

**AN ANALYSIS OF ELDERLY PEOPLE LIVING IN DEVGHAT OLD
AGE HOME**

A Thesis submitted to

The Central Department of Rural Development,

Tribhuvan University,

In partial fulfillment of the requirement for the

Degree of the Masters of Arts (M.A.)

in

Rural Development

Submitted by

SHARADA DEVI SHARMA

Central Development of Rural Development

Tribhuvan University, Kathmandu

T.U. Regd. No.: 7-1-999-1435-2001

Exam Roll No.: 00006498

March, 2019

LETTER OF RECOMMENDATION

This is to certify that Mrs. Sharada Devi Sharma has completed this dissertation entitled **“ANALYSIS OF ELDERLY PEOPLE LIVING IN DEVGHAT OLD AGE HOME”** under my guidance and supervision. Thus, I hereby recommend this dissertation for final approval and acceptance.

.....

Dr. Umesh Acharya

(Thesis Supervisor)

Date:2075-09-22

(2019-01-06)

LETTER OF APPROVAL

This thesis entitled **AN ANALYSIS OF ELDERLY PEOPLE LIVING IN DEVGHAT OLD AGE HOME** has been approved by the department in the prescribed format of the faculty of Humanities and Social Science prepared by Sharada Devi Sharma in partial fulfillment of the requirements for the Master's Degree (M.A.) in Rural Development has been evaluated and approved by the evaluation committee.

Evaluation Committee

.....
Prof. Dr. Pushpa Kamal Subedi
(Head of the Department)

.....
Dr. Umesh Acharya
(Supervisor)

.....
Mr. Rajan Binayek Pasa
(External Examiner)

Date: -2075-09-29
(2019-01-13)

DECLARATION

I hereby declare that the thesis entitled **AN ANALYSIS OF ELDERLY PEOPLE LIVING IN DEVGHAT OLD AGE HOME** submitted to the Central Department of Rural Development, Tribhuvan University submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of writing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

.....

Sharada Devi Sharma

Date: 2075-09-22

(2019-01-06)

ACKNOWLEDGEMENTS

This study entitled **AN ANALYSIS OF ELDERLY PEOPLE LIVING IN DEVGHAT PILGRIMAGE** has been prepared for partial fulfillment of master's degree in rural development. First of all, I feel privileged to have Dr. Umesh Acharya, Lecturer, Central Department of Rural Development as my thesis guide. Without his cordial help, guidance, valuable suggestions and continued inspiration and feedback, this dissertation would never have taken this shape. The cooperation received from Dr. Pushpa Kamal Subedi, Head of the Department and respected teachers and staffs of the Central Department of Rural Development can never be forgotten. Thus, I would like to express my sincere gratefulness to all of them.

I am extremely thankful to Mr. Krishna Murari Gautam, head of Ageing Nepal, for his cordial support and guidance in my dissertation. I would also like to thank Dr. Bharat Prasad Badal for helping me complete this dissertation. I would also like to thank Mrs. Samjhana Khanal, Deputy Secretariat in Law Department of Human Right Commission, Prof. Dr. Prem Sharma, Mr. Rajan Binayek Pasa of Central Department of Rural Development who has guided me to complete this dissertation. I would also like to thank Mr. Uttam Bahadur Singh, Management department head of NRN old age home for his guidance in data collection. I would like to thank Mr. Dan Bahadur Chhetri of Government old age home and Goma Adhikari of old age home of Rotary club for helping me in collecting the data for my dissertation. Similarly, I would also like to thank Saraswati Pahari of kalpabas who helped me in identifying the elderly of kalpabas.

I am deeply obliged to my parents for their love and encouragement in completing this dissertation. My Late father Somnath Parajuli, Late mother Dharma Kumari Parajuli and my brother Govinda Parajuli constantly helped and supported me in completing this research paper. I would like to thank my dearest husband Badri Prasad Paudel, sons Binaya Paudel and Bibek Paudel for their suggestions, help and inspiration.

Sharada Devi Sharma

Kathmandu, Nepal

March 2019

ABSTRACT

Old age is not weary and gray hair, it is a matured experience learned from entire long life. Staying in an old age is living in university, learning and sharing of education and experiences. Old age home is blissful university of human kinds.

An analysis of elderly people living in Devghat Pilgrimage to access socio economic reasons to leave family, cultural status, gender discrimination and management of the old age home of Devghat holy confluence of Kaligandaki and Trisuli rivers. The chief assumption of the study presents, "Socio economic and cultural status from gender perspective determines the facilities of old age homes" has been justified.

Theoretical review shows that Aging theory of Theoder (2014) incorporates the ageing factors of old age people and scientific management theory of F.W. Taylor (1814) was a tool to check and manage the old age homes of Devghat in Literature review empirically the study has incorporated status of Pashupati Briddhashram, Maitreya Ashram, Madrid plan of action and UN principles for senior citizens. From the identification of research gap major problems like socio-economic reasons, Cultural factors, Gender discrimination and management problem of the elderly homes are famous.

Methodologically, the study is being designed by a case study data on qualitative descriptive research paradigm. Although, the study has selected random scientific random sampling tools and purposive sampling to select the respondents on entire for types of elderly settlement of Devghat (Government, NRN, Rotary and kalpabas)

Collected data were analyzed and incorporated from qualitative and descriptive way on the basis of specific objective entire from objectives are divided into four subheadings and presented.

In conclusion, entire ideas from reviews experiences and data analysis have been managed scientifically and research is highly alert in biasness. The identified conclusions and recommendations are useful to future researcher, and policy makers.

TABLE OF CONTENTS

DECLARATION	IV
LETTER OF RECOMMENDATION	II
LETTER OF APPROVAL	III
ACKNOWLEDGEMENTS	V
ABSTRACT.....	VI
TABLE OF CONTENTS.....	VII
LIST OF FIGURES	IX
LIST OF TABLES	X
CHAPTER I: INTRODUCTION.....	1
1.1 Background of the Study	1
1.2 Justification.....	3
1.3 Statement of the Problem.....	4
1.4 Objectives	5
1.5 Importance	5
1.6 Descriptive Hypothesis	5
1.7 Limitation /Delimitation	6
1.8 Operational Terminologies	6
1.9 Organization of the study.....	6
CHAPTER II: LITERATURE REVIEW	7
2.1 Conceptual Review	7
2.2 Philosophical Review.....	8
2.3 Historical Review.....	9
2.4 Policy Review	10
2.5 Theoretical Review	11
2.6 Conceptual and Theoretical (Analytical) Framework.....	16
2.7 Empirical Review.....	16
2.8 Research Gap	20
CHAPTER III: RESEARCH METHODOLOGY	21
3.1 The Field and Rationale	21
3.2 Research Design.....	22
3.3 Nature and Sources of Data	22
3.4 Sampling and Population	22
3.5 Sampling Techniques.....	23

3.6 Data Collection Tools and Techniques	24
Interview	24
KII:.....	24
FGD:	24
Observation.....	24
3.7 Data analysis tools and techniques (Descriptive, Qualitative).....	24
CHAPTER IV: DATA ANALYSIS	25
4.1 General Description:	25
4.2 Socio Economic Assessment of Elderly people.....	25
4.3 Socio-economic reasons with inciting factors of elderly people migrated in Devghat..	31
4.3.1 Social reasons of leaving home:	31
4.3.2 Economic reasons of leaving home:	32
4.3.3 Inciting factor of leaving home:	33
4.4 Cultural Status of elderly people of Devghat.....	34
4.5 Gender discrimination in Elderly homes of Devghat.....	43
4.6 Old age home management of Devghat.....	43
CHAPTER V: SUMMARY AND CONCLUSION	49
5.1 Summary	49
5.2 Findings	50
5.3 Conclusion	50
5.4 Suggestion:.....	52
References.....	53
Appendices.....	56
Annex A: Interview Questions	56
Annex B: Name List of Respondents.....	59
Annex C: List of Sample.....	63
Annex D: Photos	67

LIST OF FIGURES

Figure 1: Researcher in front of Rotary old age home.....	67
Figure 2: Researcher with Elderly of Kalpabas	67
Figure 3: Researcher in NRN old age home	68
Figure 4: NRN old age home	68
Figure 5: Researcher with elderly of Government old age home	69
Figure 6: Interview with an elderly.....	69
Figure 7: Government old age home	70

LIST OF TABLES

Table 1: Theoretical Keywords.....	15
Table 2: Sampling	23
Table 3: Inciting Factor of Leaving Home	33
Table 4: Cultural Status of NRN old age home	34
Table 5: Cultural Status of Rotary Old age home.....	36
Table 6: Cultural Status of Government old age home.....	38
Table 7: Cultural Status of Kalpabas	41
Table 8: Gender Discrimination.....	43
Table 9: Management in NRN old age home	44
Table 10: Management in Rotary old age home	45
Table 11: Management in Government old age home.....	46
Table 12: Management in Kalpabas	47

CHAPTER I: INTRODUCTION

1.1 Background of the Study

Old age can be considered as a natural phenomenon of human life cycle, that starts after the age of the person crosses 60 years. The term “old” can be associated with physical incapacity, biological deterioration or disabilities or even psychological factors. Facial expressions, hairs, body structure and physical situation are external factors introducing an old age (Newman, 2003). Therefore, the old age is generally the life after 60 years. Thus, people with having psychological traditional thinking, gray hair, wrinkled skin and weak eye ear power and weak body.

There are many stages in human life. The last stage is old age. It starts after crossing middle age. In old age; they are physically and mentally weak. Many older persons find living with their adult children to be more difficult than living alone and many do not have a choice and have to live separately from their adult children. In these circumstances old age homes seem to be the choice for the older persons (Yadav, 2014). So old age home is necessary because emotion of love and respect do not make them happy. In reality adult people have to work and earn they cannot have much time and skill to care old age people. Old age home should be like a university where people can get knowledge and share it for younger people.

Ageing is a worldwide phenomenon, which makes heavy demands on a variety of service delivering action to persons who are not anymore economically viable (Perold & Muller, 2000). Old age home is a specific home i.e. both public, private & settlement where elderly people are given household care and environment with the services like fooding, lodging, nursing, health care, facilities. We can say that old age home is a place that provides residential facilities to elderly people above the age of sixty, who are either under-privileged or do not have any body to look after them (Acharya, 2008). So, it (Old age Home) must be able to eliminate the psychology of loneliness and the feeling of poor and poverty of elderly.

The ageing people need to compare of a person of experience for sharing happiness and sorrows of their life. Similarly, elderly people are found to pass their time, predominantly pursuing religious activities or household works or visiting friends and relations or just taking rest. Recently the global eyesight is concentrated upon both

problems and importance of elderly people. Some international convention was held in the field of ageing and international community self-esteem and human right. Nepal is also signature of the ageing convention and some effort has been made upon this field but neither there is sufficient nor are those implemented properly. Senior citizen policy and working plan 2002, National Plan of Action on ageing 2002 and published "The act of convention and social security of senior citizens, 2063" has provided the provision of the welfare of elderly people in Nepal (Ranjan, Bhattarai, & Dutta, 2013). But still the local governments and provincial governments are not being able to address the issues of senior citizens.

Most of the women in old age home spent their whole lives in doing house hold works and had no income for their livelihood which forced them to depend on their family and due to this reason; the female residents were more in members in old age home as compared to their male. Widow older women were very far away from government schemes. Probably old age is the age when a human being feels more in need of someone to interact with and someone to share his/her feelings with (Yadav, 2014). Old age home can be understood as:

“Place which provide comprehensive package services as lodging, fooding, nursing care, recreation facilities, physiotherapy and health care addressing human needs of elderly period. Provide residential care services targeting minor geriatric health and social problems focusing on nursing care for elderly people. Create home environment responding daily needs that makes comfortable for elderly people. Day care for the elderly, etc. The need of old age home is growing more drastically in the present time as one out of 10 people are growing as old aged people and the elderly growth rate is 6.5%” (Yadav, 2014).

After people reach the 4th stage of their life, they want people’s care i.e. their family members care. The old aged peoples and new generation people have differentiated though that makes them differ in their behavior and thinking. This difference creates an interaction among these two generations which creates a separation in their day to day life. This difference creates a situation of insecurity in old aged peoples. On the other hand, the new generation people have a busy lifestyle and they don’t want to live in old aged ways. So, this difference in thoughts and interaction leads the old aged people to live in old aged homes (Gautam, 2010).

Devghat is a one of the famous religious and cultural centers in province three of Nepal. At the time of the 1991 Nepal census it had a population of 5786 people living in 1132 individual households. It is located at the junction of Seti Gandaki and Krishna Gandaki rivers. It is one of the holiest places in Hindu mythology as well as a holy place for Hindu gods. It is located 7 kilometers from Narayanghat, 20 kilometers from Sauraha and 150 kilometers southwest of the capital city Kathmandu. We can find different types of flora and fauna near this location (Bhandari, 2002). It is the center of or junction of Bishnu and Shiva devotees. It is the meeting point of two rivers means meeting point of two cultures of *Baishanb* and *Shaisab*.

