

# Elderly Migrants and their Socially Isolated Living

Bala Ram Acharya\*

SMC Journal of Sociology 2024, Vol. 1(1) 51-68

©DOSSMCTU 2024

Article Details

Received: July 27, 2023; Reviewed: Sept. 9, 2023; Reviewed: Sept. 21, 2023

Revised: Oct. 15, 2023; Accepted: Dec. 20, 2023

**DOSSMCTU**

## Abstract

Elderly population has a rapid rise in Nepal. The 2021 census reports 2.97 million elderly people, which equals 10.21 percentage of Nepal's total population, and 38.2 percentage more from the 2011 census. Realizing the problems faced by elderly population in areas of social-cultural, economic, demographic, labor, health, and care, the Elderly Citizens Act, 2006 was ratified by Nepal to address senior citizens' social security needs and issues. The study analyzes how elderly residents of Kirtipur have managed to survive in a family and community setting. Data is gathered from participant observation and in-depth interviews. I have made efforts to analyze whether financial reliance, parental assistance, social interaction, social isolation, and health issues have co-worked for giving stresses to the elderly people. Senior citizens experience many problems like loneliness and helplessness, which are sufficient for creating troubles and anxieties. They also struggle with having a low social position relative to where they were born and missing out on social and cultural events. They also have gone through social and cultural disengagement, family rejection, loss of social contact, and social isolation from their place of origin.

## Keywords

aging, migrant, senior citizens, social problems

---

\*Tribhuvan University

Ratnarajyalaxmi Campus, Exhibition Road, Kathmandu 44600, Nepal

Email: balaram.acharya@rrlc.tu.edu.np

The aim of this research is to identify the relationship between the problems of older people caused by their internal migration, which is influenced by urban economic growth and modernization. The number of elderly migrants with social and cultural differences who have faced a variety of problems based on their personal experiences associated to the migration of their siblings to cities. Elderly age group is isolated in terms of their cultural and social backgrounds, their origins, and the way they have been treated by their children and their social networks as recent immigrants into the cities. Nepal is a rapidly urbanizing country. The 2021 census data has shown that the urban population in Nepal has reached 66.2 percent (CBS 2021). According to the 2011 census, the urban population in the country was just 17.1 percent. This migration situation affects the lives of older people both in rural and urban areas. Elderly migrants in the cities have felt problems of isolation in their society, culture, and livelihood, whose suffering pattern are uniquely distinct than those of the rural elderly population, which is also the main concern of this research.

Every individual experience a certain degree of decline in functional ability with ageing. Additionally, compared to younger people, older people typically have more hardships like physical disabilities. Other changes come with ageing besides health changes. Similar to children, the elderly are more vulnerable to illness and isolation. Each person's experience of ageing is influenced by a wide range of social elements, such as gender, norms and values, economic condition, social support, health, and state policy. The sociology of ageing largely focuses on ageing as a socially constructed subject. However, it indeed has biological and psychological influences. These viewpoints help us better understand how social, economic, and political forces influence ageing. This implies that the social structures that people interact with throughout their lives have an impact on how they perceive age and age variation in social and individual life. In the 21st century, globalization unquestionably affects how older people spend their lives alone, coping with the migration of loved ones. Hundreds of thousands of Nepali youths have to migrate annually, either to the urban sector of their country or abroad for better opportunities. Similarly, family structures, relations, perceptions and values, and

support mechanisms have also changed simultaneously. This scenario of social events has added trouble to the lives of older people, where either they become alone or lose family support or care, mainly in developing countries like Nepal. The Senior Citizens Act, (2006) of Nepal defines a citizen having completed the age of sixty years as a "senior citizen." The demographic change in Nepal also overlaps with rising migration in many nations or from rural to urban areas, leaving an increasing number of elderly individuals in outmigration areas. As of the census of 2021, there are 2.97 million senior citizens in Nepal, up 38.2% from the previous census in 2011. In Nepal, 10.21% of the entire population is over the age of 65. Nepal's population has grown by 0.92% on average over the past ten years, and the old population has grown by 3.29% annually (Chalise 2023).

