

**LIVED EXPERIENCES OF ELDERLY LIVING
IN AN OLD AGE HOME: A QUALITATIVE
STUDY**



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QUALITATIVE STUDY**



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BY

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ANTI-PLAGIARISM DECLARATION

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Abstract

The aim of this study to explore the living experiences of elders about their perceived perceptions, feelings, emotional health impact, and meaning of life in terms of happiness to have a deeper understanding of the elder's life. As, elders are highly respected in our society, and they are at a crucial stage of their lives when they need their children to be with them. Since the family structure has changed and modernization has brought their elder parents into old homes, elders are already facing a difficult phase of life and many challenges.

In this study, qualitative interpretative phenomenological analysis approach was used to get an in-depth understanding of lived experiences. The samples of the study were selected through the purposive sampling method, and the data of six participants that includes female participants (N=2) and male participants (N=4). The data was collected from aged 60 years and above. The instrument adopted by the researcher was interview guide, and semi-structured interviews conducted with the elders living in old age home. Also, a pilot study was conducted with a sample of one participant to ensure reliable data attainment through the developed guide and consent for the interview taken before conducting the interviews.

Thematic analysis was used for the data analysis to provide detailed examinations of personal lived experiences. After gathering data, significant statements and clustering them into themes. The initial themes are descriptive and so are further grouped into main themes. The themes then help in formulating in-depth information about the participant's experiences. Finally, the essence of the experience is revealed and reported.

As a result, elder people who left in old homes and who are distant from their children or family they do feel lonely, abandoned, do not belong, and are not loved, esteemed, or valued, which affects them psychologically. It has been suggested in the study that families, society, and the government should come up with a plan of action to manage the emotional needs of the elderly during this crucial period of their lives when they live with children's love, presence, and emotional support.

Keywords: lived experiences, elderly, feelings, perceptions, emotional health, meaningful life, old age home

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CHAPTER 1

Introduction

An old age home is a place like home for elderly people where all facilities of everyday living are given, such as clothing, food, and shelter to those who have no one to look after them or for those elder people who have been brought to old age home by their children or grandchildren (Taheri et al., 2013). All basic amenities and facilities have been provided in old age homes and elderly individuals with health issues or who need special care are also well taken care of. Social organizations establish these old-age homes to provide shelter for elder people. Families are considered to be the primary source of security and support for individuals who are elderly. People with strong beliefs and values are educated, wealthy, come from rural and urban areas, and appreciate elderly individuals. In addition, they show them great respect, take care of their needs, and consult with them when any essential decisions must be made. So that, the elderly individuals who live with their children and grandchildren also feel a sense of pride and satisfaction when they live together (Tripathi, 2014).

Some families and children in need, send the elderly to old-age homes where their needs can be adequately met because they considered a burden (Gormal, 2003). People in their old age face many challenges in their lives, including social, psychological, and economic needs, while maintaining good health. However, elders are becoming highly vulnerable in society because of the lack of ill health, neglect by family members, lack of employment, and financial insecurity (Harrington, 2019). As society becomes more modernized, joint families are breaking up and becoming nuclear families, and people move from rural areas to urban areas for better opportunities and living standards. People are so busy in their own lives that they have no time for elders, contributing to the rise of old age homes.

The elderly living in old homes usually face difficulties with personal adjustments, such as loneliness, a sense of worthlessness and insecurity. In addition, old age homes often give elder people apprehension, unfamiliar environments, and unfamiliar people. Therefore, at first, the individual has difficulty adapting to his new surroundings. However, as he progresses, he has to develop a mindset that helps him familiarize himself with everything around him and make the

most of his life (Taheri et al., 2013). Nowadays, old homes are increasing in our society, especially among the oldest of the old, because the family does not provide proper care to them and brings them into old homes (Bali, 2009). Every day, the rate of urbanization and modernization is increasing, leading to an increase in problems. Elders are also losing their moral values, which leads to a bad situation (Bhati, 2001). The elderly was more highly respected and given more room in society and family when life was simple. Nowadays, however, society has significantly changed, and the elderly no longer receive respect from their family and are compelled to live in old homes (Gormal, 2003). People often consider elders burdens when they pass the age of fifty or sixty, as their children see their freedom as being snatched away by their parents. After marriage, the children neglect their parents and grandparents, eventually sending them to old-age homes. As we know, an old age home is a care home for elders, but God teaches us to treat our parents with respect and care. The Bible states, "obey your parents in the Lord, for this is right." "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land" (Ephesians 6: 1-3). It says that God taught us much about moral values through respecting our parents in this verse, and as we know that other people cannot take better care of them than us, we throw them in old age homes with the help of others because as the lifespan of individuals increases, so do their issues and problems (Reddy et al., 1998).

In old age, elderly experience more psychological problems also the elder people are seriously impacted by a changing social value system and family structure. This study will help examine the living experiences of the elderly. In Pakistan, especially in Lahore, old age homes are also increasing and becoming a trend, but it is such a sad and sorry state for all of those who bring their old parents to old age homes (Gormal, 2020). Ageing is the process of becoming older that represents the gradual changes in a human being over time, including the physical and psychological changes that occur with maturation. The elderly phase of aging is a human experience also known as late adulthood that is the stage of life from the 60 years to onward that is associated with pleasant and unpleasant experiences of life because some of them are bad and good (WHO, 2016). On the other hand, the growing age is the sensitive and critical phase for elders that results in dependency on others and struggle with feelings of loneliness, helplessness, and effective mental health along with physical weakness. In the aging process, an old individual's physical and mental abilities decrease (Singh et al., 2009). As a result, elderly

individuals cannot participate in social and economic activities during this stage they need to seek assistance from others. Therefore, it is essential to take care of the elderly and ensure their rights are respected. Furthermore, to assure satisfaction living with economic and social security in later life, it is necessary to protect the human rights of the elderly. Moreover, elders are also isolated and economically dependent on others, and societies view them as a burden. The elder's life is like the setting sun when the day ends. The same case is with older people as life goes towards its end, and a stage called aging is a natural phenomenon for all human beings.

In this age phase, elders want to seek more attention and interaction with their family members, who are hard to get as everyone is busy in their life. This makes aged persons more insured and vulnerable to many emotional disturbances, especially when they are brought to old homes. In addition, the ageing process involves changes in the mental processes of the elderly because psychologically, elderly individuals are adversely affected. Having many thoughts in their minds can cause severe mental disturbances and pain for the elderly also ageing often leads to depressed moods (Singh et al., 2009). At that age, one is not in a good mood. The mind becomes a house of thinking, revolving between all manners of problems. As a result, the mind becomes disturbed. The psychological problem the elders face is a lack of affection because they feel that no one cares for them, which negatively affects their mental health. Elder individuals feel sad at that stage of their lives when they experience retention—feelings of sadness and regret from past lives. Old age is the time for reflecting on life, and elderly individuals examine their lives and determine whether they are content with what they have accomplished or regret the things they have not done (Cassum, 2020). Elders need a sense of fulfillment as they reflect on their lives. Those who succeed at this point feel the wisdom, while those who fail to feel regret, bitterness, and despair. With the sense of satisfaction that comes with a well-lived life, one can feel ready to face the end of their life with a sense of peace. The ones who look back with only regrets will instead fear that they will not accomplish the things they think they should. To accomplish more virtues, they strive to do their best. Their minds are not in rhythm and are out of relaxation, and the retention has a profound psychological effect on the minds of elderly individuals. The behavior also changes with the ageing process, and elders begin to think more critically and view all the aspects of their lives. These unpleasant events profoundly affect their lives, and some become psychologically disturbed and dissatisfied. Older people are not satisfied since they want their children's affection and time during their old age rather than money.

Because of modern culture's influence, people prioritize money and are losing morality (Bhati, 2001).

However, it is essential to care for elderly people because they will have to live through this phase of life, and there is a need for them to live their old phase with peace, satisfaction, affection, and family support instead they lived their sensitive phase of life with loneliness and lack of presence of children (Chandrasekhar, 1998). Of course, it is a fact that old age homes have several benefits, such as whether the elders are living in a residence or a facility where elderly individuals will always be safe but it cannot fulfill the psychological needs of elders when they need the presence of their children and grandchildren so that the elders can complete their old age phase with satisfaction, happiness, affection and emotional support of children. However, the aim is to ensure the elderly satisfaction that would be comfortable and pleasant in old age phase. It is essential to focus on the living areas of elders to give them a friendly and healthy environment. Therefore, the purpose of this study is to explore how the elders perceived their life and what are their experiences. Therefore, there is a need to address this area of research to raise knowledge and explore the experiences of elders living in old-age homes as old-age homes are increasing in Pakistan. Because for people, their parents are becoming a burden which is a serious issue to address and this information will raise awareness for the people and help to understand how its impact can change the future.

Literature Review

A study concluded that there is a significant need to explore these sensitive areas in the study through the help of qualitative research because it is crucial to raise awareness about the real experiences of elders in shelter homes and provide the elders to live well with a good quality of life in this critical phase of life (Cassum et al., 2020). Each of us must deal with the problems associated with aging daily because of our age and experience. Growing older is a normal process. At this stage, elders lose their capacity to function well, physically and mentally. Very few elders are entirely free of mental and physical illness (Encarta Dictionary, 2009). Elders, having lost their respect and space in their families, the elderly have been forced into old age homes and are neglected by society's changes (Gormal, 2003). A typical old age home is equipped with all the facilities such as food, clothing, shelter, etc. However, the most important thing missing from their lives is affection from family, care, and attention which is supposed to be provided by the family. The studies showed that many elders live without their children in old age homes, so there is a need to bring light to this area to know the painful experiences because elders must pass their last days in peace without suffering (Sheik, 2019).

Research emphasizes that the impact of living in old homes is not personally comfortable and affects the lifestyle of older people. So, it is important to research it to explore the experiences of older people to promote successful aging by giving older people comfort and freedom and staying in touch with their families (Chang et al., 2019). Also, the study showed that older people living in old age homes without the best quality of life as old age is a phase where old age becomes like children so that there is a need to build satisfaction levels and provide quality life to them to keep them happy and active (Panday et al., 2017). Furthermore, Evangelista explained the conflicting feelings of older people living in old age homes, such as loneliness, anger, and ingratitude, so there is a need to address these feelings of what they feel concerning their elderly desires. Furthermore, most studies have shown that old age is associated with mental illnesses and poor functioning (Evangelista et al., 2014). In contrast, when the extra years are accompanied by good health, older persons may be able to feel more psychologically satisfied, which helps maintain well-being. Promoting healthy aging is a critical element of

developing or maintaining cognitive and physical abilities that allow older adults to function well (World Health Organization, 2015). Supporting physiological health is objective, and providing for older people's basic needs can lead to changes in their mental and emotional health (Beard et al., 2016). An excellent positive environment can be developed to enhance the elder quality of life that ensures their health and well-being of the elderly (Beard et al., 2016).

Research suggests that aging well and developing environments with psychological support are necessary for the benefit of elders for their satisfaction and quality of living (Dattilo et al., 2015). A piece of evidence concluded that homebound elders have different perspectives on what is essential in life (Lette et al., 2017). Therefore, there is a need to be understood by family, children, professional health cares, and social workers must be knowledgeable about aging so that elders live quality life (Kontis, 2017). The study highlighted that elders who live at home should be active socially and participates in leisure activities (Hjelle, 2017). The study explained that elders' interactions with their families help them to keep their mental health excellent and personal relationships are significant because without the involvement and interaction of their families while living in old age home affect their lives negatively because they are not a part of the interaction and also not able to see or meet their children, members of family and relatives (Garbaccio et al., 2018). In old age, well-being is vital for elders so that they can healthily experience their old age phase by engaging in relationships and maintaining a sense of self-sufficiency, which is related to the individual's perceived comfort and security (Kunzmann & Smith, 2000). In maintaining healthy well-being, relationships play an essential role in understanding well-being, and Positive and negative feelings and experiences may be combined in a collective experience (McNulty & Fincham, 2012). In addition, the relationships between an individual's different qualities, attributes, and shared characteristics are all essential for an elder's well-being because maintaining good health when getting older is essential to maintaining the quality of life (Leeuwen, 2019).

Therefore, it is essential to maintain contact with family or live with family and friends other than in the old age home because living with own family is valuable and healthy for the old age phase. Younger children need to pay more attention to their elderly parents and show them affection instead of leaving them alone because elders need care, understanding, and love of their children, not their sympathy. Research showed that psychosocial factors are better for older

adults who live in their families than those who live in old age homes even old age homes have unhealthy environments that which is highly stressful and depressive for the elders to live without families, which is very difficult for the elders of old age to cope with (Dhara & Jogsan, 2013).

The stressful environment without affection, emotional support, and children ill the elders, which blurs the meaning of the life of elders. The meaning in life is essential, and the purpose of living is crucial to overcome the problems in life because meaning or purpose in life leads to good and positive mental health that makes the experience of living in the old age phase worth living. (Frankl, 1967). In conclusion, meaning plays a significant role in life because the meaning of life gives meaning to the journey and aims to make a living better. An individual's perspective changes dramatically as they get older. Researchers found that one in three older people were moderately concerned about future outcomes. Studies conclude that older people have different perspectives regarding their lives and futures because they consider the meaning of life to be concerned about old age as a whole (Veroff & Gurin, 1960). It is more difficult for older people to feel happy with life when they depend on others and have a higher level of concern for the mental well-being of elderly individuals (Ali & Kiani, 2003). A theory of aging is based on activity theory, and a theory of aging is based on continuity theory. According to Havighurst, both theories owe their origins to them. Based on the activity theory, older people maintain social and psychological fitness by staying active (McGarry & Walker, 2013). According to the activity theory, life satisfaction and positive self-concept are maintained by activity. A broad definition of activity in this theory is a physical or intellectual activity. In order to explore how personality influences personal roles and life satisfaction, the continuity theory uses the psychological theory of personality (McGarry et al., 2013). The continuity theory asserts that the latter part of life is an integral part of the overall life cycle as it continues the earlier part. Therefore, individuals who have responded to positive and negative life events in the past will respond to aging in the same way.

Elders describe success as the ability to remain physically active, emotionally healthy, socially connected, and with good cognitive function. Various studies have also demonstrated that personal and social support, functional and physical abilities, and sound psychological health are all critical factors for successful aging (Aldwin & Igarashi, 2015). According to Carr 2001,

quality of life is primarily determined by how well individual life, which can include happiness, satisfaction, fulfillment, comfort, emotions, and health. Therefore, to assess a person's quality of life, it is essential to evaluate their overall well-being to establish the overall quality of their life. Therefore, when attempting to explain the lives of older adults, it is crucial to comprehend both the concept of quality of life and the concept of well-being. Research suggests that families do not take care of their elders, especially when they are dependent on their children and no care, respect, or emotional support is given to them, which leads to poor mental and physical health (Zaman, & Chaudhry, 2002). In our Pakistani society that has changed in the norms and customs discontinue the system of the extended family so that the children leave their parents and are left alone without anyone to take care of them (Gull & Dawood, 2013). Old homes offer amenities and services designed to make life easier for older people. Nevertheless, unfortunately, old homes do not provide a solution to all their concerns simply because they can be relied upon for only the most essential of needs (Sabzwari & Azhar, 2011). One of the most common problems individuals experience in old age homes is a feeling of loneliness and a lack of family and friends because of the social transformation which has caused them to lose many joint families. Therefore, they cannot provide for themselves appropriately, and these experiences lead to poor quality of life and experiences (Tripathi, 2014).

Spirituality is one of the internal factors that influence one's level of happiness. Happiness, like other emotions, has emotional and cognitive components (Hill & Argyle, 2001). Happiness is further defined as having a positive mood most of the time, less painful emotions (such as anxiety and depression), and satisfaction with life. According to cognitive theory, happier people perceive and interpret their daily experiences differently than others. For example, they interpret negative experiences as more negative and positive experiences as more positive. Thus, happiness can be controlled by changing one's thought pattern, and thoughts about sacred beings or higher powers, as well as one's life purpose, enhance the experience of happiness (Diener, 1984). Such beliefs enable individuals to reinterpret psychological pressure by religious and spiritually established thinking patterns and see these difficulties in a positive light, instilling hope and allowing them to be internally peaceful. A study conducted in Malaysia reported that as individuals get older, they become more focused on spirituality and religious practices to achieve inner peace, comfort, and a sense of calmness. The primary motivator for engagement in spirituality is driven by a person's religiousness (Browning & Radermacher,

2012). Likewise, Labun and Emblen (2007) based the study on Punjabi Sikhs and found that spirituality helped older people to feel at ease despite facing ill health. Moreover, Jahan and Khan (2014) made similar observations after analyzing the sample from India. They concluded that being spiritual heightened a sense of comfort among older adults even when facing hardships and poor health. Being spiritual helps a person experience happiness, as evidenced by Mayers' (2000) study, which found a significant correlation between happiness and spiritual activities. Spiritual activities can be reflected through participation in religious practices. Furthermore, believing in a creator god that can change circumstances and bring out the best in people facilitates a sense of security, demonstrating how spiritual experience can strengthen a sense of happiness and life satisfaction. A survey conducted in Hungary also found a strong link between happiness and spiritual health (Spéder & Kamarás, 2008). Aside from spirituality, other factors contribute to life satisfaction. According to Sirgy (2001), material wealth determines life satisfaction, whereas happiness determines family life and other immaterial elements. Spirituality is the pursuit of life's purpose. The concept of aging has been a terrific and fascinating issue for researchers to investigate throughout the last few years. Significant and interdisciplinary research is being done to address the issues facing the aged. According to WHO research from 2018, when people age, many changes occur due to the collection of various types of cell and molecular damage. These alterations happen gradually. This causes a gradually declining physical and mental ability level, increasing the risk of illness and leading to mortality. However, these changes are neither linear nor continuous and are only sporadically related to a person's age.

Furthermore, spirituality is an excellent source of hope, which gives people a sense of meaning and purpose and makes them happier (Cohen & Koenig, 2003). Furthermore, spiritual beliefs view this world as temporary and hardships as a means of achieving self-actualization or a close connection with a god, which makes them strong enough to bear hardships and remain content. Saleem and Sajid (2015) explained that despite difficult life conditions, spiritual people also function at more significant levels on the mental and psychological front. Additionally, it has been underlined that spirituality is closely correlated with having hope for the future and discovering a meaningful existence instead of seeing life as an unpleasant experience. Believing in support of spiritual/religious sources and connectedness with a higher power is helpful. It can influence issues of control, personal satisfaction, spiritual well-being, adapting, discouragement,

decision making, and conceivably well-being outcomes (Shumay & Kakai, 2003). For example, it has been reported that healthy older adults and grown-ups trust that a higher power by having an association with God for their mental prosperity. Therefore, the most profound spirituality is an essential part of the lives of healthy individuals. Religious/spiritual beliefs and practices deeply influence older adults worldwide. It is often necessary to reminisce to support and maintain spiritual health when life seems threatened to older people. The use of spirituality in later life can promote and maintain resilience, a process of successfully adapting to challenges. A cross-sectional study shows that spirituality is more prevalent among older people than young people, and this association is stronger among women. Religion is more common among women and is often used as consolation. Religious attendance strongly correlates with social activities such as visiting friends and entertaining guests. Religious attendance and spirituality may be associated with healthier lifestyle habits such as abstaining from drinking and smoking. Those who attended fewer services were more likely to be illiterate, have physical health problems, suffer from depression, and have fewer social supports. Through hope and an optimistic attitude, religious elders are better at coping with their diseases and managing the treatment process and disability caused by the disease (Alleyne & Thinganjana, 2006).

Several studies have identified spirituality as an essential component of helping older individuals cope, and it has often been attributed to fostering clients' self-determination, dignity, and strength (Sacco, 1996; Williams, 2004). Using a spiritual life review tool can benefit social workers in promoting positive aspects (of spirituality) of older adults in their later stages of life. Numerous studies have demonstrated the importance of spirituality in helping elderly persons manage their everyday struggles and deal with mental health issues. In the current article, a few clinical research on spirituality is discussed. Lavretsky (2010) offers knowledge about spirituality and spiritual remedies for dealing with aging, mental and physical health issues, and death. Coleman (2005) talked about how religious practice and belief might affect one's health. The study indicated that religious practices and beliefs could enhance older people's health. Chaves et al. (2015) investigated the spiritual beliefs of senior citizens concerning aging and quality of life. Understanding the importance of spirituality and how it relates to an older person's quality of life can be very beneficial.