1.2 Justification

In the present context of Nepal, the social system is changing. The family system and the family orientation has been directly affected by the entry of modernization. The people's change in lifestyle has created a condition in which elderly are deprived of the care and love that they were getting in the past times from their family member due to busier lifestyle or change of perception to the elderly from a sign of god to general common and unproductive people. This change in the perception or busyness in people have created a condition where the elderly have to go the old age home to live the rest of their life. With this thesis, we are being able to see for the facilities and hospitality that is provided to the elderly people in the old age home. These two factors can be generalized to find out the result of the idea on the reason of sustainability of the old age home. Other than the hospitality and facilities provided to the elderly people, the ratio of male and female elderly living in the old age home were visualized to find out the which gender is more under pressure in the family system of changing Nepal and the role of society, economy as well as culture in determining their living pattern and living style, their level of care, their level of satisfaction in old age homes as well as individual houses. The reasons behind the study of old age home and elderly was to identify the status of elderly now and in the past, the reasons behind them to live and not to live in the old age home, the facilities provided to the elderly people and the impact of modernization in elderly people of Nepal.

1.3 Statement of the Problem

Due to the high costs of frail institutionalized care, the empowerment of the community in taking care of their elderly, in a culturally sensitive manner, should also receive attention. The rights of the elderly must, however, also be respected (Perold & Muller, 2000). It shows that the culture of respecting old people is reducing globally. With the change those took place in Nepalese, social life has extended the requirement of elderly support. Current trend of youth migration from rural area to foreign countries and internal urban centers, consideration of elderly with weak health (health includes Dementia, Alzheimer, sugar, pressure, etc.) and economic problem as burden in the family and idea of nuclear family has created a situation where elderly is sent to individual care homes. Breaking down of joint family, rural-urban migration; mostly among the population of higher education, industrialization etc. have generated the requirement of elderly support in future. With the modernization, responsibility of providing economic security for dependent aged tends to be shifted from family to the state. However, the condition of old age people in Nepal is pitiable. The youth are busy in their career development plan (Education, migration for Job) but old people are lonely either in home or in elderly home.

The youth migration in the foreign country e.g. Saudi Arabia, Qatar, Malaysia, Arab, Israel, Japan, etc. has caused the elderly people to be lonely in their homes. It brings many changes in human life of people such as physical mental, social, cultural, economic, etc. Recently the global eye-sight is concentrated upon both the problem and importance of the elderly people. The UN general assembly declared the year 1999 as the international year of older person. Most of the village of Nepal has experienced large mass of elderly people due to youth migration pattern from rural to urban. Modern generation also doesn't pay any attention towards elderly care. Elderly population is increased towards the lack of helping hand (Badal, 2015). There were 15 million elderly people in Nepal constituting 6.5 percent of the total population between 1991 and 2001. Rapid growing of industry modernization in world has led to change in the tradition of joint family in culture of Nepalese society with nuclear family system. This change in system has created a situation where the elderly is either left alone or are sent away from their home.

1.4 Objectives

The research is solely based on the status of old age home and the elderly people especially in Devghat area of Chitwan and Tanahun District. The objectives to match the context of the study are:

-) To examine socio-cultural as well as economic status of the elderly people living in Devghat old age homes.
-) To assess affecting factors that have been compelling elderly people to live in Devghat old age homes.
-) To evaluate performance management practices of Devghat old age home.

1.5 Importance

This study has explored the existing issues, problems and conceptions of elderly of Devghat so it is a comprehensive guideline for policy makers, researchers and social workers. The existing status of the elderly people i.e. their economic status, social status and cultural status during the time of their residence in old age home as well as the time when they were at their home. This idea is used to determine what kind of life they were living in the past and their lifestyle in the present time. This would also help in determining what kind of status of people were able to afford to live in what kind of old age home i.e. either public, private home or private settlement. The research is also focus on the gender analysis where victims of family torture etc. be identified and determined. The facilities offered by the homes are helpful in determining the choice of people.

1.6 Descriptive Hypothesis

“Socioeconomic and cultural status from gender perspective determines the facilities of old age home”. An old age home’s applicability is determined by the standardization made on the services and facilities offered to the elderly people by that old age home. The status of elderly people i.e. their social, economic as well as cultural status of people of the elderly also determines their application of the old age home.

1.7 Limitation /Delimitation

This study is limited only on Devghat of Chitwan and Tanahun district. This is the study on old age people of private and public old age home and private settlements. Only the reasons behind the utility of Devghat old age home along with the inciting factors to leave their family environment were analyzed.

1.8 Operational Terminologies

The socio-economic and culture states of elderly people of Devghat old age home is identified which includes health, education, participation, community relation in social sector; pension, land and other economic sources such as house rent, etc. in economic sector and festival and fasting in culture in cultural sector. Facilities include room size, health, drinking water, hot and cold water, laundry, electricity, telephone, television, library, etc. Male and female ratio, caring nature of male and female, victimization ratio of male and female is studied in gender study.

Cultural Status: - festivals and celebrations status of elderly people

Devghat: - Holy place of Hindu gods, Confluence of Kali Gandaki and Trishuli rivers.

Elderly People: - old age (60 Plus) people living in old age homes of Devghat

Gender Differentiation: - Differentiation by the biological differences in social activities

Inciting factors: - major issues that makes elderly people to leave their home

Socio Economic Reasons: - social and economic reasons of leaving home and family

1.9 Organization of the study

The first chapter is the Introduction where the idea about the old age home, elderly people, the objectives and the basics of the research are cleared. The second chapter is the literature Review where different ideas from different writers and the pre-studied ideas are assembled. The third chapter is Research methodology where the ways to complete the research and the ways to extract the data are elaborated. The fourth chapter is the data analysis where the data are put into solution or mathematical calculation (as per the requirement) the last is the conclusion chapter, where the final verdict on the findings are written.

CHAPTER II: LITERATURE REVIEW

2.1 Conceptual Review

Studies about elderly began in early 1960's. The recognition of longevity as one of the major future social problems by the world assembly on aging in Vienna, 1982 and the international plan of action on aging by the UN general assembly provided a great motivation for aging research in India. Further, the assembly selected October 1st as the international day for the elderly in 1990 and the international year of older persons in 1999 with the theme toward a society for all ages and an objective to increase the awareness of the fast-changing demographic trends of the elderly promote action policies and encourage research and information exchange. The increasing problem of the elderly within the changing society. Today, the elderly population is the main focus of the various social planners and service providers. Under the impact of industrialization and modernization, there is a simultaneous monitoring of the growing population with the study of aging in terms of socio-economic impact on family relation, health living condition and productivity (Gautam, 2010).

Few studies have also highlighted the fact that despite living in the joint family, the elderly face problem due to urban living condition and poor sanitation along with intergenerational difference and inadequate time and effort by the family in caregiving responsibility towards the elderly. Acute inadequacy accommodation excessive rents and migration of the young adults have prevented many elderly from living with their children especially among the elderly woman, leading to distress. Loneliness. increase in responsibilities and lack of caregivers. The increasing processes of industrialization, modernization and urbanization as a result of globalization and economic liberalization have had a negative impact on traditional welfare institutions and socio-cultural values. These processes have also resulted in growing individualism, vulgar materialism and selfishness. In this way, a negative impact on the relations between young and the has created a situation to highlight on intergenerational relationship (Perold & Muller, 2000). States that in the recent years, indignity, disgracefulness, embarrassment, dishonor, disheartening, disregard, indifference, injustice lack of care, psychological torture and host of negative behaviors and attitudes are reflected in the society towards elderly. In the present scenario they cannot take it for granted that their children were able to look after them

when they need care in their old age keeping in view the longer life span which implies an extended period of dependency.

It is destructive - compromising functionality

-) It is progressive, and irreversible
-) It is intrinsic, i.e. determined by internal rather than external factors
-) It is universal, i.e. all individuals of the same species display a largely uniform ageing pattern, with all living beings displaying the aging phenomenon (Gautam, 2010).

2.2 Philosophical Review

Human life is full of misery. And there is the reason of this miseries. This is the supreme teaching of Lord Buddha. If we follow the teaching of Lord Buddha's philosophy from Vedic perspective. The human life will be comfortably easier. If we follow the *Banaprastha Ashram* philosophy in human life, the life will be an amusement journey. Life is simple, but we are complexing it from hate, greed, aversion etc. The quality of life appears in simplicity as we know, small is beautiful. To make our life happier and more dignified we should follow the principle of four stages of human life. Those four stages of human life a Gurukul Ashram, Grihastha Ashram, Banaprastha Ashram and Sanyans Ashram. Literally, life with Guru in school. family life, Age of research and life of renunciation (Badal, 2018).

Gurukul Ashram(01- 25 Years): The first stage of human life is to know, the surroundings, parents and relatives. After knowing it all we have to departure for the formal education-Gurukul Ashram. It is also known as Bramhacharya Ashram. There we have to learn entire arts and the skills to earn wealth and fame. Gurukul Ashram is the best part of human life, where we can make our future life more dignified. Normaly, it is a complete student life as a Sanskrit verse
“*Kakchestha,bakodhyanam,swannindratathaiwa cha*
AlpahariGrihatyagiBidyarthipanchalachyanam.” (Badal, 2018)

So, a student should be like a crow in its cleverness, meditative as crane, light sleep like a dog and vegetarian. Students should reject every comfort and has to live with Gurus on school or Universities. Students have to learn a lot that learning must be useful in next stage of human life (Badal B. , 2015).

Grihastha Ashram:(25- 50 Years) Second most important stage of human life is Grihastha Ashram. At this time human has to marry, produce a child, raise them and make them able to live in their own foot independently. At this age people have to earn wealth and fame as much as possible. At this age human has to follow worship, rituals (Pujapath, Dharmakarma) etc.

Banaprastha Ashram: (50-75 Years) The happiest stage of human life is *Banaprastha Ashram*. Age after 50-75. At this time human have to live every kind of bondage. At this stage of time people have to visit different places, pilgrimage etc. We have to disconnect slowly-slowly entire social relationship. This is the age of research and study (Badal B. P., 2018).

Sanyans Ashram: (75-100 Years) *The* final stage of human life is Sanyans Ashram. Normally the age after 75 is Sanyans Ashram. It is the time to link human soul with Almighty God. At this stage we have to end entire goals, interest, wants etc. We have to end the entire relationships. Every day we have to take a bath, we have to minimize our appetite, we have to eat only one time in day and we have to assimilate our soul into the God (Badal B. P., 2018).

In our society, we are lacking the education, western materialism has created greed and pride in human life. So, the life is being complex. Diseases are increasing, hospitals are increasing, convictors are increasing. So happy and progressive in shadow. The knowledge of these four stages of human life is necessary. According to the philosophy of Banaprastha Ashram, after 50-year human being have to leave home and family slowly. At this time, we have focused our lives on our education, research and remaining activities (Gautam, 2010).It is time to leave the home but where should we go? Yes, the holy place is elderly home. The old age home is the store of knowledge. It is a University and it is the departure starting toward the heavenly voyages. Therefore, to make the happy life in every pilgrimage we have to make elderly homes.

2.3 Historical Review

Pashupati Briddhasram is the first elderly home established in 1968 by the government of Nepal. History of old age home seems very new from this statement. However, the resting places (*Pati, Pauwa, Sattal*) were the preliminary from the elderly homes in Nepal. Old age home was supposed to have started from 20th century

after starting age restriction in the Almshouses (house founded by charity for poor people) (FATE). In Nepal, old age was officially started in 1938 after the establishment of Pashupati Briddhasram (*Pashupati Briddhasram- Social Welfare Center Briddhasram*, 2013) This old age home for the elderly was built as the Panchdeval (five shrines) Pakshala during the reign of King Surendra Bir Bikram Shah during the mid- to late 19th century.

In the beginning of the nineteenth century, women's and church groups began to establish special homes for the elderly persons. Often concerned that worthy individuals of their own ethnic or religious background might end their days alongside the most despised society, they established—as the founder of Boston's Home for Aged Women (1850), explained—a haven for those who were "bone of our bone, and flesh of our flesh". Advocates for these asylums contrasted their benevolent care with the horrors of those who were relegated to the almshouse. "We were grateful," wrote the organizers of Philadelphia's Indigent Widows' and Single Women's Society, one of the nation's earliest old age homes, in 1823, "that through the indulgence of Divine Providence, our efforts have, in some degree, been successful, and have preserved many who once lived respectfully from becoming residents of the Alms House" (Newman, 2003). The problems of senior citizens were discussed in the general assembly of the United Nations in 1979. The General Assembly submitted an action plan for the rights, welfare and interest of the senior citizens in 1992. International Conference on Population and Development (ICPD) held in 1994, which recognized the economic and social impact of population ageing in all societies.