Senior citizens in Nepal have many issues, including the absence of their children with them, a lack of a specific legal structure, a proper health support system and policies and programs for them, and inadequate protection for both the elderly and the disabled. At the same time, there is a lack of internalization of the value of senior citizens and respect for them at the family level. Nepali society has become more westernized without the supportive mechanisms provided to the elderly at the community and state levels properly. On the other hand, economic hardship may be another trouble in old age disability faced by elder people around Nepal. The Nepali parliament passed the Senior Citizens Act, (2006) to establish urgent rules for the social security and protection of senior citizens, as well as to increase trust, respect, and goodwill toward them. However, neither the provincial nor municipal governments are equipped to deal with the problems facing senior citizens.

The foremost possible standard of health should be available to elderly people. Elderly care comprises supported living for old age people, including adult care, nursing facilities, and home care. However, in Nepal, no specific elderly care system has been launched specifically. Elderly care is the satisfaction of the health and social requirements and situations that are particular to older individuals. It focuses on the social and individual circumstances of senior citizens who need support with their daily routines and medical care for their

qualitative advancement. This current study aims to find out the condition of senior citizens in urban areas of Nepal who have migrated to Kathmandu from different parts of the country. Research is mainly focused on finding out questions related to the entire condition of older people. What kind of family support do they have? In the changing Nepalese society, what has happened to elderly people? What do they want? What is the role of the state and social institutions toward them? These are the major concerns of this research.

## **GLOBAL AGING TRENDS**

Globally, people are living longer. The number of older people and the size of the population are increasing in every nation on earth. There were 703 million people aged 65 years or over in the world in 2019. The number of elderly people is projected to double to 1.5 billion in 2050. Globally, the share of the population aged 65 years or over increased from 6 per cent in 1990 to 9 per cent in 2019. That proportion is projected to rise further to 16 per cent by 2050 so that one in six people in the world will be aged 65 years or over (United Nations 2019). From 761 million in 2021 to 1.6 billion in 2050, it is predicted that the global population of seniors will more than quadruple. Even quicker population growth is being seen among those 80 years of age and older (United Nations 2023). The size of senior citizens in Nepal has increased. In 1952/54, there were 4, 09,761 senior people in Nepal. By 2001, that number had risen to 14, 77,379, and by 2011, it had reached 21, 54,410. The fact also demonstrates that, as a percentage of the overall population, the senior population increased from 5.0 percent in 1952/54 to 5.80 percent in 1991 to 8.13 percent in 2011. It could be related to Nepal's declining fertility rate and rising life expectancy at birth. (CBS 2003, 2014). According to the latest census report (2021) data, the share of the population aged 60 and more was 10.21 percent, up from 8.13 percent in 2011. Recently, the birth and death rates have been decreasing in Nepal. This affects the population structure. One effect of this appears to be an increase in the number of older people. This seems to add a challenge to the management of senior citizens. Due to the uneven distribution of development and the lack of opportunities, the migration of people to other places is increasing,

and it has been seen that elderly people are separated from the care of their families and do not get adequate support. Their children have moved out, or they have left their ancestral place and migrated to the city with their own families. It breaks down their social bounds and makes them isolated from their social and cultural circles. It is seen that they are suffering from social and economic problems along with health ailments.

