

JEM'S Theory on Intergenerational Visits to the Elderly

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ABSTRACT

This study aims to develop a theory on intergenerational visits as a vehicle to integrate the family members separated from the elderly due to marriage, work assignment, the nature of the workplace, financial necessity of the members, culture change and social mobility. The theory was developed using axiomatic approach. There were three axioms formulated: Man by nature is a social being, Visits are opportunities for socialization and Visits promise interactive engagements. These axioms led to the development of the prepositions which includes Intergenerational visits provide the experiences of emotional and material supports, care, respect and love for the elderly; and quality of time experienced by the elderly during intergenerational visits can create an emergent relationships that can create positive difference and strengthen family solidarity, values-imbibing, sense of well-being; and feeling of successful aging; and during the intergenerational visit what matters most is the quality time. This theory will be used as a basis for the evaluation of the theory on intergenerational visits to the elderly.

Keywords

Intergenerational visits, Theory, Theory development, Axioms, Propositions.

Introduction

Relationships among siblings' children and their parents, grandparents and their grandchildren, children and their grandparents are named intergenerational relationships according to Gullen [1]. From these evolve family solidarity; values are imbibed; and a sense of well-being is experienced by the elderly, as well as feeling successfully aging by the latter. However, above and below all the foregoing experiences, is the quality of time, which matters most.

Intergenerational visits from the context of the Filipino culture is a visit made by a family or families to elderly parents who are living alone as a couple due to the migration of children who are married. Other reasons include children who are assigned to workplaces that take the members to far destinations within or outside of the community; female members of the family joining workforces; and sometimes by choice. The phrase is coined as Intergenerational visits because the visiting family is inclusive of grandchildren, children-in-law, the children, and sometimes the extended family members from married children combined in the visitation. The visits are planned, therefore, scheduled to have a richer number

and so are the activities within a given quality time, a day or days, or capsuled in few hours. It is so planned that it is purposive and meaningful, to the extent that it gives happiness, joy, delight and satisfaction on the part of the elderly parents, and create a feeling and disposition of well-being and successfully aging. It is an occasion that from the youngest member of the family to the oldest can express their love, care, and respect to the former. Activities are shared and participative which could come in forms of : paintings, drawing, card-making, singing, watching movies, calling long lost friends to create outside connectedness; story-telling, dancing, reviewing childhood pictures ,other memorabilia and many more.

Aging is a family affair that must entail quality of time during intergenerational visits; and this should be experienced by the elderly, beyond care, love, and respect. Being cared, loved and respected are one of the most valuable assets one can possess in old age; and even more and beyond which a family can offer even in the form of small activities during scheduled intergenerational visits. It also encompasses how family solidarity is developed, values imbibed the sense of wellness, and successfully aging are experienced.

This study was conducted because the investigator got inspired by her own experiences of having an intergenerational family and the

effects of the visitations to her father and mother aged 71 and 73 respectively as the same experience that has been repeated from time to time with families by blood and affinity. The same could be a good replica for other families, as their elderly gain age.

Based on the strong implications from the researcher's observation of the family relationship, this study, therefore, developed a theory on intergenerational visits to the elderly as a form of socialization among them that explored the assumption of positive effects of intergenerational visits to an aging parent or parents.

Main Text

Theory Generation

The theory that this study intended to develop was formulated using axiomatic approach which according to Padua [2] is a deductive approach on theory development and the same is true to Vasquez. This approach particularly reviews literatures as bases for the theory being developed. The approach started with choosing the phenomenon of interest, reading and reviewing the literatures, brainstorming activity, formulating the assumptions (axioms) and propositions and theory construction. A deductive process was used since data from literature (general) are analyzed to formulate the theory (specific).

In searching the literature for axioms, the main sources of assumptions were results of past studies or authoritative literature on the subject [2]. Axioms or assumptions are statements that do not need to prove because they are not debatable and are always true. Often, certain things are assumed even if they are not always true. In such cases, sufficient evidences have to be presented to demonstrate their validity. The strength of the theory is as good as the weakest assumption. Propositions are logical statements that flow from the assumptions from which they are based. They need proofs and conclusions required to be logical and inescapable from the assumption or previously proven conclusion. When propositions are taken together, they build a theory or a complete explanation of a phenomenon.

Statement of Axioms

Aging is unidirectional, no one gets younger. Bond [3] defined "aging or senescence, as a state of decline or deterioration in a person. It is an increased liability due to increasing process of age or with the route of life series. Furthermore, there are four criteria cited that anticipate concerns on the aging phenomenon: (1) aging is universal phenomenon that happens to every member of the population, unlike disease; (2) it is a continuous process; (3) it is inherent to every creature and (4) it is degenerative.