In 2012, Kumar and Ilango studied the health, stress, and spirituality practiced by older people. According to research, the spiritual practice reduces stress and enhances the welfare of elderly individuals. In the aging process, the role spiritual life plays in dealing with stress and maintaining health in late life has been empirically demonstrated in various studies. For example, the levels of spiritual involvement were positively correlated with psychological well-being as introspection and attention are improved by prayer, according to a study that shows prayer strengthens frontal circuitry, trains episodic memory, and strengthens the frontal cortex. In addition, there may be a reduction in progression with prayer repetition. Life satisfaction, depressive symptoms, quality of life, emotional adjustment, and cognitive impairment are positively associated with spiritual practices and activities (Kumar, 2012).

A lot of people feel lonely either because they live alone or because they do not have any close family ties. These losses are made worse because it can lead to emotions of loneliness, isolation, and despair (Singh & Mishra, 2009). As a result of their higher likelihood of experiencing such losses, those in the oldest age range are most likely to express the highest percentage of loneliness. The majority of people who report to feeling lonely lives alone, despite the fact that being alone is not always a sign of loneliness. This is supported by earlier study, which shows that loneliness is less negatively impacted when two people live together. The conclusion states that elders who live alone are more likely to experience loneliness is extremely evident. The same respondents also report having less frequent direct or indirect contact with their children. There are several vulnerabilities associated with aging that many older adults face, such as significant changes in physical, mental, and emotional health. The economic and social status of an individual (Berkman & Harootyan, 2003). Two reports by Choi and Jun (2009) It is common for older adults to reflect on their lives with contentment or dissatisfaction, and if dissatisfaction prevails. They are more likely to suffer from depression if they have unresolved regrets, resulting in clinical depression. In a similar manner, in a review of depression in old age. According to Blazer (2003), depression is more likely to occur as a result of Erikson's life stage theory, accepting certain inevitable losses in later life is a developmental task. The efforts to achieve certain goals (for example, death of a loved one, loss of independence, etc.) have not been successfully successful by the individual. However, in the face of these inevitable late-life challenges, spirituality is often identified as a significant source of strength and resiliency in the lives of older adults aged 65 and over (Bender & Bruce, 2007). In fact, researchers suggest that

the healthiest people in our society have a profound sense of spirituality in their lives and that the spiritual-religious dimension of individuals, families, and communities is a significant factor in well-being and optimal functioning (Lewis, 2001). Researchers also recognize it is possible to cope with stress more effectively through spiritual/religious practices in aggregate, aging brings about a number of hardships (Collins & Canda, 2010). The White House Conference on Aging (1971) recommended policies recognizing spiritual well-being as a fundamental element of healthy aging (Damianakis, 2001). According to Seicol (2005), the spiritual well-being of elders enables them to handle a wide range of life challenges. In later adulthood, individuals tend to explore other meanings of their lives and existence, resulting in more significant spiritual development (Gotay, & Lerer, 2003). In addition to reducing anxiety associated with declining health, spiritual practices can help clients cope with death-related thoughts. Studies demonstrate a positive impact of spirituality on health outcomes and aging (Fabricatore, 2010). According to the researchers, some elderly individuals under adverse circumstances can cope with their issues by trusting God, thus dealing with the uncertainties of life (Boswell, Kahana & Dilworth-Anderson, 2006). People of every religion must say a prayer every day, starting in adolescence and continuing throughout life. This period involves throwing away the material world and shifting to the individual's past and internal identity (Ahmadi & Foroughan, 2013).

The literature review reveals the advantages of spirituality for mental health (Balboni, 2007) Spirituality promotes healthy relationships through various therapies for life happiness, psychosocial well-being, physical and mental health, and finding meaning and purpose in life (Moberg, 2006). According to Crowther et al. (2002), positive spirituality should be characterized by fostering the welfare of the elderly while upholding an internal link with the sacred & God that is unrestricted by gender, race, economics, or class. Spirituality is crucial to healthy aging (Arcury & Bell, 2000). In addition, spiritual exercise can lessen mental anguish and mental illness.

1.1 Rationale

The research aims to explore the experiences of older people who live in old age homes and to identify their deep feelings of pain behind their experiences and feelings affecting their mental health, along with the perceptions about how they define life while living in an old age home

because of their feelings are affected that they are no longer worthy of living life more. This is researching this area because there is already little study on the specific topic in Lahore on elders living in old age homes, so it is essential to cover the gap and to contribute knowledge in this area of interest.

According to the literature review, elders are considered as a burden for their children. Therefore, they prefer their elders to live in old age homes rather than keep with the family so that elders who live with their children have pleasant experiences and elders who are homeless and live in old age homes have unpleasant experiences that lead to poor quality of life. Therefore, they cannot enjoy an excellent quality of life with a lack of joy in their lives.

This research helps facilitate knowledge and raise awareness about the need among people who brought their parents into old age homes without knowing the painful feelings of elders. I choose this topic because it is helpful to understand the nature of qualitative research that helps to find new knowledge about the problems that should be evaluated to understand the how and what about the research area.

Therefore, this research gives a chance to elder parents to express their living experiences while residing in an old age home that will help other elders to empower them with good mental health about living good lives because living with family elders is meaningful, so this research is emphasized the elder has individually experienced that gives new perspectives to help them in enhancing mental health to live more joyful and fulfilling life instead of poor quality of life for the elders living in old age home lonely. They have nothing to look forward to in life. The research findings can encourage individuals, families, children and providers to consider the complexity of elderly desires, the aging phase, and the total environment for the elders.

1.2 Research Objectives

- To study the feelings and perceptions of elders who are living in old age home
- To understand their mental health impact after they have elders brought to an old age home

- To explore what meaning they give to their lives while living in old age homes in order to make themselves happy

1.3 Research Questions

- 1) What are the feelings and perceptions of elders living in old age homes?
- 2) What is the mental health impact of elders when brought into old age homes by their own children?
- 3) What meaning do elders give to their lives when living in old age homes in order to make themselves happy?

CHAPTER II

Method

2.1 Research Paradigm

Creswell (2009) defines qualitative research as the study of exploring a specific area of study in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning individuals bring to them in which research seeks and understands the reality of individuals, groups, or social problems to discover underlying meanings and patterns of relationships.

This research is based on exploring elders' feelings, perceptions along with their mental health impact on their lives and meaning of life in term of happiness. The proposed research follows an interpretative qualitative research approach that involves the use of the semi-structured interview to examine the perceptions of elders deeply. As helpful, the nature of qualitative research is to find new knowledge about problems that can be evaluated subjectively to understand the living experiences of elders. Such subjective research is the purpose of qualitative research design. Therefore, it is appropriate to engage in qualitative research for the research topic as it explores the living experiences of elders in old age homes.

2.2 Research Design

The concept of phenomenology means exploring the living experiences of elders in old age homes. The phenomenological approach is appropriate for a research topic that helps to understand the "what" and "how" of people as it is a powerful approach to examining people's perceptions, opinions, and life experiences (Husserl, 2012). It also defines phenomenology as investigating human experiences and behavior because it is more explanatory and helps to understand the participant's experiences in more detail through interviews (Giorgi, 2012).

According to Creswell, the phenomenological study describes the everyday lived experiences of people. The phenomenology design allows the researcher to interpret the meaning and nature of certain people. The researcher understands human nature and people's life experiences (Creswell,

2018). The fundamental goal is to describe the meanings the elder experience or how they perceive them as experiences are conscious processes. In qualitative research, phenomenology aims to identify and describe the subjective experience of respondents. It is a matter of studying everyday experience from the subject's point of view (Schwandt, 2001).

The phenomenological approach helps to understand the meaning of life events and achieve a sense of the meaning that others give to their experiences (Smith, 2005). A basic qualitative phenomenological approach is used to investigate the experiences of elders living in the old age home as it allows researchers to gather meaningful and subjective data. Therefore, the goal is to understand the elder's experiences to gain a deeper understanding of the phenomenon, which the participant's experience can only do.

2.3 Data Collection Tool

The in-depth semi-structure interview is conducted as a means for gathering data as it is one of the most commonly used method in many of the studies on experiences of elders in old homes (Gormal, 2019). The purpose of conducting in-depth interviews is to gather the valuable data in order to examine the experiences of elders in Pakistan who are living in old homes. For this purpose, semi-structure interview guide as a tool was designed. As it permits the researcher to state the research questions comprehensively and obtain in-depth understanding into many facets of elder's experiences in old homes. The recruitment of six participants for the research through the Heaven Old Home, Lahore. Elders in the range of 60 and above years of age living in an old age home are the part of this research, and participants are four males and two females.

Interviews are scheduled with those meeting the eligibility requirements at the selected old age home. The duration of in-depth interview lasted approximately 45- 60 minutes. The in-depth semi-structured interview is to focus on the participant's individual experiences, followed up with open-ended questions. Sub-questions are used if a participant's response to the opening question does not cover specific topics of interest. Also, the participants obtain informed consent before initiating the interview.

2.4 Sample Strategy

Purposive sampling is effective as sampling strategies in which participants are recruited that fill the criteria due to time. Purposive sampling is a type of sampling that is useful for exploratory purposes (Babbie, 2007).

The researcher uses purposive sampling because this sampling establishes a good correspondence between research questions and sampling. Semi-structured interviews with participants for good communication and to get more detailed data from participants because interacting face to face is an effective way of obtaining data in a suitable manner and for effective qualitative research. The type of purposive sampling was used in the study.

Table 2.1 *Sampling characteristics of participants*

Participant	Age	Education	Current marital status	Left in old age home (Relation)	Duration in old age home
1	70	Matric	Widow	Son & Daughter-in-law	1.3 years
2	75	B.A	Widower	Son and Daughter-in-law	1.5 years
3	69	MBBS (gold medalist)	Divorced	Son	2 years
4	72	B.A	Married but living separately	Daughter	3 years
5	70	Masters	Widower	Son and daughter-in-law	2 years
6	68	Under matric	Widower	Son	2.5 years

2.5 Inclusion and Exclusion Criteria

The elder people recruited who are living in old homes in the age range of 60 to above year's old elders who are staying in old age homes for six months to three years. The elders, who are able to comprehend, understand and reply back to the questions. The elders who have any major physical problem in hearing and speech and elders below and above the criteria age range will be excluded.

2.6 Procedure

The six semi-structured in-depth interviews conducted to guide the specified questions asked to every participant. The questions help gather information that focuses on the phenomenon under investigation. The in-depth interviews conducted under ethical considerations by permission taken from an old-age home. Before the interview, the participants signed the informed consent form so that their information and recordings remained confidential with the participant's permission. The interview includes open-ended (semi-structured) questions to elicit conversation from the participants to create an environment where the participants feel at ease and begin with an informal conversation to establish rapport. The interviews are based on self-report and categorized into three stages: main questions, follow-up questions, and probes (Rubin & Rubin, 2005).

The interview began with questions that facilitated rapport building with the participant because rapport building helps to create a relationship between the interviewer and the interviewee (Rubin & Rubin, 2005). Therefore, the interview starts with a basic introduction by discussing the purpose of the study, confidentiality, and consent issues. During the interview, key questions used to explore the areas of interest, and questioning will take information well.

2.7 Data Analysis

The researcher visited the old age home after the approval of research topic from review board and then collects the data from the participants for the interest of the study. Based on the demographic form, if the participant met the inclusion criteria, then the recruitment of the

participant done with their permission. Then, the in-depth interviews conducted, which consist of in-depth questions about the experience of elders. To make more comfortable and develop trust with participants. Interviews took place after completing the demographic form and taking informed consent from the selected participants in person. Qualitative research is suggested following semi-structured interviews as the primary strategy to explore the experiences and perceptions of participants. The interviewing process is suggested to start in the spring of 2022. However, before that, a pilot interview conducted for 40 minutes. Up to three interviews were expected to be conducted during that academic year, as well as any follow-up interviews that may be required. If necessary, clarifying interviews that conducted afterward. Results analyzed afterward. During the research, I expected to collect additional information in addition to the interviews and follow-up interviews, including remarks from peers in the administration and teaching, journal articles or other documents, and continuing review of the literature. Their researcher transcribed each interview into a word document after it was done.

By the end of the data collection, data analyzed the big picture of the data and how the themes fit together (Barun, 2006). During this time, specific themes were explored and written about. In the final stage of data analysis, it will be beneficial to have information about overall research that was appropriate for participant review. As the analysis, goes through several processes that includes interview that conducted in Urdu because it is the native language of Pakistani people. After the interview, it was transcribed. For the interview data and observations, data analysis will be done to find out more details and to reach a conclusion. Understanding participants' experiences through Interpretative Phenomenology involves understanding their experiences from the participants' perspectives. After transcribing, the coding process starts, which includes reading the transcriptions word by word to develop themes and concepts.

This method was used to gather data through semi-structured interviews, diary entries, and other forms of a personal account. Data gathered through such methods are analyzed verbatim to identify key themes. As part of data analysis, it involves clarifying, considering, and structuring the lived experience. An analysis of phenomena will reveal themes that make up the experience framework. The analysis of themes and identifying fundamental problems make this method particularly valuable.

Thematic analysis involved following some steps. I organized the data first, following that with the second reading and memorizing, reading through the text, and creating margin notes. The third step described the data as codes and themes such as the personal experience, thereby conveying the phenomenon's essence. The fourth step of the data analysis process is classifying the data according to codes and themes. Examples are identifying significant statements and grouping them into meaning units. In the fifth step, there is an interpretation of the data in which an analysis is developed in order to understand how the phenomenon was perceived; the second step is to represent and visualize the data in order to convey the essence of the experience in the form of tables, figures or discussion.

The researcher re-reads the transcription at this stage to familiarize themselves with the data. This phase begins the writing process and continues the entire coding and analysis procedure. The second phase of qualitative research involving the phenomenology design is generating initial codes from the data. Finding themes occurs in the third stage. Coding is organized into themes. When thinking about codes and themes, the researcher thinks about how they relate to one another. The fourth step involves evaluating the themes. After evaluating the themes, the researcher describes and identifies their themes. Finally, an analysis story is generated for each theme name. Following are the six phase of thematic analysis that follows in this study;

Figure 1.1 *Six phases of thematic analysis*

1	Acquainting with gathered data	Transcribing, repetitively, reading the data, restoring and marking initial codes.
2	Developing the initial goals	In systematic manner, coding of interesting ideas and for each code organizing relevant data.
3	Searching themes	Organizing codes and transforms them into possible themes.
4	Revising themes	(Level 1) Checking coordination of these with their selective codes and (Level 2) creating thematic map.
5	Defining and naming themes	Analyzing to enhance the details of each theme, developing their clear names and definitions.
6	Generating reports	Selecting vivid and persuasive expect examples, analyzing them and linking back with the research questions and literature.

2.8 Ethical Considerations

The approval was taken from Kinnaird College for Women, Lahore and the written informed consent was taken from each participant as it gave information regarding the goal, procedure, their willingness and the rights to withdraw. The contribution of the participants in this study was completely voluntary. The participants in this research participate voluntarily by their own choice, and deception will not be part of this research. The interviews are to obtain information, not to disclose it, and the participants will be given informed consent. In the informed consent, I informed the participants of the purpose of the research and confidentiality. All participants statements in the research would be accurate. Each participant said using their own words. The participants will be treated with dignity and respect; there will be no compromise on the dignity of the participants (Creswell, 2007).

CHAPTER III

Results

Thematic analysis was used to analyze the transcripts of the interviews obtained from the participants. To accomplish this, thematic analysis was used to build the themes in order to consider the raw data obtained through the interviews. First of all, the verbal data was collected and after getting familiarized with it, the data was transcribed. After generalizing the initial texting from the data. The data was organized in the form of themes after the underlying coding. Main themes were made by using more expert items. In the next step, the themes were reviewed and given name by defining them. Then last step was making of the report. The themes illustrated the living experiences of elders while living in old age. Their living experiences are engraved in feelings, perceptions, mental health impact and meaning of their life in term of happiness.

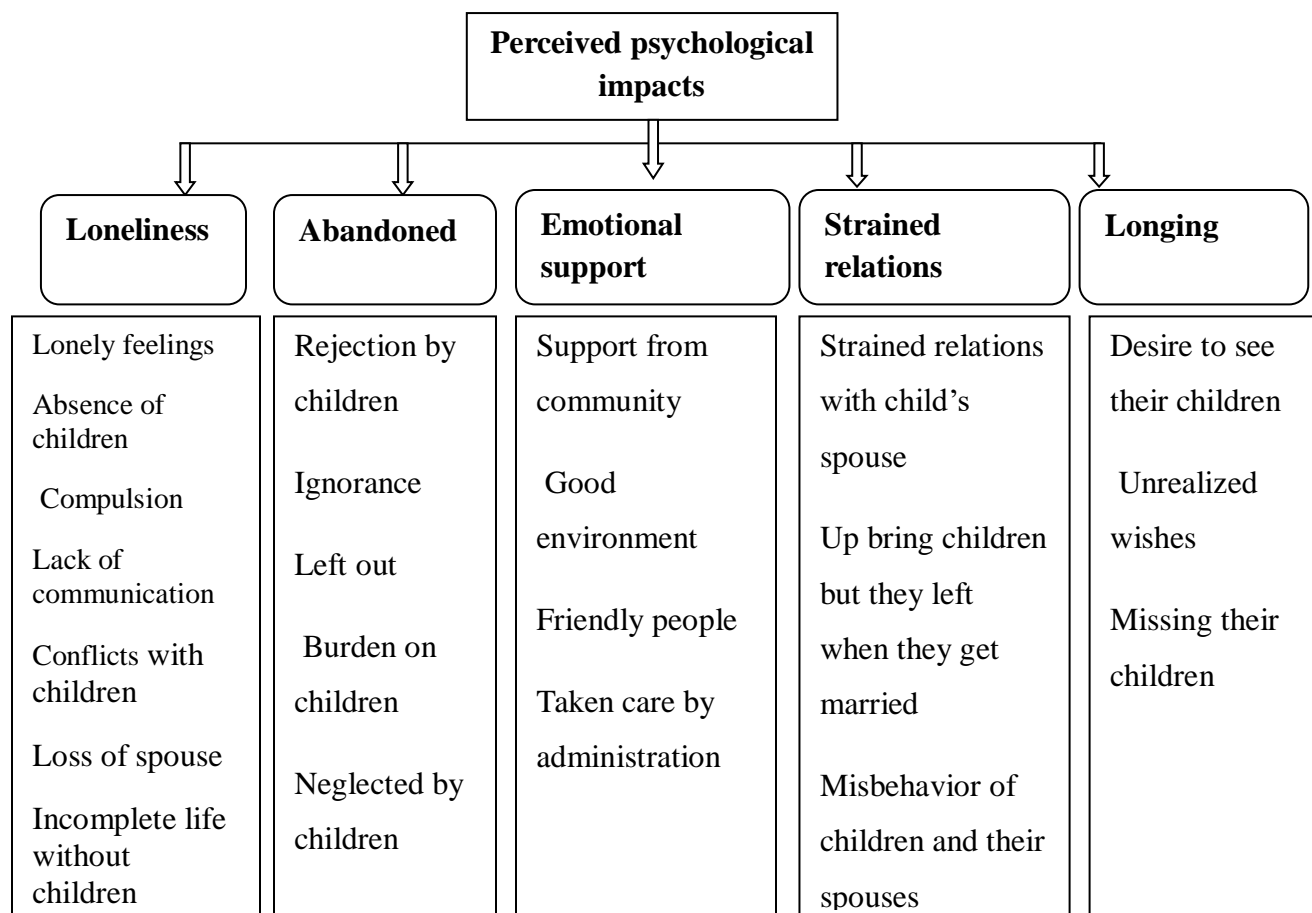
The theme that arose from the data has been shown below (see Table 1.3).

