AGING THROUGH THE LENS OF FEMALE SENIOR CITIZEN RETIREES: A TRANSCENDENTAL PHENOMENOLOGICAL STUDY

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ABSTRACT

Particularly for women in later life, aging is a very personal and complex experience that touches on physical, emotional, social, and spiritual aspects. To better understand how female senior citizen retirees navigate the reality of aging, this transcendental phenomenological study examined their lived experiences in Molave, Zamboanga del Sur. Using Moustakas' phenomenological framework and Letty G. Kuan's Graceful Aging Theory as a guide, the researchers conducted in-depth interviews with three retired female educators to learn about the significance they place on their aging process. Navigating bodily changes via adaptation, emotional sensitivity and psychological adaptations, faith and spiritual anchoring, and coping through relationships and mutual support were the five main themes that surfaced. The results showed that individuals demonstrated resilience through self-care, a solid spiritual foundation, and meaningful connections despite physical limitations, emotional changes, and shifts in social roles. Their familial ties and community participation bolstered their psychological well-being, while their faith provided them with a sense of purpose and serenity. The study highlights the importance of gender-sensitive, holistic approaches to aging that consider social connectivity, spirituality, mental well-being, and physical health. To improve the quality of life for older women, these findings can inform healthcare practices, legislative decisions, and caregiving strategies. In the end, the study highlights older women's ability to age with power, dignity, and purpose by elevating their voices.

Keywords: *aging, female senior citizen, gender-sensitive, transcendental, phenomenological study.*

CERTIFICATE OF PANNEL APPROVAL

This thesis, entitled **"AGING THROUGH THE LENS OF FEMALE SENIOR CITIZEN RETIREES: A TRANSCENDENTAL PHENOMENOLOGICAL STUDY,"** was prepared and submitted by Johairah P. Angintaopan, Trisha May M. Cagas, and Rianne H. Cajatol in partial fulfillment of the requirements for the Degree of Bachelor of Science in Nursing.

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The Researchers

DEDICATION

We, the researchers, humbly dedicate this research report to the Almighty God, whose unwavering strength and direction have served as the foundation for the entire undertaking. His blessings have helped us overcome every challenge, allowing us to finish this work successfully. We express our sincere gratitude to our beloved parents, siblings, and friends. Our continual sources of strength have been your unfailing support, encouragement, and unending love. Thus, your confidence in our talents has been a source of inspiration and guidance, especially throughout the most challenging stages of our project.

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The Researchers

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INTRODUCTION

Background of the study

Aging is a complex process that affects people in many ways, especially their social, emotional, and physical well-being. According to Libertini (2022), due to a variety of biological, social, and economic variables, female senior adults frequently experience aging differently than their male counterparts. Furthermore, aging, defined as the biological, psychological, and social changes people experience as they age, is a central idea in this study (Neugarten, 2018). Women's health, financial stability, and emotional well-being all have a significant impact on their aging journey and are crucial to comprehending their whole experience.

Research on aging from the perspective of older women has grown in recent years. This is primarily because of the particular difficulties and experiences older women encounter, including those related to social roles, healthcare access, and financial security. Women make up a larger share of the older population because, according to statistics, they typically live longer than men. Due to their length, they are frequently vulnerable to gender-specific issues such as financial instability, chronic sickness, and social isolation (World Health Organization [WHO], 2021). In addition to biological factors, gender, society, and socioeconomic status all affect how women age. These intersections highlight the intricacy of their experiences. To gain a deeper, more meaningful understanding of their lived experiences, recent literature emphasizes the importance of investigating these varied realities through qualitative methodologies (Dumas & Turner, 2021).

One of life's most significant events is retiring from the workforce. The retiree must deal with a variety of changes, such as adjustments to their social life, time management, and finances. Thus, the effects of retirement on personal well-being have been extensively studied (Sohier et al., 2021).

Rapid demographic shifts, economic constraints, and persistent cultural expectations created complex, interlocking issues for female senior citizens in Asia, especially in developing nations. Many Asian countries still lack sufficient social safety systems, making older women susceptible to marginalization and neglect as the region's aging population grows significantly (Fang et al., 2020). Asian societies have historically placed the burden of care on families, in contrast to more industrialized nations, where state-sponsored eldercare was more prevalent. Hence, although this cultural norm demonstrated great respect for elders, it also disproportionately burdened older women with caregiving duties. Despite their advanced age and deteriorating health, older women were frequently expected to look after their grandchildren or continue helping out around the house (Shorey et al., 2019). Even after older women lost their financial independence, these expectations continued, creating a vicious circle of reliance and even mental suffering. Such problems were visible at the local level in the Philippines. There were 3,040 senior persons in the municipality of Molave who were 65 years of age or older, according to the (Census of Population and Housing in the Philippine Statistics Authority's 2020).

Furthermore, this urgent need for community-based initiatives and policies that were sensitive to the unique needs of older individuals, particularly women, was brought to light by this vital group. Many of these women had to deal with changing family

dynamics, health issues, and limited financial resources as they aged. Despite these increasing difficulties, there remained a dearth of comprehensive research on how elderly Filipino women managed their social and economic realities while adjusting to physical and emotional changes. Hence, it was crucial to understand their experiences to ensure that support networks, whether institutional, community, or familial, were not only available but also inclusive and empowering. Many elderly Filipino women are still struggling with poverty, poor access to healthcare, and a lack of money, all of which have a significant negative impact on their quality of life (Carandang et al., 2019). Generally, even though cultural values place a strong emphasis on respecting and caring for elders, this does not always translate into practical assistance, particularly for retired women who might not have formal employment records, sufficient pensions, or insurance coverage such as PhilHealth. As a matter of fact, many people rely mainly on family assistance or meager social pensions, leaving them vulnerable when informal support is weak or unreliable. These difficulties are exacerbated in rural locations by restricted access to medical facilities and geriatric services. There are such programs, but they are frequently inadequate, insensitive to gender, and unevenly handled, leaving older women retirees without adequate emotional, financial, or medical assistance. These results demonstrate the critical need for more comprehensive, gender-sensitive, and inclusive treatments to enhance their well-being.

Health-related vulnerability is a significant issue for older women. According to (Garcia & Reyes, 2020), older women are more likely than men to have chronic illnesses, disabilities, and problems accessing healthcare. Women typically live longer but spend

more years in poor health, dealing with emotional and psychological issues in addition to their physical difficulties.

For older women, social isolation and loneliness are also significant issues. In addition to outliving males, women are more likely to be widowed or live alone in old age, which raises their risk of social isolation (Hagan et al., 2021). But compared to men, women typically have more robust social networks throughout their lives, which may be both a source of vulnerability and a source of resilience. Even though these networks can offer emotional support, losing friends, family, or peers can lead to extreme loneliness. Hence, to better understand their social experiences, this study will investigate how female senior citizens preserve their social ties, cope with losses, and rebuild their social lives in old age.

Exploration of identity and self-perception in aging is equally crucial. Cultural perceptions of femininity, productivity, and attractiveness change with age; women's sense of self is frequently challenged as they age (Clarke&Griffin, 2019). Per se, how older women navigate their identities in the face of ageism and shifting social expectations has drawn more attention in recent years. As they get older, many women say they feel"invisible,"which can cause them to feel less valuable. Others, on the other hand, discover that becoming older frees them from social constraints and enables them to concentrate more on their own happiness. Thus, this study will investigate how older women negotiate these social influences and view their identities.

For many women, spirituality and religion also significantly impact how they age. As women face the challenges of aging, religious and spiritual practices can offer consolation, purpose, and resilience (Clarke et al., 2021). Moreover, many older women

use spirituality as a coping strategy to deal with health problems, bereavement, and aging-related existential concerns. The primary purpose of this study is to investigate how female senior citizens interact with spirituality and how this affects their views of aging and death.

Although biomedical and quantitative perspectives have been used to study aging in great detail, qualitative research, particularly phenomenological research examining the lived experiences and individual perspectives of retired older women in the Philippines, is conspicuously lacking. According to Williams (2023), cultural and socioeconomic contexts shape lived experiences in adulthood. Thus, aging among female retirees is influenced by cultural expectations of womanhood, family roles, and economic conditions.

This discrepancy highlights the paucity of research on their viewpoints, stories, and sociocultural backgrounds. All of which are essential for developing successful, gender-sensitive aging policies and support systems catered to their unique requirements.

Women typically live longer but spend more years in poor health, dealing with emotional and psychological issues in addition to physical difficulties. Retirees undergo profound psychological and spiritual changes, leading to greater self-awareness and a redefined sense of personal meaning (Carrio, 2024). This aligns with the present study's intention to understand how female senior citizens construct meaning and transcend previous life boundaries in retirement. To better understand their social experiences, this project will investigate how female retirees and senior citizens maintain their social networks, cope with loss, and rebuild their social lives as they age. This study also l examined how older women negotiate these social constraints and how they view their identities.

The purpose of this study is to examine the lived experiences of female senior citizens who are retirees, with an emphasis on how they view aging. This study aims to offer suggestions for enhancing the well-being of this frequently excluded group by understanding their perspectives on physical changes, emotional well-being, social relationships, and financial security. Policymakers and healthcare professionals can use the study's findings to develop more efficient programs that address the specific needs of older women.

Theoretical Framework

The Graceful Aging Theory, developed by Letty G. Kuan in 2000, provided a comprehensive framework for understanding the experiences of female senior citizen retirees. The idea was highly pertinent to a phenomenological investigation of how older women view their aging process, as it highlighted the importance of achieving happiness, acceptance, and fulfillment in later life. According to Kuan, graceful aging is a comprehensive integration of one's physical, emotional, social, and spiritual well-being rather than only the absence of illness or deterioration. The goal of transcendental phenomenology, to discover the essence of lived experiences, was perfectly aligned with this paradigm.

The primary tenet of Kuan's thesis was that aging and retirement were unavoidable life transitions that, with the proper preparation, could be extremely fulfilling. She presented the idea of"role discontinuities,"in which retirees' previous duties were interrupted. Because of their varied responsibilities in the home and the workplace, women may experience significant disruptions, particularly in patriarchal nations like the Philippines. Kuan stressed, however, that these discontinuities can be reduced by factors

such as family support, income, health condition, and self-preparation, which this study examined through the accounts of retired women.

Kuan also emphasized the importance of the"change of life"phase, which is characterized by identity redefinition and adjustment. Changes in caring obligations, societal importance, and self-perception were all part of this period for female retirees. It was crucial to understand how they accepted or dealt with these changes to understand aging from their perspective. Moreover, women are more likely to view aging as elegant and meaningful when they get emotional, social, and spiritual support during this transition.

The philosophy also emphasized the significance of legacy, spiritual development, and connection. Women continued to contribute to their families and communities as they grew older, frequently in more contemplative or advising capacities. Hence, these components were essential for creating a sense of fulfillment and purpose as one aged. Using transcendental phenomenology, the study aimed to document the subtleties of how older women assimilated these elements, providing insights into how they found purpose in their retirement years.

Kuan's emphasis on early role preparation and social support networks is also crucial. She promoted health maintenance, proactive retirement planning, and ongoing participation in meaningful activities. This aligned with the research's goal of examining how women were consciously or unconsciously prepared for this stage of life and how their prior experiences shaped their current perspectives. This theoretical foundation helped portray aging as a time of reflection and change rather than decline.

To sum up, Letty G. Kuan's Graceful Aging Theory was a perfect starting point for our research since it captured the richness and complexity of aging as experienced by

female retirees. From this perspective, the study explored the lived realities of older women to understand how they maintained their relevance, dignity, and satisfaction as they aged. The theory offers the vocabulary and framework needed to understand their experiences in ways that respect their narratives and emphasize the rewarding nature of aging.

Conceptual Framework

The study's conceptual framework shows how the interconnected aspects of physical, emotional, spiritual, and social aging impact the lived experiences of female senior citizen retirees. The framework, based on Kuan's Graceful Aging Theory, highlights how social support, spirituality, emotional flexibility, and physical health are related to aging gracefully.

