COPING WITH AGEING LIFE-ADJUSTMENTS

role of music, media, song and spirituality on wellbeing

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ABSTRACT

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The thesis is an academic-oriented and fact-finding research to understand the role and benefits of the music, media, song and spirituality experiences on the wellbeing of the elderly people. The research was carried out in a life-world setting for an unfettered access to investigate the components of wellbeing which was assumed to be beyond the medical and physiological needs for the old and ageing people but incorporates broader and wider elements to promote the methods of coping with ageing life-challenges.

The qualitative research method is by means of observation and interviewing and both were tenable to inform more objectively and also to test the views of previous research on the research phenomenon. The means of conceptual framework using an idea on integrated care model and reading of relevant literature review were all useful to explore and test the descriptive roles of the research elements and they presented certain findings on means of coping with ageing issues and the advancement of comprehensive wellbeing for the elderly people.

The results revealed multifaceted ideas of needs that also require tactful methods of problem-solving and among these is the value attached to spiritual needs which is ameliorated by the means of collaborative care processes involving other partners as the faith-based organizations. Further result underscored the ideas on integrated care model as a practical approach and a road-map to where service-user satisfactory social work should be oriented as the ageing population continues to rise in future.

KEY WORDS: ageing, wellbeing, elderly, therapy, participation, identity, lifestyle.

CONTENTS

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1 INTRODUCTION

Community development is an integral process not only about poverty reduction, empowerments ,safety-net or other often-used words of today's development studies and practices, it also involves effort that promotes preventive ageing-crisis, campaign for policies and programs for the less visible in the society or the marginalized group ,the provision of assistance to individuals achieve positive social development skills and the abilities to realize their own feelings and senses of wellbeing . This model of human and social development is very integrated and total and most writers have referred to it in their academic works. For example, Midgley (1995, 27) refers to this as universalistic in scope and is directed at complete achievement of both social ,economic, right-based and other dimensions of wellbeing and welfare.

This research is among other kinds of community development-oriented researches on ways of safeguarding and promoting the quality of life among old people, creating the possibilities for senior citizens remain socially active. It examine the resources of coping with ageing-life challenges, and abilities to achieve functional level of independent life and also means of appropriating the gains of community membership and belonging. The variables for examining coping abilities among elderly people are gleaned within communication, recreation, entertainment and spiritual matters, however other intrinsic quality of their means and benefits are still part of the research outlooks and they provide insights to understand the essence and methods of achieving integrated care for the elderly people.

The issue of ageing population in Europe and Finland in particular is a subject that has been well-researched and documented. In Europe it is thought that the population is ageing very fast that in next 30-50 years there will be more as 30% of the population over 65 years of age and 80-100 million old people if the trend continues to rise.(EU Population surveys 2000-2010). In Finland, increasing rise of old people is noted to

have continued in the last 4 decades that it is estimated that in about year 2030, a quarter of the citizen population will be over 65 years old and factors as improved health, good lifestyles, elderly care aiding facilities and other factors is noted to be key factors behind the trend(Finish Statistics Centre). All these points to one direction: how to respond to the ageing population of diverse needs. Studies of this kind highlight alternative measures to care, and pushes the agenda on holistic gerontology care processes. Also, while the media is assuming newer forms, it is important to take systematic account of the experience using qualitative methods of interview and take notes of the elderly peoples perspectives on this and prompt commentaries for future re-appraisals.

2 MOTIVATION, AIM AND RESEARCH ENVIROMENTS

2.1 Background to the study

The motivation for the study was raised by coming in contact with old people at a close range during earliest practical work experiences and observing that most of them still have passion to live a normal life as every other individual. It was also very impressionable during visits to old people's homes in nearby nursing centers to observe that there is more attention giving to clinical and medical aspect of care, also while reading some medical journals on elderly care system there is a note of concerned criticism on how pharmaceutical-industries influence the prevalent use of drug-therapy to alleviate some ageing-related mental and physical problems in neglect and sidelining of other alternative intervention processes.

The diaconal impressions also formed another stimulus on the research interest. This was awakened during the course of carrying out church-sector oriented studies and practical work experience in one of the parishes in Finland. It was very remarkable to observe during routine field visits to elderly care nursing homes or private residences for elderly people, that my supervisor for the task always have the tools of a bible, some church news bulletins, musical compact-disks, old fashioned but practical musical-notes playing tools like the harmonica or another kind of similar musical objects in her pouch and all these items comes into roles at different moments of the meetings, and at end, both visitors and hosts look forward with radiant smiles to another round of visit and conviviality. The lasting impressions stirred up further interest on the workings of church and society in partnership for elderly care.

2.2 Aim and research questions

The aim of the study is on understanding the benefits or effects of the music/song, spirituality and media experiences on wellbeing of the ageing and elderly people.

1. Is/Are there certain constraints or challenges limiting their spirituality, music/song and media resourcefulness?

2. What possible responses can reverse this/these and by what means?

2.3 Research environments

The research environment for this study was during work-practice experience at Tuuskoto old people's home in Tuusula municipal area of Finland. The institutional care center is a long established one providing palliative and supportive care to those categories of clients assessed as qualified for their sets of services. It is a public sector funded center operating under the guidelines of the ministry of social and health using the social welfare decree 607/1983 and social welfare Act 710/1982 that specify for comprehensive and intensive institutional support, care, rehabilitation and attendance to the special needs of people depending on their age and physical condition for functional capacity of individuals, family and community.

The center is also a nursing home for the very aged or special-challenged individuals who are confined to the place on permanent basis as well as periodic respite home for others with ageing challenges of either social, mental, physical or physiological dimensions. Admittance age is pegged at 65 years and above and there are very old people residing there some almost close to 100 years with their varying features of needs and ageing challenges. The working environment is professionalized and includes both social worker, nurses, paramedics, physiotherapists and a psychologist. There are also others who supervise activities as sports and exercise, music therapy, handcraft, indoor and outdoor recreational exercises . They partner with other organizations including the Church diaconal services.

3 KEY CONCEPTS

3.1 Wellbeing

'Wellbeing' is a term very central to health and social work professionals. In the Code of Conducts for Social Workers the word appears very salient and sacrosanct when it emphasized and prescribed the role of social work as a profession which strives to : promote social change, problem solving in human relationships and the empowerment and liberation of people to enhance their *wellbeing*.(IFSW Code of Conducts 2001,1.)

However, the theory of well being also recognize that it embraces different forms, sources or stimulating drives, hence many writers consider it from their self-mirroring perspectives but are in agreement of its health, social, physical, mental and spiritual dimensions. For example, Jordan, Bill (2007, ix) writes that what makes people "feel good" about themselves is complex and people often assess their feeling of happiness or wellbeing in relation to their life-projects, quality of satisfaction and their situation in the society. Others as Sen (1985, 3-20) assess the index of wellbeing measured on the aggregate satisfactory level of functionality, rights, capabilities and development of individuals. Maslow (1954, 233-236) combines the elements of health, emotion, belonging ,career , security, confidence, fulfilment alongside other indicators of wellbeing. Further considerations in the theory of wellbeing also links other aspects to analyze a 'good life'. Variables as economic status, social capital and social network, political rights and liberty among people have also been underlined in the relative theory of wellbeing ideas (Putnam and Helliwells, 2005). In this research, both the social, mental, physical and spiritual elements of wellbeing are considered components of wellbeing in the research outlooks.

3.2 Ageing

Most social and behavioural researchers maintain similar or differing opinion whether human ageing is either biological or psycho-social process occurring alongside each other in the lifespan of individuals. Hence the question on when do humans start ageing is a critical one that is either tied to age, behaviour, state of health or other factors. Studies on social gerontology as that by Bond et-al (2007) distinguishes a multi-layered prism to understand the concept of ageing, either through physiological, cultural, retirement and social images, otherwise human ageing is seen as a construct of either cognitive or existential processes of transformation that characterize every human being irrespective of awareness or not.

There is no single frame to explain the concept of ageing, this is due to various social, academic, cultural and other relativities among people and societies. However three main theoretical prism is very explanatory to understand the concept of ageing. They are through a biology of ageing, a sociology of ageing or psychology of ageing. From biological or physiological perspectives comes a most profound corollary to ageing which is dying, hence biologists or sociologists alike speak of ageing and dying as complimentary features of every living animal or plants. Biggs (2003, 44) describe the features as 'biological reductionism' and is associated with biomedical approaches to reducing or alleviating the burdens of old age diseases and associated problems . It is also thought to normally follow the stage of adulthood or middle course of the lifespan pegged between 40-60 years or sometimes 45-65years when the human body undergoes certain hormone, cell or physical changes that also affects the mental state in the future.

A sociology of ageing provides both anthropological and cultural meaning attached to ageing in different societies and regions very diverse in global society. It offers a new insight of ageing that is defined by the peculiar characteristics or qualitatively assigned roles or status given to ageing individuals and what is expected of them. The socio-cultural concept of ageing might differ from the mainstream criteria when seen from the judgement of the other person at the jungles of Solomon Islands, the Amazons of the

Caribbean or other parts of our global culture and society. This approach provides a multicultural perspective to understanding the concept of ageing and also a dynamic meaning of ageing that is a little different from what appears in familiar text book and social environments. Further description in this conceptualization of ageing also analyze the role of social policy on ageing and health, different comparative health index score among different countries or regions and the features of ageing population in certain parts of the global society today (Johns, 2010).

The last, psychology of ageing incorporates both clinical and therapeutic aspects of ageing especially the mental or cognitive abilities of the human mind that is susceptible to ageing-related incursions occurring alongside other physical strains on the body and the skeleton getting frail and weaker, as an individual enters the ageing lifespan. Ryan and Coughlan (2010) explains why behavioural psychologists, psychiatrists, therapists or social care-givers involved in this aspect of the ageing -related care also have to contend with understanding the palliative remedies on issues of neurological impairments or those of neuropsychiatry disorders like dementia, depression and other dimensions of ageing related mental disorders and the problems they precipitate.

