

## CHAPTER-6

### HEALTH AND ILLNESS AMONG THE ELDERLY: THE CARE AND FACILITIES IN OLD AGE HOMES

*“We do not remember days, we remember moments”- Cesare Pavese*

#### Introduction

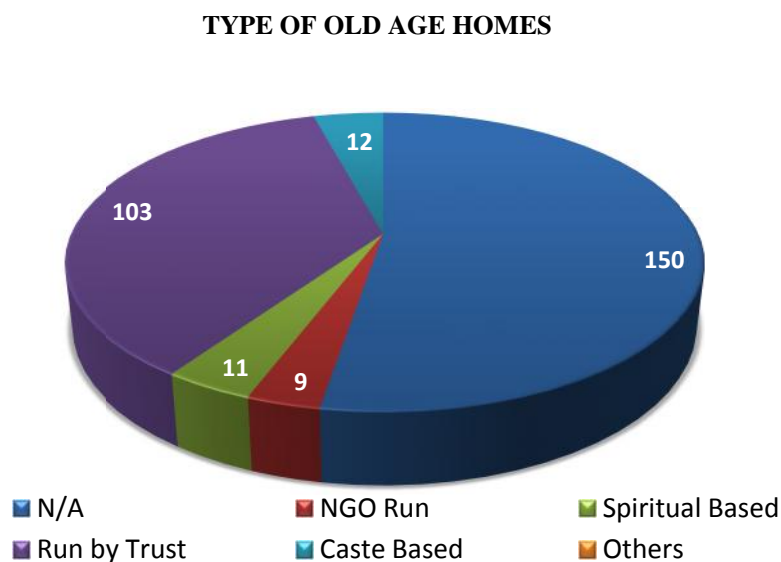
Old-age home a home to the homeless elderly is an upcoming concept that is supporting hundreds of our elderly population throughout India. Though Old-age homes are a challenge to our culture rich country, it is the need of time as many elderly are rendered homeless and are uncared for. The increase in number of Old-age homes cannot be considered as a positive factor in development but it has been mushrooming catering to the ever increasing demands. Gujarat with its widespread economic inequality, migration of younger generation to other countries, intergenerational conflicts as a result of increasing social change and individualization has been facing abandonment of geriatric population throughout the state.

#### 6.1 Types of Old Age Homes in Gujarat

The study has sampled residents of 11 Old-age homes in five districts of Gujarat. The Old-age homes were chosen as per granting of permission for sampling from the authorities of the organisation. All except for one old age home, have only Hindu residents though they claim as a non- religious organisation. The authorities reason out that non-Hindu elderly do not prefer their organisation as they serve only vegetarian food. 10 of the 11 Old-age homes are run by various trusts; all the old-age homes are supported by large amount of donations from various sectors mainly Non-Resident Gujaratis (NRGs). Other than monetary support the Old-age homes also receive donors who sponsor a day's food or distribute snacks, dress and toiletries among the residents.

An Old-age home which is registered as a Non-Governmental Organisation (NGO) and is run by a single person has also been among the sampling organisations. Eight Old-age homes sampled have a manager in-charge for the day to day activities in the

organisation. The other three did not have any one particularly in-charge and the trustees were contacted directly in case of any need.



**Figure 6.1**

The study has 135 elderly respondents comprising of both males and females from various Old-age homes in five study locations/regions in Gujarat. The above (Figure 6.1) shows the distribution of sampled population in various types of Old-age homes. Majority (76.2%) of the Old-age home respondents are staying in Old-age homes run by several trusts. The spiritual based Old-age home is run by Jalaram Trust a religious sect who also has a temple in the same premises. 8.1% of the sampled respondents are residing in this organisation. The presence of the temple provides some spiritual solace and activity to the elderly who otherwise finds it difficult to spend time. The caste based Old-age home caters to elderly belonging to the Leva-Patel community, 8.8% of the respondents are staying in this caste based organisation. The organisation is managed by a trust formed by people belonging to the Leva-Patel community. The Old-age home registered as an NGO is established and run by a single family, 6.6% of the respondents are sampled from this organisation. The organisation has very limited facilities and residents.

## 6.2 Rentals and structure of Payment

Old-age homes are established to give shelter to the homeless and abandoned elderly. In most of the developed countries Old-age homes are run by the government and are part of the social security provided to their aged citizens. But in India we have a different scenario as the concept itself is new and has been gaining prominence with the changing social situations. The absence of any standard social security system in the country has prompted several civil societies to come forward in establishing organisations that cater to the needs of elderly but in the process there are no standard rules, regulations or criteria set for the functioning of such institutes. The research came across Old-age homes that are mostly paid homes which again restricts access to the poor helpless elderly as well as creates a sense of stress and anxiety among the residents as most of them are depended on either their children or relatives to pay the rent.

The (Table 6.1) shows the fee structure in the form of deposits and the monthly rentals paid by the respondents staying in different Old-age homes sampled for the study. In the Old-age home registered as an NGO, of the total nine respondents 7 have paid a deposit amount ranging between ₹500- ₹1000 and 1 elderly have paid more than ₹1000. The organisation do not charge any monthly rentals as the residents of the organisation are mostly daily wage labourers and are economically very poor and who do not have anyone to support them. According to the data the spiritual based organisation shows a fixed amount as deposit and rental for all residents, all the 11 respondents from the organisation have paid a deposit amount of ₹500- ₹1000 and pays a monthly rental in the range of ₹500- ₹1000.