The"Lived Experience of Female Senior Citizens,"which represents the central phenomenon examined, is at the heart of the framework. Five interrelated theme circles, such as physical adaptation, emotional adjustment, spiritual anchoring, social role change, and mutual support, encircle this center. Kuan's four factors of graceful aging are health state, role performance, spiritual preparedness, and being in control, which can provide a theoretical underpinning and framework for these issues.

The subject Navigating Physical Changes Through Adaptation discusses how people cope with physical changes resulting from aging, illness, or life events. It emphasizes the importance of resilience, self-care, and support networks in managing these changes. Despite physical obstacles, humans maintain their quality of life and well-being through adaptability. Maintaining good health and exercising control are crucial for aging gracefully, according to Kuan's Graceful Aging Theory. Despite physical changes, participants' continued ability to contribute to their homes or communities demonstrates agency and resilience. According to Gellert et al. (2020), life satisfaction is higher among older adults who actively maintain their health. In a similar vein, Liang et al. (2022) observe that many functional limitations associated with aging can be reduced through consistent participation in health-promoting practices.

Participants view physical decline as a chance to embrace a new rhythm of life rather than a loss of identity. In this sense, aging is a reinterpretation of what it means to live fully, although in a new way, rather than a surrender.

The subject"Emotional Sensitivity and Psychological Adjustments"describes the increased emotional reactivity and cognitive changes that older adults experience as they navigate the challenges of aging. This subject encapsulates people's heightened vulnerability to stress, irritation, melancholy, or anxiety, as well as the coping mechanisms they employ to control such emotions and preserve psychological equilibrium. Kuan's idea of preparing for death and the significance of mental and emotional preparedness in the aging process are intimately related to these emotional shifts. Participants learned to express and manage their emotions in more balanced ways by embracing emotional honesty rather than suppressing their weaknesses. This observation is supported by research. Moreover, according to Kunzmann et al. (2022), elderly persons prioritize emotional clarity and serenity and are frequently more emotionally controlled than their younger counterparts. This is known as"socioemotional selectivity,"according to Charles&Carstensen (2021), in which older persons reduce unnecessary emotional burdens and spend more time on valuable experiences.

The subject Faith and Spiritual Anchoring discusses how religious convictions, spiritual activities, and individual faith contribute to resilience, emotional stability, and a sense of purpose in life as people age. It depicts how elderly folks seek solace amid uncertainty, loss, and physical deterioration by turning to a higher power or spiritual system to navigate life's changes and make sense of their experiences. The subject "Faith and Spiritual Anchoring" discusses how religious convictions, spiritual practices, and

individual faith contribute to resilience, emotional stability, and a sense of purpose in life as one ages. It depicts how elderly folks seek solace amid uncertainty, loss, and physical deterioration by turning to a higher power or spiritual system to navigate life's changes and make sense of their experiences.

Spiritual well-being plays a vital role in holistic aging, according to Kuan's Graceful Aging Theory. Kuan suggests that aging gracefully encompasses not only the management of physical and emotional dimensions but also the incorporation of spiritual meaning, acceptance, and transcendence. Those involved in this research confirmed this idea, conveying that prayer, belief in God, and engagement in religious practices offered them solace and fortitude.

The theme of Social Engagement and Redefined Roles concerns how a person's involvement in social connections and community activities changes over time as personal and societal roles shift, especially in later adulthood. This theme investigates how older adults sustain or modify their social interactions and how their identities evolve as they move away from conventional roles like full-time worker, parent, or caregiver. For graceful aging, this transformation is indispensable. Kuan stresses that fulfilling roles is essential for maintaining purpose and relevance in later life. This study's participants sought new ways to contribute, demonstrating their desire for legacy and ongoing relevance.

Current literature confirms this change. Holstein & Minkler (2021) contend that older adults can ward off loneliness and depression through active engagement. According to Chen et al. (2021), seniors who are socially active report a higher self-worth, particularly when they view their roles as meaningful. By redefining social roles, older women can

shift from productivity-based identities to value-based ones, emphasizing their presence, wisdom, and influence over material contributions.

The theme Coping Through Relationships and Mutual Support concerns the emotional, psychological, and practical methods older adults use to cope with aging by relying on the presence, understanding, and assistance of others, particularly family members, peers, friends, and community networks. This theme highlights the role of social connections as essential resources for stress management, coping with life transitions, and sustaining well-being and a sense of identity. This aligns with Kuan's notion of support systems, which are vital for maintaining well-being in later life. Reciprocal support fosters resilience, helps address challenges, and offers comfort that one is not alone on the path of aging.

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This conceptual framework regards aging as a holistic, fluid, and multi-faceted journey characterized by adaptation, spiritual growth, emotional resilience, social contribution, and interpersonal connection. The study provides a roadmap for promoting

graceful aging in healthcare practice, community support, and policymaking by understanding the lived experiences of aging women through these thematic lenses.

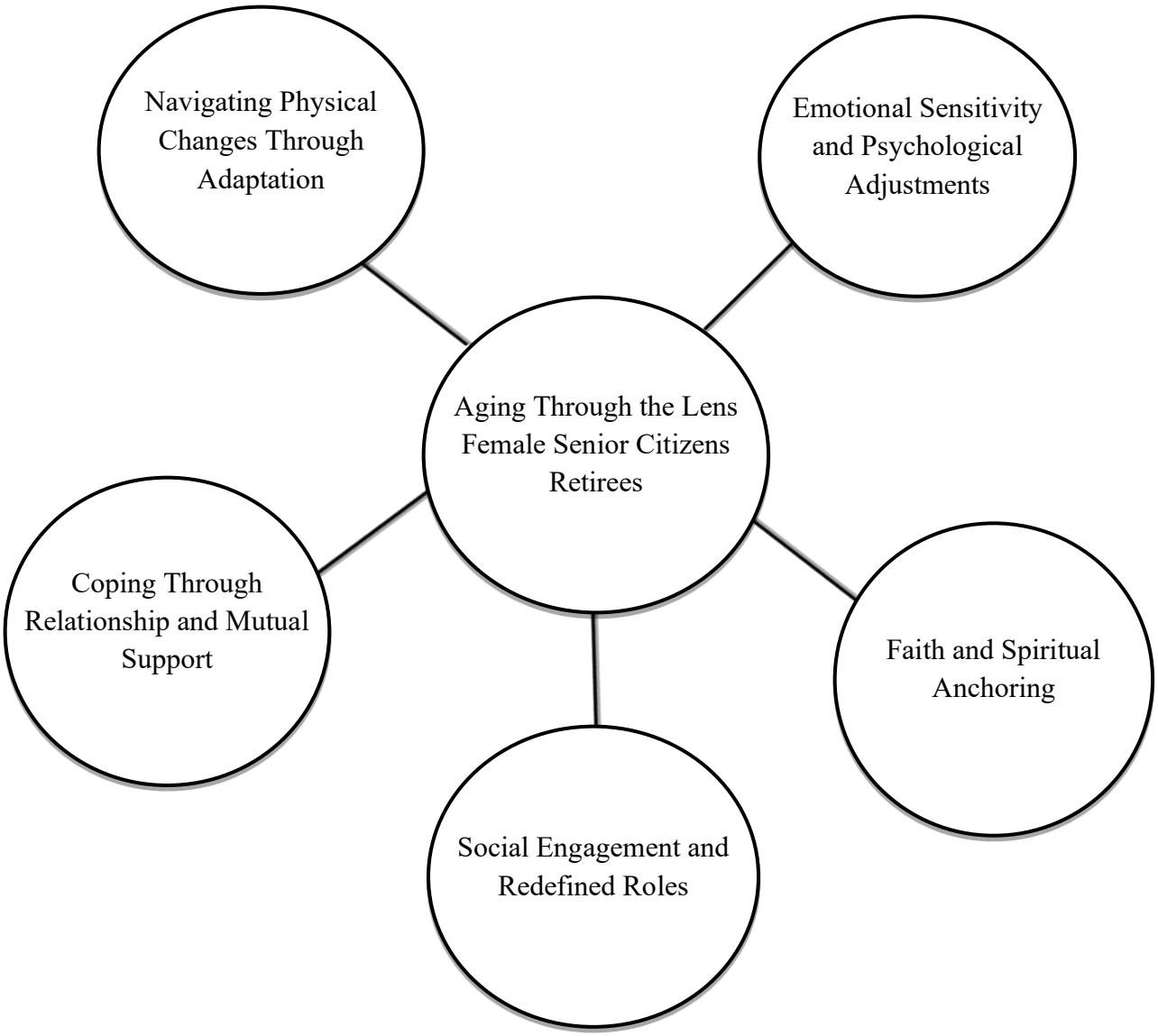

Figure1. Schematic Diagram of The Study

Objectives of the Study

The research examined aging from the perspective of female senior citizens and retirees, using a transcendental phenomenological approach. The specific objectives are as follows:

The goal of this study was to investigate the strategies older women use to address the physical, social, and psychological challenges of aging to maintain their well-being. Additionally, it aimed to comprehend how they derived meaning and purpose in later life, especially the influence of spirituality and personal convictions on this journey. Moreover, the research examined the essential caregiving relationships and support networks they depended on, as well as the effects of these relationships on their overall experience of aging.

Significance of the Study

This study was of considerable importance to various stakeholders, especially those working in elder care, healthcare, and social services. The female senior citizen retirees, whose voices and lived experiences were central to the research, were the primary beneficiaries. By capturing their unique perspectives, the study illuminated the social, emotional, and physical aspects of aging, fostering greater understanding and empathy for their needs. Their close relatives constituted another critical group of beneficiaries. These individuals often took on the role of informal caregiver, and the findings could help them better meet their loved ones' needs.

Moreover, the research was beneficial to policymakers in government agencies such as the Department of Social Welfare and Development (DSWD) and the Department of Health (DOH), who were tasked with developing programs and policies for older people

that accounted for gender and age. Social workers, especially those involved in community-based elder care or welfare services, used these insights to tailor interventions that better reflected the lived experiences of older women. Community program developers, such as those in local government units (LGUs), non-governmental organizations (NGOs), and senior citizen associations, successfully used the findings to create community activities, support groups, and outreach programs that were more inclusive and aligned with the actual needs and preferences of retired older women.

The study's insights proved beneficial for healthcare professionals, especially those in nursing and geriatric care, enabling the development of more compassionate, effective, and gender-sensitive care strategies. By understanding the specific health needs, mental well-being challenges, and social interactions of older women, practitioners were able to provide more tailored, holistic care, resulting in better health outcomes for this group. Additionally, the study's results provided them with practical insights into the complex experiences of aging women, helping them refine their care strategies. Healthcare that is responsive to gender can lead to more precise diagnoses and customized treatment plans that account for both physical and emotional factors. In the end, these enhancements helped healthcare providers deliver more compassionate, knowledgeable care to older women.

The integration of the findings into curricula enriched nursing education. This equipped future healthcare providers with a deeper comprehension of the lived experiences of older women, allowing them to meet the unique health, emotional, and social needs of female retirees in their professional practice. Nursing students developed a deeper understanding of the unique challenges faced by older women, which better prepared them to provide adequate care. This research was integrated into academic training, resulting in

the development of a new generation of professionals who are both technically adept and emotionally intelligent in their dealings with older women. Furthermore, the research lays the groundwork for ongoing discussions in nursing education about gender-sensitive strategies in elder care.

The study's findings laid the groundwork for developing policies and community programs that better serve older women, promoting initiatives that are more inclusive and attuned to their needs. This research informed policies grounded in real-world experience, ensuring they address the specific challenges retired women face in their everyday lives. Additionally, community programs can benefit from insights into the social, emotional, and physical engagement of aging women in their local environments. These insights shaped the efforts of both governmental and nongovernmental organizations to create initiatives that cultivate environments more supportive of older women. Such initiatives enabled retired women to live in dignity, security, and a sense of community.

Family members and caregivers of senior citizens learned about the significance of individualized care, empathy, and respect. Through the study, they learned about the psychological and physical facets of aging, which helped enhance caregiver support systems. When caregivers grasp the intricate emotional and physical requirements of female retirees, they can provide assistance that is both more attuned to their needs and more effective. Families learned through the study how important patience, respect, and communication are in caregiving relationships. This led family caregivers to be better equipped to address the challenges of caring for older women, thereby enhancing the quality of life for both parties.

