2.3 Nepal Government Plan and Policies on Ageing Issue	17
2.4 Conceptual Framework	21
<b>CHAPTER - III: RESEARCH METHODOLOGY</b>	<b>22-24</b>
3.1 Rationale of Site Selection	22
3.2 Research Design	22
3.3 Universe and Sampling Method	22
3.4 Nature and sources of Data	23
3.5 Data Collection Technique	23
3.5.1 Questionnaire	23
3.5.2 Interview	23
3.5.3 Case Study	24
3.6 Data Analysis and Interpretation	24

3.7	Limitation of the Study	24
<b>CHAPTER- IV: SOCIO - DEMOGRAPHIC CHARACTERISTICS OF THE</b>		
	<b>RESPONDENTS</b>	<b>25-34</b>
4.1	Sex of Respondents	25
4.2	Age Group of the Respondents	26
4.3	Respondents by Ethnicity	27
4.4	Previous Family Type	29
4.5	Marital Status of Respondents	30
4.6	Educational Status of the Respondents	31
4.7	Respondents by Previous Occupation	32
4.8	Respondents from Rural and Urban	33
4.9	Respondents Age at Marriage	34
<b>CHAPTER – V : SOCIAL PROBLEM OF ELDERLY PEOPLE AND THE</b>		
	<b>ROLE OF BRIDDHASHRAM</b>	<b>35-41</b>
5.1	Social Problem of the Elderly People	35
5.2	Role of Briddhashram in Serving Senior Citizen	38
<b>CHAPTER- VI: SUMMARY AND CONCLUSION</b>		<b>42-45</b>
6.1	Summary	42
6.2	Conclusion	44
<b>REFERENCE</b>		<b>46-49</b>
<b>ANNEXES</b>		<b>50-55</b>

## LIST OF TABLE

<b>No.</b>		<b>Page.</b>
TABLE.1	Sex of Respondents	25
TABLE.2	Age Group of the Respondents	26
TABLE.3	Respondents by Ethnicity	27
TABLE.4	Previous Family Type	29
TABLE.5	Marital Status of Respondents	30
TABLE.6	Educational Status of the Respondents	31
TABLE.7	Respondents by Previous Occupation	32
TABLE.8	Respondents from Rural & Urban	33
TABLE.9	Respondents Age at Marriage	34

**LIST OF FIGURE**

Conceptual framework

21

# CHAPTER – I

## INTRODUCTION

### 1.1 The Background of the study

Ageing is a natural phenomenon and an inevitable process. Every living being born, develops, grows old and dies. Ageing population means an increase in the share of the elderly in the total population. It is closely related with the dynamic process of demographic and socio-economic transformation. Whether a population is young or old, or getting older or getting younger, it depends on the proportion of people at different age group. In general, a population with more than 35 percent under age of 15 years is considered young and population with more than 10 percent aged 65 years and above is considered old. The population of Nepal is considered young as 39 percent of its total population is under 15 years of age and only 4.20 percent are above 65 years of age (Poudel, 2005).

Social sciences have had the academic and professional culture to analyze aging by considering the changes in the field. Therefore, scholarship on aging continuously evolves because the very phenomena under scrutiny are fluids. Because of the deaths and older birthdays everyday, the composite of individuals who constitute older populations is always fresh. Each cohort of the elderly has some dissimilar characteristics from succeeding ones, having lived through different periods of history at different ages. In addition, the social environments, organizations, and institutions with which older people interact are constantly evolving (Uprety, 2010).

Social scientists working in the regime of aging have begun to focus on demography gender, political, economic, and gerontological dimensions. The demographic dimension aging focuses on investigation of geographic distribution and migration, mortality pattern of older persons, the implication of fertility patterns for population pyramids of societies and issues concerning dependency ratios. Gradually, societal concerns about the policy challenges of meeting health and welfare needs in an aging society have also been reflected. On the gender dimension, the focus on aging and women has been on the differential mortality patterns of men and women that leave females as the majority among the older age groupings. This is indicative of the fact that many of the problems of health, economy, and social relations in old age are, in

fact, problems confronted by women, and gender scholarship on the social aspects of aging also appears to have evolved as part of the more general emergence of feminist studies in the social sciences. The gendered studies on aging have three areas of aging, namely, gender differences, gender inequality, and gender oppression. There has been the observation that being old, poor, and female are to experience “triple jeopardy”. The focus has been on women retirement (fewer fringe benefits in the retirement because of the general trend of women being employed in the low paying job and the erratic work histories due to the reproductive and child bearing roles) and widowhood.

The political economic dimension emphasizes the ways social system produce the characteristics and conditions of persons. It is less concerned with studying the attributes, behavior and conditions of person themselves. There has been the recognition that social system shape inequalities among the older persons, as well as persons of all ages. Penetration of the market relationship also weakens the welfare-oriented joint families relationships in the traditional societies through the change of the subsistence-based economy and its associated social institution, principally the families because there is the need of geographical mobility for the cash-earning job opportunities leaving the older members at homes more vulnerable in absence of reliable sources of sustenance. The gerontological dimension focuses on the growing awareness that aging is universal and population aging is a common phenomenon which has led to a mushrooming of social scientific research on cross-national topics and issues concerned to old persons, aging societies and policies and programs on aging. Of late, there has the emphasis on the “old age and equity” (Uperty, 2010).

Old age should be understood as a whole because it is simultaneously a biological phenomenon with psychological consequences once certain behaviors are pointed out as characteristics of the old age. As in every human situation, old age has an existential dimension that modifies people’s relations with time generating changes in their relations with the world and with their own story. Thus, old age should not be understood in any other way than its wholeness; and also as a cultural fact (Freitas M., Almeida T., Sousa J.,2010).

Ageing has, in fact, been a cyclical process. All the people of the world – be they rich or poor and learned or uneducated – have to pass through this cyclical process in their lives, irrespective of their present state of strength or merit or weakness.

It is indeed a human nature that aged people everywhere in the world, have also been aspiring to live in a suitable or congenial environment where they are taken care of, well nourished, and have adequate latitude in their development or to undertake in some creative exercises even in their old age (Chitrakar,2001).

Birth, infancy, adolescence, youth, old, age and death are very familiar stages in the natural process of human life. In order to promote the welfare of senior citizen, the tenth five-year plan of the government of Nepal has specified some objectives, strategies and programs. According to the plan, government's main objectives are to guarantee a comfortable, secured and honored life for senior citizens as well as the utilization of their experience, knowledge, and skills. To fulfill such objectives the plan has emphasized the participation of senior citizens in policy making, right based guarantee for their needs, legal reforms, coordination of NGOs local authorities and civil society, as well as the encouragement of model old age homes and establishment of geriatric ward in regional and zonal hospitals as the major strategies. Besides, including senior citizen related chapters in school curriculum, review of the existing senior citizen allowances, updating of records and social insurance are the other strategies put so forth. Programs specific to these objectives and strategies involve the provision for religious, entertaining discourses, income generation, promotional materials for increasing honor and respect and subsidy in public transport and health care etc. we are rich in the culture of paying respect to our elders and aged, however, our social culture is being broken by the changing context of the world, desire for a small family, poverty and urbanization process (MWCSW, 2002).

The Nepal is a developing country experiencing a rapid increase in the elderly population. The total population in 2012 is estimated to about 28 million of which nearly 8% are aged 60 and over. The percentage of the elders is estimated to double by 2017 (USAID,2009). However the total population in 2016 is estimated to be about 29 million of which nearly 7.1% are aged 65 over. With the aim of delivering quality services to older people, a number of old age homes are registered, mainly in Kathmandu, with only one fifth of them actually in service. Older people are considered to be one of the most vulnerable group in society, often suffering from a multitude of health problems, however very few studies have been done to identify and manage their health care needs (Lions Club 2009;Tiwari 2010). In this context,

this study main aim assessed the social problem face by older people with a specific focus on the current care facilities and management system in old age homes.

## **1.2 Statement of the Problem**

According to the recent census of Nepal, the current population is estimated to be 29,068,132 with the growth rate of 1.18%. It reveals the fact that the average life expectancy of Nepalese people is increasing in the recent years compared to the past ones. The average life expectancy of Nepalese population as per the United Nations Department of Economic and Social Affairs: Population Division, 2017 is 66.2 years. Consequently, the population of senior citizens too is rising. The total estimated population of senior citizen in Nepal is 7.1% of the total population. People in this group are vulnerable in physically, psychologically, economically, social and familial terms. However, most of the old age home is really in poor condition and most importantly, the old age people from the so called lower castes are even more vulnerable due to cultural biasness and their poor economic status.

The innocent and wrinkle faced elderly women cane-walked all the way from a remote village to the district development committee office at Fungling, Taplejung's headquarters, to get senior citizen allowance, which simply explains the pathetic situation of our seniors. The elders, over 75 years of age, get mere Rs 150 per month, and yet they take the arduous walk because the village development committee secretary has been holed up in the district headquarters because of the Maoist threat. One can only imagine how many people of over 75 years can take pains to walk up the district headquarters( ekantipur.com,2004).

The reason behind the increase in number of elderly population is the processes of mortality and fertility reduction which has shown dramatic increase in the proportion of elderly people in the country. The increase in the population of elderly people, in absolute and relative terms, poses challenges in both development and humanitarian areas in terms of promoting and realizing their rights as well as well-being of elderly people by meeting their social, emotional, health, financial and developmental needs. And in the context of Nepal, there are many issues of elderly people in rural areas compared to urban areas because majority of the population lives in rural areas.(Diwakar Khanal,2016).

Old age allowance has always been the problem. It's not sufficient for elderly people receiving 500 RS per month which has been recently changed in 2015 to RS 2000.

And even though they are getting the allowance many people in rural areas are unaware about the allowance and at the same time many don't have access to the respective authority/ local government to receive the allowance (Diwakar Khanal, 2016).

The urban elderly seem to be more privileged compared to rural elderly and but at the same time their condition is really worse in urban areas as well. The biggest issue of elderly people in urban areas is abandonment from their children. There are many cases where the elderly people are abandoned by their children during their old period. There are severe cases like leaving them in the street, temple. In some cases the children in urban areas keep their parents until they assign their property to their children name. After giving the property to children, many cases have been found that the children have abandoned their parents; some even claim that their parents are dead in order to get their properties. The biggest issue is that the urban elderly live their life in loneliness. In urban areas many family structure is nuclear family. Children are always busy in technology and gadgets and their friends. Parents are busy in their job. The only problem is for elderly because they have no one to talk, no one to share their feelings and emotion and they don't have an economic activity to be engaged in. due to this urban elderly people are facing psychological and mental problem such as depression, trauma, and stress (Diwakar Khanal, 2016).

However, due to changing life style and urbanization, family type and size have changed and nucleus family has now become the dominant family type in the country. Due to changing family structure and changed attitudes of the new generations towards the senior citizens, they are often forgotten if not neglected and their lives have become more vulnerable. Everybody agrees on the value of senior citizens, there is no conducive environment for the utilization of their knowledge and experience. In one hand, their life expectancy is rising due to improved health care provided to them, but unfortunately, the care, respect and love they deserve is dwindling on the other hand.