### **THEORETICAL PERSPECTIVE**

Burgess has formulated modernization theory and postulated that adults lost their position of power and prestige within the social system as a result of the advent of new technology, starting with the Industrial Revolution and persisting through the present day, because they could not successfully compete in the emerging global market (Burgess 1960). The disengagement theory, activity theory, and continuity theory are the three main theories of the ageing individual. Each focus on how the unique person and their mind adapt to and deal with the changes brought on by ageing. For older persons to experience greater life happiness, the disengagement theory, as formally defined by Cumming and Henry in 1961, suggests a natural pullback from or disengagement from life roles. Activity theory put up as a critique by Lemon, Bengtson, and Peterson in 1972, contends that high levels of life satisfaction in old age depend on maintaining one's level of activity (Putnam 2002). Michelle Putnam has addressed further continuity theory, which was developed by Atchley in 1989. According to this theory, people preserve and maintain both their internal psychological structures and the external structures in their social and physical environments by making adaptive decisions that give them a sense of continuity between the past and the present. According to the continuity theory of ageing, identity, values, morals, choices, role activities, and fundamental behavioural patterns remain constant throughout a person's life, despite the changes they may go through. The Activity Idea is enhanced and modified by this theory. McGarry et al. (2013) claim that activity theory makes use of the psychological theory of personality to investigate how personality affects individual roles and life pleasure.

Functionalist explanations of ageing place a strong emphasis on how seniors adapt to their shifting social responsibilities. Talcott Parsons, a sociologist, asserted in 1960 that society has to reinvent the responsibilities that elderly people play. He said that undervaluing the contributions of elderly people is unhealthy for society because they frequently have knowledge and experience to impart to younger generations. According to the functional perspective, elderly people having knowledge, wisdom and experience help in the continuation of social norms, values and traditions. Hence, the negligence of aged individuals needs to be rectified, according to the social situations. This perspective argues that the knowledge and the experience of the aged are very essential for the function of society (Jeyaseelan 2011). As society becomes more modern, urbanized, and industrialized, the elderly may face various problems in their adjustment to the changed social structure. In addition to the health problems that come from the disability of old age, psychological problems also occur as people gradually become separated from their relatives and friends because of their age. On the other hand, family support may suffer because of the individualistic and materialistic interests of family members.

## **EMPIRICAL RESEARCH**

According to Khadka (2020), many elderly people in Nepal are frequently left alone because their designated caregiver, usually their son, frequently either works overseas or lives apart. The terrible living circumstances that a large number of older people in Nepal experience, seriously compromises both their health and quality of life (Aging Nepal 2022). The trend of aging research is mainly based on gerontology. However, social and cultural issues are equally associated here. Migrated senior citizens in the city have faced distinct social and cultural problems including, but not limited to mental health problems and economic hardship. They spend the entire day at home alone, with no one to chat with and nothing to do. The main problem with urban seniors is loneliness. Nuclear families are a common family structure in cities. On the other hand, even children are constantly occupied by technology and their friends. Parents are often busy with their jobs. The elderly are the only group who face this issue, as they

lack social interaction, a person with whom to discuss their concerns, and a steady source of income.

Due to the private sector's dominance in the provision of healthcare in Nepal, households with older members must spend a sizeable percentage of their income on their care and treatment (Sapkota et al. 2020). There is a general absence of adequate governmental health care as well as social security systems for the elderly in the nation because the bulk of healthcare organizations and providers are privately owned and profit-driven (Koehler 2011). The elderly are denied access to resources. They are entirely reliant on their kids. Their family neglects the health of their parents for financial reasons as well. In addition to being more likely to experience exclusion, isolation, and physical abuse, older people with chronic health conditions depend on other family members for their medical care and expenses (Casey and Yamada 2002).

According to Jerliu et al. (2012), the socioeconomic circumstances of older people are difficult, and internal and external migration as well as urbanization have increased the likelihood that they will live their remaining years alone. The Bangladeshi community in England was at risk due to old age, ethnic and cultural discrimination, and a lack of attention to health, housing, and social services. This study supports their conclusions and demonstrates that the participants are a minority group concerning divestment ethics. The participants showed a wide range of possible issues, including communication, social, financial, and health-related issues (Hussain 2014).