Majority of the Old-age homes visited for sampling are run by Trusts. The data shows that these organisations do not have a fixed amount for deposit as well as monthly rental. The researcher was told that these organisations provided concession to some of the respondents depending on the years of stay or financial status or family support. The data shows that of the total 103 elderly respondents staying in trust run organisations 30 have not paid any deposit but at the same time 71 of them have paid more than 1000 rupees as deposit at the time of taking the accommodation. In these organisations 14 are such respondents who do not have to pay any monthly rentals. These are the respondents who do not have any one to support them and are

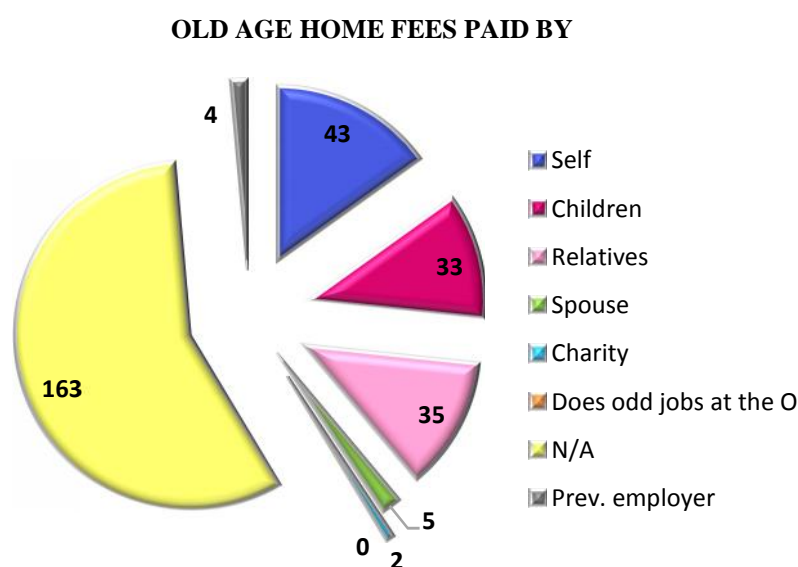
financially poor and most of them have been staying in the organisation for a long time. The data shows that there is only one resident who had to pay less than five hundred rupees as deposit and monthly rental. In some of the organisations the monthly rental ranges from ₹500- ₹1000. According to the data 41 respondents fall in this category while in some others it is more than ₹1000. The rest of the 47 respondents are in these organisations.

	Parameter	N/A	NGO	Spiritual Based	Run by Trust	Caste Based	Total
<b>A</b>	Deposit Amount						
	(i) Nil	0	0	0	30	3	33
	(ii) Less than 500	0	1	0	1	0	2
	(iii) 500-1000	0	7	11	1	0	19
	(iv) More than 1000	0	1	0	71	9	81
	(v) N/A	150	0	0	0	0	150
							<b>285</b>
<b>B</b>	Monthly Rent						
	(i) Nil	0	9	0	14	2	25
	(ii) Less than 500	0	0	0	1	0	1
	(iii) 500-1000	0	0	11	41	2	54
	(iv) More than 1000	0	0	0	47	8	55
	(v) N/A	150	0	0	0	0	150
							<b>285</b>

**Table 6.1**

The caste based Old-age home in Madhapar which is in Kutch district caters to the Leva-Patel community, 12 elderly residents were sampled from this organisation. The organisation has 3 respondents who did not pay any deposit amount and 2 are exempted from monthly rentals as they are handicapped. The data shows that 9 respondents staying in this organisation have paid more than 1000 rupees as deposit and 8 paid more than thousand rupees as monthly rentals. Two of the residents have been given concession in the monthly rentals and pay in the range of 500-1000 rupees as they can manage only that much with their limited income.

The study has tried to understand the source through which the respondents manage to pay their monthly fees to the Old-age home. The data (Figure 6.2) reveals that 43 respondents pay the fees by themselves. These are the respondents who have some kind of regular income through pension or investments. The children of 33 respondents pay the monthly fees of the Old-age home; these are parents who have opted to stay in Old-age homes due to several reasons ranging from conflict with children to low income and limited space in the house. The research also came across respondents whose fee to the organisation is paid by their own spouses. In most of the cases the fees is paid by the wives as their husbands are put in Old-age homes due to their behavioural problems. The data also shows two elderly respondents who were sponsored by their employers as these elderly have served them for a very long time and did not have a family who could support them.



**Figure 6.2**

### 6.3 Facilities in Old age homes

An old age home is envisioned as a substitute to the homes that the elderly leave behind. It should ideally cater to the needs and requirements of the aged people so that they are able to lead a happy and dignified life. The study has made an attempt to understand the facilities provided (Table 6.2) by different Old-age homes in Gujarat and see whether they are fulfilling the needs and requirements of the elderly residents staying in them.