Pasupatb Briddhashram is a Governmental old age home to provide its services to the senior citizen by establishing the home where the vulnerable and needy 47 old people live. This is the place where old people can live with respect, freedom and peace of mind. There are many social problems in old age. Elderly people are vulnerable to physical, social, emotional and socio-economic problems. Few studies have been undertaken regarding the social problems of elderly people. It is necessary to study

their status and to make future plans. The researcher has thus selected the social problems of the elderly people at Pashupati Briddhashram for the study.

There are many social problems in old age. Elderly people are vulnerable to physical, social, emotional and socio-economic problems. Few studies have undertaken regarding the social problems of elderly people. It has been necessary to study their socio-economic and health status to promote and maintain their status and to make future plans. This study attempts to answer the following research questions.

- ) What are the socio-economic and demographic characteristics of senior citizen at Pashupati Briddhashram?
  
- ) What is the social status of the senior citizen in Pashupati Briddhashram?
  
- ) Is there an association between socio demographic characteristics ( age, sex, caste/ethnicity, education , family type, marital status, occupation ) of the respondents and health problems?
  
- ) Are the elderly people living in pashupati Briddhashram satisfied with its management?

### **1.3 Objectives of the Study**

The general objective of this study is to determine the social status of the senior citizen in Pashupati Briddhashram and the specific objectives of the study are as follows:

- ) To identify the socio-economic and demographic characteristics of senior citizen in pashupati Briddhashram .
- ) To examine the association between socio demographic characteristics (age, sex, caste/ethnicity, education, family type, marital status , occupation) of the respondents and social problems.

### **1.4 Rationale of the Study**

Senior citizens are bank of knowledge and wisdom. They should not go with them to graveyard. Their wisdom should be exploited, recycled and benefited by the younger

generation. To get benefit from their wisdom they should live in their own home. Their knowledge, wisdom and experience are also useful for planners, policy makers, teachers and lawyers. But they cannot utilize them due to the decline of physical, and mental abilities. To utilize them in policymaking, planning, reaching and other economic activities their social status should be good.

Overall improvement in mortality and progressive decline in fertility has further reinforced to increase in elderly population in Nepali. Numbers of elderly homes are running throughout the kingdom from governmental and non-governmental sectors as this issue is emerging as a major problem to the country. Among them Pashupati Briddhasharam is the largest old age home and people from different parts of the country have come to live at the Briddashram. They could possibly serve as a realistic sample to carry out the study relating to the social problem of the elderly people and help to reduce it. So, the study will be find out the social problems of elderly people at Pashupati Briddashram which can serve as a useful guideline for planners, policymakers, and social workers to improve the health of the elderly people of Pasupati Briddhashram.

### **1.5 Organization of the Study**

This report is organized in to six main chapters. Chapter one presents the introduction, objectives, rational and conceptual framework of the study. Chapter Two present the literature review on sociology of ageing, international laws and Nepal Government Plans and policies on ageing issues. Likewise, chapter Three presents the methodology of the study. Similarly, chapter Four and Five is the main part of the study which contains the socio-demographic characteristic of the respondents and social problems of elderly people and the role of Briddhashram. Finally, Chapter Six present the overall summary and conclusion of the social problems of the senior citizens.

## **CHAPTER - II**

### **LITERATURE REVIEW**

#### **2.1 Theoretical Review**

Reviewing of literature helps much to understand the previous method and to solve the problem. It is a guideline to bring the problem more close to tackle the problem at the same time and at the same place where it originated in its initial period. After reviewing the following literature some substantial guideline are found.

One of the major problems in social gerontology in recent years is that the study of aging is clearly directed by social theory. Theoretical development in gerontology have, according to Bengston .(1997), lagged well behind other social and human science disciplines. In a study of published literature in eight leading social gerontology journals from 1990 to 1995, Bengston .(1997) claimed that 80% of the articles lacked a theoretical framework for their research findings. Whilst Bengstone (1997) is correct to assert the poverty of theory in social gerontology: it would be folly to suggest that no theories exist. Indeed, there have been some significant theoretical ideas which have influenced understanding of social gerontology in recent years: functionalism, Marxism, feminism and post modernism. Whilst these have increased in terms of scholars understanding of aging, quantitative research findings have dominated the gerontological landscape in publications on aging in the US. It is however important to illuminate the contrasting theories of age and ageing, as 80% of research papers in mainstream social gerontology have not attempted to review or apply these theories in an attempt to understand the philosophical dimensions of adult ageing (Bengston 1997).

In the post war years, social gerontology emerged as a multidisciplinary field of study which attempted to respond to the social, health and economic policy implications and projections of population change (Phillipson,1998). The important point to note is that theories often mirror the norms and values of their creators and their social times; reflecting culturally dominant views of what should be the appropriate way to analyze social phenomena (Turner, 1989).

Functionalist sociology dominated the sociological landscape in the USA from the 1930's up until 1960s (Blaikie, 1999). This was seen in the united states via the dominance of the structural- functionalist school via the work of 'disengagement theorists' regarding the study of aging (Phillipson, 1998). Such major protagonists of

disengagement theory were Cumming and Henry (1961) who looked at how older people should disengage from work roles and prepare for the ultimate disengagement: death (Powell, 2000;2001). They also proposed that gradual withdrawal of older people from work roles and social relationships is both an 'inevitable' and 'natural process'; '*.....withdrawal may be accompanied from the outset by an increased preoccupation with himself: certain institutions may make it easy for him*' (Cumming and Henry 1961 : 14).

Cumming and Henry (1961) advocate that the process of disengagement is inevitable, rewarding and universal process of mutual withdrawal of the individual and society from each other with advancing age – was normal and to be expected. This theory argued that it was beneficial for both aging individual and society that such disengagement takes place in order to minimize the social disruption caused at an aging person's eventual death (Nurgarten 1990).

Retirement is an illustration of the disengagement process, enabling older person to be freed of the role of an occupation and to pure other roles not necessarily aligned to full- pay of economic generation. Through disengagement, cumming and henry argued, society anticipated the loss of ageing people through death and brought "new blood" in to full participation within the social world (cited in katz 1996). Bromley (1966:136) further portends 'in old age, the individual is normally disengaged from the main streams of economic and community activity', not surprisingly for Bromley (1966 quoted in bond and coleman (1993:44). 'The (disengagement) process is graded to suit the declining biological and psychological capacities of the individual and the needs of society'. By arguing for 'disengagement' from work roles under the guise of objectivity based on scientific predisposition is a very powerful argument for governments to legitimize boundaries of who can work and who cannot based on age (powell,1999).

The secondly functionalist theory, Activity theory is a counterpoint to disengagement theory, since it claims a successful 'old age' is can be achieved by maintaining roles and relationship (Powell, 2001). Activity theory actually pre-dates disengagement theory. In the 1950s Havighurst and Albrecht (1953 cited in katz 1996) insisted ageing can be lively and creative experience. For activity theorists, disengagement is not a natural process as advocated by Cumming and Henry. For activity theorists, disengagement is not a natural process as advocated by Cumming and Henry. For activity theorists, disengagement theory is inherently against and does not promote in

any shape or form 'positive ageing'. Nevertheless, Activity theory neglects issues of power, inequality and conflict between age groups. An apparent 'value consensus' may reflect the interests of powerful and dominant groups within society who find it advantageous to have age power relation organized in such a way. Whilst Phillipson (1998) sees such functionalist schools as important in shaping social theory responses to them, such functionalist theories 'impose' a sense of causality on aging by implying you will either 'disengage' or will be 'active'. Such theories of aging are very macro orientated and fail to resolve tensions within age-group relations which impinge upon the inter-connection of 'race', class and gender with age (Powell, 1999).

As an intellectual backdrop against functionalist theoretical dominance, political economy of Old Age emerged as a critical theory in both sides of the Atlantic. Political economy drew from Marxian insights in analyzing the capitalist complexity of modern society and how old age was socially constructed to foster the needs of the economy (Estes, 1979). This critical branch of Marxist gerontology grew as a direct response to the hegemonic dominance of structural functionalism in the form of disengagement theory, the biomedical paradigm and world economic crises of the 1970's.

Hence, the major focus is an interpretation of the relationship between aging and the economic structure. In the USA, Political Economy theory was pioneered via the work of Estes (1979), and Estes, Swan and Gerard (1982) added a critical sociological dimension to understanding age and aging in advanced capitalist societies. For Estes (1979) political economy challenges the ideology of older people as belonging to a homogenous group unaffected by dominant structures in society. Estes (1979) claims political economy focuses up on an analysis of the status in contemporary social formations. Estes looks to how the state decides and dictates who is allocated resources and who is not, this impinges upon retirement and pensions, as Phillipson (1982) points out, the retirement experience is linked to the timing economic reduction of wages and enforced withdrawal from work has made many older people . in the UK in a financially insecure position. Hence, the state can make and break the 'minds and hearts' of its populace. Phillipson (1982,1986) considers how capitalism helps socially construct the social marginality of older people in key areas such as welfare delivery. The important argument Phillipson (1998) makes is that inequalities in the distribution of resources should be understood in relation to the distribution of

power within society, rather than in terms of individual variation. Similarly, in the USA, Estes, Swann and Gerard (1982) claims that the state is using its power to transfer responsibility for welfare provision from the state and on to individuals.

In the 1990s, there has been a vast interest in postmodern perspective of age and aging identity underpinned by discourses of “better lifestyles” and increased leisure opportunities for older people due to healthier lifestyles and increase use of biotechnologies to facilitate the longevity of human experiences (Blaikie 1999; Featherstone & Hepworth 1993, Featherstone & Wernick 1995 and Powell & Biggs 2002). The intellectual roots of ‘postmodern gerontology’ derive from Jaber F. Gubrium’s (1975) superb analysis of the discovery of Alzheimer’s disease in the USA and the establishment of boundaries between ‘normal’ and pathological aging; old age is seen as a “mask” which conceals the essential identity of the person beneath. The view of the aging process as a mask/disguise concealing the essentially youthful self beneath is one which appears to be a popular argument (Featherstone & Hepworth 1989, 1993).

In recent years, there has been an acceleration of feminist insights in to understanding age and gender as identity variables of analysis (Arber and Ginn 1991 and 1995). There are two important issues: first, power imbalances shape theoretical construction; second, a group’s place within the social structure influences theoretical attention they are afforded. Henceforth, because older women tend to occupy a position of lower class status, especially in terms of economic status than men of all ages and younger women, they are given less theoretical attention (Arber and Ginn 1995). According to Acker (1988 cited in Arber and Ginn 1991) in all known societies the relations of distribution and production are influenced by gender and thus take on a gendered meaning. Gender relations of distribution in capitalist society are historically rooted and are transformed as the means of production change. Similarly, age relations are linked to the capitalist mode of production and relations of distribution. “wages” take on a specific meaning depending on age. For example, teenagers work for less money than adults, who in turn work for less money than middle- aged adults. Further, young children rely on personal relations with family figures such as parents. Many older people rely on resources distributed by the state.