The increasing rate of migration of the younger generation and the increased burden of work among the left-behind elderly population group may have several psychological consequences (Ghimire et al. 2018). A recent study conducted by Thapa et al. (2020) has found that elderly individuals, females, lower-income households and households with migrated adult children were more likely to report depressive symptoms; for these groups, receiving an allowance, social support and participation in social activities were found to have protective effects. Because of problems including illiteracy, extreme poverty, lack of citizenship, inadequate information, and dispersed government agencies, a sizable part of people are unable to reach the goal of social

protection targeted by the government of Nepal (Acharya 2022).

Older parents are not receiving adequate care due to the shifting dynamics of a globalized world in which younger generations are looking for economic opportunities abroad (Tausig and Subedi 2022). There hasn't been much sociological research on senior citizens within immigrant families. Migrant senior citizens may have distinct problems that may be related to cultural and social accommodations. The majority of ageing studies have focused on health issues, which leaves out the issues that older adults in cities experience. In urban areas, the nuclear family is gradually displacing the conventional joint family. Taking care of the older population is a serious issue at present. The older family members are excluded as a result of the nuclear family tendency. The nuclear family arrangement and people's busy lifestyles have isolated them from other family members. The cultural norms have changed, and Nepal's traditional family support structures for the elderly are under a lot of stress. Similarly, migrant senior citizens have faced not only health problems but also social, mental and cultural problems. The issue of the quality of life of migrant senior citizens with socio-cultural attachments needs to be raised in the context of urban migration. The above-mentioned research gap is filled by this study, which employs a case study method of inquiry and focuses on a specific age group. This empirical contribution's goal is to give first-person stories of elderly migrants living in the city. It makes an effort to clarify how people view and evaluate their lives in relation to their own community and the culture they have long been associated with.

## **OBJECTIVES AND METHODOLOGY**

Main research question of this research is "What problems do senior migrants in urban Nepal face"? The study focuses entirely on the condition of elderly people who reside in Kirtipur of Kathmandu district, are older than 65, and have migrated from outside the Kathmandu Valley. It examines their socioeconomic condition, family structure and relations, problems faced by them, their expectations, and their daily life events. Exploring ageism in association with social support, the family environment, isolation, respect, emotional interaction, and participation are some of the major objectives of this



research. Similarly, it tries to explore the nature of economic hardship, and finally, it explores ageism and multiple health issues. Four stories, from two female and another two male respondents, are explored. The research was carried out in February 15 to March first week 2022 of in a qualitative way. The narrative method is used to explore older people's stories and combine their common shared memoirs and other life experiences. Respondents were purposefully selected because of availability of cases with concerning only to the migrant respondents. The main objective of this research is to identify economic hardship, family support mechanism, health problems and conditions of social isolation and cultural gap of elder migrants within the study area. Among the four respondents, three were questioned without their family's presence, while one was informed by their family. The reason for collecting information without family members was to avoid bias in the information, while in one case, the help of the family was taken due to the respondent being physically disabled.

### **CASE STUDY ANALYSIS**

Moving to the city after leaving their hometown, where senior citizens had strong emotional bonds and a diverse network of social contacts, may not have made them happy. They might have remained in the city while being socially and culturally threatened by their urban surroundings. In Nepal, the rate of migration is accelerating along with urbanization. On the other hand, the trend of the elderly population has also been increasing. The family structure has changed as a result. In this context, the present research has tried to explore the new circumstances that have emerged among the family's older citizens as a result of this social process. Some case studies have concluded that aging, disability, and social isolation are major problems that are interconnected and that are ignored either by families or the state.