Additionally, the research has societal benefits by challenging stereotypes about aging women and promoting an environment that recognizes their contributions, challenges, and wisdom. This research could foster broader societal views of aging by promoting dignity, respect, and equal opportunities for older women, as it addresses the specific needs of retired female senior citizens. It highlighted the significance of social integration and support mechanisms that enable older women to live active, satisfying lives. As society becomes more cognizant of these matters, there is the possibility of more socially conscious policies that prioritize older individuals, especially women, in public discussions. The study helped foster a cultural change that appreciates older women and secures their position within the broader social context.

RESEARCH METHODOLOGY

Design

The qualitative research approach, specifically transcendental phenomenological research design, was used in this study. Transcendental studies connected philosophy and spirituality by examining the fundamental elements of knowledge and experience (Moustakas, 1994). These studies, which had their roots in Immanuel Kant, examined how our view of reality is shaped by fundamental ideas of space, time, and causation. In an effort to discover deep truths about life, perception, and consciousness, transcendental research explored the aspects beyond ordinary experience. The study of a person's actual experiences with a particular occurrence was the main emphasis of phenomenology. This design is a result of naturalistic inquiry, which does not involve preparatory variable drafting, manipulation, or adherence to any theoretical perspective on the intended phenomena (Shorey&Ng, 2022). The design is relevant because it allowed the researcher to fully dedicate oneself to researching a phenomenon in its unadulterated state, to the extent permitted by the research area.

Locale of the Study

Barangay Maloloy-on, a semi-rural village in the municipality of Molave, Zamboanga del Sur, Philippines, was the study's site. In Region IX (Zamboanga Peninsula), Molave is a first-class municipality that acts as a commercial and social service center for nearby barangays. Molave has a sizable aging population, comprising 3,040 senior persons 65 and above, according to the Philippine Statistics Authority (2020). As such, it is a pertinent location for investigating the lived experiences of older individuals.

Barangay Maloloy-on was chosen in particular because it represents the everyday experiences of many elderly Filipino women, including their limited access to healthcare, reliance on family support, and involvement in community-based activities such as chapel groups and senior citizens' associations. Given these features, the barangay is a perfect place for a transcendental-phenomenological investigation since it offers retired older women a natural context in which to negotiate the physical, emotional, social, and spiritual aspects of aging.

Additionally, older women in rural and semi-urban areas frequently experience certain types of vulnerability, such as diminished mobility, chronic disease, financial instability, and shifting family dynamics (Carandang et al., 2019; Garcia&Reyes, 2020). These circumstances are apparent in Molave and reflect broader national worries about the welfare of older women in the Philippines. By documenting how women interpret retirement, health, identity, and spirituality in their real social settings, the location offered rich, contextualized narratives that enabled the researchers to comprehend aging beyond theory.

Overall, Barangay Maloloy-on provided a grounded environment in which the substance of female retirees' lived experiences could be thoroughly examined, serving as a significant background for the research, as it epitomizes the convergence of culture, faith, aging, and communal life.

Participants

Three older women participated in the research. A female senior citizen who was 60 years of age or older, retired from regular work, lived in Barangay Maloloy-on, Molave, Zamboanga del Sur, and agreed to participate in the study was the inclusion criterion. The

exclusion criteria were as follows: (1) female senior citizens who were employed or involved in regular labor, whether full-time or part-time; and (2) female senior citizens who had retired but continued to make money by selling food or commodities. Snowball sampling was used to choose research participants.

Settings

The study was carried out in Barangay Maloloy-on, Molave, Zamboanga del Sur, where consenting female senior citizen retirees were located. The Philippines' Zamboanga Peninsula area contains the province of Zamboanga del Sur, where Molave is a first-class municipality. Molave was suitable for the study because it was a major social and economic center in the province, providing access to senior citizen groups, healthcare services, and community initiatives that assist older people. A wide variety of participants is made possible by the presence of both urban and rural populations, offering insights into how different socioeconomic backgrounds affect aging experiences.

Instrument

This study used a semi-structured interview guide (see Appendix A for the Interview Protocol) for data collection, along with an audio recorder to facilitate free, dialogic flow, guide the interview, and support open-ended questions. This gave the researchers the chance to further explore the participants' perspectives on the topic. During the interview sessions, the researchers asked participants whether they agreed to be recorded; if they declined, another strategy, such as taking simple notes, was used instead. Recordings were transcribed into Word documents, literature on the experiences of female senior citizen retirees was reviewed, and data were coded for emergent themes. Questions were directed at gaining information about the respondent’s experiences in facing them.

Data Gathering Procedure

Before collecting the data, the researchers secured permission from the Dean of the College of Nursing to conduct the study. The researchers then secured permission from the Barangay Captain of Barangay Maloloy-on, Molave, Zamboanga del Sur, where the study was conducted. After the approval of the letter request, the researchers secured permission from the participants. The researchers obtained information on the agreed schedule between the selected participants and the researchers. The researchers explained the nature of the research, including the interview and the time required. The researchers informed the participants that their participation was voluntary. Participants were asked to complete an informed consent form.

After the researchers identified the final participants, the interviews were scheduled. The interviews were recorded and transcribed. The interview occurred throughout the course, and each one lasted for approximately forty-five (45) minutes to one (1) hour. To start the interview, the researchers offered courtesy to the participants and explained the purpose of the interview. The participants were informed again of their right to withdraw at any time, and confidentiality was maintained. Participants were asked to review drafts of the study's written report to provide additional feedback and help establish the accuracy of the findings. An interview protocol was followed. The questions were open-ended. As in the characteristics of phenomenological interviews, participants were encouraged to share details of their experiences with the researchers. Probing questions were asked when necessary to gain a rich description needed for the study and to clarify the meaning of participants' statements. The recorded interviews were transcribed

as soon as saturation was reached. The researcher's reflective notes and interview observations were collected and added to the interview data.

To arrive at the findings, the researchers followed Moustakas' (1994) six-step method of Transcendental Phenomenology. The steps were: (1) Bracketing, (2) Horizonalization, (3) Clustering, (4) Textural Description, (5) Structural Description, (6) Textural-Structural Synthesis are some of the phenomenological reduction techniques that helped the researchers evaluate the data gathered.

Data Analysis

This study used the phenomenological reduction data analysis technique proposed by Moustakas (1994). In addition, all of the participants' transcripts from the interviews were examined using Moustakas' steps in data analysis: (1) Horizonalization, (2) Clustering, (3) Textural Description, (4) Structural Description, (5) Textural-Structural Synthesis are some of the phenomenological reduction techniques that might help the researcher evaluate the data gathered.

Bracketing was used to lessen the impact of preconceived notions and opinions we had before the research. Suspending judgments and prejudices is a procedure similar to that of epoche. As a result, we can delve further into topics and populations, interview design, data collection and analysis, and dissemination of study findings.

The technique of identifying all verbatim expressions pertinent to the research is known as horizonalization. When we first heard each response, we considered it on its own merits—ignored statements that we regarded as irrelevant, repetitive, overlapping, or outside the study's scope. Horizons, the residual parts after data refinement, are the phenomenon's main elements.

Clustering is the final step in making inferences from the data. The subsequent phases are to reduce experiences to invariant horizons, develop essential themes, and validate the invariant horizons using data from diverse sources. When limiting the statements to panoramas, we grouped them into themes and ensured each received only one interpretation. We assessed findings from other research studies that used methods other than those used in the study, such as observation, field note-taking, focus group interviews, and relevant literature, to validate the invariant perspectives gathered in the investigation. This validation technique was necessary for the representations' accuracy and clarity.

A"what happened"story, also known as a textural description, tells how the phenomenon was perceived. To capture participants' experiences in writing, we used exact sections from the interviews. The meaning units produced from the themes were also described in detail. Innovative variation, a bright outlook, and insights into textural description are all part of the structural description, or 'how it happened.' Untangling from one's natural inclination and investigating the complexities and structures of the participants' experience is a mental experiment that requires detaching from natural inclination through an epoche. A structural description follows each paragraph of textual description.

We collated each participant's meaning units and built a composite of textural and structural descriptions that they shared during the textural-structural synthesis process. A tale or synthesis reflects all participants in a third-person perspective. This phase of Moustakas' technique is primarily concerned with extracting the essence of the phenomenon's experience.

Ethical Consideration

This study assessed several ethical standards to protect respondents' dignity, rights, and welfare. Participants were informed about all steps taken in this research through the informed consent form. Their participation was voluntary and not coerced. They have the right to exercise their free will in deciding whether to participate in the research activity. They also have the right to withdraw from participation at any time.

Their replies were handled confidentially and utilized solely for academic purposes. The researchers adhered to essential ethical principles, including beneficence, non-maleficence, respect for autonomy, and justice. Respect and support during the interview process helped to ensure beneficence, as did measures designed to promote participant comfort and facilitate meaningful sharing. To ensure non-maleficence, participants were protected from harm through rigorous confidentiality practices, emotional safety measures, and the elimination of recorded interviews after data collection. Justice was upheld by ensuring all eligible female senior citizens had an equal chance to participate, obtaining informed consent, and restricting data use to academic purposes. Respect for autonomy was demonstrated by providing participants with comprehensive information about the study’s objectives, methods, risks, and benefits. This enabled them to make informed, voluntary decisions about their involvement. The research process was guided by these ethical principles to ensure that all participants were treated with dignity and fairness and kept safe.

RESULTS AND DISCUSSION

Description of Participants

Three (3) older women who had previously worked as teachers participated in the study and provided insightful accounts of their experiences as they grew older. Participant 1 is a 69-year-old retired teacher who prefers solitude and introspection and has little social contact. She claims to be in good health, but she occasionally feels stressed out because she relies on money. Participant 2, a 64-year-old former district supervisor and school principal, lives with her spouse and enjoys traveling, attending church, and maintaining online relationships with former coworkers. After retiring, she experiences emotional changes and physical limitations, but she finds strength in her marriage and her faith. Lastly, Participant 3, a 77-year-old former teacher, currently lives alternately in Davao and Molave. She views herself as emotionally secure and self-sufficient, despite minor health changes, and relies on her spiritual life and enduring friendships for support. To find purpose and acceptance in aging, all three individuals stressed the importance of faith, family, and community responsibilities.

The study's subjects' lived experiences of aging align closely with Letty Kuan's Graceful Aging Theory. Letty Kuan's framework centers on spirituality, acceptance of aging, and a sense of control, which together explain how older individuals maintain their dignity and well-being. The participant accounts show genuine engagement with these elements and demonstrate how aging can be experienced with purpose, independence, and inner serenity. Their experiences thus closely align with the core ideas of Letty Kuan's Graceful Aging Theory. Each story underscores that growing older may be seen as a continuation of one's own development, spiritual maturity, and sense of purpose in life

rather than a time of decline. Their tales show how later life can be a place of meaningful existence, defined by agency, acceptance, and faith, when viewed through the prism of transcendental phenomenology.

Theme 1: Navigating Physical Changes Through Adaptation

This subject discusses how people cope with physical changes resulting from aging, disease, or life experiences. It emphasizes the importance of resilience, self-care, and support networks in managing these changes. Despite physical obstacles, humans maintain their quality of life and well-being through adaptability.

Adaptation is a multifaceted reaction that includes psychological, behavioral, and even spiritual tactics. Gellert et al. (2020) state that older people are more likely to achieve favorable aging outcomes if they actively continue to adjust to health-related restrictions. All three interviewees agreed that physical adaptation might involve exercising, controlling one's diet, utilizing assistive technology, or modifying daily routines.

According to research, older women frequently use cognitive reframing to reinterpret their physical experiences, viewing limits as cues to slow down and put well-being first rather than as a sign of failure (Hancock&Dow, 2021). This conceptual change promotes a type of body acceptance that improves emotional health and lessens dependence anxiety. Eckstrom et al. (2020) also highlight the direct correlations between autonomy and life satisfaction in older individuals, and between physical activity and health-promoting activities.