Is perhaps a particular concept of contemporary western society that aging marginalizes the experiences of women through an inter-connected oppression of gender and ageing. The reason for this as Arber and Ginn (1991) claim is that

patriarchal society exercise power through the chronologies of employment and reproduction, and through the sexualized promotion of a 'youthful' appearance in women.

These theories have been at the forefront of understanding old age in US, UK and Australian academies. Taken together, these theoretical currents have been influential in providing social gerontology with a rich social dimension. Such as, elder abuse, the gendered nature of age, the politics of power relations between older people and state/society and community care. The purpose of this paper has been to amalgamate the key ideas of social theories of age in order to stress the importance of social philosophy to understanding age and aging.

#### History of Theory in Social Gerontology

The emergence of the social theories of age and ageing can be located to the early post-war years with the governmental concern about the consequences of demographic change and the shortage of younger people in work in USA and UK (Biggs and Powell,1999). In the post war years, social gerontology emerged as a multidisciplinary field of study which attempted to respond to the social, health and economic policy implications and projections of population change (Phillipson, 1998). The wide disciplinary subject matter of social gerontology was shaped by significant external forces: first by state intervention to achieve specific outcomes in health and social policy for older people; secondly, by a socio-political and economic environment which viewed an ageing population as creating a 'social problem' for western society in general (Phillipson,1998). The important point to note is that theories often mirror the norms and values of their creators and their social times; reflecting culturally dominant views of disengagement and activity theories postulate not only how individual behaviour changes with ageing, but also imply how it should change.

In the 1980's in the UK, Marxist approach was used to explain the relationship between society and older people. The political economy of old age was a perspective that defined the interaction between government policy, the economy and old age (Phillipson, 1982; Walker,1981).

In the 1990's there has been a vast interest in postmodern perspectives of age and ageing identity underpinned by discourse of 'better lifestyle' and increased leisure opportunities for older people due to healthier lifestyles and increased use of biotechnologies to facilitate the longevity of human experiences (Blakie 1999;

Featherstone and Hepworth 1993, Featherstone and Wernick 1995 and Powell and Biggs 2002). The intellectual roots of 'postmodern gerontology' derive from Gubrium's (1975) superb analysis of the discovery of Alzheimer's disease in the USA and the establishment of boundaries between 'normal' and pathological aging; old age is seen as a "mask" which conceals the essential identity of the person beneath. The view of the ageing process as a mask/ disguise concealing the essentially youthful self beneath is one which appears to be a popular argument (Featherstone and Hepworth 1989, 1993). When asked at the age of 79 to describe what it felt like to be old, the author J. B. Pristley replied:

There are two underlying issues for Featherstone and Hepworth (1993) which should be understood as the basis for understanding postmodern gerontology. Firstly, the mask alerts social gerontologists to the possibility that a tension exists between the external appearance of the body and face and functional capacities and the internal or subjective sense of experience of personal identity which is likely to become prominent as ageing travels through the life course.

Secondly, older people are usually 'fixed' to role without resources which does not do justice to the richness of their individual experiences and multi-facets of their personalities. Idealistically, Featherstone and Hepworth argue that a postmodern perspective would deconstruct such realities and age should be viewed as fluid with possibilities not constrained by medical model decline discourses.

Modernization theory (Cowgill and Holmes 1972) suggests that the primary cause of the elderly losing power and influence in society are the parallel forces of industrialization and modernization. As societies modernize, the status of elders decreases, and they are increasingly likely to experience social exclusion. Before industrialization, strong social norms bound the younger generation to care for the older. Now, as societies industrialize, the nuclear family replaces the extended family. Societies become increasingly individualistic, and norms regarding the care of older people change. In an individualistic industrial society, caring for an elderly relative is seen as a voluntary obligation that may be ignored without fear of social censure.

## **2.2 Empirical Review**

According to Mainali (2003), many elderly citizens who are economically weak have been leading miserable lives in their homes across the nation. They are being taken as a burden by the younger generation in many cases. They don't get proper health care

and are deprived of the love and care from their family members. So most of the old people prefer to live in old age homes rather than their own. Other major reason for their displacement from their homes is that they are unaware about their citizen rights and are forced in to giving away their property to their sons and daughters who later on dump them after their motive is fulfilled.

Similarly, Karki(2005) further writes that the elderly citizens in Nepal lack social security in health property and in their daily lives. His study also clearly revealed that the major reason for the displacements of the elderly citizens from their homes is no other than illiteracy, ignorance and feeling of insecurity. For those who were widowed at an early age they were forced to come to the old age home after being helpless and not having any body to look after them.

Acharya(2007) in her dissertation has identified that due to following reason the senior citizens of Pashupati Bridhashram wanted to leave home and come to old age homes. The finding of the study shows that main causes of leaving home were poor economic conditions of the family, previous occupation, lack of property ownership and pension less.

Bhattari (2005), after her study of old age home, came up with the conclusion that not only those who lack economic insecurity or disability/deteriorating health condition come to stay in the home but also there are people who in spite of good economic security and health come to stay in the home because they don't want to pose as a burden on their children. Another reason could be the existing 'generation gap' between parents and their children. With the changing status of elderly from an authoritative position to a depended, no doubt, causes a lot of mental disturbance. Also the changing role of daughters and in laws replacing their roles as a caregiver to their parents by working outside homes, a new challenge for elderly care is posed. Day care centers, geriatric hospitals and old age homes are then likely to play major role in the living arrangement for old people. Along with the movement of society towards modernization and change of joint family system to nuclear family system, "care for old" is posed as a major problem today. With family not being able to provide sufficient care for the old because of these changes, old age home come in to focus as care givers to these people.

Khanal (2006) studied about the "Old age people in elderly homes" and found that the major reason for the displacement of the elderly citizens from their homes is no other than illiteracy, ignorance and feeling of insecurity. Most of them don't have house to

live in and any children to look after. The study also reveals those who were from poor economic background, they were forced to come to the old age home after being helpless and not having anybody to look after them. Furthermore, most of them come from nuclear family and children did not give proper care and love which they requires at their old age. Lastly, as they remained alone, the elderly home was found the place to fulfill their survival needs. Thus they come to the elderly home.

In Nepal, the Vedic tradition still governs family values and the elderly citizens are larger loved, revered and taken care of. However, with economic pressure resulting in migration of youth across border in search of works, the elderly population are left at home and rural hills, and the in laws consider them inactive, burdensome and passive recipients of love and support. We are rich in the culture of paying respect to our elders and aged, however, our social culture is being broken by the changing context of the world, desire for a small family, poverty and urbanization process (MOWCSW, 2002).

Of the above mentioned old aged homes development in this country, almost 50 percent of them have not been operating. Those old aged homes operating are not free from management problems.

Shrestha (2004) noted that older people in Nepal live in a state of paradox. On the one hand, the traditional culture accord respect, deference and status to elderly persons to such a high degree those younger persons often feel suffocated and repressed by the presence of older generation.

Recently, however, the government has adopted a new comprehensive policy on senior citizens with an objective of tapping their skills, knowledge and experience in different areas and ensuring their social and economic development so that they can live a life with dignity and honour in society. The new policy on senior citizens adopted by the government is similar to the United Nations principles on aging adopted by UN in 1992. But how it is going to be implemented remains clearly understated (Chitrakar, 2001).

Welfare for the elderly: - The welfare for the elderly people must be the agenda in three levels. First is obviously the government, second the society or the efforts by nongovernment agencies and third and vital is family. There exists a structural paradigm through which a society functions in every population. The magnitude of the role of people/individual may differ from one social setting to another, one ethnic group to another and one economic construction to another. However, the role of

elderly, their welfare and their position in family and community level decision making is almost defined and definite in every sub-population. Gifts to elderly in particular (father's day/mother's day) ceremonies symbolize the responsibility of younger generation to take care of elderly (Yadav, 2012).

Unlike western countries, majority of elderly in Nepal share residence with their children and other relatives, shared residence is very important for family support especially among aged whose health conditions are poor. The co-resident family members assume caregiver role. This co-resident living arrangement of elderly is indicative of family member's concern for elderly and attention paid to them. However, in a country dominated by Hindu ideals whether all co-resident living arrangement of aged with their children and relatives in fact translates in to proper attention and concern for elderly and how much of it is willingly and how much of it is by social pressure or else is beyond the scope of this paper (Subedi, 1996).

Young and adult migrant are largely moving for economic reasons. They afford various modern facilities (television, mobile cell, car, motorbike, computer, internet, readymade clothes etc.) and take food and breakfast prepared in standard hotels and restaurants in foreign countries. While they return back to their villages, they feel various difficulties including consumption of modern utilities. Migrants' level and pattern of consumption are changing continuously. Their expectation towards the future of their children is found highly increased. They therefore, focus their spouse and children rather than old age parents. On the other hand, migrant's wife living at home convinces her husband move to urban centers leaving old couples at home. Migrant is unable to reject his spouse and suggests her to stay in urban centers educating their children. Thus old age couples are being alone in villages. This circumstance is leading the old couples face physical and mental problems (Gautam, 2008).

Reviews of some literature have focused on the requirement of extensive studies the issues of elderly at old age home. However, the foregoing review of literature suggests that, today the condition of elderly people has been a great and problem of the entire planet. These days the generation gap is widening and the children find it difficult to adjust with old parents. Internal migration and out migration are other factors that contribute to this crisis. In rural areas, the youths are absent, leaving the elderly, women and children to cope with the crisis. Consequently, the aged now suffer from numerous familial, socio-economic and psychological problems. Due to

all these causes many family find it difficult to provide the elderly with care and love that they strive in their last days of life. As a result, old people become physically and mentally weak and in need have cared. And care giving for elderly is another problem for today's generation. Then the optional solution to problem lies in shifting old people to old age homes.

### **2.3 Nepal Government Plans and Policies on Ageing Issues**

Government should develop a two-prong strategy with the objective of easing the lives of elderly people and making them creative force. Firstly, it should work towards reviving the old values of family cohesiveness and create the environment to keep them in families where they can be comfortably placed. Secondly, there is a need to work out strategy for elderly who find living in family is a painful life due to neglect, discrimination and violence. A home based rehabilitation of these elderly people with local level protection mechanism may be needed.

.There is housing facility for excluded elderly people in Pashupati where 230 are living at present which was established in 1976. This is the largest shelter for elderly people in the country and the Ministry of Women, Children and Social Welfare run this center. Apart from this, smaller shelters have been established in Birgung, Butwal, Devghat, Dhankuta, Rajbiraj and Biratnagar. There are about 1,500 old people – who are living in the shelter homes – sharing their contented and gloomy moments with each other. Though the elderly people long for the love from their family members, these institutions are putting their best effort to ensure comfort to the old peoples and provide them with love and affection.

MOWCSW (2061) has listed 52 organizations established to work for senior citizen in one or another form the part of both government and non-government sector. Besides it has a list of three international organization working directly or/and for the sake of senior citizens. One of the major functions of a universal socio-culture institution family is to provide due care of children and the elderly and it is a fact that almost senior citizens of Nepal seem to have been taking care by their family.