#### *Case 1: Uttam Regmi (Name Changed)*

Regmi moved from Parbat district three years ago to a house built by his son in Kirtipur, Katmandu. He now lives with his son and daughter-in-law. He is 72 years old. He came to Kathmandu after being alone in his ancestral home. Even after his youngest son went

abroad, he stayed at his old place by himself for 4 years but became lonely after the death of his wife. After that, he came with his son and daughter-in-law in search of help. He has two grandsons. Currently, he has no major illnesses. So, the financial problem is not serious. But like other elderly urban migrants, he continues to feel alone. He cannot share everything with his family. Because of this, he is afraid of his son and daughter-in-law. If something bad happens to them, there is no other recourse or place to go. "You don't meet people you know in a new place with a different way of life," he says, "there is no socializing place to talk about all the happiness and sorrows of your past with your peers. If you stay at home all day, the day is very long." The son has a job. He has minimal free time. It is not easy to talk to the daughter-in-law. Grandchildren are very young. They are engaged in school during the day. After their homework is done, they are busy watching TV or using their mobile devices. There is no one to speak to or share anything with. No one comes with companionship, association, relationship, or family. He keeps remembering his old village settlement. Village festivals and weddings are all missed. He thinks that he is remembered by the village.

According to Regmi, one can never be happy even if they have everything, yet lack their community, life partner, and kinship. According to him, "not having a life partner in old age is a lot of pain. If you don't have cash, you can't eat what you want in the city." But her son and daughter-in-law kept asking about her expectations and needs, despite their low income. According to him, even though the houses are close to each other in the city, there is no conversation or familiarity. Everyone in the village knows each other, but in the city, no one cares. According to him, he remembers his village and goes to his village and relatives once a year for 15–20 days. But the family has to go back. According to him, it is very difficult for old people to move to a new place and stay with their families in an urban setting. He concluded by saying that while family, particularly parents, used to be the top priority for kids in his generation, today's kids are more concerned with their occupations. Because of their current lifestyles, jobs, and mentality, he claims that seniors are not their priority.

*Case 2: Parvati Adhikari (Name Changed)*

Parvati Adhikari is a 78 years old widow. She lives in Kirtipur, Kathmandu, with her daughter for the past ten years, is not happy with her life. According to her, life has become destitute. She is suffering from many diseases. Asthma, heart disease, diabetes, and thyroid gland complications all afflicted her. Although she had other children, now only one daughter is alive as a means of life support. But now Parvati Adhikari has financial problems as she has sold all the land and property, and transferred the rest to her daughter to help complete constructing a house in Kirtipur. According to her, even her daughter does not take good care of her. There is no one else to talk to and listen to her problems in the family. Her other extended relatives are in the village. So, she cannot share her sorrows frequently. Her ancestral home is in the Kaski district.

According to Parvati, no one in the city listens to old people. Her grandchildren also ignore her. Her son-in-law has no interest in her health or other cultural and social activities. According to her, only money is emphasized in the city. She also complained to me that she was not even able to use the senior citizen's allowance that she was getting. According to her, even with her wealth, she has a problem with moving and eating what she likes. There is no one in the city to socialize and communicate with. She wants to go to her village if she is allowed, but her daughter and grandchildren do not listen to this. According to her, if the people who listen to her are not at home, then she is always lonely. The family members of the house do not like talking to the neighbours around their house in the city. The cultural difference with the natives here is noticeable. She told me "what can I say about others when my own family doesn't care?" What can I do if they do not remember me? I'm attempting to ignore them. I am miserable and lonely here.

*Case 3: Rajbhakta Puri (Name Changed)*

Rajbhakta Puri is a 68 years old woman from Bajura. She lives in Kirtipur, Kathmandu for six years with her son and daughter-in-law. She had no home in the city. Her four members, including our granddaughter, live in a rented flat." Her son and daughter-in-law work

as daily wage workers. According to her, they had a few properties in Bajura, including a few plots of land and a traditional home, which is abandoned now that they have migrated to Kathmandu. According to her, she is not unhappy that her son and daughter-in-law equally support her despite their irregular income. Her ancestral home is far from here. That's why there is no meeting with relatives.

According to Puri, after the death of her husband within seven years of their marriage, she faced many problems in her life while raising a son. She further stated, that her body is sick now and can't work on anything. However, she helps in the kitchen and takes care of her grandson. She initially felt very strange in the alleyways of Kirtipur. According to her, there is no place where old people can meet, have cultural performances, or talk to each other in the cities. There is also a problem with the congestion in the room. According to her, although there are no children in the village, there are her mother's family, cousins and other relatives. She wants to go meet them. But it's far away, and transportation is also expensive.