Reduced mobility, declining strength, and persistent health problems are just a few of the physical changes associated with aging. Intentional adaptation methods, such as modifying daily routines and adopting healthier lifestyles, are frequently used by older

women to cope with these changes. The participants' experiences demonstrate that adaptation is about actively engaging with aging through thoughtful lifestyle decisions, supportive technology, and relaxation when necessary, rather than fighting it. In environments where youth is valued, social expectations and cultural norms also shape how older women navigate physical aging. As a result, personal adaptability serves as a silent resistance to ageism. Managing bodily changes becomes a continuous, active process grounded in proactive health management, self-care, and conscious acceptance.

All individuals mentioned aging-related physical weakness, lightheadedness, and dietary limitations. Nevertheless, instead of accepting their deterioration, each actively adjusted by changing their diet, exercising, or taking breaks. Participant 1 prioritizes proper sleep and walks; Participant 2 uses herbal medicines; and Participant 3 limits bad meals to preserve health. In line with current research emphasizing the importance of proactive health behaviors among older persons, these modifications reflect an internalized sense of responsibility for one's health (World Health Organization, 2021). Physical constraints were presented as manageable realities that called for self-awareness and discipline rather than as impairments.

"As much as possible, ako jud e maintain ako healthy lifestyle ug mag pahuway jud pag ayo,"said participant 1. This comment demonstrates a conscious effort to include sufficient sleep in her daily routine, recognizing its importance in maintaining health as one ages. According to recent research, getting enough sleep is essential for older persons because it promotes emotional control, cognitive performance, and general physical health (Smith et al., 2021).

Participant 2 stated,"Ako jud gi anad akong kaugalingon nga dapat makakuha jud ko ug saktong tulog dayon di nako dapat kalimtan akong mga maintenance ug mga herbal nako."Her combination of relaxation and traditional herbal medicines suggests a comprehensive approach to health care. Many older persons use complementary and alternative medicine, including herbal remedies, to treat chronic illnesses and improve their quality of life, according to research (Lee&Chen, 2022).

"Nag bawal ug nag likay nako sa akong kaugalingon nga mo kaon ug mga pagkaon nga dili mayo sa pang lawas,"said participant 3. This self-imposed dietary restriction demonstrates an understanding of the importance of nutrition in maintaining health. According to nutritional research, older adults who intentionally control their diets by consuming fewer unhealthy foods can lower their risk of developing chronic illnesses and promote healthy aging (Garcia et al., 2023).

Taken as a whole, these stories demonstrate an adaptive relationship to aging bodies. Instead of relying solely on external medical guidance, participants demonstrated agency in managing their health, embodying knowledge derived from years of experience. This lends credence to the idea that aging is not experienced passively but rather as a physical awareness that promotes thoughtful adaptation and all-encompassing self-care (Liang et al., 2022).

Theme 2: Emotional Sensitivity and Psychological Adjustments

This subject addresses the increased emotional reactivity and cognitive changes that older adults experience as they navigate the challenges of aging. This subject encapsulates people's heightened vulnerability to stress, irritation, melancholy, or anxiety, as well as the

coping mechanisms they employ to control such emotions and preserve psychological equilibrium.

Due to physical deterioration, retirement, loss, and changing responsibilities, emotional sensitivity increases with age. Maintaining mental health and general well-being requires psychological adaptations. Older women are particularly susceptible to anxiety, despair, and loneliness. However, many use introspection, emotional fortitude, and cognitive reframing as coping mechanisms (Victor et al., 2021). Mature emotional processing was demonstrated by the research participants' descriptions of managing emotional highs and lows through deliberate internal conversation and acceptance of life's impermanence. One of the participants' primary strengths was psychological flexibility, which is the capacity to adjust to situational demands while upholding personal ideals (Kunzmann et al., 2022). They claimed that their heightened emotional awareness made them more introspective, which often enabled them to gain a deeper understanding of their choices and life path. Grief, especially after losing a spouse or friends, became a recurrent problem, but it was addressed with organized coping strategies like writing, practicing mindfulness, or having deep talks. These ladies were able to commemorate their losses without being paralyzed by them by creating narratives of strength through psychological modifications.

According to Kuan's Graceful Aging Theory, one of the most important factors in aging gracefully is emotional adjustment. According to the view, preserving one's dignity and sense of purpose in later life requires comprehensive wellbeing, which includes emotional equilibrium. The women in this study used a variety of psychological coping

strategies, including cognitive reframing, acceptance, mindfulness, and selective social contact.

Participant 1 stipulated"Akong na observe sa akong kaugalingon kay dali nako masuko dayon ma stress pod ko kay tungod pod sa financial,". This statement emphasizes how financial stress directly affects emotional control. According to recent research, older persons who experience financial difficulty are far more likely to experience psychological discomfort, including symptoms of anger and anxiety. Financial difficulties can lead to a loss of control and a reduced sense of social value, thereby exacerbating irritability and emotional instability, according to Bierman et al. (2023).

Participant 2 made mentioned"Dili jud mawala sa akoa ang kana bitaw post-retirement nga kaguol ug dali rapod kayo ko mag change ang mood,". This illustrates the emotional changes that come with retirement, which is often characterized by identity shifts and altered daily schedules. According to research, retirement may exacerbate depressed symptoms, especially if people find it challenging to make new friends or find a new purpose. Retirees reported greater levels of depression than their working counterparts, according to research published in Aging and Mental Health. This highlights the importance of appropriate coping mechanisms during this period of life (Díaz-Valdés Iriarte et al., 2025).

"Makaingon jud ko nga sensitive na kayo ko karon kung e comopare sauna dayon karon kay di najud ko ganahan makabati ug stress ug mag hunahuna sa mga problema,"said participant 3. This remark captures the increased emotional reactivity often associated with aging, in which people become more sensitive to emotional discomfort and have a lower tolerance for psychological stress. A combination of physiological changes, such as

neurochemical changes, and psychosocial influences, such as accumulated life experiences and changing goals, might affect emotional sensitivity in later life (Charles&Carstensen, 2021).

Socioemotional selectivity theory, which holds that individuals prioritize emotional regulation as they age and seek out surroundings that offer stability and emotional comfort, is also consistent with the desire to avoid stress and emotional conflict (Carstensen et al., 2020). Therefore, participant 3's desire for a stress-free existence could be an adaptive psychological adjustment aimed at maintaining emotional well-being. Even in the face of age-related vulnerabilities, research indicates that older adults often adopt measures that reduce exposure to stress and interpersonal conflict, thereby enhancing emotional regulation (Nguyen et al., 2021). This emotional sensitivity should be seen as part of a broader movement toward psychological resilience and emotional self-preservation in later adulthood, rather than a sign of weakness.

Theme 3: Faith and Spiritual Anchoring

This subject discusses how religious convictions, spiritual practices, and individual religion contribute to resilience, emotional stability, and a sense of purpose in life as people age. It depicts how elderly folks seek solace amid uncertainty, loss, and physical deterioration by turning to a higher power or spiritual system to navigate life's changes and make sense of their experiences.

Spiritual health is an essential component of holistic aging, according to Kuan's Graceful Aging Theory. According to Kuan, aging gracefully entails integrating spiritual purpose, acceptance, and transcendence, as well as managing physical and emotional issues. This idea was confirmed by the research participants, who described how engaging

in religious activities, praying, and having confidence in God gave them solace and inner strength.

According to Participant 1"By having faith in God, mahiluna jud akong hunahuna ug makabati ko ug peace sa akong kaugalingon,". This answer emphasizes the importance of spirituality as a coping strategy in later life. Many older folks find emotional solace, a sense of direction, and a framework for understanding life's obstacles in their faith. The participant's statement of serenity brought about by religion illustrates the stabilizing role of spirituality during aging-related social, emotional, and physical changes.

Research has repeatedly demonstrated that spirituality and religious belief are protective variables for older populations' psychological well-being. In later age, spirituality is linked to reduced sadness, increased life satisfaction, and enhanced emotional resilience (Koenig, 2021). Additionally, spiritual practice is believed to foster acceptance and inner serenity, particularly during retirement, illness, or social role loss (Park, 2020). Additionally, spiritual anchoring enhances meaning-making, which is crucial for older adults contemplating aging, mortality, and legacy. According to Pargament&Exline (2021), religious coping can help maintain emotional stability by providing comfort, hope, and a sense of control in the face of uncertainty.

"I am not alone when I am with God,"participant 2 mentioned. This claim emphasizes the significant psychological and emotional assistance that faith offers to senior citizens. A spiritual coping strategy that lessens the feelings of vulnerability, loneliness, and isolation that frequently accompany aging and retirement is reflected in this expression of divine fellowship. The participant's reliance on religion exemplifies how spiritual beliefs can foster resilience, inner strength, and a sense of belonging in later life.

Recent studies highlight the protective effect of spirituality in fostering emotional well-being among older people. According to Koenig (2021), faith provides emotional stability, reduces the detrimental effects of social isolation, and fosters a sense of connectedness that extends beyond interpersonal interactions. Additionally, Park (2020) discovered that, especially in late adulthood, spiritual activity greatly enhances a person's feeling of purpose, serenity, and self-worth.

Furthermore, the sense of God's unwavering presence may be a potent source of existential assurance, particularly when social roles and physical health start to deteriorate. According to Pragament&Exline (2021), spiritual anchoring strengthens people's ability to handle stress and uncertainty by enabling them to view life's challenges through an optimistic lens. As a result, Participant 2's statement perfectly captures the consolation and certainty that come from having a close personal relationship with God, which strengthens psychological fortitude and confirms spiritual fulfillment in old age.

"I experienced companionship and strength through prayer,"said participant 3. This quote captures the profoundly intimate function of prayer as a source of spiritual connection, emotional support, and strength during the aging process. Prayer is a coping strategy and a relational act for many older folks, giving them a sense of inner strength, presence, and companionship, as well as a sense of connection to a higher power.

According to recent research, prayer plays a critical role in helping older adults manage stress, build resilience, and improve their overall well-being. Koenig (2021) claims that prayer is associated with greater psychological comfort, better emotional control, and lower anxiety. It provides a secure setting for connection, introspection, and emotional release, which is crucial for those who are lonely or have experienced age-related losses.

Furthermore, according to Pargament&Exline (2021), spiritual practices such as prayer help people discover purpose and courage in the face of hardship. Additionally, it has been demonstrated that prayer fosters existential well-being by helping people face uncertainty with hope and faith (Park, 2020). The"companionship and strength"that Participant 3 experienced via prayer serves as an example of how spiritual activity may protect against emotional fragility while promoting a closer relationship with oneself and a transcendent presence. In later adulthood, this kind of spiritual anchoring is essential for fostering emotional stability and life happiness.

Theme 4: Social Engagement and Redefined Roles

This subject describes how a person's involvement in social interactions and community life changes with time, as well as how societal and personal roles change, especially in later adulthood. This subject examines how older people maintain or modify their social relationships and how their identities change after they leave traditional roles such as full-time work, parenthood, or caring.

In this context, social engagement refers to the participants' heightened participation in civic, communal, and relational activities after a significant life event. Participants often said that their experiences led them to reevaluate their positions within larger societal contexts and within their own social groups. This reinterpretation of roles is consistent with the notion that creating meaning frequently entails recreating one's identity and purpose via social interaction.

Older women frequently rework their identities after they retire or stop being caretakers. According to the study, volunteering, mentoring, and involvement in community organizations gave individuals a new sense of purpose. Roles must be redefined

in order to maintain identity. Even though they frequently feel left behind, older women deliberately enjoy making non-traditional contributions to society, including sharing their skills, telling stories, or offering moral support to others. They were able to maintain their sense of significance and competence in these new responsibilities, which protected them from feeling like a burden. They demonstrated a dynamic perspective on aging by actively choosing to continue participating in religious activities, senior citizen programs, or intergenerational get-togethers. The transition from productivity to spiritual and relational contributions highlights intrinsic value above production and illustrates a change from doing to being. Additionally, social interaction helps lessen isolation, which is still a significant health issue for older people, particularly during and after pandemics (Courtin&Knapp, 2020).

Despite retiring, all three individuals continued to play social roles. Participant 1 serves as the chapel treasurer; Participant 2 participates in senior citizen events; and Participant 3 cultivates relationships in Molave and Davao. However, Participant 1's avoidance of social interactions and Participant 2's preference for online communication demonstrated selective social disengagement.