In the aging process according to Natividad [4], what makes an individual become old gracefully is the quality of coping with the struggles and crises. One comes out more on the gain side from having experienced profitably from trials and challenges experienced. Struggles in life can either make people grow or defer them from aging or further their growth and development.

If what were acquired were positive, gainful and profitable, then

they will grow to old age with grace and dignity. They will be happy as older people. However, if what were acquired are mostly characterized by neglect, abandonment and deprivation, then they will grow old with difficulty and with pain. An older person becomes: cranky, cantankerous, demanding, overly sensitive and self-centered.

Jeste [5] emphasized the fact that self-disclosure, high degree of personal involvement are characteristics of intimate relationship. In the psychological literature on ageing, intimacy tends to be discussed in connection with mental health. We need to exist in the thought and affection of another to be emotionally developed, with high self-esteem; and we are able to cope well. The importance of an intimate, confiding relationship has been noted in studies of depression in earlier years and in studies of the ability to cope with age-related losses in later years. Elder people who have better control of their lives and whose changes and consequences they always bring are those who have good continuing relationships with family members. Some alternatives must be planned out through family visits, different activities and strategies thus, it will lessen the feeling of sadness and being socially isolated.

The first society of man is his family. This so – called "family" becomes the smallest unit in a society. Within the family, the person interacts with other members. Society in its very essence is but "a family writ large or a family enlarged". Aristotle, a famous Greek Philosopher commented, way back two thousand three hundred years (2300) ago that the "Sociability of man, is the principal aim why he thrives in the society. Man acquires his social characteristics from being with the society itself", According to Park, Man is a social being because he is born to be such. Sociability is his natural instinct.

Shaw, was once quoted to have said that the Elderly genre's health is improved just simply engaging themselves socially with the younger genre, especially with their cognitive status and cardiovascular health. Having physical activities in a social setting is also beneficial to the older people

Duncan [6], claimed that human beings are considered as social. In associations with animalia, humans are viewed same with the apes for their social capabilities and qualities. Human clusters vary from families to countries. Social norms, practices, rituals, values as part of the social relationship will form the core of human society.

Shepherd [7], said that an individual who lives in an environment called society and whose lifestyle has adapted to the so called society will definitely gain a certain mode of life. Man is full of energy, strength and courage to face the trials and difficulties brought by life as they come along. Having a positive outlook of feelings in oneself and a true interest for the good of others is a way of social interest.

According to Hart, "depression doesn't have to be given, nor does it have to be devastating, for the elderly." He further explained

that there are two precursors to depression in the elderly which are loneliness and isolation. Both of these precursors are true to most elderlies being observed. In fact, of these precursors, the elderlies often lost their identities; and a sense of isolation and uselessness would permeate their hearts and minds because they would feel that they are denied of their participation to the mainstream of life. In this case, one would be in need of health and mental interventions which can bring hope and restoration through their supportive family members. Besides, the former can also come up with a restructured situation of lovingly pointing out positive benefits for them, where they can enjoy more family conversations and social times with the elderly loved ones.

Intergenerational visits which have been proven as healthy occasions for the elderly were emphasized in the studies conducted in the U.S. and Britain, to wit: "While social and family separation and sadness will lead to risk for early demise, feelings can be just as harmful to an elderly's health". This was undertaken as a British study. Another parallel study of Older Americans by the University of Chicago pointed a finding, death, over the years, is related to loneliness regardless of health factors. Feeling of loneliness and being alone, should get a primary attention because it may be as great factor like smoking [8].

This investigator borrows the words of Eric Erikson [9], a psychologist who describes social development in a lifespan, when he wrote that the final stage of emotional development is experienced around the age 60 and older. During this stage, people seek to find meanings in their lives and make sense of the lives they have lived. Developing connections with a younger generation can help older adults feel a greater sense of fulfillment. In fact, linking older adults with youth can provide advantages for both groups.

Although beneficial to both, it is more advantageous to the elderly, as further proven by the following paraphrased quotations on how the relationships can benefit both. It becomes important to provide new skills by giving both a new sense of direction in life that there is also a point that both become trusting to each other. One instance is keeping family stories and histories alive.

While there are benefits and advantages for both in the relationships during the intergenerational visits, the quality of time shared during the activities and events is what matters most. Piaget firmed-up the previous statement through his suggested ways as to how parents and children can form rewarding intergenerational relationships during visitations. The visiting members of the family should set goals for the quality of relationships, because some studies indicated that personal relationships can be developed over time and cannot be hurried or forced. Patience is an important ingredient. The visiting members of the family should also plan appropriate activities to run faithful to the truancy that the quality of time spent together is what is most important. The activities must ignite the interests and satisfaction from both the visitors and most especially the visited.