2.4 Policy Review

The Labor Act, 1992, fixes minimum wage and provides for social security of workers in the formal sector. The Civil Service Act, 1992, and Regulations, 1994, have provisions related to social protection of government employees. The Local Self-Governance Act, 1999, provides for protection and development of orphan children, helpless women, the elderly, and people with disability. The Nepal Health Service Act, 1997, outlines various social security and health schemes for senior citizens. National human right commission NHRC in 2011 state that respects for elders and protection for weaker are the two basic human values that all societies have been promoting since the beginning of human civilization.

Following the Madrid Plan of Action on Ageing, 2002, the Government of Nepal has formulated National Plan of Action on Ageing. This action plan identifies the elderly as one of its main target groups. Although this marks an initial step in the provision of care for the elderly, institutional efforts are at its minimum as family and community are encouraged or expected to provide care to the elderly. It also aims at encouraging the provision of facilities for the elderly so as to ensure care and protection for them. Although the National Plan of Action on Ageing is a great step forward in preparing the Nepali society for a transition into an ageing society, one major issue that affects the welfare of the elderly is conspicuously absent from the plan is monitoring system. This act was authenticated at 2063.8.8.6 (24 Nov. 2006) the aim of this act was expedient to make provisions immediately on the protection and social security of senior citizens and enhancement of trust, respect and good faith towards them by utilizing knowledge, skills, capability and experiences inherent in them which is itself a mile stone on the legal aspect of senior citizen. This act contents 32 points as rules and regulations of senior citizen. It deals that "Senior Citizen" means a citizen of Nepal having completed the age of Sixty years. It also categorized senior citizen in to two categories "Helpless Senior Citizen" and "Incapable Senior Citizen" for service providing purpose. There are no any categories on the base of age and ethnicity related. This act provides the provision of "Senior Citizen Club" a club established by senior citizens under the prevailing laws for the protection of their rights and interests but this vision is not implemented in community level.

2.5 Theoretical Review

Management Theory of John R Hudson says, though people have had to ‘manage’ people operations and organizations for many centuries. The concept of ‘management’ is less than 150 years old. It was first development in Europe by Henry Fayol (1916) and in America by F.W. Taylor (1911). The classical scientific models they borrowed from the natural sciences have since been shown to be less helpful than they thought at the time, faith in their ideas has lived on as management theories have continued to develop and /or refine their idea. Theories are just a collection of true hypotheses made by different people in different time about a topic. Similarly, management theory also enacts in the same way by providing a stable focus for understanding what we experience, enabling us to communicate efficiently and thus move into more and

more complex relationships with other peoples and makes it possible- indeed challenging to make us keep learning about the world.

The evolution of management theory can be understood in terms of how people have wrestled with matters of relationships at particular times in history. A collection of ideas which set forth general rules on how to manage a business or organization can be understood as management theory.

Scientific Management theory: This approach uses data and measurements to make organizations more effective. By observing and evaluating processes in numerical terms, managers are able to distill information that helps them run their businesses more efficiently and profitably. The process of gathering data led to standardization and a management strategy based on punishment and reward. This approach worked for mechanized operations, but it did not do justice to the human element, the role that personnel play in innovation, and the importance of keeping staff satisfied and engaged so they do good work.

Management theory addresses how managers and supervisors relate to their organizations in the knowledge of its goals, the implementation of effective means to get the goals accomplished and how to motivate employees to perform to the highest standard. There are generally four types of management theory as: Scientific management theory, Bureaucratic Management theory, Humana Relation theory and System theory. In relating the management theory to old age home, the scientific management theory can be relevant in comparison with other three.

Aging Theory:

According to Theodore C. Goldsmith (2014) the idea on how and why we age can be found on the aging theory. Aging theory is a collection of scientific idea on what aging is, how we age and why do we age? The mostly used aging theory is Wear and Tear aging theory.

According to Wear and Tear aging theory, a people or a person age because of deterioration caused by wear and tear, oxidation, other molecular damage, or other unavoidable natural process that causes gradual degradation. Stochastic theories suggest that aging is the result of accumulating random changes that negatively affect biological system. According to modern aging theory, there are basically two major

theories as: Modern Non-Programmed Aging theories: Believes that we age because our bodies do not provide a better defense against natural deteriorative processes such as mechanical wear, oxidation and other damages. This concept was in used since 1952 and till 1957. And Modern programmed aging theory: Believes that we age because we possess what amounts to a biological suicide mechanism or program that purposely limits lifespan to a species-specific value in order to obtain an evolutionary benefit. This concept was introduced after the first theory i.e. after 1962 (Ranjan, Bhattarai, & Dutta, 2013). The theory of aging is relevant to explain old aged peoples or elderly people as they are the population who have entered the old age period where their physical strength and capacity has slowly and gradually declined to a level that is still running in down trend i.e. more deterioration till, they depart from their state of tangibility.

Herzberg's Two Factors Theory:

Herzberg's two factor theory is based on motivational theories of Maslow and his friends. The main idea of the theory is that it has two factors to motivate people. Herzberg's motivation theory is one of the content theories of motivation. These attempt to explain the factors that motivate individuals through identifying and satisfying their individual needs, desires and the aims pursued to satisfy these desires. This theory of motivation is known as a two-factor content theory. It is based upon the deceptively simple idea that motivation can be dichotomised into hygiene factors and motivation factors and is often referred to as a 'two need system'. These two separates 'needs' are the need to avoid unpleasantness and discomfort and, at the other end of the motivational scale, the need for personal development. A shortage of the factors that positively encourage employees (the motivating factors) will cause employees to focus on other, non-job related 'hygiene' factors. The most important part of this theory of motivation is that the main motivating factors are not in the environment but in the intrinsic value and satisfaction gained from the job itself. It follows therefore that to motivate an individual, a job itself must be challenging, have scope for enrichment and be of interest to the jobholder. Motivators (sometimes called 'satisfiers') are those factors directly concerned with the satisfaction gained from a job, Basically the theory differentiates the factors between intrinsic motivators and extrinsic motivators (Riley, 2005). The intrinsic motivators, known as the job content factors, define things that the people actually do in their work; their responsibility and

achievements. These factors are the ones that can contribute a great deal to the level of job satisfaction an employee feels at work. The job context factors, on the other hand, are the extrinsic factors that someone as an employee does not have much control over; they relate more to the environment in which people work than to the nature of the work itself.

Frederick Herzberg (1923-2000) was a US clinical psychologist who later became Professor of Management at Utah University. His "overriding interest in mental health" stemmed from his belief that "mental health is the core issue of our times". This was prompted by his posting to the Dachau concentration camp after its liberation. On his return to America, he worked for the US Public Health Service. His hygiene-motivation theory was first published in *The Motivation to Work* in 1959. Herzberg's work focused on the individual in the workplace, but it has been popular with managers as it also emphasized the importance of management knowledge and expertise (Riley, 2005).

Expectancy Theory:

The Expectancy Theory of motivation as developed by Victor Vroom is a process theory of motivation and it finds an important place in the literature of motivational theories. The Expectancy Theory looks at motivation in a more comprehensive and realistic than some of the other theories. Although it is a more complex theory of motivation, it is based on common sense psychology of employees and says that they will be motivated to act when there is an expectancy that their behavior can result in achievement of desired outcomes (Lunenburg, 2011). Underpinning expectancy theory is perception and the anticipation of the likely consequences of behavior. Individuals will aim to predict what consequences of their action may be. In simpler words the Expectancy Theory can predict if an employee will work for extra hours for career advancement, maintain superior inter-personal relations, project a more ethical image and do similar other things. A combination of forces in the individual and environment determines behavior. Not one of both. Individuals decide upon their own behavior in organizations. At least two conscious ones: membership and performance decisions. Different individuals have different needs and goals. Behavior is a result of a conscious choice between alternatives. Choices are focused to minimize pain and maximize gain. Individuals can be motivated if they believe.

Expectancy is a person's estimate of the probability that job-related effort will result in a given level of performance. Expectancy is based on probabilities and ranges from 0 to 1. If an employee sees no chance that effort will lead to the desired performance level, the expectancy is 0. On the other hand, if the employee is completely certain that the task will be completed, the expectancy has a value of 1. Generally, employee estimates of expectancy lie somewhere between these two extremes (Lunenburg, 2011). Victor Harold Vroom (born August 9, 1932, in Montreal, Quebec, Canada) is a business school professor at the Yale School of Management. He holds a PhD from University of Michigan and an MS and BS from McGill University. Vroom's primary research was on the expectancy theory of motivation, which attempts to explain why individuals choose to follow certain courses of action in organizations, particularly in decision-making and leadership. His most well-known books are *Work and Motivation*, *Leadership and Decision Making* and *The New Leadership* (Lunenburg, 2011)

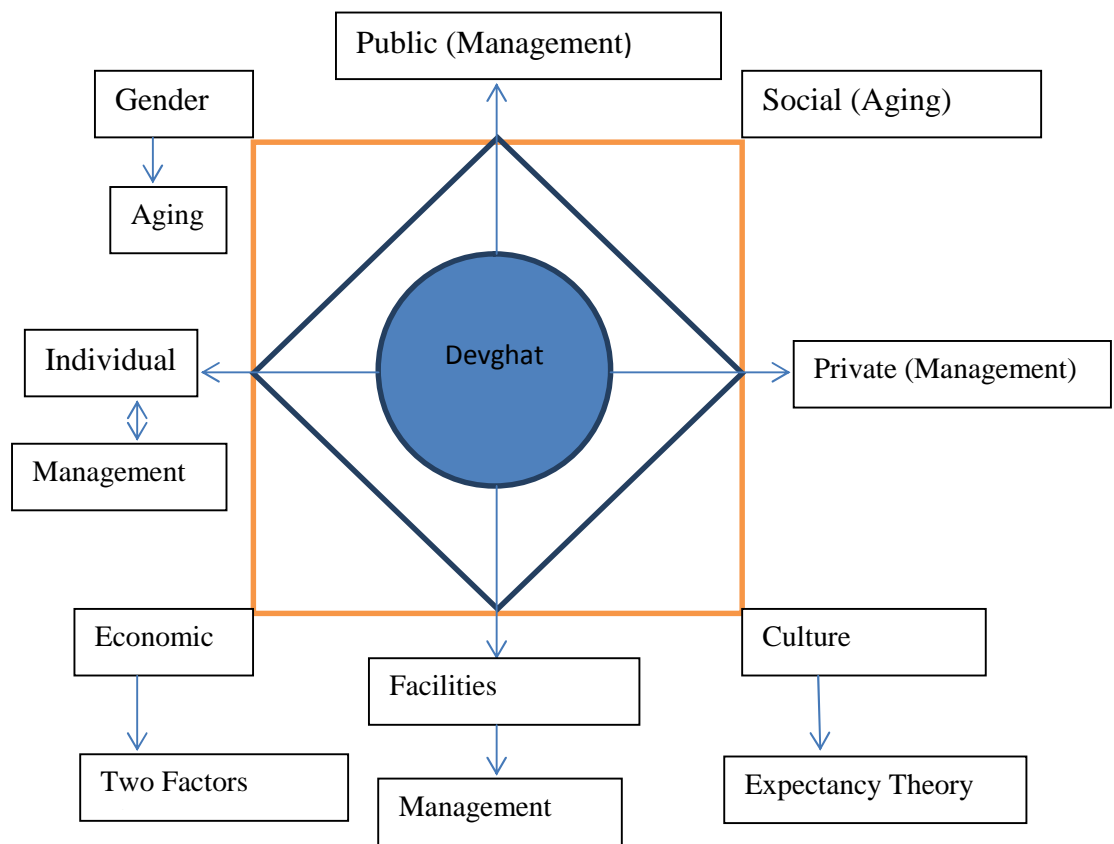
Theoretical and Practical Keywords

Table 1: Theoretical Keywords

SN	Theories	Theoretical Keywords	Practical Keywords	Variables
1	Aging Theory	Deterioration of Body Oxidation	Socio Economic	Socio Economic Assessment
2	Herzberg's Two Factors Theory	Motivators Hygiene	Culture	Culture status
3	Expectancy Theory	Human Expectations	Gender	Gender Discrimination
4	Management Theory	Planning, Implementing, Controlling, leading	Old age Homes Management	Old age Homes and Management

(Study, 2018)

2.6 Conceptual and Theoretical (Analytical) Framework



(Diagrammatic Representation)

(Developed by Researcher, 2018)

2.7 Empirical Review

The Madrid Plan of Action and the United Nations principles for senior citizens adopted by the UN General Assembly in 2002, the proclamation on ageing and the global targets on ageing for the year 2001 adopted by the General Assembly in 1992, the Shanghai Plan of Action 2002 and the Macau Outcome document 2007 adopted by UNESCAP form the basis for the global policy guidelines to encourage governments to design and implement their own policies from time to time.