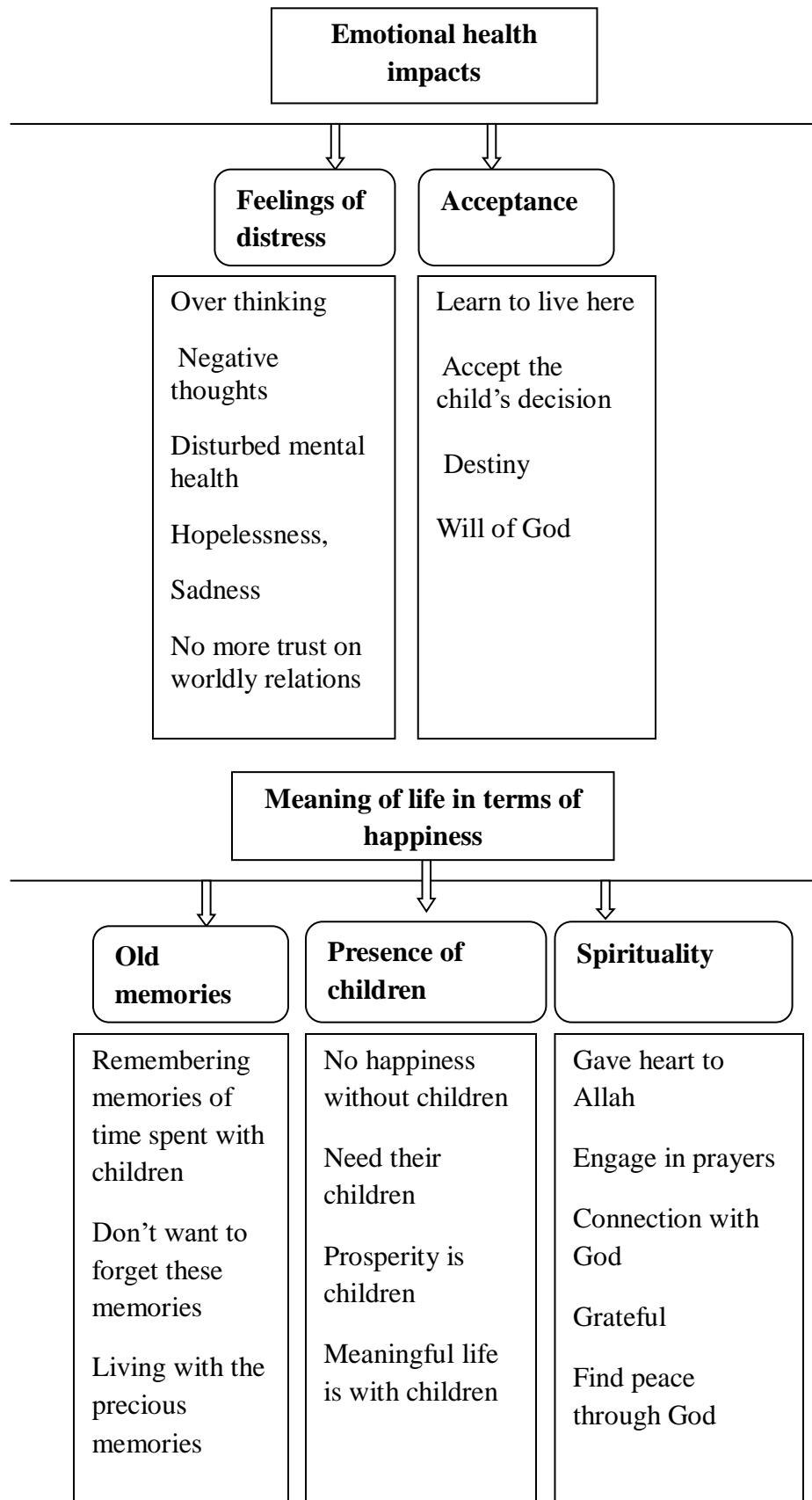
Table 1.3 Summary of major theme and subordinate themes

Major Themes	Subordinate Themes	Emergent Themes
Perceived Psychological Impact on Elders	Loneliness	Lonely feelings, Absence of children, Compulsion, Lack of communication, Conflicts with children, Loss of spouse, Incomplete life without children
	Abandoned	Rejection by children, Ignorance, Left out, Burden on children, Neglected by children
	Emotional Support	Support from community, Good environment, Friendly people, Taken care by administration
	Strained Relations	Strained relations with child's spouse, Up bring children but they left when they get married, Misbehavior of children and their spouses
	Longing	Desire to see their children, Unrealized wishes, Missing their children

Major Themes	Subordinate Themes	Emergent Themes
Emotional Impact on Elders	Feeling of Distress	Over thinking, Negative thoughts, Disturbed mental health, Hopelessness, Sadness, Worthlessness, No more trust on worldly relations
	Acceptance	Learn to live here, Accept the child's decision, Destiny, Will of God

Major Themes	Subordinate Themes	Emergent Themes
Meaning of life in terms of happiness	Old memories	Remembering memories of time spent with children, Don't want to forget these memories, Living with the precious memories
	Presence of children	No happiness without children, Need their children, Prosperity is children, Meaningful life is with children
	Spirituality	Gave heart to Allah, Engage in prayers, Connection with God, Grateful , Find peace through God

Figure 1.2 *Thematic Maps*



Major Themes: Perceived Psychological Impact on elders

This theme emerged when the participants were inquired about their perceived psychological impact on elders while living in an old age home. There are seven major themes that emerged under this theme that includes;

Theme 1: Loneliness:

In this theme, there was a strong sentiment of loneliness among all participants, which was attributed to the lonely feelings, absence of children, compulsion, loss of spouses and incomplete life without their children. They need their children or loved ones who could listen to their concerns and spend time with them and provide them with support and understanding. As social creatures, human beings are naturally social and in order to survive and thrive, they need to be connected to their spouse and children who left them in an old age home.

Participant 1 stated, *“It feels good to be here, but a lot of times I feel alone here because I have to stay here because of compulsion, I have to.”*

It was revealed in this category that there was a strong perception of compulsion among participants, as the participants were compelled by their children or the child’s spouse. Also, because of the domestic disputes between the child’s spouse and parents. This becomes a compulsion for the elders due to the quarrels at home and their children leaving their parents here despite living with them, they want to live only with their spouses. And, the death of a spouse compelled many people to live in old age homes, and the important thing is that their children compelled them.

Participant 3 stated that *“I need to be surrounded by people. My husband was there with me when I lived together with him. I don't like living alone after his death; I need someone by my side.”*

This revealed a deep-rooted sense of loneliness associated with losing a spouse or long-term partner (more than half of our sample lost their long-term partner), which is particularly apparent in people who were losing their long-term partner who is irreplaceable.

Participant 4 reported, *“I just feel lonely here without my wife and daughters. The environment and people here are good and friendly. But, it cannot complete the absence of my family.”*

They expressed that their children made their lives miserable, leaving them more vulnerable. Participants described their emotions, as they did not want to leave the house due to their intense attachment, but his son's death and physical limitations compelled them to stay and his daughter brought him here to live.

Participant 5 reported, *“Day begins with loneliness and every day goes with missing my child. I feel lonely here even in the crowd here.”*

Participant 6 reported, *“I feel lonely here and from the day of my wife’s death. After her death, I need my son with me, I don’t want to live alone but he brought me here because he got married and separated me”.*

This revealed that, due to lack of communication with children, loss of a spouse, and family conflict, major life events such as the death of a spouse open elders up to loneliness. Older people are left behind because of changes in their way of living and thinking. This revealed that in the old age phase, parents are separated from their children when they got married.

Theme 2: Abandoned

In this theme, there was a strong sense of being abandoned or a feeling of being a burden among the participants because they were being neglected by their families and children who did not want to keep them. This was attributed to the rejection by children, ignorance, left out, and burden on children.

Participant 1 reported, *“I always want to be with my son and his family, but when he leaves me and does not want to keep me, what can I do? My son’s wife persuaded him to not keep me at home and leave me here.”*

A common feeling among the participants was the feeling of being excluded and abandoned by their families and believes they are a burden to their families.

Participant 2 reported, *“The son maybe will favor me, but the daughter-in-law may not do well with me, and she does not want me to be with them, so it is better that I become the cause of a fight, so I like them both to be happy forever. Therefore, I should separate.”*

This revealed that elderly people are not very welcome in families, and they were not wanted by their families. There were no other options left for the elderly people but to live in the old age homes, so they did not come to live there with happy hearts. Some settled voluntarily in old age homes and others were abandoned forcibly by their children and families. This is how, they some are unwillingly neglected. The elderly felt that their family members must have neglected them because they were a burden to them.

Participant 3 reported, *“My eldest son's wife does not want me to live with them because, obviously, she will have to take care of me in my old age. my elder daughter-in-law doesn't like the joint family system, she told me clearly, and the younger daughter-in-law said I wouldn't mind you staying with us, but my son said, "Mama, you are not a citizen of the USA. Here." If I take you from Pakistan, your medical expenses will be huge, which I will not be able to meet. And I know that even if my eldest son had called me, his wife would have put me in the old home in America, so I should stay in the old home of my country. At least a person is not a foreigner in their own country.”*

This explains that the concept of young people is growing and expanding as a result of modernization, urbanization, and the cultural influence of western culture affects the lives of elders by neglecting them. Young people are also moving to towns and cities in search of better possibilities. The elderly are left out behind and neglect as a result of changes in lifestyle and thought. It demonstrates how older individuals are viewed as a burden within the family and as a result, is neglected. This thinking has not only made living difficult for the elderly, it has ripped the family tradition of Pakistan apart and created a large emotional gap between them. This is how a generation of young people is drifting away from the old generations and in the tears that flowed from the elderly people's eyes, making their dreams disappear to live a quality life in their last phase of life.

Participant 5 reported, *“Then, my son and daughter-in-law brought me here by saying that they cannot take care of me. It feels like I was a burden on them.”*

This showed that, as the elder's age, they enter the dawn of their lives. The young generation is forgetting about the morals and values that how to respect the elders in their home and how to take care of them in their sensitive phase of life. Especially if their families do not care for them or cause them mental agony, the elderly often suffer from many physical ailments, mental illnesses, and other sufferings. This showed that many elderly parents who are abandoned in that manner are left to look after themselves alone or to enter an elderly care facility when their children have given up on taking care of them.

This revealed that in today's world, younger generations are forgetting the values of their elderly parents and following the culture of westernization, becoming more westernized and modernized. There is a lack of awareness among the current generation as to how much modernization is affecting the lives and feelings of the elderly. Instead of hating their own children when they are abandoned by their own families, they wish them only happiness and success in life.

Participant 6 reported, *“I cannot sleep for many nights in the tension of what happened to me and why my son left me there. I need my son with me, I don't want to live alone but he brought me here because he got married and separate me.”*

This is how, in the age of hustle and bustle, new thinking, and so-called modern beliefs, it is common to find disagreements and adversaries among the generation of today, for example, neglecting the elderly. This describes that the old becomes cursed with old age. The number of old people who go to old age homes is not only dominated by the destitute and poor, but there is also an increasing number of elderly people who own their own homes, are wealthy, and are prosperous, but who are alienated from society. Also, children are becoming self-centered by focusing on their own comforts rather than their feelings and values. Family is shrinking in the country where the concept of bringing elders to an old age home is born.

Theme 3: Emotional Support

In this theme, there was a strong sense of emotional support among the participants as elderly individuals have the greatest need for basic emotional support. When it comes to aging, most people think of physical changes, but it is also common to experience emotional

changes. The participants are getting emotional support from the community by living in old age home they receive support from other participants, having friendly environment and friendly people there.

Participant 1 reported, *“Now, I feel good to be with everyone here because we listen to each other's sad stories and happy moments, and we have a good time together. It is great to have someone you can put your head on their shoulder and when someone listens to you.”*

Participant 1 also reported, *“I have learned to live here, and I have befriended everyone here and the management here who care a lot about me, and I have good spoken with everyone”.*

This revealed that participants experience and requires emotional and instrumental support as they age, but it has a great impact on their emotional needs to be fulfilled. It does not matter what age someone is, elders need support that helps them to connect with others intentionally. One's health can be negatively affected by feeling disconnected from people emotionally and physically.

Participant 2 reported, *“There are many feelings while living here, for example, having good food, clothes, and a good environment, these are all the things that a person needs, but these things are not always required. I say that if the government has built old homes, I am very grateful to them. It is a matter of great joy to me. If someone's take care of me or not, the house that the government built is a source of support to me”.*

This revealed that emotional support by listening and offering sympathy and instrumental support which is offering help or assistance in a tangible or physical way through giving preparation of meals and shelter most important things for elders who live in old age homes. The essential aspect of old age is the need for emotional support and the need to fill the emotional void caused by being alone, especially in the case of the elderly. In old age homes, emotional and instrumental support is provided to elders with not only daily assistance but also much-needed support, connection, and companionship to elderly in their daily lives. This is the most important period when elders need their loved ones to provide them with emotional support because elders are particularly vulnerable during old age. The well-being of elders is greatly enhanced when they receive emotional support.

Participant 3 reported, *“The environment and people here are good and friendly. Overall, the behavior of the staff is good and they are cooperative but there's not a good routine to eat and drink here”*.

This explains that participants are experiencing instrumental and emotional support here because they have people in their surroundings to interact with.

Participant 5 revealed, *“Everyone here is good and takes good care. They give me food on time and take care of my medication”*.

Emotional support provides relief to the patient so that they can cope with their daily life without being affected by their emotions because they want someone to talk with them. They have difficulty adapting to the changes in health, physical ability, mental capability, and many other things they were used to during adulthood but now cannot do. Elders in old age homes need the loving and supportive care and support of their families at this time to cope with such changes and to live their life to the fullest. But sadly, elders are experiencing a new lifestyle due to the changing concepts of the young generation. Living with elderly parents is a tradition that is slowly disappearing.

Theme 4: Strained relationships

In this theme, there was a strong concept of strained relationships between the elder participants with their children, and their spouses. This attributed to the misbehavior of children and their spouses, and unhealthy relations with them that cause participants to become estranged from their own families.

Participant 1 reported, *“His wife does not have a good relationship with me at all. She does not like me. She does not want me to be with them. Because of these things, there were a lot of problems and fights started.”*

This revealed that strained relationships between families are responsible for the disturbed emotional health as we know, that families can serve as a lifelong social support system for children and also for parents, in the form of siblings, especially for the participants.

The ones you love can give you comfort when you are at your lows, as well as celebrate your highs.

Participant 2 reported, *“However, I feel while living here that the life that can be spent at home is not here, or it does not happen here. It is hard. The thing is that there are some domestic conflicts complete in the house, and after the wife's death, the entire facilities are not at home at this age. Sometimes, things cause quarrels, so I said, let us do it; the old age home will have a good atmosphere and my son leave me here.”*

Participant 3 said, *“I was like a refugee, shifting here and there. There were a lot of family problems and severe depression.”*

Participant 5 reported, *“After a few years of marriage, my daughter in law begins to behave badly toward me. She stop giving me food and many times I slept empty stomach for many days and my son begins to abandon me.”*

This revealed domestic conflict and the reason is strained relationships between the parents and child’s spouse because in the home that leads to misbehaviors, disagreements and misunderstandings and become the source of strained relationship so that children bring their parents into an old age home and because of this, families can suffer lasting consequences because children separate their parents.

Theme 5: Longing

In this theme, there was a strong feeling seen among participants, because participants had a strong desire and need to see their children, missing their children, and they have unrealized wishes but leaving them in old homes made elders sad.

Participant 1 stated, *“I always want to be with my son and his family, but when he leaves me and does not want to keep me, what can I do? Life is just passing here, but all the time I miss my son very much, and my heart wants to love my grandchildren, but my son and his wife do not want to keep me with them. I do not even know if my son will ever come to see me.”*

This revealed participant’s strong desire and search for meaning and happiness as well as their struggles to cope with losses and unrealized wishes.

Participant 3 stated, *“I wish I would live with them. I miss everyone a lot while staying here, especially my younger brother because I do not have his contact and he did not call me either.”*

This revealed that the participant lost hope and felt despair because their families did not contact them. They lost hope that their families would ever come to see or meet them. ”

Participant 4 stated, *“I miss my grandson and granddaughter very much. I also miss my wife and children. Yesterday my wife was crying that I am not with her.”*

This revealed that participant’s always missing and longing for their children to come to them, meet them, sit with them, and talk to them.

Participant 5 stated, *“I always miss my son and his children, always thinking about them, wanting to meet them, and play with them. I do not feel good here without my family. I miss them.”*

The participants are struggling with unrealized wishes in their daily lives in their last phase of life which is making their lives unhealthy and dissatisfied and this is how they end up their lives. Participants have a negative view of the future and miss their children, and they often believe that nothing will turn out right for them. They desire if their children will ever come to them, they will see their children, and will ever get their worst problems resolved.

Participant 6 stated, Participant 6 reported, *“My only wish has always been to live with my son and his family. It has always been my hope to care for my grandchildren.”*

This demonstrated the participants desire to live with his or her family until the end of their last breath. Unfortunately, most elderly participants’ wishes have remained just a wish due to recent changes in society of the new generation. Elder’s true desire is to be loved and affectionate by their children and family, something they cannot get in an old home facility.

Major Themes: Emotional Health Impact on elders

This theme emerged when the participants were inquired about their perceived emotional impact on elders while living in an old age home. There are seven major themes that emerged under this theme that includes;

Theme 1: Feelings of Distress:

In this theme, there was a strong sense of distress among the participant as their experiences were not good because they are brought into old age homes by their children and family members. This attributed to their emotional health impact that included over thinking, negative thoughts, hopelessness, and sadness. They are not provided any emotional support from their children and family members even though they do not come to visit their parent which makes the participants distressed when they were brought to old age homes.

Participant 1 reported, *“When I came here, it was painful for me to stay here. It affected me so much that I could not sleep. I kept over thinking all the things that happened to me. These innumerable thoughts disturbed my mind so badly.”*

This revealed that the participant is distressed and participants use different terms to describe their feelings of distress that include that they are sad, stressed, anxious, disturbed, having innumerable negative thoughts, and over thinking that makes the combination of descriptions about their feelings of distress. Elder participants are suffering from emotional distress which they suffer emotionally with these symptoms. It is a very painful experience for the elders.

Participant 2 reported, *“Still, my feelings about coming here were not happy at all, but it was my compulsion to go here. The state of my mind is also related to what I feel. Not only did it make me unhappy, but the emotions that I had become very debilitating.”*

Participant 4 said, *“It also affects mental health by over thinking what happened to my life.”*

This revealed that participants suffered and still suffering from distress in their lives which is affecting their lives completely because they have no one for them even in this crucial stage of their lives and the feelings of distress make the elder’s life lack satisfied as there is no quality and satisfaction experience among them.

Participant 5 reported, *“When I came here when my son left me here, my mental health was so disturbed. I was not feeling healthy mentally. There are many thoughts running into my mind about why my son left me here.”*

This showed that the elderly become physically and mentally weak during this stage of life to the point where they are reliant on their family members especially their children for full support, love, and care. But they are not provided the support, love, and care of their children.

Participant 6 explained, *“When I came here, I was very upset and depressed. I cannot sleep for many nights in the tension of what happened to me and why my son left me there. I use to over think the matters of my life which disturbed me a lot. It affects my mental health badly I lost the trust in trust in worldly relationships.”*

This revealed that in this sensitive phase of the elders, the behavior of an old person is similar to that of a baby, which is why they need emotional support and assistance in conducting their daily activities but facing distress is not healthy for them. It is in this state that they are weak and vulnerable to all kinds of illnesses and disabilities. Because elders are incapable of taking care of themselves, this is the most crucial time for family members to show them love and care. It is very important for elderly people to have a strong family support system in order to live a fulfilling life. Good and improved quality of life increases the chance of living a long and fulfilling life. There has been nothing but pain and sadness for the elderly participants who have been brought to live here. As a result, their dreams of living happily with their children and families have been crushed. As their children have left them behind, they are distressed by the sorrowful world they are living in.