"Sa pagkakaron kay treasurer ko sa among community chapel,"said participant 1. This shows a persistent feeling of accountability and significant involvement in community life, particularly through a leadership position rooted in faith. Participating actively in the chapel not only demonstrates continued civic engagement but also signals a revised sense of purpose aligned with community and spiritual ideals. According to Chen et al. (2021), even when other responsibilities decrease, older persons who engage in volunteer or

religious activities frequently report higher levels of life satisfaction and social connectivity.

Participant 1 said,"Akong mga anak kay nag trabaho gyud na sila pag ayo para sa ilang pang adlaw adlaw nga panginabuhi,"in response to a question concerning family relations. An observing and supporting function within the family is reflected in this succinct yet powerful remark. According to Knight&Sayegh (2020), an aging adult's transition from an active caregiver or provider to a more contemplative and appreciative family member is marked by the participant's emotional connection and awareness of their family's efforts, even though they are not directly involved in daily labor.

"Nag attend ko ug mga senior citizen activities,"says Participant 2, demonstrating active involvement in structured social programs. This reflects the participant's involvement in community-based roles that provide regularity, purpose, and connection in later life. Participating in such activities shows how aging is characterized by a redefining of social roles from professional or parental duties to more communal and recreational ones. It has been discovered that engaging in senior citizen activities improves older persons' psychological well-being, life satisfaction, and cognitive health. Carstensen et al. (2020) found that older people tend to focus their time and energy on relationships and activities that are emotionally significant. These community-based initiatives support the preservation of a feeling of identity, belonging, and utility in all essential elements of aging with dignity. Additionally, Chen et al. (2021) stress that senior-focused activities promote mental resilience, including protective factors against depression, anxiety, and social isolation, and lessen feelings of loneliness, especially for seniors facing changes. Participant 2's participation in senior citizen activities, which redefine traditional roles in

favor of social interaction and emotional fulfillment, is an example of a positive adaptation to aging.

Regarding moral and familial obligations, Participant 2 said,"In my family, I always made sure nga good example ko sa ilaha ug gusto ko nga God-fearing sila kay maka contribute and reflect man gud na sa community dayon ako jud gisiguro nga mahatag nako tanan nga pag alaga ug pag gugma sa akong mga anak."This section of the story demonstrates how familial duties have been redefined from provider to moral mentor and emotional caretaker. The member considers themselves a role model whose principles, especially compassion and faith, are meant to spread outside of the family and into the larger community. As to Eriksonian theory, older persons want to leave a legacy by supporting the moral integrity and development of younger generations. This indicates a generative concern (Knight&Sayegh, 2020). The participants want to teach family members virtues such as holiness and compassion, demonstrating how social roles shift from transactional responsibilities to value-based influence, and prioritizing spiritual and emotional contributions over labor-intensive or material functions. According to socioemotional selectivity theory (Carstensen et al., 2020), meaningful interactions and value-driven roles are more important to older individuals than widespread social growth. This reorientation is consistent with this idea.

"Actually, dili ra kay diri mi gapuyo sa Molave, but we also live in Davao pulihanay lang,"as participant 3 stipulated. My membership was in Davao, but I did not attend any senior citizen events in Molave to foster camaraderie among older people. This remark demonstrates a proactive effort to maintain social integration despite shifting geographic conditions. The individual demonstrates flexibility and initiative by continuing to

participate in senior citizen events even though they are in a different community than their official membership. This implies a flexible approach to social role continuity, where participation and connection take precedence over institutional or geographic limitations. Research indicates that social connections across a variety of contexts help older adults maintain a sense of purpose and belonging, thereby improving their emotional well-being and cognitive health (Carstensen et al., 2020; Chen et al., 2021). Proactive aging, which promotes favorable psychological outcomes and lessens loneliness and isolation, is shown in the participant's desire to"get along with others and build connections."

Participant 3 also expressed appreciation for family relations, saying,"I am also thankful to God for giving me six wonderful children."Lipay kayo nga dili sila mag sige ug salig sa amoa kay maningkamot gyud sila sa ilang panginabuhi pod ug maskin man gali ingana kay dili japon mi nila pasagdan kami nga ginikanan nila. This illustrates how the parental role has been redefined, with younger generations increasingly dependent on older adults. A shift from an active provider role to one of mutual respect and emotional support is evident in the participant's pleasure at seeing their children's independence and care. According to Knight&Sayegh (2020), these changes in family responsibilities often provide older people with a sense of emotional stability and a sense of legacy. Furthermore, the focus on thankfulness and on acknowledging divine benefits strengthens the connection between social roles and spiritual grounding, a feature shared by many older persons who use their religion to understand changes in their lives (Koenig, 2021). Overall, Participant 3's response reflects the essence of Social Engagement and Redefined Roles by showing how older people adjust to new surroundings, uphold community links, and welcome changing family dynamics.

Theme 5: Coping Through Relationships and Mutual Support

This subject discusses the emotional, psychological, and practical methods that older persons use to cope with aging, relying on the support, understanding, and presence of others, particularly friends, family, peers, and community networks. This subject demonstrates how social ties are essential tools for stress management, adjusting to life's changes, and preserving one's identity and well-being.

Accordingto Kuan's gracious Aging Theory, relationships play a role in determining gracious aging by giving older persons the practical assistance and emotional stability they need to adjust to life transitions, including retirement, physical decline, and shifting social roles. The idea that aging is a socially mediated and relational process rather than an individual burden is reinforced by Kuan's assertion that reciprocal care and supporting networks improve one's capacity to age with dignity and acceptance.

Kuan's viewpoint is supported by research showing that social connectivity is a protective factor in later life. Strong interpersonal interactions have been linked to improved emotional regulation, resilience, and life satisfaction in older persons, according to studies (Luo et al., 2023; Santini et al., 2020). For example, decreased rates of anxiety and depression in older people are linked to emotional support from close friends and family.

People referred to relationships as lifelines. In order to deal with the reality of aging, participants highlighted the importance of mutual support, whether from friends, family, or other older persons. They frequently established support groups that offered both practical and emotional assistance. Their sense of worth and inclusion was strengthened by this social reciprocity (Antonucci et al., 2020). Notably, female connections were shown

to be highly therapeutic. Participants talked about how connecting with peers allowed them to laugh, weep, open up, and feel accepted without fear of rejection. Participants were able to confront life with hope and connection rather than dread and loneliness, thanks to the empathy and solidarity fostered by the everyday experiences of aging.

"I will just pray to God and stay positive no matter what challenges I face,"said participant 1. This response emphasizes the importance of optimism and spiritual coping as psychological tools for handling aging-related difficulties. Reliance on a higher power for consolation, hope, and emotional support is shown in turning to prayer, which has been demonstrated to increase resilience in later life (Koenig, 2021). Despite variation, spirituality often offers older persons a framework for finding purpose and maintaining emotional stability. The participant's focus on being"positive"aligns with research showing that optimism and positive reappraisal are practical coping strategies for reducing psychological distress and improving well-being among older adults (Folkman&Geer, 2020). Furthermore, by tying people to a broader community of religion or existential purpose, spiritual coping frequently serves as a social and relational support even in the absence of direct human engagement (Pargament et al., 2021). This implies that faith-based coping mechanisms are an important component of the larger social support networks that older people use.

"With the support sa akong husband and love kay dali rako maka cope up and recover,"said participant 2. This story illustrates dyadic coping, in which both partners reciprocally attend to one another's emotional and physical needs. Rather than relying solely on external or institutional assistance, the participant highlights the healing potential of companionship, indicating that mutual caregiving within the marriage relationship is

vital to their coping method. This is consistent with research by Martire et al. (2021), who highlighted the benefits of shared responsibility, emotional validation, and practical assistance for couples coping with sickness and aging. In addition to addressing physical difficulties, these cooperative coping strategies promote psychological fortitude and marital contentment in later life.

Furthermore, the premise that interpersonal connections serve as emotional anchors for older persons, particularly during periods of physical decline or emotional fragility, is consistent with the expression of appreciation and acknowledgment of mutual support. Intimate relationships, especially those involving mutual caregiving, significantly improve older persons' capacity to handle stress and preserve emotional well-being, according to Umberson&Montez (2022). The participant's story also discreetly illustrates the cultural significance of companionship in aging, where assistance is a shared obligation that reinforces relationship responsibilities and purpose in later life rather than being a one-way transaction. The psychological advantages of emotional intimacy, interdependence, and thankfulness to all are essential for healthy aging and are strengthened by this reciprocal support.

"As I've said, I have my God which I can run to whenever I have problems ug naa pod akong mga friends nga dili jud mag reklamo ug mangayo kog tabang sa ilaha," remarked participant number three. This reaction demonstrates a complex coping strategy that blends interpersonal connections with faith-based support. In the face of aging, the participant's dependence on God serves as a spiritual anchor, offering emotional solace, hope, and a sense of control. It is generally known that spiritual coping is an essential tool for improving older individuals' psychological health and resilience (Koenig, 2021).

Furthermore, the reference to friends emphasizes the value of reciprocal social support. The hazards of loneliness and isolation that frequently affect older people are reduced by friendships, which often serve as an essential source of emotional support, company, and practical help (Umberson & Montez, 2022). The participant's recognition of friends as a coping mechanism is consistent with research showing that supportive social networks enhance adaptive abilities and support mental health in older populations (Chen et al., 2021). Taken as a whole, this story shows how coping in later life is frequently rooted in both spiritual and social spheres, illustrating the interconnectedness of relational and faith-based support networks that promote resilience and improve older individuals' quality of life.

CONCLUSION AND RECOMMENDATIONS

Conclusion

1. Aging is a complex experience that includes social, spiritual, emotional, and bodily deterioration. Instead of concentrating just on limits, participants took a comprehensive approach to aging.
2. By creating unique coping mechanisms for their health, emotions, and social responsibilities, older people demonstrate resilience and flexibility. Healthy habits, prayer, natural remedies, and involvement in church or community events are a few of them.
3. How older people understand and manage the aging process is largely influenced by their spirituality. They find serenity, optimism, and a sense of ongoing purpose in their faith.
4. Older adults continue to find purpose in life despite their physical and social limitations through social interaction, ongoing community involvement, and introspection about the past and future.
5. In order to preserve mental stability and well-being in older age, social support and deep connections are essential. Relationships with partners, kids, and peers provide consolation and practice support.
6. Even in retirement, female elderly citizens frequently take on lifetime caring tasks and obligations, which can result in emotional exhaustion and neglected personal needs.
7. Immediate family members may inadvertently neglect the emotional and social needs of older women due to a lack of understanding or training in elder care.

8. The unique needs and experiences of older women are not considered in many of the current government initiatives for elderly persons, which lack gender-sensitive methods.
9. Due to a lack of resources, time restrictions, or generic service models that do not accurately represent the reality of gendered aging, social workers have difficulties in meeting the psychological needs of older women.
10. Female retirees frequently underuse community-based programs because they are either too general, difficult to access, or do not fit their beliefs, interests, or mobility constraints.

Recommendations

Based on the study conclusion the following are the recommendation:

1. Healthcare providers should adopt a holistic approach in caring for senior citizens, considering their physical, emotional, and spiritual needs.
2. Local Government Units should organize regular programs that engage elderly individuals socially, spiritually, and physically, and support wellness initiatives such as free health check-ups, fitness sessions, and prayer groups.
3. Families and caregivers should encourage participation in community and spiritual activities to promote engagement and self-worth.
4. Families and caregivers should provide consistent emotional and financial support to sustain community involvement and meaningful engagement in later life.
5. Future researchers should expand the scope by including male participants, different socioeconomic groups, and rural vs urban contexts to compare aging experiences and social support dynamics more comprehensively.