Added to these is a newer theoretical strand that use a biographical or historical criteria to classify ageing. In this approach, individuals themselves or others use their history and biography as subjective constructed meaning to contextualize ageing. Gubrium and Holstein (2003) draws attention to the influence of theories as symbolic interactionism, phenomenology or ethno methodology on contextualizing ageing and lifespan. In this research work, ageing is presented as an inter-twined social-biological-psychological constructs and phenomenon. There is no effort made to separate them, both the three-dimensional layers are used to understand the research interests and assumptions.

3.3 Coping with ageing

The idea of 'coping' first prescribe that there is a situation, circumstance or position an individual finds himself that might be presenting some challenges, difficulties or shifts in normal experiences of living and lifestyle. To cope is to deal successfully with

something difficult or challenging (Oxford Advanced Learners Dictionary) and both the behavioural and social science analysts have agreed that the coping skills of individuals stem from their inner resolves and what those around them can provide as palliative supports through interpersonal sensitivity and appropriate responses required (Hall and Bernieri, 2001). The research is primarily concerned with old-age life adjustment (dis)orders and coping abilities.

3.4 Media

Media is a word that conjure many meanings at first impressions: multimedia, media world, mass media, digital media, social media, traditional media, news media, media player, electronic media and other forms or kinds of media presented to us. Media is actually a plural derivative from 'medium' which is a means or way to get to/around something (Encyclopaedia Britannica, 15th ed). Generally the term refers to means of communication across different audience or platforms. In this research, particular attention is paid to benefits of media and effects of modern media on elderly people.

3.5 Music/Song

Both the professional and amateur music-enthusiasts agree that music is a way of life just like culture or education. It is heard in the silence of nature or echoes from a-far, it is also an organized form of producing sounds through harmony, percussions, rhythm and voice (Sacks 2008, 35).There might be no complete definition of music that is universal in agreement but to many people and cultures the experience is often referred as pleasant and evokes certain appeal to the mind. Song is the vocal aspect of the music experience. The research is tilted towards the benefits or effects as well as the resourcefulness of music-media for the elderly.

3.6 Spirituality

Spirituality is a term that is often supplanted in religion or sometimes used interchangeable for the other. While religiosity often include spirituality, the later might exist independent of the first or at other times complement each other. Stoll (1979,

1572-1577) provided a measure to ascertain spiritual interests of individuals, they are: their concept of God or Deity, their sources of hope and strength, their religious practices and relationship between spiritual needs and health. However, there are other times matters of spirituality is devoid of the above concerns and just focus on concerns as love and belonging, nature and peace, meditation, art and experiences, meaning of life and purpose, identity and self-consciousness, vision or expectation, hopes and fears etc. All these involve psychometric indicators and not easily physically or outwardly seen hence described as 'spiritual concerns' or 'matters of the spirit'. In this research, both religious and spiritual dimensions are tenable to evaluate the research interests even as no serious efforts is made to super-impose one over the other.

4 CONCEPTUAL FRAMEWORK AND PREVIOUS RESEARCH

4.1 Conceptual framework: the integrated care model

The conceptual framework to overview the research work is from the assumptions of integrated care model for social work with adults and the elderly. The main hallmarks of the model hinges on the ideas that client-satisfactory intervention processes is broader than narrow, it involves shared understanding of patients' needs, requires a cooperation and collaboration between different actors to improve quality, efficiency, user-satisfaction and wellbeing of its target-service users (Vaarama and Pieper 2005, 12-14). The theoretical tenets are tied to means of achieving good quality care and often covers a criteria that includes needs-responsiveness, fluent flow of information, multidisciplinary actions, flexibility, cooperation between professionals, families and individuals hence integrated care is a well-planned and well organized set of services and care processes, targeted at the multidimensional needs/problems of an individual client or a category of persons with similar needs and problems. The model resembles the system theory of organisational management, it has gained wide application and use among social and health workers and its theoretical model are adopted to understand the research setting working strategy.

4.2 Previous research

The research aspects are not a novel field in academic studies, there are diverse materials on the subjects at least if not in composite music-media perspectives, in their separate and independent analysis. Certain aspects of the research variables in previous studies are overviewed through these intertwined themes:

4.2.1 Music and wellbeing

Creech et-al (2013) in their research studies for music education for older people demonstrates the importance of music to health and wellbeing of the elderly and ageing people especially very older adults. Their study commenced with a distinct demarcation of old people into different categories of realms that determines their levels of needs, they also enumerated the challenges they face, such as increasing case of isolation, depression and other health issues. They based their research findings through a music-for-life project, in which on one hand, old people participated in singing and instrumental activities as a group, and on the other hand non participants as control groups over a nine-month period. Feedback and data collected and at the end showed the different levels of impacts on the groups. Among the significant benefits associated with the exercise enumerated by participants includes: sustaining wellbeing and reducing stress, acquiring new skills, promoting social activity and involvement in the community, maintaining physical health and more (Creech et al 2013, 96.) The project research papers advocated for similar activities repeated by workers, music educators, researchers and all those interested in life of the elderly people.

4.2.2 Music and self identity

Hays and Minichiello (2005) undertook a qualitative method of study to describe the role of music on emotional, social, intellectual and spiritual life of old people. They reviewed literature on this and conducted an in-depth open-ended interview to assess the subject-matter. The conceptual framework used was on theory of self-identity and consciousness and people were adjudged as being able to use music as a means or symbol to frame their self-identity as well as that of others, their experiences and emotions. The authors further clarify that for this kind of enthusiasts, music is not just a mere entertainment, it is a 'way of thinking' or 'a way of living one's life ' that has found new meaning, now they are retired and less busy. The result of the research asserts the associated benefits of music to personhood and what qualifies as wellbeing.

4.2.3 Therapeutic effects

Harrison et-al (2010) defends the health-dimensional benefits of music therapy especially those suffering from mental-disability problems. Their claim is based on evidences established during clinical music intervention protocol for 47 patients suffering from dementia-related symptoms over a period of 16 weeks. Particular attention was given to those who exhibit symptoms of agitation, anxiety, insecurity or fear, mood, restlessness and memory loss. Their clinical approach identifies two major findings: first, on the part of the patients, the intervention therapy had a positive effect that generally improved their mood, facilitated interaction and trust between participants and workers and ameliorated the behavioural symptoms noted at benchmark appraisals, secondly on the part of workers, these behavioural changes of their patients made it more convenience and easier to work with the dementia suffering person (Harrison et al 210, 217). Other therapeutic benefits as improved quality of sleep for the elderly, calmness of the nerves and reduction of feeling of distress, depression or anxiety has also been reported (Thompson and Hanser 1994, 265-269).

4.2.4 Music, community and networking

Participation in song or musical experiences has been proven to enhance the quality of positive ageing. Croizer (1997) in his social-dimensional music perspectives cited evidences of other researchers and literature to illustrate that musical experiences is essentially a process of human relations and bonding. Those who involve in community song contests or part of a musical group have been remarked to show more cheerful outlooks and positive outlooks to life (Kitwood 1997, 3-13).

The relevance of social interactive benefits of the music experiences to problems of loneliness encountered by old people in nursing homes or elsewhere and how it ameliorates this is also well documented in the research of several authors. As example, elderly participants in a nursing home who took part and also acted as volunteer to others in a music therapy program testified that the process helped them to balance their sedentary lifestyle as well as empower others. They assert that this post-retirement

'occupation' has provided them a new focus in their life, maintained on-going interest and facilitated socializing and contributing to their community. (Hays and Minichiello 2005, 441.)

4.2.5 Music, mind and spirituality

Researchers and writers have assessed the music/mind/spirituality intersecting melting points and established their links to religious/spiritual, palliative, healing, relational or even curative physiotherapy among other benefits. Davidson (2001) was retrospectively concerned with how people achieve happiness and sense of joyous ecstasy, he carried rigorous scientific research on human brain and the particular stimulations that invokes feelings of tranquillity, ecstasy, mystical flight, joy, peace and happiness very parallel to those of sensual pleasures but in a purity form. Among some of these stimulants is the effect music and meditation have on people, he referred to the Buddhists mantra and chants and its accompanying beauty, awe, amazement , mystery and wonder very entrenched in their religious practices as a compelling evidence on what constitutes feelings of happiness and wellbeing. Koenig et al (2001) have similarly established a positive link between religion/spirituality and health, particularly positive mental health of the old and elderly. Other benefits they enumerated includes positive correlation between religion/spirituality and lower rates of suicide, lower rates of alcohol and drug abuse, coping with cancer and other diseases, loneliness, losses and increase the chances for longevity and survival.

Similar feature is found in other faiths as the Christian homilies, Christmas carols, penitence, devotion, worship songs, psalms and hymns. Also in the Jewish liturgical poems, psalm, songs of praise, chants, devotion, lamentation or atonement (Knapp and Magloff, 2005), and in Islamic morning cries and calls to prayer, Islamic poetry and recitation of the Quran as well as the Hindu songs of festivals (Marchant, 2000). Another example is the Taize community of the French origin and their unique style of music and prayers to elicit forgiveness, reconciliation, brotherhood and peace among all race and origins(Chapman, 1991). Yet, there are several other groups and assemblies expressing and fulfilling their faith and spiritual needs with flutes, harps, tambourine,

organs, drums, claps etc while others may simple find this search for calmness and ecstasy in the tunes and rhythms of the orchestra, operas, symphony, blues, classics, folk dance or other non-faith inclined musical art experiences.

The foregoing narrates the significant ties between music, spirituality and wellbeing. Its inter-connectedness is seen as to have lasted ages and generations and survived human misery and crisis while provided the moral, social, ethical, emotional and spiritual planks on which individuals have discovered and re-invented their self-identity, creativity, destiny, divinity, passion and fulfilment in their life course and biography.