At this stage of the lives of the elderly people, the members of

the family must know how to look back on the good things the latter attained and found fulfilled in their lives through the love and endeavor of the former. It is of worth, that the members of the family must afford meanings, purpose, and significance in their lives; so that the elderly could still be productive and look back on the happy experiences they shall have undergone in life.

AXIOM 1: Man by nature is a social being.

While parents continuously age, "Quality" of affiliations in terms of the emotional nearness has become the central point in the family relationships. With the occurrence of the negotiating family, emotional nearness has become more significant, especially to the elder ones (CIS, 2010). It maintains that corollary to this social norms are associated with blood ties and affinities; and these are to be maintained because of the relationships. Considering all aspects of relationships, it is important to rate how near you are to your mother/father/child/sibling. To capture all the factors converging in the relationships, more indicators could be adequately considered to make the elderly accept with much comfort what changes are brought about by the aging process.

Many authors have been questioning that the decrease in the multigenerational bonds have created chaos among the relationships of the families and the elderlies. Their studies have proved that intergenerational relationships throughout adult life and old-age linger to be sturdy and contain a very significant source of the feeling of well-being of the elderly [10]. One of the greatest implications could be gleaned from the book titled "Beyond the Nuclear Family and The Increasing Importance of Multigenerational Bonds". The asset of multigenerational ties has not been seen only in the United States but also in other Western countries, such as Switzerland. In Spain there are also studies which show the importance of intergenerational support [11] above all, with regards to the care of elderly dependent persons and as well as children [12].

Kohli, Hank and Kunemund summarized the results of their study in the following points: Children, who are emancipated from their parents and whose parents are living near them, still feel the emotional closeness; and engaged in usual contact with them and even is able to render support to them in any kind. Material support, financial and other supports are continually given and a priority. Children, who are not economically stable, are the ones who are given priority in inheritance, however, most often than not, inheritance is distributed equally.

To understand relationships in later life, those families beyond the child-rearing years and have begun to launch their children [13], have to see the elderly in a context of various changes which have affected the family. In Britain over the last hundred years, this was a constant scenario. Five areas of change can be identified: Demographic, Technological, Legal, Ideological and Economic [13].

Family and social support are very important in the care for older persons. Psychological support is best delivered through the family

and the social environment. The family is still the primary source of care and the community can be very valuable source of services and facilities. It is important that older persons remain integrated within the family and community. An older person needs a strong link with their family and community as they increase their feelings of self-worth and even independence.

The family is still the source of primary care unit for older persons. Though the family is confronted with many changes and challenges, it continues to have the responsibility of taking care of each member's needs. In our country, older persons are the responsibilities of the children even of the extended family. In fact, the Philippine Constitution provides that care for the elderly members is the duty and responsibility of the family.

Aside from the family, natural helping networks can be relied upon by older persons for their social, psychological and physical needs. These are informal support systems which include friends, neighbors and individuals from community groups. Such networks are the result of a lifetime or interactions in such settings as work, church, and neighborhoods. They are fueled primarily by goodwill, friendship, or a sense of community rather than a sense of filial duty. They provide useful services such as being a confidante and friendly visitor, and provide occasional instrumental task assistance such as transportation to a distant healthcare facility. Informal support systems complement the services available from formal service agencies such as health care facilities and social welfare agencies.

An obvious starting point for a discussion of intimate relationships given the pattern of emotional investments of most people in British society is the family. Viewed from the structuralize sociological perspective, the family plays a crucial part as a societal replica – the transmission of values and present societal arrangements from one generation to the succeeding generation. It is the chief recognized location for childhood and is one of the two realms of experiences which give form and meaning to adult life. In modern industrial society and in our dependents-generally speaking, the very old and the very young generally meets people's needs for intimacy and companionship, it is the main unit of consumption in a consumer-oriented society. It is the supplier of a reserve terminology "care need" which has already been given attention that releases you and your household from unnecessary concern.

Three contrasting views are discernible in recent public discussions about the family. One view one adopts or depends on fundamental values about society and the place of the family within it. We can call them the traditionalist, socialist and feminist perspective following Craven, Rimmer and Wicks. Within these perspectives the family is seen as an agent for stability or change, conservation or social progress, depending on one's ideological position. They will focus on what happens within the family and the distribution therein of income, responsibility, work and power [5].