	Good infrastructure	Attached washrooms	Hot Water	Library/Reading room	T.V	Board Games	Walking Track	Purified water filter	Cleaner	Care taker	Prayer room	Well ventilated	Facility for washing clothes
<b>Anand</b>													
<b>NGO</b>	Y	N	N	N	Y	N	N	Y	N	N	Y	Y	N
<b>Trust Run</b>	N	Y	Y	N	N	N	N	N	N	N	Y	N	N
<b>Religions based</b>	Y	Y	Y	Y	Y	N	Y	Y	Y	N	N	Y	N
<b>Panchmahal</b>													
<b>Trust</b>	Y	Y	Y	N	N	Y	N	Y	Y	N	Y	Y	Y
<b>Kutch</b>													
<b>Cate Based</b>	Y	Y	Y	N	N	N	Y	Y	Y	Y	Y	Y	Y
<b>Trust</b>	Y	Y	Y	N	Y	N	N	Y	Y	N	Y	Y	Y
<b>Trust (Jain)</b>	N	N	N	N	N	N	N	Y	Y	N	Y	N	N
<b>Banaskantha</b>													
<b>Trust</b>	Y	Y	Y	N	Y	N	Y	Y	Y	N	Y	Y	Y
<b>Surat</b>													
<b>Trust</b>	N	N	Y	N	N	N	N	N	Y	N	N	N	N
<b>Trust</b>	N	Y	Y	N	N	N	N	Y	N	N	N	N	N
<b>Trust</b>	Y	Y	Y	N	Y	N	N	Y	Y	Y	Y	Y	Y

P.S: Y-Yes, N-No

**Table 6.2**

### 6.3.i Anand

From Anand district three Old-age homes were visited and sampled:

- **Aasra Vrudhashram**

The Old-age home registered as an NGO is more like a private organisation which is run by a family with three helpers i.e. a cook, driver and an assistant to run errands. The organisation is situated in Lakkadpura in Petlad taluka. It is a single story building with 4 dormitory type rooms for the residents, a kitchen, *pooja* cum dining room, an office and a store room. The organisation did not have bathrooms and toilets attached to any of the rooms but had 2 common bathrooms and toilets. The space in front of the building was being converted in to a garden at the time of data collection. The respondents did not have any chairs in their rooms or in the common areas as most of the time they were seen sitting on the floor. The director who is also the owner of the organisation always made sure that the researcher interviewed the residents in the presence of any one of the helpers. The respondents are made to do odd jobs from cleaning to helping the builders in the renovation work. The respondents complained of leg pain and weakness, and also complained that charities received in the form of snacks and dresses are collected from them afterwards and they are not allowed to keep them. Cleaning in and around the Old-age home is done by the residents themselves. The organisation also does not have any provision for washing clothes.

- **Anand Dham**

This trust run Old-age home in Anand has a very bad infrastructure with zero maintenance. The cook and a kitchen helper are the only workers that were seen around and they were present only during day times. The organisation did not have any person in the precinct that was responsible or could be contacted if needed. Some portions of the organisation were temporarily converted in to college class rooms for a year creating inconvenience to the respondents staying there. Some of the respondents seem to have issues with certain policies of the organisation authorities. The respondents said that they are given tasks like cleaning the compound which is very vast. The respondents have complained that with their health issues it is sometimes not possible for

them to carry out such works. The rooms are dark and cramped; each room is shared by two residents. The respondents admitted that they receive more charities than they need in the form of new clothes, snacks, toiletries etc, these are often sold off by them to have extra money. Cleaning of rooms and washing clothes are done by the residents themselves.

- **Jalaram Vadeel Vishram Bhavan**

This religious based organisation in Borsad Taluka is run by Jalaram religious sect who has a temple in the same vicinity. The organisation is a two storey building with reasonably spacious rooms with good ventilation. Each room is shared by two residents. The organisation is well maintained and clean. It has a manager who stays in the organisation itself. Compared to the other two organisations the residents of this organisation looked happy and relaxed. The residents are assigned certain tasks to keep them active for a while, the men are assigned tasks related to temple activities like packing the *prasad* and women residents are given tasks in kitchen like cutting vegetables or making roti. People who are uncomfortable in doing these tasks are exempted. A walking track was under construction at the time of data collection. It has maids for cleaning but no provision for washing clothes. Some of the male residents who cannot wash clothes by themselves take the help of women residents by paying them some money.

### **6.3.ii Panchmahal**

In Panchmahal district only one Old-age home was visited and sampled:

- **Nishat Vrudhashram**

This is the only Old-age home in the district. The infrastructure of the organisation is fairly good. The organisation is a single storey construction with only 16 residents in its fold. A room is shared by three residents. The organisation has a manager who works from morning to evening and also updates with the trustee in-charge. The in-charge trustee visits the organisation once a week and also if there are any issues to be settled. But except for the small space in front of the building there is not enough land area around the

organisation for the residents to walk around. Other than the manager the organisation have a part time cook and a maid for cleaning and washing.

### **6.3.iii Kachchh**

In Kachchh district two Old-age homes in Bhuj and one Old-age home in Mandvi was visited and sampled:

- **Sree Madhapar Leva-Patel Apnu Ghar**

This caste based organisation in Bhuj is the only organisation visited that has care takers to look after the residents in case of illness or immobility though at an extra charge. The organisation has a large campus with separate auditorium, kitchen and dining and separate wings for male and female residents. The organisation has taken care to make it age friendly with ramps and supports wherever needed. The organisation has arrangements to supply or feed the residents who are unable to walk to the kitchen and dining area. The organisation has single rooms, double rooms and also dormitories which is shared by more than two residents. There is a resident physiotherapist with a well-equipped clinic in the organisation; he provides his service daily in the evenings. The organisation has walking tracks and benches around the garden for the residents to stroll and sit around. It has maids for cleaning and washing clothes.