4.2.6 Media and Life

The media has been part and parcel of human lives, its primordial forms dates back to the pre-modern society when human and social organization required some forms of crude method to decimate information across the community and beyond. Modern media makes extensive use of the print, radio, television and recently online-media. Traditional media characterize their goals to be inform, entertain and educate and within this broad objectives are found other roles as news, information bulletin, advertising, marketing, weather updates, business and economy among other features. Anderson (1991) observed that radio and television is now taken for granted and assists in construction of daily routines and personal plans, in other words a media-informed life is considered normal and an uninformed person may be looked upon as alien.

Research on media and the elderly people suggests a significant interest, benefits and utility for the ageing ones. Fiske (1987) evaluates how television viewing is enabling cultures and society and a particular note is made on the older people's passion and interest especially those in sedentary care homes who finds an escape from boredom and depressive tendencies by pre-occupation with television viewing. A somewhat explanation for this inclination is also given that because older generation were born and lived during period of the television and radio as mainstream means of broadcasting and entertainment they tend to remain passionate across life span and periods of active listening and viewing leisure (Bower 1985, 33-39). Newspaper reading and radio is also

observed to be the elderly people's favoured hobbies more than the younger generation. It is suggested that they keep up this passion until very late in age and only checkmated by age-related factors as poor sights, hearing impairments or mental disability issues. There is also a pattern of variation between what elderly men and women watch, men are said to prefer watching business news, sports, political bulletins, profile documentaries and the likes whereas elderly women favours programs as social events, drama, soap-operas, cookery, gardening among others. There are also those who were adjudged as don't watch at all or show little interest. (Robinson and Skill 1995, 165-170.)

The role of media in the society and in people-live has been recognized as very influential to the extent that our sense of reality is considered to be shaped by a range of processes such as the operation of the media, the use of power and ideology among other influences. (Thompson 2010 , 25.)

Media culture suggests a way of life; it articulates how people interpret the reality around them and also how they perceive themselves through the pattern of communication which is consumed, re-produced/re-constructed as well as transmitted. Stanton (1986, 1) clarify that in the media culture whether we are writing or speaking, informing, entertaining, explaining, convincing or educating or any whatsoever objective we are engaged with, generally people have four objectives: to be received(heard or read), to be understood, to be accepted, to get action(change of behaviour or attitude). These are often communicated either in form of verbal or non-verbal means.

Stuart (1980) was among the first researchers on post-modern media culture and influence on people's lives. His investigation spurred several others with keen interest on rise of media industry especially those with far-reaching audience beyond local airwaves now jolted by innovation on increased bandwidths, the examples includes Fox international, CNN, BBC , National geographic, MTV and their textual, audio and video effects . His study is a sociological-oriented one , the kind that investigates media effects by analysing how audience-reception is influenced by a dominant culture, in this

case the domicile-host organisation and their audience frontiers beyond their immediate boundary. Hall suggests that media effects are very complex and fragmented. In one way, it can align cultures as very similar in relation to other people's way of life, values, ideology, politics, sense of wellbeing, lifestyle, religiosity or morality, achievement, success etc. On the other hand, it can trigger a sense of discontinuity, difference, feelings of 'us' and 'them' and other provocations of resentment or rejection and how this is consumed or re-constructed goes a long way to determine individual's sense of identity and those of their environments or others far away from them.

Similarly, Albarran (2010) reviews the workings of the media economy and impacts on people and society. He framed two key participants in the media structure as either producers or consumers. Media economy is defined as a study of how media firms and industries function across different levels of activity or spaces example in household, national or individual spaces in tandem with other forces as globalization, regulation, technology and social aspects.. Albarran (2010,4) emphasizes that in the media economy, a growing trend is towards greater opportunities for media consumption and this represents an economic and behavioural action, however he is of the opinion that the younger generation are very comfortable with accessing media files using online and technology tools while many adults would prefer a traditional radio or television set. He singled out globalization as a critical driver in the new media economy.

Globalization of the media occurs when companies reach beyond domestic borders to engage consumers in other nations or markets, also when media firms acquire other properties in other countries or establish significant presence. In Finland, mainstream local broadcasting houses as YLE are now competing with other foreign stations as Fox, SkyNews, MTV, R.T(Russian Television),Canal and others and these plethora of media firms competing for an audience which is already intensified do have ripples on culture, lifestyle ,politics, morality, consumption behaviours, adopted role models among other effects. Albarran (2010) summarizes that in order to understand the effects of media culture, one has to grasp the elements of media marketing strategy and motives.

Social aspects in the media world refers to audience that can no longer be thought as homogenous mass entity, but an aggregate of many different demographic, ethnic and lifestyle group, it also examine how content regulation is applied on the audience discretion and sense of decency. Regulation under the modern media is faulted as lose and limited. Wu (2010, 120) accounts for a breach of operational code of conduct by most corporate media industries. He referred to the earliest standard operational code established during the emergence of corporate media conglomerates with global reach spearheaded by the Hollywood broadcasting industries. The code requires for no picture be produced which will lower the moral standard of those who see it, for correct standard of life subject only to the requirement of drama and entertainment to be presented, dances suggesting or representing sexual actions or indecent passions are forbidden. Further codes requires for sensitivity to racial undertones, violence and obscenity in words, gesture, reference, song, joke or by suggestion even when likely to be understood only by part of the audience is forbidden . Wu (2010) reflects by asking the consumers to compare and make a difference between pre-code self-regulated media contents and contemporary media freedom of the liberalized and de-centralized regime that goes a long way to re-define and inform people's taste, identity, create meanings and make choices.

Furthermore, Meyer and Moors (2005) examined how the mass media has transformed both religious, social and political spheres, how it is providing alternative ways of belonging and how religious broadcast and entertainment is assuming a strange mixture. Benignly it has informed people of their rights, provided insights before preference are made as well as educated the masses. However in spiritual or religious matters, the media integrates both spheres either to undermine individual's faith and quest for truth or on the other hand can illuminate and strengthen people's faith when used in an honest means. Faulted practices are the examples of Tele-evangelists and media evangelicals competing for airtime and mass audience. The tussle for religious media and followership through shows of miracles, exorcism and wonders is critically questioned and somewhat accused as media-exploitation, fallacy, charlatanism, dishonesty and false promises that exploits the poor even further. (Meyer and Moors 2005, 56.)

Similar remark has been made earlier by Berger (1973) when this kind of tele-evangelism was on the rise in the early-seventies. He analysed the media/spirituality relationship in a psycho-appealing way and suggests that the worst form of negative effect is when mediated image of the media becomes an imaginative resource for everyday life, a ritual for everyday life and now provides a canopy of security over fears and uncertainties of life that was once secured by religious faith.

4.2.7 New media and the elderly

Traditional mainstream media has always been the radio, newspaper and television and the elderly inclination to use them is assessed as passionate, moderate or indifference. However, today a new way of doing media and utilizing its contents has brought both mobile and computer utility programs on the rise in the last two decades or more. Wu (210, 269) explained that the internet shifted the way we do media and traced the period of revolutionary shift to Steve Jobs of the Apple fame and Microsoft innovations on I-Phone and Laptop software programs that enhance the way media contents are downloaded, uploaded, edited or filed. The multi-platform of access and software now includes Cable TV, internet TV, multicast, broadband and internet radio, digital video consoles, mobile/smart phones, MMS and SMS user generated contents, play stations, I-Pod, E-book reader, animation, 3-D imaging and more. Manovic (2002, 19) further elaborates that just as the printing press in the fourteenth century and photography in the nineteenth century had a revolutionary impact on the development of modern society and culture, today we are in the middle of a new media revolution. The computerization of cultural categories and concepts including its language and jargons certainly do have effects on the older generation who are used to a particular worldview, epistemology and communication styles. The novelty or strangeness of these new media forms from the traditional or avant-garde forms compels the older generation to follow with interest or face certain constraints to make meanings out of them.

The digital divide is the concept developed to describe the gap between those who are reaping the advantages of this new tech and those who are not (Wilson et-al 2003, 133). Taneja et-al (2012, 963) further examines this pattern of distribution using age, income,

education, gender, time, accessibility as data variables and they found among other factors that age play an important part on choosing between different media platforms as older people prefer reading newspapers and newsmagazines or television viewing than resorting to computer or online technology. On demographic distribution, Sue (1998) claims that research conducted in Japan, the U.S.A, Europe, Australia and other places show that the younger generation are immersed and in upper hand over the use of digital world.

However, the elderly participants are not in abysmal low rating, Criddle and Muir (2009, 181) clarify that most seniors are also part of the online interactive frenzy, they use social networking sites to chat, connect, flirt or discover others. In the digital-media parlance the term 'social networking' takes a newer definition apart from what is already known in sociological circles, it has been coined for websites and other software tools that helps to communicate one's social circle and find new friends, similarly is the social term 'etiquette' replaced by 'netiquette' to convey online behaviours of its users. MacManus (2010,5) enumerates several activities that can be achieved using the digitally-backed social network gadgets, they include: finding old friends one lost touch with from school or work, find families, bringing together friends sharing common interest, otherwise an online community or group, introducing one's friend to others through pyramid-networking, share albums ,photos, videos and following others comments, have discussion about life and on anything whatsoever interesting, play games and use icons to convey their emotions as well as seek advice or help. Mainstream interactive platforms for these activities include the sites such as yahoo, msn, my-space, Facebook, Skype, twitter and others. Those unable to use these tools are considered denied of chance to socialize a bit further and the problem is mainly lack of computer know-how, lack of internet skills or lack of interest as some are computer savvy while others are not. Vuorma (2012) who studied the relationship between the elderly and use of social media in Finland reveal that the number of seniors get along with the new communication methods while some older people still view it with trepidation, confusing or even dangerous.