Families are still important to the care of old people. In spite of the growing interest in grandparenthood in the United States of

America, families still tend their parents to shelters compared to families in Britain, to think of intergenerational family ties in terms of ageing parents and adult children. Within that parent-child dyad, we think first of the kinds of exchanges which go on-off held in domestic and personal tasks in return for childminding, for instance-and the amount of affection or sense of obligation which accompanies them [3].

Quality Intergenerational relationships do not occur instantly – they need time, a series of interactions, and watchful planning. Getting the people together would be the hardest part. However, there will be great possibilities to gather people of different ages at one time. Bosak [14] described a Grandparents' Day event as an opportunity. He said, "We group up the communities and make games according to their age – students from schools, and retired elderly in communities. We discuss on how to pave ways to "help" older community. But, perhaps, in return the older people can help us, too. It's the involvement of existence in a multigenerational, inter-reliant, richly intricate group that shows us in what way to be human."

Changing family patterns have become visible since the 1970's, with the increase in rates of divorce and single-parent families, illegitimacy and cohabitation before marriage, suggesting to some that the family is under threat. On the other hand, there has been evidence that the demands on families are growing. The changing age structure of the population has meant a growth in the number of every elderly people, who make disproportionate demands on health and personal social services and for whom, the family has traditionally been the major source of support [3].

AXIOM 2: Visits are opportunities for socialization

According to Albertini [15], there are six different dimensions in the relationships between parents and adult children, namely: Associational, Affectual, Consensual, Functional, Normative and Structural. When compounded, these dimensions would show how family members can schedule intergenerational visits in order to develop and express and even demonstrate their respective emotional and material supports; love; care and respect.

In viewing all of the evidences on contemporary kin relationships, considerable support for the thesis emphasizes that family "relations offer substantial intimacy or emotional support to aging persons." For many older people, contact with kin is too infrequent to provide companionship. Money and services may be exchanged with only minimal effort and interaction. While families may fall short of providing day-to-day social sustenance to the aged, younger kin are sources of generative gratification and vicarious accomplishment. Parents view offsprings as social heirs who extend their personal histories and validate their lives.

At the same time while stresses are being felt and new roles are evolving, family relationships are also undergoing changes. As children mature and gain independence, they become immersed in their own new roles and concerns. Some families remain close, maintaining frequent contact between parents and siblings. Other

families, perhaps never close, become even more distant with the passage of time. The need for satisfying family relationships continues to be important, however, regardless of age, recent studies show that older persons do remain in frequent contact with younger family members (Caldwell, et.al., 1986).

There is an increasing number of population who are getting health care needs at home or in community-based locations rather than having care in institutions [16]. In India for any age, the family provides the elderly emotional, social and economic support. A great part of elderly population of India have the ability to cope with the change in health, income and social activities, which are made possible because of the extent that the elderly gets supports from his or her family. In India they emphasize the cultural value for the elderly member to be treated with love and respect. Of significant feature of the Indian family, as described by Chad [16], are the following: families are very special to the members; manners, like respecting elders, washing the former's feet, speaking in a dignified manner; taking elder's advice prior to the making of a decision; everyone strives to make the members tension-free, happy and ear tended.

The implications on the importance of intergenerational visits to the elderly parents could be supported by a study of Pirschard. The La Caixa, Barcelona study on family relationships provides answers to some intriguing questions on the elderly and the support of the family members. It circumnavigates on the following: family traditions and support for the elderly. The findings imply that regardless of the broad belief that society is progressive according to the individual, and family relationship is disintegrating, and its solidarity eroding, it is found not to have been regarded as a market supplying free limitless services and goods, but outside circumstances of great need in "moments of trials," the family of origin become the single source of "reserve capital", to which the members especially the elderly can turn to when there are no other available alternatives. This "reserve capital-character", in lieu of needs is what clearly and gradually defines family closeness or solidarity.

An intergenerational visit in this study is done for a grandmother and grandfather and or for any elderly by members of the family or friends who are composed of the former's children and their respective families (grandchildren, the daughters and sons-in-law). The schedule is decided upon to make the composition complete and the activities during the visit are meant to be purposive, enjoyable, significant and meaningful to the elderly. The members of the family should see to it that during the duration of the visit quality time is spent with the elderly.

Another case at point which will bring a good phenomenon of intergenerational visitations in old age is done by a group of family friends, who gather solely for the intention of visiting an elderly member of a family friend. The demographic shifts are caused by: late marriage and giving a child for younger adults, caused decline in family sizes, deviations in household composition and structure, and increase durability among elders not only, due to

increase expectation of giving care from adult children but also grandchildren to convert caregivers later on. The future phenomena is that there might be four elderly parents or grandparents or relatives who need care than the number of children of their own, living at home, in need of care, too [17].

