

**SOCIO-ECONOMIC AND PSYCHOLOGICAL PROBLEMS
FACED BY ELDERLY**

(A CASE STUDY OF AFIYAT CENTER RAWALPINDI)



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DEDICATION

I DEDICTAED THIS THESIS TO ALLAH ALMIGHTY

TO MY

PROPHET MUHAMMAD (S.A.W.W) AND

HIS (S.A.W.W) HOLY FAMILY HAZRAT ALI (A.S),

HAZRAT FATIMA (A.S),

HAZRAT IMAM HASSAN (A.S)

AND

HAZRAT IMAM HUSSAIN (A.S).

FORMAL DECLARATION

I hereby declare that this is my own work without anyone else help except those mentioned here.

This work is an original craft and has not been published for the purpose of degree completion or institutional examination in any other university in identical or similar shape. All the other sources used in this work have been mentioned as complete reference.

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Chapter 1

INTRODUCTION

In Pakistan, parents are viewed as blessings of God. Here people consider their parents in terms of respect and esteem to an extent that they regard it as a sin to disobey their father and mother. Being disrespectful and showing uncivility towards one's parents, is the most dreadful act. Pakistani parents, expect their youngsters, to take care and look after them in their old age. When their son gets married, they are delighted with the advent of their daughter in law, feeling greater stability and comfort. Most of the Pakistani families appreciate their dad and mom and take precise measures to care for them, however, unfortunately there are those who deal with their father and mother as liable and make them feel neglected. There are rare cases when parents themselves decide to move to old age houses, however, for the majority of the cases, it is the cold mind-set of kids that force parents to move to old age homes. An old age is described as a peculiar locality for old population who are deprived of traditional care and attention or have nobody, i.e. blood relatives, to look after. Such a place is responsible for the well-being of these old souls by facilitating them in every possible way needed for their rightful survival. Although this is no match to what possible pure care can be given to such people by their blood relatives. These old people are unfortunately abandoned by their immediate family members. This is indeed a saddening condition and truly reflects one of the worst humanitarian values. An outsider cannot offer affection and genuine and natural love for them. In these houses, it's far more interesting and even heart touching to speak to these neglected parents regardless of their age and gender. Old Age Homes have become revolutionized within the U.S.A, unlike Pakistan, in which we have altogether exclusive tradition and traditional values in comparison to Western countries. Pakistan is facing a break-up within its family systems and losing its traditional values that of care and affection that came with joint-family structures. The abrupt rise in the extensive diversification of old-age homes is not merely a problem for Pakistanis rather it concerns with the global old age people rights. Young generations send their old blood folks to these homes in order to relieve themselves of what they consider a burden nowadays and are too busy mostly to take care for their parents. I mean they are busy going for work in order to earn cash and develop better future for themselves, however, are forgetting who supplied a higher future for them in the first place. This new trend of materialism and consumerism has even made the old parents

consider themselves as burden on their earning and busy life of their children that there exist certain examples where the old parents acknowledge this and makes up a self-decision to enroll into old age home. They are aware of the behaviors of their children and in dismay and in order to not create hurdles in the lives of their children, poor old souls themselves register to one of such homes. Today kids themselves have weakened the bonds unknowingly and with all the business occupying the kids, they fail to deliver the required care their parents deserve. Children are reluctant to do expenditures on the health of their old parents and thus do not fulfill their fundamental needs as once was considered a pure affectionate quality. They avoid caring about their parents or are simply pre-occupied with the workload inspired by a good lifestyle. They lack in commitment towards their parents who have looked after them when they were young and vulnerable and sacrificed a lot. They invested in their kids with money which could have been useful in their old age. Aging has been defined as the whole constellation of social, biological and psychological modifications that occur inside the final stage of lifestyles (Richard, 1962). Besides, the varying outcomes of getting older on some foremost factors of the society including health, social security, schooling, business possibilities, socio-cultural activities and circle of relatives relations (Kocaman & Tuncer, 2007). There are certain elements which create issues for humans with old age. Among them the most essential element is the converting functions of the family group. Although family has nonetheless a central function in addressing emotional and socio financial needs for the members of a family. The capacity of individuals with old age to deal with the articulation of health, profits and social activities depend to a huge volume on the guide the person gets from his/ her circle of relatives individuals (Sivamurthy & Wadakannavar, 2001). Humans are indeed vulnerable to various kinds of problems but this particular trouble faced by the old age population is hugely portrays a risk in long term, as this issue has potential to change the overall traditional values towards the elderly. This is indeed an alarming issue particularly for the countries that are developing. Elderly population has proliferated dramatically in recent years and has become open to such rising issues. Although elderly have better contributed in the improvement in the course of their productive time, but, their contributions to the society has not been acknowledged. Ignored by their own blood relatives, if this is not enough to alert the onlooker about this problem then they must consider physical assaults by the children on their parents. Mental torture and physical beatings by the children to their elderly parents are becoming quite common. Moreover, the financial status of

these senior citizens is poor due to their mental and physical health. Their participation in family politics has become minimal. Such shortcomings in the lives of the old age people have made them look forward to opting for old age homes. Hitherto, Pakistan has not developed a rightful policy for such population that may potential look for solutions for these emerging problems.

Nowadays growing older is less taken into consideration a natural phenomenon however it's far real that ageing is an herbal organic exchange and is a regular phenomenon (Pesic Ljiljana, 2007). It is a physiological improvement like different stages of biological life. Throughout life, man or women passes through various degrees i.e. Infancy, adolescence, adulthood, center age and old age. However, infancy, childhood and old age require unique care. The old age does now not have due care equal of the infancy and childhood. The number of old age human beings has raised ever than before (Chohan A. Riaz, 2007).

When societies become complex, people are meant to be expert in their own field. This will become an issue for the one who's wearing obligations of large circle of relatives. In the societies where there are some obligations over the shoulders of the members of a huge family, the person makes their full effort to fulfill the needs of their family. They get themselves, have interaction to uplift their social reputation through their financial prosperity. This engagement within the financial interest keeps them too much busy. In Pakistan, a number of the families are allowing their daughters to become part of economic activities. Both male and female must utilize certain abilities at their work place. Through this they're no longer in such function to give proper time to their family. There is uncertainty at the work area and tension at home. The parents, at their old age, are depending on their youngsters both economically and socially. At old age parents feel lonely. On the other hand, the children do not have spare time to look after their parents because the success of material wishes has bounded each male and female to spend maximum of their time out of home. In the meantime, moral principles pertaining to integrity, respect an honor of the old age parents have significantly been diminished and the status of parents, particularly as expected in traditional societies of the East has been affected predominantly. Conventional system of close Kinship among relatives is becoming frail as the disintegration of Joint kinship structures continues in an unprecedented manner and is being replaced by a nuclear family set-up. This structure has spawned further problems for the old class of people. The once loving environment of a Joint system and unmatched affection it produced is certainly losing its

roots. While in nuclear family structure, elderly parents have little or no authority and their care and aid is neglected (Gulzar, 2008).

Many of the old age people of our society faces problems that are as serious as physical and mental abuse including sexual harassment, bodily injuries, psychological instability, emotional upheavals, economic disparity, abandonment and utmost lack of appreciation and honor. However, because of lifestyle values and other motives, they are scared or are not able to document it and in the long run this maltreatment can lead to bodily accidents and again result in long-lasting psychological effects.

It is social inequality. This is forcing human beings to become rich overnight. For this cause they need to enhance their income. For such a cause they have to place greater effort. This brings about a gap among the child and parents interactions. This is extraordinarily disappointing that who has sacrificed their life for the prosperity, betterment and bright future of his or her children. Child rearing is a manner that continues from generation to generation. In Pakistan, the idea of old home is at its preliminary level. This is an ethnographic study of an old home located in Khanna street Rawalpindi. This is a government institute that comes under the Social Welfare and Bait ul Mall. This research targets at the motives for choosing old domestic as a refuge, benefits of old houses, and to discover the financial and psychological problems of old age and the belief and perspective of old men and women staying in old homes. Elderly personal of a community are the most resourceful people and most experienced. They contribute in terms of their knowledge and experience with rest of the society the dwell in. Anthropological investigations into the old age have assisted various ethnographers in terms of using the life-history, individual course of life incidents and audio-visual accounts for the purpose of creating an archive for anthropological literature. This age on the other hand is sensitive. People are physically weak and must face the ultimate truth of death. Their psychological dispositioning fluctuates and some find it hard to accept this crude fact.

It is generally accepted that the socio-political processes following modernization have fostered a devaluation of older people and that the effect of demographic transition and „subtle and complicated sociological processes“ has been their relative degradation. (Cowgill, 1974)

Modernization processes like civil wars, migrations, mobility, urbanization etc. has weakened the communal ties and the structure of extended Family. In modern culture, families has become

simpler and smaller and more dispersed. The young are employed in market-based employments, often away from the parental home (World Bank 1994), which surely affects the patterns of residence, especially when talking about in relation to residence among the elderly.

My concern with the old age is not going to be how people of old age are useful in context of Anthropology, rather it pertains to the fundamental social rights of these Old class of our society. In Pakistani society the trend of old age homes is picking up pace and the traditional values of respect, honor and dignity of the elderly is disappearing.

1.1 Statement of the Problem

The institutions of old age homes are growing in number gradually. These institutions indeed are greatly helpful to the socially neglected elderly population and are genuinely taken care of by the concerned authorities through way of looking after their desires and requirements. Old age humans are the blessing for their own family. Once the traditional family members had realized this, their lives with their families would be celebrated. But it is important to understand that they're taken as a burden. Their social reputation is dependent on their financial participation, i.e. the more they earn the greater they'll be reputable and the less they earn lessened repute they will experience. The current outlook primarily of this research is to know the child parent relationship. The effect of this relation outcome is whether or not the boom of population size in old homes are strengthening ties between children and parents. This study observes the motives behind why children send their old mother and father to old homes? These became primary questions for this study. The question is that what is the extent of the pride of the people who are residing at old home? The study aims to discover the desires of the humans of outmoded age, like nutrition, safe-haven and other basic wishes which include medicines and how they are overcoming with their issues in life even while residing in an old age group.