Furthermore, it has been proved that a lot of seniors use the online tools to engage in bets, sweepstakes or play lottery games, some of them very passionately to the point of addiction which is described as pattern of behaviour that provides escape from internal discomfort and compulsive behaviours (Goodman 1990, 403-405). Elderly ones who engage in this type of activity have described it as hobby or recreation and thought it as way to engage their mind and body in a game-like activity. The health, rehabilitation and social benefits of online world for the elderly have also been observed. There exist social network of people with similar diseases, ailments and how they are coping with them, alcoholism or drug-free rehabilitation help and advisory sites, emotional support sites for people with senior health issues, online community for Alzheimer patience, H.I.V, mood swings, bi-polar disorders, disability, cancer etc. Tips and empowerments through interactive discussion all gives a feeling of belonging, security and dignity of life in spite of challenges faced. The social media encounters for the elderly, their participation and benefits is judged as empowering and their non-participation in everyday life of the electronic media is considered a form of social exclusion and subject to a social policy reforms by a responsible government and institutions. (Richardson et-al 2005, 219-222).

Although the new media promise sets of benefits, it also poses certain challenges for the ageing group. Criddle and Muir (2009,29) reports how the media especially the electronic media intrude into people's lives and capture a set of information that they may use for better marketing purposes. They often monitor and take note of websites visited and how long stayed. Most seniors visit health-related sites and consumer service sites and they are favourite targets for advertisers selling similar products including those considered dangerous for their health if not supervised. Most seniors and the ageing individuals have worked and accumulated savings and pension fund and they are also often monitored by fraudsters and scammers in the online dark-world. Some elderly ladies looking for companionship through online dating have fallen prey to scammers and fraudsters. There is also the profiteering rhetoric of advertisers packaging forever-look-young remedies and other ageing-reduction therapy, drugs and cosmetics. Criddle and Muir (2009, 181-189) while writing on tips for safety internet

for seniors and the elderly persuades them to raise their safety bar and beware of what they share online. The authors understand the psychological and emotional states of these categories of elderly people and advised them to spot risky behaviours from a mile.

Within social and behavioural concerns, the new media is adjudged as very intrusive, can distort people's orientation or even forestall creativity. Schumpeter (1983, 80-86) earlier assessed the impact of capitalism and technology on the society and lifestyle. The observation is that technology is driven by capitalism, that countries that innovate will grow wealthier while those not will stagnate, for Schumpeter this is the essence of modern-day innovations and it has a disruptive order on original creativity. Similar perspectives on the music-media experience has been recognized as having undergone radical change in the last few decades when real-live band players, guitarists, keyboard players, saxophonists and other live performers are now supplanted in digital culture of superlative computerized improvisations. (Manovich 2002, 18-22.)

Furthermore, some analysis on the effects of the new media show it poses certain threats on psycho-social wellbeing and sense of community. Giddens (1990,1992) succinctly researched on the effect of technology on society and his in-depth studies analysed the effect of modernity on detachment from community. He compared this feature to the loss of work-environments solidarity shared by workers when replaced with robots and machines in the period of early industrial transformation phases, he opines that the electronic media has separated space from place and positioned people across their immediate environments by virtual travels thus the media is a dis-embedding mechanism from one's own local community and into another. Similar opinion is given in a survey on some old people who expressed fear of isolation, fear of excessive use of computer, health concerns and the possibility of reducing their involvement with social and community activities (Patterson and kraut 1998, 1015-1020). This kind of remarks creates borders between different media-worlds and the cross-cutting generations, between avant-garde and mainstream media and raises an interest for further investigation.

5 HUMAN NEEDS AS CRITERIA FOR INTEGRATED CARE

It can be less argued that the focus of social and health care services is primary concerned with solving problems, assessing needs and improving on quality of life and wellbeing. The needs-intervention and need-assessment roles is not fixed and given but evolve from the particular situation and circumstances of the clients and can vary oftentimes, however clients wellbeing is attainable if carer and cared reach a level of equilibrium in every aspect of their lives and integrated care is a means of achieving good quality care as it identifies and responds to the needs of individuals in a coordinated way. The needs-matrix for holistic care therefore pre-supposes these dimensions:

5.1 Social needs

This is the value attached to experiences that fosters bonds and bridges between people. It is the premium given to the values for inter-personal relationship, feelings, emotions, companionship, conviviality, sharing, networking, membership and belonging. It also includes cultural, educational, political and intellectual values for the socially enabled person. Interpersonal solidarity was earlier analysed by Aristotle (1934) in his teleological dialogues that specify the essence and features of human nature as a being who longs for belonging and bonds, a social animal, a conjugal animal and a political animal which its negation is either adjudged a beast or a god. Later pioneer social fact theorists as Durkheim (1915) further clarify this aspect of the behavioural man to have developed from a need for security over fear, inter-dependency and communality. His use of the terms collective consciousness refers to need for social solidarity and social mindedness and has evolved from primitive to organised and to industrial society. Social capital is another term still referring to this human nature. Lin (2001, 29) links its lexical derivative from the economic sciences to explain an individual asset that can be mobilized through ties and networks one belongs. While there might be no single

objective standard of social needs suiting everyone, it is very unlikely that individuals resent its core values and ideas especially when provided the platforms supporting it.

5.2 Physiological and economic needs

Both concerns issues related to material and bodily needs otherwise the physical aspects of human needs. Economic needs demands actions, opportunity cost and rational choice to satisfy them and the need may vary from person to person, circumstances, age or gender. However, there are basic economic needs that are considered vital and necessary and different from mere wants or desires. Physiological needs is concerned with medical model of interventions or actions that helps one maintain good health, fight ailing diseases, stay alive and age positively. Maslow (1954) hierarchy of needs place physiological needs at the bottom level supporting other inter-dependent levels of needs. The economy of health and wellbeing is an idea that suggests relationship between income and health, poverty and health or how individuals, households, institutions and social policy mobilize resources to promote life expectancy and healthy lifestyles (Deaton 2006, 3-5).

5.3 Emotional and spiritual needs

Human emotion is a possessive attribute for normal person and signs of autism and indifference are looked out for at very early stages of life. Emotion involves changes on how people feel mood, temperaments and personality and arise from the needs to love, be loved, fraternize, respected, security, fulfilment and more. It is expressed in either verbal, bodily or other gestures as pouting, laughing, sober, scream, sweating or other forms. Happy people are said to live more successful live and develop personal strategies to combat stress and difficulties while the opposite triggers health and mental problems if unmanaged timely (Kazdin 2000, 29).

Ageing people are judged to alter in emotional states as they advance and experience social, physical or physiological challenges. However, it is remarked that they pay more attention to positive emotions, manage and control their emotions relatively better to

younger adults (Gross et al 1997, 590-595). Spirituality evolve from human emotion but taken to a higher subterranean level of consciousness. The integrated need for spirituality in social and health services is becoming more important as clients and workers share similar interest of the spiritual needs and means of consolidating them. A spiritual outlook to life is noted as help old people cope with the vicissitudes of life, as people advances to milestone ages, an individual's sense of life is continually shaped and redefined in response to life changes and transitions (Furness and Gilligan 2010,70-73). The need for spiritual state of consciousness shifts emphasis from self to the sacred in everyday life and human relations and a multidimensional approach to care during this lifespan is considered complete and balanced (Nathanson 2003, 63-76).

5.4 Recreation and exercises

Humans need more than food and water, they also need to exercise and do entertaining things and these are applied in activities like sports, arts, music, craft, gardening etc. Things done with versatile and multi-tasking human parts: limbs, legs, hands, brain, fingers with or without tools, helps individual express and achieve their abilities, creativity, curiosity, imagination and ingenuity. Research indicates that moderate exercises and recreation triggers the release of endorphins, the chemical substance in the brain that makes people feel better (Grandal 2010, 13). Healthy and well-exercising people are capable of doing astonishing things as well as applauded hence garner positive comments for emotional wellbeing. Exercise and recreation for old people takes a different turn from the young as their muscle and limbs gets weaker, however they also engage in organized or informal activities that stimulates both mind and muscles when done effectively.

6 THE RESEARCH PROCESS AND IMPLEMENTATION

6.1 Research approach and methods

The qualitative research method was adopted as the research approach and as methodology is primary concerned with epistemology or theory of knowledge, it seeks ways to explain events and causality. The interpretative qualitative research is one way of studying social world and understanding human behavior which can be as tenable as a social fact when replicated elsewhere. Unlike material world, social fact deals with consciousness, emotions and feelings and people are neither rocks nor stones and need be studied as having taste, consciousness and emotions. The qualitative methods is a dependable approach to interpret and experience the world in terms of meanings and course of social interactions (Haralambos and Holborn 2004, 865-871).

6.1.1 Participant observation

A discerning social researcher learns not from distance but at a close range. Here, the researcher becomes 'part' of the social world being studied. The degree of observation can either be partial, complete or participatory and in this research exercise I chose to be a participant-observer to be able to get more clarity, take notes and gain answers through interactive real-life experiences.

6.1.2 Individual interviewing

Because of the age bracket of research population interested in, the method of interviewing using semi-structured questionnaire as checklists for the conversational-interviewing was adopted. The aim was to give them time and freedom to narrate their own stories as free as they like and in their own experiences. Silverman (2005, 154) describes this style as a rich method through which interviewers and interviewees generate plausible accounts of the world. Applying this method proved very effective in

order to cross-check other findings of other researchers and test how concepts used in this research corresponds to social phenomenon being investigated.

6.2 Aim and research questions

The study aims at understanding the benefits or effects of the spirituality, music/song and media experiences on wellbeing of the ageing and elderly people.

1. Is/Are there certain constraints or challenges limiting their spirituality, music/song and media resourcefulness?

2. What possible responses can reverse this/these and by what means?

6.3 Age, population and sampling technique

By default, the age bracket for interviewing ranges between 65-92 years and population of respondents is 10 people selected across the various housing units and closets to achieve a distributive purposeful sampling. There was no conscious effort made to separate respondents on sex, faith, status or gender, however there was an application of purposeful sampling technique that considers factors as permanent or periodic stay, young elderly or very old elderly, behavioral symptoms and the likes. Purposeful sampling unlike random sampling technique demands that we think critically about the population understudied, settings and individuals where the process being studied is likely to occur. (Denzin and Lincoln 2000, 370.)

