

Religiosity and Fear of Death among the Christian Community Case study of Mandi Bahauddin District in the Punjab province of Pakistan

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Abstract:

Aim to conduct this study is to find the Attitude of Christian towards Death. It is observed that elderly population has more concerned to death due to their increasing age. Researcher used Primary data (N = 100) to investigate the relation between religiosity and fear of death. Researcher used simple random sampling technique to select his sample. Data collection was conducted in district Mandi Bahauddin. Non-parametric Statistical technique was used by selecting One-Sample Kolmogorov-Smirnov Test and along with Pearson Correlation. It was found that there is a positive relationship between religiosity and fear of death. Christian elderly who were not keen toward their religious practices and tend toward more material persuading, feared death less than individuals who scored high on religiousness. Fear of death also characterized participants who lacked congruence between belief in an afterlife and religious practices. Firmness and consistency of beliefs and practices, rather than weak religiousness, buffers more against fear of death in old age. Rituals play an important role to charge an individual spiritually which helps him/her to cope with fear of death along with other psychological fears but a religious person thinks more about death and life after death.

Key Words: religion, aging, death, fear, health attitude, behaviour

INTRODUCTION

The Religiosity is the degree to which one believes in and is involved in religion. For example, attending church, volunteering for the church, giving donations to the church, believing in the values, morals and mythology of their religion comes under Religiosity (Athabasca University, 2009). Religions arise as collections of popular beliefs, codified and institutionalized by the progression of Human organization. Eventually, the changing beliefs of the masses out-evolve the more dogmatic, established religions. The causes of the religious beliefs of Humankind are rooted in our psychology. Psychologists, sociologists, ethnographers and scientists tend to view religious beliefs as the result of *mostly normal* psychological systems being applied in the wrong context. A prime example is the way we get angry with cars and computers, and shout insults at them, or the way we tend to see patterns in random behavior such as Brownian Motion (our 'hyperactive agent detection device'). Historical investigators such as William James have found that outstanding religious innovators and leaders have frequently been psychotic, suffered from various mental problems and nervous instability. Experiments on the Human brain have allowed us to discover many

of the specific neuronal networks that can misfire to cause us to have 'religious' feelings and experiences. Childhood fantasies, including an absence of death and the seemingly all-present, ever-caring and all-knowing parental figures who give us comfort, often become the basis for religious beliefs in adults. This hidden wishful-thinking mechanism feeds our ego (that someone cares about everything we do) and gives us consolation from death in the idea of an afterlife. Many strange things we 'experience' are cultural (therefore an aspect of upbringing), and once a scientific and critical understanding of them is attained, the beauty of the natural world displaces the appeal of the supernatural. Religion is self-inflicted delusion, illusion, smoke and mirrors. (VexenHYPERLINK "http://www.humantruth.info/vexen.html" Crabtree, 2007)

Fear is an emotional response to a threat. It is a basic survival mechanism occurring in response to a specific stimulus, such as pain or the threat of danger. Psychologists have addressed the hypothesis that fear of death motivates religious commitment, and that it may be alleviated by assurances about an afterlife. Empirical research on this topic has been equivocal. According to Kahoe

and Dunn, people who are most firm in their faith and attend religious services weekly are the least afraid of dying. People who hold a loose religious faith are the most anxious, and people who are not religious are intermediate in their fear of death. A survey of people in various Christian denominations showed a positive correlation between fear of death and dogmatic adherence to religious doctrine. In other words, Christian fundamentalism and other strict interpretations of the Bible are associated with greater fear of death. Furthermore, some religious orientations were more effective than others in allaying that fear.

Fear of death is also known as death anxiety. This may be a more accurate label because, like other anxieties, the emotional state in question is long lasting and not typically linked to a specific stimulus. The analysis of fear of death, death anxiety, and concerns over mortality is an important feature of existentialism and terror management theory. Another common theory that is sometimes recognized is that people fear death because they do not know what happens afterwards. Though some people have a religion or a preconceived cognition of what will happen after death. They fear death because they cling to life and enjoy too much to let it go.