Old age homes came into existence in South Africa within the social work domain because of various social problems including loneliness, economic and housing problems, deteriorating mobility of the older persons and lack of family and other support systems for them in the community (Perold & Muller, 2000). Welfare and church organizations, mainly from the white population groups, developed

institutional care within their own cultural background to take care of their older people. The population of older people in old age homes changed over the years as the residents became older, frailer and in need of nursing care (Perold & Muller, 2000). So, the conflict between black and white people have created a big issue on elderly people.

India

Population ageing is an inevitable and irreversible demographic reality that is associated with welcome improvements in health and medical care. With longevity and declining fertility rates, the population of older persons (60 years and above) is globally growing faster than the general population. When populations age rapidly, governments are often caught unprepared to face and mitigate the consequences; this has implications for the socio-economic and health status of the elderly (UNFPA, 2017). The percentage of the elderly in India has been increasing at an increasing rate in recent years and the trend is likely to continue in the coming decades. The share of population over the age of 60 is projected to increase from 8 percent in 2015 (UNFPA, 2017). The sex ratio of the elderly has increased from 938 women to 1,000 men in 1971 to 1,033 in 2011 and is projected to increase to 1,060 by 2026 (with some variations across states) given the insignificant decline in mortality among males particularly during adult and older years. According to 2011 Census, 71 percent of the elderly live in rural India. Geriatrics will be of high relevance to India in the coming decades. With the increasing population ageing, demand for care giving mechanisms in the country will increase.

India with a nearly a 70 million population aged 60 years and above, faces serious challenges of age care, Welfare measures, outmigration of youth, early retirement, traditional ways of life etc., add wear and tear on resources and care giving mechanisms. Geriatrics has now been visualized as a discipline in India (Salam, 2010). Development of Geriatrics has root from the demographic scenario of the country, especially from declining birth and death rates (demographic transition). This noticeable change in national demographics indicates the need for change in health manpower. And so, building geriatric facilities along with community interests is a challenge in the millennium (Salam, 2010). The National Policy on older Persons was announced by the Central Government of India in the year, 1999 to reaffirm the commitment to ensure the well-being of the older persons. It was a step to promote the health, safety, social security and well-being of elderly in India. The policy

recognizes a person aged 60 years and above as elderly. This policy enables and supports voluntary and nongovernmental organizations to supplement the care provided by the family and provide care and protection to vulnerable elderly people.

It was a step in the right direction in pursuance of the UN General Assembly Resolution 47/5 to observe 1999 as International Year of Older Persons and in keeping with the assurances to elderly people contained in the Constitution. The policy envisages state support in a number of areas – financial and food security, healthcare and nutrition, shelter, education, welfare, protection of life and property etc. for the well-being of elderly people in the country. Population ageing is one of the most discussed global phenomena in the present century. Countries with a large population like India have a large number of people now aged 60 years or more. The population over the age of 60 years has tripled in last 50 years in India and will relentlessly increase in the near future. According to census 2001, older people were 7.7% of the total population, which increased to 8.14% in census 2011. The projections for population over 60 years in next four censuses are: 133.32 million (2021), 178.59 (2031), 236.01 million (2041) and 300.96 million (2051). The increases in the elderly population are the result of changing fertility and mortality regimes over the last 40-50 years (Verma & Khanna, 2013). there is a need to create an awareness among older adults and their families; and caregivers of old age homes, about the needs, experiences and coping styles of older adults; it would be more beneficial to empower older adults to be emotionally vibrant about living positive and fulfilling lives. The family system is undergoing many changes as the physical and mental health of older adults begins to decline and this has led to the issue of community care for aged parents and the emergence of old age homes in India (Menezes & Thomas, 2018)

China

China's ageing population has received growing attention in recent years bringing the issue of "elder care" to the forefront of policy makers, and organizations' minds. Two significant factors: modernization which has weakened the traditional function of "family support" for the elderly, and the inability of traditional institutions to meet the diverse needs of the elderly, have heightened the need for quality "elderly care" options (Deloitte, 2014). As China's elderly population grows at an accelerating rate, many businesses now view elder care as a "sunrise industry" which can offer

attractive returns for investors. Today, growth in China's senior housing market is presents both tremendous opportunities and challenges. In 2013, 132 million people in China, or 9.7% of the general population were over 65 years old, and the elderly dependency ratio had increased to 13.32% from 11.17% in 2007. According to a forecast by the Population Division of the UN Department of Economic & Social Affairs, China's elderly population is expected to grow by more than 8 million per year, accounting for 30.8% of China's total population by 2050. Over 100 million out of the approximately 430 million elderly people will be over eighty years old. Compared to a global aging rate of 2.5% annually, China is aging at a rate of 3.3%. The enormous number of the elderly in need of care signals a great opportunity for elder care facilities and services. The Guidelines by the State Council on Accelerating the Development of Elder Care Service Industry issued in 2013 states that developing elder care facilities is one of the main tasks in the development of the elder care service industry in China. According to the recently issued Guidelines on Accelerating the Development of Elder Care Service Industry, the State Council demands sufficient expansion of elder care capacity to allow 35-40 beds per thousand elderly persons by the end of 2020, which will be double the current level. If we assume that capacity remains unchanged at the level of 35-40 beds per thousand elderly persons (an increase of 15-20 beds per thousand elderly), a 260-million elderly population by 2050 will represent a potential demand of 3.9 to 5.2 million new beds for elder care in China (Deloitte, 2014).

USA

Affordable, accessible, and well-located housing is central to quality of life for people of all ages, but especially for older adults (defined here as 50 and over). As the single largest item in most household budgets, housing costs directly affect day-to-day financial security as well as the ability to accrue wealth to draw upon later in life. Accessibility is essential to older adults' health and safety as physical and cognitive limitations increase. Proximity of housing to stores, services, and transportation enables older adults to remain active and productive members of their communities, meet their own basic needs, and maintain social connections. And for those with chronic conditions and disabilities, the availability of housing with supports and services determines the quality and cost of long-term care—particularly the portion paid with public funds. Until the age of 50, nearly half (47 percent) of households are

single parents or couples with children at home. But by the time people reach their late 50s and the childrearing phase of life draws to a close, the share of households with children under the age of 18 living at home shrinks to just 9 percent and falls further thereafter. In their place, the share of couples without children rises to about half (49 percent) of households in their 60s, while the share of single-person households increases to fully 33 percent (Harvard, 2014)

2.8 Research Gap

Due to the high costs of frail institutionalized care, the empowerment of the community in taking care of their elderly, in a culturally sensitive manner, should also receive attention. The rights of the elderly must, however, also be respected (Perold & Muller, 2000). The study concludes only addressing the respecting culture of old age people but it has missed social and economic aspects of those destitute elderly.

Major problems faced by the old couples are anxiety, helplessness, loneliness feeling, and increased social and cultural burdens including household ones. Their lives have become isolated. They, therefore, intended to go to better places having modern facilities. But they think it is better to live together with all family members rather than to move towards new place

A thesis presented on Elderly people and elderly home of Devghat Samaaj Kalyan Kendra, of Devghat, Tanahun has penetrated on the idea of the socio-economic condition of the elderly people of Devghat. It has also tried to get into the fact of why and what type of support the elderly people desires in their old age and what kind of support does the elderly home provide to the elderly people. The research has also focused on why the elderly people come to old age home pinpointing the early marriage, change in family system, poor economic condition, etc. Despite the fact that this study has highlighted the reasons behind the elderly population to come to live in Devghat old age home, this has not set a track on which the facilities and services provided to the elderly people can be displayed and studied. The gap found in research of old age home and elderly study is the ratio of male to female population in old age, the ratio of male and female who are more tortured in a family, the facilities provided in any old age home to make the home more sustainable and the hospitality provided to the old aged people that makes them start loving the place and their life as well.

CHAPTER III: RESEARCH METHODOLOGY

3.1 The Field and Rationale

Devghat is a holy place of Hindus of Nepal so almost all of them want to visit of least once in their lifetime. The holy place Pilgrimage-Devghat is also holy place for old people. There are other types of old people are living individually. They manage their livelihood themselves by working i.e. by making 'Batti' (Batti-katne); the question arises is this sufficient for their survival? Thus, the study will investigate social-economic cases of living of elderly people of Devghat area.

Devghat is a one of the famous religious and cultural centers in central Nepal. At the time of the 1991 Nepal census it had a population of 5786 people living in 1132 individual households. It is located at the junction of Seti Gandaki and Krishna Gandaki rivers. It is one of the holiest places in Hindu mythology as well as a holy place for Hindu gods. It is located 7 kilometers from Narayanghat, 20 kilometers from Sauraha and 150 kilometers southwest of the capital city Kathmandu. We can find different types of flora and fauna near this location (Bhandari, 2002).

Bus service is available from the Pokhara bus station in Narayanghat city while private taxis and cars can be hired in the city. (<http://www.chitwantourism.com/activities-sightseeing/devghat-dham-pilgrimage-trip.php>). About 1,500 elders are living in these old age homes at present (Timalsena, 2013). This is funded by the Ministry of Women, children and social welfare of Nepal and donation received from different individuals on their personal basis (Ranjan, Bhattarai, & Dutta, 2013). Most of them are charity organizations. About 1,500 elders are living in these old-age homes at present.

This religious site has various temples and caves dedicated to Hindu gods, goddesses, and saints. Goddess Sita's cave also lies in this site. In the first of Magh every year i.e. Makar Sankranti, huge melas (gatherings) are observed. It makes it one of the largest religious melas in Nepal. Hindu pilgrims bathe at the junction of the Krishna Gandaki river well known for its rare Saligram Sheela (holy stone), which Hindu devotees' worship as Lord Vishnu.

3.2 Research Design

Research design is “a blue print for conducting a study with maximum control over factors that may interfere with the validity of the findings”. It is a qualitative descriptive study of people living in Devghat. The research techniques were the KII, Questionnaire, FGD, Observation, library, internet. In order to achieve the research objectives, all the available data collection techniques were used. The qualitative data and quantitative data are also placed in appropriate places.

A research design is the logic that links the data to be collected (and the conclusions to be drawn) to the initial questions of a study. Every empirical study has an Implicit, If not explicit, research design. For case studies, four major types of designs are relevant, following a 2 x 2 matrix. The first pair of categories consists of single-case and multiple-case designs. The second pair, which can occur in combination with either of the first pair, is based on the unit or units of analysis to be covered and distinguishes between holistic and embedded designs. The case study investigator also must maximize four aspects of the quality of any design: (a) construct validity, (b) internal validity (for explanatory or causal. case studies only), (c) external validity, and (d) reliability (Yin, 2003). Thus, for the case study strategy, the four types of designs are (a) single-case (holistic) designs, (b) single-case (embedded) designs, (c) multiple-case (holistic) designs, and (d) multiple-case (embedded) designs (Yin, 2003). Therefore, the study has incorporated multiple -case (Holistic) design. Holistic versus embedded case studies. The same case study may involve more than one unit of analysis. This occurs when, within a single. case, attention also is given to a subunit or subunits.

3.3 Nature and Sources of Data

Qualitative and descriptive data was collected on the principle of multiple case study design prescribed by Yin. Devghat is itself a multiple case of different elderly homes in a same place with almost same philosophy. Primary and secondary data collected by Interview, KII, Observation and FGD. Around 30 % of respondents are taken as sample.

3.4 Sampling and Population

There were about 70 organizations registered with the government spread all over Nepal. this organizations vary in their organizational status

(government,Private,NGO,CBO,personal charity) Capacity, facilities, and the services they provide. Most of them are charity organizations. About 1,500 elders are living in these old-age homes at present (Gautam,2010). Among those 70 Organizations the study has purposively selected three old-age homes of Devghat and Kalpa Bas.

3.5 Sampling Techniques

Sampling denotes the process of selection of an area and population of study. First Devghat was selected and taken into sampling area. The total population were the entire elderly people of Devghat Ashrams.

Sample size were 210 elderlies (Male/ Female Private/ public/ settlement/community base organization), systematic random sampling methods were applied

Table 2: Sampling

Category	Tools	Male Population / Sample	Female Population/ Sample	Total Sample
NRN: Elderly Home	Interview	33/10	19/6	16
ROTARY Elderly Home	Interview	13/4	18/5	9
Government Elderly Home	Interview	11/3	18/6	9
Private settlement	Interview	-	60/18	18
Management	KII	3/3	1/1	4
Elderly People	FGD	1/6	1/6	2
Infrastructure	Observation			4

(Source: Collected by researcher, 2018)

A fixed number of sample sizes were taken as specified in above table by the use of basic random sampling technique to select the area and cluster sampling for male and

female respondents. Similarly, table list method was applied to select individual respondents of elderly homes (Private and Public) and Private settlement. For determining the sample random sampling process were used i.e. systematic random sampling to determine the sampling population.