6.4 ethical issues of concern

Ethical consideration in the research is fundamental aspect of the research process and considered issues as confidentiality, identity, permission of relatives when required and desirable, anonymity of respondents and medical records. Prior to data interviewing, the thematic questionnaire was submitted to the institution's administration office and the student work-experience supervisor for vetting and approval and the aim of study

explained. Similarly, the respondents were briefed beforehand on the need for the interview and their consent to participate gained. During participant observation, there was the conscious regard to take note of only features relevant to the research, the materials of data was assured to be erased at end of data interpretations. Each respondent was assigned an alphabetical notation names of A,B,D, K etc in place of their real names.

6.5 Validity, reliability, practicality and challenges

Validity in qualitative research is often subjective to research procedures and it ensures the research is truthful or represents the social phenomena being referred. Reliability also ensures that the data generated and their content is as accurate as it was originally given and consistent if replicated elsewhere. Silverman (2005, 210-225) provides guidelines on how to achieve both in social science research which is different from the natural and physical sciences. The conformity to these qualities was able through the applied research procedures and technique that ensures correct transcribe of the data, avoidance of unintended inferences, testing of previous research findings, interpreting the data and refining the results in line with the research questions. However, it is right to point out that validity or reliability of the study is not as accurate as it is technically given because qualitative research of this kind is not totally immune from certain weaknesses of the social science research methods.

The practicality of the research methods and data interview process involved a sequencing of the procedure over time-frame starting from schematizing the interview themes, reviewing again the questionnaire and transcribing it into local language and considered other issues like need for interpreter when necessary as some of those selected do speak English language. A native Finnish language speaker who doubles as a good English language communicator was very helpful in the interviewing sessions and the translation. Other considerations included means of recording, best times to conduct the interview, sufficient time allocated to it which was between 35 minutes to 1 hour per encounter depending on the interviewee's style of communication and pitch.

Furthermore was the co-operation of other staff to watch out for any uneasiness especially with very old ones and the atmosphere to gain attention for conversational interview of this kind, coding and interpreting the data and finally, reporting. The observation method also took note of the timetable and activities the elderly are participating, familiarity with the settings and the staff and supervisors involved.

Among other challenges, the observation method started with the ability to win trust, confidentiality, friendship and team-cohesion with both staff and service users and tested the professional skills on values, work ethics, culture, respect for old people, duties, empathy and inter-professionalism adaptation skills. The interviewing process also faced challenges of direction and coherence at certain periods. Although the open-ended interview gives a leverage of freedom to think and organize thoughts into words, old people are good communicating people, however when interviewing them oftentimes they can digress and totally stray away from the central theme into other memories or fantasy and one has to manage the task of controlling the session masterfully, also old people do process their thoughts before speak-out and it can lapse for moments or minutes and it is very important to control the session so as to avoid the interference of the interpreter finish up their unspoken words yet to be self-verified.

7 QUALITATIVE DATA RESULTS AND DISCUSSION

The interview focused mainly on questions that will enlighten the researcher and others on the roles of music, media, spirituality and wellbeing of the ageing and the elderly. I schematized the ten questions to include responses on music and media interests in a changing lifespan, taste and identity, new media resourcing, challenges and difficulties encountered community and participation, spirituality and wellbeing. The data presented here is in form of reduced inferences from a long interview transcript of 29 pages when transcribed verbatim , coding and condensation gives a deductive summary from an extensive interview text without losing the structure and meanings (Kvale and Brinkmann 2009, 201-206).Data interpretation is done using the phenomenological approach. Phenomenology attempts to get the meanings from the owner-experience point of view and uncover their experienced world with the assumption that the important reality is what people perceive it to be. (Ibid 2009, 26). Phenomenological method tries to describe rather than to analyze, however in investigating the essences of the research questions, I tried to discuss the results in line with the original accounts told by the respondents and they implied these following findings.

7.1 Media interest and ageing is positively linked

The opening responses suggest that age-dynamics and predilection to media viewing, reading or listening interests are closely linked. Among the ten respondents, 4 confirmed that their interest on television viewing have increased in the later period of their lifespan, 3 remarked that they are ardent readers of the weekly and daily newsprints, while 8 out of the rest all agreed to listen to the radio on daily basis. The pastime recreational benefit of this experience is shared by the remarks of respondent B thus:

> During my younger and youthful days we watched television very sparingly, we
> had a little time to do so as we worked lengthy hours in our family farmyard,

> Now I have more than enough time to watch the television with others or listen
> to the radio that my daughter presented to me on my 78th birthday inside my room.
> I enjoy watching cartoons and animation films usually presented in the morning
> after breakfast until I get weary and tired to sleep again.

The response generally presents two dimensions. First, there is an acknowledgement of differential leisure-time hour between younger and older days, between periods of active work-life and retirement age, as well as a coping strategy of the media resources on need for entertainment, recreation and time managements. Traditional media offers multiple choice of entertainment, news, forecasts and advertising and both the young elderly and very old ones are part of this audience. The observation part of the research method confirms the earlier remarks that consumption patterns of elderly group also tend be a little altered among the sexes (Robinson and Skill, 1996). Men usually pay attention to news about history, Finnish independence struggles and wars, politics and economy and often get into debates on which sides of opposition considered appealing or not, younger elderly women are excited when soap operas are shown and share remarks excitedly while very old elderly women show keen interest on cartoons and 3-dimensional animations. The last observation on cartoons and animations is an observation that still elicits further search for answers on their preference to watch this kind of media program with considerate passion and interest.

The cognitive-intelligence and memory boost advantages of the media resources is affirmed by respondent A when asked what is/are considered reasons for media interests. Among other reasons is the self-imposed task of 'solving the crosswords and puzzles that comes with the daily newspapers with satisfactory success'. The respondent represents several others who are motivated by the brain-stimulating exercises of picture, numbers, line or graphic image dismembering and re-alignments as part of recreational activities which has proven to maintain mental wellbeing among the elderly people (Grandal, 2010).

In the context of media preference and taste, the respondents have their different motivations, reservations and taste. While some shun vulgar films and documentaries

others do not mind, however a number of respondents numbering 3 depicts the news bulletins as full of negativity and worrisome, respondent D describes it as 'ridden with violence, war, bomb and disasters' and gave this as his reason for his media-apathy and indifference. When prompted to elucidate further why the indifference to mass media interests, 'the need to preserve my inner peace and tranquility' was given as important reason and standing above other reasons.

7.2 It connects me with others here and outside

Answers to patterns of new technology and media usage among the interviewees generated mixed but similarly user-defined need for technology gadgets that enhance the means of solving them. All the interviewees except 1 person agreed to own and use a mobile phone and explain its importance to their lives. Respondent G made the opinion that:

> my mobile-phone has become part of my hand-kits and it is strapped to my neck so I do not lose it and miss communicating with friends here and my other relatives, it connects me to lives here and outside, I use it to know if my friend in other rooms are fine or ready to go for certain activities of the day or not.

Many other elderly people share similar opinion as above and the need for communication and relationship-building is an important one which they respectively agree that it helps them to alleviate or relieve the burdens of personal worries, loneliness, establishes trusts and maintains bonds across individuals or groups. There were those who explain they still use traditional letter writing means when assisted by other workers especially during festive or memorial periods.

While there is a shared motives for mobile phone usage, a differed opinion by one respondent do imply others views on the difficulties of adaptation to modern tools by some older people. The interviewee's pessimistic remark when asked why not among the fray of mobile network users is answered to be as a result of the need for ' talking to real people and not ghosts '. Patterson and Kraut(1998, 1018) have earlier observed that

most elder people's indifference or unwillingness to participate in media platforms can arise from fear of social exclusion as a consequence of using the media interface.

Further remarks on the interviewee's aversion to the use of modern technology include a subtle measure of luring the children, grandchildren and other relatives make real-life periodic visits to the institutional care center rather than just call and say 'hello, how are you today and hung up'. The import of this remarks lies on the elderly sensitivity to consequences of replacing humans with machines and fears of losing social bonds considered very important to personal identity and sense of wellbeing. It may predict reasons for non-involvement but does not undermine other fears and insecurities associated with modern day technologies and changing patterns of social behaviors and its implications on people's health and wellbeing.

On the use of new technologies and their apps for music, entertainment, games and other utility software programs, only 3 respondents acknowledge that they know a little of these features and use it at their leisure times and one of them explaining it arose from the 'desires to keep my fingers and brain engaged'. A pronounced note to this demography is that all the 3 respondents are permanent residents of the center and within the age bracket of 66-74 years and exhibit higher mental and cognitive receptive skills during problem-solving exercises supervised by other workers at the center. The stimulus on brain exercises and positive links to stable mental states and easiness with other roles do suggest that technology and know-how has other benefits apart from inter-personal communication advantages. However, this note is overshadowed by the fact that it stops at mobile-phone usage and hardly crossed to other newer technologies such as the online and internet platforms. Virtually, all respondents apart from 1 individual said they are not part of the online world, and remarkably the 1 exception is not on permanent residence base but rather on periodic care placements and attributes the know-how to the 'assistance of other online users in our home and interest to connect with my old friends in the social network sites like face book'. The viewpoints by Criddle and Muir (2009, 180-182) and Sue (1998) on discrepancy between the elderly and younger peoples participation in online world is affirmable in this result.

Most of the respondents who are not in the online and internet platform attribute their inabilities to either lack of know-how, unavailability of resources, loss of online media skills over time and memory, poor and failing sights in front of the screen over long periods of time and sheer apathy to modern media consumerism.