#### *Case 4: Hark Lama (Name Changed)*

It has been six years since Hark Lama came to Kirtipur from Kavre. Now he is 75 years old and living with his daughter. For the last two years, he has been unable to get up from his bed properly. He can talk but cannot walk. Both of his two sons are abroad. He has a little plot of land as property in his village. But there is no one to look after it. The sons are both in Malaysia. There is no guarantee as to when they will return. His wife is dead. There is no other recourse. According to him, the trend of going abroad has caused a big problem for senior citizens. Their support is gone. It seems that his treatment costs him around 15 thousand Nepalese rupees a month. His sons only send money back at long intervals. The daughter has financial problems of her own. The state does not care.

According to Lama, it is very difficult to live in the city as a disabled person in a rented house. According to his daughter, her father always keeps on thinking about his village, society, property, relationships, and past. After his mother passed away, his father fell ill. There is no

one to watch in the family. She told me she is doing her best. In the city, there is no help or support, which sometimes causes a lot of trouble. According to him, the state should look into the health treatment of senior citizens, but the reality is harsh.

According to the analysis of the above situations, elder migrants are not the happiest just by remaining active and engaged in physical activities, opposing the activity theory. On the other hand, family, society, and government are irresponsible and uninformed about the attitudes, problems, and needs of older people. Internal and psychological factors linked to society and culture are the main components of the complete well-being of older people, such as personality traits, values, and beliefs that, according to continuity theory, often persist throughout life. The present research has found that the isolation of people moving to metropolitan areas from their rural community, culture, customs, and memories is responsible for a hidden problem that cannot be directly seen. Seniors face many challenges because they lack access to family resources and have fewer family members to listen to and understand them. Likewise, the physical limitations of aging appear to further complicate the problem.

## **DISCUSSION**

### *Family Responsibility and Support*

In all four cases, family support played a critical role in the well-being of the elderly individuals. However, there are instances where family members are either absent or unable to provide adequate care and attention. While some elderly individuals receive support and care from their children, others face neglect or feel isolated due to their children's busy lifestyles or migration abroad. The cases indicate that family dynamics have evolved and traditional values regarding the concepts of "filial piety" or "parental devotion" may not always be upheld, leading to challenges for the elderly who rely on their families for support. Working children with their own families are unable to spend adequate time with their parents. Recurring cases of further discrimination by the children-in-law were observed.

### *Social Isolation and Cultural Disconnection*

Guyer (1999) asserts that culture, which encompasses values, conventions, and language, forms the basis of a society. Each culture has its own viewpoint on how older people should be treated in life and how they are viewed, which influences laws governing their welfare and/or the creation of policies pertaining to their welfare (Acharya et al. 2023). A common theme in these cases is the social isolation experienced by the elderly in urban areas. Moving away from their native villages and communities to the cities often results in a loss of social connections, cultural ties, and the support network they once had. Routine transportation to native villages is not feasible. This isolation can lead to feelings of loneliness, unhappiness, and a longing for the sense of belonging they had in their hometowns. The lack of designated socializing spaces for the elderly in the city further compounds their feelings of disconnection and neglect. They feel helpless and nostalgic, remembering their youthful days in the congested rooms of city housing, unable to share their feelings. The generation gap with grandchildren born in the city prevents their relationships from flourishing, so they never really adapt to their city life.

### *Financial Challenges*

Financial problems are prevalent among the elderly in urban areas, especially for those without a stable source of income or family support. The cases highlight instances where elderly individuals have sold their properties or relied on limited financial assistance from their children living abroad. This situation can result in inadequate healthcare and the inability to access necessary resources, leading to increased stress and vulnerability. The remaining properties are always at risk of mismanagement, even by their close families.