3.6 Data Collection Tools and Techniques

For the collection of data, Interviews and FGD were conducted along with Key Informant Interview, Focused Group Discussion and General Interview.

Interview: Male sample and female sample respondents were interviewed. Interview were done with the help of interview questions that were asked with elderly people as well as the staff members to get the general information on the facilities, socio-economic and cultural status and the gender analysis.

KII: All Chairperson of different Samitis: Key Informant Interview were used to abstract specific and specialized information on the topic of old age home. The subject of the study were officials and specialized persons.

FGD: Members of the organizing committee were selected Focused Group Discussion. It means the data collection technique where the data is collected through the idea of randomly chosen people. The group of people can't be less than 9 and can't exceed 14. A focused group discussion is useful to generalize a single type of idea from group of peoples.

Observation: Observation means data collection technique where the data is collected.

3.7 Data analysis tools and techniques (Descriptive, Qualitative)

With the help of grounded theory, the data thus collected were theorized and respected result were extracted. The qualitative data were the source of data for getting to a theory in data analysis. According to Yin the analysis will be focused as on multiple case study by descriptive and illustrative interpretation. To analyze the data and generalize the facts one objective is analyzed by three theories, four methods and four unit of field work (three old age homes and Kalpabaas) as sample. Similarly, entire four objectives are analyzed.

CHAPTER IV: DATA ANALYSIS

4.1 General Description:

Devghat is one of the religious places that lies in central Nepal. This is the meeting point of Tanahun, Chitwan and Nawalparasi district of the country. Devghat lies 200m above the sea level and the area covers inner terai and some low mountains. In northern part of this area, there is Seti, Madi, Saranghat and Chiple village development committee of Tanahun district. The holy place Devghat Dham located in Chitwan district is situated in the middle part of the district. The Jugedi and Ramnagar bazar of Chitwan district and Prithvi highway are in eastern side. Nawalparasi district is situated in the western side. This is an attractive valley in front of the hill of Tanahun district and is surrounded by rivers. The then His Majesty Government of Nepal, under section 3 of the development committee act 2013 established Devghat area. It was identified that the area covered by Devghat is 27137 ropanies, 15 annas, 1 paisa and 2 daam as per the record of land registry office in Tanahun (Gautam, 2000). Devghat Dham is situated about 144 km southwest of Kathmandu valley. There is vehicle facility available to reach Devghat from Narayanghat.

Devghat is spiritually and socially religious places for Hindu devotees. Most of the Hindus want to die in Devghat if they are compelled to leave the home. Due to the philosophy people want to live in Devghat. So, there are four elderly homes and many *Kalpabas* – private settlement for the religious purpose organized by different trusts associated with Devghat Development Committee. There were 156 *Kalpabas* but number of operating *Kalpabas* varies in time and again. Therefore, the study is focused on four elderly homes and people living in *Kalpabas*.

The study analyses the views of respondents from four elderly homes and *Kalpabas*; according to the objectives of the study and data collection techniques (Questionnaire, KII, FGD, and Observation). The data are then processed for the analysis and Interpretation with the help of tables and descriptive analysis method.

4.2 Socio Economic Assessment of Elderly people

4.2.1 Feeling of being old

In the question about how people felt being old and weak, all the respondents from all the old age home i.e. NRN, rotary club, government and *kalpabas*, had a same answer.

All the respondents responded their life being dull after being old. They didn't have the enthusiasm and the energy to do the activities i.e. both household activities and other activities of outside house. They also had another feeling of being unloved by their family members and other relatives. With all the issues that they were facing, they had the will to lean forward towards gods and goddess footsteps due to which they came to old age home and specially Devghat; a holy place.

4.2.2 Definition of money

In the question to find out the meaning of money, all the respondents from all the old age homes had the same answer. They replied that money is everything and nothing. This puzzling answer had the embedded idea that if one is happy with money then money can bring happiness and money is everything, and if one doesn't feel happiness despite having money then money is nothing.

4.2.3 Definition of family

In the question to find out the idea about family, the respondents had similar answer as family is everything in life; The main key to happiness, the main source of entertainment and a main source of sound living.

4.2.4 How is the community?

NRN:

In the interview to find out the type of community, the researcher got a mixed answer as 13 out of the total respondent answered their community to be helpful and good whereas 4 respondents reported that their community was very bad as they were involved in disintegrating their family. They were the main reason behind some disputes in their family.

Rotary club:

In the question about the community of the respondent, all of them reported that their community was normal. The community was not too bad nor was it too good. They used to get help in the times they needed help and rest of the times they were on their own path (without crossing the path of any neighbors in any cases unless necessary).

Government:

In the question about the community, all of the respondents responded that their community was fine. There was no problem in their community.

Kalpabas:

During the interview among the respondent of kalpabas, there was mixed answer as most of them (12 women) replied that the community that they lived in was normal. They were helpful in times and were cooperative. Some of them (6 total) had replied that they didn't have the time to be in their community as they came to old age home in their childhood right after them being widowed.

4.2.5 Devghat community:

The Devghat community as per the idea of the respondents from all the old age home i.e. NRN, rotary, government and kalpabas was very good. The environment is good with all the people cooperative, respectful and friendly in nature. In the NRN, rotary and government old age home, the staffs were also friendly and cooperative. So, in a nutshell, all the respondent responded that they were happy as their community was very good.

4.2.6 Use of Free time

NRN old age home:

According to the respondent of NRN old age home, they were utilizing their free time in the following way: Watching TV, chatting with people, resting, 'batti katne', cleaning the rooms and wandering around.

Rotary old age home:

As per the respondent of rotary old age home, they were utilizing their time in the following way: Wandering around, visiting the temples, 'batti katne', cleaning the rooms and chatting with neighbors.

Government old age home:

As per the respondent of government old age home, they were utilizing their free time in following way:

Wandering around, sleeping, chatting with friends and neighbors, visiting the temples and 'batti katne' and cleaning the rooms.

Kalpabas:

As per the respondent of kalpabas, they were utilizing their free time in following way:

'batti katne', farm management (small farm in side of house), shopping of the daily requirements, cleaning the rooms and houses, washing the clothes, wandering around and going to the temple.

4.2.7 Time Table:

The time table of the elderly people of different old age homes were different.

NRN old age home:

6 am: Tea

7-8 am: Bhajan kirtan

9-9:30 am: Lunch

1 pm: Tea and Tiffin

5-5:30 pm: Dinner

6:30- 7:30 pm: Bhajan kirtan

Rotary old age home:

6 am: Tea

9- 9:30 am: Lunch

1-1:30 pm: Tea and Tiffin

5-6 pm: Dinner

Government old age home:

5:30 am: tea

9:30-10 am: lunch

1:30- 2:00 pm: Tea and Tiffin

4:30-5:00 pm- dinner

6:00 onwards- bhajan

Kalpabas:

In kalpabas there was no specific time table. The time table vary as per person. Among the variation, the common schedule included fooding in the morning time, bhajans and temple visit in the day time and in the evening time again food intake and finally rest.

4.2.8 Social security allowance:

As per the respondents, all the elderly has received social security allowance. As all the elderly living in old age home are above 65 years of age, all of the elderly has got social security allowance.

4.2.9 Availability of land and Home:

NRN old age home:

In the total respondent of NRN old age home, 11 of the total respondents had their own house or land but the property was used by their children and relatives. Remaining 6 respondents had bank balance which were used by them to pay the yearly fee of the old age home.

Rotary old age home:

Among the total respondents in old age home of rotary club, all the 10 respondents didn't have land or house but had some amount of money in their bank account.

Government old age home:

All the participants of the government old age home didn't have house or land with them. They just had the social security allowance for paying in old age home.

Kalpabas:

Among the respondents of kalpabas, 4 of them had land or house in their name but remaining 14 didn't have any property in their name and are running their life by selling the batti, old age pension and by some remaining liquified property they had.

4.2.10 Retired pension plan:

NRN old age home:

Among the respondents of 17 elderly of NRN old age home, 5 of them had retired pension plan as they were former government employees and the remaining 12 didn't have any pension plans.

Rotary old age home:

Among the 10 respondents on old age home of rotary club, none of the respondents had retired pension plan.

Government old age home:

Among the 10 respondents on government old age home, none of them had retired pension plan.

Kalpabas:

Among the respondents of Kalpabas, none of them had retired pension plan.

4.2.11 Working to earn in Devghat:

In the question to identify the works that elderly do to earn their living, all the female respondent from NRN, rotary, government and kalpabas were involved in making batti and selling them as a source of income. Other than female respondents, male respondents didn't do anything to earn for their living.

4.2.12 Frequency of visit by relative:

In the question to find out the frequency of visits by relatives, all the respondents were of the opinion that their relatives come to visit them but were uncertain of the total number of times that they get visited as the relatives don't show up in-front of them. They also added that most of the times their relatives come to the old age home but don't meet them thinking that they might insist on returning back to the home. This

kind of trend was more persistent on government old age home and old age home by rotary club.

4.3 Socio-economic reasons with inciting factors of elderly people migrated in Devghat

4.3.1 Social reasons of leaving home:

NRN Old age Home:

From the questionnaire and KII, people living in NRN Elderly home that, the main reasons behind the women to come to old age home were uncovered to be three major reasons. One was the reasons being widow in their early age and their cousins bought them to the old age home, another reason being their children going abroad leaving them alone in the house due to which they didn't have anyone for their care. Lastly, their faith in gods and goddesses brought them to Devghat in the thought that their soul can rest in peace if they die in this holy land. The main reason behind men to come to old age home were due to them being widower, due to their desire to do social work and lastly for peace and to get rid of the irritation and torture in their home and in the family.

Rotary Old age Home:

The reason behind the women to come to rotary old age home was also similar to that of the women of NRN old age home as being widow, for resting in peace after death, etc. In the context of men, they also had the same reason behind coming to the old aged home of Rotary club. Another major reason behind choosing rotary club over the NRN was the economy. People with low economic status but living in a medium level of standard were found to be preferring rotary club's old age home than NRN's old age home.

Government Old age home:

The main reason behind the people to come to old age home of government had multiple reasons. Amongst the reasons, the people with no or very least money were found in this old age home. People who didn't have anybody as their family were also found to be living in this old age home. Mostly, stranded people were found in this old age home who were bought by relatives or some friends.

Kalpabas:

In the old age home of kalpabas, most of the women were living as per their self-will. Some case of women living in kalpabas were widowed women. Despite other factors, the major social factor for women to live in kalpabas of Devghat was self-will to live in peace and in the footsteps of gods and goddesses.

4.3.2 Economic reasons of leaving home:**NRN old age home:**

In the old age home of NRN, there is no any kinds of economic reason for the people to come to NRN old aged home. They were there with self-will and not due to any economic reason as they had to pay a lumpsum of around 26000 per year.

Rotary old age home:

As per the people living in rotary old age home, they had less economy than that of the people of NRN old age home and in order to get the best possible facility in less income possible, they were there in rotary old age home. The people living in rotary old age home had to pay around 6000 per year for living in rotary old age home.

Government old age home:

People had been living in government old age home due to their poor financial status. The people living in this old age home either didn't have any source of money or even though they had, the sum was very limited. Due to the free access in government old age home, people with poor economic background preferred this old age home over other old age homes.

Kalpabas:

The people living in kalpabas were rather a mixed type of people. All the people had to pay a small amount of money as a rent to the Devghat development committee. Other than the payment to the committee, they had to buy the necessities on their own so they were rather self-reliant than people of other old age homes. Despite the self-reliant, the people were of mixed category in terms of economic status. Some of the people were rich and were there due to their spiritual belief whereas some were poor

and a believer of spiritual life. Due to these reasons the peoples of different category had come to Devghat kalpabas old age home.

4.3.3 Inciting factor of leaving home:

The objective to find the inciting factors of leaving home was determined by questionnaires presented to the elderly of Devghat old age homes as NRN old age home, old age home of rotary club, government old age home and in kalpabas home. In the question to find out the inciting factor of leaving home, respondents responded in the following ways:

Table 3: Inciting Factor of Leaving Home

Reasons	Main factor		Number of Respondents			
			NRN	Rotary	Government	Kalpabas
Family	Absence of family members	Members residing abroad	7	-	-	-
		Death of members	6	6	10	14
Relatives	Relatives don't want them in their life		4	4	10	3
Economy	Not enough money for survival		-	6	10	14
Education	To be acknowledged about the spiritual life		-	-	-	18
Neighbor	Due to bad neighbors		-	-	-	-
Love and relation	Due to breakup in love and relations		1	3	-	-
Society	Due to social exclusion		-	-	-	-
Being old	Deterioration of body parts		10	6	3	-
Mental Issues	Mental problem in elderly		-	-	-	-
Religious	To be cleansed of all the sins and devote the rest of		17	3	3	18

	life to god				
--	-------------	--	--	--	--

(Study, 2018)

So, looking at the overall status of the inciting factor of leaving home, most dominant factor that existed was Death of family members the deterioration of body parts in NRN old age home. In Rotary old age home, the major inciting factor was death of family member, lack of money for sustainable living and also the deterioration of the body parts. Lastly, in kalpabas, the major inciting factors behind the elderly to come to old age home was found to be death of family members as well as lack of money for the survival. Other than the two, the major reason for the elderly of kalpabas home was found to be spiritually acknowledged and to be clear of all the sins that they had done in their lifetime.