- **Shantiniketan Vrudhashram**

This Old-age home in Bhuj has good infrastructure with reasonably spacious rooms which is usually shared by two residents. The organisation has a resident manager, but some of the residents are not happy with the way the organisation is run by him. The organisation has a small courtyard in the centre of the building which is the only open space available. Other than the manager the organisation has a full time cook and a helper. The ladies by turn also help in cooking. The organisation has a maid for cleaning and washing machine for washing clothes.

- **Sree Meghji Sojpal Jain Ashram**

This Old-age home plus mental asylum in Mandvi is an organisation which mainly caters to the Jain community. The organisation is a huge structure which has two blocks. The block where the mentally disturbed people are kept is more confined and has cell like rooms. There are also workers to look around and see that there are no disturbances among the residents. The block where the Old-age home functions is more open and the residents are allowed to move about freely. Some of the cured mentally disturbed residents are also housed in this Old-age home as most often they are not accepted back by the family. The organisation has a dispensary that caters to the residents for minor illnesses. The organisation though claims that they have people for cleaning and laundry the interviewed residents admitted that they do the cleaning and laundry by themselves. The infrastructure is old but has been maintained well.

#### **6.3.iv Banaskantha**

In Banaskantha district one Old-age home in Palanpur was visited and sampled:

- **Sree Palanpur Hindu Samaj Vadeel Vishranti Bhavan**

The Old-age home in Palanpur has a very good infrastructure and a large area with a small park which could be accessed by the general public and a walking area and seating arrangements for the residents to sit around during free times. The rooms are reasonably spacious and with good ventilation. Each room is shared by two residents. The organisation has television set-up in each corridor and there is no fixed timing for watching it. The organisation has a separate prayer and dining hall; prayer in the morning and evening is compulsory for all the residents. The evening prayer is usually attended by the in-charge trustees who also give motivational speech at the end of the prayer. The organisation has 7 workers working in it for cleaning and washing clothes.

### **6.3.v Surat**

In Surat district three Old-age homes were visited and sampled:

- **Asaktashram**

The organisation runs in an old building which is in a dilapidated state. The Old-age home has only 9 residents as they are not taking any new entrants. A new building with all modern amenities and fittings is under construction for the Old-age home. The present residents would be shifted to the new building once the work finishes. There is also a multi-speciality hospital in the same premises. The organisation provides free stay and health care to two of the residents who have been staying there for a long time. One among them has a care taker arranged by the organisation as the elderly is bedridden. The other residents have to pay for their health care. The organisation has a maid for cleaning but the residents have to wash their own clothes.

- **Sree Nivas Vrudhashram**

This Old-age home is located in the centre of a busy market area, so has an enclosed structure. The infrastructure inside is good and neat. It is a three storey structure with the ground floor converted into a big hall cum prayer room. The dining hall and rooms of the residents is on the second and third floors, but was not allowed to have a look around. The organisation has a resident care taker who looks to the needs of the residents. They have a lift as well as stairs to go up the building. Other than the care taker of the Old-age home the organisation has maids for cleaning and washing machine for washing clothes. But the major setback is that the elderly has no space to walk around other than the public road.

- **Ambika Niketan**

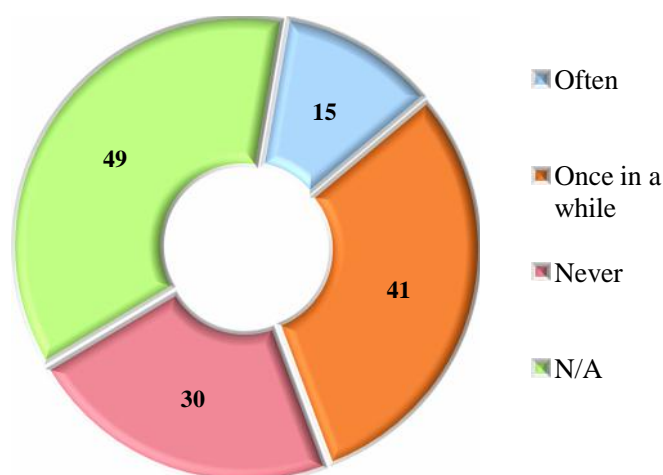
The Old-age home is a three storey building attached to an eye hospital run by the same trust. The ground floor and the first floor are occupied by the Old-age home residents but the other two floors function as hostel for college girls. Each room is shared by two residents. The rooms are spacious but some of the rooms are not clean. Though the organisation authorities claim that they have cleaners for cleaning and laundry, the residents reveal that cleaning and

washing by these helpers are done on payment of extra money to them. The organisation has a lift for the residents to go up the building. Food is served in the rooms of residents who have difficulty in moving around. The organisation has a temple in the same premises which is visited by the residents often, otherwise there is not much space for the residents to walk or sit around.

#### 6.4 Communication and Visits by Children

In the previous section we have assessed the facilities provided in several Old-age homes and have found that these organisations do not provide much for a dignified existence. The life in an organisation is monotonous and boring with nothing much to look forward to. All the respondents unanimously agreed that the visit of their loved ones is the most awaited moment in their life and they look forward to seeing or hearing from them.