Theme 2: Acceptance

In this theme, there was acceptance seen among the participants as acceptance is the ability to live with all one's strengths and weaknesses is a powerful characteristic that promotes peace of mind with the by accepting their child's decision, by admitting it as a destiny, and the will of God for them. In the participants it was seen who accept their situation by believing that it is the will of God because it is the reason that everything exists in the world and whatever happens, happens with the will of God.

Participant 1 reported, *“These innumerable thoughts disturbed my mind so badly, but then over time, I learned to live alone. I started accepting things.”*

This is seen that the participants accepting their condition and learning to live with all the circumstances because they eventually lose hope of ever being able to escape an unpleasant or painful situation over which they have no control. Even when the circumstances have changed enough to offer a way out, they might simply accept what is happening and they are helpless when faced with circumstances beyond their control. The question is whether the parents are responsible for their aging or are they responsible for wasting their entire lives by providing everything to their children's basic needs and educating them to become independent and in return the parents receive nothing that kills the parents from the inside.

Participant 3 explained, *“I am fine here, and as I am a positive person and my three children want me to stay here, I am happy with their decision that they want me to be here. So they were happy, so I accepted their decision and they brought me here.”*

This shows that the young generation is careless about their parents and bringing them to old age homes but, still parents have a big heart for their children and parents do not wish anything bad for their children after this behavior of their children. In place of love, elders receive humiliation, negligence, and disrespect from their children, daughters-in-law, and grandchildren. Is it possible that parents have taught their children as they grow older to forget their respect, and their love for them, as well as their moral values? That's not something they've taught. Even parents cannot expect their children to behave like this. There is nothing more disappointing and saddening than this.

Participant 4 explained, *“This incident affects my mental health but it's the will of Allah and it's a person's destiny that goes along with him, so maybe it was written in my destiny to come here but a person should thank Allah in every situation, just as it is going is fine.”*

This revealed that participant has a strong belief in the destiny and will of God that gives them strength and encourage them to fight the battles of their life problems which helps the participant to accept the will of God in their life as it is without their children.

Participant 5 said, *“But after the pace of time, I thought that maybe it is a will of God for me.”*

This is how the participants showed their feelings of acceptance and satisfaction in their lives while suffering from the disturbances of life. They have a strong trust in God that it is His will.

Participant 6 also reported, *“I used to be sad, I missed my wife. But, after time passes, I started praying to God and keep trusting God’s will for everything he does, does for good.”*

This shows that the participant accepted the God’s will contributes to peace in the participant’s everyday lives and their trust in God makes them satisfied.

Major Themes: Meaning of Life in Terms of Happiness

This theme emerged when the participants were inquired about their feelings and perceptions toward what meaning they give to their lives in terms of happiness while living in an old age home. There were three sub-themes that included;

Theme 1: Old memories

In this theme, there was a strong sentiment of old memories among the participants because, in the old age homes, they were living with their old memories of the past moments they created with their children. Participants old memories made them feel happy and which also helped them to live. Their old memories included remembering their spent time with their spouses and children who were so precious for them that they never want to forget.

Participant 1 reported, *“The happiest moment for me was when my husband was with me. I did not need anything because he loved me very much and took great care of me.”*

This revealed that these old memories and moments made the participants smile by remembering the moments of happiness they spent in the past and they are still living with those beautiful memories.

Participant 2 reported, *“It was the happiest day of my life that I cannot forget because God appointed a partner for me, and we were faithful to each other for the rest of our lives. As long as my wife lived, we were always happy.”*

This showed that the participant expressed happiness by remembering those old memories when they were happy in life and had the spouse and children.

Participant 4 said, *“The beautiful moment of my life that I will always remember was when I stayed with my family and the moments spent with them.”*

This revealed that, for many participants, the source of happiness was the old memories with their spouses and children that gave their life meaning.

Participant 5 said, *“The best moment of my life was when I was living with my son and wife peacefully and we had a healthy bonding and family support.”*

Participant 6 described, *“When I was with my wife and my son. Those beautiful memories are the precious time I spent with my family. I have a lot of memories, when no one’s here I have a lot of thinking to do. It still makes me happy.”*

This showed how important the old memories were for the elder participants because they were living with the support of these old memories. Now, the participants were only spending their lives with the help of these memories because they knew that they cannot live these memories again, they can only remember the old beautiful memories which helped them to live in old age home.

Theme 2: Presence of their children

In this theme, there was a strong feeling among participants about being with their children or the presence of their children. In this phase of life, it was very important for the participants to have the presence of their children. The participants were lacking the family support they needed. For them life is beautiful only with their wives and children and there is no happiness for them without their children and family.

Participant 1 reported, *“Obviously, the way parents upbringing their child and take care of the child when parents themselves come into the life, they are walking towards the last stage. We parent themselves become like a child and consider the support of an important child.”*

This revealed that at this stage of life, they were like a child and need support and attention from their children. Their life is meaningful with their children and family support is crucial in this phase of life for the participants.

Participant 2 described, *“There is no happiness, nor it can be, in being away from the house. Nevertheless, if I say that there are types of prosperity, prosperity is only in your home and with your children.”*

It showed how the old participants are living hard without their children and it is not at all a source of happiness for them that they are without their children. They only need presence from their children at this stage.

Participant 3 said, *“Talking to my wife and listening to my grandchildren and spending time with the whole family was a great smile for me.”*

Participant 4 explained, *“The most difficult phase of old age is without children and wives' support and their love, and their absence. These things are very important at this stage of life. It is important to live with a family that makes this phase of the stage happy.”*

This showed in the elderly phase, participants perceive the distance from children and family as a suffering of old age phase which is difficult for them to go through. They assume that life would be easy to live in old age phase with family.

Participant 5 reported, *“Living a meaningful life is being in your home with healthy relations with family members. Relations are very important in this world made by God, it is our duty to keep the bonding healthy because, without family, there is nothing that seems so beautiful.”*

This showed that for the participants meaningful life is to be with their families and have a healthy bond with each other. This revealed that meaning of life and meaningful life can only be lived with the presence of children and family because life is good with family.

Participant 6 said, *“Being with your family is a meaningful thing.”*

This revealed that the only meaning of life for them is to spend time with their children sitting with their children enjoying their presence and which becomes a source of happiness for them.

Theme 3: Spirituality

In this theme, spirituality was observed among the participants because they like to spend time with God and they spend most of their time towards God. Also, gratitude was seen among the few participants about their lives and their circumstances and the participants were thankful to God for their circumstances. Being spiritual helped participant to find peace through God because they knew that God is with them if their own family or children are not. In this old age phase, participants were living their life by making connection with God that helped them to live here in old age home.

Participant 1 reported, *“And after coming here, I gave my heart to Allah. Otherwise, I was busy with my son. Now I feel more engaged with Allah by staying in prayer and prostration, which gives me feelings of contentment.”*

This revealed that, when the whole world abandoned them, they took God's side and living their lives trusting in God. When the participants were deceived by their own children, they turned their hearts to God.

Participant 2 reported, *“I spend my time worshiping, listening to the word of God or sermons, and like to do all kinds of spiritual things, which are the motto of my life. It's the part of my best happy environment to connect to God.”*

It showed how important it is to have a heart with God or to give God's heart at this stage of their life and how they have connected themselves with God to find peace in their painful life.

Participant 3 reported, *“I wake up at 3:00 am, or 4:00 am in the morning, and I recite “Tahajjud” three or four times, but if I forget to recite it, I pray “Fajar.” I pray a lot for “Bibi Fatima,” and I listen to her sayings. I read them a hundred times, and then I pray in her name.”*

Participant 4 described, *“That which gives me the greatest happiness is that I spend my time in the way of Allah.”*

This showed that only God is the giver of comfort and having heart with God worshiping God makes their life meaningful.

Participant 5 also described, *“God and saying prayers makes me happy that makes me feel satisfied by accepting the will of God.”*

Participant 6 said, *“The time I spent in the way of God makes me happy.”*

It showed how the participants spent time in the path of God and that gave them happiness, how it gave them peace, and how it made them feel good because now they have no one in the world even their children have left them. But still, they left themselves with God.

CHAPTER IV

Discussion

This study explored the living experiences of elders in old age homes in Heaven's Old Homes, Pakistan. This study sought to facilitate more profound research on the perceived experiences of elders in old age homes. Interviews considering participants lived experiences provided a detailed description of personal experiences. This study focuses on elders who included two females and four males who experience different feelings, perceptions, mental health impacts, and, the meaning of life in terms of happiness while living in an old age home. This study also aims to deeper understand the living experience of elders in old age homes. The present study was conducted to gain in-depth experience of elders who experienced the old age home life through their feelings, perceptions, how it impacted their mental health when they were bought by their own children, and what meaning of happiness is for them being in old age home.

The research data highlighted the elder's experiences regarding their perceived psychological and mental health impacts and it gives their life meaning in terms of happiness because they have gone through many difficulties, times of sorrow, and happiness because when the elders were bought in the old homes by their children their overall life changed and get affected. Since data were collected from six participants three super-ordinate themes emerged. Each super-ordinate theme had further subordinate themes to take in-depth information about the participant's experiences. The themes were driven by the participant's descriptions of their experience. There were three major themes extracted i.e. (1) Perceived psychological feelings and perceptions (2) Perceived mental health impact (3) Meaning of elders lives in terms of happiness. The themes of the living experience of elders that includes their perceived psychological and emotional impact on elders that consisted of seven sub-themes; loneliness, abandoned, emotional support, compulsion, strained relations, longing, distress, and acceptance. The third subordinate theme which is about the meaning of life in terms of happiness consisted of three sub-themes; living with old memories, the presence of their children, and spirituality.

The first major subordinate theme (perceived psychological perceptions and feelings elders while living in an old age home) and its sub-themes covers the different feelings and

different perceptions of elders as they are living with loneliness without their children and the absence of their family. As the study revealed in the literature which was about isolation and ostracism which means exclusion from the family or group in elderly people, found that elder participants expressed that their families rejected and excluded them from the society also. This monotony in the elders' lives has reduced their passion for life because it made their lives dull making them wait until the end (Baqeri et al., 2011). Also, there was a significant difference between elders living in old age homes and those living at home when it comes to feeling lonely. In old age homes, elders feel lonely due to social isolation and emptiness which generates loneliness (Hansrich & Gullone, 2013). It is important to realize that aging is a multidimensional process, including physical, psychological, and social aspects because life is full of changes. Degenerative diseases, infections, and injuries are among the many problems that older people have to deal with, as well as psychological problems. The phase of old age is not easy, in other words, the period of loneliness and neglect is connected with old age because the family system is broken, not united and their children bought elderly parents in old age homes. A parallel finding is also found in the literature that revealed that there are many problems associated with the modernization of our society (Bhat, 2001).

Having a place in society and family, as well as honoring the elderly, would be more valuable if life were simpler. In the past few decades, the culture and functions of society have completely changed and the elderly have lost their respect and space within their families, so they are housed in old age homes (Gormal, 2003). It is common for older people to be considered burdens by their children when they reach age fifty, as they perceive that the peace of their lives has been disturbed and that freedom is about to be snatched away from them because of the generation gap. In the aftermath of their wedding, the children neglect their grandparents and parents, sending them to old age homes. As J.M. Kloppers (2015) conducted a study that showed that an old home is a place where elderly people go after their children reject them. They do not care for their parents and worry about them. Old age homes generally provide casual routine lives with all the amenities like food, clothing, and shelter. However, the most significant thing missing is the love and attention of the family. This is the ultimate duty and responsibility of the children. They feel abandoned. In agony at rejection, they feel even lonelier. Young people enjoy socializing with their age group peers, taking long walks, and doing things that they enjoy. At an older age, however, one always wants to interact with their children and expects

them to take care of him or her. Old people become abandoned if they are not talked to or visited by their children. It is terrible for the elderly to feel like outsiders (Goud, 2015).

Our ancestors lived together in joint families for generations, but these ways are gradually fading away. Historically, caregiving to elderly people, living arrangements with joint families, and family responsibilities toward elders have been influenced by patriarchal family networks historically. Western culture, individualistic family systems, and emotionally nuclear family systems have since altered these practices (Bhatarai & Bhatarai, 2014). According to several social change theories, exposing children to the outside world like school, and allowing them to drift away from family circles may prevent them from engaging in traditional lifestyles and children tend to drift away from their families when they become entangled with the outside world. Family life becomes more individualistic and emotionally nucleated as a result of changing cultural norms, which causes children to spend less time with their parents (Bhatarai & Bhatarai, 2014). Aging means getting older which is a natural, unavoidable process. The process of birth, development, aging, and death is inevitable for all living creatures. In this phase of life, children abandon their parents as abandoning another person can encompass a wide range of actions including leaving a relationship (family, partner, or child), and giving up a dream, career, or belonging. Abandonment refers to leaving someone's side or abandoning a relationship with them. Abandonment occurs when a person, whether an adult or child, intentionally refuses to fulfill responsibilities they are expected to fulfill (Gerlach, 2015). There has been nothing but pain and sadness for the elderly people who live here. It had shattered their dreams of a happy family life. Their bitter reality is that their children have left them behind and that they are alone in a sorrowful world. Their children caused them a great deal of pain, and now they consider other residents at the organization as their extended family. Therefore, all of the findings presented here regarding sub-themes are in agreement with those made in the present study.

The second major theme i.e. (Perceived emotional health impacts on elders when they were brought into old age homes by their children) and its sub-theme covers the mental health impacts from which elders suffer and it affects their mental health that includes their experiences of feelings of distress. As the study revealed in the literature, there are a number of physical and mental disorders that affect the elderly. There are many mental health issues that can lead to depression. These are some symptoms of depression include negative thoughts, overthinking,

sleepless nights, inactivity, forgetfulness, irritability, difficulty concentrating, and confusion. These are some of the symptoms to look out for. It was revealed that 25 % of the elderly also suffer from mental illness (Gowri, 2003). Children's misbehavior develops through neglect and emotional support, forcing parents to live in elderly care facilities rather than in their own homes. Government or non-profit organizations must provide institutional provisions for elder care and assistance to provide emotional support services in elderly homes. The united family culture, founded on love, affection, and tradition, is quickly fading. Family lifestyle has also changed as a result. Due to the fact that the nuclear family has forced people to live independently, they have begun to believe in it rather than extended or joint families. The husband, wife, and the children they raise make up the family (Lalan, 2014). More than half of those living in elderly homes had mental illnesses. Elders in old age homes had a higher frequency of physical and mental health issues than community residents. The possible explanations include significantly higher levels of psychological stress, insufficient family support, and the limited atmosphere of old age homes (Reddy & Chandrashekar, 1998).

The study revealed, however, the evident physical and mental changes brought on by aging provide significant difficulty for the elderly, preventing them from performing their own fundamental tasks (Aacharya, 2008). Due to comparable behavior, old age is similarly associated. Elder people require everyday care. Due to their inability to care for themselves, old people need affection and care from their family members. At this age, the family is crucial to providing for their everyday needs. Older individuals in one way or another, lead solitary lives. Some of them have lost their spouses, and their children have moved away. Additionally, elderly people's lives are made more unpleasant by the fact that they are either retired from the workforce or unable to work due to poor physical and mental health. They have become used to having mental and physical capacities as well as other skills that are not achievable in old age. Their family, with their warm love and care, is currently the most significant source of support to deal with such changes. They urge them to live life to the fullest. Elderly people's lifestyles are affected by the younger generation's shifting ideas. The custom of looking after elderly parents is fading (Yadav, 2012). The main obstacles to a happy family life are the old's resistance to change and young adults' ignorance of the elderly's requirements. According to a survey, there is a substantial generational divide (Himal Magazine, 2005). While the older age wishes to maintain traditional norms and traditions, the younger generation has advancing aspirations. Family

conflicts and the migration of younger generation members to urban centers or abroad are two ways the divide manifests itself.

Therefore, families are more likely to follow nuclear family patterns in the modern world. As a result, this emerging development has a more significant traumatizing effect on elderly folks' life. Working children have hectic schedules and little time to care for their elderly parents, which makes them feel lonely at home. The younger generation decides to place their parents in an old age home or senior citizen's home due to particular personal concerns in their personal lives. Aging people can see psychological problems, which makes them move into nursing facilities. Families' inability to deal with psychological and medical problems and poor health maintenance are other significant factors. Furthermore, today's children neither own their parents nor the duties of caring for their elderly relatives in later life (Malik, 2003). The family structure in Pakistan is regarded as a fundamental part that fosters the social well-being of the household. Culture also influenced marriage customs, as the joint family arrangement is not often used now. Families are more interested in a nuclear structure that involves fewer duties and family strain relations. Psychologists believe that the mental health status of elderly people in old age has a great impact on the creation of good and bad moments, and it should be admitted that mental health care for the elderly and creating environmental conditions for them is not possible except a detailed study on their life events and an accurate understanding of the existing problems and circumstances. Putting much stress on elderliness could lead to the beginning or worsening of depression (Harrington, 2019).

Also, the study showed that old people living in old age homes without the best quality of life as old age is a phase where old age becomes like children so there is a need to build satisfaction levels and provide a quality life to them to keep them happy and active (Panday et al., 2017). Evagelista explained the conflicting feelings of old people living in old age homes such as loneliness, anger, and ingratitude so there is a need to address these feelings of what they feel concerning their elderly desires. Most studies have shown that old age is associated with mental illnesses and poor functioning (Evagelista et al., 2014). In contrast, when the extra years are accompanied by good health, older persons may be able to feel more psychologically satisfied, which helps maintain well-being. The promotion of healthy aging is a key element in aging well developing or maintaining cognitive and physical abilities that allow older adults to

function well (WHO, 2015). Supporting physiological health is objective and providing old people's basic needs can lead to changes in their mental and emotional health (Beard et al., 2016). A good positive environment can be developed for the purpose of enhancing the elder quality of life that ensures the health and well-being of the elderly (Beard et al., 2016). Research suggests aging well and developing environments with psychological support are necessary for the benefit of elders for their satisfaction and quality of living (Dattilo et al., 2015). The study explained that elders' interactions with their families help them to keep their mental health good personal relationships are very important because the involvement and interaction of their families while living in old age homes affect their lives negatively because they are not a part of the interaction and also not able to see or meet their children, members of family and relatives (Garbaccio et al., 2018).

The third major theme i.e., Meaning of elder's lives in terms of happiness and its sub-themes covers what factors add happiness to their lives and how it adds meaning to their daily lives. In this phase, elders want healthy bonds and the presence of their children with them. A study revealed it is the responsibility of the family members at home and in old age homes, is up to the staff members involved to see that the elderly individuals are well taken care of (Newman et al., 2021). Besides making provision for physical care, elderly individuals require the company to interact with them, they should be made to feel that they are not a burden rather they are always to be adored and respected (Wayne, 2019). Old age is stated to be the most difficult part of one's life, in this stage, it is important for an individual to remain happy, satisfied, and peaceful (McGrath et al., 2017). If a person is happy, he always feels young and develops enthusiasm and willingness toward everything.

Also, previous studies found that being spiritual involves engaging in spiritual activities every day that makes the old age phase meaningful. The development of a spiritual framework helps people through difficult life situations and frequently fosters practical discoveries. Spirituality is an essential late-life tool many older persons use to adjust to their changing personal requirements. According to research, spirituality is linked to the self-acceptance of aging and aids in people's ability to recognize their age (Manning, 2012). Additionally, spirituality might assist elders in becoming aware of their emotions (Saleem & Khan, 2015). Virtues like empathy, integrity, endurance, a sense of detachment, compassion, tolerance, trust,

and hope are created through spirituality. Elders experience more mental health issues than people of different ages (Tiwari, 2000). For elders, they are there no joy because they are away from home but rather because there is no other option left after being abandoned and despised in their own houses by their children. The ultimate delight is that they receive their daily needs of food and shelter despite missing the family's promises of affection. Most elderly in old homes miss the family environment and even the elders own blood relations with their children left them. Their daily needs are met, but where will the affection of their loved ones come from? Regardless of anything, elders in the old age phase need the support of children throughout their entire life.