4.4 Cultural Status of elderly people of Devghat

In the objective to find out the cultural status of the elderly living in elderly homes of NRN, rotary club, government and also kalpabas, the features that are provided to the elderly by the old age home are analyzed.

NRN old age home:

In NRN old age home, elderly is provided with the following advantages during special occasions as:

Table 4: Cultural Status of NRN old age home

S.N.	Festivals	Food	Clothing	Activities	Points of difference	Lesson
1	Dashain	Special food	Normal	Put tika, goes to relatives	There is time table for everything.	Old age home is more suitable
2	Tihar	Special food	Normal	Go to relatives	There is time table for everything.	Old age home is more suitable

3	Sankranti	Rice pudding	Normal	Normal	There is time table for everything.	Old age home is more suitable
4	Ekadashi	Makai	Normal	Bhajan Kirtan and fasting	There is time table for everything.	Old age home is more suitable
5	Shraddha	Vegetarian food	Normal	Conduct shraddha	There is time table for everything.	Old age home is more suitable
6	Maghe-Sankranti	Ghee, Chaku and khichadi	Normal	Take bath in Beni	There is time table for everything.	Old age home is more suitable
7	Ram-Nawami	Sukkah Roti	Normal	Worship ram and Sita	There is time table for everything.	Old age home is more suitable
8	Teej	Normal	Normal	Normal	There is time table for everything.	Old age home is more suitable
9	Shiva Ratri	Normal	Normal	Put on fire	There is time table for everything.	Old age home is more suitable
10	Krishna Ashtami	Normal	Normal	Worship Krishna	There is time table for everything.	Old age home is more suitable

11	Janai Purnima	Quanti	Normal	Change Janai and put on tawa.	There is time table for everything.	Old age home is more suitable
----	------------------	--------	--------	--	---	--

(Study, 2018)

Rotary old age home:

Table 5: Cultural Status of Rotary Old age home

S.N.	Festivals	Food	Clothing	Activities	Points of difference	Lesson
1	Dashain	Special food	Normal	Put tika, goes to relatives	Old age home provides choice on what to do and how to spend the festive time.	Old age home is more suitable
2	Tihar	Special food	Normal	Go to relatives	Old age home provides choice on what to do and how to spend the festive time	Old age home is more suitable
3	Sankranti	Normal	Normal	Normal	Old age home provides choice on what to do and how to spend the festive time.	Old age home is more suitable
4	Ekadashi	Normal	Normal	Bhajan Kirtan and fasting	Old age home provides choice on what to do and how to spend the	Old age home is more suitable

					festive time	
5	Shraddha	Vegetarian food	Normal	Conduct shraddha	Old age home provides choice on what to do and how to spend the festive time	Old age home is more suitable
6	Maghe-Sankranti	Normal	Normal	Take bath in Beni	Old age home provides choice on what to do and how to spend the festive time	Old age home is more suitable
7	Ram-Nawami	Normal	Normal	Worship ram and Sita	Old age home provides choice on what to do and how to spend the festive time	Old age home is more suitable
8	Teej	Normal	Normal	Normal	Old age home provides choice on what to do and how to spend the festive time	Old age home is more suitable
9	Shiva Ratri	Normal	Normal	Put on fire	Old age home provides choice on what to do and how to spend the festive time	Old age home is more suitable

10	Krishna Ashtami	Normal	Normal	Worship Krishna	Old age home provides choice on what to do and how to spend the festive time	Old age home is more suitable
11	Janai Purnima	Quanti	Normal	Change Janai and put on tawa.	Old age home provides choice on what to do and how to spend the festive time	Old age home is more suitable

(Study, 2018)

Government old age home:

Table 6: Cultural Status of Government old age home

S.N.	Festivals	Food	Clothing	Activities	Points of difference	Lesson
1	Dashain	Normal	Normal	Put tika, can go to relatives	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.
2	Tihar	Normal	Normal	Can go to relatives	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.

3	Sankranti	Normal	Normal	Normal	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.
4	Ekadashi	Normal	Normal	Bhajan Kirtan and fasting	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.
5	Shraddha	Vegetarian food	Normal	Conduct shraddha	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.
6	Maghe-Sankranti	Normal	Normal	Take bath in Beni	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.
7	Ram-Nawami	Normal	Normal	Worship ram and Sita	Celebrating with own family was more fun.	Old age home is more suitable as they didn't

						have family to be with.
8	Teej	Normal	Normal	Normal	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.
9	Shiva Ratri	Normal	Normal	Put on fire	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.
10	Krishna Ashtami	Normal	Normal	Worship Krishna	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.
11	Janai Purnima	Quanti	Normal	Change Janai and put on tawa.	Celebrating with own family was more fun.	Old age home is more suitable as they didn't have family to be with.

(Study, 2018)

Kalpabas:

Table 7: Cultural Status of Kalpabas

S.N.	Festivals	Food	Clothing	Activities	Points of difference	Lesson
1	Dashain	Special food	Normal	Put tika, goes to relatives	Here is more freedom than in house.	Old age home is more suitable
2	Tihar	Special food	Normal	Go to relatives	Here is more freedom than in house.	Old age home is more suitable
3	Sankranti	Rice pudding	Normal	Normal	Here is more freedom than in house.	Old age home is more suitable
4	Ekadashi	Makai	Normal	Bhajan Kirtan and fasting	Here is more freedom than in house.	Old age home is more suitable
5	Shraddha	Vegetarian food	Normal	Conduct shraddha	Here is more freedom than in house.	Old age home is more suitable
6	Maghe-Sankranti	Ghee, Chaku and khichadi	Normal	Take bath in Beni	Here is more freedom than in house.	Old age home is more suitable
7	Ram-Nawami	Sukkah Roti	Normal	Worship ram and Sita	Here is more freedom than in house.	Old age home is more suitable

8	Teej	Fruits	Normal	Normal	Here is more freedom than in house.	Old age home is more suitable
9	Shiva Ratri	Fruits	Normal	Put on fire	Here is more freedom than in house.	Old age home is more suitable
10	Krishna Ashtami	Fasting	Normal	Worship Krishna	Here is more freedom than in house.	Old age home is more suitable
11	Janai Purnima	Quanti	Normal	Change Janai and put on tawa.	Here is more freedom than in house.	Old age home is more suitable

(Study, 2018)

With the above analysis on the cultural status of the people of Devghat old age home i.e. in NRN old age home, Rotary old age home, Government old age home and in kalpabas, the cultural status seems to be normal. People living in these homes have been getting the food that is prescribed for special days. Talking about the clothes, there is no special provision for the clothes. In the activity list, the elderly can do all the activities that they are to do in special days as per the culture prescribes. Specially in old age home of NRN, there are more facilities to the elderly than other old aged homes. But despite the fact that NRN old age home provides the requirement of the elderly as per the culture, other old age homes also provide the same with the help of donors that constantly donate foods, money and clothes to the elderly people. Despite the fact that the elderly people can't afford the culture equivalent lifestyle, neither does the old age homes can, the help from donor has been equalizing the balance between the requirement of the elderly as per their culture and tradition.

4.5 Gender discrimination in Elderly homes of Devghat

In the third objective to find out the status of gender discrimination, the elderly and the management were put forward the following questions as in Annex I.

The questions are specifically designed to find out whether any kinds of discrimination are prevalent in any old age homes in different activities.

Gender discrimination table:

Table 8: Gender Discrimination

S.N.	Activities	NRN	Rotary	Government	Kalpabas
1	Eating	None	None	None	None
2	Puja	None	None	None	None
3	Participation	None	None	None	None
4	Decision Making	None	None	None	None
5	Clothes	None	None	None	None

(Study, 2018)

With the help of above table, researcher found out that there are no any kinds of gender discrimination present in any old age home of Devghat. All the people (elderly) were independent of each other and the old age home also balance the gender equality among all the people residing in old age home.

4.6 Old age home management of Devghat

In the last objective, management of old age homes was to be identified. To learn about the management of old age homes, certain checklist was prepared and also some questionnaires were presented as in Annex I. For the analysis of management of old age home following questions were presented:

NRN old age home:

Table 9: Management in NRN old age home

S.N.	Activities	Yes/No	Verification
1	Planning	Yes	There was plans on how many elderlies to enroll and how to manage their daily schedule like fooding, health and other facilities.
2	Implementation	Yes	The planning that was prepared was also implemented among the elderlies and in the old age home.
3	Staffing	Yes	6 staffs were deployed for kitchen, cleaning, management and cow shed.
4	Coordination	Yes	The Old age home is under he coordination from Galeshwor Ashram who guides the old age home in-terms of facilities to the elderly as well as for other needs as well. In terms of the coordination from within, the active members and the staffs were aligned under a same circle to handle the old age home.
5	Controlling	Yes	There was control mechanism for the elderly people as well as the staffs as they had to be under specific behavior. Any fluctuation in the behavior or response of the staffs could be punishable by the committee. Not only to the staffs, there was control mechanism for the elderly as well where they were to be under a specified regulation of the elderly home.
6	Evaluating	Yes	There is evaluation team from the Galeshwor Ashram who constantly evaluates this old age homes' status.
7	Leading	No	
8	Budgeting	Yes	There is budget list on the income as well as

			expenditure.
9	Participation/ Inclusion	Yes	There was equal participation of both male and female in office management.
10	Guidance followed	No	

(Study, 2018)

Rotary old age home:

Table 10: Management in Rotary old age home

S.N.	Activities	Yes/No	Verification
1	Planning	Yes	The elderly home of rotary club also had planning on what is to be done and how is to be done. They had the planning for the future as well on how they can feed and take care of the elderly people of that old age home.
2	Implementation	Yes	The elderly care home was implementing the planning that were prepared.
3	Staffing	Yes	The old age home of rotary club had 6 staffs who were deployed for cooking, cleaning and management.
4	Coordination	Yes	The Rotary club of Narayanghat coordinates in the functioning of this old age home. Talking about the internal structure, all the staffs and the active agents were aligned together to maintain the old age home.
5	Controlling	Yes	There is control in everything from the management of rotary club as well as from the management of this old age home as well.
6	Evaluating	Yes	The rotary club were the main evaluator of this old age home.
7	Leading	No	
8	Budgeting	Yes	The social fund of 'Thaha trust' was the main source of budgeting for this old age home.

			Other than this the community help and personal interest was the source of budget. So, this old age home was fully functional under proper budgeting.
9	Participation/ Inclusion	No	
10	Guidance followed	No	

(Study, 2018)

Government old age home:

Table 11: Management in Government old age home

S.N.	Activities	Yes/No	Verification
1	Planning	Yes	There was plans on how many elderlies to enroll and how to manage their daily schedule like fooding, health and other facilities.
2	Implementation	Yes	The elderly care home was implementing the planning that were prepared.
3	Staffing	Yes	The elderly home had 5 peoples including management staff, kitchen staff, cleaning staff and administrative staff.
4	Coordination	Yes	There was coordination among the Devghat development committee, the Devghat old age home and Bharatpur medical college for the proper functioning of this old age home.
5	Controlling	Yes	The Devghat development committee controlled all the activity of this old age home.
6	Evaluating	No	
7	Leading		
8	Budgeting	Yes	In terms of Budgeting, this old age home was funded constantly by government of Nepal. Other than the fund from government, there were the donors who constantly provided the

			elderly of this old age home things of requirements.
9	Participation/ Inclusion	No	
10	Guidance followed	No	

(Study, 2018)

Kalpabas:

Table 12: Management in Kalpabas

S.N.	Activities	Yes/No	Verification
1	Planning	Yes	The Devghat development committee plans on the type and people to live in the Kuti.
2	Implementation	Yes	The planning that the Devghat development committee makes are strongly implemented under the Kutis of Devghat Kalpabas.
3	Staffing	No	
4	Coordination	No	
5	Controlling	Yes	Devghat development committee is responsible for controlling the kalpabas of Devghat.
6	Evaluating	Yes	The Devghat development committee evaluates the peoples living and also the status of the houses that the people live in own kuti.
7	Leading	Yes	In the making and living style of the people of Kuti, Devghat development committee play a leading role in determining their general style of living (the style that is seen).
8	Budgeting	No	No
9	Participation/ Inclusion	No	No
10	Guidance followed	No	No

(Study, 2018)

So, after the analysis of the table above, researcher found out that all the old age homes were moderate in terms of the management level. The old age homes of Kalpabas were rather independent but the Devghat Development committee constantly kept their eyes on the people and houses of Kalpabas in order to ensure that everything remains normal.