**FREQUENCY OF CHILDREN'S VISIT IN OLD AGE HOMES**

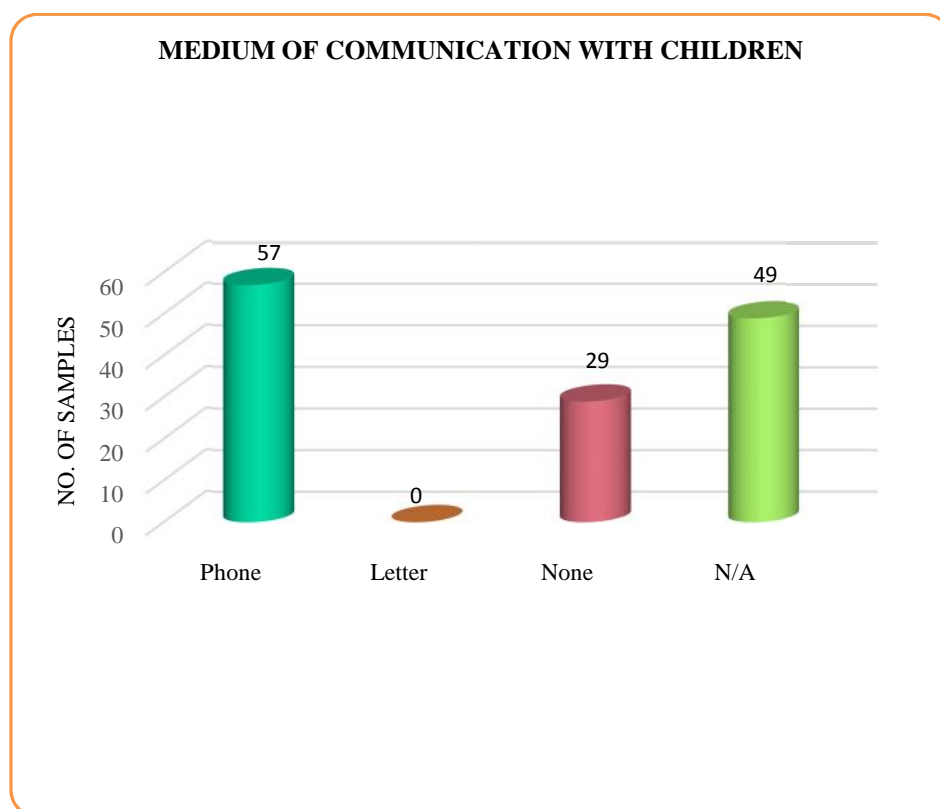


**Figure 6.3**

The above (Figure 6.3) shows that out of 135 elderly residents sampled for the study only 15 elderly have children who visit them often. Most of these elderly have opted for an Old-age home because of financial constraints as their children are not well employed to support them and they themselves do not have any income. Majority of the respondents that is 41 of them have children who visits them only once in a while, or whenever they come to pay the rent to the organisation. Respondents having both

sons and daughters admitted that it is often their daughters who visit them than their sons. 30 respondents said that their children have never visited them in the Old-age home because they have intergenerational conflicts. The 49 respondents in the not applicable category are those who do not have a family or those who do not have any children.

According to the (Figure 6.4) the popular medium of communication among the elderly in Old-age home is Telephone (Either mobile or landline), 57 respondents communicate with their children and other family members through the phone. The study also reveals that all the respondents do not have a mobile with them; in such cases the relatives contact them on the common phone in the organisation or on the roommate's phone. The data also reveals that 29 out of 135 respondents in the organisations do not have any kind of contact with their children.



**Figure 6.4**

## 6.5 Reasons for Choosing an Old Age Home

The elders opting for Old-age home is increasing day by day. India is a country where we have a culture in which the elderly or the aged are respected and revered. So why are then the aged parents or members in a family go for an old age accommodation? The study has tried to understand the reasons behind such a decision.