Nepal is also committed to the Madrid International Plan of Action on Ageing, 2002 and the Macau Plan of Action on Ageing for Asia and Pacific, 1999. The Madrid Plan focuses on ensuring the full enjoyment of rights of older persons, their participation in the economic, political, and social lives, opportunities for well-being, among others. The emphasis is on integrating the older persons in development process. The Madrid

Plan was the result of the Second World Assembly on Ageing and was preceded by the Vienna International Plan of Action on Ageing, 1982 and United Nation Principles for Older person, 1991. The Vienna Plan was the first international instrument on ageing. It emphasized issues of health and nutrition, protection of elderly consumers, housing and environment, family, social welfare, income security and employment, and education. The UN Principles focused on five areas – independence, participation, care, self- fulfillment and dignity. The major areas of concern addressed by Macau Plan of Action on Ageing for Asia and Pacific, 1999 were social position of older persons; older persons and the family; health and nutrition; housing, transportation and built environment; older persons and the market; income security, maintenance and employment; and social services and the community. (National Planning Commission, 2012)

### **Legal and Social Protection**

The interim Constitution of Nepal, 2006 in the right of equality (Art.13), for the senior citizens and others as stated above, there could be arrange separate law specially to protect the rights. It seeks to make equal where it is unequal. It means equal treatment between equal and unequal treatment between unequal. Article 35, section 17, says that the state shall pursue the policy of providing allowances to elder, weak women and unemployed in accordance to the legal provision. Government of Nepal internalized the ageing issues by incorporating the social security schemes with a monthly allowance to senior citizen in 1994/5. This was a part of the ninth five year plan (1997-2002) and was also considered in tenth five year plan (2002-2007) with an aim to guarantee capacity development, social security and a life of dignity for senior citizens. The three year interim plan (2007-2010) has been adopted the following policies on elderly issues:

- ) Development legal and institutional mechanism to ensure welfare and rights of senior citizen.
- ) Expand old age home, allowance and other economic social security programs with reviewing the programs and modalities followed by governmental and nongovernmental agencies,
- ) Provide special facilities to elderly people in hospitals and public transports,

- ) Formulate policies to respect and utilize the knowledge, skills and experiences of senior citizen in nation development and social transformation,
- ) Inspire and motivate local government, private sectors and civil society organizations to provide appropriate services and facilities to senior citizen.

Following the Madrid plan of action, the government has formulated a National Plan of action, 2062 for senior citizens. It has been divided into different part like economic aspect, social security, health and nutrition, participation and involvement, education and entertainment aspect, legal condition and reform, and miscellaneous. Dividing this for the effective execution of the plan, different actions of plan have prescribed to be implemented by ministries and authorities. In this connection it also included the NGOs for cooperation.

Civil Code, 1963 sec 11 of the chapter of court management has a provision that the litigation of elder people above than 75 years or the people physically retarded should put in third priority in the hearing. Here, the first priority has given to person under custody or the prisoner under trial and the second priority is to unclaimed children below than 16 years. Sec.10 of the chapter of partition states that if the parents (mother/father) want to live with a particular son or daughter, it has to be clearly stated in the Bandapatra (the legal note on property distribution) and this son or daughter should take care of the parents. If the older parents cannot survive on their income and if the son/daughter with whom they are living have no son/daughter, the other son/daughter with whom they are not living should take care of, feed and clothes them as per as their earnings.

Under the heading of duties, rights and responsibilities of village development committee in the Local Self Governance Act, 1998, there is a provision for the protection and development of orphan children, helpless women, elderly people and disabled. The guidelines of the Ministry of Local Development includes following points as the prerequisite for being able to obtain old age, helpless and disabled allowance:

- ) Men/women above the age of 75 years will be eligible for monthly allowance of Rs.200
- ) People above 60 years of age who have no income source, who are not taken care by their families, have no personal assets and/or properties or widows

who do not get their husband's pension are eligible for monthly allowance of Rs.150

- J Disabled person above 16 years of age, blind on both eyes, either the armless or dysfunctional, either legless/dysfunctional are eligible for monthly allowance of Rs.150.

The interim parliament enacted "Social Security and Protection of Senior Citizen Act,2006", is the first law of Nepal specially promulgated in regard to provide social security to the senior citizens. The act has divided the senior citizens into categories. Sec.2 (a) defines the senior citizen as those people who are 60 years and above. Sec. 3 of the act has provisions that there would be the duty of all citizens to respects to the senior citizens. Sec.4 provides that there will be the duty of each of the family members to take care and maintain the senior citizen in accordance with their capacity of economic and reputation.

Sec.9 of the Act has provisioned that the government, by publishing a public notice, may reserve at least 2 seats for senior citizens in the prescribed vehicles and also provides 50% discount in rent. The health centers have to provide health service by giving priority and those health centers, prescribed by the government, have to provide service in 50% discount. These are the same policies in 2015 constitution. Nothing new policies were added.

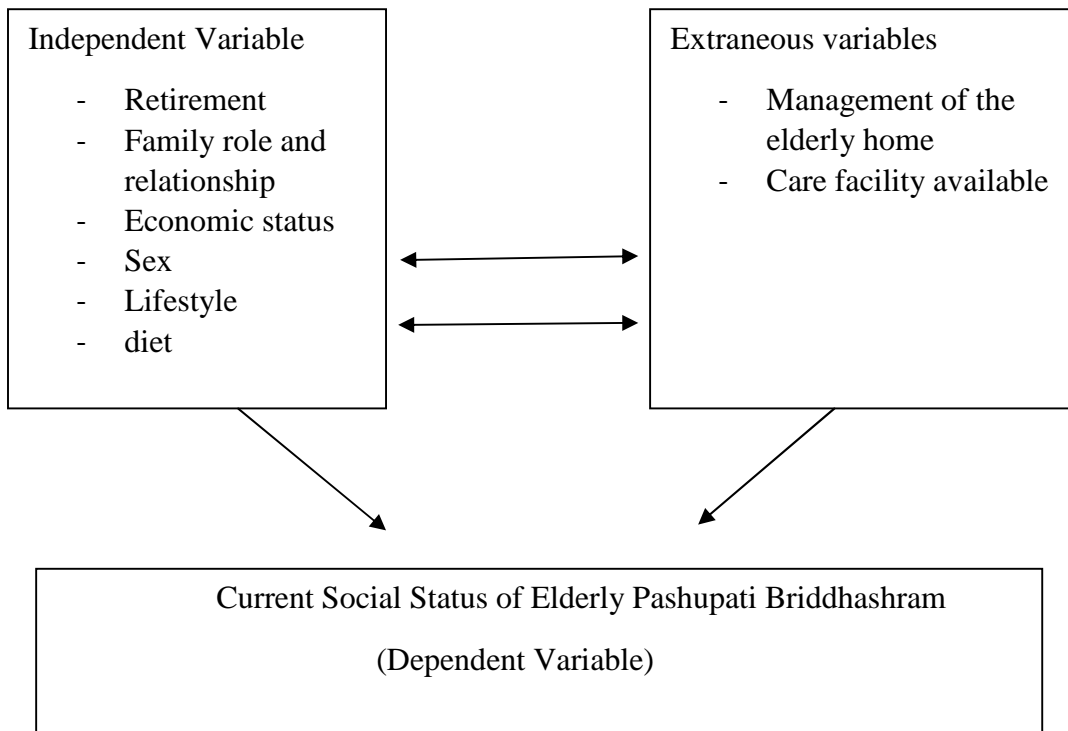
### **Economic Protection (Pensions and Other Allowances)**

For older peoples, a pension means security. Pensions are safe income for the remainder of life after retirement. The Nepalese government provides pensions for government employees. It is provided to civil servants, military personnel, police officers and teachers. The retirement age is currently 58 for civil servants. However, in universities, the age of retirements for teachers and administrators is 63 and for the lower rank of military and police officers, it is 46-48. The highest number of pension recipients is former military personnel followed by police officers and civil servants. The elderly use such a pension for daily living, medical supplies and religious work. Only a few older adults (less than 7%) benefit from this pension system. The bulk of the population of Nepal receives no pension and must depend on familial support and personal savings, or they may continue to work.

In 1994/5, the government of Nepal led by UML party introduced a new scheme for people over 75 years of age in five districts with a monthly allowance of NRs.100. the scheme was immediately extended to all 75 districts in the fiscal year 1995/6. The amount was increased to NRs.150 in 1999 and to NRs.200 in 2005/6 and to NRs 500 in 2010 and to Nrs.2000 from 2015/16 the program also provides for widows over 60 years of age.

## 2.4 Conceptual Framework

Three theoretical perspectives (functionalism, feminist and postmodern theory) were adopted for this study I have made an effort to develop and use an operational conceptual framework on which this entire study was based. The framework clearly demonstrated the interrelationships between and among the variables under study.



Framework Figure 1 : Conceptual

## **CHAPTER – III**

### **RESEARCH METHODS**

This chapter presents the methodology of the study. More specifically, the methodology is based on the rationale behind the selection of study site, nature of data, unit of analysis of the study, selection of informants, data collection techniques for field work, data analysis and interpretation and the overall limitation of the study.

#### **3.1 Rational Of Site Selection**

The study site of this study shows Pashupati Briddhashram of the Kathmandu. The study site was purposively selected because of following reasons:

- ) Pashupati Briddhashram is one of the largest old age home of Nepal and the Briddhashram is assumed to be more appropriate for the research activity focusing participation to determine the social problems of elderly people.
- ) The study area, participants, environment were accessible to the researcher.

#### **3.2 Research Design**

This study is conducted as a case study with a qualitative research design. The study focused on finding the social problem of senior citizen. This is a descriptive as well as explorative research design. The study tries to identify the association between socio demographic characteristics of senior citizen. It also tries to understand social status of elderly people and how they feel management system about shelter home.

#### **3.3 Universe and Sampling Method**

The central units of analysis were senior citizens of pashupati Briddhashram. The secondary unit was the managerial personnel of Briddhashram. Technically, this can be termed as the dispersion factor. So that total 170 senior citizen were taken for the study on individual basis unit of analysis by using purposive sampling technique.

### **3.4 Nature and Sources of Data**

Like in other researches, in these study two types of data, namely, primary and secondary have been used. However, the study was principally base on the primary data. The secondary data garnered form the review of available information, unpublished work and publication related to the senior citizen whereas primary data will be garnered from the field survey, key informants and case studies.

While getting reliable information, data were classified in to both qualitative and quantitative in nature.

### **3.5 Data Collection Techniques**

In the research participant were our main informants. That's why, the necessary information were collected from them, through: survey questionnaire, key informant interview and case study.

During the study period, various universities, organization, libraries were visited. With the view of obtaining required information for the proposed study the following method were used:

#### **3.5.1 Interview**

Key informant interview is an important tool within the ethnographic method. It is used to garner in necessary data for this academic research. Bernard writes (1994) that, key informant interviewing is an integral part of ethnographic research. Good informants are people who understand the information you need and who are glad to give it you or get it for you (Bernard, 1994, p.166).So, qualitative information were acquired through personal interview. Selected key informants were carried out to find the strength and weakness of the Pashupati Bridhashram in relation to the social problems of the elderly people and their personal life.