METHODOLOGY

Universe of this research was Christian colonies of District Mandi Bahaudin. In Gujrat Christian community don't live in large numbers, then our target population which was 60 or 60+ is too less to fulfill our respondents. So researchers covered different colonies in Mandi Bahaudin located very near to each other. A number of 68 male & 32 female elderly Christians were chosen as sample by using Simple Random Sampling technique in probability sampling. Researcher took list of 223 names of Christian elderly from Priest of Gujrat Babu Pervaiz, who works under Father Tariq. Then by using SPSS Random selection, Researcher selected 100 names of respondents randomly. Self-administrative questionnaire were used with 5 categories Likert scale.

Research Objectives

- To explore the perception of elderly attitude towards their Death
- To find out the elderly perception about the reasons of death

Hypothesis

The more religiosity of the elderly will lessen the fear of death.

Literature Review

It is said that the two things that are certain in life i.e. death and taxes. In spite of the certainty of these realities, people seem unable to escape anxiety at the prospect of them. This paper represents an overview of what a number of researchers have studied as possible root causes of death anxiety.

Janet Belsky defines "death anxiety" as: "the thoughts, fears, and emotions about that final event of living that we experience under more normal conditions of life" (Belsky, 1999, p. 368). In other words, as people live their lives day to day, they suffer different degrees of anxiety about death. Psychologists have attempted to understand what factors might affect the amount of anxiety people feel. In above study researcher mentioned that there is a relationship between emotions and experiences of life which influence our feelings. Human can suffer from different happenings of daily life.

Forner & Neimeyer analyzed the various factors studied in attempting to measure death anxiety include: age, environment, religious faith and ego integrity, or a personal sense of fulfillment and/or self-worth. A complicating aspect of studying death anxiety is that actually "measuring" anxiety as it relates to these variables has been difficult. The studies used in examining death anxiety do not experimentally manipulate the variables, thus limiting conclusions to correlations. (Forner & Neimeyer, 1999). Different variables can affect fear of death as Religiosity, because it is associated with belief system. Belief system is correlated with feelings and emotions which has link with fears as fear of death. An additional confounding factor is the distinction between "death" and "dying." In

other words, is the greater source of anxiety associated with death, itself, or the process of dying? In spite of these challenges, a number of researchers have reported conclusive findings relating to the impact of the variables noted above on death anxiety.

According to Belsky, Early hypotheses focused on age as a probable factor in death anxiety. The initial theories held that as people got older and closer to death, they would have more anxiety about death. To the contrary, a number of studies that have been conducted to date provide evidence that in a significant number of cases elderly people experience less death anxiety than younger people (Belsky, 1999). Older age is itself a factor which can generate fear of death among elderly. Elderly imagine that they are more near to death than the younger population.

Belsky quotes Erikson's Psychosocial Theory, which states that people progress through a series of crises as they age, suggests that in the later stages of life "ego integrity" is attained. That is, a person finds meaning to, and acceptance of, their lives. Erikson proposed that when a person reaches late adulthood he engages in a life review. If a person finds meaning or purpose in his life, he has integrity. Contrary to this, if a person sees their life as a series of missed opportunities they do not attain ego integrity. Given Erikson's theory, older adults who find ego integrity should have lower death anxiety. (ibid)

Elderly population suffer from fear of death but those elderly who are confident and strong ego has less chances to influence from death anxiety than those who have weak ego and lack of confidence. One study used Templer's Death Anxiety Scale to explore death anxiety in adults ranging in age from 16 to 83 years old. It found adults above the age of 60 had significantly lower scores than younger adults this would seem to support Erikson's theory. (Stevens, Cooper, & Thomas, 1980) More old elderly fear from death more than younger adults, because they think that they are closer to death than younger population.

Some studies have found no age differences in death anxiety scores. Study found no relationship between death anxiety and age, but the participants used in this study were over the age of 70. In this limited age sample they found low death anxiety scores across the range of ages. However, it can be argued that this study supports Erikson's theory because the participants in this study could be viewed to be in the ego integrity stage and experiencing less death anxiety. Erikson would say that there are no meaningful differences between the people in this study; therefore we should expect to find no significant differences between them. A theory that could be considered from the Goebel and Boeck (1987) research is that older adults experience less death anxiety, but age is not a significant factor in determining the degree of death anxiety when examining only late adulthood. (Goebel & Boeck, 1987).