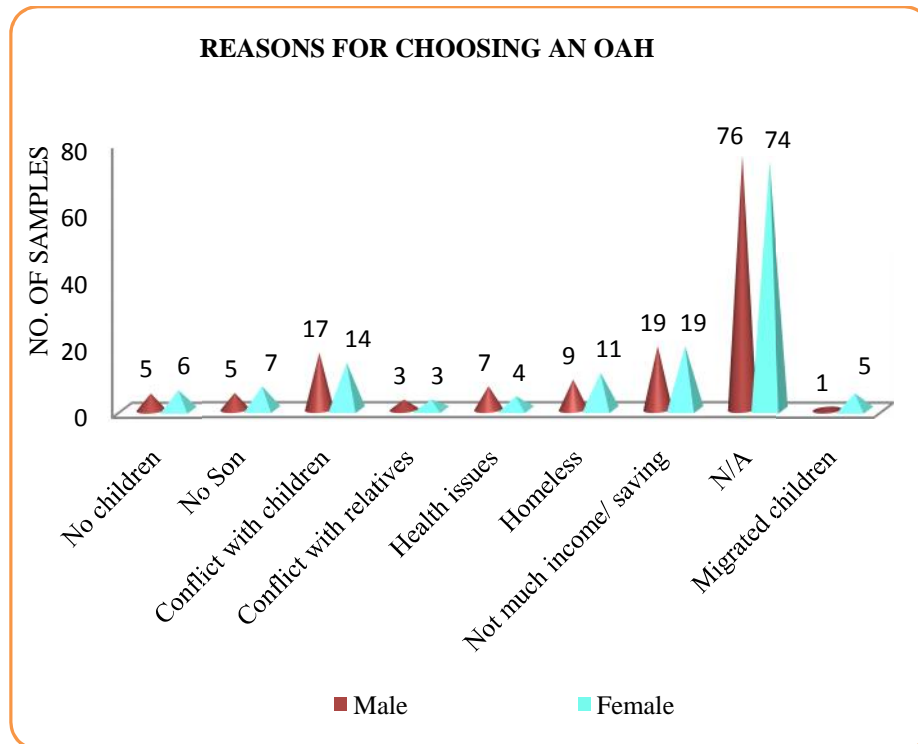
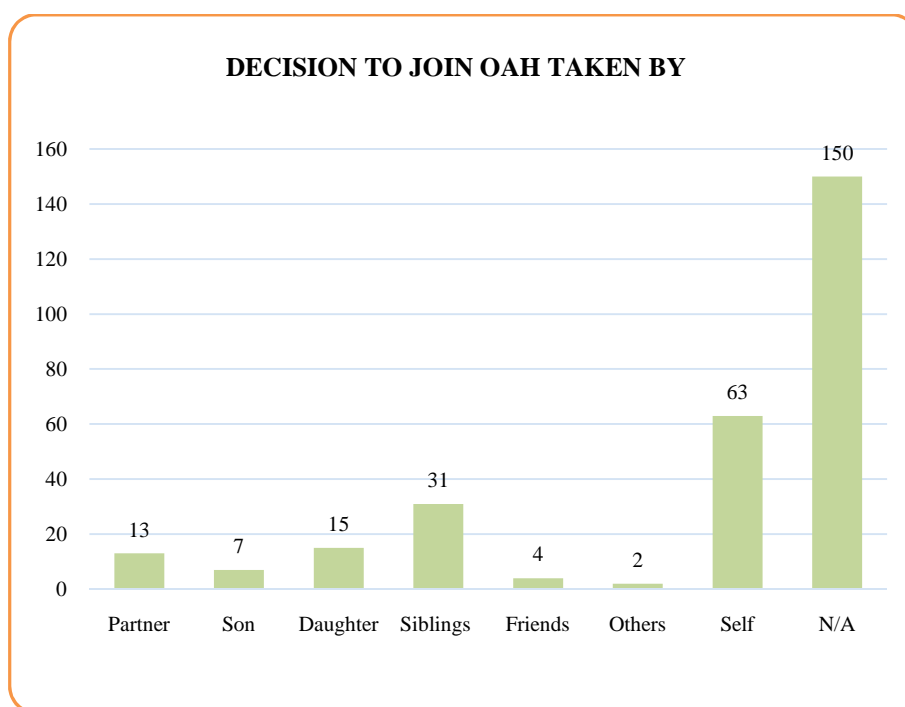


Figure 6.5

According to the data (Figure 6.5) maximum number of male and female respondents has chosen to stay in Old-age homes due to low regular income or no income of their own. 13.3% of men and 13.2% of females fall in this category. The study has revealed that income is a deciding factor of the lifestyle and health status of an individual. Another common reason for the stay among 11.9% of males and 9.7% of females is conflicts with children. Sometimes the conflicts grow to a point where it becomes either unsafe or affects the health of the elderly. Most of the elderly then move out of the environment in the hope of leading a peaceful and stress free life. Homelessness is also one of the reasons for choosing to stay in an Old-age home. 6.3% of men and 7.6% of women fall in this category. No children, no son, conflicts with relatives,

health issues, migrated children are some of the other reasons for choosing an Old-age home to stay.

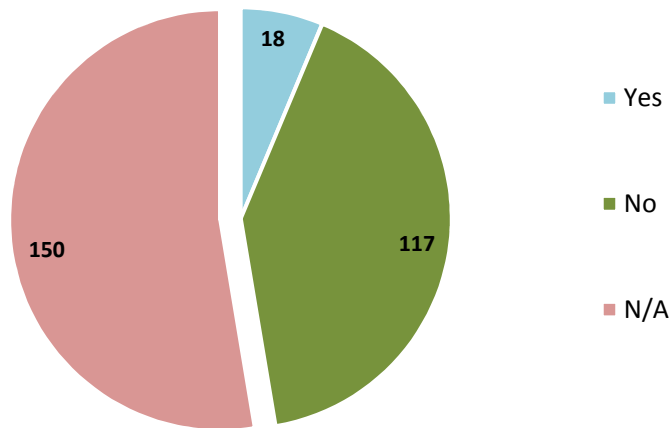


**Figure 6.6**

The data (Figure 6.6) reveals that though inter-generational conflicts are one the major reasons for opting an Old-age home the decision to join an organisation is often taken by the respondents themselves, 46.6% of the respondents in the Old-age homes admitted that they themselves took the decision to shift to an organisation. In some cases the siblings help or suggest the elderly to stay in an Old-age home, 22.9% of the respondents have been helped by their siblings to get into an organisation.

Intergenerational conflicts between sons and parents are very common; in some cases the situation becomes very humiliating and unsafe for the aged. Girls are considered as outsiders after marriage in most of our culture, but the elderly admit that it is the daughters who come forward to help them in case of any difficulty. The daughters help the parents to stay in Old-age homes, 11.1% of the elderly in organisations have admitted that their daughters made the decision to put them in Old-age homes as most of the daughters stay with their husband's family and the culture do not permit the parents to stay with their daughters.