In addition the senior citizen's activities were observed while interviewing and their observational remarks on the particular issue relevant to the objective of the study, and a suitable case study were developed to guide the interview.

#### **3.5.2. Questionnaire**

Questionnaire was used to collect quantitative data on socio-demographic, social status, quality of care provided from the Pashupati Briddhashram.

### **3.5.3 Case Study**

Case study was used to collect the qualitative information from the respondents regarding the factors responsible for their movement from their house to Briddhashram, their family types, reason for displacement from their family, economic status and the care services available at the Briddhashram.. During the study period, four short case studies (3 female and 1 male) with the senior citizen were conducted to generate the qualitative information's.the informants of the case studies were the senior citizen of the Briddhashram and they were selected purposively.

### **3.6 Data Analysis and Interpretation**

Data analysis being a continuous process of reviewing the information as it is collected, classifying it, formulation additional questions verifying information and drawing conclusion, is crucially important in the research process. Discussing the principle of analysis writes that analysis means the categorizing, ordering, manipulating and summarizing of data to obtain answers to research question. The purpose of analysis is to reduce data to small scale business intelligible and interpretable forms so that relations of the research problems can be studied. In so doing, the qualitative data will analyze by first pursuing all the original texts of field descriptive/ substantive notes and then identify and list out all conceptual categories patterns in data.

### **3.7 Limitation of the Study**

This study is about social problems of elderly people in old age home. It is not possible to cover all aspects of elderly living in old age home. Thus only one purpose of the study is to study i.e. social problems and the factor responsible for such problems. Considering the situation, some limitation of study is as follows:

- This study shows only one elderly home. Thus the finding may not be generalize or all elderly home lying throughout the kingdom;
- Researcher was unable to conduct the study with the deaf and dumb senior citizen to participate in the study.

## CHAPTER –IV

### SOCIO- DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

Every individual have own society, family, economic background in their life. This chapter presents the discussion on the socio-demographic characteristics of the respondents. More specifically, the discussion is fixed on sex, age, ethnicity, religion, previous family type, marital status, educational status and previous occupation type of the respondent's.

#### 4.1 Sex of the Respondent

The sex or gender has also included of the total 170 respondents', following table shows details of survey according gender.

**TABLE -1 : Responded by sex**

Sex / Gender	Frequency (No.)	Percentage (%)
Male	75	44.12
Female	95	55.88
Total	170	100

Source: Field work, 2018

From above table, out of 170 respondents 75 (44.12%) male, and 95 (55.88%) female constitute a slightly more than half followed by male. In this reference, it is identified that female elder are remained in need of more elderly care than male. The family normally cannot ignore those male elders as they are economically active and their involvement guides the family. Female have the sub- ordinate position in the society which compels them to leave their own shelter and seek the shelter in Geriatrics home. So during the survey the female percentage is more higher than male responded and the reason behind their family background.

According to above table the high percentage of women were live at shelter because women are more vulnerable than men and it is all about division of work, women were involved in to reproduction (child born, raring, caring) system after that when they grow older than they became worthless in their own home or where they stay. The gendered studies on ageing have three areas of ageing, namely, gender

differences, gender inequality, and gender oppression as well as old, poor and lower class female were highly live in shelter home. Mostly widow women were face neglected by their family member, some are widow in teen age or some are when they getting younger so the feel homeless and ignored by their family member (brother, son, daughter, mother in law etc.) and finally they were choice in this elder home.

#### 4.2 Age group of Respondents

Old people do not comprise a homogenous population. They are classified in to younger- old (60-69), old- old (70-79) and oldest- old (80 years above).they differ in their health status. Their physical, psychological, social and economical needs also differ. The old person who is physically thin and weak needs special care. The younger elderly (60-79) years are generally well preserved for their age and are able to walk and are capable of self- care.

**Table -2 : Respondents by Age Groups**

Age group	Male	Male	Female	Female	Total	Total
	Number	percentage	Number	Percentage	number	perce ntage
60-70 years	28	37.33	30	23.16	58	34.11
71-80 years	25	33.33	33	34.73	58	34.11
80-90 years	20	26.67	27	28.42	47	27.65
90 years &above	2	2.67	5	5.26	7	4.11
Total	75	100	95	100	170	100

Source: Field work, 2018

About 34.11 percent of the respondents were of age group 60-70 years and 71-80 years, followed by 27.67 percent of the 80-90 years and 4.11 percent of the age group 90 years and above age group.

According to above the table people are leaving at shelter home from 6 month to 15 years has passed and they all are feel their life goes to normally like people. They had facilities of what they need or social security and health care is importantly part of

among age groups of people who living in this shelter home. They feel happy about what they have and also thinking it is their family member. Here we can see female are higher than male so analysis that oppressed women are more vulnerable.

It is obvious that older people want to get support from their family when they are aged and physically and mentally weak. If they are neglected in getting such support from their family or they are support less and homeless, they are prone to seek the support of religious organizations or geriatric homes. This study also shows that as the people aged they suffer from the health problems and lacks of income which further contribute them in seek shelter in the old age home.

#### **4.3 Respondents by Ethnicity/ Caste**

The caste system defines social classes by a number of hierarchical endogamous groups often termed jaat. This custom was traditionally only prevalent in the Hindu-Aryan societies of the Khas, Madhesi, and Newars. However, since the unification of Nepal in the 18th century, Nepal's various indigenous nationalities "Adivasi Janjati" has been incorporated within the caste hierarchy, to varying degree of success. Despite the forceful integration by the state into Hindu social structure, the ethnic indigenous groups and tribes do not necessarily adhere to the customs and practices of the caste system.

Caste is one of the components of demographic characteristics of the population of our country. The word caste/ ethnicity denote a group of people that is identified on the basis of common culture and has a sense of collective identity. This is presented below;

**Table -3 : Respondents by Caste / Ethnicity**

Caste	Male	Male	Female	Female	Total	Total
	Number	percentage	Number	Percentage	number	percen tage
Brahmin	12	16.00	16	16.84	28	16.47
chettri	8	10.67	9	9.47	17	10.00
Newar	26	34.67	31	32.63	57	33.57
Rai	4	5.33	27	28.42	31	18.24
Gurung	12	16	2	2.12	14	8.24
Mager	10	10.53	6	6.34	16	9.41
Limbu	3	3.16	-	-	3	1.16
Nepali	-	-	3	3.16	3	1.76
Biswakarma	-	-	1	1.05	1	0.59
Total	75	100	95	100	170	100

Source: Field work, 2018

As relevant by the study, the majority of the respondents were Ethnic group were Newar , which represent 33.57 percent, followed by Others 21.27 percent, Rai 18.24 percent, Brahmin 16.47 percent and chettri 10.00 percent. As well as Gurung is lower than Mager where as seemingly similarity percent but Mager is 1 percent higher (9.41%) than Gurung (8.24%). And Limbu is also 3.16 percentage where as only male are among this caste.we can believe that in this community women are managed their home which is called 'Gharmuli'. In lower caste in Nepali and Biswakarma also at shelter home but there are no male people over there. Nepali were 1.76 percentage and Biswakarma is 0.59 percentage.

According to analysis above table clearly gives information is about caste system in our society and social structure. Lower caste's people were not opened their caste but finally these 3 people are saying about them. There is not any Tarai's people, mostly who are living in hilly region background population are stay at this home. This table clearly shows that ethnic community is higher among others caste and Biswakarm is lower (0.59 ) all of them.

#### 4.4 Previous Family Types of the Respondents

The family is the most important basic unit of the social structure in Nepal. Family members will often have similar needs and interests. They will be ready to work together to solve their health problems and improve the quality of life. There are mainly three & two type of family system; nuclear and joint family.

**Table - 4 : Previous Family Types of the Respondents**

Age group	Male	Male	Female	Female	Total	Total
	Number	percentage	Number	Percentage	number	percentage
Nuclear Family	15	20.00	19	20.00	34	20.00
Joint Family	20	26.67	47	49.47	67	39.41
Homeless "with out family"	40	53.33	29	30.52	69	40.59
Total	75	100	95	100	170	100

Source: Field work, 2018

The researcher found that the majority of the respondent had been homeless family (40.59) where steps wife also one of the main cause. Another way joint family (39.41) is also higher than Nuclear family cause many people are interested to stay together so it seen less percent of Nuclear family.

The low percent of homeless must have some reasons behind it. Floods, landslide, other disasters, marriage disruption, physical/mental handicap, etc , could leave

someone alone without and without family. These people, if they are of a low socio-economic group, or have no property, could end up seeking the shelter of ashram after they are unable to support themselves by working ads wage labours. A policy to give priority to the intake of such people at elderly homes might be worthwhile.

#### 4.5 Marital Status of the Respondents

Marriage is one of the major aspects of the analysis of demographic characteristics and socio-economic system in the society. This study also tried to present the marital status of the respondents which are present below.

**Table -5 : Marital Status of Respondents**

Marital status	Male	Male	Female	Female	Total	Total
	Number	percentage	Number	Percentage	number	percentage
Married	13	17.33	11	11.58	24	14.11
Unmarried	10	13.33	23	24.21	33	19.41
Divorce	3	4.00	29	30.53	32	18.82
Widow/ widower	49	65.33	32	33.68	81	47.65
Total	75	100	95	100	170	100

Source: Field work, 2018

AS relevant by the study, 47.65 percent of the respondents were widow/ widower. Followed by unmarried 19.41 percent, divorce 18.82 percent and married 14.11 percent. The reason for being the widow/ widower highest in center is that most of the elderly people, who are unable to walk and are not capable of self care, seek support in geriatric homes because of the demise of their spouse, absence of children and being neglected by other dependents.

#### 4.6 Educational Status of the Respondents

Education is a basic human right. Everyone has to have the chance of a basic education. Because socio-economic status, lack of opportunities etc not everyone in Nepal has been able to attain the same level of education. The education status of the respondents is shown in table below.

**Table – 6: Educational Status of the Respondents**

Educational status	Male	Male	Female	Female	Total	Total
	Number	percentage	Number	Percentage	number	percentage
Illiterate	58	77.33	89	93.68	147	86.47
literate	17	22.67	6	6.32	23	13.53
Total	75	100	95	100	170	100

Source: field work, 2018

The studies shows that, illiterate female (93.68percent) is higher than male (77.33percent) and literate male (22.67percent) is higher than female 96.32percent), among this analysis clearly shows that illiterate people are leaving at shelter home.

As revealed by the study, most of the respondents, 86.47 percent were illiterate. Only 13.53 percent of the respondents were found to be literate. The percentages of literate males were higher than the percentage of literate females. It becomes clear that the educational status of the population under study is low. The reasons for this are many, very little number of schools in the whole country when the population under study was of the school- going age, lack of formal and non formal educational opportunities when the group was of an older age, the relatively low socio- economic background the most of the respondents are from etc. education plays an important role in the improvement of the quality of life. Thus the government has to pay more attention to providing educational opportunities through non formal educational programs.

#### 4.7 Respondents by Previous Occupation

Lack of income is not only a factor that makes old age a curse but it matters in both mind and body. First it makes one deprived of physical necessities that money can purchase and second it deepens the feelings of worthless in mind.