The stressful environment without affection, emotional support, and children makes the elders ill which blurs the meaning of the life of elders. The meaning in life is essential and the purpose of living is crucial to overcome the problems in life because meaning or purpose in life leads to satisfactory and positive mental health that makes the experience of living in the old age phase worth living. (Frankl, 1967). In a previous study, meaning plays a significant role in life because the meaning of life gives meaning to the journey and aims to make living better. An individual's perspective changes dramatically as they get older. Researchers found that one in three elderly people was moderately concerned about their future outcomes. Studies conclude that elderly people have different perspectives regarding their lives and futures because they consider the meaning of life to be concerned about old age as a whole (Veroff & Gurin, 1960).

Previous studies also have focused on how elders in old age homes go through different perceptions, but the current study focuses on a deeper understanding of the elder's feelings, perceptions, experiences, mental health impacts, and meaning of life in terms of happiness while living in an old age home. Following this study, it is essential to provide psychological education to the families and children about these conditions of their parents as elderly persons. There is a great need to work on it in the future so the children would realize the importance of this old phase of their parent's life and give them more affection, comfort, understanding, and love by educating children because elders suffer in old age homes when they are abandoned and they feel incomplete without the presence of their children. Thus, children and families need to be psycho education about the conditions of elders in old age homes.

Conclusion

The study was carried out in order to have an in-depth understanding of the perceived experiences of elders in an old age home that included both women and men who have undergone living experiences in the context of Pakistani society. Three major themes/domains i.e. elders' feelings and perceptions while living in old homes, their emotional health impact when they were brought in old age homes by their children, and their meaning of life in terms of happiness with sub-themes were extracted from the experiences of elders.

The main theme of this thesis was to find out the current living experiences when their own children brought them in old age homes and how it affected their further life in old age home. This study focuses on how elders in old age home are living their lives without their children, how their feelings, perceptions and mental health is affecting them in this essential phase of life, and how they fill this gap in their life by engaging themselves in daily activities to find the meaning of life to feel happy. The present study elicited the connection and complexity that revolves around elders after being evicted from their homes.

In Pakistan, the concept of leaving elder parents in an old age home is increasing because young generations prefer nucleated families rather than joint families due to western culture and modernization. This study is significant according to the researcher because it examines the realities of elderly people based on real and true experiences. It is believed that children and their families moved this elderly into old age homes. In addition, this study demonstrated the seriousness of the circumstances under which these frail elderly people live. Several issues were identified through this study that could be studied qualitatively and quantitatively. Also, the study suggests that public awareness of elderly care should be improved through different forms of media, and the care of elders should also be taught as part of both undergraduate and graduate curricula throughout Pakistan so that researchers, educators, and policymakers are encouraged to use the findings to improve the quality of life for elderly people. So, the elders can live their life to the fullest by having the presence of their children. It is the responsibility of family members, caregivers, and caretakers to make sure that elderly people are not isolated, miserable, and despondent during their golden years. No matter if they are parents, grandparents, relatives, or

friends, elderly individuals play a crucial role in all of our lives, and it is important to respect them, adore them, and seek their blessings and well wishes.

Therefore, I believe that there has been an improvement in the country's culture and values regarding the care of elderly parents. A number of elderly people are now residing in old age homes due to the fact that they are increasingly unable to care for themselves because their families abandon and ignore them due to their burden. My thesis concludes with the point that elderly people who have worked all their lives to raise their children should not be taken into an old age home by the same children they have supported all their lives. Despite not being able to be with them constantly, would abandoning or bringing their elderly parents be the only solution left? Are there ways to support and help them without leaving their parents alone?

Strengths

- Since the study was qualitative research, it provided the extraction of in-depth knowledge that gave the opportunity to explore the experiences of elders who are living in an old age home. This study allowed us to gain insight into the living experiences of elders about their feelings, perceptions, mental health impact, and meaning of life in terms of happiness. This provides a better understanding to society about the experience of how elders go through different experiences after being left out by their children alone in an old age home.
- Also, the participants who were included in this study were educated to the extent that they were able to understand the questions and responded well.
- The study also contributed to the field of social and psychological work by having knowledge about the experiences of elders when their children left them alone in old age homes because this study touched on the sensitive experiences of elders of our society when they are in their old age phase and their children abandoned them when they need their children.

Limitations

- The sample obtained from the population living in old-age homes was restricted to only one old-age home in the city of Lahore, Pakistan. Hence, the findings cannot be generalizable to the general population of Pakistan.
- Also, being time-bound, the study sample is small, and the researcher only collected data from one old home. Moreover, both genders are included in this study to understand their experience and perceptions of both.

Recommendations and Implications

- It is essential to highlight the neglected populations and point out their life experiences to create awareness to understand and address such issues. Lack of support, even if it is emotional or physical, is merely essential to give respect and affection to elder parents, and lack of understanding contributes to increasing old age home negatively affects the life of the older generation which is consequentially endangering the interpersonal relationships of future generations.
- Population living in shelter homes need to be highlighted to hear what they want to say and convey. This implication is also one of the ways social support can enhance their life. The future direction is that this study needs to be carried out on a larger sample that will help to connect with more elders to know their perceptions. Moreover, the mental health intervention scope, primarily psychological, should be developed in planning and delivering the therapeutic services within the clinical context to enhance the quality of life for the elders. Future research could be done on the same or similar topic with a better methodology.
- In addition, as this thesis is written from the perspective of elderly people, I would like to suggest that future research could also be done from the perspective of children. I hope it would help to clear the family relationship between elderly people and children from both perspectives.
- The study suggests that public awareness of elderly needs in their old phase should be improved through different forms of media, and the psychological needs and care of elders should also be taught as part of both undergraduate and graduate curricula throughout Pakistan so that researchers, educators, and policymakers are encouraged to use the findings to improve the quality of life for elderly people. And especially, this awareness is given to the elderly family and children to secure the life of elderly people so that they do not need to worry about their old age.

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Appendix A



Informed Consent Form

Title of the research: Living experiences of elders in an old age home

Research conducted: Asmar Khan

Supervisor of the research: Ma'am Asma Majeed

I volunteer to participate in a research project conducted by Asmar Khan, from Kinnaird college for Women, Lahore. I understand that the project is designed to gather information about the experiences of elders.

The purpose of the research is to examine the people and their environment by collecting their personal experiences. The information provided by participants will help to provide knowledge for the families who brought their parents to old age homes and it will educate them on the concept of aging, as it is an important phase of elder life. Participation in this research will be taken voluntary. All decisions of participants will be given respect to be in this study or not. If you feel pressure during the research interview, you may withdraw the research and you can skip any questions, you feel that they are so personal at any time. Information provided by participants will be kept private and confidential and no information will be disclosed outside the research without permission. Moreover, the real name of the participant will not be revealed and a pseudonym will be used in research in the final report instead of participant's real name.

I have read and understand the above information about the research to participate. By signing, I understand that I am agreeing to participate in this research.

Name of Participant _____

Date of consent Participant's _____

Signature Researcher's Signature _____

Demographic information sheet**Name:** _____**Age and Gender:** _____**Religion:** _____**Highest level of education:** _____**Employee status:** _____**No. of children:** _____**How long has it been since you brought here by your children?(Years & Months)**

Appendix B

Interview Guide

I am a student of B.Sc. (Hons) in Applied Psychology at Kinnaird College for Women. I am here to conduct qualitative research on elders who are living in old age homes and to explore their living experiences. The goal of the interview is to establish a good researcher and participant relationship and gather information about the individual's experiences and obtain the participant's personal information for research purposes. Firstly, opening questions will be asked to participants, and then closing questions will be asked to participants in a good manner to finish the interview. In the end, the researcher will acknowledge the participant's contribution as appreciation and offer thanks to them.

Domains	Interview Questions	Probes
Feelings and Perceptions	<ul style="list-style-type: none"> • How is your health? • I would like you to tell me more about yourself? • How your day begins here? • How do you feel about being here? • What job did you do before you came here? • All the people here and especially management take good care of yours? • What was the event happened that made you live here? • What do you think; life is easier to spend here or with family? • What are your perspectives while living here? • How is your experience while living here? 	<p>Can you specify?</p> <p>Can you tell me more about that?</p> <p>Can you tell me more about that?</p>
Mental Health Impacts	<ul style="list-style-type: none"> • When you come here? What were the feelings when you came here? • How does it affect your mental health? 	<p>Can you tell me more about that?</p> <p>How it impact you?</p>

<p>Meaning of Life in Terms of Happiness</p>	<ul style="list-style-type: none"> • In all day, which thing makes you happy and the thing you dislike the most in a day? • What was the happiest moment of your life? • What makes life meaningful for you? • What things feel most valuable to you? • What makes you happy? • Do you think, in this aging phase family support is important? • What is missing in your life? • What are you grateful for? • What beautiful moment do you want to remember forever? • What is something simple that makes you smile? • What is the easiest and hardest part of growing old? • What is the greatest advice you could give me? Or are there any pearls of wisdom you would like to share for the benefit of the young generation? 	<p>Can you tell me more about that?</p> <p>Can you specify that?</p>

Appendix C

Transcribe Interview

Participant: 1

Feelings & Perceptions

R: Shukriya! Yahan apke din ka aghaz kese hota hain?

P: Subah uth kar dua namaz parh kar mere din ka aghaz hota hain.

R: Kesa mehsus kar rahi hain ap yahan rehte huwe?

P: Yahan pe rehte huwe theek mehsus hota hain ... lekin kafi bar, mai akela mehsus karri hu yahan kyu k mje yahan he rehna hain meri majburi hain. . Kon apne bachon k begair rehna chahta hai? .. zindagi sirf ek majburi ka nam ban chuki hai. Yakeenen, .. yahan k surat e haal achi hai, aur mahool b yahan ka qabil e qabool hai. Lekin, yahan rehna bilkul b asan nahi hain, begair mere bety k.

R: Yahan k log aur intazamiya apka achy se khayal rakhti hain?

P: .. Yahan par sub log boht achy hain, aur boht achy se mera khayal rkhte hain, khas kr k yahan ki intazamiya, pr koi b mere bete ki kami ko pura nahi kar skta jo wo mere sath nahi reh raha. Uski kami mjhe boht udas karderai hai. . Aur . . Koi umeed nahi hain k mera beta mjse kabi b milne ayega, mere sath rahega, mere sath bethega, ya mere sath baten krega.

R: Aisa kya wakiya paish aya jo apko yahan rehna par raha hai? Apka kya khayal hai, yahan pe zindagi guzarna asan hain ya apno k sath?

P: (exhales deeply) .. humesha se apne bete aur uske khandan k sath rehna chahti thi, lekin .. jb wo mje yahan chor gaya aur mjhe apne sath nahi rakhna chahta, tou mai kya kar sakti hu? Mere bete ki bv ne usy kail kia k wo mje apne sath nah rakhe ghar pe aur mje yahan chor aye.. Har koi apne bachon k sath rehna chahta hai ta k bachon ka pyar mile aur waqt mile ta k wo humhra khayal rakhen ta k ye marhala zindagi ka achy se guzar jayen. (Sadness on face).

R: Yahan rehte huwe apke kya ehsasat hain?

P: Zindagi bas guzar rahi hai. . Lekin, har waqt mai apne bete ko yad karti rehti hu boht, aur ..., mera dil chahta hai k mai apne potay ko pyar karu, lekin mera beta aur uski bv mjhe apne sath nahi rakhna chahte hain. . . Mjhe ye b nahi pata k kabi mera beta mjse milne ayega b.

R: Yahan rehne k bare mai kya tajarba hai apka? (Apko yahan rehte huwe kesa mehsus hota hai)?

P: Yahan akele rehte huwe, .. maine sikh lia hai k yahan mujhe khudi khud k sath chalna hai. Tou ab, yahan rehte huwe, mai sikh chuki hu yahan rehna, aur maine yahan sub logon k sath

dosti karli hai, aur yahan ki intazamiya k sath b mere achy taluqat hain jo k mera boht khayal rakhre hain, aur yahan mera sub k sath acha bol chaal hai. Mai sikh chuki hu yahan rehna. Mai is mahool mai adjust kar chuki hu (Smile on face). . Yahan, mjhe apne ap ko takat aur salahaton k lehaz se phele se behtar khudko jan'ne ka moqa mila hai. . Aur, yahan aa kar mai ne apna dil Allah k sapurd kar dia. Warna, mai apne bete k sath masroof rehti thi. . Ab mai namaz aur sajdya mai reh kar Allah k sath zada mashgool mehsus karti hu jis se mje itminaan ka ehsas hota hai. Ab, mjhe yahan sub k sath rehana acha lgta hai, kyu k, hum ek dusare ke udas kahaniyan aur khushi k lamhaat sunte hain, aur, hum ek sath acha waqt guzarte hain. Ye boht acha hai, k koi esa shaqs ho jis k kandhy pr ap apna sar rakh saken aur jb koi ap ki baat sun'ne. Mai, Allah ka shukar adha karti hu k mjhe yahan achy log mile jo mere sath hain, aur hum sub ghum aur khushi bant sakte hain.

Mental Health Impact

R: Ji, Jab ap yahan aye tou kya eshas ya jazbaat the apke?

P: .. Yahan rehne ki wajah ye thi k, mere bete ki shadi hue. Aur, phr achanak mere shohar ka intikaal hogya, mai sub ehsas kho bethi. Mai apne shohar k begair jeena ka tasavur b nahi kar sakti thi. Mai, ne apni pentis salon ki shadi k doraan kabi b us k begair zindagi ka tajurba nahi kia tha. Aur. . Nah he mjhe maloom tha k agg kya karna hai. Us doraan . . Mera beta subse zada tawun karne wala tha. Lekin, mai us ki shadi k bd, us mai tabdili dekh sakti thi. . Wo mjhe apne liye bojh samjhane laga. . Wo ye sub bhul gaya k kese us ki ekloti maa ne sari zindagi us ka boht khayal rakha. Us ne mjhe akela chor dia. . Us ki bv k mere sath blkl achy taluqat nahi hain. . Wo mjhe pasand nahi karti. . Wo nahi chahti k mai . un k sath rahu. Un baton ki wajase, kafi pareshanian aur laraiyan shuru hogain.

R: Ji Maa Ji, tou iss chez ne apke jazbat ya dimaghi halat ko kese mutasir kiya?

P: .. Jb mai yahan ai, tou yahan rehnaa mere liye takleef deh tha. Is ne mjhe itna mutasir kia k mai so b nah saki. . Aur apne sath hone wali sub chezon k bare mai sochti rahi. . In beshumaar, khayaalat ne mere dimagh ko buri tarha pareshan kia, lekin, phr waqt guzarne k sath sath, mai ne tanha rehana sikh lia. Mai ne chezon ko, qabool karna shuru kia.

Meaning of life in terms of happiness

R: Apke din mai subse zada kis chez se ap lufatandoz hoti hain aur konsi chez apko subse nahpasand hain?

P: .. Is dunia mai, bachon se barh kar koi chez eham nahi hain. Lekin, badkismati se, mera ek he beta hai jo mere sath nahi hai. Yahan k log mera khayal rakhte hain. Mai apna sara din unke sath guzarti hu. Lekin, is se behtar aur kya ho skta hai k mera beta mere sath ho. . Khushi is bat ki hai, k apno ne khayal nahu kia lekin gair log yahan mera khayal rakhte hain, meri tbiyat ka puchte hain. . Tou agar mai thori c bemar hojau tou meri tbiyat ka khayal rakha jata hai. Mjhe duwaiyan lake dete hain aur mjhe doctor k pas leke jate hain tou ye ek ehsas hai jo boht qemati hai mere liye k ye log mera ehsas karte hain.

R: . Apki zindagi ka subse khushgawar lamha konsa tha?

P: .. Sub se phele, mere liye khushi ka lamha wo tha jb mere shohar mere sath the. Mjhe kisi chez ki zaroorat nahi thi kyu k wo mjse pyar karte the aur mera boht khayal rakhte the. . Wo b khushi ka lamha tha k jo apka khooni rishta nahi kar saka pr idr k log pyar karte hain, ehsas karte hain kyu k khoon ka rishta ‘mera beta’ mjhe yahan chor gaya magar yahan k logon ne mera boht sath dia. Lekin, mere liye afsoosnak lamha wo hai, jb mahine guzar jate aur saal guzar jate hain, aur mera beta mujse milne nahi ata hai.

R: Wo konsi esi cheez hai jo zindagi ko bamainy bnati hai?

P: .. Logon mai mohabat aur dusron ka ehsas hona chaiye. Yehi wo cheez hai . Jo zindagi ko bamainy bnati hai aur sehatmand taluqaat mai rehne se.

R: Kya apko lgta hai k umer barhne k is marhale mai khandan ki humdardi aur unka sath zaruri hota hai?

P: .. Zahir hai, k walidain jis tarha apne bache ki parwarish karte hain. . Aur bache ki dekh bhaal karte hain tou maa bap jb burhaye aur zindagi k aise marhale mai aajte hain tab insan khud ek bache ki tarha ban jata hai. Aur usko apne aulad k sahare ki boht zarurt hoti hai.

R: Apko koi kami mehsus hoti hai apki zindagi mai?

P: Ek kami sirf ye mehsus hoti hai . K mera beta mere sath nahi hai kyu k ek maa k liye uska bacha he hota hai jiske sath wo sari zindagi guzarti hai. Is liye mere bete k begair rehnaa mushkil hojata hai.

R: Ap kis chez k liye subse zada shukar guzar hain zindagi mai?

P: .. Insan ki zindagi ka har marhala ek tajurba hota hai, jis tarha bachpan mai hum boht se marhalon se guzarte hain, hum sub apne walidain k sath rehte the aur un se boht kuch sikhate the. Phir mai ne apne shohar k sath acha waqt guzara. Us k bad mai ne apne bete ki parwarish ki, jo k boht acha lamha tha. Tou, mai smjhati hoon k ye Allah ki marzi hai k mai yahan akar rahu. Apne khoon k rishton k elawa mai dusray logon se b rishte qaim kar sakun. Mai, Allah ka shukar ada karti hon . . Har din ek nayi subah se shuru hota hai. Jis k liye mai shukar guzar hoon, aur, zindagi se jin chezon se guzri wo pachida thin, aur kabi kabi maine yahan tak kaha k ab meri mout b aa sakti hai, lekin Allah ka karam hai,, us ne mjhe zindagi di.

R: Burhapy ka subse asan aur mushkl tareen hisa konsa hai?

P: .. Mere khayal mai, umer barhne ka subse mushkl hisa ye hai k, ahista ahista ap k jisam mai chezon ko bardasht karne ki himat nahi hoti. Iss waqt, bachon ki mohabat aur tawun boht zaruri hai. . Mai apko nasiyat karna chahti hoon k duniyawi chezon ki taraf nah dekhen aur rohaniyat ko farog den .. apni akhlat sawarne k liye apne barhon k sath, acha saluq karne k, Allah k hukam ki tahmeel karo. . Yas rakho k maa bap se barha iss duniya mai koi nahi.

Participant 2:

R: Apke tawun k liye boht shukria, jo meri boht madad krega. Tou kese hain ap apki tabiyat kesi hai?

P: .. Mai theek hu.

R: Mai apke mutalik behtar jan'na chahti hu tou kya ap mje kuj btayengy apne bare mai?

P: Ji haan! Puchen?

Feelings & Perceptions

R: Yahan apke din ka aghaz kese hota hain?

P: Mera aghaaz din ka is trha hota hai k mai subha uth'ta hoon, nahata hoon, usk bd phr dua karta hu aur dua k bd nashta krta hu ese he mere din ka aghaz hota hai...

R: Boht achi bat hain. Kya ap mje btayengy k kesa mehsus kar rahen hain ap yahan rehte huwe?

P: ... (Exhales deeply) Mai budha hote huwe ye mehsus karta hu k jo zindagi ek aurat k sath guzarti hai, ... jb wo chali jati hain uska intikal hojata hai tou burhaye mai boht c takleefon ka samna karna parta hai.

R: Hanji, yahan k log aur intazamiya appla achy se khayal rakhti hain?

P: ... Abi mjhe kuj he mahine huwe hain k mje yahan ane ka itifaq hua hain, yahan logon k jazbat ko mai janta hu, .. dekhta hu unki takleef aur khushhali ko lekin mai ye mehsus karta hoon k jo life ghar mai hai, wo yahan nahi hoti hai. (Sad expressions on face).