6. Mental health professionals and family members should recognize the double burden of retired women by creating safe spaces for self-care, peer support, and role reversal where they are cared for rather than always being caregivers.
7. Immediate families should be given access to caregiver orientation programs through barangay health centers or local NGOs, focusing on elder-sensitive communication, emotional support, and promoting independence in aging women.
8. Policymakers, particularly in DSWD and DOH, should implement gender-responsive aging programs that prioritize women's unique health needs, life trajectories, and caregiving histories through targeted services and benefits.
9. Social workers should be supported with specialized training and tools to assess gender-based needs in older clients, including those related to emotional burnout, widowhood, and cultural expectations of women in later life.
10. Community program developers, LGUs, and NGOs should co-create activities with female retirees through participatory planning, ensuring that programs are culturally meaningful, accessible, and aligned with their interests and physical capacities.

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APPENDIX A

Introduction

The researchers would first make sure that the tools are set up and that participants are ready for the interview and comfortable enough to speak. This will be the researcher's chance to show positivity, politeness, and persuasion.

- Introduces self
- Discusses the purpose of the study
- Provides informed consent
- Provides the structure of the interview (audio recording and taking notes)
- Asks if they have any questions
- Test audio recording equipment
- Makes the respondent feel comfortable

Opening Questions

The researchers will ask opening questions to the interviewees to get to know the respondents in terms of personal information. These questions serve as demographic queries.

1. Ask about their profile as to age, sex, civil status, and educational attainment.

Core Questions

These core questions are useful in gaining answers to the current research problem.

1. How do female senior citizens describe their lived experiences of aging, and what meanings do they assign to this phase of life?
2. What emotional and psychological changes do female senior citizens experience as they age, and how do they perceive these changes?

3. How do female senior citizens perceive their physical health and bodily changes, and how do these perceptions influence their daily lives and self-concept?
4. How do female senior citizens navigate the social roles and expectations placed on them in their communities and families as they age?
5. What coping strategies do female senior citizens employ to handle the challenges of aging, including physical limitations, social isolation, or loss of loved ones?
6. In what ways do female senior citizens maintain or create new social connections, and what role do these relationships play in their overall well-being?
7. How do spirituality, religion, or personal belief systems influence the experiences of aging in female senior citizens, particularly in finding meaning and acceptance in later life?

Concluding Statements

After the core interview, the researchers will make sure to express their gratitude for the respondents' participation in the interview and reassure the participants that they will benefit from the research.

1. Thank the participant
2. Ask if they would like to see a copy of the results.

APPENDIX B

MISAMIS UNIVERSITY
Ozamiz City 7200, Philippines
Tel No. +63 88 521-043 / Telefax No. +63 88 521-2917
Email Address: mu@mu.edu.ph
College of Nursing, Midwifery and Radiologic Technology
CERTIFIED: ISO 21001:2018 Educational Organizations Management System by DNV
ACCREDITED: Philippines Association of Colleges and Universities Commission On Accreditation (PACUCOA)

May 7, 2025

DR. SAMMY B. TAGHOY, Ph.D., RN
Dean of the College of Nursing, Midwifery and Radiologic Technology
Misamis University
Ozamiz City

Dear Dr. Taghoy,

Greetings of Peace!

The undersigned are Level III Nursing students of Misamis University who will conduct a research study entitled **"Aging Through The Lens of Female Senior Citizens Retirees: A Transcendental Phenomenological Study"**. In partial fulfillment of the requirements for the Nursing Research 2 course, they respectfully seek your esteemed office's permission to conduct the said study, which is scheduled to be carried out in **Molave, Zamboanga del Sur, this May 2025.** Please be assure that all information gathered during the course of this study will be treated with the highest level of confidentiality.

They are looking forward to your response on this matter. Thank you very much and God bless!

Very respectfully yours,

Johairah P. Angintaopan
Trisha May S. Cagas
Rianne H. Cajatol
Researchers

Noted by:

JUDY JANE S. REVELO, MAN, RN
Research Adviser

Approved by:

DR.SAMMY B. TAGHOY, Ph.D., RN
College Dean

APPENDIX C

Misamis University

Ozamiz City

MISAMIS UNIVERSITY RESEARCH CENTER

CERTIFIED: ISO 21001: 2018 Educational Organizations Management System by DNV
ACCREDITED: Philippine Association of Colleges and Universities Commission on Accreditation (PACUCOA)

MU-RC-042/13 November 2024

Thesis/Research Data Gathering Approval Form

Date: 05/05/25

Name of Authors: Angintaopan Johairah, Cagas Trina, Cajati Rianne
College/Department: College of Nursing Midwifery and Radiologic Technology
Research Title: Aging through the lens of female senior citizen retirees: A Transcendental Phenomenological Study

Data Gathering Procedure:

a. Type of Research: (Kindly check)

- [ ] Quantitative
- [x] Qualitative
- [ ] Experimental
- [x] Approved Research Title & Problem/Objectives
- [x] Approved Data Gathering Procedure
- [x] Approved Data Gathering Instrument/Data Sheets

b. Respondents/Participants/Subject/Samples to be Collected: Female senior citizens Retirees

c. Procedure:

- [ ] Survey
- [x] Interview
- [ ] Experimentation
- [ ] Laboratory Testing

d. Place of Implementation/Study Area: Molave, Zamboanga del Sur

If to be conducted outside the school campus, indicate the nature of transportation to be used:

- [ ] Own private vehicle
- [x] public utility vehicle
- [ ] rental
- [ ] Others, please indicate

e. Date/s of Implementation/Sampling: May 7-9, 2025

Attachments:

- [x] Approved Letter of Consent from the designated authority in the area/place were the study is to be conducted
- [x] Signed Parents' Consent

The thesis proposal mentioned above is hereby recommended for the commencement of data gathering implementation.

Recommended by:

Judy Jane J. Revello, MAN, RN
Thesis/Research Adviser

Meracel D. Duyag, Ph.D, RN, LPT
Thesis/Research Instructor

Approved by:

Kimmy B. Tagnong, Ph. D, RN
College Dean

CONTROLLED DOCUMENT

APPENDIX D

MISAMIS UNIVERSITY
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CERTIFIED: ISO 21001:2018 Educational Organizations Management System by DNV
ACCREDITED: Philippine Association of Colleges and Universities Commission on Accreditation (PACUCOA)
GRANTED: AUTONOMOUS STATUS by the Commission on Higher Education (CHED)

May 7, 2025

HON. JOANNE JABELLO
Barangay Captain
Barangay Maloloy-on
Molave, Zamboanga del Sur

Dear Hon. Jabello:

Greetings from the Misamis University College of Nursing!

We are 3rd year nursing students of Misamis University and currently conducting a research titled **"Aging Through the Lens of Female Senior Citizen Retirees: A Transcendental Phenomenological Study"**. We are writing to formally request your approval to conduct the data gathering in Barangay Maloloy-on, Molave, Zamboanga del Sur. This study aims to explore how female senior citizens cope with the physical, social, and psychological challenges of aging, examining the strategies they use to maintain well-being. It also seeks to understand how they find meaning and purpose in later life, particularly the role of spirituality and personal beliefs in this process. Furthermore, the study will investigate the key caregiving relationships and support systems they rely on and how these relationships impact their overall aging experience. Data collection will involve administering survey questionnaires to selected female senior citizen retirees in your barangay.

We assure you that all respondents will be provided with informed consent, and ethical standards will be strictly followed. Additionally, we will comply with all institutional policies regarding privacy and data confidentiality.

Thank you very much and we look forward to your kind consideration.

Very respectfully yours,

JOHAIRAH P. ANGINTAOPAN

TRISHA MAY M. CAGAS

RIANNE B. CAJATOL
Researchers

Noted by:

DR. SAMMY B. TAGHOY, Ph.D., RN
College Dean

Approved by:

HON. JOANNE JABELLO
Barangay Captain

APPENDIX E

Title

This study is titled “Aging Through the Lens of Female Senior Citizens Retirees: A Transcendental Phenomenological Study” in partial fulfillment of the requirements for the Degree of Bachelor of Science in Nursing.

Researcher

This study is to be conducted by Johairah P. Angintaopan, Trisha May M. Cagas, and Rainne H. Cajatol, who are pursuing the Degree of Bachelor of Science in Nursing at Misamis University College of Nursing, with Ms. Judy Jane S. Revelo as the adviser. The researcher can be contacted through this mobile number: +639958217692.

Purpose of the Research

This transcendental phenomenological study explored the lived experiences of female senior citizen retirees, with the aim of understanding how they navigate the realities of aging.

APPENDIX F

Participant 1:

Researcher's Questions	Participant's Answer	Translation
How do you describe your lived experiences of aging, and what meanings do they assign to this phase of life?	Okay raman ko sa mg ana experience nako karon. Wala pod koy problema sa akong health kay as much as possible, ako jud e maintain ako healthy lifestyle ug mag pahuway jud pag ayo.	I am okay with my experiences. I don't have any problems with my health because, as much as possible, I try to maintain a healthy life and to have enough rest.
What emotional and psychological changes do you experience as you age, and how do you perceive these changes?	Akong na observe sa akong kaugalingon kay dali nako masuko dayon ma stress pod ko.	I observe that as I grow older, my mood changes so fast to the point where I easily get angry, and sometimes I am stressed.
Follow-up question: Unsa nga mga rason nganong stress ka ma'am?	Kay tungod pod sa problema sa financial.	It is because of financial problems.
Follow-up question: In what ways do you cope with it?	Hatagan ko sa akoang anak ug kwarta. Sa kani nga pamaagi kay medyo mawala pod akoang pagka stress.	My child will give money to me, so in this way, my child is helping me. I can now eliminate the stress that I have been feeling.
How do you perceive your physical health and bodily changes, and how do these Do perceptions influence your daily life and self-concept?	Wala man kaayo koy problem sa akong health.	I don't have any problems with my health.
Follow-up question: As of the moment, do you deal with any issues regardingyour health	Wala man pero usahay bitaw kay malipong ko dayon wala ko kabalo sa rason ug ngano.	No, but sometimes when I eat a lot, I get dizzy, and I don't know why.
Follow-up question: Do you exercise, such as walking every morning?	Oo, pero dili jud kada buntag dayon mag sayaw sayaw pod ko diri sa balay	Yes, but it is not every morning, then I also dance here in the house and go to our basakan.

Follow-up question: How do these affect your everyday living? Do you have any companions here?	dayon usahay mag adto sa basakan. Oo naa koy kauban sa gabie pero ug adlawan kay ako ra isa diri.	Yes, I have only at night, but in the morning I am alone here.
Follow-up question: In the morning, when you are alone here, do you have any realizations in your life, or do you just keep yourself relaxed and busy doing recreational activities?	Mag lingkod rako diri mag lantaw ug tv and as much as possible jud no kay gilikayan nako mag hunahuna pirme sa mga butang nga maka stress sa akoa, for example kanang kung kanusa ko hatagan sakong anak ug kwarta.	Yes, I just sit here watching TV, and as much as possible, I prevent myself from overthinking the things that stress me, such as when I will receive the money, because my child will really initiate giving me money even if I didn't ask for it.
How do you navigate the social roles and expectations placed on you in your communities and in your family as you age?	Sa pagkakaron kay treasurer ko sa among community chapel.	For now, in the community, I am the treasurer of our chapel.
Follow-up question: How about in your family?	Akong mga anak kay nag trabaho gyud na sila pag ayo para sa ilang pang adlaw adlaw nga panginabuhi.	They really work hard in their everyday lives.
Follow-up question: How about your friends? Do they affect your experiences? The more you go out of your comfort zone, such as making new friends. Follow-up question: Don't you want to have a chat with them?	Okay ra sa akoa nga mo bisita sila diri nako sa balay pero dili ko ganahan nga mo adto adto sa ilang mga balay pod.	It's fine with me that they will visit me here in the house, but if I am the one going to their houses, I don't want to. No, I don't like it because it is not good in the eyes of the lord, especially now that I am old.
What coping strategies do you employ to handle the challenges of aging, including physical limitations, social isolation,	Dili man kaayo ko hilig makig marites hahaha… kay di man gud na mayo diba labaw na karon nga nagka tigulang najud.	I haven't experienced that yet, but when the time comes, I will just pray to God and stay positive no

or loss of loved ones?	Wala paman pod nuon ko ka experience simbako, pero ug mo abot man gali	matter what challenges I face with this aging.
In what ways do you maintain or create new social connections, and what role do these relationships play in your overall well-being?	na nga panahon kay e ampo nalang jud nako sa ginoo ug mag stay positive lang bahalag unsa ang mga kalisod nga maagian.	I create social connections when we're having our meeting in the chapel.
Follow-up question: Does this help you?	Maka socialize rapod ko basta naay meeting sa chapel namo.	Yes, it does, but sometimes I avoid social connections. I stay silent most of the time during meetings because I avoid having so many things to say and also to avoid conflict.
Follow-up question: How do spirituality, religion, or personal belief systems influence your experiences of aging, particularly in finding meaning and acceptance in later life?	Oo nakatabang jud na siya sa akoa, pero usahay mo likay ko kay dili sad ko ganahan nga mo buhi ug storya nga basin magka gubot na hinuon pod.	By having faith in God, it really gives me peace of mind, and it helps me stay positive every day, especially now that I'm old, and when the time comes, I can say that I already did my purpose in life, and I am satisfied with it.
	By having faith in God, mahiluna jud akong hunahunaug makabati ko ug peace sa akong kaugalingon. Dako pod kaayo ug tabang akong faith sa ginoo kay pirme ko ma positive labina karon nga nagka edad najud. Dayon ug mo abot man gali ang panahon nga kuhaon nako sa ginoo maka ingon jud ko nga nabuhat na nako akong purpose diri sa kalibotan ug satisfied nako ana.	