1.2 Significance of the Study

The motive of this research-work is to assess and analyze the growing complication of elderly people that has emerged as a worldwide phenomenon. The old humans are considered as useless, after they get old. This anthropological study has been performed to highlight the troubles of old human beings residing in Aafiyat center. In Pakistan, institutional care of older humans is a growing fashion now. When old age people replaced from their very own homes to old age

homes, they feel tremendous distinction in living style. The coping techniques turn out to be limited and that they begin to become fed up with themselves. A proper nutrition facilities offer nutrients that is healthful in old age home, medical facilities free of cost, residential facilities inclusive of all the pleasures and comforts, indoor and outdoor sports, however, unfortunately Pakistan is missing in producing first-class stage of institutional care. When old people come from home environment they sense unhygienic surroundings in addition to loss of social members of the family, so they come to be maladjusted in addition to lack of social family members. The purpose of this research was to focus on the issues of the old people in front of Elderly Welfare Services. So, the Elderly Welfare Services provide the maximum exceptional care, ensuring comfortable and supportive surroundings, in which individuality, dignity and satisfactory lifestyles are provided to the resident. If old age people understand institutional care in line with their needs, they feel more spiritual, religiously connected, and happy and these attributes are important in old age. The studies can be useful in identifying the problems of old age and their coping mechanism. This research becomes focused at the issue which affect the psychological issues of old human beings.

1.3 Objectives

The research work had multiple objectives which are the following:

1. To identify those contributing factors which compel old age people to reside in Aafiyat center.
2. To find out the specific problems faced by both genders of old age.

Chapter 2

LITERATURE REVIEW

Research on getting older is a new development of this century. Although many thoughtful human beings have raised fundamental research question such as the nature of getting old, it was not possible until this century that we have developed research methods to investigate the information pertaining to old age. Growing amount of biological and social scientists are being attracted to this new scope of information. Also new lines of work are being created to offer jobs to this big population of aged adults.

“Aging represented and interactive technique of biological predisposition and the surroundings” (James E. Birren and Diana S. Woodruff, 1975).

Our society agrees that the old people are experienced and nice who have information and knowledge acquired from years of living. But these old human beings lack enthusiasm to cope with situations. This view of Old age human beings is given by Carroll Kennedy.

“Society in general picture those over 65 as nice old people with wisdom gained from years of Living but not very effective now. They think the elderly lack energy and skill to deal with Contemporary situation. However, most people tend to think of some old persons they know Personally as being different from most old people. Those over 65 generally hold a similarly negative stereo type of old people but think of themselves and their situation as exception” (Carroll Kennedy, 1978, pp. 296-970).

Carroll Kennedy has described the problems of old age, those are financial and fitness troubles, loneliness and fear of crime. “Although some older persons do have financial and health problems and many are lonely and threatened by crime, the majority do not report more problems than younger people. This is quite Contrast with the public’s impression of life in old age” (Carroll Kennedy, 1978, p. 301). Retirement for the old age people brings lot of economic problems. Historically people used to self-employ themselves in small businesses. They had a choice in terms of time of retirement, and mostly they opted for part time retirement before retiring fully. Carroll Kennedy supplied his perspectives about old age retirement.

“Retirement has been viewed in recent years as an adjustment problem for men; as more women mentioned active careers outside the home, retirement will increasingly become a consideration for them. The uncertainty of retirement appears to be the central issue. In earlier times when more people were self-employed in small business or rural activities, the individual put choice his on time and place of retirement. Often he would move to part-time work before full retirement freedom of choice is still highly valued in all aspects of life” (Carroll Kennedy, 1978, p. 303) Cowgill and Holmes pointed out that industrialization is doing away with the social position of old age inside the families because of the emerging trend of nuclear families.

“Cowgill and Holmes published the first systematic statement of a theory that had been emerging in social gerontology now called modernization theory. They held that industrialization necessarily undercuts the status of the aged by nuclearizing the family, prolonging life and placing a premium on social and technological innovations, productivity and wealth” (Cowgill and Holmes, 1972). Americans worship their youth yet isolate the elderly people and this makes our society to drift away from the ancient idea of responsibility. This study has been carried out with the aid of Wake and Sporkowski.

“A common stereotype of the older depicts them as an embittered, forgotten isolate with children who no longer care. American seems to worship youth and isolate the aged as if age were an infectious disease. Furthermore; the feeling is that this tendency towards a life is for the young attitude is increasing and that we are drifting further from the ancient concept of responsibility” (Wake, S.B. and Sporkowski, M.J, 1981).

The function of old women is dominant in the families of American culture. Their character is powerful within their own family. We can also see in our society the role of old women is crucial within the circle of relatives if she have economic resources. Guttmann had written about the role of elderly women.

“Psychological characteristics of passive prominent, dependent and even to the husband. He also asserts that the middle age American women become more dominant in the family. The existence of stereotypes of powerful women in popular American culture. The role of work as a significant factor in the lives of older women; the role of older women as ritual leaders in traditional societies: the acquisition of a degree of political and social freedom. Perhaps for the

first time in life; the role of mother in law as a locus of power; and the existence of a family alliance between the matriarch and the eldest son” (Gutmann,D, 1987, p. 117).

The changes in the self-perception results in behavioral changes, expectations have an effect on the personality of the individuals. Thomane worked on the personality theories of getting old.

“The personality of the aged has been described according to many theories, in the cognitive theory personality and aging that involves three basic assumptions, first the perception of changes in an individual. Second beliefs, concerns and expectations determine self-perception so that change in self-perception results from changes in beliefs and expectations. Third adjustment to aging is related to how efficiently the individual is able to maintain and restructure the balance between cognition and motivation” (Thomane, 1970).

When we talk about the advantages of old homes Lunt says,

“Residents in the old age home do not experience social isolation, desolation, social loneliness and emotional loneliness” (Lunt, 1956).

There are sure some advantages of old homes. The researcher would also ask the respondents about the advantages of old homes. This will assist to recognize their level of delight over old homes.

The determine dedicate their lifestyles for raising their off springs. They work hard to make the lives of their youngsters comfortable and smooth. This is a huge interrogative query that what is it that forces the kids to move their parents to old homes? The following literature depicts this phenomenon:

“Many among them must have spent their life in earning for their children and now they are left our or maybe they must have lost what they had” (Richard, 1962).

In fact, in Pakistani society, children are exclusively dependent on their parents until they are employed, and likewise, the parents spend their essential a part of age to take care and earn for their youngsters.

In various countries there are certain written documented laws for old age homes. These documentations are notably desired to be conformed to. In Japan, the official age of 65 years lets

the old people to become the member of old age home. As its mentioned in the following paragraph.

“The reliable age at which one is eligible for entry inside the Rojin Kurabu or old people club is 65”.

In Pakistan, there's no written documented age to be a member of old age. This is a large hassle that the parents are depending on their youngsters at their old age. The domestic conflicts from time to time turn out to be a motive to send their parents to the old home. Pakistanis lifestyle strongly condemns the act of sending some one’s parents to the old age home. We can say that at one hand the parents are in miserable condition at domestic while however the subculture convicts the kids on sending their parents to old houses. This is indeed a dilemma.

“The explosion of studies examining caregiver burden, however, suggests that elder’s needs are increasingly amount of care and that many families are increasingly taxed in the delivery of this care” (Spradely,P.J, 1993).

The elders of the society have a require somebody to take care of them. They call for care at their old age. This is the obligation of their own family to take care after elderly persons and cope with their needs. But the requirements and needs of the present-day age have affected this element of care. The youngsters are busy in earning their living with a purpose to fulfill their domestic wishes and whims. While the parents are being trapped in isolation and are being alienated.

The old parents who are of unmaired or divorced come to be psychological patients. They live in nursing homes and want extra care moreover that dying partner makes them the psychological patients. Pfeiffer had achieved a take a look at on this aspect of old age.

“The incidence of psychopathology is higher those elderly who are of advanced age, in poor physical health, or who are unmarried because of widowhood, separation, or divorce.

Approximately 2-3 percent of older people live in institutions because of psychiatric illness. The majority of institutionalized elderly with psychiatric illness reside in nursing homes” (Pfeiffer,E, 1977, p. 127).

In the old age the parents become depressed naturally, and disengage themselves from the social relationships. It may be due to their practical disabilities or because of the lack of their companions due to their demise or other motives. On the other hand, the son or daughter will become engaged in supporting their parents. But in our society, this aid of parents relies upon the financial assets the children have.

“Depression tend to entail a process of disengagement with the health crisis; the parent may begin to with draw emotionally from the relationship, partly in response to pain, partly from despair about the loss of functional abilities. But there is a paradox in this disengagement process. The parent’s disengagement leads the son or daughter to become increasingly involved and active in the relationship both instrumentally and emotionally as the daughter or for son becomes depended upon for services and takes on an emotionally protective role vise a parent” (Paterson A. Warren and Quadagno Jill, 1985, p. 110).

In the old age people are supposed to live with the burden of diseases. Old age is a time when the visits to the health center are more frequent, it is due to poor health. Warren A. Peterson and Jill Quad Agno have accomplished some work on this point:

“Illness reflects the presence of one or more pathological conditions. The majority of older people function with a burden of one or more chronic disease such as arthritis diabetes, or hyper tension. Relative to youth or middle age, there is among older people a prevalence of chronic disease as compared to acute episodes of sickness or injury trauma. The latter cares are by no means rare” (Paterson A. Warren and Quadagno Jill, 1985, p. 290).

Recently, because of the dismemberment of joint households and the emergence of modern nuclear lifestyle, the traditional role of the joint family is being shared by the institutions named as an “old age home”.

In the above mentioned statement, the writer says that the collapse of joint households and the emergence of new family structures, is affecting the conventional role of households. This is the reality that in a Pakistani big household, the old individual enjoys extra care rather than in nuclear families. The breakdown of extended and joint families is resulting in nuclear families and this is in turn effecting not only the honor and prestige of old people, but additionally effecting their social lifestyles. The old men and women feel lonely and are found in alienation.