AXIOM 3: Visits promise active engagement

Statement of Propositions

The axioms identified prior to this section served as bases in deriving propositions which provided a strong foundation in developing the theory's assumptions.

Proposition 1: Intergenerational visits promote socialization.

Axioms 1 and 2 served as the springboard for the development of proposition no.1. Visits that take place with the parents across two to three generations of the family create a sense of belongingness in the family. These visits otherwise known as Intergenerational visits with the elderly promote connections with their children and grandchildren. In a study conducted by Lin, on family solidarity, factors such as distance and proximity, was shown to have a clear impact on how often older people are visited by their children and their families. Furthermore, it was shown that there was a decrease on the visits made by the respective families of their children. Therefore, how closely knitted an older person exists to their offsprings and how many times they visit them have an impact on how lonely and isolated they feel.

A research conducted on well-being on older people by Grundi [18] revealed that having been entertained and be concerned for and respected by near family members are the greatest important parts paving to well-being for several older people. Research on how likely family support, precisely how close by children and grandchildren live and frequency of visits and other means of contacts, have therefore, become important topics in the sociological and demographic research as well as in broader socio-political debates, because family interactions during visits are a form of socialization, very important to the elderly.

A study showed one conclusion among others that loneliness is not an inevitable part of aging. However, living alone, weak close family solidarity, and no constant contact with children, greatly contribute to a sense of separation and sadness. Sadness is associated with poor mental and physical health with older people. The same study showed that high level of social contact and interactions with family members and friends improve an elderly's sense of well-being and a good social relationship, is a good prediction of quality of life. Actions which promote family contact and combat sadness and social separation are dynamic in refining quality of life in old age. The same study revealed that the older populace themselves have signified that they experienced overwhelming loneliness. Families can assure their respective parents that they are looked after and are taken cared with love and concern and that they are always there to give the needed support and companionship that their aging parents need and expect.

Successful aging occurs when the older adult experiences active

engagement with life, has strong connections with at least one other person, and maintains a positive attitude accompanied by a sense of humor about life. These positive attitudes integrate the past with the present and provide a feeling of security for the future [19]. Building on the concept of active engagement with life points out that despite having multiple health problems, older adults who age successfully build a structure in their lives that gives them a sense of control over the consequences of their health problems.

Garcia [20] explicitly cited in her book that a person must learn to profit in his or her experiences, including the most unpleasant ones. She further discussed that most of our miseries are our own making or we may have perpetuated them without realizing it. By learning from one's mistakes we become wiser and life becomes meaningful. Likewise, there is inner peace, and we feel the presence of Him in our life. Whatever hurts and pains we experience in life we must not lose our self-worth. The foregoing lines also apply to how an elderly regard his or her experiences in life. It is also important that well-being of the elderly be given positive consideration, examples are: economic well-being and personal well-being.

The activities during the visit should create and develop connectedness, family solidarity, closeness, and concern for the elderly's health. There should be expressions of love, care, respect and updating of outside and current news making the elderly in touched with the social world. Considering that activities must be varied and delightful, it could include reviewing of pictures in old albums, card making, singing and dancing and other family activities that would give delight to the elderly. It could include a ride around scenic spots, walking together in parks, window shopping in malls and be back home dining together with good stories to tell.

It could also include cosmetology activities, like for instance combing the elderly in different hairdos, manicuring and pedicuring his/her toes and fingernails; and telling funny stories and listening to their happy childhood stories, too.

Another important intergenerational visit is the celebration of the elderly's birthday. The children and grandchildren can bring birthday cakes, gifts, and serenades of songs and cooking special dishes for the occasion. At the same time preparing meals for the grandmother or grandfather would be enough to make them feel special, attended and being cared for and loved.

The activities shared and participated in by all members which could be very meaningful to the elderly parents are: watching films like "Robinhood in the Sherwood Forest", to bring back the films when they were young; and "Alladin and the Magic Lamp" film, which could be shared by the younger ones with the former. They could also share time turning pages of albums full of pictures of their children during their younger years, sometimes with tearful laughs between stories told. According to some elderly parents, everyday within the three days they brought along surprises. There were serenades at night of old songs and children's songs.