7.3 A community of interest

The service-users views on their levels of interest and participation in musical and song activities organized in the care respite center is on one hand a bit variegated in responses, and on the other hand is cross-cutting and aligned . The observation remarks as part of the research method took notes of the musical activity schedules organized in the centre and there is a significant time allotted to this once in every week for an hour or a little more inside a large hall for all elderly residents willing to participate. Song and Karaoke time is also a component of this activity time and can replace other physical or psychotherapy sessions when considered duly. Apart from common-hall exercises, the various housing units and blocks do have different sit-and relax music and karaoke times and this helps those not considered very fit and able to join in the main hall downstairs also participate in the group exercise at a closer range to their housing units. As a free-admittance group exercise, most residents appropriate the gains with varying interests. Respondent G explains that:

> I like to dance a lot, when young we didn't have much D.J clubs as you young
> ones today but we practised and danced at concerts and in live-bands at our
> community cultural halls, here I enjoy joining others during music and karaoke
> exercises and it helps me re-invent my younger days and fond memories of the
> past.

The musical experience of this elderly individual reflects an associated drive to participate with others so as to travel back over a timeline of his lifespan that not only assuages the nostalgic hunger very inherent in human instincts but also satisfy present need to relate with others on a community-linkage benefits. The remarks re-enforced other interviewees' answers on what is the meaning of the musical experience to their person and identity and level of interest. There is a wide range of meanings ranging

from social, emotional, religious, entertainment and mental health associated motives. Another respondent's succinct remark is of the view that: ' If I take part, I will have the opportunity to dance with my " girlfriend'' and she reminds me of my late wife who danced and sang so well right from youth to her olden days'. This claim is supported by the music-time organizer and other workers who reports that the exercise establishes bonds and fondness across the sexes and certain examples of these kind of 'couples' are seen always hanging out together or doing things almost inseparable at the care centre beyond the musical activity times.

While psycho-social benefits is noticeable and attested to by the service users themselves, the domain of music and physical health benefits is also informed. This aspect reflects the other-dimensional benefits of the music-song experiences which combine recreational, emotional, mental and physical wellbeing benefits. Respondent J is of the view that:

> the best part of the music experience is when we do physical and bodily exercise,
> I try as much as I can to keep to the rhythms and when very entertaining I
> develop more energy to even go further than usual.

The remark supports the idea that musical experiences have different values for different people (Croizer 1997, Creech et-al 2013, 90-96). The cognitive and affective memory associated benefits of the musical experiences is not far-fetched when observed from a contact-focal point. The observation method confirms this during activity time exercises and it was very strengthened to establish a fact that singing along with others increases the ability to socialize, cement and forge new relationships, helps the elderly people cope with emotional difficulties and dealing with hurtful past experiences, helps to know and understand oneself more better, improve quality of life and supports general wellbeing.

7.4 The instruments play inside my brain

Further interview were made over the abilities of doing more apart from the group activities. This segment questioned if the elderly people can avail themselves of the use of modern gadgets or other instruments to enable their individual creativity skills and private recreational pastimes. The inability of online technology know-how among most

of the service users limits the ability of appropriating online music applications. None of the respondents attested to being able to use any media resource to increase their musical experiences when alone. However a revealing remark is made by respondent K thus:

> I played the piano and guitar very perfect and passionate, in our home we had
> a music corner and enthusiasts do play together at leisure, I cannot practice
> any longer though I would have loved to, but I have other ways of playing each
> note and the instruments plays inside my brain oftentimes.

The respondent highlights the coping abilities of musical memory experiences of the past and the resolve to maintain fond memories in face of dwindling ageing effects on body and spirits. Harrison et-al (2010) referred to the positive memory effects of the music therapy and its health benefits to the dementia or mentally-disabled individuals. The remark is confirmed by an observational note of watching this particular elderly individual move around the facility with aided wheel chair and a non-stop quiet humming song accompanying her every roll of the wheels around the premises. The observation collaborates the view of others on the coping benefits of music and positive memory to reduce feelings of anxiety, soothe and calm the nerves and increase chances for longevity (Thompson and Hanser 1994, Davidson 2001) . However the limitations of real live-play and performances, a certain number of interviewees confirms that they had played various instruments and belonged to different musical groups in the past, only 1 respondent can be seen playing the harmonica while lying in his bed or sitting alone, at times in one sofas at the lounge area or other safe corners and he explains it helps him soothe his nerves and entertain himself and sometimes his friends when they come 'visiting' to his room.

7.5 Identity is also about non-participation

There is also a curiosity to know why some of the elderly people do not show keen interest to participate with others or avail themselves the benefits of either the media or music resources and suggest in their opinion what ought to be fine-tuned to raise their interest. Answers to this have already been alluded-to and includes both individual and

institutional-provided enabling and dis-enabling factors. However, there is a segment of the elderly people who do not perceive their inabilities to be either of those already suggested but just an integral feature of who they conceive themselves to be and what matters or not matters to them as persons and identities. Such remarks as ' I don't listen or watch the radio and television because I don't get what they say' is a self-value judgement and meets no externally justified criteria for further judgments. Other similar remarks as ' I don't go to musical or song activities because my voice is bad' may suggest a conditional reason for inabilities to do things with others and provides leverage for behavioural self-esteem interventions with positive results if properly managed. But another's remarks that ' I don't take part with others and I don't know why' is a difficult response and deepens the search for critical behavioural assessments. Human behavioural researchers and others have attempted to deal with this kind of phenomenon and some remarks has been made to suggest that not all members of a community look at the world in the same way but make use of their history ,repertoire, language, actions, references and memories to make their own world. In other words people do not only produce their identities through the practices they engage with others but also define themselves through practices they do not engage with others (Wenger 1991, 164).

7.6 The relative sense of spirituality and wellbeing.

Similar course of relative self-identities trails the course of spiritual wellbeing and interest to avail the opportunities of spiritual-promoting exercises offered in the center. Basic platforms that provide the opportunity for spiritual renewal may include those of song and music time activities, silent times in the center which is often observed after afternoon lunch and coffee when elders must retire to their rooms or sit idle, workers take this time to have personal discussion with them or with fellow workers. Other opportunities are diaconal-arranged short service or fellowship visitations at least once a month or more and any other activity as deemed a context for spirituality exercise as each elderly individual thinks. The variation in spiritual awakening assumptions is informed by each individual experience and worldview and sometimes defer from what

we originally infer it to be. As an example, an interviewee's response to the reasons and the appealing interests of joining in the diaconal supervised fellowship and singing meetings is explained thus:

> my friends say they like it whenever they come back from this meetings, I often hear them discuss spiritual matters and the deacons homily for the day or the bible reading they listened to, however it is the song or hymnal renditions they repeat when they come back sometimes that provoked my desire to join them and and have not stopped ever since, I don't consider myself a religious person but I feel calm and sober after each round of the exercise.

The respondent's view elaborates the wider context of spirituality which might involve a complexity of secular and religious attributes. Some of the meanings or contemporary idea of spirituality is attached to matters of faith and it is justifiable by the reasons of ultimate search for the essence of who we are and what matters most in life apart from other desires of the bodily and physical needs. The emotional-condescended impulse for spiritual experiences is not entirely remote but is noted during the course of participating and observing the service users get involved in these group exercises. Most respondents shared the views of the first respondent and alluded to the idea that their sense of wellbeing and wellness receive jolted force and energy whenever they participate in these exercise even if they are not active church members now nor in the past. This viewpoint is in contrast with those whose motivation is immersed in their spiritual identities. As an example, Respondent K explains that:

> I was once a member of our local church choir at Tuusula congregational parish church, the whole of my family were all church goers but I was the only one who sang in the choir, when I came here and there is the opportunity of participating in the diaconal organized meetings I was so happier, I still maintain my traditional Christian beliefs and the meetings is of immense value to my religious and spiritual needs.

From this remarks, it is explicit that the respondent's ability to connect her spiritual and religious identities do motivate her interest to do things with others and consolidate both her emotional, social, spiritual and religious values and needs. Several other comments of this nature transverse other remarks by rest of the interviewees and establishes a fact

that spirituality and wellbeing is relative, sometimes overlapping or disjointed but at most times very complimentary. The value of this experience for the old and ageing is none-the-less positively impacting and is consistent with the remarks that how people cope in their later years is sometimes affected by their complete and multidimensional senses of personal wellbeing and this involves the following components: psychological, social, material, cultural and existential (Marcoen1994, 521-546).

7.7 Discussion

The wellbeing and coping ability outlook of the research are deducted from the data methods applied and they present certain results that underscores most of the already remarks of other researchers. Through the presence of integrated care services at the centre, elderly people can avail themselves of the opportunities offered in access to media, (at least in traditional forms of media), participation in music and song programs, and other group activities like the diaconal services . These outlets broaden the opportunities for coping with ageing-life challenges especially the challenges of loneliness and need to connect with others and the outside world. The media resourcefulness as informed by the respondents has various benefits, and their remarks validate some of the already viewpoints of previous research studies especially those on social aspects. (Robinson and Skill 1995, Anderson 1991,Fiske 1987). Social needs as the values for emotional relationship, conviviality and the communal spheres of life are all attributes of the human identity and legacy for bonding and belonging and these are satisfied through the availability of media connectivity be it the phone, internet ,radio, television and newspapers.

Media resourcefulness has a significant cord of alignment with those known or not known in person, and as one of the respondents remarks that 'it connects me with those here and the outside world', this has both personal and imaginary spheres. It can mean with those known or others unknown but sharing similar interests. Wenger (2003, 175) agrees with this view when he clarify that while viewing the television, listening to radio or reading the newsprints and knowing that there are others perhaps millions doing so at same time, people can conceive of their viewing, listening or reading status

as a membership of a collectivist and by so doing belong to a community, hence engagement, imagination and alignment each create relations of belonging through space and time in different ways. Both imaginative and real aspects of belonging and community are key components of wellbeing. Jordan (2007, 5-11) elaborates that relationships and bonds with others has both direct and indirect impacts and people use an idea of interpersonal economy to maintain and promote the relationship value of their wellbeing interests.