R: Ji bilkul ese e hai, aisa kya wakiya paish aya jo apko yahan rehna par raha hain?

P: ... Darasal baat ye hai k ... kuj aise gharelu tanazat hote hain k biwi k chale jane k bd wo facilities nahi milti .. oldage mai aur bazauqat phr ye chezen jaghry ka sabab banti hain .. islye maine kaha k chalo ese karlete hain k old age mai acha mahool hoga jiski wajse mai yaha ayaa aur mera beta mjhe yahan chor gaya.

R: Apka kya khayal hai, yahan per ya apno k sath, ghar mai zindagi guzarna asaan hai?

P: .. Apne boht acha sawal kiya, .. lekin agar mai ye kahu k .. old age home mai zindagi guzarana boht mushkl hai ya asan hai.. tou iska jawab yei hai k .. bal bachon se judah reh kar jo hai wo munasib nahi hai k old age mai rahen. Beshak, facilities boht hain yahan.. tamam khushiyan milengi lekin haqiqi khushi wo walidain ki aulas hoti hai, chun'ke, meri aulad hai .. wo jesi b hai, mai usko chor nahi sakta lekin kuch majburian hoti hain k insan ko chorni parti hain. Lekin agae mai kahun, tou khushhali kis mai hai tou khushali apne home mai hai.

R: Yahan rehte huwe apke kya ehsasaat hain?

P: Yahan pr rehre huwe boht se ehsasat hote hain, maslan achi khurak ka hona, achy kapron ka hona, achy mahool ka hona, tou ye sari chezen hain jo insan ko jo hain na wo milna boht zaruri hoti hain lekin kuj kabi khurak ki kami agai, kuj kabi mahool acha tastayab nahi ho skta lekin ye har wqt ki zarurt nahi, kabi kabar hota hai k insan ki zindagi mai, m kehta hu k agar hakumat ne ye old age home bana diye hain tou mai unka b shukariya karta hu, chalo koi agar nahi sambhalega tou ye sambhalengy na. (Shallow breaths) Ye mere liye boht khushi hai k hakumat jo hai wo mjhe sambhal legi.

R: Yahan rehne k bare mai kya nazariya hai apka? Apko yahan rehte huwe kesa mehsus hota hai?

P: Ye meri majburi hai, jese maine phele b kaha hai k jo facilities apne ghr mai milti hain, bahu bachon aur bety ki milti hai wo yahan nahi milti aur asal khushi yei hai.. ye ho humari majburi hai bas larai jaghron se bachny k liye, bahu aur bety ka jaghra nah ho tou in chezon se bachne k liye log sochte hain k is se behtar hai yahan reh lu. Beta tou meri favour krega lekin ho skta hai bahu look after achi reha nah karen. Tou is se behtar hau k mai larai ka sabab ban jaon, tou mai chahta hu wo mian bv khush rahen, islye mera alheda hona he behtar hai.

Mental Health Impact

R: Jab ap yahan aye tou kya ehsas ya jazbat the apke?

P: Mai ye boht mehsus karta hu .. (Deep breaths) k mere jesa walid jis ne sari umee kamai ki ho, mehnat b ki ho, mushakat b ki ho, aur wo apne bachon ko ab khairbad kehde, mai bhuk mai hu, aflas mai hu, karaye pe hu, jis b halat mai zindagi guzarata hu lekin ye mere liye boht mushkl ta k mai apne bachon k begair yahan old age home mai rahun. Lekin yahan ane se, jo mere jazbat thy, haqiqi mainey mai, mai khush nahi tha.

R: Is chez ne apki jazbati ya dimaghi halat ko kese mutasir kiya?

P: Dimaghi halat ka yaha tak taluq hai jo mai mehsus karta hu, .. k ye nah srf mere liye khushi ka baisa bana blky jazbat jo the wo haqiqi mainey se boht kamzori ka sabab ban gayen, .. aur mere liye wo marhala boht mushkl tha k mai ek acha insan hote huwe, ek acha ikhlaq ka malik hote huwe, ek medium taqby ka acha insan hote huwe, mere liye majburi ye ban gayi k mai yahan aagya. Ye meri soch jo hai, ye mere liye ek tension hai jo mjhe pareshan karti hai. (sadness on face).

Meaning of life in terms of happiness

R: Apne din mai subse zada kis chez se ap lutfandor (Khush) hote hain or kosi cheer apts puray din mai subse rada napasand hai?

P: Khane peene se insan nahi jeeta, sird mai ye mehsus karta hu k ... tanhai, khamoshi kabi kabi pasand ati hai kyu k ye chezen insan k dimaghi tawazan ko pukhta karti hain. Ye jo dimaghi tawazan hai ye alhedgu pasand karta hai wo kyu karta hai? .. islye k usko namaz, rozay ka wqt milta hai tanhai mai, old hone k sabab se ye mere liye ek khushi hai k hum dua bandagi kar sakte hain, panch waqt ki ibadat kar skte hain. Khushi ka sama tou ye hai. Warna ghar ko hum kabi nahi bhul skte jb tak hum kabar mai nahi jate.

R: Aphi sindagi ka subse khushgawau lamba konsa tha ?

P: .. Mere liye nahayat mushkil tha, old age home mai ana, jisdin mai aya ta mjhe mere jazbat he jante hain k mai roo raha tha .. k mai itne barhe khandan ka malik hote huwe sari umer kamai ki, lekin aj mai ghar se bahir hoon. Ghar se nikalna mere liye boht mushkil ka sama tha aur mai bari mushkil se apne jazbat ko control karta hua mai old age home mai aya hoon. . . Mai te ilaniya tor pe keh skta hu k koi khushgawar lamha tou nahi ho skta jis admi ne apne bachon ko pal pos kr barha kiya ho aur jiski bv k chale jane k bd kuch gharelu mamalat hojate hain, ye khushgawar nahi tha, lekin mai ye keh skta hu k mere liye ye din bari takleef ka tha.

R: Wo konsi wsi chez hai jo zindagi ko mahiny (meaningful) banati hai?

P: .. Ye insani soch hai.. zindagi tou Khuda ki trfse ek imanat hai, mai pachasi saal aur chay mahine ka hore huwe ab ye b keh skta hu k mere Khuda k muj per bari rehmat hai k itni lambi umer mjhe Khuda ne di hai, aur ab b koshish karta hu jo mere bachon se nahi ho skta mai wo khud karne k liye tayar hojata hoon. Dua karne mai, kalam sun'ne mai aur har tarha ki rohani chezon aur gazlen b gane mai, ye sirf meri zindagi ka surf nazbulain hai, yei meri subse behtreen khushgawar mahool ka hisa hai. (Satisfaction on face).

R: Konsi esi chez hai jo ap mehsus karte hain k boht qemati hai zindagi mai ?

P: .. Zindagi boht qeemati hai, Khuda ki trf se zindagi ek amanat hai, is zindagi ki hifazat karna, ye mere hath mai hai. Ajkal, dekhne mai aya hai k log apna bilkul b khayal nahi rakhte, teha trha k nashe karte hain, tarha karha ki takleefon mai hain, wo apni zindagi se khelte hain.. lekin ye zindagi jo hain, apka b farz banta hai k agar Khuda ne apko zindagi di hai tou hifazat karna apka farz hai. Mai smjhata hu k zindagi Khuda ki trfse ek amanat hai. Ye meri zindagi ka subse behtreen lamha hai k Khuda mje har roz saans deta hai. Har roz khushiyan deta hai, har eoz mje zindagi deta hai, ye uski meharbani hai.

R: Kya cheez apko subse zada khush karti hai?

P: Dua sbse zada khush karti hain mjhe.

R: Kya apko lgta hai k umer barhne k is marhale mai khandan ki hamdardi aur unka sath zaruri hota hai?

P: .. Mushkil is zindagi mai ye hai k .. khandan ka fard hote huwe mjhe ghr se jb nikalna para tou ye mere liye boht talkeef ka bais tha, aur ghar se dur reh kar koi kuushi nahi hoti hai. Aur nah he hasil ho sakti hai. Warna koi b ye mehsus nahi karta, k wo khandani admi hote huwe burgape mai old age home laya jayen bs ye ek majburi hoti hai.

R: Apko koi kami mehsus hoti hai apni zindagi mai?

P: ... Meri bv k chale jane k bd, mje boht c takleefon ka samna hai, ab jo maine khushiyan dekhni thi, ab bais saal hogayen meri bv k intikal ko, mai uski kami ko boht mehsus karta hu.

R: Ap kis chez k liye subse zda shukarguzar hain apni zindagi mai ?

P: Mai sybse zada shukarguzar is chez ka hu k burhapy k is marhaly mai b mai apne paon pe khara hu, bilkul sai salamat hu aur Khuda ne mje tofay mai ye zindagi di hai.

R: Konsa aisa khubsurat lamha hai apki zindagi mai jisy ap humesha yad rakhna chahengy?

P: Khushi ka moqa wo hai ... jb mai apni bv ko biag k ghar leke aya tha wo zindagi ka mera subse khushi ka sin tha k mere liye Khuda ne sathi mukarar kiya hai aur hum sari zindagi ek dusre k sath wafasari se chalte rahe. Jb tak meri bv zinda rahi tab tak hum khush rahen humesha.

R: Konsi esi ek chez hai jo apke liye muskurahat ka bais hai?

P: .. Mai kehna chahta hu k ye jo zindagi hai bari khubsurat hai ek amanat hai jo kabi nahi milti, sirf ek he zindagi milti hai kyu k bad mai insan mar k para rehta hai.

R: Apko kya lgta hai burhape ka subse asan aur mushkil tareen hisa konsa hai?

P: ... Mushkil ye hai k jb apne bachon ka sath nah ho, aur asani tab hai jb apne bachy sath hon.

Participant 3:

Feelings & Perceptions

R: Shukriya! Yahan apke din ka aghaz kaise hota hai?

P: .. Mai subah 3:00 ya 4:00 baje uth'ti ji aur teen ya char martaba "Tahajud" parhti hoon lekin agar parhana bhul jau tou Fajjar namaz parhti hu.. Mai "Bibi Fatima" k liye both dua karti hu. Mai ne unhen so bar parha hai. . Aur phir mai un k naam se dua karti hu. Tab meri duwayen qabool hoti hain kyu k mera taluq shiya khandan se hai. Aur, mai "Surah-Al-Ahzab" b parhti hoon jis se mere dil ko aur mjhe sakoon milta hai.

R: Kesa mehsus kar rahen hain ap yahan rehte huwe?

P: Mjhe yahan sahi lagta hai.

R: Yahan ki intazaiya apka acha se khayal rakhti hai?

P: Hanji. Lekin, yahan ek he khana bar he bar dete hain jo mjhe blkl acha nahi lgta hai.

R: Yahan rehte huwe apke kya ehsasaat hain?

P: Bas theek mehsus hota hai. Mera din bs duwayon mai guzarta hai. Mai ek refugee ki tarha thi, yahan aur wahan muntakil hoti rehti thi, khandani masail aur depression both tha. Lekin, mai yahan theek hu ab. Aur, chun'ke mai ek positive person hon aur mere teen bachy chahte hain k mai yahan rahu. Mai un k iss faisly se khush hu k wo chahte hain k mai yahan rahu. Tou, wo khush hain, is liye mai ne un ka ye faisla qabool kia aur wo mje yahan le aye. Kash, mai apne bachon sath reh pati. Mai yahan reh kar subko boht yad karti hu khas kar mera chota bhai, kyu k mera us se raabta nahi hai lekin mera barha bhai aur uski bv teen char hafte bad mjhe milne ate hain.

Mental Health Impact

R: Jab ap yahan aye tou kya ehsasat ya jazbat the apke ?

P: Mere barhy bête ki bv nahi chahti thi k mai un k sath rahu kyu k zahir hai k iss burhapy mai mera khayal rakhna parta usko k mai apni saas ka khayal rakhugi albata un k do bachon ka khayal mai rakhna chahti thi kyu k mje bachon se boht mohabat hai air mai khana pakane mai b achi hoon. Mai kuch khany blkl theek banati hu, lekin kuch khane mjhe theek nahi bana'ne ate. Lekin, meri barhi bahu ko joint family system pasand nahi, us ne mjhe saaf saaf bata diya aur choti bahu ne kaha k mje k ap humhre sath reh len, lekin mere bête ne kaha k mama ap America ki citizen nahi hain yahan agar mai agr m apko Pakistan se le ai tou apke medical expenses boht zada hongy jo mai pur nahi kar sakuga. Aur mai janti hu k agar mera beta mje America bulata,

tou uski bv mjhe America k old age home mai rakh deti, is liye mje apne mulk k old ahe home mai rehana chaiye kam az kam ek shaks apne mulk mai gair-mulki nahi hota hai.

R: In halaton ne ap ki dimaghi halat ko kese mutasir kiya?

P: Shuru shuru mai mjhe adjust karne mi boht waqt paish aya kuyu k admin kafi ab cold-tempered hain lekin phele un ka mizaj kafi garam mazaj tha aur wo choti choti baton pe shor machati thi. Jis ki wajse mjhe severe neurological disorder hogya tha aur wo esa disorder tha k shaks ko mar b skta tha, is liye mai boht pareshan thi k mai mar jaugi. Is liye mai yahan se bhagi b, phir ek admi ne mje security guard k hawale kr diya. Aur mje sirf mere barhe bête ka number yad tha, tou mera barha beta mje kehte k mama apko Heaven's wps jana hai jis bat pe kafi behas huwe aur ye log mje old age home se lene aagyen.

Meaning of life in terms of happiness

R: Apke din mai subse zada kis cheez se ap lufatandoz hote hain aur koni cheez apko subse nahpasand hain?

P: Sach puchen tou .. mai subah pani ki tanki barhne jesi koi khidmat anjaam deti hu tou ye meri zumedari hai. Aur iss pani k kiye mai ne minat mani thi aur 1000 rupee diye the, tb se acha pani aa raha hai. Warna, pani ka shaded behraan tha. Wese b subah subah pani ata hai, ye mera kam hai, Is liye mai ye khidmat krke khush hu. Aur jb head mjse rudely baat karti thi tb mje wo cheez nah-pasand thi.

R: Apki zindagi ka subse khushgawar lamha konsa tha?

P: Jab mai ne Punjab university k King Edward Medical College k panch medical colleges mai top kia ta tou mjhe sonay aur chandi k bht se medals mile jo mai ne apne bête ko un ki dekh bhaal k liye de diye. Mjhe is per barosa hai wrna mere baki bachy mere medals bech chuke hote.

R: Wo konsi esi cheez haai jo zindagi ko bamainy banati hain?

P: Mere khayal mai, apki zindagi mai goals hone chaiye jo boht eham hain. Mere liye is waqt meri zindagi ka maqsad rohani ilaaj k fawaid dikha kr nobel prize jeetna eham hai, is liye nahi k mere izat aur shorat hasil karna chahti hu, balky is liye k jb m inaam jeetu, tou ye ek he waqt mai public hojata hai.

R: Kya apko lgta hai k umer barhne k is marhale mai khandan ki hamdardi zaruri hai?

P: Haan, kyu k jb mera bhai aur bhabi mujh se milne ate hain tou khana le kr ate hain tou mjhe boht acha lgta hai aur jb mera beta ata hai lekin wo apne chacha ki wafat k bad aya tha tou char bar muj se milne aya tha.

R: Kya apko koi kami mhsus hoti hai apni zindagi mai ?

P: Bas bachon ki kami mehsus hoti hai k wo mere sath nai. Aur ye chezen mje kami mehsus karwati hain. Lekin, mai ab b un k pure hone ka tasavur krti hu, jis se mje boht khushi hoti hai kyu k mje imagination aur reality mai zada faraq nazar nahi ata kyu k dono dimagh ko ek he chez lagte hain, jo k behavioral sciences ki book mai likha gaya hai.

R: Ap kis chez ki subse zada shukarguzar hain apni zindagi mai?

P: Allah ne mje achi intelligence di hai. Log kehte hain k King Edward collge ki tariq 150 saaal se zada purani hai lekin phir b mere jesa zehani koi nahi tha. Ye darust hai, kyu k humare college mai kisi ka nam itna nahi dohray gaya jitna mera. Tou, jab b mai is lamhe ko yad karti hu, wo meri zindagi ka subse uncha mukaam tha. Aur, jab mai logon k sath hoti hu, tou zada muskuray ki koshish karti hu kyu k agar mai muskurati hu tou log b muskuraty hain. Tou, kidmat karne se insane humesha khush hota hai.

R: Apke khayal mai burhapy ka subse asan aur mushkil tareen hisa konsa hai?

P: Mjhe lgta hai k agar ap k bachy ap se rudely bat kare tou, ye boht takleefda hai. Abi do sal phele, meri beti ne ek boht he rude tariqy se mje phone kia tha aur mujse bat ki. Aur, asan ye k jb bache achy se sath rahen.

R: Kya ap koi nasiyat6 karna chahengy apne tajarbe k lehaz se ya kuch aisa jo ap agy ane wali nasal k liye faidamad hon? Jo apne kehna chahte hain?

P: Har shaks ko “Surah-Al-Isra” ki ayar 23-24 parhni chaiy kyu k is mai walidain k chay haqooq btayen gayen hain, jb walidain achi baten sikha rahen hon tou phir walidan ki bat man’no jese dua karo ya koi acha kam karo, sach bolo aur apne waliden ki atayat karo.

Participant 4:

Feelings & Perceptions

R: Shukriya! Yahan apke din ka aghaz kese hota hai?

P: .. Beta kese din guzar jata hain pata nahi chalta hai. Subah utho, nashta karo aur subke sath yahan waqat guzar jata hai.

R: Kesa mehsus kar rahen hain ap yahan rehte huwe?

P: .. Mai yahan apni bv k begair tanha mehsus karta hu aur betiyon k begair.

R: Yahan k log aur intazamiyan apka achy se khayal rakhti hain?

P: .. Yahan k log achy hain, aur majmui taur per amlay ka rawiya b acha hai. . Yahan k amlay ka tawun b acha hai lekin, yahan khane peene ka acha mahool acha nahi hai. Lekin, ye sub mere khandan ki gairmaiodgi ko pura nahi kar skta.

R: Aisa kya wakiya paish aya jo apko yahan rehna par raha hai? Apka kya khayal hai, yahan pe zindagi guzarana ansan hain ya apno k sath?

P: .. Mere idr ane ki wajah ye hai .. mere ghar mai koi male member nahi hai sirf ek bv hai, wo theek nahi rehti hai. Islye, meri beti mjhe yahan chor gayi hai. Meri bv ko sugar hai, wo insulin inject karti hai. . Wo meri achy se care nahi kar skti hai aur wo mjhe utha nahi sakti kyu k mai over weight hu. Ghar k begair zindagi guzarana asan nahi hai unse dur reh kar khas kr apni bv se. .. Agar insan ki koi majburi nah hon tou ghar chorne ki zarurt he nahi. . Kyun k, admi k liye is se zada kya acha ho skta hai k wo apne khandan k sath rahen, lekin agar majburi ai hai tou ye jagha theek hai

R: Yahan rehte huwe apke kya ehsasat hain?

P: . . Mai yahan reh kar, tanha mehsus kar raha hu. . Mjhe meri bv ki yad ati hai aur bachon ki. . Kal, meri bv roo rahi thi phone pe k mai yahan hoon us k sath nahi hoon. . Aur phr maine us se kaba k ab ye karna hamari majboori hai. Mai, mehsus karta hu . . K yahan hona theek hai is halat k sath.

Mental Health Impact

R: Jb ap yahan aye, tou kya ehsas ya jazbat the apke?

P: .. Meri bv aur betian mjhe yahan le kar ai. . Mjhe yahan ab theek lgta hai. Lekin shuru mai, jb mai yahan aya mai ne boht tanha akelapan mehsus kia aur esa he tha sub. Mere liye .. yahan adjust karna mushkil tha.

R: In sub chezon ne apke jazbat ya dinaghi halat ko kese mutasir kiya?