In Pakistan, there are no written records for the socio-financial and mental problems of old age people. This turns out to be a big issue that the parents become dependent on their children in their old age. The home conflicts and quarrels from time to time end up being a purpose to move an elderly member of a household to the old age home. Pakistani tradition strongly condemns the act of sending one's parents to the old age home. The dilemma here is that, on the one hand the parents are in miserable circumstances at their personal homes, yet at the same time the local culture offends the youngsters on sending their parents to old homes.

Chapter 3

RESEARCH METHODOLOGY

All scientific disciplines have certain set of rules and procedure, which should be followed for carrying out an effective study. Anthropology is a field, which has more than one strategy to perform studies. Logical use of these strategies, yields reliable records. Fieldwork with emphasis on participant observation is the Principle research method for a qualitative extraction of data. An anthropological research approach allows a researcher for planning his/her study, concerning time and topic.

As an anthropologist, I used the main anthropological methods. This main method was accompanied with other diverse strategies, together with report building and consulting key informants. For data collection, I used distinct tools including sampling, census and socio-economic survey, interviews, semi structured questionnaires, daily dairy, photography, audio recording and data analysis.

3.1 Rapport Building

Rapport building is the primary stage of an ethnographic fieldwork; it's far too tough to get information from respondents, who've their very own peculiar social settings, without rapport building. I used this technique primarily during my field research. When I entered Aafiyat old age home I was absolutely a stranger to them. I introduced myself as a student of Quaid e Azam University. Then I met Miss Alia Chaudhry, who was in charge of Aafiyat centre. She turned out to be extremely humble and cooperative woman. I informed her that it is a requirement of our degree to conduct an ethnographic research in field. My research was about the causes that lead to socio-economic problems and mental issues faced by elderly in old age homes. For this reason I chose Aafiyat centre, because this institute will promisingly provide majority of data about old humans. Old age home in particular is a residential place for homeless people and those who don't have a family to take care of themselves, and additionally those people who have been thrown out of their real houses by their own children. It was a tough job for me to collect data, as no one was allowed to directly and casually communicate with these elderly people, without the official permission. She asked me about my research letter; I gave her my research letter then she

circulates the letter and takes signatures from multiple authorities so that I can proceed with my work. Later she introduced me to the members of the Aafiyat centre. With the passage of time they started trusting me. They shared their mishaps and experiences of life. They called me Beti.

3.2 Key informant

Key informant is also any other *in quo non*-feature of Anthropological research. Here a researcher must pick out someone inside of the community, in the beginning of the research who can be helpful until the researcher leaves the field. The criteria for key informant selection are that the key informant should have an extensive knowledge about that environment of the field. He/she should be widely known so that they can locate you a large number of respondents for interviews to gather fine information. Key informant also help researcher to introduce them in that community, due to the fact that the informant is widely known among the people and with their assistance researcher can effortlessly discover the respondents. So, I did find my key informant in subject to be able to assist me to discover my respondents and gain correct statistics.

I selected two key informants. Zain ul Aabideen became first key informant there he was the helper of old person. He was in service for nine years and have a lot of knowledge about old persons that were living there. He not only shared some valuable information but also introduced with residents.

Miss.Rukaiya was my second key informant. She was 50 years old and doing a job of nursing at Aafiyat for last fourteen years and knew about many ups and downs of Aafiyat old age home. She provided some of the useful information about her people living in old home.

3.3 Participant Observation

Participant observation is the most important technique for collecting qualitative data. The Parliamentary data from participant observation provides the fieldwork insight and is necessary. For conducting interviews and other necessary steps required during the research work. I also

Have followed this technique for the data collection.

In the anthropological research practice, participant observation is considered as most crucial approach for facts extraction.

According to the Bernard (2006):

“Participant commentary is both a humanistic method and a scientific one. It produces the form of experiential knowledge that lets you speak convincingly, from the gut, approximately what it appears like to plant a garden within the high Andes or dance all night time in an avenue in Seattle.” (Bernard,H.R, 2006).

By the usage of this approach, I was able to integrate myself into the daily activities of the subjects and became one of them and I found them as being their member. This allowed me to get information in a direct manner. It helped me a lot in becoming familiar to people and sufficiently made them feel comfortable with my presence, so that I may observe and report records about their lives. I participated in their everyday life activities. I read newspaper for them, played luddo, ate meal with them and shared my university life. They loved my company and I also loved their company.

3.4 Sampling

Sampling has been defined by Bernard:

“Samples are used to estimate the true values or parameters of statistics in a population and to do so with a calculable probability of errors” (Russel,H.B., 1994).

Sampling is a very significant part of the research because it gave us a choice to pick a certain quantity from the relevant population. The fundamental concept behind sampling become the evaluation of some of the elements in a population that provides useful information on the whole population. The whole population that comprised 33 elderly man or woman. My total sample in my locale was 33, however 6 of respondent did not speak with me and did not tell their story because they said that if they told their story to me, it will make them upset. I used this approach of purposive sampling to talk about the applicable problems. The respondent had been chosen with my own judgment; interviews were conducted with them to get useful information on the subject.

Table No 1 Age wise distribution of respondent

S.NO	AGE	NO OF PEOPLE	PERCENTAGE
01	45-65	08	29.62%
02	66-86	13	48.14%
03	87-100	06	22.22%
	Total	27	100%

3.5 Focus group discussion

Focus Group discussion are useful in discussing unique opinions on selected troubles in the given time. By the usage of this method I interacted with a group of people for extracting data. Focus group discussions are used as a technique in this research in order to gather various statistics in step with the subject of the studies. The entire population that comprised 33 aged humans. By group discussion I was able to acquire extra reviews of the humans which they don't reveal during interview. Sometimes after meal we take a seat collectively and talk about special problems faced through these people. Everyone has their opinion about traditional domestic. Some having properly reviews and a few having some type of bad experiences. So, by means of the usage of this technique I have become aware about an awful lot of statistics about my objectives.

3.6 Data collection

Data collection was proceeded by adopting the means of Participant Observation and Questionnaire surveys. Standard measures for data collection were taken under consideration.

3.7 In-depth interview

In this approach, the researcher is goes in a type of discussion with the subject. It is an unstructured interview. The questions are asked spontaneously and upon the urge of the researcher. Using this method, I not only acquired best records but also recognized the conduct of the participant and then analyzed the data. To have appropriate facts that are not available in

perception and at some stage in fieldwork, I organized to cover all-essential perspective of my studies. This method is very important and beneficial for data collection. In anthropology, ethnographic research methodology interview guide is a Semi-structured questionnaire. I had prepared some semi-structured questions and other questions and were asked to the residents of the center according to the discussion.

3.8 Daily Diary

This became another crucial technique to keep the document straight and without mistakes that has been followed by anthropologists while in an un-known community gathering data for the research purposes.

I kept myself a diary during the field work and wrote information in the dairy on daily basis. My daily dairy was a simple and affective in which I recorded the experience of facts which I found in the field, it was a memorandum and quite helpful when I analyzed data which I collected in the field.

3.9 Jotting

There is not any doubt that human memory may be very bad and can forget things after a long time has passed, so jotting is the quality method to take into account because researcher writes those. During research, I used to maintain, day-to-day diary with me always and made a file that jotted at the spot.

3.10 Photography

The researchers use photography at some stage in the sphere of field. This is a non-verbal mechanical aid with the intention to get and capture casual data about the people and the locality.

3.11 Field notes

The field's notes method is used by the researcher in a way that he/she keeps its significance in mind and for a qualitative extraction, notes down every single bit of detail that is witnessed during the field work. The writing of field notes gives a chance to researchers to remind

themselves of the events and mode of discussion made with the respondents and with the common people.

3.12 Audio recording

I used this technique during conversation with my respondents. Because, it is not possible to note down all the data on notebook. So, first I was got permission from each of my respondent to record the audio. By using this technique, enough of the data is easily collected. Same technique was used during the formal interviews.

3.13 Case Study

Case study is a widely used technique in anthropological studies and plays a very important role at analyzing in-depth study of community's perceptions about specific phenomena.

3.14 Problems Faced During Research

Entering in the new field and getting the original data is a difficult task so every anthropologist faced some problems in initially days, the rapport building was the basic problem faced by me, but when I met with my key informant, I was became familiar with other members of the old home. Another problem is that convincing old age people for interview, because they said that they have to recall all the past for doing such things. That's why some old age people were not mentioning me about anything. The second problem was my residence in the field because I was not allowed to stay with them especially at night.

Chapter 4

AREA PROFILE

4.1 Introduction

Here I will give an account of my locale to give the reader an idea as to where the field is located and to ground it in a concrete context. A description of the locale has been an important part of anthropological research from the start.

Figure 1 the locale



Source: Photo by Researcher

Locale of this research is Aafiyat old home. It is the part of district social welfare and Bait ul Mall that is located at khana 1 road Rawalpindi. There are few reasons of selecting this locale. This locale was not easy for me but due to my interest about aged life its became easy for me. As

I started my degree in anthropology, due to my passion and interest in deprived people, I had to plan to do research on those people who are living in old homes. And also I was curious about the main reason and problems and core factors which cause the aged people to live there. So I chose this topic because of my deep interest. And one thing more, which was good for me is that it was a less expensive research, as before the start of the research I must consider the budget of the research.

Figure 2 Map of Rawalpindi



Source: Google Maps

4.2 Locale at Macro Level

The city of Rawalpindi is a metropolis located in the Potohar Plateau just besides the capital city of Pakistan Islamabad. It resides in the culturally enriched province of Punjab. This city also serves as the military headquarters of the Pakistan Armed Forces and has also been once Nation's capital whilst Islamabad was being constructed in the 1960s. The city includes, various industries and factories as well.