Score of fear of death is different among various age groups. As the elderly cross the age of 60 and then also average life expectancy they consider themselves closer to death. Rasmussen in another study examining the relationship between death anxiety and age, suggested that the differences in death anxiety might be due to a third variable, psychosocial maturity. Rasmussen's and Erikson's theories are related because both refer to psychosocial development. Rasmussen hypothesized that a person with high psychosocial maturity would have less death anxiety. Her results suggested that both age and psychosocial maturity were inversely related to death anxiety. If one can equate psychosocial maturity with ego integrity, her findings could be considered to support Erikson's studies. Rasmussen concluded that psychosocial maturity was a stronger predictor of death anxiety than age alone. (Rasmussen, 1996)

THEORETICAL FRAMEWORK

Researcher will use Death & Dying Theory of Sigmund Freud in this research as theoretical Framework. This theory has relevance with the research topic and can be utilize as theoretical framework. Freud told that we can just imagine our death as spectators because we had not experience death ever in life. Two influential theories dominated thinking about death anxiety and fear

until the late twentieth century. Sigmund Freud (1856–1939) had the first say. The founder of psychoanalysis recognized that people sometimes did express fears of death. Nevertheless, Thanatphobia, as he called it, was merely a disguise for a deeper source of concern. It was not death that people feared because: Our own death is indeed quite unimaginable, and whenever we make the attempt to imagine it we . . . really survive as spectators. . . . At bottom nobody believes in his own death, or to put the same thing in a different way, in the unconscious every one of us is convinced of his own immortality. (Freud 1953, pp. 304–305)

The unconscious neither deal with the passage of time nor with negations. That one's life could and would end just does not compute. Furthermore, whatever one fears cannot be death because one has never died. People who express death-related fears, then, actually are trying to deal with unresolved childhood conflicts that they cannot bring themselves to acknowledge and discuss openly. Becker's analysis of society convinced him that many beliefs and practices are in the service of death denial that is, reducing the experience of anxiety. Funeral homes with their flowers and homilies, and the medical system with its evasions, are only among the more obvious societal elements that join with individuals to maintain the fiction that there is nothing to fear.

Ritualistic behavior on the part of both individuals and social institutions generally has the underlying purpose of channeling and finding employment for what otherwise would surface as disorganizing death anxiety. Schizophrenics suffer as they do because their fragile defenses fail to protect them against the terror of annihilation. "Normal" people in a "normal" society function more competently in everyday life because they have succeeded at least temporarily in denying death.

Terror management theory is based on studies finding that people who felt better about themselves also reported having less death-related anxiety. These data immediately suggested possibilities for preventing or reducing disturbingly high levels of

death anxiety: Help people to develop strong self-esteem and they are less likely to be disabled by death anxiety. If self-esteem serves as a buffer against anxiety, might not society also be serving this function just as Becker had suggested? People seem to derive protection against death anxiety from worldview faith as well as from their own self-esteem. "Worldview faith" can be understood as religious belief or some other conviction that human life is meaningful, as well as general confidence that society is just and caring.

Anxiety may have roots in people's physical being, but it is through personal experiences and social encounters that they learn what might harm them and, therefore, what they should fear. These fears also bear the marks of socio-historical circumstances. For example, fear of the dead was salient in many preliterate societies throughout the world, while fear of being buried alive became widespread in nineteenth-century Europe and America. In modern times many people express the somewhat related fear of being sustained in a persistent vegetative state between life and death. Death-related fears, then, develop within particular social contexts and particular individual experiences. People do not have to rely upon the untested and perhaps untestable opposing views of Freud and Becker—that they are either incapable of experiencing death anxiety, or that death anxiety is the source of all fears. It is more useful to observe how their fears as well as their joys and enthusiasms are influenced by the interaction between cognitive development and social learning experiences. In this way people will be in a better position to help the next generation learn to identify actual threats to their lives while not overreacting to all possible alarms all the time.

RESULT AND DISCUSSION

One of the most important things to remember about older persons in Pakistan is that they are survivors. When they were born, the average life expectancy was about 40. All of the people in this study have lived longer than that by at least 20 years. This is a group of people who experienced the partition of India and Pakistan. This group has survived with minimal, if any, education, with

minimal health care, and with no financial support. For the greatest part, they have worked very hard all their lives to provide a very modest life style. It is no small accomplishment to have reached age sixty.