P: .. Zada sochne se meri dimaghi sehat b boht mutasir hogai thi jo wakiya mere sath paish aya. . Iss wakhiye ne meri dimaghi halaat ko mutasir kia lekin, ye Allah ki marzi hai. Ye ek insan ki kismat hai jo sath chalti hai. . Tou shayed yehi sub meri kismat mai likha tha yahan ana lekin insan ko har hal mai Allah ka shukar ada karna chaiye. Ab jesa b chal raha hai, theek hai. . Farz karen k agar ghar mai availability hoti tou tb ye boht achi hat thi, lekin, agar nahi hai tou ye jagha b achi hai.

Meaning of life in terms of happiness

R: Apke din mai subse zda kis cheez se ap lutfandoz hote hain aur konsi cheez apko subse nahpasand hain?

P: . . . Jab mai kisi se baat karta hoon, tou mjhe khushi mehsus hoti hai. Yahan boht se log interview aur degar makasaad k liye ate hain. Lekin, jb wo muj se baat karte hain, mjhe un k sath baat cheet ka acha waqt lgta hai. . Mere din ki subse buri cheez wo hai jab mai tanha mehsus karta hoon.

R: Apki zindagi ka subse khushgawar lamha konsa tha?

P: . Meri zindagi ka subse khushgawar lamha wo tha, jb meri shaadi huwe thi.

R: Wo konsi esi cheez hai jo zindagi ko bamainy banati hai?

P: Bv bachon k sath rehnaa sub se zada qemati cheez hai jo insani zindagi ko zada maini khayz banati hai. Aur .. subse zada khushi ka lamha mere liye jo hai k mai apna waqt Allah ki raah mai guzaru.

R: Apko koi kami mehsus hoti hai apni zindagi mai?

P: . Meri zindagi ki subse barhi kami ye hai. . Hadsa jo meri zindagi ko is traha ka bana dia hai k mai apne ghar se dur rehta hu aur khandan se b.

R: Wo konsa esa lamha hai jo ap humesha yad rakhna chahengy?

P: Meri zindagi ka wo khubsurat lamha jo mai humesha yaad rakhuga jb mai apne khandan k sath raha aur jo lamhaat un k sath guzare. . Apni bv se baten karna aur meri bv ki baten sun'na aur acha waqt guzarna mere khandan k sath, mere liye wo muskurahat ka bais tha.

R: Burhapy ka subse asan aur mushkil tareen hisa konsa hai?

P: .. Burhape ka subse mushkil marhala hota hai, bachon aur bv k tawun k begair aur un ki mohabat aur un ki gair majoorgi mai rehana. . Ye chezen zindagi k iss margale mai boht eham hain. Boht zaruri hai k ap apne khandan k sath rahen jo is marhale ko b khush bana de. . Isliye, walideen ka boht ekhtaram karna chaiye wrna walideen k begair koi nehmat nahi hai.

Participant 5:

Feelings & Perceptions

R: Shukriya! Yahan apke din ka aghaz kese hota hai?

P: .. Beta, din ki shurwat, tanhai se hoti hai. Aur .. har din bachon ki gumshudagi k sath guzarta hoon.

R: Kesa mehsus kar rahen hain ap yahan rehte huwe?

P: . Bas theek.

R: Yahan k log aur intazamiya apke achy se khayal rakhti hain?

P: . . Yahan har koi acha hai. Aur achi dekh bhaal karte hain. Wo mjhe waqt par khana dete hain aur . . Meri duwaion ka khayal rakhte hain.

R: Aisa kya wakiya paish aya jo apko yahan rehana par raha hai?

P: .. Mai ne apni bv ko kai saal phele kho diya tha. Bv k wafat k bad, mera ek he beta hai jis ki shadi hogayi. . Shadi k chand saal bad meri bahu, mere sath bura saluq karne lagi. Wo mjhe khana dena chor chuki thi aur kai bar mai kai dino tak khali pait sota tha. . Aur mera beta, usne b mjhe aise he chordia. Teen din bad, khali pait rehne k bad, mai ne khary hoke unse kaha k wo biryani kha rahen hain, mai ne un se pucha k kya sub ko khana khilane k bad kuch bacha hai? . . K wo mjhe de den. Phir mjhe, apni poti se ek roti ka tukra mila jo wo rengati huwe meri taraf barhi. Bad mai, meri bahu ne kaha k . . agar kuch bacha hua tou wo mujhe de dengy. Us k elawa, us ne mujhe kaha k mjhe so jana chaiye. . Mere khandan k tawun ki kami aur mere sar pe chat nah hone ki wajase mai boht pareshan hogya tha k ab mai kya kru. . Mai nahi jan'ta tha k ye sub kahan jake khatam hoga. . Mjhe nahi pata tha k ab mai kahan jauga .. railway station pr aur ya kisi foot path par hugg. . Mera sara ilm, us waqt mahdood ho chuka tha. . Meri bahu k sath mera boht buri tajurba raha. Wo kehti thi, k mai bemar para tou meri dekh bhaal kon kareg? . . Mjhe tanay dene k elawa, us ne zor diya k mje mar kar Khuda k pas laut jana chaiye. . Halaat mere liye nah-qabil-e-bardashat hogayen. Phir mera beta aur bahu, mjhe ye keh kar yahan le ayen k wo mera khayal nahi rakh sakte. Esa lagta tha k mai un pe bojh ban gaya.

R: Yahan rehte hue apke kya ehsasaat hain?

P: .. Khandan k sath zindagi guzarna, yahan rehne se boht behtar hai. . Kyu k khandan k sath rehana he humari eham zarurat hai. Khandan k begair, kuch b nahi hai. . Lekin jab mamalat mushkil hojyen tou yahan rehana, majboori ban jata hai. Mai humesha apne bete. . Aur uske

bachon ko yad karta hoon, humesha un k bare mai sochta hoon, un se milna chahta hoon, aur un k sath khelna chahta hoon. Mai apne ghar walo k begair, yahan acha mehsus nahi karta hoon. Mujhe un ki yad ati hai.

R: Yahan rehene k bare mai kya tajurba hai apka? Kesa mehsus hota hain?

P: . . Mai yahan bheer mai b tanha mehsus karta hoon. Esa mehsus hota hai k, iss duniya mai Khuda k siva mere liye koi nahi hai.

Mental Health Impact

R: Jab ap yahan ayen tou kya ehsas ya jazbaat the apke?

P: . Jab mai yahan aya tha, jab mera beta mjhe yahan chor kar gaya tha. . Tou meri zehani sehat boht pareshan thi. . Mai zehani taur par sehatmand mehsus nahi kar raha tha.

R: Iss chez ne apke jazbat ya dimaghi halat ko kese mutasir kiya?

P: . . Mere zehan mai boht se khayal chal rahe the k mera beta mjhe yahan kyun chor gaya. . Lekin waqt ki raftaar k bad, mai ne socha k shayed ye mere liye Khuda ki marzi hai.

Meaning of life in terms of happiness

R: Apke din mai subse zada kis chez se ap lufatandoz hote hain aur konsi cheez apko subse nahpasand hain?

P: . Mjhe subse zada khushi us waqt hoti hai jab mera beta mujse milne ata hai. Aur mere liye nahpasand-dida baat ye hai k mai yahan apne bete aur us k bachon k begair reh raha hoon.

R: Apki zindagi ka subse khushgawar lamha konsa tha?

P: . Meri zindagi ka subse acha lamha wo tha . . Jb mai apne bete aur bv k sath sakoon se reh raha tha. Aur humare darmiyan .. sehatmand rishta aur khandani tawun tha.

R: Apke khayal mai, wo konsi esi cheez hai jo zindagi ko bamainy banati hain?

P: Ek bamaqsad zindagi guzarna wo hai jo apke ghar mai khandan k arkan k sath, sehatmand taluqaat k sath rehana hain.

R: Kya apni lagta hai k umer barhne k is marhale mai khandan ki humdardi aur unka sath zaruri hai?

P: Allah ki banai huwe iss duniya mai . . Rishthe boht eham hain, taluqaat ko sehatmand rakhna humara farz hai kyu k khandan k begair koi cheez itni khubsurat nahi lagti hai. Burhaye k is marhale mai. . Khandan ki madad boht zaruri hai. Jo zindagi ko bharpur aur jeene k qabil banati hain.

R: Ap kis cheez k liye subse zada shukar guzar hain zindagi mai?

P: Khuda k sath waqt guzarana, aur duwayen karna mjhe khushi deta hai jo mjhe Khuda ki marzi ko qabool karne se mutmain mehsus karta hu.

R: Apko koi kami mehsus hoti hain apki zindagi mai?

P: Jis cheez ki mjhe subse zada yaad ati hai .. wo hai mera khandan . . Aur un k sath rehna aur apne poti poton ko dekhana.

R: Kis cheez k liye ap apni zindagi mai subse zada shukarguzar hain?

P: .. Mai har cheez k liye Khuda k shukar guzar hoon. . Kyun k shayed yahan rehna mere liye Khuda ki marzi hai. Mai humesha apne bete aur bv k sath guzare achy lamhat ko yad rakhna chahta hoon.

R: Burhapy ka subse asan aur mushkil tareen hisa konsa hai?

P: . . Burhapye ka asan marhala, Khuda k sath k sath waqt guzar kar azadi k sath jeena hai. Aur is marhale ka subse mushkil marhala wo hai . . Jab mai khandan k begair tanha zindagi guzar raha hoon. . Bachy apne walidain ko nazar-andaaz karte hain jab un k liye apni jaan qurban karne ki baat ati hai. Bachon ko apne walidain ko ehmiyat dene ki zarurt hai kyu k walidain un ki khidmat k liye apne bachon ki raah mai apni jaan qurban kar dete hain.

Participant 6:

Feelings & Perceptions

R: Shukriya! Yahan apke din ka aghaz kese hota hai?

P: .. Beta subah uthna .. namaz parhna aur phir aise he sara din guzar jata hai.

R: Kesa mehsus kar rahen hain ap yahan rehte huwe?

P: .. Mai yahan apni bv ki mout k bad se tanha mehsus kar raha hoon. . Meri bv k guzar jane k bad mjhe mere bete ki zarurt thi. . Mai bilkul b akela nahi rehana chahta tha. . Lekin, wo mujhe yahan le ayaa kyun k us ne shadi karke mjhe alag kardia. . Asal mai, wo mera beta nahi tha. Mai ne aur meri bv ne usy goud lia tha jab wo bacha tha. . Phele mai samjhata tha k mera apna khoon nahi, islye mjhe yahan laya lekin jab mai yahan aya tou mujhe maloom hua k apka apna khoon ho ya nah hon koi faraq nahi parta kyun k mai yahan aise logon se mila jo apne khoon se yahan laye gayen the un ki apni aulad unhen yahan chor kar gayi, meri aulad tou phir mera khoon nahi tha. .

R: Yahan k log aur intazamiya apke achy se khayal rakhti hain?

P: Haan yahan sub zaruriyaten puri hoti hain jo zindagi guzarne k liye zaruri hain.

R: Yahan rehte huwe apke kya ehsasaat hain?

P: .. Mai iss duniya mai rehte huwe tanha mehsus karta hu. Jo ab Allah ki marzi hai, mujhe us se guzarne hai. Meri bv k intikaal k bad meri parwa karne wala koi nahi tha. . Jis ki wajse mai pareshan rehta tha. Lekin, ab mai Allah ki marzi ko qabool kar chuka hu.

R: Yahan rehene k bare mai kya tajurba hai apka? Apko yahan rehte huwe kesa mehsus hota hai?

P: .. Mere liye mere bete k begair rehana mushkil hain yahan kyu k wohi mera sub kuj tha meri bv k guzar jane k bad. . Mujhe aisa lagta hai maine apni zindagi ki qeemati cheez kho di jab mera beta mujhe akela chor gaya tha. . Mai sirf itna janta hoon k Khuda wo hai jo har second mai apki madad karta hai aur wo jawab b dega kyun k wo humesha apke sath hai. . Mai ne apna din raat, Allah se dua mangne mai guzara jis se mai mutmain hoon. . Mai humesha pur-umeed raha hoon. Mai humesha cheezon k roshan phelu mai dekhta hu. Kabi nahi socha tha k, kal kuch bura hoga kyu k Khuda hai mere liye aur wo meri dekh bhaal kar raha hai.

Mental Health Impact

R: Jab ap yahan ayen tou kya ehsas ya jazbat the apke?

P: . . Jab mai yahan aya tou boht pareshan aur afsaardha tha. . Mai kai raaton tak is tension mai nahi so saka k mere sath ye sub kya hua. Mera beta mjhe yahan kyu chor gaya?

R: Iss wakiye ne apke jazbat ya dimaghi halat ko kese mutasir kiya?

P: . Mai apni zindagi k in mahmalat per boht zada sochta raha jis se mai boht pareshan hua. . Iss se meri dimaghi sehat buri tarha mutasir huwe thi jis se maine dunyawii rishton se barosa kho diya tha. . Mai udas rehta tha, mjhe apni bv ki yad ati thi. Lekin, waqt guzarne k bad mai ne Khuda se dua karni shuru kardi aur us k har kam k liye uspe barosa karna shuru kardia.

Meaning of life in terms of happiness

R: Apke din mai subse zada kis cheez se ap lutafandoz hote hain aur konsi cheez apko subse nahpasand hain?

P: .. Jab mai apni bv aur bete k sath tha.

R: Apki zindagi ka subse khushgawar lamha konsa tha?

P: . Wo khubsurat yaaden wo qeemati cheez hain jo mai ne apne khandan k sath guzare. Mere pas boht sari yaaden hain, jab yahan koi nahi hota hai tou mere pas sochne ko boht yaden hoti hain. . Ye ab b mjhe khushi deti hain.

R: Wo konsi cheez hai jo zindagi ko banainay banati hain?

P: Apne khandan k sath rehana ek mahiny khez cheez hai.

R: Kya apko lagta hai k umer k barhne k iss marhale mai khandan ki humdardi aur unka sath zaruri hota hai?

P: Zindagi k iss marhale mai, khandan ki hamayat boht zaruri hai.

R: Apko koi kami mehsus hoti hain apni zindagi mai?

P: Meri bv aur bete ki adam-majoodgi meri zindagi ko adhuri bana deti hai.

R: Ap kis cheez k liye subse zada shukarguzar hain zindagi mai?

P: .. Jo waqt maine Khuda ki raah mai guzara wo mjhe khush karta hai.

R: Burhapy ka subse asan aur mushkil tareen husa konsa hai?

P: .. Mushkil tab jab aulad sath nah ho aur asaan tab jab aulag ki hamayat ho.

Appendix D

Transcripts and Plagiarism Report

PARTICIPANT 1:

R: Salam! Mera naam Asmar hai aur mai ek talab ilam hu aur mai yahan research k mutaliq ai hoon. Yahan ane ka mera maqsad ye hai k mai ap k tajarbat ko jaan saku ta k mje malumaat milen. Tou kya mai kuj dair apse guftgu kr sakti hu. Umeed hai k ap mje ijazat den gy aur mere sath tawun karengy.

P: Ji!

Research Question 1.

~~Feelings and Perceptions~~

R: Shukriya! Yahan apke din ka aghaz kese hota hain?

P: Subah uth kar dua namaz parh kar mere din ka aghaz hota hain.

R: Kesa mehsus kar rahi hain ap yahan rehte huwe?

P: Yahan pe rehte huwe theek mehsus hota hain ^{Compulsion} lekin kafi bar, mai ^{Lonliness} akela mehsus karri hu yahan kyu k mje yahan he rehna hain meri ^{Compulsion} majburi hain. . Kon apne bachon k begair rehna chahta hai? .. zindagi sirf ek majburi ka nam ban chuki hai. Yakeenen, .. yahan k surat e haal achi hai, aur mahool b yahan ka qabil e qabool hai. Lekin, yahan rehna bilkul b asan nahi hain, begair mere bety k.

R: Yahan k log aur intazamiya apka achy se khayal rakhti hain?

P: .. Yahan par sub log boht achy hain, aur boht achy se mera khayal rkhte hain, khas kr k yahan ^{Longingness} ki intazamiya, pr koi b mere bete ki ^{Longingness} kami ko pura nahi kar skta jo wo ^{Hopelessness} mere sath nahi reh raha. ^{Neglect/Abandon} Uski kami mjhe boht udas kardi hai. . Aur . . Koi ^{Hopelessness} (umeed) nahi hain k mera beta mjse kabi b milne ayega, mere sath rahega, mere sath bethega, ya mere sath baten krega.

R: Aisa kya wakiya paish aya jo apko yahan rehna par raha hai? Apka kya khayal hai, yahan pe zindagi guzarne asan hain ya apno k sath?

P: (exhales deep!y) .. humesha se apne bete aur uske khandan k ^{Abandoned} sath rehna chahti thi, lekin .. jb wo mje ^{Abandoned} yahan chor gaya aur mjhe ^{Abandoned} apne sath nahi rakhna chahta, tou mai kya kar sakti hu? Mere bete ki bv ne usy kail kia k wo mje apne sath nah rakhe ghar pe aur mje yahan chor aye.. Har koi apne bachon k sath rehna chahta hai ta k ^{Abandoned} bachon ka pyar mile aur waqt mile ta k wo humhra khayal rakhen ta k ye marhala zindagi ka achy se guzar jayen. (Sadness on face).

Emotional Support

R: Yahan rehte huwe apke kya ehsasat hain?

P: Zindagi bas guzar rahi hai. . Lekin, har waqt mai apne bete ko yad karti rehti hu boht, aur .. mera dil chahta hai k mai apne potay ko pyar karu, lekin mera beta aur uski bv mjhe apne sath nahi rakhna chahte hain . Mjhe ye b nahi pata k kabi mera beta mjse milne ayega b.

Neglected

R: Yahan rehne k bare mai kya tajarba hai apka? (Apko yahan rehte huwe kesa mehsus hota hai)?

Lonliness *

Instrumental Support

P: Yahan akele rehte huwe . maine sikh lia hai k yahan mujhe khudi khud k sath chalna hai. Tou ab, yahan rehte huwe, mai sikh chuki hu yahan rehna, aur maine yahan sub logon k sath dosti karli hai, aur yahan ki intazamiya k sath b mere achy taluqat hain jo k mera boht khayal rakhre hain, aur yahan mera sub k sath acha bol chaal hai. Mai sikh chuki hu yahan rehna. Mai is mahool mai adjust kar chuki hu (Smile on face) . Yahan, mjhe apne ap ko takat aur salahaton k lehaz se phele se behtar khudko jan'ne ka moqa mila hai. . Aur, yahan aa kar mai ne apna dil Allah k sapurd kar dia. Warna, mai apne bete k sath masroof rehti thi. . Ab mai namaz aur sajdy mai reh kar Allah k sath zada mashgool mehsus karti hu jis se mje itminaan ka ehsas hota hai. Ab, mjhe yahan sub k sath rehana acha lgta hai, kyu k, hum ek dusare ke udas kahaniyan aur khushi k lamhaat sunte hain, aur, hum ek sath acha waqt guzarte hain . Ye boht acha hai, k koi esa shaqs ho jis k kandhy pr ap apna sar rakh sake aur jb koi ap ki baat sun'ne. Mai, Allah ka shukar adha karti hu k mjhe yahan achy log mile jo mere sath hain, aur hum sub ghum aur khushi bant sakte hain. **Self-Exploration** **Emotional support of other residents** **Gratitude**

Research Question 2.

Impact on Mental Health

R: Ji, Jab ap yahan aye tou kya eshas ya jazbaat the apke?

P: .. Yahan rehne ki wajah ye thi k, mere bete ki shadi hue. Aur, phr achanak mere shohar ka intikaal hogya, mai sub ehsas kho bethi. Mai apne shohar k begair jeena ka tasavur b nahi kar sakti thi. Mai, ne apni pentis salon ki shadi k doraan kabi b us k begair zindagi ka tajurba nahi kia tha. Aur. . Nah he mjhe maloom tha k agg kya karna hai. Us doraan . . Mera beta subse zada tawun karne wala tha. Lekin, mai us ki shadi k bd, us mai tabdili dekh sakti thi. . Wo mjhe apne liye bojh samjhane laga. . Wo ye sub bhul gaya k kese us ki ekloti maa ne sari zindagi us ka boht khayal rakha Us ne mjhe akela chor dia . Us ki bv k mere sath blkl achy taluqat nahi hain. . Wo mjhe pasand nahi karti. . Wo nahi chahti k mai . un k sath rahu. Un baton ki wajase, kafi pareshanian aur laraiyan shuru hogain. **Abandoned**

R: Ji Maa Ji, tou ..