Participant 2

Researcher's Questions	Participant's Answer	Translation
How do you describe your lived experiences of aging, and what meanings do you assign to this phase of life?	Kami sa akong bana enjoy jud kaayo namo among senior citizen life kay maka bisita mi sa among mga anak, maka adto mig laing	As a senior citizen, my husband enjoys a lot because we can visit our children, we can go on outings and travel to other

	lugar dayon mo bisita sad mi sa mga members sa among fellowship kay pastor man akong bana ug mo adto sad mi sa among gamay nga basakan. Enjoy jud kaayo namo ni nga stage sa life.	places, we go to our members of different fellowships in the church because my husband is a pastor, and we also go to our little basakan here within the area as well. Overall, we really enjoy this phase of our lives.
What emotional and psychological changes do you experience as you age, and how do you perceive these changes?	Akong mga na experienced nga changes kay kaning magluya na bitaw ang lawas dayon magsakit sad akong tuhod. Dali rako kapoyon maskin gamay ra akong mga buhatonon pero siyempre normal rana sa amoa kay labina nga nagka edad nami pero maskin ug ingana kay enjoy japon nako ni nga stage sa life kay maka relax rajud intawon. Ganahan pod ko nga malinawon akong palibot kay diba ug magka tigulang najud kay dili na ganahan ug saba. Kami sakong husband enjoy jud kaayo namo among pagka senior citizen, happy mi sa usag usa, happy mi nga naabot mi ani nga edara and until death do us part jud mi.	The changes I experienced were body weakness, and then I also experienced pain in my knees. I easily get weak even if I do smaller tasks because that's what senior citizens experience, because we are getting older and older, but I still enjoy this phase of my life because I can relax whenever I want. I also want a solemn environment because, as we grow older, we don't want any noise anymore. My husband and I really enjoy being senior citizens; we are both happy with each other, we are happy that we are still together up until this age, and until death do us part.
Follow-up question: How about psychological changes? Do you get mad easily?	Usahay dali rako masuko pero maka recover man dayon. Usahay pod dali rako mahiubos kay kanang naa bitaw koy pangayoon sa akong mga anak dayon dili nila mahatag dayon kay ako dili ko ganahan ug mga delay. Sauna akong mama ingana pod siya kay Ilocano man siya mao na adapt nako nga attitude. Bisag unsa pod nga mga pagsubok ug	Sometimes I get mad easily, but I can recover directly. Aside from it, I easily get down, for example, in a scenario where I ask something from my children, but they don't fulfill that right away, but as we all know, senior citizens don't want any delays, because that is our attitude. Way back then,

	kalisod among maagian sa akong bana kay malipayon ra gihapon mi ug mo abot man gali ang panahon nga kuhaon nami sa ginoo, at least maka ingon mi nga kontento nami sa among kinabuhi.	when my mother was still alive, she always had that attitude because she was an Ilocano, and it is normal for them to have that attitude, and I now realize that. Despite every challenge faced, my husband and I are still happy, even if we are already getting older, and if the time comes, at least we can say that we are content with our lives.
Follow-up question: Does this retirement affect your mental health?	Before ko ga retire, sayo jud ko nag mata kay mo adto sa work, dayon usahay katong bago pako ga retire makalimot jud ko nga di na diay ko mo trabaho kay retired nako.	Before my retirement, I always woke up early to go to work, and during my early retirement days, I tended to forget that I'm now retired and no longer work in the school.
Follow-up question: Does this retirement cause you loneliness?	Oo kay mingawon pod ko mo trabaho ug maka hunahuna pod ko usahay ug kumusta na kaha akong trabaho sauna kung pareha paba gihapon or naay gabago.	Yes, it does because I miss going to work, and I can't help but overthink how my previous job is going or if it's still the same as before or not.
How do you perceive your physical health and bodily changes, and how do these perceptions influence your daily life and self-concept?	Naay mga changes labina karon nga senior nako. Ako ug akong bana kay naa mi maintenance ug herbal remedies nga gina tumar namo pero usahay makalimot lagi mi. Karon nga nagka tigulang nako kay makabantay sad ko nga sayo ko makamata dayon sa sunod nga adlaw kay dugay makamata napod.	There are changes, especially now that I am already a senior citizen. And my husband has our maintenance and herbal remedies that we take and prioritize, but sometimes we tend to forget. As I grow older, I also spot some changes, such as waking up early in the morning, then waking up late on the other day.
Follow-up question: Do these changes affect your daily life?	Oo kay maluya man ko basta dili makatulog ug tarong dayon naa jud dako	Yes, it does because it makes me weak when I

How do you navigate the social roles and expectations placed on you in your communities and in your family as you age?	nga deprensya basta makatulog ug 8 hours jud kay ma active ang lawas ug ma productive pod ko. Ako jud gi anad akong kaugalingon nga makakuhag tarong tulog kay labina nga nagka tigulang nako. Muintra ko sa mga kalihokan para sa mga senior citizen, pero isip kanhi empleyado sa gobyerno, gamay ra ang akong madawat nga benepisyo tungod kay naa koy pension nga hangtod karon, wala pa gani nako nadawat. Sa tinuod lang, dili ni patas kay nagbayad man sad ko og buwis ug gi kuhaan ang akong sweldo para sa GSIS. Naglaum gyud ko nga apilon pud mi sa gobyerno, bisan gamay lang nga kantidad, kay dako na kaayo na og tabang labina karon nga kinahanglan nako mag maintenance ug ang akong panglawas ang akong prayoridad tungod kay tigulang na ko. Naka realize pud ko nga mas giuna sa gobyerno ang mga tawo nga kulang og kontribusyon, kay mas daghan pa man hinoon ilang benepisyo kaysa namo nga nanarbaho og tarong ug kusog. Mao nga naglaum ko nga apilon unta mi, bisan gamay lang nga benepisyo.	don't get enough sleep, and there is a big difference between having 8 hours of sleep and being more active and productive. I always train myself to get enough sleep because I am not aging backwards anymore. I attend activities for senior citizens, but as a former government employee, I only receive a few of the benefits because of my pension, which I haven't received yet, but it is really unfair because I also pay my taxes, and they deduct my salary for GSIS. I really hope that the government will also include us government employees, even with a small amount, because it really helps us, especially me, as my maintenance and my health are my top priority now that I am already old. I also realized that the government prioritizes those people who don't have enough contributions; they gave them more benefits than us, who work really hard, so I hope they will include us, even with a small amount.
Follow-up question: How		

did you handle your roles in your community and in your family?		
	Sa among pamilya, akong ginapaningkamotan nga ako ang mahimong maayong ehemplo para nila. Gusto pud nako nga mahadlok sila sa Ginoo kay kini makatabang ug makita sa komunidad. Sigurado pud ko nga akong gihatag kanila ang pinakamaayong pag-atiman ug ang pinakamaayong bersyon sa	In my family, I always make sure that I am a good example to them, and I want them to become god-fearing because it will contribute to and reflect on the community. I also make sure that I give them the best care and best version of myself that they will also instill and reflect to other people.
What coping strategies do you employ to handle the challenges of aging, including physical limitations, social isolation, or loss of loved ones?	akong kaugalingon aron kini ilang madala ug maipakita usab sa ubang mga tawo.	
	Atubangon ug tanggapon nalang jud ang mga challenges sa pamilya ug community kay dili man jud na malikayan.	Meet and face the challenges both in the family and the community.
Follow-up question: How did you cope with these physical challenges?		
	Kung makasinati ko og kaluya sa lawas, anaa gyud pirmi akong bana aron mutabang ug musuporta nako. Akong bana pud ang magmasahe nako, magdasig nga imnon ang akong tambal, ug buhaton pud nako kini para niya. Mapasalamaton ko nga naa	If I experience body weakness, my husband will always be there to help and support me. My husband also massages me, encourages me to drink my medicine, and I will do the same to him. I am grateful for having him because
In what ways do you maintain or create new social connections, and what role do these relationships play in your overall well-being?	siya kay tungod sa iyang gugma ug suporta, dali ra nako malampasan ug maulian ang akong gibati.	with his support and love, I can easily cope and recover.
	Tungod sa tabang sa mga gadgets ug social media, dali	With the help of gadgets and social media, I can

Follow-up question: Does this help you?	ra nako makakonekta sa akong mga estudyante, kaklase, ug mga kauban sa trabaho kaniadto. Oo, labi na kung mingawon ko nila, kay makadiretso ra ko og istorya nila ug malipay gyud ko matag higayon nga makakomunikar ko kanila.	easily connect with my students, classmates, and workmates. Yes, especially when I miss them so I can directly talk to them, and it makes me happy whenever I communicate with them.
How do spirituality, religion, or personal belief systems influence your experiences of aging, particularly in finding meaning and acceptance in later life?	Ako ug ang akong pamilya, kanunay gyud mi motambong og misa kada Domingo. Maminaw mi sa pulong sa Ginoo nga among magamit sa among personal nga kinabuhi ug mapahat usab sa komunidad. Kita nga mga tawo, dili man perpekto naa sab ta mga kakulangan sa kinabuhi, mao nga importante gyud ang pagtuo sa Ginoo ug ang paghangyo og pasaylo sa atong mga sala. Kami nga mga senior citizen, limitado na lang ang among mga katuigan sa kalibutan, ug kung moabot na ang panahon para nako, masaligon ko nga akong gibiyaan ang usa ka maayong panulondon.	My family and I really attend mass every Sunday. We listen to the word of God that we can apply in our personal lives and share with the community. We, people, are not perfect; we also have lapses in life, so that's why it is important to have faith in God and ask for forgiveness for our sins. We senior citizens, we only have limited years remaining with our lives, and when the time comes for me, at least I am confident that I will leave a good legacy.
Follow-up question: How do your spiritual beliefs and systems help you as a senior citizen?	Kanunay ko nga nagapamatuod ug nagapahimangno sa pulong sa Ginoo sa akong pamilya ug sa among komunidad.	I always witness and share the word of God with my family and community.