4.2.1 History

Rawalpindi, additionally referred to as Panda, has long records spread over numerous millennia. Archaeologists consider that a Disting way of life flourished in this plateau as a way back as 3000 years. The remains determined on the site, shows the existence of a Buddhist established order (modern-day Taxila) and the Vedic civilization (Hindu tradition). Taxila has some other significance; in step with Guinness book of world record, it has the world's oldest university – Takshashila University.

Rawalpindi is quite famous for the assassinations for multiple political personalities. Liaqat Ali Khan, who was the first elected Prime Minister was assassinate in this city at Liaqat Bagh. Late Benazir Bhutto, was also targeted and killed in this city.

4.2.2 Physical Feature

Rawalpindi is dividing into three distant portions in line with general configuration. It comprises of tehsils known as Murree and Kotli Sattia. It reaches out to Kohuta tehsil and in the east it extends as far as Jehlum, in south it reaches up to Gujjar Khan Tehsil. The 0.33 element in the plain or potohar, which includes complete area of Gujar Khan tehsil besides a small corner on the east traversed by using the hills at the bank of Jhelum and south east part of kahuta potion tehsil.

4.2.3 Administration

The district is below the executive charge of the deputy commissioner with over all supervision of the commissioner, Rawalpindi division. Deputy Commissioner also combines the feature of district magistrates and collector. He is responsible for the coordination of capabilities of all national constructing department in the district. On the judicial aspect, an Additional District Magistrate and several; magistrate help him, while on the revenue side he is assisted by means of Additional Deputy commissioner (revenue) with a Tehsildar and a Naib Tehsildar, in each tehsil. For revenue management, the district is split into six tehsils, one of is Murree. which is a sub department under a sub divisional magistrate. The different tehsils are Rawalpindi, kahuta, kotli satian, Gujar Khan and Taxila.

4.2.4 Topography

Topographically this city is enriched with dynamical physical attributes. It holds vast fields that are cultivated, mountains, hills, forests, valleys, streams, rivers and all other sorts of topographical variations that has been produced in the process of ages.

4.2.5 Climate

There is a wide variety of the weather among numerous elements of the district. It witnesses monsoon rains in the months of July and August, and the annual average temperature remains less than the rest of the South Pakistan.

4.2.6 Land

As this city includes lower Himalayan range, it offers various mineral resources as well. Limestone is most commonly found in the Margallah range, making the villages bear fertile soil. The pebble ridges, defined as alluvial deposits in kahuta hills are the incredible structural capabilities of kahuta and Rawalpindi Tehsil.

4.2.7 Demographic profile of the village

The overall population of Rawalpindi district became three, 363,911 as counted in March 1998 with an increase of 58.6 msice March, 1981 when it became 2,121,450 individuals. The average growth rate turned into 2.7 percentage for this duration. The collective area of district is 5,285 square kilometers against 401 persons discovered in1981 indicating a fast growth rate of the district.

4.2.8 Sex Ratio

Sex ratio, i.e. which means total number of men for every hundred females, turned into 105 percent recorded in 1998 census which had decreased from 107 in 1981. The ratio became 96 percentage in rural regions and 113 in urban regions. The higher sex ratio observed within the latter areas as compared to the former regions should be sex selective migration to the latter areas.

4.2.9 Age Structure

In 2017 the population of the newly born was within one year turned out to be 2.2 percent, kids below five, 12.2 percent children below 10 years 25. Five percentage, underneath 15 years 38.6 percentage of the full population. Those who are eligible (i.e. over 18 years) for obtaining National identity card were of 54.6 percent whilst those who were eligible for casting vote have been 47.9 percentage of the full population. The section of population of working age cluster i.e. 15 to 64 years, had been recorded as 57.8 percentage and over sixty-five year's 3.6 percentage ensuing age dependency ratio of 73 percent. Women of replica a long time i.e. 15-forty-nine years, have been 50 percent of their overall population.

The populations of new born and kids underneath 15 years and population of 65 and over were more in rural areas when in comparison to population living in towns. Resulting excessive dependency ratio.

4.2.10 Linguistic Groups

The native tongue refers to the language used for conversation between parents and their kids in any household. Punjabi language is the main language being spoken within the district, representing 83.9 percentage of the populace following Urdu spoken by 7.5% and Pashto 5.3% and siraki 0.4 percentage. Others communicate in Sindhi, Balochi, Bravi, Deri etc. In rural areas that's densely populated by native people, the percentage of Punjabi speaking there constitute 94.1 percent. The mother tongue of majority population is pothwari which is modified dialect of Punjabi. However, people of hilly regions communicate Pahari and those in urban areas love to speak Urdu. The portion of the people that speaks Urdu, Pashto, Sindhi, siraki and different language except Punjabi are more in urban areas than in rural areas.

4.2.11 Cultural profile

As the agricultural conditions are unfavorable, villagers rarely have time to pursuit cultural or recreational activities. All the cultural pastime and forms of entertainments that prevails, is related to fairs and occupations.

The cultural articulations are quite different from the cities than they exist in the village. Birth of Childs is cherished and azan is recited inside the ears of the infant. On the ceremony known as Aqiqa the top of the child is shaved and an animal, mostly goat is slaughtered. The common

local sports in villages are kabbadi or wrestling. The elderly population commonly go to the village choupal whilst they sit round Huqqa, talk about the occurrences during the day. Music and dancing are regular. Bhangra, Luddi and Gidda within the festivals are common dance types.

4.2.12 Dress

Dress usually put on by the people of Rawalpindi constitutes of shalwar kameez and chaddar (shawl). The chaddar is used as a multipurpose dress. Men mostly wear white color dress. Sometimes its color is Khaki or Grey. In mountainous regions an extended coat is worn in winter where as in the plains usually a woolen shawl is worn. Females are found of wearing colored shalwar Kamiz and a dopatta/chaddar (head cowl). The additional ornaments adorned by women are ear-rings, bangles, necklaces. They wear these on festive events or marriages.

4.2.13 Food and Health

Maize and wheat are the main crop grown in the region. Bajara is also grown to some extent. Meat and vegetables are also consumed by households that are somewhat financially fit. Tea is the most popular hot beverage everywhere in the district. Bread is normally cooked in tandoor.

4.2.14 Bethrols and Marriage

Commencement of marriage generally starts with a betrothal's ceremony in which women from the household of bridegroom along with some male participants of the bridegroom's family go to the residence of the bride's parents with certain appropriate presents in the form of garments, sweets, etc. The bride's family arranges for the guests. This pattern of Marriage ceremony is commonly found all around the district.

4.2.15 Industry

Rawalpindi is not abundant with production of business items as the case is with other districts. The major development in terms of goods production has been majorly in the non-public sector, the existing commercial companies offer employment to about 35000 people which is approximately 1.6% of the district population. The main industries encompass textile, silk, wool, hosiery, meals, flour, soap, glass, chemical, beverages, furniture, footwear and engineering industry. Cottage industry consists of handlooms, thread ball making, bed sheets and mattress covers, disinfectants e.g. Phenyl, polishes, and paints, metal products and plastics, celluloid, desk

bound and jewelers. Traditional crafts of this district include Khussa, Kashmiri shawls, pashmina craft and hand-woven garments.

4.2.16 Employment Status

Of the full economically energetic population 95.4% had been registered as employed in 1998. Out of these, almost half i.e. 48.3 percentage were registered as government employees, 29.1 percent are self-employed and 13.3% are non-public employees. Family helpers that remained unpaid were recorded as 4.6 percent. The difference of the ratio of hired population was quite large between the genders of urban and rural residences.

4.2.17 Economically Active Population

The population which is defined as the operative population is basically those people who are working personals. This populations which is active economically was numbered as 21.9% in the census of 1998. Out of the total male population on 41.4% were active economically, while 58.6% were unemployed. The economic participation still remains higher in the urban center as compared to the surrounding rural areas.

4.2.18 Unemployment

Unemployment is defined as those the percentage of people who are looking for work out of total population that is economically employed. Rawalpindi holds of approximately 21.1% of unemployment rate. In rural areas the unemployment rate is three times more as compared to urban areas.

4.2.19 Employed Population by Occupation

Of the total hired persons in 1998, 21.5 percentage had standard occupations, accompanied by service employees, store and salesmen workers representing 12.8 percent, professional agriculture and fishery employees, 7.6 percentage and craft and related exchange workers representing 6.4 percent. In rural regions, human beings having standard occupations have been once more in majority, accompanied by way of professional agriculture and fishery people and service people, keep and market sales employees, representing 37.0, 23.9 and 10.8 percentage respectively. The maximum percent in urban areas of elementary occupation, observed through

service workers, retail shops and market sales employees having 14.5 and 13.7percent respectively.

4.2.20 Education

Rawalpindi districts enjoys one of the top literacy rate in Pakistan. After Islamabad's 87% of literacy rate, Rawalpindi exhibits 80% of literacy rate. The locals communicate with the National Language that is Urdu, and most of the population is also capable of understanding English. Potohari is the language that is spoken as the main stream language among the local folks. Other Punjabi dilects also prevail like Hindko and Pahari.

Education in Rawalpindi district is segregated into 5 levels. Primary, Middle, High, University and other higher education provisions. Rawalpindi comprises of both public and private education institutions. Educational systems are mostly gender segregated including primary and some University level education.

4.2.21 Parks

Ayub National Park in Rawalpind is the most infamous park also known as Topi Rakh, which is located on the Grand Trunk road. Its spread over is approximately at the area of 2,300 acres. It features a lake with boating facilities, play area, restaurants and other entertaining features.

Another park known Liaqat Bagh carries an ancient attribute with it. This Bagh is also famous because of the assassination of the first premier of Pakistan Liaqat Ali Khan. Later Female Premier Benazir Bhutto was also assassinated in this Park on 27th December 2007.

4.2.22 Media

Due to the political importance of the city its activity pertaining to media and newspaper remains very vigorous throughout the year. There exist various newspaper agencies that include Jang, Nawai-Waqt and Asas. These are in Urdu medium. For English medium Dawn, The New, Tribune and The Nation prevails.