There was a morning serenade on the eighty third birthday of the grandmother. The children and grandchildren had "mananita", a serenade which awakened the celebrant in early morn, and which each member with a lighted candle, tunes mingled in multi-voices, singing in off-beat notes intermingled with giggles from the younger ones. But above all, the hugs and kisses in an unfinished lyric of a song was enough to assure the elderly ones that the children were all there, where both belong, although distance brought them spatial separation, but the psychological umbilical cord that binds the family into solidarity was still there, the values and the sense of well-being. If it were for these and these alone, the elderly parents would have had been feeling successfully aging.

Intergenerational events gather young and old closely together to give importance to each generation. These days, there will be more grandparents. Envisioning the "new" and "old" in the society, and having a spirit of respect amongst them would promote intergenerational visits and a better community will be achieved. Young and old combined together as a whole would give a great circle of life in a moment of quality time [14]. He further explains that the demographic change impacts the probability for gorgeous intergenerational connections across generations: your own generations, three generations ahead of you – parents, grandparents, great-grandparents – and three generations behind you – children, grandchildren, and great-grandchildren. This is an opportunity to act on something great, something huge or telephoning, participating in recreational activities with them, social and psychological support, assistance with transportation, shopping and financial matters such as paying bills, or providing them with the means to attain well-being [21].

Proposition 2 Intergenerational visits provide the experiences of emotional and material support, care, love and respect from members of the family.

Axioms no.1 and no 2 are the bases of the formulation of this proposition. It is during the intergenerational visits that family members are given the chance to give all the different supports, either material or emotional, their love, care and respect to the old ones. It is also believed that Intergenerational visits give opportunities to create memories of their experiences. It could either be happy moments or sometimes the not-so-good ones. According to Katz [22], the bond that provides the network of unity and closeness determines the frequency with which someone receives support. He further stated that intergenerational support is more time-intensive, because it involves a social network. Support from close family friends cannot compensate close family supports of children, grandchildren, and even great grandchildren. Furthermore, he stated that financial support led to the strengthening of family solidarity.

On the basis of Delgado's research work [23], data show that the more children a family has, the higher is the possibility of an elderly to receive different supports, both emotional and material. He continues that the more number of siblings the family has, the lesser probability these elderly will get both of the supports.

Furthermore, he concluded that the decrease in the family number may be related to a decline in the amount of support received.

On the other hand, face to face conversation and telephone communication have improved the emotional closeness of the family members. This is specifically factual in sociability among brothers, and also is applicable in intergenerational relationships, when in instances that brothers are not closely knitted emotionally, communication is not lost, but there is likelihood to create more time amidst visits. Therefore, the members of the family are given responsibility to give more time, exert effort and create communal ability to maintain a sociable family, if it is what they desire, beyond care, not out of respect and responsibility, but out love [24].

The study of Singh revealed the presence of perceived loneliness contributed strongly to the effect of depression and mortality. Thus, the oldest old, depression is associated with mortality only when feelings of loneliness are present. Depression is a problem that often accompanies loneliness. In many cases, depressive symptoms such as withdrawal, anxiety, lack of motivation and sadness mimic can unmasked the symptoms of loneliness. This again calls for family visits.

With retirement comes, an increase in leisure time, that goes with it. There is more opportunity for recreational and entertainment activities than ever before. Unfortunately, these activities put additional burdens in the way of fees, equipment, clothes and transportation.

The vast majority of retirees have a fixed income that makes no provision for cost increases due to inflation or unexpected expenses. The financial situation of the post retirement years that older people are struggling with often feel inadequate and gradually lose confidence that they will be able to remain independent.

The family continues to be the first source of support for the elderly. This support maybe in a form of regular contact with them through intergenerational visitations [1]. On the basis of the foregoing data, plus the factors on migration, marriage, work that uproot the family members from the ancestral home, women joining the workforces, and for other reasons, the elderly persons are left alone. The investigator, therefore, has thought of undertaking this research on intergenerational visitation, in order that the members of the family and family friends can help ease the loneliness, wanting, and longings of the former in many forms. For if only for these reasons alone, there should be an alternative of solving the feelings of loneliness, deprivation, isolation and vacuum in the lives of the elderly: intergenerational visitations could be the answer.

In this study intergenerational visits will afford the elderly a buffer against his or her fears, anxieties, and uncertainties that come with old age. The visits are planned, as well as the activities, and these become occasions anticipated by both the elderly being visited and the members of the family doing the visit. For these concerns, care, love, respect, well-being, solidarity, and sense of successful aging

could be provided.