### *Healthcare and Physical Constraints*

Health issues are common among the elderly population, and access to quality healthcare becomes crucial as they age. However, in these cases, there were instances where healthcare costs were a significant burden and support from the state was lacking. Physical limitations

due to age-related health conditions further aggravate the challenges faced by the elderly in urban areas. Age-related disabilities were observed due to the unfriendly infrastructure.

### *Policy Inadequacies*

The cases indicate a lack of sufficient attention from the government regarding the health and well-being of the senior citizen population. There is a need for comprehensive policies and support systems to address the specific needs of the urban ageing population. The absence of social spaces and cultural events tailored to the elderly further highlights the inadequacies of existing policies and urban planning in accommodating the needs of older individuals. State welfare seemed to be missing. The results of this study indicate that there is an immediate demand for policies and programs that meet older people's needs in Nepal, such as their psychological and physical well-being, familial support, and livelihoods in an integrated way. The local government should take new initiatives to conduct home visits, provide care and build nursing homes for the elderly. Get involved with older citizens, learn about their culture and support them. Implement a policy that promotes equal responsibility for aging parents to encourage young people to be attentive and responsible.

Only a small amount of research has been done on Nepalese seniors' perspectives on contemporary problems and aging-related issues. It's crucial to speak with, interview, and reflect on older people in order to better understand their current issues (Acharya et al. 2023). Finally, the analysis of the four cases underscores the complex challenges faced by the migrant urban ageing population. The family, society, and government need to recognize and address these issues to improve the overall well-being of senior citizens in urban areas where urbanism disconnects people from their society, culture and psychological affiliations. On the other hand, the trend of migration to the city center is in increasing trend in Nepal. It is essential to foster a sense of community, provide social spaces, and develop inclusive policies that cater to the needs of the elderly. Moreover, financial and healthcare support should be made accessible to ensure a dignified and comfortable life for the ageing population in cities. By acknowledging

and acting on these common findings, society can take significant steps toward creating a more supportive and age-friendly environment for its elderly citizens.

## **CONCLUSION**

The current trend of youngsters' migration and the impact of globalization on the lifespan of elderly people have created significant differences in their existence. The story of ageing population, their transition into old age, difficulties in their lives, social ageing, isolation, and a decreasing degree of life satisfaction are major concerns in sociological studies. The senior citizens have a variety of issues, such as loneliness and isolation, which they believe their family and society ignore. Other issues they face include low social status and some important social and cultural functions, which they used to perform. They have felt that as they are fully dependent on their children, their financial situation and health are also out of their control. Their metabolism shows a decrease; in a sense, it was revealed that they are simply "waiting for death", and very few of their beliefs are left. They have accepted family rejection, withdrawal from activities, and social isolation with their feelings of resignation and dejection. Findings of this research supports the continuity theory. Since a fulfilling and healthy process of ageing requires being active, socializing, and engaging with family, society and their cultural elements rather than being isolated. The government's inadequate old-age allowances are not sufficient to address all of older citizens' problems. They require the appropriate level of respect, safety, and sociocultural environment. The rise of professionalism in work, wider areas of specialized production, diversified employment, modern livelihood, etc. make it almost mandatory for all people to migrate to the city. However, the city is not supportive for the elderly people in terms of physical, social, economic, and cultural requirements and sharing experiences and ancestors' legacies. Thus, lack of connection with and being isolated from other is seen as a challenge for elderly migrants in cities.

## **Acknowledgements**

It is my pleasure to acknowledge the Department of Sociology,



Saraswati Multiple Campus, for inviting me to write this paper. I would like to extend my sincere gratitude to two anonymous reviewers at the SMC Journal of Sociology, whose feedbacks were key to refine the early draft.