This is similar to engagements in music and song activities. The answers of some of the interviewees confirms the remarks of other analysts (Harrison et al 2010,Croizer 1997,Kitwood 1997,Hays and Minichiello 2005). Not only does participating in this group activity has recreational and entertainment benefits, it also has the advantages of strengthening the opportunities for participants connect through the coordination of their energies, actions and processes that can be consolidated in various inter-personal supportive roles. This view is confirmed by an observed behaviour and attitude of some of the elderly ones who act as "mentors" to their fellow residents in the centre during their weakest moments or moods. They provide and impart strengths, hope, courage, empathy and positive socializing skills which in-turn can help them vice-versa when they experience similar challenges. Yalom (1995, 4-17) has similarly observed this trait and is said to be informed by inter-personal responsiveness, cohesiveness and catharsis behaviours in group therapy.

Participants who have heard or learnt about the new online media or used it in the past during their active working days but now out of tune with present online media applications collaborate the observations of previous analysts on new media and the challenge for elderly audience.(Vuorma 2012, Criddle and Muir 2009,Wu 2010,Stanton 1986). Apart from few elderly users of modern media technology, others are victims of intergenerational gap between past and present digital worlds. If older people participate in the online interactive world, they have the chance of improving their personal development awareness and practical coping skills among other benefits as enumerated by other previous researchers on media culture and lifestyle (MacManus 2010, Wilson

et-al, 2003). The observation of passivity or non-usage by most elderly people may not be a consequence of their choice but of the opportunities they encounter or do not and this observation does not undermine the earlier one by Criddle and Muir (2009, 181) on old people as active participants of the online trendy as it can be found to be true elsewhere than at this research setting.

Furthermore, the remarks by a segment of the elderly people like that suggesting preference for 'talking with real people and not ghosts' supports the opinion of other writers on effects of technology and elderly people's perceptions of modern technology.(Vuorma 2012,Giddens 1990,1992, Patterson and Kraut 1998) especially that on insecurity of replacing humans with machines. Although there was not a widespread usage observed and attested to by the interviewees themselves, very old people elsewhere are partakers of this and are coping better with their new found hobbies and even have their own network of senior internet-savvies (Riggs 2004, 80-82). While it is clear that most of these elderly interviewees lack the know-how, it is no falsification to maintain the fact that new media offers several benefits to the elderly people, and within social care this benefits are not far imaginable. It helps gain information, provide entertainment, stimulate the brain and muscles, boost self-esteem, connect with others and improve quality of life described in terms of holistic wellbeing.

8 DIACONIA AND INTEGRATED CARE FOR THE ELDERLY

This part of the study examines the church-sector related aspect of the research. The idea on the integrated care model as a collaboration or partnership between different organizations is evidenced in the integration of the diaconal method in the institutional community care processes. .Vaarama and Pieper (2005, 50) explains that the integration of care has emerged as the problems in an ageing population and the increasing number of frail, older persons with complex needs and long-term care has produced a necessity for a provision of integrated services. This kind of organizational management model shifts away from traditional management which is often managerial-driven to a total quality management model which is customer-driven. A cross-sector co-operative care of this kind ensures a commitment to integrated care of multidimensional intervention methods and the diaconal method fulfill most other needs apart from medical and bodily care needs of the elderly clients. However, in examining these roles, a retrace to religious underpinnings provides a good starting point.

8.1 Inspirations of the religious guides

The idea for integrated care for oneself and others is not alien to religious sources and beliefs. It can rather be said to be among the first authoritative accounts and instructions on how people and individuals achieve a complete and holistic material and psychosocial needs. Ancient religiously inspired books as the Bible and the Talmud contain instructions on how to achieve good health, longevity, belonging and community, recreation, security, love etc. The Talmud , an ancient Jewish literature very central to Judaism apart from its legal instructions on how to behave within the Jewish community, relationship with others, health and medicine, how to conduct business and agriculture among other codes of conduct also made the pursuit of holiness and purity an integral part of its message. The text is a practical guide of most Jewish devotees and even non-Jewish people who imbibe the instructions and advice

contained in its various versions and translations to achieve their composite senses of integrated wellbeing. Similarly, does most other religiously inspired thoughts admonishes. For example, Buddhism, a prominent and ancient religious system found in most parts of Asia and beyond contains significant instructions on good conduct of life here on earth to avoid 'rebirth'. Using its noble truths as evidences of wisdom, the religion explains how one can reduce the sufferings of old age and dying by right conducts of life which is measured in the laws of moderation, meditation, communal living and sharing and the experience of enlightenment among other recommendations (Buddhanet.net). Similar thoughts are embedded in other religions or belief-systems like Hinduism, Taoism, Confucianism and others.

The Bible, which shares both Jewish and Christian heritage, offers similar guides on integrated care and wellbeing. The scripture advises that human life is a precious gift and deserve the caring it needs to flourish. Most examples, advice and admonitions in the Pentateuch books contains both religio- legal penal codes and advisory principles on meaningful lifestyles, care of the body, hygiene and wellness(Ex 22:31, 13:7,Lev 11-12) , need for rest and recreation (Ex 20:10, 23:11) ,advice on addiction, food and health(Prov.23:20).Examples on Music and Worship(Psalms1-150, I chronicles 15:16), Music and psychotherapy(1 Sam 16:23). Similar lifestyle counseling are found in the new testament as the need for hospitality and friendship (Rom. 12:13), companionship and love(1John 4:8,1Corith.13:2), avoidance of stress, anxiety and good mental health(Psalm 55:22, Rom.12.10, Jude 4:16,Phillipians 4:8). The completeness of satisfying both material and immaterial needs is achieved in that biblical affirmation that man must not live by bread alone but also the need for spiritual consciousness.(Matt 4:4, 5:3). The social importance of religion is immeasurable, Durkheim(1961,22) describes religion as something eminently social, it have the function to let people live life in fullest, it provides the practical handbook to humans, institutions and society and the diaconal work underline this ancient and primordial holistic need-satisfactory frameworks in our contemporary faith based social work methods.

8.2 From faith to action

The footprint of diaconal method in the institutional care center is a visible one. Firstly, it realizes the scriptural challenge on faith without actions (James 2:14) and fruits of discipleship or followers of Christ. Diaconia work is fundamentally an extension of *missio dei*,(God,s work) on earth, through His church on earth. The involvement of the church sector in integral organizational management became clearer and broadened when observed through their 'words-in-action' which commits to serving the whole person, provides support and counseling, enhance social and spiritual wellbeing as well as compassionate attitudes to vulnerable groups. This commitment proves the gospel-in-action as well as enhances the proclamation on Common Responsibility Campaign of the Lutheran Church which seeks to defend neglected people, develop innovative working method for communities and a human-right based values on respect for all, equality and justice in our common society.

The involvement of diaconia social service in the institutional integrated service providers is also a capacity for community development. Community development is primarily a holistic approach to understanding community needs, a link of participants and organizations and the people involved to improve the world around them, and the diaconal concept of development is a variant of development work which must assure more than just basic needs of food, clothing, water and recreation but must focus on other life indicators for wholeness of living with dignity (Nordstokke 2009, 100). The requirements for community development for special groups as the elderly people is more pronounced because of the marginalized nature of their new position in the society and negative issues like ageism some of them encounter. Addy (2013, 62-81) rightly positions the diaconia worker as occupying a significant position between the life-world and the system world, however the diaconal worker is tilted more to the life-world and pursue the commitments to empowerment, conviviality, dialogue, respect, participation, dignity of life without compromising his/her diaconal identity in the system world.

Human service providers generally work where people experience a kind of loss, deprived or challenged. The characteristics of the diaconal method service users at the center is those elderly people at various early or at advanced stages of their ageing process, with some stuck permanently on the bed unless moved by a worker. Almost all of them have kind of old-age related physical, mental or physiological problems and some in painful conditions. Empathy, act of charity and kindness are among key values of diakonia anchored in God's love for all and man as his image and identity. Collins(1990,15) clarify that the word 'diakonia' is synonymous with the word servitium(service) hence the church's mission is primarily an offer of service to mankind. These injunctions are fulfilled partly through the various diaconal services offered in this care center as music therapy, fellowship, church services, communion, visitation, counseling and others. Furthermore, it fulfills the ideas on 'Church 2000 Process' among which includes a desire to develop parish life and activities that meets the social and spiritual life of local parishioners, aid members and non-members alike realize a responsible lifestyle, experience spiritual renewal, worship in institutions and public spaces where music is part and parcel of public worship. (Tyorinoja1994, 15-30). Most interviewees confirm they value these services especially Hymn songs in mother tongue, and this is observed when some can sing an entire verses of a hymn number from memory especially the old Hymns (vanhanvirsikirja :1701,Virsikirja:1886,1938 etc) . Words of the verses according to them are both social, religious and devotional, with their rich metaphors about God, His creations, beauty of nature, courage, comfort, kindness and calmness in face of adversity and this shared thoughts re-enforce the views of Koenig et-al (2001) on religion/spirituality and positive mental health and those of Furness and Gilligan (2010, 70-73) on spirituality-benefits for coping with the turbulence and vicissitudes of life.