4.3 Locale at Micro Level

4.3.1 Administration of Aafiyat

Aafiyat is a government institution that is running under the social welfare and Bait ul Mall. The district officer of social welfare and Bait ul Mall is the head of this institute. Then deputy district officer leads this and under these officers, social welfare officer Aafiyat control this institute. Aafiyat came to existence in 1975. In Rawalpindi, this is the only one Government's old home. In private sector, different NGOS are also running old homes. Aafiyat, has an advisory comate, some rich persons are the members of this comate like the owner of Hotel Loges etc. Government gives 0.38 million for 1 year as budget. If we look at this budget this money cannot full fill the whole needs of the people that are living here. Different NGOs and some rich persons give money or things to this institution as donation. With the help of these donations this institute is providing good service and care to the old peoples that are living in Aafiyat.

Figure 3 Aafiyat Center



Source: Photo by Researcher

4.3.2 Staff Member Detail

Detail is as follows;

- Cook

- Driver
- Female Nurse
- Gardner
- Guard
- Helper
- Housekeeper
- Junior clerk
- Laundry man
- Naib Qasid
- Social welfare officer
- Storekeeper
- Sweeper

4.3.3 Educational Level

No one can deny the importance of education. It is only weapon by which even thinking of people can be molded. Following table will help of give exact ratio and percentage.

Table No 2 Literacy level of the people

S.NO	Level of Education	No Of People	Percentage
01	Primary level	09	33.33%
02	Middle level	07	25.92%
03	Matric level	09	33.33%
04	Above level	02	7.407%
	Total	27	100%

Source: socio-economic census form of respondents

4.3.4 Donation

Aafiyat is not solely relying upon the authorities of the Punjab but the donors, charity and zakat are the alternative supply of funding for it. Sometimes the NGOs also offer it the funds which might be directly deposited to the bank account of the Aafiyat that is operated by an advisory committee. Members of advisory committee include the businessmen, hotel proprietors and the officers of social welfare of Aafiyat. Sometimes people distribute small amounts of funds to the number of the residents of Aafiyat, typically 500 or 1000 rupees.

People often donate bed sheets, quilts, cooked food and sometimes the meat in the name of God. When there is a need of anything a certain amount is withdrawn from the bank account and utilized as the issuance of the government grant, which is a lengthy procedure. So the donations have a vital role in the success of the Aafiyat.

4.3.5 Occupation of the people

People living in the old home belongs to different occupation, from their past. With which they maintained their lives.

Table No 3 Occupation of the people

S.NO	Occupation	No of people	Percentage
01	Farmers	03	11.11%
02	Shopkeepers	03	11.11%
03	Government servants	08	29.62%
04	Businessman	03	11.11%
05	Others	10	37.037%
	Total	27	100%

Source: socio-economic census form which was filled during field work.

4.3.6 Benefits of Aafiyat

The biggest benefit that I sense is that the old people stay here peacefully and in a healthy environment in this old age home. Although they may be no longer allowed by the authorities to

carry a big sum of money with them but the workforce is kind to them, they deposit their cash and jewelry to them and take it back when required.

It provides the shelter to the people living without a home like atmosphere especially to the women which are having living rooms with attach bathrooms. Hygienic meal is provided to them thrice a day with two different dishes.

The organization has its very own cooks that are on the payroll of the government. Commonly there are chefs who put together the food for the elderly people living there. They also have the helpers to assist them in kitchen and to serve meals as well.

A nurse is available to look after the patients, in case of medical emergency the patient is referred to Benazir Bhutto Hospital as this organization has its very own ambulance.

If an aged man or woman goes to the hospital a helper accompanies him till, he returns.

Wheel chair is available for handicapped persons as a way to pass around within the corridors. There are two guards which can be found on their gate duty turn by turn. A housekeeper is there to bring the grocery and other kitchen ware and utensils for the institute; he is very hard working and a loyal person. Two Naib Qasid are there to keep the information of the organization. Three helpers are to be present for the residents all the time, especially for the purpose of feeding and nursing.

After lunch at 12 pm each day, night tea is served at three pm. Diabetic human beings are served with tremendous attention in this regard. For their outdoor recreation the organization has a bus.

There is no imposition on any elderly person to go out of the premises for some work or to meet his / her relatives. He /she have the permission to stay there as long as they want. But they have to follow the proper procedure. They have to write on a register that where they want to go and for how much time, the benefit in it is that the organization is aware of them and locate them in case of any emergency or drastic situation.

The entertainment and library facilities are also available for the sole purpose of the senior citizens where they can read daily newspaper to keep in touch with the domestic as well as international affairs. They even discuss it with one another in their free time. TV is available for them in the dining hall where they can watch their favourite programs.

Any relative or friend of these people can come to meet them in Aafiyat. Administration has no objection in this regard; in fact it is a source of entertainment for them. They can come in any of their companion's room any time with his consent; I never ever found any body taking it objectionable.

Every Sunday a laundry man comes and washes their clothes on the upper portion of the building. Bed sheets are changed once a month. In winter season, they are provided warm water for their usage. They are free to pursue and participate in religious activities. Old age homes offer potentially to deliver the well-deserved attention and comfort and provide with an atmosphere of close friendship of age-fellows and are at liberty to carry out their interests and have fun without constraints. Optimal services and kind behavior of the staff are the main highlighting features of old age homes.

4.3.7 Religions of people

People from different faiths live in the old domestic. But most are Muslim and only one is Christian.

Table No 4 Religions of people

S.NO	Religion	No of people	Percentage
01	Muslim	26	96.29%
02	Christian	1	3.703%
	Total	27	100%

4.3.8 Facilities Provided by the Aafiyat Old Age Home

Aafiyat provides every facility of life. It provides food items, laundry, cozy beds, and portable water; air conditioned rooms and other facilities which make them live more easily there. Following are some of facilities, which are provided to people over there.

4.3.8.1 Rooms Facility

People are facilitated with wide rooms decorated with tables, chairs, window and different curtains. These rooms are marbled. In winter, electric as well as gas heaters are provided and in

summer fans make them easy and comfortable. There are also bed rooms as well as three beds in each bedroom. The high system is also very satisfactory. The people who share common room live with peace and love. They never fall in disputes with each other. They try to take care of each other. They switch off the light, if his room-mate is sleeping. Indeed, they set common time table so that they can avoid common conflicts. Rooms are widely used for gossiping and sleeping.

4.3.8.2 Bed facility

People are provided separate beds. Each bed is made up of comfortable foam and covered with chaddar (bed sheet) and takia (cushion). As old people come here to reside, they are kept with great care. Bed sheets and cushion sheets are changed after three days and are brought for cleaning. Beds are totally comfortable. Foamy mattresses are also provided by old home.

Figure 4 Cozy Bed Facility for the people



Source: Photo by Researcher

4.3.8.3 Water Facility

For portable water, electric water coolers are provided to the people. There are 4 water coolers installed there to provide them with pure water. Water coolers are kept neat and clean. Two glasses are always put on water cooler. Filtration tubes are regularly changed. In case, water

cooler gets out of order, it is tried to make it repair quickly. The location of water coolers really reflects good discipline and sincerity shown by old home’s administration for facilitating old people.

Figure 5 Water cooler



Source: Photo by Researcher

4.3.8.4 Washroom Facility

There are attached as well as common washrooms available there. There washrooms are being two times cleaned every day. Washrooms are widely used for having baths and to answer the nature’s call. Washrooms are made up of barked bricks. When one enters into washrooms area, one may find separate wash. This wash is used for washing hands, ablution and teeth brushing.

One can find water full time available in the washrooms. In case of anything missing or is utilised, it is changed or replaced without a delay. The drainage system is totally underground.

Figure 6 Washrooms



Source: Photo by Researcher

4.3.8.5 Kitchen facility

There is also a kitchen facility for the people. Where two chefs cook the meal for the people. Kitchen is well furnished with all utensils and gas stoves. These people can also cook food for themselves. Otherwise cooks provide them three-time food anyhow. Food is washed clearly before cooking. Cooks also wash their hands so that they cook healthy food. When the food is ready, cook informs all the people to come at common place and have their regular food. When food is eaten, the utensils are washed with zero delay. Mess menu is provided by administrative unit. If any person is not allowed to have regular food because of the medical reasons, indeed he is given separate and light food. In this the people, suffering from bad health, are provided extra

care and are entertained with more careful preventive facilities. The people, who are assigned to the old people, not only perform their services by providing them good food but also give them medicine on given timetable.

Figure 7 Kitchen setup



Source: Photo by Researcher

4.3.8.6 Dining room facility

There is one common dining room for the old people, where they eat their regular food. Dining hall is well decorated with a large table and chairs. There is also LCD television in dining room where they entertain themselves while watching dramas and different programs. On a fixed time the people living in old homes, come in dining hall. They take food and have it while sitting on chairs located around dining table. Water is also placed on dining table.

Figure 8 Having lunch



Source: Photo by Researcher

4.3.8.7 Mess menu facility

People are being kept with great care. While watching their health care they have prepared mess menu. They are being served with served with different delicious food items for three times in a day. It is kept in mind that mess should contain balanced diet. That is why bulk of fresh vegetables, meat, eggs and pulses are provided by old homes.