When the United Nation declared 1999 the International Year of the Older Person, it brought heightened awareness of the very varied situations of older persons and the need for accurate information on which to base public policy in relation to the elderly. Pakistan's current implicit public policy is that adult sons will take care of their aged parents if they became sick or fail, or economically needy. This is the societal norm of what people should do, based on the teachings of Islam. NCSW recognized, however, that there was very little data to determine to what extent this actually occurs, or the degree of economic and physical care provided.

Moreover, research in the other parts of the world indicates that combined processes of urbanization and modernization tend to separate some adult children in the city from their parents in rural areas. Many adult sons have few resources to support anyone, no matter how much they would like to. A majority of the breadwinners in Pakistan are still engaged in agriculture, with no pension system and low wages with little opportunity to save. An increasing number have the destitute and disabled elderly. The plan also calls for research about the lives and problems of older people.

Aging Populations

In developed nations, life expectancy has increased more in the 20th century than it has in all of recorded history. A person born in the United States in 1995 can expect to live more than 35 years longer than a person born in 1900. Today more than 34 million Americans are 65 or older, accounting for about 13 percent of the population. By the year 2030, their numbers will more than double: One in every five Americans will be over age 65. A person who lives 100 years or more—a centenarian—was once a rarity, but today about 60,000 Americans are 100 years or older. By the year 2060, there may be as many as 2.5 million centenarians in the United States. The number of super centenarians—people

105 years of age and older—will probably be as commonplace in the next century as centenarians are fast becoming now.

In some parts of the world, 16 to 18 percent of the population is already age 65 or older. By the year 2025, Japan is expected to have twice as many old people as children. Also by that time, there will be more than one billion older people worldwide. This increase in life expectancy is the result of better public health measures, improvements in living conditions, and advances in medical care. A marked reduction in infant mortality rates has also contributed to increased life expectancy statistics.

Aging & Death

Several general changes take place in the human body as it ages: hearing and vision decline, muscle strength lessens, soft tissues such as skin and blood vessels become less flexible, and there is an overall decline in body tone. Most of the body's organs perform less efficiently with advancing age. For example, the average amount of blood pumped by the heart drops from about 6.9 liters (7.3 quarts) per minute at age 20 to only 3.5 liters (3.7 quarts) pumped per minute at age 85. For this same age range, the average amount of blood flowing through the kidneys drops from approximately 0.6 liters (0.6 quarts) per minute to 0.3 liters (0.3 quarts). Not all people experience decreased organ function to the same degree—some individuals have healthier hearts and kidneys at age 85 than others do at age 50.

The Effects of Aging on the Mind

One of the myths of aging is that intelligence diminishes with age. Early studies that used intelligence tests designed for children revealed that older people scored lower than young adults. However, these tests relied heavily on skills commonly used in school classrooms, such as arithmetic, and required the test to be completed within a specific time limit. Older people may require more time to answer questions, and more recent studies based on untimed tests and other measures of intellectual activity, such as problem solving and concept formation, show that there is relatively little decline in mental ability in healthy people at least up to age 70. Travelling at 97 km/h

(60 mph), an elderly driver may miss the information he or she needs or may act on the wrong information. But if older individuals recognize this limitation and adjust their behavior accordingly, they can continue driving safely well into old age.

An older person's social environment, however, can have a marked impact on personality. The social isolation that often exists among older people can dramatically influence mental attitudes and behavior. In the United States, 33 percent of all older people live alone, most of them widowed women over the age of 85. About 5 percent of elderly Americans live in some type of long-term

care facility, and almost 25 percent of all older Americans live under or near the federal poverty level. These people have little or no money for recreational activities. This poverty and isolation often leads to clinical depression and other problems, such as alcoholism. Sometimes, elderly used addiction to overcome their fear of death.

Attitude of Christian elderly towards death

Disagree (D), Neutral (N), Agree (A), Strongly Agree (S.A)

Likert scale 5 categories are changed into 3 categories. Strongly agree is added with agree & made only Agree column and strongly disagree is added with disagree.