#### UPSET WITH THE DECISION TO JOIN OAH



**Figure 6.7**

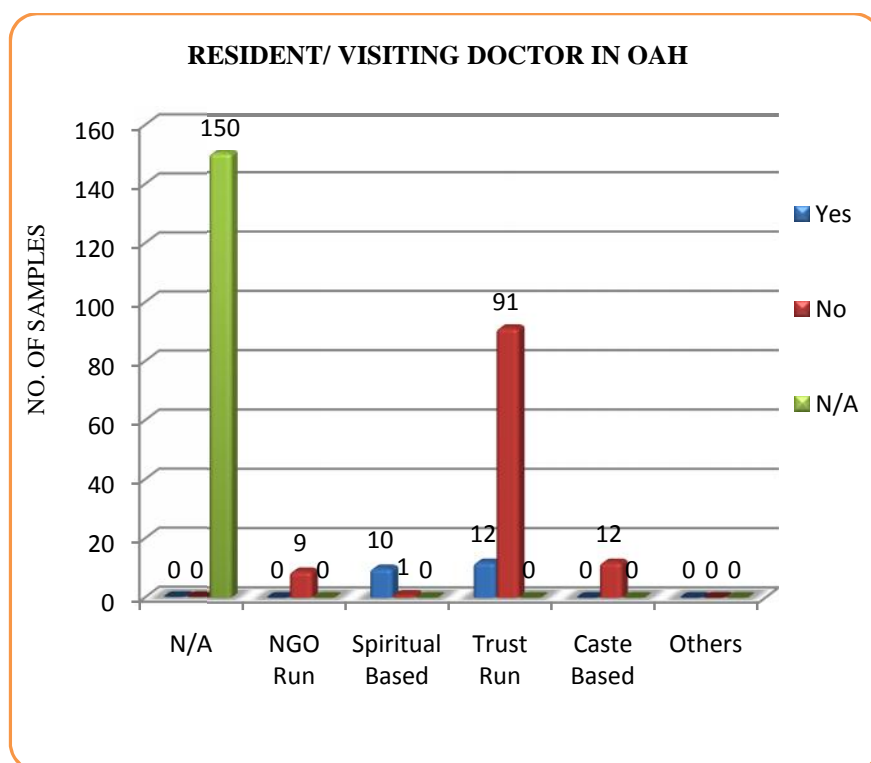
In the earlier section we have explored the facilities provided by the different Old-age homes in the research locations and the level of dissatisfaction among the elderly staying in these Old-age homes. But according to the (Figure 6.7) still 86.6% of the sample population in these organisations are not upset or unhappy with the decision to join the organisation as this is the best available option for them in spite of all odds.

#### **6.6 Health Care in Old Age Home**

Old-age homes are established with an aim of catering to the needs of elderly community. One of the unavoidable needs of an ageing person is good and affordable health care. The study has tried to understand the health care facility provided by the sampled Old-age homes in Gujarat.

According to the (Figure 6.8) 10 respondents in spiritual based and 12 respondents in a trust run Old-age home is receiving health care in the organisation they are staying in. The study found that only two Old-age homes Jalaram Seva Sadan in Anand and Sree Nivas Vrudhashram in Surat among the visited have a visiting doctor who visits once a week. The respondents in these Old-age homes were found to be comparatively in better health status. The respondents in other Old- age homes visited either private practitioners or government health care centres in case of illnesses.

Most of the respondents in Old-age homes without health care facility were found to ignore or prolong their illness because of difficulties in travelling and economic reasons.



**Figure 6.8**

## 6.7 Major Findings and Interpretations

The study after analysis of data has come up with the following interpretations:

### Types of Old-age homes in Gujarat

- Majority of the Old-age homes are run by trust.
- All Old-age homes get large amount of monetary support or contributions from non-resident Gujaratis.
- Old-age homes receive ample donations in the form of food, clothes, medicines, toiletries etc.

### **Rental and Structure of Payment**

- Most of the respondents in Old-age homes have paid more than ₹1000 as deposit.
- Most of the respondents pay more than ₹500 as monthly rentals.
- Only one Old-age home does not charge any monthly rentals.
- Some of the trust-run Old-age homes give concession to respondents based on their year of stay and economic status.
- The rentals of most of the respondents were paid by their children.
- The respondents with fixed monthly income pay their own monthly rentals.

### **Communications and Visits by Children**

- The children of very few respondents visit regularly.
- Daughters compared to sons visit their parents more often.
- Most of the respondents communicate with their children through phone.
- Some of the respondents have not had any contact with their children after coming to the organisation.
- Inter-generational conflicts are one of the major reasons for staying in Old-age homes.
- The decision to stay in an Old-age home is often taken by the respondent themselves.

### **Facilities Provided**

- Most of the Old-age homes have very minimum facilities.
- Very few Old-age homes have visiting doctors.
- Very few Old-age homes provided the facility of laundry and cleaning.
- All the organisation have very minimum facility for recreation
- Some of the organisations assigned such tasks for the respondents that were undignified and strenuous.
- The respondents in every sampled organisation lead a monotonous and boring life with nothing to look forward to.
- A few economically poor respondents helped other residents with washing and cleaning in exchange of money.

- The charity received in the form of snacks, toiletries and clothes were sold out by the respondents for extra earnings.
- In some cases the received charities are passed on to their children as they receive more than what they need.
- Gossiping and fights are common in every organisation, in some cases the authorities have to intervene to solve it.

### **6.8 Case Study 1**

Shanta has been staying in Ambika Niketan an Old-age home in Surat for the past two years. She is 80 years old and originally hails from Uttar Pradesh. She belongs to a well to do family and has a big house back home. Her husband passed away five years back, and since then she had been depending on her children for sustenance. She has one son and three daughters, but none of them visit her or call her. Her room and the veranda outside the room is the only space in which she moves around.