Figure 9 weekly menu

DAYS OF WEEK	BREAKFAST	LUNCH	EVENING TEA	DINNER	TOTAL CAL/Day
MONDAY	Fried Egg+Pratha+Tea (1800 cal)	Potato Koftay+Curry+Rajma (2100 cal)	Cheese Cup Tea (1800 cal)	Vegetable+Rajma (1700 cal)	2700 kcal/day
TUESDAY	Potato Curry+Pratha+Pratha+Tea (1800 cal)	Boiled vegetable+Rajma (1700 cal)	Cheese Cup Tea (1800 cal)	Any (1000 cal)	2800 kcal/day
WEDNESDAY	Boiled Egg+Tea (1500 cal)	Boiled Egg+Rajma (1800 cal)	Cheese Cup Tea (1800 cal)	Any vegetable+Rajma (1800 cal)	2800 kcal/day
THURSDAY	Cheese+Pratha+Tea (1800 cal)	Cheese Koftay+Rajma (2100 cal)	Cheese Cup Tea (1800 cal)	Any (1000 cal)	2800 kcal/day
FRIDAY	Cheese+Pratha+Tea (1800 cal)	Boiled Egg+Rajma (1800 cal)	Cheese Cup Tea (1800 cal)	Any (1000 cal)	2800 kcal/day
SATURDAY	Potato Curry+Pratha+Tea (1800 cal)	Boiled Egg+Rajma (1800 cal)	Cheese Cup Tea (1800 cal)	Any (1000 cal)	2800 kcal/day
SUNDAY	Fried Egg+Pratha+Tea (1800 cal)	Boiled Egg+Rajma (1800 cal)	Cheese Cup Tea (1800 cal)	Any (1000 cal)	2800 kcal/day

Note: Food provided to each resident as advised by Medical officer special food programme on special occasion like Birth Day, independence day etc.

Source: Photo by Researcher

4.3.8.8 Newspaper facility

There is also newspaper facility for old people, where they keep themselves up to date for the current affairs. Indeed, Urdu and English newspapers are attached with wooden table which is located at the central place of old home. The old people spend most of their time in reading newspaper. They are not allowed to take newspaper into the room. But, during the research, it was observed that they get the newspaper into the room after lunch time. Old people's gossip is totally related with current economic and political issues of the country.

4.3.8.9 Park and sitting centers

There is also a small park and sitting place where old people used to sit, gossip and entertain themselves while playing a game. They are used to sit in groups in morning, all the times and take fresh air. Gardner is duty bound to make garden neat and fresh. Water is given on time. Sometimes, old people also give water to plants dig for seeding. In this way garden is maintained by both employees and old people.

Figure 10 Garden and Parks



Source: Photo by Researcher

4.3.8.10 Bus facility

There is Hino bus for these old people. They used to go for picnics and trips at Islamabad as well as away from Islamabad. No fare is deducted for providing bus facility. Old people try to keep the bus neat and clean. They take it as their valuable asset.

Driver is duty bound to repair bus if gets any disorder. Old people do not fight on seat reservations. Musical tape is also attached with bus.

Figure 11 Transport



Source: Photo by Researcher

Chapter 5

REASON AND FACTOR FOR CHOOSING Old AGE HOMES

5.1 Introduction

In this chapter researcher call attention to the factors which are negatively reinforced the old age people to Aafiyat center. There are various grave causes which forge the old people to knock the door of old homes. All of these causes are enlisted below.

Table no 5 Reasons for living in old home

S.NO	REASONS	NO OF PEOPLE	PERCENTAGE
01	Family conflict	06	22.22%
02	Economic cause	04	14.81%
03	Alone	05	18.51%
04	Nuclear family structure	04	14.81%
05	Devolution of marriage	02	7.407%
06	Bad behavior of son	02	7.4075
07	Bad behavior of daughter in law	02	7.4075%
08	Adjustment problem	01	3.7037%
09	Settlement of children at abroad	01	3.0703%
	Total	27	100%

5.2 Family Conflict

The main important factor which lead the old age people towards old home as a stay place are family conflicts. Children usually prefer nuclear family system in that system no space for parents so aged people are negatively reinforce towards Aafiyat center. According to my respondents intra-familial conflicts are very common in our society. Children do not take care there parents.so they are compelled to shift towards old homes. To meet up to the needs of the

older people, they are directly dependent upon the immediate members of the society surrounding them. First and foremost is the family, i.e. their grown up children, then other relatives, neighbors and friends play important role at providing to their needs as it is practiced in all other traditional societies. In Pakistan, the care of the elderly member of a family is the responsibility of the younger members in the family. This is the cultural trend in Pakistan. But this becomes possible only if that family is earning a reasonable amount of salary collectively or individually. Nuclear style of families are now becoming dominant gradually all across Pakistan and has eliminated almost completely the old and traditional structure of the family mostly known as Joint or Extended family system. Nuclear family is comparatively weak both economically as well as politically and old age people faces various day-to-day problems in this structure. The new protocols of societies force the earning individuals to focus on earning more rather focusing on the old people in homes. Even with the advent of affluent family, the old people still face hardships like disrespect, less care, little attention, sickness and physical maltreatment and violence against them. Most common abusive practice is the exploitation and misuse of the elderly pension money or their saving accounts by the younger members of the family. This is certainly an encroachment on the basic rights of the elderly. All these acts come under the umbrella of domestic violence by the blood relatives.

Case study 1

One of my respondent Ismat Jameel who was 66 years old. She was Miserable case, she told me how she became shelter less. She was disowned by her own sons and she had to sign up for Aafiyat center. After her husband had passed away she said her life was directionless, as her own kids did not agree to take care of her. She was asked to leave the house that carried her past 40 years of married life and kids. She complained that she had never thought that her own kids would, for whom she had spent numerous restless nights and brought them up, would throw her out of her home. She cried while she narrated that she had done enough struggle in bringing up her children, she lived with her third son whose wife was mentally ill. She said she brought up her grandsons with love and affection. Unfortunately her son's wife did not want her to live with them and her son asked her to leave the house. She went to her other son but he also refused to shelter her. Therefore, she had no option left accept for the old age home.

“Ismat jameel sahiba ka kehna thaa kay wo apne bacho ko budua nhe dete lekin wo apna faisla apne Allah par chourte hai wohe un ka khaliq o malik un kay bacho ko sabq sekhae gaa or Allah kiae zaat behtr faisla karne wale hai wohe un kaa faisla kare gaa”.

She said “My case will be presented in the court of Allah Almighty, and the ultimate justice will be served”.

All the members staying here had different stories to share. Some share the atrocities committed by their children, some were victimized by their children as their kids became greedy and wanted all the inheritance to themselves and most of the others were dis-owned by their own children.

Case Study 2

One of my respondent was Muhammad Dean who was the resident of Ghrebabad. He was Eighty years old citizen and told me about his tragic story how he came to that place i.e. old home. God blessed him with two sons and three daughters. Tailoring was his profession. All of his offspring are married and settled separately. With tears in his old eyes Senior citizen tells about meaningless and depressive life after his wife’s death. Besides of having five children none of them agree to take care of him. That is why Mr. Dean is living in convalescent from two years. One thing more he stated is about his daughter in law who aroused issues regarding his presence and stay in the home.

Muhammad dean says about his son:

“Ay duniya makafat e Aj Sarye naal aye keta nay kal unha nal we aiya hose”.

“This world is meristic process, what they did with us tomorrow will happen to them.”

Due to this he was teased bitterly and one day her daughter in law motivated by her husband pushed me to old home.

5.3 Economic causes

Economic components play an important position in the lives of the elderly affecting their health, social relationships, residing arrangements, community activities, and even political participation. Their day-to-day opportunities and competency is influenced by way of their employment, retirement and pension. Their economic status is reflected in the employment

patterns of their past and present. Women are equally relevant in terms of employment troubles, retirement and pension. These are equally applicable to women as well.

Economic causes are also responsible to push people towards old home. It is quite fact that the wishes of the people are unlimited while resources are so scarce to fulfill these wishes. Our country is thickly populated, so it is quite difficult to look after them. Due to which it directly or indirectly affects the living standards of old people. Enhanced life expectancy mainly in the older women place them in a poor position. Financial pressures purpose grief and tension to the elderly, and this is aggravated through inflation and rising of health care costs. The loss of income or inadequate economic resources that reflects in economic incapacity may additionally result in the delay at searching health care which will preserve their resources. This is a probable factor which makes them reluctant to look for care for visual, hearing and dental issues. Moreover, the elderly tends to additionally alternate their residence styles, and drop out of social groups particularly after they face transportation issues because of financial constraints.

Case study 3

Muhammad Hashim was one of my respondents 55 years old. He belongs to kotli satian and was doing security guard job at Netherlands embassy Islamabad. He has two sons and one daughter. One day on his duty, he got a severe attack of paralysis and his legs refused to function normally. So, he went back to home. In the beginning his sons and wife took care of him but after some time could not bear that. Due to his health issue, he became jobless. Respondent told the me that after all of this he took shelter as his family could not bear the medical and food expenditure.

My respondent said that;

“Jo bemari mujh pay ai wo Allah ki taraf say ai or mere olaad nay yeh salook kya. Aj yeh mere sath huwa hai kal un kay sath hoskta hai”.

“Everything that happened to me was from Allah and my children behaved like that. It is fact of life whatever we have done with our parents that would also happen to ourselves.”

“Because of economic reason attitude of my wife and children was so harsh towards me. This situation was so difficult for me that I couldn’t afford to continue living with my family. So, I joined Aafiyat old home.”

Case study 4

Hajra Bibi was also one of my respondent, she was taking shelter there because her family could not bear the medical and food expenditure. According to her she was widowed. Before the death of her husband her life was full of happiness. There was no problem of money and other things. But after the death of her husband her life was changed. She has two sons, one of them was rickshaw driver and another was a mechanic and she was living with her younger son who was a mechanic. She said that her son had six children due to which he was bound to look after them.

My respondent said that:

“Un ki baho un kay sath aisa slook karti thi jase kay us kay maa baap nhe hain aj mere sath yeh kar rhe hai kal us kay waldayn kay sath bhe yhe hoga un ki baho bhi un kay sath yhe slook kare gi koi bhi maa baap apni olaad kay liye bojh nhi hotay.”

In short, she wanted to say „Tit for Tat.“

According to Hajra Bibi her daughter in law used to tease her by saying that she had put heavy burden over the already overloaded shoulders of her husband. She could not stop weeping while saying that she was heartrendingly pushed to old Aafiat Home by her son.