Participant 3

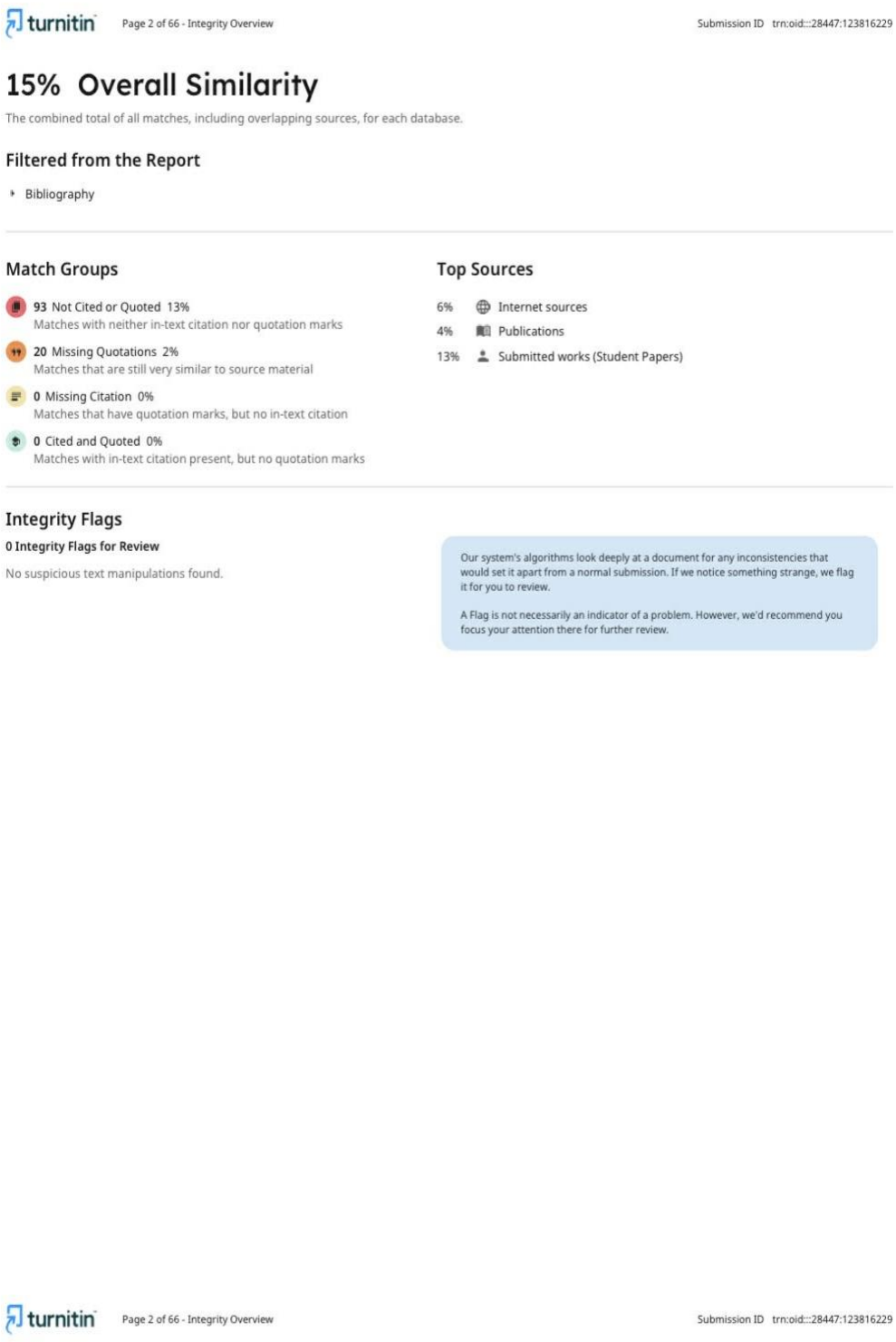
Researcher's Questions	Participant's Answer	Translation
How do you describe your lived experiences of aging, and what meanings do you assign to this phase of life?	Ni-retire ko sa edad nga 51. Sa una, ang balaod nagaingon nga dili pa ka makadawat og pensyon kung dili pa ka 60 anyos, apan karon gitugotan na nga makadawat og pensyon bisan dili pa ka 60. Karon, akong nadawat mao ang gitawag nga separation fee o take all. Sa akong edad karon, makasulti ko nga malipayong ko; ang kwarta dili na bug-at para nako kay bisan wala kini, makasuporta ra gihapon ko sa akong kaugalingon. Sa tibuok panahon sa akong pagretiro, masaligon ko nga wala koy problema sa akong panglawas.	I retire at the age of 51. The law before stated that you can't get your pension unless you're 60 years old, but now we are allowed to get our pension even if we're not yet 60. For now, I receive my so-called separation fee, take all. At my age, I can say that I am happy; money is not a burden for me because even without it, I can sustain myself. Throughout my retirement, I can confidently say that I have no problems with my health.
What emotional and psychological changes do you experience as you age, and how do you perceive these changes?	Sa una, dili gyud ko mag hunahuna ana, pero karon makasulti ko nga dali na ko maapektuhan. Dili nako ganahan og problema o stress, dali ra ko masuko o mairita.	I really didn't mind before, but now I can say that I'm so sensitive, I don't want any problems or stress, and I get mad or irritated easily.
Follow-up question: Do these changes affect your perception?	Oo, apektado gihapon ko, pero pinaagi sa pag-alagad sa Ginoo, makaya ra nako ang mga hagit sa kinabuhi pinaagi sa pag-ampo ug pagpadayon sa espiritwal nga kinabuhi.	Yes, it affects me, but by serving the Lord, I can cope with the challenges by praying and turning to spiritual life.
How do you perceive your physical health and bodily changes, and how do these perceptions influence your daily life and self-concept?	Samtang nagkatigulang ta, dako gyud kaayo og epekto sa atong pisikal nga aspeto.	As we grow older, it really affects our physical aspects. What I did was to minimize eating foods that are

	Ang akong gibuhat mao ang pagpugong sa pagkaon og mga pagkaon nga dili maayong lawas ug lisod tunawon.	unhealthy and hard to digest.
Follow-up question: Do these changes affect you a lot?	Oo, kay samtang nagkatigulang ko, daghan na gyud og mga pagdili bisan pa wala kini giingon sa doktor. Ako na lang mismo ang nagbuhat niini para sa akong kaayohan, kay isip kanhing magtutudlo, nasabtan na nako kung unsa ang makapahimulos ug unsa ang dili makapahimulos sa akong lawas.	Yes, because as I grow older, there are a lot of restrictions, even though the doctor is not saying it, but I did it for my own good, because as a former teacher, I already understood what benefits me or what does not benefit me.
How do you navigate the social roles and expectations placed on you in your communities and in your family as you age?	Sa tinuod lang, dili ra mi nagpuyo dinhi sa Molave, apan nagpuyo sab mi sa Davao. Ang akong membership kay naa sa Davao, pero motambong gihapon ko sa mga kalihokan para sa mga senior citizen dinhi kay makig-uban ko sa uban ug makabuild og koneksyon. Mapasalamaton sab ko sa Ginoo nga gihatagan ko og unom ka buotan ug mahigugmaong mga anak. Malipayong ko kay wala sila nagsalig nako; responsable sila sa ilang kaugalingon ug kanunay pud silang nagtan-aw ug nag-atiman namo.	Actually, we are not just living here in Molave, but we also live in Davao. My membership was in Davao, but I still attend activities for senior citizens because I can get along with others and build connections. I am also thankful to God for giving me 6 wonderful children, which I am also happy about because they are not dependent on me, they are responsible for their own, and they are always looking after us.
What coping strategies do you employ to handle the challenges of aging, including physical limitations, social isolation, or loss of loved ones?	Sama sa akong giingon, naa ko'y Ginoo nga akong kadangpan sa tanang panahon nga adunay ko'y	As I've said, I have my God whom I can run to whenever I have problems, and also with the help of my friends.
In what ways do you		

maintain or create new social connections, and what role do these relationships play in your overall well-being?	problema, ug uban sa tabang sa akong mga higala usab. Sa akong pagkabata, daghan gyud kog mga higala nga kasaligan ug mga buotan nga tawo. Dako ilang natabang nako labi na sa mga panahon nga mag-inusara ko o kung naa koy mga problema. Makaduol ko nila aron mutabang ug motabang ko sa pag-atubang sa mga hagit sa kinabuhi.	When I was young, I had so many friends around, and all of them were trusted and good people. They help me a lot, especially in times of loneliness or whenever I have problems, so I can run to them to help me overcome challenges.
How do spirituality, religion, or personal belief systems influence your experiences of aging, particularly in finding meaning and acceptance in later life?	Kung kauban nako ang Ginoo, dili ko nag-inusara. Makaya nako ang mga pagsulay kay nagtuo ko kaniya ug nasayod ko nga anaa Siya kanunay uban nako. Kay giingon sa Ginoo, “I will never leave you nor forsake you”.	When I am with God, I am not alone. I can overcome challenges because I believe in him, and I have him with me because God said, “I will never leave you nor forsake you”.

APPENDIX G

APPENDIX H



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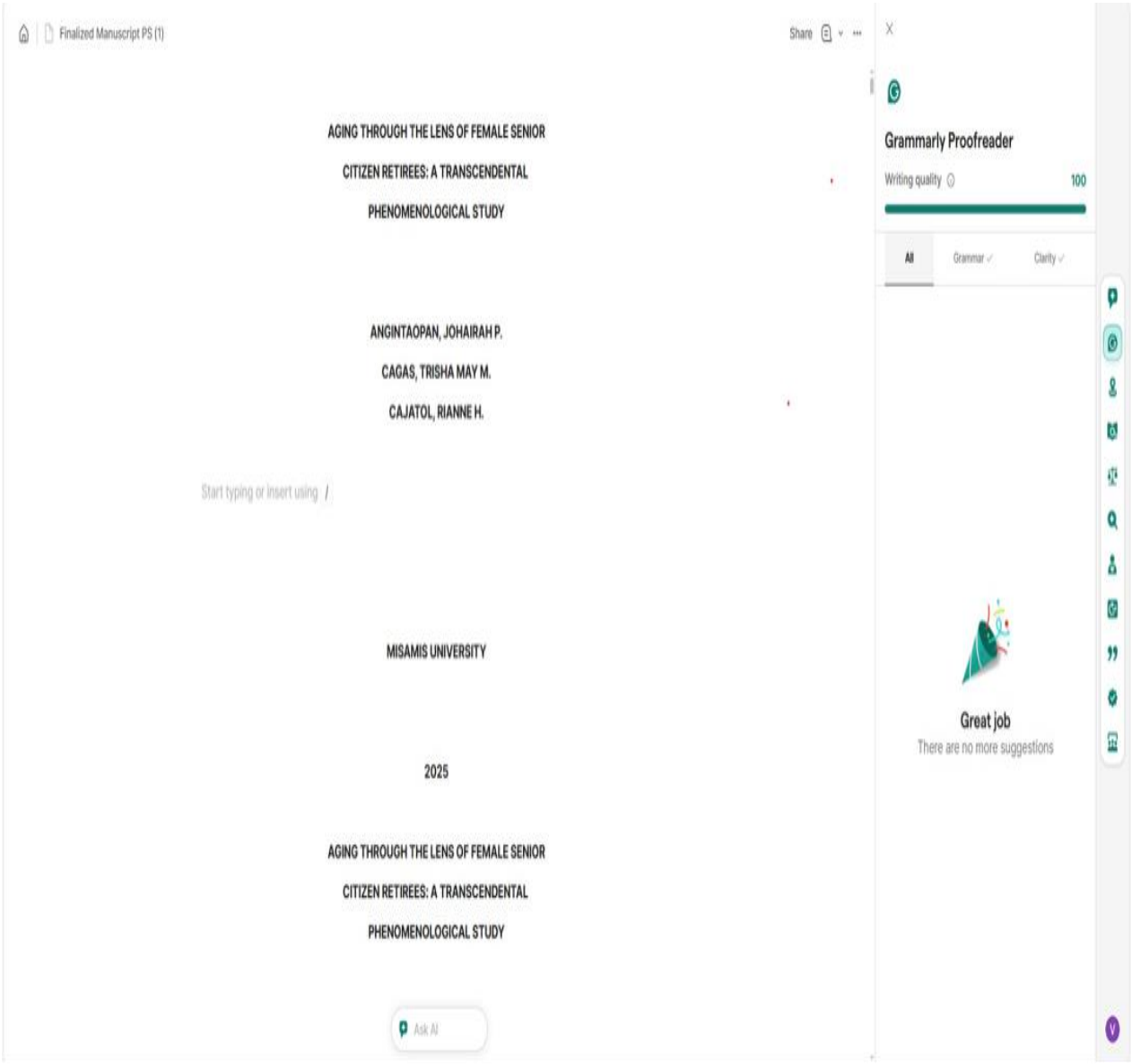
APPENDIX I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