## References

- Acharya, B. R. 2022. Social protection policy and its response in Nepal. *Humanities and Social Sciences Journal*, 14(1):126–139.
- Acharya T, G. K. Dhungana, K. Traille and H. Dhakal. 2023. *Senior citizens in Nepal: Policy gaps and recommendations*. Gerontology Geriatric Med.
- Ageing Nepal. 2022. Proud to be old. <https://ageingnepal.org>.
- Atchley, R. C. 1989. A continuity theory of normal aging. *The Gerontologist*, 29(2):183-190.
- Burgess, E. 1960. *Ageing in Western Societies*. University of Chicago Press.
- Casey, B., and A. Yamada. 2002. *Getting older, getting poorer?: A study of the earnings, pensions, assets and living arrangements of older people in nine countries*.
- CBS. 2003. *Population Monograph of Nepal 2003*. Government of Nepal National Planning Commission Secretariat.
- CBS. 2012. *National Population Housing Census 2011*. Government of Nepal National Planning Commission Secretariat.
- CBS. 2014. *Population Monograph of Nepal 2014*. Government of Nepal National Planning Commission Secretariat.
- CBS. 2021 *National Population and Housing Census 2021*. Central Bureau of Statistics.
- Chalise, H. 2023. "Aging Trend and Situation in Nepal." *Advances in Aging Research*, 12:39-48.
- Cumming, E. and W.E. Henry. 1961. *Growing old: The process of disengagement*. Basic books.
- Ghimire, S., B. K. Baral, B. R. Pokhrel, and A. Pokhrel. 2018. "Depression, malnutrition, and health-related quality of life among Nepali older patients." *BMC Geriatrics*, 18(1):191–215.
- GoN. 2014. *Population Monograph of Nepal*. Vol I. Central Bureau of Statistics.
- GoN. 2012. *National Population and Housing Census 2011*. Central Bureau of Statistics.
- Guyer, J. I. 1999. "Anthropology: The study of social and cultural originality." *African Sociological Review*, 3(2):30–53.

- Hussaain, M. Z. 2014. "Socioeconomic status and health inequalities among older people from Bangladeshi ethnic minority group in England." *The University of Portsmouth*, 16(1):1-10.
- Jerliu, N., E. Toçi, N. Genc, R. Burazeri, and H. Brand. 2012. *Socioeconomic conditions of elderly*.
- Jeyaseelan, M. 2011. A study on aged persons in old age homes of Chennai. PhD dissertation, *Sri Krishnadevaraya University, India*.
- Khadka, U. 2020. The future is older as demand for Nepali geriatric caregivers rises, Nepal's population itself is ageing fast. *Nepali Times*.
- Koehler, G. 2011. Social protection and socioeconomic security in Nepal. *IDS Working Papers* 370:1–20.
- Lemon, B., and Peterson. 1972. "An Exploration of the Activity Theory of Aging: Activity Types and Life Satisfaction among In-movers to a Retirement Community." *Journal of Gerontology*, 27 (4):511–523.
- McGarry, J., P. Clissett, D. Porock, and W. L. Walker. 2013. *Placement learning in older people nursing: a guide*.
- Michelle P. 2002. "Linking Aging Theory and Disability Models: Increasing the Potential to Explore Aging with Physical Impairment." *The Gerontologist*, 42 (6):799–806.
- Parsons, T. 1960. "Structure and Process in Modern Societies." *American Journal of Sociology*.
- Sapkota, T., I. Houkes, and H. Bosma. 2020. "A vicious cycle of chronic disease and poverty: a qualitative study in present-day Nepal. *Int Health*, 13(30)38.
- Senior Citizens Act. 2006. Government of Nepal.
- Tausig M., and J. Subedi. 2022. "Aging in Nepal." *The Gerontologist*, 62(6):803–808.
- Thapa et.al. 2020. "Prevalence and factors associated with depression, anxiety and stress symptoms among older adults: a cross-sectional population-based study." *Nurs Health Sci*, 22(4):1139–1152.
- United Nations. 2019. *World Population Ageing 2019*. Department of Economic and Social Affairs Population Division, United nations.
- United Nations. 2023. *World social report 2023: Living no one behind in an aging world*. Department of Economic and Social Affairs, United Nations