Growing old brings some complexities, however, it is good to know that aging is a family affair, especially in our culture – the Filipino culture. Loneliness in old age due to negligence, lack of time, distance, poor family ties and other factors are enough to isolate and situate an adult elderly in an abyss. Communication becomes imperative, which is everyone's concern. One must not lose sight of the fact that in old age privacy is also important. The foregoing statements find support from the thoughts of Eliopoulos [25], that being alone is not always synonymous with being in a state of loneliness. Times of solitude are essential at all ages and provide one to reflect, analyze and better understand the dynamics of one's life. The same is true with the elderly. They may want periods of solitude to reminisce and review their lives. However, when isolation is prolonged and comes closer in between, concern for the health and causes of ailments should be known.

Therefore, in whatever measures the family members from the youngest to the oldest can share some delightful moments with the elder persons and in whatever ways can respond out of love, care and respect, these should be provided. Whatever needs are there: emotional, physical, financial and moral which at the same time is strengthened by family solidarity and values that are imbibed and the feeling of wellness are experienced, all these the elderly are not found wanting. So that what experiences could have been derived from the visit through quality time would be enough to let them feel wanted, belonged to, cared for and respected. These, then became the ingredients to enjoy a sense of successfully aging.

Plans of financial security after retirement must be made early in life. Although many young people refuse to think about the time when work no longer occupy the bulk of their time and bring in a regular increasing income, pre-retirement planning, to be effective, should be started many years before the actual time comes, thus, should be anticipated.

Another important intergenerational visit is the celebration of the elderly's birthday. The children and grandchildren can bring birthday cakes, gifts; and can have serenades of songs; and can bring cooked special dishes for the occasion. At the same time preparing meals for the grandmother or grandfather would be enough to make them feel special, attended and being cared for and loved.

First conceptualization following Bohnke, was considered as personal well-being and was shown when one displays satisfaction in life and expressing happiness. Members of the generations interrelate contrarily in different families. They are emotionally close to each other, while some would be warmly distant. Other families devote more interaction together, while others infrequently have time with one another. However, basically most people live their whole existence in the framework of a household, that afford them important resources needed to help them acquire freedom as children and continue as such even during old age.

Proposition 3: The quality of time experienced by the elderly during intergenerational visits can create an emergent relationship that can make positive difference and strengthen family solidarity, values-imbibing, sense of well-being; and feeling of successful aging during intergenerational visits, quality of time is what matters most.

Axiom no. 3 is the anchor of this proposition. During the Intergenerational visits, quality time is created. The length of visit is not counted but rather cherished. Intergenerational visits among individuals during later full-grown life and during old age endure to be robust and embrace a very significant source for achieving well-being and bonds as has been pointed out in United States, Switzerland, Belgium, France, and Germany. In Spain, Intergenerational support are studied and have shown its importance, above all, in line with rendering care to dependent elderly individuals.

Home visits also provide better opportunities to assess activities. Older persons often overestimate their ability to perform their activities of daily living. It is better to observe them perform each task and assess whether they can do these independently or only with assistance. Observe them while eating, preparing their meals, or doing other domestic chores. Observing the condition of the house can also provide clues as to whether or not house chores are being done, or whether there are signs of neglect [4].

Time and its quality and how it is spent is very important. According to Papenoe [26], the decline on family values are manifested when the family has diminished meanings, control and power, familyism as values in culture is worn down due to the individuals, unwillingness to give time, monetary, and exert effort because they feel they need it more for their own families than to give to the older ones. Studies on decline of intergenerational solidarity have found support according to Motel-Kleingebeil. They claimed that their work provided evidences which the intergenerational relationships still evidently exist. In this study, the investigator believes that all of the foregoing could still be revived and strengthened through intergenerational visitations, which might not be frequently done, but with quality time could provide positive experiences to the elderly.

One of the findings of the study of Spence [9] show that the most significant quality of a relationship is the ways of having a connection. Personal relationship grows overtime and it takes time to have it developed. As a start, the younger generation may not desire to have this fresh relationship. Show the children respect and patience as a role model to them. When people are brought up in diverse time, the views, values and perceptions of life may be quite not similar, and thus can pave to problems in considering one another between the two generations. This can be achieved by assisting the children accept the elderly by relating with them and having a reciprocal affiliation. For example, caregivers and parents can generate occasions for children and order to form relationship. Researches show that the most important thing in dealing with the elderlies is the quality of time shared during the visits between

younger children and older adults with grandchildren, great grandchildren and children – in – law.