The respondent was brought to the city on the pretext of visiting her son, but after a short stay of two months with her son she was moved to the institution. She says that none of her children talks to her except for her grandson who pays the rent of ₹3000 to the Old-age home. The respondent has problem with her knees and uses a walker to move around. At the time of the interview the respondent was not keeping well as she had a fall a few days back and was having problem moving around, even going to the attached washroom. She complained that she was losing control of her bladder and feels very embarrassed and helpless. She uses glasses for sight but it broke a few months back and since has not been replaced as none of her relatives visited her. She takes medicine for high blood pressure and complained of giddiness and weakness.

She was not happy in the Old-age home as she felt humiliated and missed her hometown. She requested the researcher to help her give a call to her children from her mobile phone but none of them answered the call. She looked desperate to get in touch with her children and talk to them or see them, but was sad that her daughter gets angry and asks her not to call them and disturb. She had been repeatedly saying that “all my children are angry with me, nobody wants to talk but I don’t know why they are so angry”.

It is a pure case of abuse by the children as the elderly felt humiliated, ignored and abandoned. The institution doesn't have care takers who could help the elderly with her basic needs in case of disability. The elderly felt helpless as she was forced to depend on her roommate for all kinds of help.

## **6.9 Case Study 2**

Ranji Mauji Patel is a 91 year old widower who has been staying in Apnu Ghar Vrudhashram in Bhuj for the past 4 years. Earlier he was in Kenya doing agriculture for a living. He has two sons and a daughter and has been married twice. The agriculture in Kenya is now managed by his sons. Stays in a single room and has a personal care taker to look after him

Suffers from chronic urinary infection and is permanently on catheter. Has very poor auditory senses and uses a hearing aid and also suffers from chest infection. The respondent is extremely depressed as he misses his children and wants to live with them. He feels scared that he would die since his health has not been good, and needs constant reassurance that nothing will happen. The doctor visits him in the organisation in case of any health issues. He has a care taker who helps him in his activities and sees that the respondent gets the food in time and takes his medicines.

His sons visit him once a year but has a strained relation with his daughter. His children call the care taker every week and enquire about the respondent's health. The organisation has provision for health care facilities and also has care takers on extra payment in case of ill health and disability.

The respondent suffers from depression as he keeps crying. It is evident that he craves for company and attention as he feels lonely. Here though the migrant children are concerned about their father and his needs are looked into, it is very clear that the elderly is craving for the children's presence and attention. Here the elderly's economic needs are fulfilled but the psychological and social support is lagging which is the main cause for the elderly's illness.

## **Conclusions**

***“Every man is hungry for love, for being cared for, for being wanted, for having someone to call their own”- Mother Teresa***

In this chapter the study has thrown light on the type of Old-age homes and the facilities available in these homes. The study found that the organisations throughout aims at giving just the basic facility of boarding and food. All the Old-age homes are levying charges either through deposit or monthly rentals or both. The need of the time is for a more organised and supportive organisation that provides health care as well as recreation facilities and activities along with basic facilities of boarding and food for healthy and dignified ageing.

## OLD AGE HOMES AND THEIR RESIDENTS



**Photograph 6.1**

The researcher in front of Sree  
Madhapar Leva-Patel Apnu Ghar,  
Kachchh



**Photograph 6.2**

The researcher in front of Sree Nivas  
Vrudhashram, Surat



**Photograph 6.3**

Shantiniketan Vrudhashram, Kachchh



**Photograph 6.4**

Nishat Vrudhashram, Godhra,  
Panchmahal



**Photograph 6.5**

Sree Meghji Sojpal Jain Ashram  
(Mandvi, Kachchh)



**Photograph 6.6**

Sree Palanpur Hindu samaj Vadeel  
Vishranti Bhavan (Palanpur,  
Banaskantha)



**Photograph 6.7**

The ladies wing in Sree Madhapar  
Leva-Patel Apnu Ghar (Madhapar,  
Kachchh)



**Photograph 6.8**

The Physiotherapy clinic and the  
physiotherapist of Sree Madhapar Leva-  
Patel Apnu Ghar (Madhapar, Kachchh)



**Photograph 6.9**

Sree Palanpur Hindu samaj Vadeel Vishranti Bhavan has television in every corridor of the building (Palanpur, Banaskantha)



**Photograph 6.10**

Sree Palanpur Hindu samaj Vadeel Vishranti Bhavan has a walking track, Garden and seats for the residents (Palanpur, Banaskantha)



**Photograph 6.11**

Residents of Jalaram Vadeel Vishram Bhavan watching TV in the common area (Borsad, Anand).



**Photograph 6.12**

The cook preparing dinner in the kitchen of Jalaram Vadeel Vishram Bhavan (Borsad, Anand)



**Photograph 6.13**

Ashra Vrudhashram (Petlad, Anand)



**Photograph 6.14**

Residents of Ashra Vrudhashram, (Petlad, Anand)



**Photograph 6.15**

Residents receiving charity from visitors of Anand Dham (Anand)



**Photograph 6.16**

Bad infrastructure with poor maintenance and no natural lights in the room of Anand Dham (Anand)



**Photograph 6.17**

A resident of Ambika Niketan Vrudhashram with her personal assets in her room (Surat)

**Photograph 6.18**

Residents of Ambika Niketan Vrudhashram (Surat)



**Photograph 6.19**

The charity received being distributed among the residents- Nishat Vrudhashram (Godhra, Panchmahal)

**Photograph 6.20**

The residents of Nishat Vrudhashram (Godhra, Panchmahal)