Sr.	Statements	(D)	(N)	(A)
	Beliefs			
1	I believe that birth & death both are in control of God.	0	0	100
2	I belief in life after Death.	0	1	99
3	Everyone has his own written longevity already.	0	1	99
4	I think Death is a way to meet God.	0	0	100
5	I am ready to embrace death because it's unavoidable according to religion.	0	1	99
6	It's better to die than leading a miserable older life.	57	1	42
7	Death is an essential first step toward Heaven.	1	0	99
8	I think it's good to visit worship place.	0	0	100
	Practices			
9	Religious place should be visited at least once in life.	0	0	100
10	I visit worship place regularly.	10	2	88
11	I give charity to anyone who asks help.	1	1	98
12	I practice Fasts in the especial days of year.	55	2	43
13	I have good relations with Human Beings because my religion demands to behave ethically with Human Beings.	0	0	100
14	I take care of my family & friends because it's my religious responsibility.	0	0	100
15	It is decided that I will distribute my property between my daughters & sons according to my religion's teachings.	0	0	100

16	I often visit my church for worshipping.	38	0	62
17	I serve visitors of church according to my own capacity.	3	0	97
18	I donate funds to church according to my status.	0	0	100
19	I take part in the maintenance and decoration of Church.	0	1	99
20	I behave in boundaries of ethics by following the norms of Church.	1	1	98
	Fear of death			
21	I think I have sense of purpose or meaning in my life.	4	0	96
22	I have fear of Death.	88	1	11
23	I often feel loneliness.	63	2	35
24	I think I still have some responsibilities in my life.	2	0	98
25	I am preparing myself to face my life after death.	0	1	99
26	I take interest in welfare activities according to my capacity & affordability.	1	0	99
27	I make plans for my future carefully.	2	1	97
28	I do care about my health to defer death.	1	1	98
29	I feel that I have fulfilled my responsibilities of life up till now.	6	3	91
30	I have no problem to face death.	1	0	99
31	I am quite contented with every happening in my life.	5	2	93

H0; Total score of religiosity follows the normal distribution

H1; Total score of religiosity follows the normal distribution

NPar Tests

Table 1

One-Sample Kolmogorov-Smirnov Test			
		religiosity	fear of death
N		100	100
Normal Parameters ^a	Mean	88.5700	44.7200
	Std. Deviation	4.04084	2.91315
Most Extreme Differences	Absolute	.128	.118
	Positive	.060	.072
	Negative	-.128	-.118

Kolmogorov-Smirnov Z	1.283	1.183
Asymp. Sig. (2-tailed)	.074	.122
a. Test distribution is Normal.		

Test Statistic: The Kolmogorov-Smirnov test statistic is defined as

$$D = \max_{1 \leq i \leq N} \left(F(Y_i) - \frac{i-1}{N}, \frac{i}{N} - F(Y_i) \right)$$

Decision Rule:

If the p-value less than $\alpha = .05$, we reject the null hypothesis otherwise we do not reject null hypothesis.

Interpretation

The p-value of the total score of religiosity and fear of death are .074, .122 respectively, greater than $\alpha = .05$, so we can accept the null hypothesis and

conclude that total scores of religiosity and fear of death follows the normal distribution.

Correlations

H0; there is no correlation between religiosity and fear of death

H1; there is correlation between religiosity and fear of death

Table 2

Correlations			
		religiosity	fear of death
religiosity	Pearson Correlation	1	.264**
	Sig. (2-tailed)		.008
	N	100	100
fear of death	Pearson Correlation	.264**	1
	Sig. (2-tailed)	.008	
	N	100	100

** . Correlation is significant at the 0.01 level (2-tailed).

Interpretation

The p-value is .008 less than $\alpha = .05$, so we reject the null hypothesis and conclude that there is significant relation between religiosity and fear of death.

NPar Tests

Table 3

One-Sample Kolmogorov-Smirnov Test		Beliefs	Practices	fear of death
N		100	100	100
Normal Parameters ^a	Mean	35.4800	53.0900	44.7200
	Std. Deviation	2.01249	3.19436	2.91315
Most Extreme Differences	Absolute	.122	.139	.118
	Positive	.079	.080	.072
	Negative	-.122	-.139	-.118
Kolmogorov-Smirnov Z		1.219	1.388	1.183
Asymp. Sig. (2-tailed)		.102	.043	.122
a. Test distribution is Normal.				

Ho: Total score of the beliefs follows normal distribution.

H1: Total score of the beliefs does not follow normal distribution.