Natividad [4] discussed at length how well-being can develop a feeling of successfully aging. Successful aging can be very well graceful aging. It refers to the ability of an older person to adapt to the process of aging. The older person who ages gracefully experiences a sense of well-being. You can relate stories of grandparents who exude a sense of fulfillment and well-being, grandfathers and grandmothers who give freely of their love and self and who are a picture of inner strength and peace. You can help many other older persons adapt to the process of aging through health promotion and wellness interventions. This framework promotes positive attitudes and focuses on the strengths and abilities that older persons possess. Health promotion aims to maximize wellness despite the effects of aging. Health promotion serves to maintain or improve the near to wellness, self-actualization, and achieving integrity and sharing legacy.

Life becomes a given and a gift, when one comes to age at 65 and beyond. At this time of life, aging must be understood in the context of the family. Planning and putting into reality some activities which could develop intergenerational relationships can afford offspring and older ones to devote time together, even short, but quality time can build good family relationships. During these visitations, what matters most is the worth of time spent between children and grandchildren and the older adults [9].

Seeing the rationality of what have been stated above, it becomes imperative that individuals must be educated to think and plan for their whole life course. The same is true to members of the immediate and distant families of the elderly to think beyond now, to the middle years and to the ultimate point of any life's career, and to consider the changing roles that they have to navigate throughout their life course. People of all ages, especially in their old age should be valued not only for past roles and contributions to the family and society, but also for their present and potential contributions.

On the bases of the foregoing views, information, data and the like, the investigator finds it imperative to conduct this study, much more of the knowledge that the “world is graying”, and of the fact that the elderly group of people is a very significant number in the world's population

Conclusion

JEM Intergenerational Visits to Elderly Theory

JEM Theory on Intergenerational Visits to the Elderly, was substantiated with experiences both vicarious from readings and films, and by empirical experiences from visitations and listening to answers of interview questions from the elderly-respondents' stories. The JEM Theory on Intergenerational Visits to the Elderly runs: since aging is unidirectional, everyone reaches this state, unless some interventions come to interplay that would cause someone to short live his or her life at an earlier age. How a person accepts this state of his life would depend on factors,

such as: how satisfying his or her younger years have been; how emotionally confident one is; how financially secured one is; and how morally great to provide care, love and respect; and how significant is the support system he or she has at this age, glossed by the quality of time spent for and with the elderly, during the intergenerational visits, more than enough to make his or her life meaningful, significant, purposive, wanted, productive and still worth living. Again, if only for these means, the elderly shall have considered his or her life happily and well-spent with; the family, as the anchorage.

The JEM Theory on Intergenerational Visits zeroes in on the family as a dynamic system capable of growing in its membership and remains closely knit despite the distance of which the family members are the radii and the elderly parent or parents as the fulcrum. It emphasizes the importance of the family as a location to sustain the elements of support: emotional, material, care, love and respect; and to reinforce memberships of a family through the development of: family solidarity, values – imbibed, sense of well-being and feeling of successful aging. A vehicle which is the intergenerational visits of the members, even how far-in-between, could sustain its endurance when quality time is observed during activities, planned and participatory in nature. Each of the mentioned variables will have a sustainable influence on each other, however significant, whether substantially or negligibly is it, to realize that quality of time to the elderly and the members is what matters most during every intergenerational visit. Thus, the family positively disintegrated due to justifiable factors still remains intact through time and space for the sake of the elderly or elderly left behind.

The acceptance of the elderly on the fact that aging is unidirectional, and the changes that come with it, as well as the consequences that will follow does not just happen. The elderly individual's acceptance and changes that will bring positive consequences to add life to his or her remaining years come with its immediate and remote family's emotional and material support, care, love and respect that will spiral into family solidarity, values imbibed, feeling of well-being and successful aging, brought about because of the possibility of intergenerational visitation which are scheduled with planned activities, which are the function and behavior of quality time.

The quality of emotional and material support from the visits could contribute into the ingredients of what is termed as satisfaction in old age, happiness in old age and contentment in old age combined would mean successful aging. Care, love, and respect could find expressions during intergenerational visits wherever the venue of the visitation is. To borrow the words of Watson [27], and to further find support from their theory, the investigator, quotes: The human being is appreciated in and of himself to be given care, to be respected, to be nurtured and be assisted. This philosophy presents a person as a completely efficient integrated self, who is better than and diverse from the entirety of his portions.

Successful aging occurs when the older adult experiences active

engagement with life; has a strong connection with at least one other person, and maintains a positive attitude accompanied by a sense of humor about life. These positive attitudes integrate the past with the present and provide a feeling of security for the future [19].

The foregoing paragraphs support the fact that the quality of time is what is important, and what matters most during intergenerational visits. Quality of time is one that adds life to the years of the elderly, who are given and gifted with life to still see and be seen by family members who care, love and respect them, contributing to their experiences in old age into a full circle of happiness.

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