In terms of NRN old age home, there was proper management system with the watch of Galeshwor Ashram of Devghat. The head of Galeshwor Ashram constantly identifies and evaluates the NRN old age home of the faults (if any present). Not only the faults the management of old age home of NRN are provided by timely suggestions from the Galeshwor ashram. In terms of Rotary old age home, there was nominal management from the rotary club of Chitwan. And lastly, the government old age home was also fine in terms of management as the government level manages the old age home. But in terms of budgeting, the government old age home was not good as the government provides only Rs.500000 per year which is insufficient for managing the old age home. So, the old age home was more dependent on the individual donors.

In overall, the management of old age homes were normal.

CHAPTER V: SUMMARY AND CONCLUSION

5.1 Summary

An old age is a natural phenomenon. For the human being it's a long journey with various up and down thought the life. The first chapter is the Introduction where the idea about the old age home, elderly people, the objectives and the basics of the research are cleared. Socio economic Assessment of migrated elderly people of Devghat is a study to access socio economic reasons to leave family, cultural status, gender discrimination and management of the old age home of Devghat holy confluence of Kaligandaki and Trisuli rivers. The chief assumption of the study presents, "Socio economic and cultural status from gender perspective determines the facilities of old age homes" has been justified.

The second chapter is the literature Review where different ideas from different writers and the pre-studied ideas are assembled. Theoretical review shows that Aging theory of Theoder (2014) incorporates the ageing factors of old age people and scientific management theory of F.W. Taylor (1814) was a tool to check and manage the old age homes of Devghat in Literature review empirically the study has incorporated status of Pashupati Briddhashram, Maitreya Ashram, Madrid plan of action and UN principles for senior citizens. From the identification of research gap major problems like socio-economic reasons, Cultural factors, Gender discrimination and management problem of the elderly homes are famous.

The third chapter is Research methodology where the ways to complete the research and the ways to extract the data are elaborated. Methodologically, the study is being designed by a case study on qualitative descriptive research paradigm. Although, the study has selected random scientific random sampling tools and purposive sampling to select the respondents on entire for types of elderly settlement of Devghat (Government, NRN, Rotary and kalpabas)

The fourth chapter is the data analysis where the data are put into solution or mathematical calculation (as per the requirement) the last is the conclusion where the final verdict on the findings are written. Collected data were analyzed and incorporated from qualitative and descriptive way on the basis of specific objective entire from objectives are divided into four subheadings and presented.

5.2 Findings

In the study in Devghat old age home, researcher found other facts and situation of the elderly people other than the objective desired. Specially in the Kalpabas, when the elderly gets sick, they have to struggle to eat food. In the time they can't cook their own food, they were forced to remain hungry for 4-5 days as well. Their body could get the taste of food only if their neighbors helped them out. Other than this, some elderly living in Kalpabas had no or very less money even to fulfill their food needs due to which they had to go to ashrams for eating food. In the other old age homes as NRN, Rotary and Government, the elderly was living a comparatively comfortable lifestyle and were also living in a schedule. Overall, the finding on Devghat old age homes was normal as the people were happy and have not had any kinds of complains on behalf of their life.

An astonishing finding that was uncovered during the interview with the personnel of the government old age home was that there were no any kinds of discrimination found within the institution but the elderly living there were still a carrier of caste discrimination system. A case was uncovered where the elderly discriminated another elderly who was of so-called low caste. Due to the rude behavior of other elderly, that so-called low caste elderly was forced to leave the elderly home and left the old age home within some months of admission.

5.3 Conclusion

After the analysis of Devghat old age homes i.e. NRN, Rotary, Government and Kalpabas, the status of the elderly as well as old age homes were found to be normal. Old age home by the name being the house that one lives in their old age period, must be faired with the requirement of the elderly which goes true in case of these old age homes.

In case of the elderly people of NRN old age home, they were not economically and socially backward. They had their family and property at their disposal but despite having the money and fame in society, their will to devote their remaining life to gods and also to live a life where they can decide for themselves, brought the elderly to this old age home. In terms of old age homes of Rotary as well as Government, the people didn't have good economic background nor did they have the loving and caring family. In some cases, the absence of family members had also led them to these old

age homes. Lastly, the scenario of Kalpabas was rather a mixed type where some of the elderly had below average economic condition and they been not socially demanded which brought them here and in some case they chose not to live an artificial life and thus came to learn and live in the spiritual world.

The cultural status of the people living in old age home seems to be in normal position as they were able to pursue their cultural norms and requirement. In terms of the people of NRN old age home, they were able to experience a homely environment in the old age home i.e. freedom of everything and celebration of the festivals as well. Similarly, in the old age home of Rotary, the condition was similar but had simpler way of celebrating festivals. In terms of the old age home of government, the people had been celebrating the festive seasons in the way better than they used to in their house mostly due to the individual donors. Lastly, in *Kalpabas*, the rather independent elderly was spending their life in their own way so they have been preserving as well as celebrating their cultural importance as per their own will. So, the cultural status of the people of Devghat old age home seems to be normal.

The old age home is supposed to be a holy place where people come to live their old age life in their own will and in pursuing whatever they desire to. The place must be free of any kinds of ill cultures and thoughts and so is the old age homes of Devghat. The old age home of Devghat doesn't have any kinds of discrimination present in any homes.

As the house of physically and mentally weak people, the old age homes must be fully faired with the features that helps to strengthen the elderly and enable their sound living. So is the management level of all the old age homes other than Kalpabas. The old age homes of NRN, Rotary as well as government were fully faired with the major agendas of sound management (implementation of the agendas to their own level). The kalpabas on the other hand, being an independent living home of the elderly, were not in guidance or supervision of any organization rather the people themselves were the supervisors as well as managers. So, the management of Kalpabas was not too promising.

In a nutshell, we can conclude that the old age homes of Devghat are normal in-terms of the lifestyle of the elderly living there, their happiness level and the facility provided to them. Lastly the major reasons behind them coming to the old age home

was rather found to be in a mixed bag form as some came there due to the social reasons and economic reasons and some due to their faith in god and in belief of getting peace after death.

5.4 Suggestion:

After the field visit in Devghat, a pilgrimage site of Nepal, there were some points where the old age homes of Devghat needed some sorts of improvement. So, the suggestions from the researcher to Devghat old age homes can be enlisted as:

1. The elderly living in Kalpabas seems to be in trouble when they are sick or when they can't perform their day to day activity. Since they don't have the facility of staffs to help them in their need, their proper management is one of the major requirements. The elderly of Kalpabas must be kept in a single space as in other old age homes so that they get the proper treatment and foods during the time of illness as well.
2. Despite the fact that other old age homes as NRN, Rotary and government old age homes are fully faired with facilities, the people living in Kalpabas has been facing great challenge as they have to manage their life on their own. So, the family members must think of their situation once before sending them to the Kalpabas of Devghat. They must try to adjust their old parents in their own house in spite of sending them to kalpabas and other old age homes of Devghat.

Academic suggestions

1. After the study of elderly old age homes of Devghat, the researcher felt the requirement of deep analysis of the elderly living in Kalpabas so that their embedded problems can be highlighted. The people of Kalpabas are independent and has to rely on self for everything. They also don't desire to tell all their hidden stories. So, there is need for the in-depth analysis of the people of Kalpabas is necessary so that the hidden difficulties of people of kalpabas can be solved.

References

- Badal, B. (2015). *Jestha Nagarik, Ajaka Yuwa ra Bridhaashram*. Kathmandu: Niraj & Ramsharan.
- Badal, B. P. (2018). Briddhashram, Jesth Nagarik ra aajakaa yuwa (Elderly Homes) . *Aging Nepal* (pp. 1-5). Kathmandu: Aging Nepal .
- Bhandari, S. (2002). *Old-Age People in elderly home: A sociological study of Devghat Samaj Kalyan Kendra, Tanahu*. Kathmandu, Kritipur: Cental Department of Sociology/Anthropology Tribhuvan University (Master's Thesis).
- Deloitte. (2014). *China's Senior Housing – Now and the Future*. China: Deloitte China Real Estate.
- Gautam, K. M. (2010). *Status Report on Elderly People (60+) in Nepal on Health, Nutrition and Social Status Focusing on Research Needs*. Kathmandu: Geriatric Center Nepal .
- Harvard. (2014). *Housing America's Older Adults—Meeting the Needs of an Aging Population*. Harvard University: President and Fellows of Harvard College. www.jchs.harvard.edu University, Joint Center for Housing Studies of Harvard.
- Lunenburg, F. C. (2011). Expectancy Theory of Motivation: Motivating by Altering Expectations. *International journal of management, business, and administration*, V 15, N 1, 2011, Sam Houston State University.
- Menezes, S., & Thomas, T. M. (2018). *Status of the Elderly and Emergence of Old Age*

Homes in India. Kerala, India: International Journal of Social Sciences and Managementnt. J. Soc. Sc. Manage. Vol. 5, Issue-1: 1-4.

Newman, S. (2003). The Living Conditions of Elderly Americans. *The Gerontological Society of America The Gerontologist*, 99-109.

Perold, A., & Muller, M. (2000). The Composition Of Old Age Homes in South Africa in Relation to the Residents and Nursing Personnel. *Curationis March*, 87-94.

Ranjan, S., Bhattarai, A., & Dutta, M. (2013). Prevalence of depression among elderly people living in old age home in the capital city Kathmandu. *Health Renaissance*, 213-218.

Riley, S. (2005). *Herzberg's Two-Factor Theory of Motivation Applied to the Motivational Techniques within Financial Institutions.* Senior Honors Theses. 119 Eastern Michigan University.

Salam, A. A. (2010). Community Based Geriatric Care in India: A perspective. *Journal of the International Institute on Aging (United Nations - Malta)* . January 2010, 1-16.

Timalsena, R. (2013). *Factors Associated with Anxiety and Depression among Elderly Living in Old Aged Homes in Kathmandu Valley.* Bhaktapur: Research Division University Grant Commission & Nepal Institute of Health Sciences .

UNFPA. (2017). *Caring for Our Elders: Early Responses India Ageing Report - 2017.*

New Delhi, India: United Nations Population Fund .

Verma, R., & Khanna, P. (2013). *National program of health-care for the elderly in*

India: A hope for healthy ageing. . Haryana, India: Department of
Community

Medicine, .

Yadav, L. (2014). A sociological study of Old persons residing in an Old age Home of

Delhi, India. *International Research Journal of Social Sciences*, 21-23.

Yin, R. K. (2003). *Case Study Research Design and Methods: Applied Social
Research Methods Series*. New Delhi: SAGE Publications : Educational and
Professional Publisher

Appendices

AnnexA: Interview Questions

Name: _____ **Date of Birth:** _____

Age: _____ **Sex:** _____

Education: _____ **Profession:** _____

Religion: _____ **District:** _____

Municipality: _____ **Major Disease:** _____

Socio economic reason of leaving home

1. What are the social reasons of leaving home? (तपाइले घर छोड्नुको सामाजिक कारण के हो?)
2. What are the economic reasons of leaving home? (तपाइले घर छोड्नुको आर्थिक कारण के हो?)
3. How are you feeling; being old and weak? (तपाइले बुढोर कमजोर हदाकस्तो महसुस गनू भयो को छ?)
4. What is money? (पैसा भनेको के हो?)
5. What is family? (परीवार भनेको के हो?)
6. How is your community? (तपाईंको समुदायकस्तो छ?)
7. How is Devghat community? (देवघाटको समुदायकस्तो छ?)
8. What do you do in your free time? (फुसदको समयमा के काम गर्नु छ?)

9. What is your time table? (तपाईंको समयतालिका मारेकेकेछ?)
10. Have you received social security allowance? (वृद्धभत्ता पाउनुभयकोछकाछैन?)
11. Do you have lands and home? (घरजग्गाछकाछैन?)
12. Do you have retired pension plan? (पेन्सन आउछकाओउदैन?)
13. Do you work to earn here in Devghat? (यहाँ बसेरकेहीपैसा आदानीगन कामगनुहन्छ?)
14. Do your relatives visit you? (आफन्त भेट्नकोको आउछन्?)