**Table – 7: Occupational Status of the Respondents**

Occupation status	Male	Male	Female	Female	Total	Total
	Number	percentage	Number	Percentage	number	percentage
Service	39	52.00	2	2.11	41	24.12
Trade/ Business	16	21.33	10	10.53	26	15.29
Farming	20	26.67	48	50.53	68	40
Housewife	0	0	35	36.84	35	20.59
Total	75	100	95	100	170	100

Source: Field work, 2018

The study shows that, 24.12 percentages of the respondents were engaged in service. Only 15.29 percentages were engaged in business and 40 percentage respondents' respondent in farming and 20.59 percentages of female were engaged in household activities. The study shows that the male respondents were basically engaged in outdoor occupation than the female respondents.

The government of Nepal, from a decade, has started providing some money as a senior citizen allowance. It's not sufficient for elderly people receiving 500/- RS per month which has been recently changed in 2015 to RS. 2000/- . Everyone has knowledge about the allowance as well as all of them know it is just a nominal but they realize “something is better than nothing.”

Lack of citizenship certificate seemed to be a major reason behind the lack of access to the allowance for some and other who are away from native districts are not able to get the allowance as it is distributed in native place.

#### 4.8 Respondents from Rural and Urban

Condition of rural areas male and female or urban areas male and female were not much different. Both have vulnerable situation. Due to rapidly changing values, attitude, moral standards, economic and physiological dependency young generation have developed the neglected attitudes towards senior citizen.

**Table -8 : Respondents from Rural and Urban Area**

From Rural or Urban	Male	Male	Female	Female	Total	Total
	Number	percentage	Number	Percentage	number	percentage
Rural	40	53.33	50	52.63	90	52.94
Urban	35	46.67	45	47.37	80	47.08
Total	75	100	95	100	170	100

Source: Field work, 2018

As relevant by the study, most of the respondents, 52.94 percent were from rural area of the country and only 47.08 percent of elder men, women were from urban area. The situation of elder population in rural area is really very critical.

From urban areas many of the elder population came from Kathmandu district, Bhaktapur district, and nearer VDC'S. Other came from Dhading, Ramechhap, Okhaldhunga, Dholakha, Kavre, Khotang, Morang district.....etc.

#### 4.9 Respondents of Marriage

In previous situation, child marriage is compulsory in our Hindu culture society. Child Marriage is one of the major reasons for making vulnerable situation of those old men and women of ashram.

**Table – 9 : Respondents Age at Marriage**

Age of Marriage	Male	Male	Female	Female	Total	Total
	Number	percentage	Number	Percentage	number	percentage
5-10	7	9.33	48	50.53	55	32.35
11-15	20	26.67	23	24.21	43	25.29
16-20	30	40.00	9	9.47	39	22.95
20 above	13	17.33	3	3.16	16	9.41
Unmarried	5	6.67	12	12.63	17	10.00
Total	75	100	95	100	170	100

Source: Field work,2018

About 32.35 percent of the respondents were married under the age of 5- 10 years, followed by 25.29 percent were married at the age of 11-15, 22.95 percent were married at the age of 16-20 years, 9.41 percent were 20 above (there are male is higher than female) and 10 percent were unmarried.

The study shows that, most of the elder women had their marriage under 10 years. This is the reality of our society and psychology of the time. Child marriage makes the negative effect on their lifestyle: childhood period, younger period, as well as in elder period

**CHAPTER - V**  
**SOCIAL PROBLEM OF ELDERLY PEOPLE AND THE**  
**ROLE OF BRIDDHASHRAM**

An attempt has been made to identify the social problem of senior citizen. Case studies listed below gives the impress that, due to modernization ,urbanization and in the name of industrialization offspring don't take care of the own parents these days.

**Case box: 1 Heart Aching Story of Elderly Women**

*The 75 years januka owsti stat that “haat goda chaldaina ,majherima phaldhaina”. She left her offspring on her own as there was no one to take care of her. She felt isolated and burden to her children as they look her with an evil eye and punch her with a dialogue frequently, which was unbearable to her. She says that “chhora paye buhari dhani, chhuri paye jwain dhani, budhabhudhi eklaekalai.” She feels very contented and feel like a member who is cherished, loved and feels a sense of belonging as she says that she is grateful to be a part of the home, no one of her family members came to see her. She is asthma patient. She felt isolated and burden to her children as they look her with an evil eyes and punch her with a dialogue frequently, which was unbearable to her.*

*Now in the old age home, she is trying to live a normal life. Her daily routine comprises of waking up 5:30 am having a bath and gets ready for prayer, 6:30 to 6:45. At 7 am she goes to the dining hall for morning tea. After morning tea she watches news on TV or take some rest. 11 am is the lunchtime. After lunch she sleeps or makes batti. At 4pm she takes milk or milk tea what she wants to drink. After that she lives amongst friends who are her own peer group. In this way, she spends her life in this ashram.*

These days family just ignores the problems of the elderly people. Sons just listen to the voices of their wives. As a result, elderly people have to accept a physical, social and mental problem in the family. The case study above shows that she is forced to leave her own home because she felt that she was burden to her own family.

### **Case box : 2 Elderly Home in Support Of Senior Citizen**

*Tulmaya puri was not willing to talk about her family and past life: it was very difficult to know about her past. However she said she is married and she had not any child but they bring adopted son “DHARMAPUTRA”. He doesn’t not took care of her and her husband. She also did not want to release the reason behind coming to stay in the old age home. Since it has been 7 years now in the home, she feels much attached to the home as well as the inmates living there. She is happy to spend the days of her life in a place where she is never alone and always somebody to attend her needs.*

Elderly people have to accept physical, social and mental problem in the family. They cannot eat what they want they are not treated when they are suffering from severe health problems. The role of social has shifted to the briddhashram.

### **Case Box: 3 A Son is Son until he gets Wife**

*Hira devi shrestha 78 years old wise elderly women share that she was came this ashram by brought to Elderly home making fake document by her brothers. She considers her as a lucky old woman because of the love she gets there in elderly home from others where she has not able to acquire from her original home. Born and brought up in Kathmandu, she didn’t study in her life time due to their business in ‘ASAN’ and also had no time for anything else. Despite of her unwillingness to talk about his family and her past life, I was success in drawing some information from her. Her mother left this world when she was 8. He had a quit normal life and used to work very hard as people in those days would normally do. Their whole family was dependent on their business. She has only one son and husband who passed away. According to her language she was burden to her brothers because she was not capable of working and needed to be taken care all the time, this was happening from Earthquake as well as “disaster makes her life like disaster”. Since last one year she is staying here. She was come here by making fake document and she is coming here for shelter.*

Despite of her tautness she is satisfied with her life and old age home too. She is having a good time in elderly home. She is quite happy to be a part of this oldies family. According to her, the reason behind being easy for her to stay in elderly home is that they have almost same age group part to live with, so that they can share their

feeling to each other and love each other and also with whom she can spend the last phase of his remaining life. She considers her as lucky old women because of the love she gets there in elderly home from others where she should have gotten in his original home.

The offspring feels that elderly were burden to their own children as they look them with evil eye and punch them with a dialogue frequently. They are threatened by their offspring and in such case the elderly people don't prefer stay together with their offspring.

#### **Case Box: 4 Voice of Man on Lack of Income**

*Born and brought up in Rasuwa District, he is illiterate. Only things he shared about his family background is that that had a nuclear family where his big brother who was suffering from 'poliyo' (disable) and his mother staying together. After that when he was 22 years forcedly get married but he doesn't like that he "think always am stay single" as well as his wife is only 8 years, the he was making planed left home so after all this he should stay single forever. He had service in many factories as a secretary guard and his boss support him to be stay in this ashram. According to him it has already been 3 years since he came there in old age home.*

*In the old age home he is satisfied with his life and old age home too. He is having a good time in elderly home. He is quite happy to be a part of this oldies family. He says they have a very strong bound between his inmates. , the man of confident and self respect opined that lack of secure income in older age is one of the biggest problems faced by elderly people. Because of his low family income he couldn't have a proper treatment for his poor health, that's way he is compiled to left his house. Despite of his tautness he is satisfied with his life and old age home too. He is having a good time in elderly home. He is quite happy to be a part of this oldies family. He says they have a very strong bond between his inmates.*

He is such an easy and simple person. His words are so polite that you crave to hear a word from him. His thinking is so much positive and is really matured old men. He feels lucky to be there in old age home and is also very satisfied men.

These case studies study shows that the home has been able to fulfill its function in the society. Lack of secure income has further contributed to the elderly people, especially the female population of the society. They are dependent on their spouse

for the money. As a result they can't enjoy their life on their own as a result elderly people have to seek shelter on elderly home where they get the love, support and proper care which they were deprived off.

## **5.2 Role of Briddhashram in Serving Senior Citizens**

This chapter is most important part on the assessment of strength and weakness of the Briddhashram. Mostly importantly it presents the role of Briddhashram in serving senior citizen. Overall quality of Aashram, area of need of elderly people, things lacking, service to enhance the quality of Briddhashram, challenges, programs and services in the next 5 years, facilitate senior citizen in Pashupati Briddhashram, perfect picture of the elderly people, seniors want to stay at home and in their own communities, prevent senior citizen from staying in their own homes & communities, the basic service and products that senior citizens would need to help them stay in their own homes and in their own communities, what can be done to help senior stay in their own home and community for a longer period of time? And senior citizen population, services, provision etc. that might be important as this assessment and planning process is being implemented? To identified answer of above mentioned topic key informant interview was conducted with manger of the Pashupati Briddhashram, staff of Briddhashram .

Pashupati Briddhashram plays a significant role in serving senior citizen. It has been providing shelter to the 230 Senior Citizens, vocational training to the homeless and homely environment away from the home. The overall quality of the Briddhashram is fair but yet to improve a lot. Though many things have been upgrade at the Briddhashram few years back but still there is a problem to some elders for the crowd of Briddhashram, special diet for special cases like diabetes, hypertension, etc. lodging and fooding services, sufficient health staff along with nutrition education to ashram personal as well as elderly people.

In modern world youngsters throw away their parents to old age. These days the meaning of the word family has shrunk down to one's wife and children only, where parents, grandparents, uncles and aunties, brothers and sisters, cousins and nephews or nieces have no place. Nowadays the number of old age homes is increasing the needs of the senior citizens. Though there is an increase in the number, many talk against it and they consider it as a sin. Of course many sins dump their parents in the

old age homes just to get rid of them and lead a stress free life. In such case Briddhashram is the only choice of the elderly to seek shelter.

Senior citizens are bank of knowledge and wisdom. They should not go with them to graveyard. Their wisdom should be exploited, recycled and benefited by the younger generation. To get benefit from their wisdom they should live in their own home. Their knowledge, wisdom and experience are also useful for planners, policy makers, teachers and lawyers. Interaction within the community people, creation of forum for sharing information is the best ideas to facilitate senior citizen.

Seniors prefer to live in communities where they feel safe from vandalism, robbery, assault, intimidation and any kind of senior abuse. "There should be zero tolerance crimes against seniors". Senior prefer to live near medical services which can be accessed quickly without costing a lot, and requires the least amount of travel-all of which causes hardships and stress to seniors on low incomes. Senior want to be as close to as many family members as possible and would to have families at home to spend time with grandchildren who must have seen them "a perfect community would have families home".