Level of significance:

$$\alpha = 0.05$$

Test statistic:

$$D = \max_{1 \leq i \leq N} \left(F(Y_i) - \frac{i-1}{N}, \frac{i}{N} - F(Y_i) \right)$$

Conclusion: We accept Ho and we conclude that beliefs follow the normal distribution.

Ho: Total score of the practices follows normal distribution.

H1: Total score of the practices does not follow normal distribution.

Level of significance:

Correlations

$$\alpha = 0.05$$

Test statistic:

Conclusion: We reject Ho and we conclude that Practices does not follow the normal distribution.

Ho: Total score of the fear of death follows normal distribution.

H1: Total score of the fear of death does not follow normal distribution.

Level of significance:

$$\alpha = 0.05$$

Test statistic:

Conclusion: We reject Ho and we conclude that fear of death follow the normal distribution.

Fear of death and beliefs

Table 4

Correlations		Beliefs	fear of death
Beliefs	Pearson Correlation	1	.028
	Sig. (2-tailed)		.780
	N	100	100
fear of death	Pearson Correlation	.028	1
	Sig. (2-tailed)	.780	
	N	100	100

Ho: There is no correlation between Beliefs and Fear of death.

H1; There is correlation between Beliefs and Fear of death.

Level of significance:

$$\alpha = 0.05$$

Test statistic:

$$r = \frac{\sum XY - \frac{\sum X \sum Y}{N}}{\sqrt{(\sum X^2 - \frac{(\sum X)^2}{N})(\sum Y^2 - \frac{(\sum Y)^2}{N})}}$$

Interpretation

P-value is .780 greater than $\alpha = .05$, so we accept the null hypothesis and conclude that there is no significant relation between beliefs and fear of death.

Interpretation

Frequencies and percentage of belief in birth & death both are in control of God by using the whole data (n=100) show that 100% respondent are agree with statement. Frequencies and percentage of belief in life after Death by using the whole data (n=100) show that 99% respondent are agree only 1 did not response. Frequencies and percentage of belief that everyone has his/her own written longevity already by using the whole data (n=100) show 99% respondent are agree with statement and only 1 did not show his response. Frequencies and percentage of belief that Death is a way to meet God by using the whole data (n=100) show that all 100 respondents are agree with statement. Frequencies and percentage of belief that he/she is ready to embrace death because it's to unavoidable according religion by using the whole data (n=100) show that 99% respondents are agree with statement only 1 did not respond. Frequencies and percentage of belief that It's better to die than leading a miserable older life by using the whole data (n=100) show that 57 respondents are disagree, 1 did not response and 32 are agree with statement. Frequencies and percentage of belief that Death is an essential first step toward Heaven by using the whole data (n=100) show that 99% are agree with statement only 1 is disagree. Frequencies and percentage of belief that it's good to visit worship place by using the whole data (n=100) show that 100% respondents are agree with statement.

Frequencies and percentage that Religious place should be visited at least once in life by using the whole data (n=100) show that 100% respondents are agree with statement. Frequencies and percentage that I visit worship place regularly by using the whole data (n=100) show that 10% respondents are disagree, 2% did not respond and 88% are agree with statement. Frequencies and percentage that I give charity to anyone who asks help by using the whole data (n=100) show that 1 respondent is disagree, 1 did not respond and 98% are agree with statement.

Frequencies and percentage that I practice Fasts in the especial days of year by using the whole data (n=100) show that 43% respondents are disagree, 5% did not respond and 52% are agree with statement. Frequencies and percentage that I have good relations with Human Beings because my religion demands to behave ethically with Human Beings by using the whole data (n=100) show that 100% respondents are agree with statement. Frequencies and percentage that I take care of my family & friends because it's my religious responsibility by using the whole data (n=100) show that 100% respondents are agree with statement. Frequencies and percentage that It is decided that I will distribute my property between my daughters & sons according to my religion's teachings by using the whole data (n=100) show that 100% respondents are agree with statement. Frequencies and percentage that I often visit my church for worshipping by using the whole data (n=100) show that 5% respondents are disagree and 95% are agree with statement. Frequencies and percentage that I serve visitors of church according to my own capacity using the whole data (n=100) show that 3% respondents are disagree and 97% are agree with statement. Frequencies and percentage that I donate funds to church according to my status by using the whole data (n=100) show that 100% respondents are agree with statement. Frequencies and percentage that I take part in the maintenance and decoration of Church Status by using the whole data (n=100) show that 1 respondent did not respond and 99% are agree with statement. Frequencies and percentage that I behave in