Inciting factor of leaving home

S. N	Factor	Causes
1	Family(परीवार)	
2	Relatives(नातेदार)	
3	Economy(आर्थिक)	
4	Education(शिक्षा)	
5	Neighbor (छिमेकी)	
6	Love &Relation (सरसम्बन्ध)	
7	Society(समाज)	
8	Deterioration of body (शक्तिहासहनु)	
9	Mental problem (मानसिकसमस्या)	

Cultural Status

S.N.	Festivals	Food	custom(भेषभूषा)	points of different	Activities	Lesson
1	Dashain					
2	Tihar					
3	Sangrati					
4	Akadashi					
5	Shradda					
6	Maghasangrati					
7	Ramnavami					
8	Teej					
9	Shivaratry					
10	Krishna Astami					
11	Janipurnima					

Gender Discrimination

S.N.	Activities	Different
1	Eating	
2	Puja	
3	Participation	
4	Decision Making	
5	Cloths	

Management of Old-age home

S.N.	Activities	Yes/No	Verification
1	Planning		
2	Implementation		
3	Staffing		
4	Coordination		
5	Controlling		
6	Evaluating		
7	Leading		

8	Budgeting		
9	Participating/Inclusion		
10	Guidline follow		

Annex B: Name List of Respondents

Name list of senior citizens of Devghat Samaj Kalyan Kendra, Tanahun

S.No.	Name	Address	Age	Registered date
1	PurnakalaGaire	B.m.p.c.4	96	2052/6/7
2	Narbada Dhakal	Nijgad 7 Bara	78	2054/1/30
3	ShubhadraPudasaini	Bhimfedi 7 Makwanpur	83	2055/5/31
4	Beda Giri	Kathmandu	83	2066/11/20
5	Manmaya Paudel	Risti 2 Tanahu	82	2058/12/19
6	Rita Missra	Gitanagar 5 Chitwan	85	2060/9/20
7	Sumitra Neupane	Pyarajung 4 Lamjung	84	2061/8/28
8	Uma Khanal	Hetauda 5 Makwanpur	98	2067/12/10
9	Krishnamaya Adhikari	Kuncha 9 Lamjung	75	2067/6/5
10	Tilkumari Paudel	B.M.p.c.7, Chitwan	85	2069/7/8
11	BhagawatiThakuri	Manahari 7 Makwanpur	73	2070/5/20
12	MayadeviChhatkulli	B.M.P.C.10	100	2070/6/31
13	Shiva Kumari Sharma	Bharatpur 11 Chitwan	80	2072/1/4
14	Laxmi KShrestha	Sindhuli 7	83	2069/10/25
15	ChandrakaliMarasini	Faparthum 5 Syangja	85	2070/12/11
16	Misri Devi Simkhada	B.M.P.C.2	85	2070/12/20
17	Saraswati Nepal	Kathmandu	77	2074/10/18
18	Nanda Kumari Lamsal	Syangja	78	2058/9/11
19	Manbahadur Shrestha	Chitwan 4 Ratnanagar	92	2068/9/8
20	Motilal Shrestha	Gorkha 3 Bungkot	96	2062/3/27
21	Mohan P Simkhada	Dhading 7 Darkha	85	2065/6/11
22	AagamP Lamichhane	Sangkosh 2 Dhading	96	2069/2/15
23	Gadesh Bhandari	Gorkha 5 Deurali	74	2070/10/4
24	NarendradasRanjitkar	Makwanpur 3	76	2072/1/15
25	ParahamshaGiri	Nawalparasi 2	91	2069/3/18

26	Gopichandra Adhikari	B.M.p.c 16	72	2071/2/18
27	Dhaeswar Adhikari	Argakhanchi 5	92	2072/9/18
29	Jet B MallaThakuri	Tanahun 2	90	2074/10/21
30	Magal Singh	Tanahun 2	80	2075/6/1

(Field Survey, 2018)

Name list of Private NRN old age home

S.No.	Name	Address	Age	Registered date
1	Jeeven Karki			
2	Uttam Bhadadur Singh			
3	Narayan Chapagain			
4	Gyan Prasad Dhital			
5	Kul Bahadur Bhattarai			
6	Balram Adhikari			
7	Shyam Bahadur Lamichhane			
8	Mukti Raj Silwal			
9	Indra Prasad Sapkota			
10	Deepak Timilsina			
11	Ram Hari Gautam			
12	Shiva Datta Tiwari			
13	Devendra Prasad Dhakal			
14	Rishi Ram Bhattarai			
15	Prem Bahadur Gurung			
16	Ishorwri Paudel Pantha			
17	Shiva Narayan Bhadel			
18	Guru Dutta Aryal			
19	Govinda-Man Shrestha			
20	Ram Bahadur Thakuri			
21	Nil prasad Amgain			
22	Shankar Bahadur Thapa			
23	Dil-Bahadur Khatri			
24	Dhan-Bahadur Karki			
25	Megh Raj Ghimire			

26	Prem Prasad Dahal			
27	ProfesserMadusudan Acharya			
28	Thakur Prasad Paudel			
29	Chhabi Lal Upadhyay			
30	Suryakanta Sharma			
31	DSP Tulsi Prasad Paudel			
32	Bhimnarayan Paudel			
33	Shyam Chandra Koirala			
34	Kalpana Devi Chhetri			
35	Savitri Devi Aryal			
36	Chin Maya			
37	Saraswati Baral			
38	Bishnu Devi Shrestha			
39	SabitriBaral			
40	Nirmala Dahal			
41	Man-Kumari Shrestha			
42	Janaki Devi Paudel			
43	Laxmi Gurung			
44	Mangala Devi Shrestha			
45	Purna-Kala Gautam			
46	Shova Devi Adhikari			
47	Ganga Kumari Khadka			
48	Bhimmaya Gurung			
49	Sita Pandey			
50	Bimal Ghimire			
51	Ganga Kumari Dhakal			
52	Tara devi Adhikari			

(Field Survey, 2018)

Name list of Rotary Old Age Home

S.N.	Name	Address	Age	R. Date
1	Maiya Devi Bhandari	Bastipur, Hetauda	88	

2	Magalmaya Shrestha	Gwarko, Lalitpur	83	
3	Devika Ghimire	Bungkot, Gorkha	85	
4	BhubkumariKafle	Palpa	81	
5	Bhagabati Sapkota	Nayagaun Kavre	73	
6	Tulasa Devi Parajuli	Kalaiya, Bara	86	
7	Drapada Lamichhane	Kawasoti, Nawalpur	71	
8	Manamaya Wagle	Patihani, Chitwan	88	
9	Baburam Bhandari	Simpani, Lamjung	76	
10	Fadindra Upadhyaya	Jamune, Bardiya	86	
11	Gerulal Shrestha	Mahadevsthan, Kavre	74	
12	Gauri Banjara	Chitwan	77	
13	Hasina Khadka	Gaushale, Kathmandu	77	
14	Manghari Adhikari	Nawalparasi	79	
15	Bedhkumari Neupane	Sinamangal, Kathmandu	88	
16	Chandra Upreti	Bhandara, Chitwan	75	
17	ManikarnaDevkota	Baidam, Pokhara	84	
18	Shiva Devi Basnet	Tanahun	72	
19	Krishna Kumar Bohora	Chitwan	75	
20	Bakhat Bahadur Khadkha	Gitanagar, Chitwan	99	
21	Gopal Sapkota	Kathmandu	80	
22	Chandra Bhakta Shrestha	Mahadevsthan, Kavre	79	
23	BharatbabuThapaliya	Jaubari, Gorkha	82	
24	KhadkabahadurBastola	Bharatpur, Chitwan	74	
25	HiralalDhamala	Butwal	88	
26	Shyambahadur Chhetri	Suryapal Lamjung	81	
27	HomnathSigdel	Dhading	75	
28	Rudraman Shrestha	Nuwakot	80	
29	Bhagirath Lamichhane	Namjung, Gorkha	86	
30	Sarita Wagle	Lamjung	83	

(Field Survey, 2018)

Kalpabas Devghat

S.No.	Name	Address	Age	Register
1	Saraswoti Pahari	Krishnapur, Chitwan	65	
2	Chhali Subedi	Bhedabari, Nawalparasi	84	
3	Dhankumari Chhetri	Baseni, Chitwan	90	
4	Gayatri Wagle	Lamjung	75	
5	Sharada Khatiwada	Syangja	51	
6	Kaushila Dhakal	Lamjung	104	
7	Laxmi Dhakal	Lamjung	66	
8	Dilkumari Paudel	Gorkha	86	
9	Susila Chapagain	Parsa	83	
10	Sangita Regmi	Makwanpur	80	
11	Dharma Kumari Baral	Gaidakot	78	
12	Maya Shrestha	Pokhara	75	
13	Radha Khatri	Nawalparasi	72	
14	Indira Bhatta	Tanahun	78	
15	PabitraNiraula	Gajuri	80	
16	Padma Shahi	Chitwan	79	
17	Purna Kumari Chhetri	Gorkha	84	
18	Sita Adhikari	Pokhara	76	

(Field Survey, 2018)

Annex C: List of Sample

NRN Old Age Home (Male)

S.N.	Name	Address	Age
1	Narayan Chapagain	Gorkha	80
2	Thakrur Prasad Paudel	Lamjung	83
3	Balaram Adhikari	Chitwan	81
4	Prem Bahadur Gurung	Pokhara	84
5	Guru Datta Aryal	Chitwan	85
6	Ram Bahadur Thakuri	Surkhet	82
7	Megh Raj Ghimire	Chitwan	78
8	Indra Prasad Sapkota	Baglung	81
9	Uttam Bahadur Singh	Kathmandu	86

10	Sibha Datta Tiwari	Parsa	80
----	--------------------	-------	----

(Field Survey, 2018)

NRN Old Age Home – Female

S.N.	Name	Address	Age
1	Saraswati Baral	Chitwan	79
2	Janaki Devi paudel	Baglung	82
3	Shova Devi Adhikari	Nawalparasi	83
4	Sita Pandey	Palpa	80
5	Ganga Kumari Dhakal	Rupandehi	78
6	Purna Kala Gautam	Chitwan	81

(Field Survey, 2018)

Rotary (Male)

S.N.	Name	Address	Age
1	HiralalDhamala	Butwal	88
2	Chandra Bhakta Shrestha	Mahadevsthan, Kavre	79
3	Krishna Kumar Bohora	Chitwan	75
4	Bhakta Bahadur Khadka	Gitanagar, Chitwan	99

(Field Survey, 2018)

Rotary Female

S.N.	Name	Address	Age
------	------	---------	-----

1	Maiya Devi Bhandari	Bastipur, Hetauda	88
2	Bhubkumari Kafle	Palpa	81
3	Tulasa Devi Parajuli	Kalaiya, Bara	86
4	Manamaya Wagle	Patihani, Chitwan	88
5	Hasina Khadka	Gaushala, Kathmandu	77

(Field Survey, 2018)

Devghat Samaj Kalyan Kendra, Tanahun (Male)

S.N.	Name	Address	Age
1	Motilal Shrestha	Gorkha-3, Bungkot	96
2	Narendradas Ranjitkar	Makwanpur-3	76
3	Dhaeswar Adhikari	Arghakhanchi-5	92

(Field Survey, 2018)

Samaj Kalyan Female

S.N.	Name	Address	Age
1	Purna Kala Gaire	B.M.P.C.4, Chitwan	96
2	Manmaya Paudel	Risti-2, Tanahun	82
3	Sumitra Neupane	Pyarajung-4, Lamjung	84
4	Til Kumari Paudel	B.M.P.C.7, Chitwan	85
5	Mayadevi Chhatkulli	B.M.P.C.10	100
6	Chandrakala Marasini	Faparthum-5, Syangja	85

(Field Survey, 2018)

Kalpabas Devghat (Female Only)

S.N.	Name	Address	Age
1	Saraswoti Pahari	Krishnapur, Chitwan	65
2	Chhali Subedi	Bhedabari, Nawalparasi	84
3	Dhankumari Chhetri	Baseni, Chitwan	90
4	Gayatri Wagle	Lamjung	75
5	Sharada Khatiwada	Syangja	51
6	Kaushila Dhakal	Lamjung	104
7	Laxmi Dhakal	Lamjung	66
8	Dil Kumari Paudel	Gorkha	86
9	SushilaChapagain	Parsa	83
10	Sangita Regmi	Makwanpur	80
11	Dharma Kumari Baral	Gaidakot	78
12	Maya Kumari Shrestha	Pokhara	75
13	Radha Khatri	Nawalparasi	72
14	Indira Bhatta	Tanahun	78
15	PabitraNiraula	Gajuri	80
16	Padma Shahi	Chitwan	79
17	Purna Kumari Chhetri	Gorkha	84
18	Sita Adhikari	Pokhara	76

(Field Survey, 2018)

Annex D: Photos

Photos taken during the study

Figure 1: Researcher in front of Rotary old age home



Figure 2: Researcher with Elderly of Kalpabas



Figure 3: Researcher in NRN old age home



Figure 4: NRN old age home



Figure 5: Researcher with elderly of Government old age home



Figure 6: Interview with an elderly



Figure 7: Government old age home