5.4 Alone

According to research, one of the main important factor which lead people to Aafiyat old home is loneliness. Those People who cannot live alone they move towards the old homes as a stay place as old home administration provide food and shelter for such persons. One of my interviewee 75 years old Abida belonged to Pakpattan. She was a resident of the old home for last two years. And still unmarried. Before the death of her parents, old lady lived with her family. After that, living isolated and all alone was difficult for her. So, she decided to move to Aafiyat old home.

My respondents said that:

“*Akela rehna aziyat hai*”.

Being alone hurts a lot.

Case study 5

One of my respondent named khurshed with 67 years of age and was the resident of Rawalpindi. He is doing a job as superintendent at GHQ Rawalpindi with two sons and one daughter. He was living with family very happily. Children were very obedient. All had completed their education. One day his whole family was going to Lahore for marriage except him as his leave was not approved. Unluckily a serious accident took place with his family on motorway. All family member died as the result of accident. After this serious tragedy, he remains psychologically disturbed and was unable to continue his job.

He said that:

“Ghar bacho or biwi say bnta hai” ghar may yeh log na ho tou rehna mushkil hai. Is liye may ghar chour kar yha a gya q kay akela nhe reh skta thaa.

The home is made up of children and wife. Without these people, survival is not easy. That’s why I left home because living alone was very difficult.

Due to this reason, the old man left home and now lives in Aafiyat old home. Although satisfaction with this center is very low but there is no other option.

Case study 6

“Loneliness is one of the major factor which force people to the Aafiat old homes” says the Ali Sharef 100 year old man who belongs to Murree and has been living there since 2005. He did multiple jobs in his 100 years of life and did two marriages but did not have any child. There are two homes but no one is there to look after him.

My respondent says that;

“Ghar Qabar hai”

Home is just like a Grieve.

As old man was government job holder so he receives pension. There is no issue of money. He says that he has lived here for fourteen years happily. The behavior of the people in this institution is so good and administration is also very cooperative.

He said that:

“Gawon wale dushman hai yha kay log achae hai”

The hometown people were enemies and the people of this Aafiyat old home are too good and cooperative, as no one is in home to take care of him. That’s why he moved towards Aafiat old home..

5.5 Devolution of marriage

According to analyst, when women are divorced, no one accept these women. If their parents are alive, they become safe and secure. Otherwise these women become burden for her brothers. So, in this situation old homes is the best option for these divorced ladies.

Case study 7

One of my respondent name Tanzeela Butt (rubina) 53 years old lady was the resident of Sargodha. She had two sons and two daughters. Her husband had a small general store. In 1999 Ms. Tanzeela’s husband forced her that she has to take her maternal inheritance from her parents. Unwillingly, she took her property share. After that they were not happy with each other. Many conflicts occurred between them on daily basis which led her to leave her husband’s home with her children and came at her parents’ home. In 2006, her father passed away. After this incident, she sent her children back to her husband. In 2007, she demanded khula and finally well-known Advocate Asma Jahangir succeeded to take khula for her. She stayed 8 to 9 months at the trust of Asma Jahangir. After this her mother passed away in 2011. According to her that’s all the story of cruelty upon her. Then she stayed at Aastana –e- Fazal.

My respondent said that the second phase of story was deception. In 2010, she got married again. Her second husband said that his first wife died and second wife left him just because of jewellery and he claimed that he gave divorced to her. He said he had two homes, one that I could see and other was at Sohni Poora. He also had a land property in Sialkot and had a son and daughter from his first wife. Both were married and nobody took care of him. Her husband promised that this house is hers but during her stay at home he sold that house. Her husband’s children Shazia and Zaheer wanted to get that house so that’s why her husband pushed back to her home. I have all the evidences related to my home. She says that I have to live at this trust Aafiyat old home because court did not give, me true justice for many years.

5.6 Nuclear Family Shape

According to analyzer, nuclear family system is in trend now a days. In this system children feels that parents cannot exist in this structure. In Nuclear family system children feels that parents are burden upon them. One of my respondents said “new generation children do not like aged people so they throw their parents to these institutions”.

She said that:

“Olad samjhte hi kay maa bap bojh hai par maa bap bojh nhe hote”.

“The children considered their parents are burden, but parents are not burdensome.”

5.7 Bad conduct of son

Another cause which lead the old age people towards Aafiyat old home is the miss behavior by their kids. One of my contributor tells about her tragic story. The behavior of her son which negatively reinforced her to move to the old home. With the age of 80 years she had two sons and three daughters. Abdul khaliq was living in Ali Pur Farash. Greedy sons took care of him for only that time of period when he had property and money. According to him after transferring all the property to sons, they were starting to misbehave. And all the time taunting Old man that you are burden for us. One day both sons pushed him out from the house. So that“s why moving to Old home was a necessity for him.

Abdul khaliq said that:

“Shukr ah dighri kadiya nay agr namasha kadne Tay may kudhr jula ar rate”.

Thank God, they kicked me in afternoon if they had done it in evening then where would I had go.

Sadness and depression was clearly seen on his face while narrating this tragic story.

Case study 8

Ejaz Rizvi, was another Oldman, who was seventy years old and journalism was his hobby. He had served in many local newspapers. He has two sons and two daughters but none of them wanted to take care of him.

According to him he had sold his house for the marriage of his sons and daughters, but his sons threw him and his wife out.

My respondent said that:

“Kay inho nay apne zindagi kay 45 saal bacho kiae taleem kay liye waqaf kar diye par wo ghalat thae phr bhe un kay bachae un ko chour kar chale gae. Bachoo ko maa bap ka souchna chaie”.

He says that he served 45 years of his life for the better future of his children and their education but he was wrong in this and his children left him. Children should think about parents.

“I lived with my wife till 2006 and after her death I became alone and decided to live in an old home. He said as his eyes turned misty.

In some cases, the generation gap is the main reason leading towards parents and children’s moving apart. Some parents wanted their children to act according to their principle and values.

5.9 Bad conduct of Daughter in law

Another aspect which leads old parents to old home is the behavior of daughters in Law.

Case study 9

One of my equivocator named Haji Muhammad Yousef, was the resident of Chakwal. He told me about his story how he came. He told that he was blessed with three sons and a single daughter. Petty clerk was his job. All of his children are married. After retirement, he used to live with his little son. But very soon his daughter in law aroused issue regarding his presence. Due to which he started raising issues against me and one day his son was also motivated by his wife and pushed him to old home. Moreover, according to him other sons are living abroad.

Haji Muhammad Yousef told that:

“Baho kay akhalaq ki waja say betae nay ghar say nikal Diya beti thae jis kay ghar ja skte thae lekin “hum marne ko foqiyat dete hai betie kay ghar rehne say”.

“The son left the house due to the behavior of daughter in law. I can go to daughter’s home but we prefer death rather to live in daughter’s home.”

While describing his story the tears rolled down his cheeks.

5.9 Adjustment issues

One of the reason which reinforce the old people to old home is the adjustment problem. Sometimes parents are not adjusted by their children because all the people have different life styles. That's why old people moved to old home.

5.10 Settlement of children at Abroad

Loneliness is also the major cause due to which people used to prefer living at old homes. Because their children move abroad and settle down there. This is a very common cause in upper class as well as middle class. So that's why parents move towards old home because they cannot live alone at home. Parents send their children for higher education abroad but children settle down there and do not move back to her parents.

Chapter 6

PROBLEMS OF ELDERS IN AAFIYAT CENTER

At Aafiyat center, the main problems faced by the aged people were majorly related to finance, poor health conditions, absence of the emotional support and lastly illness after the retirement duration. This type of issues later become a social problem. Unable to maintain ones economical needs after retirement, losing a spouse or having an extensive free time, bad health, social isolation and being dependent physically and financially on ones younger members of the family. Following are certain problems that are faced generally by the old age home residents:

6.1 Social problems

Problems are prevailing everywhere, as in Aafiyat center there are little disputes among the people which are very minor originally. The age factor is the main factor in this regard. Low energy, lack of patience, rigidity and ignorance of their own children in that particular era of age make them annoy and they are sometimes in a state of great depression that comes across in a way of anger, restlessness and quarrel with their mates. They not only come to blows with their mates but with the servants also. Sometimes this dispute causes severe agitation among them and the management too. The matters are resolved often by table talk.

6.1.1 Economic Trouble

According to hedger, economic problem is another root cause. Majority of the persons were the civil servants like doctor, engineer, architects who receive their pension regularly, they are quite dominant and happy but on the other hand there are many people who were the blue collars in their past having no pension and mostly dependent on the donations of the rich people. Sometimes if they don't want to eat the old home meal they cannot afford the ready to eat stuff of the market and many other human needs which are not catered by the organization that also creates anxiety. According to my respondents talking about economic problems, said that government should take step for old people to have some monthly income arranged for them. This income is used by people to fulfill some basic needs. My respondent also said that they have too much issue of money they have no source of money. One of my respondent Muhammad Taj said that they have no source of money, and have no pension. Money is most important thing like medicine and other things. Staying at Aafiyat home is good but the main problem is money.

6.1.2 Medical issues

According to experimenter, there is only one female nurse for 33 persons. There should be 2 more female nurses available for them or at least one male nurse that will look after them round the clock. If an MBBS doctor is arranged for them it will be more favorable for the organization. According to my respondents the government should arrange ambulance for those people who live in Aafiyat old home Rawalpindi.

My respondent also said that they have no good medical facility.

6.2 Behavior of the employs and complains

According to researcher, though the old people are kept with great care by the old home staff, yet there are various complains of the shelter less people against appointed employs.

6.2.1 Sweeper

When sweeper sweeps the rooms and sometimes when someone vomits due to ill health, he is very rude to them. His behavior is undesirable as sometimes he scolds to old people.

One of my answerer Muhammad Tariq said that he has lived at Aafiyat old home for last five years. The behavior of administration is very harsh, sometimes the behavior becomes very rude. But some people in the Aafiyat old home is very polite and soft hearted, they love a lot and don't complain or say a single word.

Figure 12 Rooms



Source: Photo by Researcher

7.2.2 Gardner

Gardner is also considered as very rude. Sometimes when someone makes littering in the garden, he gets angry and berates the old people. While complaining to administration regarding these people, sometimes admin staff gets irritated and scolds at old people. Despite of that they are contented while cursing their face.