boundaries of ethics by following the norms of Church by using the whole data (n=100) show that 1 respondent is disagree, 1 did not respond and 98% are agree with statement. Frequencies and percentage that I think I have sense of purpose or meaning in my life By using the whole data (n=100) show that 4% respondents are disagree and 96% are agree. Frequencies and percentage that I have fear of Death by using the whole data (n=100) show that 88% respondents are disagree, 1 did not respond and 11% are agree with statement. Frequencies and percentage that I often feel loneliness by using the whole data (n=100) show that 53% respondents are disagree, 2% did not respond and 45% are agree with statement. Frequencies and percentage that I think I still have some responsibilities in my life by using the whole data (n=100) show that 2% respondents are disagree and 98% are agree with statement. Frequencies and percentage that I am preparing myself to face my life after death by using the whole data (n=100) show that 1 respondents did not respond and 99% are agree with statement. Frequencies and percentage that I take interest in welfare activities according to my capacity & affordability by using the whole data (n=100) show that 1 respondent is disagree and 99% are agree with statement. Frequencies and percentage that I make plans for my future carefully by using the whole data (n=100) show that 2 respondents are disagree, 1 did not respond and 97% are agree with statement. Frequencies and percentage that I do care about my health to defer death by using the whole data (n=100) show that 1 respondent is disagree, 1 did not respond and 98% are agree with statement. Frequencies and percentage that I feel that I have fulfilled my responsibilities of life up till now by using the whole data (n=100) show that 6% respondents are disagree, 1 did not respond and 93% are agree with statement. Frequencies and percentage that I feel that I have no problem in facing death by using the whole data (n=100) show that 1 respondents is disagree and 99% are agree with statement.

Frequencies and percentage that I am quite contented with every happening in my life by using the whole data (n=100) show that 5% respondents

are disagree, 2% did not respond and 93% are agree with statement.

Findings

- Almost all of respondents showed their respond that birth & death are in control of God.
- Respondents' belief in life after death.
- Old persons of Christians have belief that Longevity of life is already decided by God.
- Christian elderly accept that death is a way to meet with God.
- Christian elderly are ready to face their death and accept the reality of this inescapable reality.
- Most of Christian elderly do not prefer death even passing a miserable life.
- Christian elderly also accept that death is an early & starting phase to enter in Heaven.
- Christian elderly like to visit their worship place.
- Christian elderly are in favor of visiting their worship places at least once in life.
- Most of Christian elderly visit their worship places.
- Christian elderly mostly give charity according to their affordability.
- Fasting is a ritual which is practiced so less among Christian elderly.
- Most of elderly have good relation with their surrounding people & relatives.
- Christian elderly take care of their surrounding people and relatives.
- Most of Christian elderly distribute their property between their sons & daughters by following the teaching of their religious teachings.
- Christian elderly often visit church to perform their religious practices.
- Christian elderly serve visitors of church according to their affordability.
- Majority of elderly donate funds to church according to their affordability.
- Christian elderly also take interest in maintenance & decoration of church to manage according to their capacity.
- Most of Christians behave in church according to ethics of Church.

- Majority of Christian elderly have some objective along with proper meaning of life even passing a miserable life.
- Christian elderly accept death as an inescapable reality & have no fear of death. They shared that it's an unavoidable happening so by fearing this we cannot even escape from it. That's why Christian elderly don't fear from death.
- Loneliness is a feeling among a lot of Christian elderly in the last phase of their life, which disturb them in their life. We can say that elderly are unable to take proper attention from their family and youth.
- Even passing a miserable, unhygienic & poor life Christian elderly feel that they have responsibilities on their shoulders. Christian elderly try to work for earning even at their last age.
- Most of Christian elderly are preparing themselves for life after death by paying attention on religious & social responsibilities.
- Even after having a weak economic status Christian elderly take full interest in welfare activities, especially donating funds to church, raising fund for charity organizations etc.
- Christian elderly try to make plan for their future by keeping in mind of their low economic background.

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