Senior values their freedom and independence- staying at home allows them to feel they have control over their own lives and they are in surrounding which keep them active. Seniors often do not adjust to change well. Senior realize that at certain point they may require assistance however they would rather have help at home and maintain some level of independence than be totally depending for things they know they are still capable of doing. "Seniors while they have their own mind and can get someone to come in are not leaving their homes. Staying at home is also a way for seniors to feel young. When they get to a point where they need a lot of help they have to face the fact that they are getting old. Staying home is a means of denying their age/combating immortality and prolonging the inevitable. When they leave they can't deny it anymore. "Some seniors don't want to be anywhere but home. When they consider leaving...it is finality of it. When they leave, they know they are not coming back. You know you have crossed a threshold when you leave home. They have to admit they are getting old".

The high cost of maintaining ones home on a low income is very difficult for seniors and limits the money they have for homecare. Senior who live alone still have the same bill as if they were not. Heating, repairs, maintenance on top of special foods, electricity medications (some not covered) cause seniors hardship. "when a senior has

to leave their home because they can't afford the taxes, can't afford to keep it heated, can't afford the lights – it's ridiculous! A sin! Crime! Criminal! Homes are generally in need of a lot of repairs and renovation/modification as they age. "The high costs of taxes, upkeep and maintenance of the home – you always have something to repair or replace". Senior who live in two- story homes have more difficulty because these homes are not made for senior living. They are harder to heat since older homes are not always well insulated. As well they are not wheelchair or senior accessible since they have stairs and generally the bedroom and bathroom is on the second floor. The biggest obstacle to seniors staying in their own homes is poor health. *"If your health becomes so bad that you have to leave you have no other choice. If you are crippled and you can't help yourself and can't afford to have someone to come in to help take care of you."* As they age, generally health deteriorates. Senior start to have difficulty doing the most basic tasks and need help with housework, personal care, yard work, cooking and other daily living activities. They have failing eyesight and after a while is unable to drive. If senior is unable to care for his/her self and they cannot afford together the help with these activities, they leave home.

Most senior are widows/widowers who live alone and do not always have visitors, which results in seniors who are lonely and depressed. *"Not everyone lives alone, but those who do live alone do whatever is required...But loneliness and depression are real barriers. Just having someone to talk to – what greater gift can you give to someone...Everything may be at your fingertips these days, but everyone is too busy to spend time with a senior."*

There should be access to medical services, free medicine, elderly friendly roads etc, increase in senior citizen pension, education regarding elderly people, increase in well equipped elderly homes. Development plan like vehicle facility, road construction as per the need of elderly people, elderly friendly belongings, and different rules for elderly people, formation of clubs related to elderly people and separate policy for elderly of rural and urban area.

According to managerial personnel there are certain criteria to get admitted to the Briddhashram but sometime they couldn't admit not admit any person who could not look after himself/herself but they were helpless to do anything as they did not have the required staff and other funds to look after ill inmates. This shows that there is a big demand for such old age homes.

As all the old homes in the study are residential in nature they are expected to have all the facilities and services that are necessary for daily living. Though Briddhashram has their own kitchen with cook and helpers there is a no provision of special diet for special cases like hypertension and diabetes. In pashupati Briddhashram they have medical care facility. They have volunteer, a nurse and doctor. Moreover, they are conducting free health camps twice a month to facilitate the senior citizens. The managerial personnel opined that, for severe cases they refer to different hospital.

The provision of facilities for recreation activities and entertainment was explored. They have the facility of TV, yoga and organization of religious activities such as Katha and Bhajan. The management and ensuring good service provision can be affected by inadequate staff, infrastructural facilities, funds and by the inter- personal relations among the inmates and between the managers and the inmates. Information was therefore sought from managers of the old age homes regarding the types of problems faced by them in ensuring smooth functioning of the institute.

## CHAPTER – VI

### SUMMARY AND CONCLUSION

#### 6.1 Summary

According to natural law the individual is never static instead he undergoes constant changes. During the early part of life the changes lead to maturity of structure and function of the body but from the age of 50 to 55 gradually the formation of body cell stops and starts to break down which cannot be recovered later on. Due to this an individual enters in the closing period of life span is called “old age.” With entering to this old age people<sup>3</sup> feel bit slackness in their efforts. A physical characteristic that change with growing age makes them unable to follow the pace of time. In addition to this, elderly who were dependent upon the physical works become unable to accomplish those works, which result them to expect for some support. Moreover, the industrialization, urbanization and changes on family net from joint family to a nuclear one have generated the loneliness among elders.

The general objective of the percent study is to determine the social status of the senior citizen in Pshupati Briddhashram. The study has the methodological mix of qualitative and quantitative methods. According to the secondary source; Pashupati Briddhashram inhabits the elderly population of 230. Hence it is possible to study all the population so census was carried out. However, the senior citizens those who were deaf and dumb were excluded during the study.

So the sample size of the study excluding deaf and dumb were 170. Informants were selected to garnering the qualitative information which comprised three managerial personnel which includes in-charge and nursing staffs of the Briddhashram and chairperson. The informants were selected purposively. The criteria for the selection of key informants were done on their willingness and cooperativeness. Main effort was made to select trustworthy informants. Four short case studies ( 2 male and 3 female) with the senior citizen were conducted to generate the qualitative information's . The informants of the case studies were the senior citizen of the Briddhashram and they were selected purposively. Quantitative data have been analyzed through the statistical tools such as frequency distribution, and percentages. Of the total 170 respondents', women constitute a slightly more than half (55.88%) followed by men (44.12%). About 34.12 percent of the respondents were of age group 70-80 years, followed by 32.35 percent of the age group 80-90years, 27.65 percent of

the respondents were of age group 60-70 years, 5.88 percent of the 90 years and above age group. As revealed by the study, the majority of the respondents were Newar which represent 33.53 percent, followed by others 21.76 percent, Rai 18.24 percent, Brahmin 16.47 percent and 0.59 percent is categorize as Biswakarma. The researcher found that the majority of the respondent had been home. It is seen that more females than male had been homeless or without any family. The high percent of homeless must have some reasons behind it. Flood, landslide, other disasters, marriage disruptions, physical/ mental handicap, etc., could leave someone alone without and without family.

These people, if they are of a low socio economic group, or have no property, could end up seeking the shelter of ashram after they are unable to support themselves by working as wage labors. A policy to give priority to the intake of such people at elderly homes might be worthwhile. As revealed by the study, 47.65 percent of the respondents were widow/widower, followed by unmarried 19.41 percent, married 18.82 percent and divorce 14.11 percent. The reason for being the widow/widower highest in the center is that most of the elderly people, who are unable to walk and are not capable of self care, seek support in geriatric homes because of the demise of their spouse, absence of children and being neglect by other dependents.

As revealed by the study, most of the respondents, 86.47 percent were illiterate. Only 13.53percent of the respondents were found to be literate. The percentages of literate males were higher than the percentage of literate female. As revealed by the study 20.59 percentage of the respondents were household work, 24.12 percentage of the respondents were engaged in service, 40 percent were engaged farming and only 15.39 percentages were engaged in business.

Out of total respondent only 100 people is receiving allowance in regular basis. But everyone have the knowledge about the allowance as well as all of them know it is just a nominal but they realize “something is better than nothing.” Lack of citizen certificate seemed to be a major reason behind the lack of access to the allowance for some and others who are away from native districts are not able to get the allowance as it is distributed in native place.

Elderly people have voiced that these days offspring don't take care of the parents. They simply ignore the problems of the elderly people. Sons just listen to the voices of their wives. As a result, elderly people have to bear a lot of problem in the family.

They cannot eat what they want. In some cases, offspring don't stay together with the parents. All in all, elderly people can't enjoy their life on their own.

Senior citizen feels isolated and burden to their children as they look them with an evil eye and punch them with a dialogue frequently, which is unbearable to the elderly people. As people age they have number of physical changes and number of health problems. In such condition elderly are burden to the family as they couldn't perform their usual task on their own. In some cases the offspring of the family make the fake document of the elderly people so that they can't get relief from senior citizen. Likewise, lack of income further contributes the elderly to leave the home and seek shelter in the

According to the key informants conducted, most of the informants opined that, elderly home is indeed a very good concept to provide the shelter to the people who don't have a place to leave, couldn't manage their food on their own and can't afford for basic health check up. Due to modernization, urbanization in the name of industrialization family doesn't have the time to take care of elderly and elderly suffer from various diseases and they become socially sick. To uplift the health condition and to make elderly socially active Briddhashram plays a crucial role.

## **6.2 Conclusion**

Based on the findings of the study, a few conclusions have been drawn and presented hereunder: Elderly above 60 years of old, homeless moreover women are the mainly seeking shelter at Briddhashram. These people for being the widow/ widower highest in the center is that most of the elderly people, who are unable to walk and are not capable of self care, seek support in geriatric homes because of the demise of their spouse, absence of children, unable to support themselves by working as wage labours and being neglect by other dependents. A policy to give priority to the intake of such people at elderly homes might be worthwhile. Old age is the age that needs extensive care and support. Care giver can belong to many categories. Spouses are the first source of care giving for old people. They are often the sole caregiver who provides the most extensive and comprehensive care. The next source of informal care is usually the offspring, sons more likely to be in this role rather than daughter. In absence of family caregiver this responsibility tends to be shifted to the state (or old age homes). As modernization and urbanization proceeding rapidly, older people are experiencing drastic change in their family structure and social norms.

Modernization has brought about change in traditional values, perception attitude and expectation with regard to relationship with older relatives. As people age they have number of physical change and number of health problem. In such condition elderly are burden to the family as they couldn't perform their usual task on their own. In some cases the offspring of the family make the fake document of the elderly people so that they can't get relief from senior citizen. Likewise, lack of income further contributes the elderly to leave the home and seek shelter in the elderly home.

Elderly home is indeed a very good concept to provide the shelter to the people who don't have a place to leave, couldn't manage their food on their own and can't afford for the basic health check up. Due to modernization, urbanization in the name of industrialization family doesn't have the time to take care of elderly and elderly suffer from various diseases and they become socially sick. To uplift the health condition and to make elderly socially active Briddhashram plays a crucial role. The role of family has shifted to elderly home.