Figure 13 Garden



Source: Photo by Researcher

Chapter 7

SUMMARY AND CONCLUSION

7.1 Summary

As in line with the Pakistani tradition, households had been described to provide social safety to old age members of their own family. Today converting family structure has brought about extended issues of old age people. Due to the emergence of nuclear households in current years, the old wealthy family participants are exposed to mental, bodily and financial insecurities.

The main objective of this research was to study the gradual proliferation of atrocities and misfortune of old age persons that has emerged as an international phenomenon. People who are classified as old age globally is estimated to be round 605 million today. The older population is facing unbeatable problems both for the developed as well as under-developed international regions. Pakistan holds, a large number, of this old aged classification of population and is still growing. The society of Pakistan, is culturally diagnosed as a society that give privilege to the elderly of the households. Yet has also undergone extensive adjustments in its social shape at some stage in the path of the wider modernization actions. Such a flux, in one way or the other, has affected the behaviors towards the old age people by their blood children and has manipulated the overall social affairs in terms of structures and value of conventional kinship. In this context, the present day research identifies the socio-economic and psychological troubles in addition to factors liable for the problems of folks with old age. For this study I have looked at 33 respondents that have been selected through purposive sampling, as the sampling frame of the people with old age was not available in the universe. Samples have been selected from Aafiyat old home. It is a part of district social welfare and Bait ul Mall that is located in Khana 1 avenue Rawalpindi.

For the purpose of analyzing and deciphering the research records with the help of multiple research tools, qualitative method has been used. The qualitative evaluation illustrates that people with old age are facing troubles of socio-monetary and mental troubles in Aafiyat center. Their social status is not optimal and well up to the standard within the community as well as among their immediate family members. The individuals with old age are facing problems in fitness because of costly medicines and lack of private cash to spend for his or her fitness. It has

been counseled that proper function of circle of relatives" members, revival of religious values, media and government intervention will sell the popularity of folks with old age in Pakistani society.

However, some of research was to conduct the ethnographic study of Aafiyat old home. There are multiple factors which are negatively reinforcing the old age people to Aafiyat center. There are various grave causes which forge the old people to knock the door of old homes. To meet all kind of needs older persons are absolutely dependent on individual or social aid machinery consisting of multiple networks like family, spouse and children, associates and neighbors because like all other conventional societies, care of the elderly in Pakistan is the duty of the families. But this may materialize most effective if households have reasonable profits assets. The century"s old strong joint and extended circle of relatives" is now replaced by means of the nuclear family unit, which is relatively weak both politically and economically growing day-to-day problems for the aged individuals. New monetary orders oblige families to focus more on amenities than the elderly human beings. Even then, many if now not majority of the older folks, are not helped by means of their households to satisfy their immediate necessities and going through hardships like less recognize, no care, no attention, sickness and bodily mal-treatment and violence against them. A relatively commonplace for abusive exercise is within the form of financial exploitation, depriving the elderly in their sources and income, misusing it, or obtaining it by pressure and coercion for private income and gains, hence encroaching on one of the primary rights of old age. All these acts are domestic violence relating to all sorts of mistreatment of an elderly character by way of all of us having a blood.

According to present study, one of the main important factor which lead people to Aafiyat old home is loneliness. Those People who cannot live alone they move towards the old homes as a stay home as old home administration provides food and shelter for such persons. According to analysts, when women had divorced, no one except these ladies. If their parents are alive, they become safe and secure. Otherwise these ladies became burdened for her brothers. So, in this situation old home is the best option for these divorced ladies. Another factor which leads people to Aafiyat centre was nuclear family system which is in trend now a days. In this system, children feel that parents cannot exist in this structure. In Nuclear family system children feel that parents are burden on them. One of my respondents said "new generation children do not

like aged people so they throw their parents to these institutions”. The behavior of children, which negatively reinforce for the move to old home. Greedy sons take care of them for only that time of period when they had property and money, after transferring all the property to children, they start to miss behave with their parents. And all the time, taunting their parents that you are burden for us.

The predominant problems faced by the old age people are lack of financial provisions, negative fitness conditions, lack of emotional help and sickness within the post retirement period. These series of problems end up as a social right issue or a difficulty as many human beings feel it is a trouble. The problem of inadequate earnings after retirement, loss of spouse or sufficient leisure time, bad fitness, social isolation, have been circle of relatives” relationship and physically and financially dependency.

Moreover, this research points out that the problems of old age people does not just limit itself to finances and social elements, rather the issues widens across the plains of physical and mental incapacities to a great extent. My findings suggests that most of my respondents were weak and vulnerable psychologically as well as physically. Thus, in a nut-shell, the issues of the senior residents are increasing with the passage of time, and soon the society will witness a primary shift closer to the formation and established order of old aged institution residence structures.

7.2 Conclusion

This research observes concluded that a few humans are happy with the offerings of the institution and additionally stated that this institution provide them shelter when their youngsters left all of them alone then they came right here but some old age humans had been additionally no longer glad with the centers and offerings of the Aafiyat home. According to them there may be a want of development in order that the old people which are extraction from their home lives in a better function in Aafiyat home. Misbehavior of youngsters, economic crisis frequently causes feeling of ignorance and shortage of emotional guide in elderly which frequently compel them to choose other locations for home a problem unfastened lifestyle. It is pretty clean to finish that the cloth needs of the age have without delay or circuitously affected the kid parent relationship. At present the boom at old homes is increasing day by day. It is due to the involvement of present-day man in materialistic sports. Many people who are residing in Aafiyat old age home faced many psychological problems which is social abused, mental disorder and

lack of interaction. And, in present situation alongside other reasons Aafiyat old home are being considered as a higher alternative to are living. There is a want to generate emotional help facilities in these houses and the authorities and voluntary organizations in Pakistan need to make arrangements for institutional aid and take care of the elderly. Moreover, the widening gap between discern and children additionally one of the key aspect to drive interest toward government funded old houses.

GLOSSARY

Ghar	Home
Budha	Old Aged
Khana	Food
Puran	Old
Akbar	Newspaper
Takia	Cushion
Chadar	Bed sheet
Thanda pani	Cold water
Saaf Pani	Potable water
Gosht	Meat
Shalwar	Dress worn as pant
Kameez	shirt
Kamzor	Weak
Sihatmand	Healthy
Budua	excrete
Makafat	Amends
Waldayn	Parents
Slook	Behaving
Qabar	Grave
Gawoun	Rural area
Dushman	Enemy
Taleem	Education

Aziyat

Racks

Bojh

Burden

Dighri

Evening

Kudhar

where

Foqiyat

preference

ANNEXURE

Research question of the present study are:

1. Why children send their old parents to old home?
2. How you reached old home?
3. Which factors forced you closer to old home?
4. What is the extent of the pride of the people who are residence at old home?
5. What are the primary needs of old age human beings living in Aafiat center?
6. Are you by myself or have circle of relatives in your own home?
7. For what time you are right here at old time?
8. How many children have you?
9. How you manage to look after these people right here?
10. What do you feel right here quite comfortable or no longer?
11. What are the socio economic and psychological issues faced by way of aged?
12. Do you face any difficulty here?
13. How men and women have exclusive stories approximately residing in old age home?
14. How did you spend your previous life in your property with circle of relatives?
15. What are the perspectives of old age human beings at the same time as home in old age homes?
16. Are you hired? Do you have any source of profits?
17. Do you buy the ones complete things in your life that you want to buy?
18. Do you arrange money in case you suddenly need that?
19. To what extent you are glad with your contemporary profits?
20. Are you happy with your current reputation of life?
21. What is the distinction between existence now and when you were at home?
22. What importance you supply your social family members to your existence?
23. What form of mood you deliver maximum of the time?
24. At what time you experience yourself unhappy and worried?
25. Which form of courting you have got with people on your circle?
26. Which are your pals right here?
27. When do you go to meet your relatives or associates?

28. How you see yourself as someone?
29. Which type of meals you want to consume frequently?
30. How an awful lot you're happy with the meals you eat?
31. Which of meals is given you people on this institute?
32. Are your food enough to meet you your hunger desire?
33. Do you believe you studied the food that you consume are suitable in keeping with your age?
34. What quantity of milk and nutrition given to you besides regular food?
35. What type of facilities do you have to spend your leisure time?
36. To what volume you are happy with you living distinction?
37. In this institute allowed to head everywhere you need to move?
38. If you go everywhere does the institute provide you select and drop carrier?
39. Do you want to head picnic?
40. To what quantity you maintain travelling to parks and amusement places?
41. What is the type of endeavor in this old home for all of you old humans?
42. Which are the troubles you are going through at old home?
43. Are you glad with this life?
44. How do you cure your sickness?
45. What steps are taken by institute in case you become ill?
46. Does the group offer a doctor and medicines for anyone who is living here?
47. Have you taken to health center in case you come to be unwell?
48. How an awful lot you're scared when you grow to be sick?
49. Which matters you sense lacking for your lifestyles at the same time as house right here?
50. Do you celebrate festivals as Eid, like other humans which might be in your house?
51. How you compare the vintage home existence with the lifestyles which you spent in your home?
52. What are your expectancies for your kids?
53. Do your children come to look you at old home?
54. Does any member of your own family or relative frequently come to meet you here?
55. How did your appearance after your kids in beyond?
56. How is the old age lifestyles in keeping with you?

57. What is your opinion approximately this group?
58. What is the gain which you are becoming here on this old home?
59. How is the mind-set of employees and servants with all of you old human beings?
60. How do you spend that money which is given to you as donation by any outsider?
61. Do you humans combat or dispute with each other's?
62. Do you believe you studied that you are secure and stable right here or no longer?
63. If you suspect which you are secure here then how will you say this?
64. If you observed that you are not secure here then why?
65. If you get pension through the GOVT of Pakistan, then how you operate it?
66. Do you study the newspaper?
67. Which are your hobbies right here?

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