8.3 End of Life care and therapy.

The biological theory of ageing as well as natural wisdom suggests that life has a beginning and an end. Generally an idea of lifespan and lifecycle is distributed across three main phases: young age, adulthood, old age. In between these are various stages

referred to as childhood, teenage, youth, middle age, young elderly, old age and very old age. Care-givers including those in the medical profession frequently encounter death and may feel obliged to suppress their feeling or at most show compassionate human emotions. However, the diaconia worker in a center as this research setting does more than pitiful regrets and deepens the concern into existential after-life, concepts of life and death, grief into hope and recommends strategies of coping with this near-end situations. Jacobs (2000, 91) asserts that the pastoral counselor is satisfying other-dimensions of needs at these circumstances like a person who stands for feelings about the spiritual nature of man, a representative of the quest for more abundant life. These concerns are all supplanted and implicit in the diaconal method with the elderly nursing home and some of the service users are aware of this role as one of them revealed during discussion that 'am aware that the end is near and am going to meet my savior and lord'. Such elderly ones who share same sentiments exhibit more cheerfulness, have stable control of their emotions, radiate positive mental attitudes and are less melancholic. Another discussant reveals that 'no matter how dismayed I feel when I read the bible or attend the diaconal supervised meetings I feel strong again'. The diaconal method counseling process is both scriptural and professional. The scripture gives examples of coping with loss of loved ones and the promise of resurrection after death (John 11:23, 2 Cor.1:3 and 4, Acts 24:15). In the course of the work-practice there were recorded transitions to life beyond and the resolute coping abilities of bereaved friends and families were tested and inspired by these integral diaconal methods support therapy. The realistic idea is not on irreversibility of natural course of ageing and death but achieving the fundamental goal of social work with adults which Crawford and Walker (2008, 17) identifies as helping people gain control of their lives. Faith-based social work is threading carefully in a system world social work, where religion and spirituality are still taken as private and personal and even considered a taboo in some work environments, Furness and Gilligan (2010, 73-74) recognize this and encourages workers to create opportunities that allow individuals to express religious beliefs and assist them realize their silent and expressed spiritual needs because religion provides the cultural mechanism to experience spirituality.

9 RECOMMENDATIONS, SUMMARY OF FINDINGS AND CONCLUSION

9.1 Recommendations

Most recommendation given here is taken from the interviewing responses especially that part which asked if there is any issue mitigating the service users from appropriating the full gains of music, media, song and spirituality coping strategies for holistic wellbeing. Firstly, from most interviewees' responses, there is a gap between what the clients know about current and new media and how they can appropriate their uses. Many are unaware of the changes and development in current media especially online media world, the disparity assumes more or less levels of awareness as age differentials increase, there are some who have lost their skills and out-of-tune with current usage and applications and this can be re-invigorated. However this observation is adjudged to be limiting in the online media usage, it is not same in the traditional media audience and this view corroborates that of Bower(1985, 35-39) that elderly people maintain their passion and interest for radio, newspaper or television viewing until checkmated by ageing-related ailments as poor sights or hearing impairments and This kind of elderly people suggest they will appreciate if someone reads or explains to them the contents of the print-media to enable them 'feel and understand' what is happening around their society and the outside world. Workers or volunteers can close this missing link and acquiesce to their sense of need, wellbeing and values. Community development invests on assets that enables clients increase their capacity to improve their wellbeing and quality of life and they occur in diverse forms: human, social, financial, cultural, material or educational. In this sense, any investment on elderly people's modern media development skills as well as practical abilities to apply their media technology skills is a bonus for music-media resourcefulness.

Furthermore, the economy of needs compels actions to satisfy them, most of the clients apart from what they do together as watching television in common room, play some

instruments during group practices or even read newspaper at the common lounge will still desire to own private gadgets or instruments to leverage their interests and hobbies. Some do have some of these items in their rooms and easily consolidate their utility and resourcefulness, however, the economy of needs and its satisfaction starts from priorities to basic and to others and this leaves most from achieving their other wants and needs. In this case, as Deaton (2000, 3-5) argues, it is the responsibility of institutions, families, relatives and others mobilize resources to aid individuals achieve quality healthy lifestyle they consider very important.

Similarly, in the course of interview and observation, several elderly people gave reasons for their non-involvement in some common group activities as emanating either from the incapacities of physical fragility, difficulty of hearing and poor sights or the likes. Some others suggested that their fellow service-users preference for choice of viewing channels, songs or other presentations is totally different from theirs while a certain segment consider their voice to have gone very bad to sing along with others. These are all features of genuine disabilities or behavioral challenges to group processes and struggles with self-esteem that requires appropriate response and therapy. In the course of the work-practice situated research, an effort was made to reconcile some of these struggles with a marginal success through individual-assessed intervention processes. Indifference or non-participation is often justified through excuses but some people have the chance to recover their sensitivity to community activities such as music or karaoke group activities through empathic and supportive process of intervention and this takes either a few strokes of the palm on the backs for a minute and some encouraging words while others extend into weeks or month to stir that part of memory and mind that recovers sensitivity to recreation within group practices. Galpin and Gates (2009, 68) compares this model to the case work approach where-by individuals are singled out of the group for more personalized and unique intervention to improve and change situations more better.

Furthermore, power and the use of it is also one feature that is very salient to how elderly people respond to workers suggestions, directions and leadings. The modulation

of power as observed depends much on each workers sense of personality and professional identities and some either uses it empathically or hierarchically. A careful balance is more profiteering so as to avoid that scale of balance in which one's relational power exceeds that of another and affects how decisions are arrived and compromise achieved. (Smith 2008, 61-63.)

Some elderly participants expressed a desire to have more church service or diaconal meetings more than is presently allotted. In as much as this has a lot to do with the organizers capacities to realize other services in face of limited resources, there is also the need to consider spiritual exercises as part and parcel of everyday life among its devotees. Achieving this shall depend on how host-institution and partners review their strategies, success, needs, and inputs of clients and adaptation to spiritually-based social services for the elderly, dying and sick who desire other source of inspirations to cope with their present ageing-life challenges.

9.2. Summary of findings

The research assumed a traditional form of research by the introductory background chapters. The first chapter suggested the research-interest motivating backgrounds followed by another which informed the use of concepts here-in and what they imply in both language and context, also was the research theoretical framework established. Subsequent chapters reviewed past studies, elaborated the ideas on integrated needs and presented the data methods and results. This research work is surmised in the following points: Human need is diverse: social, economic, security, physiological, health, emotional, recreational as well as spiritual and means of satisfying them are also multifaceted, hence the ideas on integrated care model. Ageing presents certain challenges and those who appropriate the resources of integrated care services by far cope better than others who do not. Also, the impulse for participation or non-participation in group activities has various stimulus or constraints and requires in-depth assessments for successful re-adjustments and finally the Identity, skills, personality of

workers and service-users alike do influence and determine the ways they behave in a community.

9.3 Relevance to professional development

This study started with a curiosity on what is done at care centers to alleviate the burdens of ageing. The work-practice research enhanced knowledge on how it is done while the research data inferences and reporting broadened the knowledge on why it is done and for whom. Therefore it is fair to acknowledge that the entire work-practice led research has been an enabling opportunity into developing my cross-sector professional developments. Firstly, the setting improved my knowledge on community development as a joint project with realizable goals. The way and patterns of changing client's situations and improved wellbeing became very remarkable and experienced when involved in the processes and participating alongside with other workers. This also has a positive impact on inter-professional skills, group work skills, as well as competences for work in multidisciplinary environments. The setting also provided the opportunity to test my response to organizational values, work ethics and culture and ability to overcome the challenges of burn-out syndrome inherent in an emotionally-challenged research work environments like the kind here-in. The contacts with diaconal social work improved the abilities on cross-sector professionalism and strengthened the belief that faith-based social work is tenable and resourceful in any effort directed towards ameliorating the suffering of individuals, establish a community of interest, use of the bible to comfort and support those whose needs are multifaceted, and understanding more, the spiritual elements of wellness and wellbeing.

The thesis writing has both an academic-degree fulfilling benefits as well as personal and professional knowledge-based approach to understanding social phenomenon, assess and evaluate their impacts, consequences and opportunities. The entire process has improved my abilities to judge critically before conforming to authoritative ideas, reflect more and establish well-informed set of knowledge considered necessary for critical social work practice. It has also helped to achieve open-ended knowledge

platforms where newer ideas can replace older ones in an ever-changing and dynamic knowledge-based professional world. Hence, the ideas of this research is not regarded as fore-closed but very open as newer technologies, resources, opportunities, theories, challenges of life and living continue to evolve.

9.4 Conclusion

Human services thrive where there are human needs to satisfy, problem-solving techniques are better understood when examined from bottom-pedestal point of assessments, this research undertook to examine the role of media, music, song and spirituality to wellbeing of elderly people and the ageing and determined their roles from an observational and testimonial data gathering perspectives. At one point these factors assumed independent impacting roles while at some other points they are very intersecting and cross-dependent. Media provides opportunities to do things together, gain information, tickle the brain and stimulate imaginative memories, music and song likewise give access to group exercises, relish fond memories, boost self-esteem and re-invigorate passions amidst a dwindling mental and bodily physiology of ageing people. Spirituality is an aspect of wellbeing that is well-established as component of needs as enumerated by the service user-voices themselves and all these have positive impacts on their coping skills. The over-all research objectives as a fact-finding mission is achieved and if research and developments is key component of social work practices, the result of this exercise is a template and reference for future investigations as the challenges of work with old people and lifestyle continue to transform and by so doing the academic research aspect of professional developments is an enduring and gratifying one with rebounds and resonance to holistic and multi-dimensional social work practices.

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APPENDIX 1 (QUESTIONS)

1.How do you consider your level of interest for media use now from when younger and if there are/is changes describe the reason for it?

2. Are you satisfied with the media viewing or listening contents, and if you have some reservations, describe in what ways you are affected as a person and identity?

3.By what means do you often communicate with others: phone, internet ,letters etc?

4.Can you avail yourself the resourcefulness of new media technology, if not why?

5.Do you participate in group activities as singing with others and how interesting is it?

6.If not ,do you have reasons for non-participation, and what would you like to be improved to suit your interests ?

7.Music is poetry, it is creative, an art. If so interested and in place of organized sessions, do you practice during your own quiet and inspirational times?

8.Are you able to avail yourself the resourcefulness of modern gadgets: internet or phone apps, mini consoles, electronic keyboard etc to fill the gaps of organized practices?

9.If not, what is/are the limitations or challenges and how would you like it to be improved?

10.Among other favourites, is spiritual music a considered interest of yours and how does it appeal to your person, identity and taste?