P: .. Jb mai yad mai so b nah khayalat ne tanha rehar

Resear

Me

R: Ji Maa Ji, tou iss chez ne apke jazbat ya dimaghi halat ko kese mutasir kiya?

P: .. Jb mai yahan ai, tou yahan rehnaa mere liye takleef deh tha. Is ne mjhe itna mutasir kia k mai so b nah saki. . Aur apne sath hone wali sub chezon k bare mai sochti rahi. In beshumaar, khayaalat ne mere dimagh ko buri tarha pareshan kia, lekin, phr waqt guzarne k sath sath, mai ne tanha rehana sikh lia. Mai ne chezon ko, qabool karna shuru kia.

Distress/Painful * **Distress/overthink**
Mental reoccupation of thoughts

Research Question 3.

Meaning of Life

R: Apke din mai subse zada kis chez se ap lufatandoz hoti hain aur konsi chez apko subse nahpasand hain?

P: .. Is dunia mai, bachon se barh kar koi chez eham nahi hain. Lekin, badkismati se, mera ek he beta hai jo mere sath nahi hai. Yahan k log mera khayal rakhte hain. Mai apna sara din unke sath guzarti hu. Lekin, is se behtar aur kya ho skta hai k mera beta mere sath ho. Khushi is bat ki hai, k apno ne khayal nahu kia lekin gair log yahan mera khayal rakhte hain, meri tbiyat ka puchte hain. . Tou agar mai thori c bemar hojau tou meri tbiyat ka khayal rakha jata hai. Mjhe duwaiyan lake dete hain aur mjhe doctor k pas leke jate hain tou ye ek ehsas hai jo boht qemati hai mere liye k ye log mera ehsas karte hain.

Longingness
Support

R: . Apki zindagi ka subse khushgawar lamha konsa tha?

P: .. Sub se phele, mere liye khushi ka lamha wo tha jb mere shohar mere sath the. Mjhe kisi chez ki zaroorat nahi thi kyu k wo mjse pyar karte the aur mera boht khayal rakhte the. . Wo b khushi ka lamha tha k jo apka khooni rishta nahi kar saka pr idr k log pyar karte hain, ehsas karte hain kyu k khoon ka rishta 'mera beta' mjhe yahan chor gaya magar yahan k logon ne mera boht sath dia. Lekin, mere liye afsoosnak lamha wo hai, jb mahine guzar jate aur saal guzar jate hain, aur mera beta mujse milne nahi ata hai.

Neglected

R: Wo konsi esi cheez hai jo zindagi ko bamainy bnati hai?

P: .. Logon mai mohabat aur dusron ka ehsas hona chaiye. Yehi wo cheez hai . Jo zindagi ko bamainey bnati hai aur schatmand taluqaat mai rehne se.

Healthy Bonding

R: Kya apko lgta hai k umer barhne k is marhale mai khandan ki humdardi aur unka sath zaruri hota hai?

P: .. Zahir hai, k walidain jis tarha apne bache ki parwarish karte hain. . Aur bache ki dekh bhaal karte hain tou maa bap jb burhaye aur zindagi k aise marhale mai aajte hain tab insan khud ek bache ki tarha ban jata hai. Aur usko apne qulad k sahare ki boht zarurt hoti hai. * Children support

R: Apko koi kami mehshus hoti hai apki zindagi mai?

Longingness

P: Ek kami sirf ye mehshus hoti hai . K mera beta mere sath nahi hai kyu k ek maa k liye uska bacha he hota hai jiske sath wo sari zindagi guzarti hai. Is liye mere bete k begair rehnaa mushkil hojata hai.

R: Ap kis chez k liye subse zada shukar guzar hain zindagi mai?

P: .. Insan ki zindagi ka har marhala ek tajurba hota hai, jis tarha bachpan mai hum boht se marhalon se guzarte hain, hum sub apne walidain k sath rehte the aur un se boht kuch sikhate the. Phir mai ne apne shohar k sath acha waqt guzara. Us k bad mai ne apne bete ki parwarish ki, jo k boht acha lamha tha. Tou, mai smjhati hoon k ye Allah ki marzi hai k mai yahan akar rahu. * Apne khoon k rishton k elawa mai dusray logon se b rishte qaim kar sakun. Mai, Allah ka shukar ada karti hon . . Har din ek nayi subah se shuru hota hai. Jis k liye mai shukar guzar hoon, aur, zindagi se jin chezon se guzri wo pachida thin, aur kabi kabi maine yahan tak kaha k ab meri mout b aa sakti hai, lekin Allah ka karam hai,, us ne mjhe zindagi di. Will of God, Acceptance

R: Burhapy ka subse asan aur mushkl tareen hisa konsa hai?

P: .. Mere khayal mai, umer barhne ka subse mushkl hisa ye hai k, ahista ahista ap k jisam mai chezon ko bardasht karne ki himat nahi hoti. Iss waqt, bachon ki mohabat aur tayun boht zaruri * hai. . Mai apko nasiyat karna chahti hoon k duniyawi chezon ki taraf nah dekhen aur rohaniyat ko farog den .. apni akhlat sawarne k liye apne barhon k sath, acha saluq karne k, Allah k hukam ki tahmeel karo. . Yas rakho k maa bap se barha iss duniya mai koi nahi. Healthy Bonding, Children support,

PARTICIPANT 2:

R: Salam! Mera naam Asmar hai aur mai ek talab ilam hu aur mai yahan research k mutaliq ai hoon. Yahan ane ka mera maqsad ye hai k mai ap k tajarbat ko jaan saku ta k mje malumaat milen. Tou kya mai kuj dair apse guftgu kr sakti hu. Umeed hai k ap mje ijazat den gy aur mere sath tawun karengy.

P: Ji haan!

R: Apke tawun k liye boht shukria, jo meri boht madad krega. Tou kese hain ap apki tabiyat kesi hai?

P: .. Mai theek hu.

R: Mai apke mutalik behtar jan'na chahti hu tou kya ap mje kuj btayengy apne bare mai?

P: Ji haan! Puchen?

**Research Question 1.
Feelings and Perceptions**

R: Yahan apke din ka aghaz kese hota hain?

P: Mera aghaaz din ka is trha hota hai k mai subha uth'ta hoon, nahata hoon, usk bd phr dua karta hu aur dua k bd nashta krta hu ese he mere din ka aghaz hota hai...

*sense of
spirituality*

R: Boht achi bat hain. Kya ap mje btayengy k kesa mehsus kar rahen hain ap yahan rehte huwe?

P: ... (Exhales deeply) Mai budha hote huwe ye mehsus karta hu k jo zindagi ek aurat k sath guzarti hai, ... jb wo chali jati hain uska intikal hojata hai tou burhape mai boht c (takleefon) ka samna karna parta hai.

Hardship

sambhalega tou ye sambhalengy na. (Shallow breaths) Ye mere liye boht khushi hai k hakumat jo hai wo mjhe sambhal legi.

R: Yahan rehne k bare mai kya nazariya hai apka? Apko yahan rehte huwe kesa mehsus hota hai?

P: Ye meri ^{compulsion} majburi hai, jese maine phele b kaha hai k jo facilities apne ghr mai milti hain, bahu bachon aur bety ki milti hai wo yahan nahi milti aur asal khushi yehi hai.. ye ho humari majburi hai bas ^{abandoned by daughter-in-law} larai jaghron se bachny k liye bahu aur bety ka jaghra nah ho tou in chezon se bachne k liye log sochte hain k is se behtar hai yahan reh lu. Beta tou meri favour krega lekin ho skta hai bahu look after achi reha nah karey Tou is se behtar hau k mai larai ka sabab ban jaon, tou mai chahta hu wo mian bv khush rahen, islye mera alheda hona he behtar hai.

Research Question 2.

Impact on Mental Health

R: Jab ap yahan aye tou kya ehsas ya jazbat the apke?

P: Mai ye boht mehsus karta hu .. (Deep breaths) k mere jesa walid jis ne sari umee kamai ki ho, mehnat b ki ho, mushakat b ki ho, aur wo apne bachon ko ab khairbad kehde, mai bhuk mai hu, aflas mai hu, karaye pe hu, jis b halat mai zindagi guzarata hu lekin ye mere liye boht mushkl ta k mai apne bachon k begair yahan old age home mai rahun. Lekin yahan ane se, jo mere jazbat thy, haqiqi mainey mai, mai khush nahi tha.

R: Is chez ne apki jazbati ya dimaghi halat ko kese mutasir kiya?

P: Dimaghi halat ka yaha tak taluq hai jo mai mehsus karta hu, .. k ye nah srf mere liye khushi ka baissa bana blky jazbat jo the wo haqiqi mainey se boht kamzori ka sabab ban gayen, .. aur mere liye wo marhala boht mushkl tha k mai ek acha insan hote huwe, ek acha ikhlaq ka malik hote huwe, ek medium taqby ka acha insan hote huwe, mere liye majburi ye ban gayi k mai yahan

compulsion

R: Hanji, yahan k log aur intazamiya appla achy se khayal rakhti hain?

P: ... Abi mjhe kuj he mahine huwe hain k mje yahan ane ka itifaq hua hain, yahan logon k jazbat ko mai janta hu, .. dekhta hu unki ^{Handicaps} (akleef aur khushhali) ko lekin mai ye mehsus karta hoon k jo life ghar mai hai, wo yahan nahi hoti hai (Sad expressions on face).

R: Ji bilkul ese e hai, aisa kya wakiya paish aya jo apko yahan rehna par raha hain?

P: ... Darasal baat ye hai k ... kuj aise ^{family conflicts/abandoned} (gharelu tanazat) hote hain k biwi k chale jane k bd wo facilities nahi milti .. oldage mai aur bazauqat phr ye chezen jaghry ka sabab banti hain .. islye maine kaha k chalo ese karlete hain k old age mai acha mahool hoga jiski wajse mai yaha ayaa aur mera beta mjhe yahan ^{left out} (chor gaya).

R: Apka kya khayal hai, yahan per ya apno k sath, ghar mai zindagi guzarna asaan hai?

P: .. Apne boht acha sawal kiya, .. lekin agar mai ye kahu k .. old age home mai zindagi guzarana boht mushkl hai ya asan hai.. tou iska jawab yei hai k .. bal ^{child presence} (bachon se judah reh kar jo hai) wo munasib nahi hai k old age mai rahen. Beshak, ^{support} (facilities boht hain yahan) tamam khushiyan milengi lekin ^{being with children} (haqiqi khushi wo walidain ki aulad) hoti hai, chun'ke, meri aulad hai .. wo jesi b hai, mai usko chor nahi sakta lekin kuch majburian hoti hain k insan ko chorni parti hain. Lekin agae mai kahun, tou khushhali kis mai hai tou ^{being with children} (khushhali apne home mai hai).

R: Yahan rehte huwe apke kya ehsasaat hain?

P: Yahan pr rehre huwe boht se ehsasat hote hain, maslan ^{instrumental support/community support} achi khurak ka hona, achy kapron ka hona, achy mahool ka hona, tou ye sari chezen hain jo ^{support} insan ko jo hain na wo milna boht zaruri hoti hain lekin kuj kabi khurak ki kami agai, kuj kabi mahool acha tastayab nahi ho skta lekin ye har wqt ki zarurt nahi, kabi kabar hota hai k insan ki zindagi mai, m kehta hu k agar hakumat ne ye old age home bana diye hain tou mai unka b ^{gratitude} shukariya karta hu, chalo koi agar nahi

Research Question 1.

Feelings and Perceptions

R: Shukriya! Yahan apke din ka aghaz kese hota hai?

P: .. Beta kese din guzar jata hain pata nahi chalta hai. Subah utho, nashta karo aur subke sath yahan waqt guzar jata hai.

R: Kesa mehsus kar rahen hain ap yahan rehte huwe?

P: .. Mai yahan apni bv k begair loneliness * tanha mehsus karta hu aur betiyon k begair.

R: Yahan k log aur intazamiyan apka achy se khayal rakhti hain?

P: .. Yahan k log achy hain, aur majmui taur per amlay ka rawiya b acha hai. * Yahan k amlay ka tawun b acha hai lekin, yahan khane peene ka acha mahool acha nahi hai. Lekin, ye sub mere khandan ki gairmaiodgi ko pura nahi kar skta. *
longing

R: Aisa kya wakiya paish aya jo apko yahan rehna par raha hai? Apka kya khayal hai, yahan pe zindagi guzarna ansan hain ya apno k sath?

P: .. Mere idr ane ki wajah ye hai .. mere ghar mai koi male member nahi hai sirf ek bv hai, wo theek nahi rehti hai. Islye, meri beti mjhe yahan chor gayi hai. Meri bv ko sugar hai, wo insulin inject karti hai. . Wo meri achy se care nahi kar skti hai aur wo mjhe utha nahi sakti kyu k mai over weight hu. Ghar k begair zindagi guzarna anan nahi hai unse dur reh kar khas kr apni bv se. *
.. Agar insan ki koi majburi * nah hon tou ghar chorne ki zarurt he nahi. . Kyun k, admi k liye is se zada kya acha ho skta hai k wo apne khandan k sath rahen, lekin agar majburi ai hai tou ye jagha theek hai
compulsion

R: Yahan rehte huwe apke kya ehsasat hain?

P: .. Mai yahan reh kar, ^{lonliness} ~~tanha~~ mehsus kar raha hu. . Mjhe ^{miss them} meri ~~by~~ ~~ki~~ ~~yad~~ ati hai aur bachon ki. .
 Kal, meri ~~by~~ roo rahi thi phone pe k mai yahan hoon us k sath nahi hoon. . Aur phr maine us se
 kaba k ab ye karna hamari majboori hai. Mai, mehsus karta hu . . K yahan hona theek hai is halat
 k sath. ^{compulsion} ^{acceptance}

Research Question 2.

Impact on Mental Health

R: Jb ap yahan aye, tou kya ehsas ya jazbat the apke?

P: .. Meri ~~by~~ aur betian mjhe yahan le kar ai. . Mjhe yahan ab theek lgta hai. Lekin shuru mai, jb
 mai yahan aya mai ne boht ~~tanha~~ ^{lonliness} ~~akelapan~~ mehsus kia aur esa he tha sub. Mere liye .. yahan
 adjust karna mushkil tha. ^{difficulty in adjustment}

R: In sub chezon ne apke jazbat ya dinaghi halat ko kese mutasir kiya?

P: .. Zada sochne se meri dimaghi sehat b boht mutasir hogai thi jo wakya mere sath paish aya. .
 Iss wakhiye ne meri ^{distress feelings} ~~dimaghi~~ ~~halaat~~ ko mutasir kia lekin, ye Allah ki ^{will of god} ~~marzi~~ hai. Ye ek insan ki
 kismat hai jo sath chalti hai. . Tou shayed yehi sub meri kismat mai likha tha yahan ana lekin
 insan ko har hal mai Allah ka ^{gratitude} ~~shukar~~ ada karna chahiye. Ab jesa b chal raha hai, theek hai. . Farz
 karen k agar ghar mai availability hoti tou tb ye boht achi hat thi, lekin, agar nahi hai tou ye
 jagha b achi hai.

Research Question 3

Meaning to Life

aagya. Ye meri soch jo hai, ye mere liye ek tension hai jo mujhe pareshan karti hai. (sadness on face).

Research Question 3.

Meaning to life

R: Apne din mai subse zada kis cheez se ap lutfandor (Khush) hote hain or kosi cheez apts puray din mai subse rada napasand hai?

P: Khane peene se insan nahi jeeta, sird mai ye mehsus karta hu k ... tanhai, khamoshi kabi kabi pasand ati hai kyu k ye chezen insan k dimaghi tawazan ko pukhta karti hain. Ye jo dimaghi tawazan hai ye alhedgu pasand karta hai wo kyu karta hai? .. islye k usko namaz, rozay ka wqt milta hai tanhai mai, old hone k sabab se ye mere liye ek khushi hai k hum dua bandagi kar sakte hain, panch waqt ki ibadat kar skte hain. Khushi ka sama tou ye hai. Warna ghar ko hum kabi nahi bhul skte jb tak hum kabar mai nahi jate.

R: Aphi sindagi ka subse khushgawau lamba konsa tha ?

P: .. Mere liye nahayat mushkil tha, old age home mai ana, jisdin mai aya ta mjhe mere jazbat he jante hain k mai roo raha tha .. k mai itne barhe khandan ka malik hote huwe sari umer kamai ki, lekin aj mai ghar se bahir hoon. Ghar se nikalna mere liye boht mushkil ka sama tha aur mai bari mushkil se apne jazbat ko control karta hua mai old age home mai aya hoon. . . Mai te ilaniya tor pe keh skta hu k koi khushgawar lamha tou nahi ho skta jis admi ne apne bachon ko pal pos kr barha kiya ho aur jiski bv k chale jane k bd kuch gharelu mamalat hojate hain, ye khushgawar nahi tha, lekin mai ye keh skta hu k mere liye ye din bari takleef ka tha painful.

R: Wo konsi wsi cheez hai jo zindagi ko mahiny (meaningful) banati hai?

P: .. Ye insani soch hai.. zindagi tou Khuda ki trfse ek imanat hai, mai pachasi saal aur chay mahine ka hore huwe ab ye b keh skta hu k mere Khuda k muj per bari rehmat hai k itni lambi umer mjhe Khuda ne di hai, aur ab b koshish karta hu jo mere bachon se nahi ho skta mai wo khud karne k liye tayar hojata hoon. Dua karne mai, kalam sun'ne mai aur har tarha ki rohani

spirituality

cheezon aur gazlen b gane mai, ye sirf meri zindagi ka surf nazbulain hai, yei meri subse behtreen khushgawar mahool ka hisa hai. (Satisfaction on face).

R: Konsi esi cheez hai jo ap mehsus karte hain k boht qeemati hai zindagi mai ?

P: .. Zindagi boht qeemati hai, Khuda ki trf se zindagi ek amanat hai, is zindagi ki hifazat karna, ye mere hath mai hai. Ajkal, dekhne mai aya hai k log apna bilkul b khayal nahi rakhte, teha trha k nashe karte hain, tarha karha ki takleefon mai hain, wo apni zindagi se khelte hain.. lekin ye zindagi jo hain, apka b farz banta hai k agar Khuda ne apko zindagi di hai tou hifazat karna apka farz hai. Mai smjhata hu k zindagi Khuda ki trfse ek amanat hai. Ye meri zindagi ka subse behtreen lamha hai k Khuda mje har roz saans deta hai. Har roz khushiyan deta hai, har eoz mje zindagi deta hai, ye uski meharbani hai. *gratitude*

R: Kya cheez apko subse zada khush karti hai?

P: ** sense of spirituality*
 P: (Dua) subse zada khush karti hain mjhe.

R: Kya apko lgta hai k umer barhne k is marhale mai khandan ki hamdardi aur unka sath zaruri hota hai?

P: .. Mushkil is zindagi mai ye hai k .. khandan ka fard hote huwe mjhe ghr se jb nikalna para tou ye mere liye boht talkeef ka bais tha, aur *lack of happiness without child ** ghar se dur reh kar koi kuushi nahi hoti hai. Aur nah he hasil ho sakti hai. Warna koi b ye mehsus nahi karta, k wo khandani admi hote huwe burgape mai old age home laya jayen bs ye ek *compulsion* majburi hoti hai.

R: Apko koi kami mehsus hoti hai apni zindagi mai?

P: ... Meri bv k chale jane k bd, mje boht c takleefon ka samna hai, ab jo maine khusiyan dekhni thi, ab bais saal hogayen meri bv k intikal ko, mai uski *longingness, missing* kami ko boht mehsus karta hu.

R: Ap kis cheez k liye subse zda shukarguzar hain apni zindagi mai ?



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