## REFERENCES

- Acharya p. (2007). *Senior Citizens and the Elderly Homes; A Survey from Kathmandu*. Dhaulagiri Journal of sociology and anthropology, 211-224
- Arber, S & Ginn, J. (1991) *Connecting Gender and Ageing*, Milton Keness: Open University Press.
- Arber, S and Ginn, J. (Eds.) *Connecting Gender and Ageing: a Sociological approach*, Milton Keynes: Open University Press.
- Atchley, R.C. 1971. "Retirement and Leisure Participation: Continuity or crisis?" *The Gerontologist* 11:13-17.
- Atchley, R.C 1989. *A Continuity Theory of Normal Aging*. *The Gerontologist* 29:183-190. <https://doi.org/10.1093/geront/29.2.183>, 01 April 1989.
- Baltes, P.B. (1999). The incomplete architecture of human ontogenesis. *Gerontologie und Geriatrie*. 32. 6: 433-448.
- Baltes, M. & Carlestensen, L. (1996). *The process of successful ageing*. *Ageing & society*,16,397-422.
- Bengston, V., Burgess , E & Parrot, T (1997). *Theory, Explanation and a Third Generation of Theoretical Development in social Gerontology*'. *Journal of Gerontology: Social Science*, 52 (B), 72-88.
- Bernard, H.R. (1994) *Research Method in Anthropology: Qualitative and Quantitative Approaches*. New Delhi: Sage Publications.
- Biggs, S. (1996). *A family concern: elder abuse in BRITISH SOCIAL POLICY*. *Critical Social Policy*. 16.2: 63-88. Journals, Sage Publication.
- Biggs, S and Powell, j.L. (1999). 'Surveillance and Elder Abuse: The Rationalities and Technologies of Community Care', *Journal of Contemporary Health*, 4, (1), 43-49.
- Bernard, H.R (1994) *Research method in Anthropology: Qualitative and Quantitative Approaches*. New Delhi: Sage Publications.
- Blaikie, A. (1999). *Ageing and Popular Culture*'. *Cambridge*: Open University Press.

- Chitrakar, p. 1 (2001). 'Status of the Elderly', article from The Kathmandu Post-  
November.
- Chudacoff, H (1989). *How old are you? New Jersey: Princeton*. CPHEN, S.(1985).  
Visions of Social Control. Cambridge: Polity.
- Cole, T., Van Tassel, D. & Kastenbaum, R. (1992). *Handbook of the Humanities and  
Aging*. New York: Springer.
- Conrad, S. (1992) 'Old Age in the Modern and Postmodern Western World' in Cole,  
T (Ed.) *Handbook of the Humanities and Ageing*, New York: Springer
- Cowgill, D.O. and L.D. Holmes, eds. 1972. *Aging and Modernization*. New York:  
Appleton-Century-Crofts.
- Cumming, Elaine and William Early Henery. 1916. *Growing Old*. New York: Basic  
Book.
- Davidson, A. (1986). 'Archaeology, Genealogy, Ethics' in Hoy, D (Ed.). *Foucault: a  
critical reader*. Oxford: Basil Blackwell.
- Estes, C. (1979). *The Aging Enterprise*. San Francisco: Jossey Bass.
- Featherstone, M & Hepworth, M (1993). 'Images in Ageing' in Bond, J. Coleman, P.  
*and Peace, S. Ageing in Society*. London: Sage
- Featherstone, M. & Wernick, A. (1995). *Images of Ageing*. London: Routledge.
- Freitas M. Almeida T. , Sousa J. (2010). *The meaning of old age & the aging  
experience of in the elderly*, 403-408.
- Fortes, M. (1984). 'Age, Generation and Social Structure' in Kertzer, D. and Keith, J.  
(Eds.) *Age and Anthropological theory*. London: Cornell University Press
- Gautam, Tika Ram. (2008). *Migration and the problem of old age people in nepal:*  
*Dhaulagiri Journal of Sociology and Anthropology* Vol.2,145-160
- George, L. (1995). "The Last Half-Century of Aging Research- and Thoughts for the  
Future' *Journal of Gerontology: Social Sciences*,50, (B), 1, 1-3.
- Giddens, A (1983) *Sociology*, Cambridge: polity press
- Havinghurst, Robert, Bernice Neugarten, and Sheldon Tobin. 1968. "Patterns of  
Aging." Pp. 161-172 in *Middle Age and Aging*, edited by B. Neugarten.  
Chicago, IL: University of Chicago Press.

- Hothschild, Arlie. “*Disengagement Theory: A Critique and Proposal.*” *American Sociological Review* 40;563-569
- Jordan, B.(1996). *A Theory of Poverty and Social Exclusion. Cambridge: Polity.*
- Katz, S. (1996). *Disciplining Old Age: The Formation of Gerontological Knowledge.* Charlottesville: UPV.
- Khanal, A (2006). Old age people in elderly home- “*A case study of pashupati Briddashram*”
- Khanal, D (2016). ‘*Issues of Elderly Population in Nepal*’.w.w.w. Sharing4Good.Org
- Lemon, B., V. Bengtson, and J. Petersen. 1972. “*An Exploration of the Activity Theory of Ageing: Activity Types and Life Expectation among In-Movers to a Retirement Community.*” *Journal of Gerontology* 27: 511-23.
- Lions Club (2009). *Lions Senior Citizens Home.* Kathmandu Samakhusi. May, pp.609-11.
- Mainaly, A. (2003) “*Social Security of Old Age People*”- A case Study of Pashupati Briddhashram.
- Moody, H. (1998). *Aging, Concepts and Controversies.* Thousand Oaks: Pie Forge Press.
- MWCSW, Government of Nepal (2002) *Senior Citizens Policy and Working Policy,* Kathmandu, Nepal
- National Planning Commission (2012) *assessment of Social Security Allowance Program in Nepal.* Kathmandu
- Phillipson, C. (1982). *Capitalism and the Construction of Old Age.* London: Macmillan.
- Phillipson, C. (1998), *Reconstructing Old Age:* London: sage.
- Poudel, Nirakar. (2005). ‘*Problems of Elderly Population*’: www. Nepal News.com- July,8
- Powell, J.I. and Biggs, S.(2000). ‘*Managing Old Age: Normalization*’, *Journal of Aging and Identity*, 5 1,3 -13.

- Sharma, Khagindra N. (2015). *Non- Resident Nepalis should invest in an organization which looks after their aged parents back home*: The Kathmandu Post, 18<sup>th</sup> Jan.
- Shrestha, Menuka Rajbandari (2004). Problems and question of aging population ; Nepal University Teacher's Association (NUTA) Journal, Vol.3 No.3, Dec 2004, Kathmandu, Nepal (pp 112-122).
- Subedi, B.P. (1996). *'The Geo-Demographic Context of Population Ageing in Nepal'*, CNAS Journal, Vol.23,423-439
- Tiwari S. (2010) *An Audit of Old Age Homes in Nepal*. A Thesis Submitted to University of Aberdeen, Department of Public Health for the Partial Fulfillment of Master Degree in Public Health.
- Turner, B (1995). *Ageing Status Political and Sociological Theory'* in British Journal of Sociology, 40: 588-606.
- Uprety, L.P. (2010). *THE Effectiveness of Non-CONTRIBUTORY Social Pensiion in Nepal-Participatory Research Report*, Nepal.
- United Nations (2002) *Report of the Second World Assembly on Ageing*: Madrid International Action Plan on Ageing, New York: United Nation
- Walker, A *'Towards a Political Economic of Aging'*, Journal Aging & Society,1,2,23-44.
- Yadav, Raj Kumar (2012). *Ageing Population in Nepal: Challenges and Management*: Academic Voice A Multidisciplinary Journal Volume 2, No.1

## **ANNEX 1: RESEARCH INSTRUMENTS**

### **Inform Consent**

Namaste! My name is Sarita Subedi

I am fourth semester students to Tribhuvan University, Department of Sociology. I am conducting this thesis for the partial fulfillment of the Masters degree in Sociology. The following questionnaire has been prepared to study the “Social status of elderly people; A case study in Pashupati Briddhashram”. So, I would like to request for your cooperation during my study. Please help me by providing correct answer to each question. But you can refuse to answer any question. I assure you, all the information provided by you will be treated as strictly confidential. The information provided by you is very crucial; and useful for my study.

Are there any questions about what I have just explained?

- a. Yes
- b. No

Are you willing to participate in this interview?

- a. Yes
- b. No

## Survey Questionnaire

### A. Socio-economic and Demographic Information

S.N	Question	Response
1.	Name (Optional)	
2.	Sex	a. Male b. Female
3.	Caste/ethnicity	a. Brahmin b. Chhetri c. Tamang d. Newar e. Others (Specify).....
4.	Age	a. 65-70 years b. 71-75 years c. 76-80 years d. 81-85 years e. 86 above years
5.	What is your previous source of income/occupation?	a. Service b. Business c. Farmer d. Housewife e. Others (Specify)....
6.	What is your previous family type?	a. Nuclear b. Joint c. Homeless d. Others (Specify).....
7.	What is your marital status at present?	a. Married b. Unmarried c. Divorce d. Widow/widower
8.	What is your level of education?	a. Illiterate b. I iterate c. Primary d. Lower secondary

		<ul style="list-style-type: none"> <li>e. Secondary</li> <li>f. Intermediate</li> <li>g. Bachelor degree</li> <li>h. Bachelor and above</li> </ul>
9.	Are you aware about the senior citizen allowance?	<ul style="list-style-type: none"> <li>a. Yes (skip to question no.10)</li> <li>b. No</li> </ul>
10.	Are you provided with the senior citizen allowance provided by GovN?	<ul style="list-style-type: none"> <li>a. Yes (skip to question 11)</li> <li>b. No (skip to question 12)</li> </ul>
11.	How much do you get per month?	
12.	Why did not you get the allowance provided by GovN?	
13.	Who used to look after you?	
14.	Do you have children? (if answer is no skip to question 16)	
15.	If so, how many?	
16.	With whom do you used to live? (if homeless skip to question 21)	
17.	What is your relation with the householder?	<ul style="list-style-type: none"> <li>a. Healthy</li> <li>b. Moderate</li> <li>c. Unhealthy</li> </ul>
18.	Are they neglecting you?	
19.	Do you have still your children?	
20.	How often do your children visit to you?	
21.	What is current source of income/occupation?	
22.	What is your age at entry to the briddhashram?	
23.	How long have you been staying in this ashram?	

24	Do you have any health related problem? (if no, skip to quest,27 )	
25.	What are the main health problem you have?	
26	Do you have any health problem before to briddhashram?	
.27.	Do you need the help of the other to move around?	
28.	Do you think it's wonderful to live at the briddhashram? Reason Behind it	
29.	What is the main reason for seeking shelter in this briddhashram?	
30.	How do you spend your day in briddhashram?	
31.	Do you wish to spell something at list?	

## Key informant interview schedule

### Background Information

Name

Designation: duration of work:

Sex: a. Male b. Female

Ethnicity/Caste: a. Brahmin b. Chhetri c. Newar e. Gurung f. Magar g. Limbu

h. Biswakarma i. Nepali

Level of Education: a. Illiterate b. literate

Strength and weakness of the Briddhashram

What is Briddhashram's role in serving senior citizen?

How would you say the overall quality of Briddhashram as a place to live for senior citizen?

What types of programs or services are not provided in this ashram?

What type of programs or services should be enhanced to improve the quality of life of senior citizen in this ashram?

What do you see the main challenges to provide services to senior citizen in this ashram?

How do you like picture the perfect community where senior citizens would like to live, as they grow older?

Do senior want to stay at home and in their own communities? Why/ why not?

What would prevent senior citizen from staying in their own homes and communities?

Is there anything else you would like to tell me about senior citizen population, services, provision etc. that might be important as this assessment and planning process is being implemented?