

## **CHAPTER TWO**

### **INSTITUTIONALIZED CARE FOR THE ELDERLY IN GOA**

The elderly is one of the vulnerable categories whose welfare has become an issue of great concern in contemporary India in view of the effects of demographic transition and socio-cultural transformation. Among the Indian States, Goa is a special case in point on the policy debate on issues relating to the welfare of the aged population, as it is graying faster than the rest of India. The percentage of the population in the age group of 60 and above is higher in Goa than the all-India percentage for this age group due to such factors as low fertility and mortality rates and higher life expectancy. Its declining infant mortality, fertility and death mortality are typical of populations in the advanced phase of demographic ageing. Stated precisely, Goa is much ahead in the process of demographic transition which implies that proportionally fewer young people in State are available to take care of the older population.

Besides demographic transition, there are also transformations and changes that are taking place in the Goan society like nuclearisation of households, large-scale inter-state and international migration of Goan youth, husband and wife going out for work, individualistic attitudes etc. which will add to the problems of giving care and support to the elderly population. Taking this fact into consideration we will examine in this chapter the respect and care that elderly enjoyed in the family and society and also explores the institutionalized care from the historical perspective.

## **2.1 PROFILE OF GOA**

### **Goa: It's Location and Size**

Goa the twenty fifth state of the Indian Union is geographically situated on the western coast of Indian peninsular between the parallels of 15° 48' N and 14° 53' N latitude and between the meridians of 73° 40' E and 74° 21' E o longitude, east of Greenwich. It is 1,022 meters above sea-level. It has a land area of 3702 Sq. Kms, 1736 SqKms in North Goa and 1966 SqKms in South Goa and coast line of 104 kms. Goa is bounded on the north by Sindhudurg district of Maharashtra state, on the West by the Arabian Sea, on the South by Karwar district of Karnataka state and on the East by Belgaum district of Karnataka state.

As stated earlier in chapter one, Goa is divided for administrative purposes into two districts and twelve talukas. There are seven talukas in North Goa and five in South Goa. These talukas have further subdivisions in the form of towns and villages. According to the 2001 census, the total number of inhabited villages in the state is 347 with 209 in North Goa and 138 in the South. Of the 188 panchayats in the State, 119 are in the North Goa and 69 in the South. There are 14 Municipal towns with 7 each in North and South Goa and 30 Census towns with 20 in North Goa and 10 South Goa.

The three talukas of the Old Conquests of the Portuguese, namely Tiswadi, Bardez and Salcete are our main concern since all the respondents in the present study are belonging to these three talukas.

Tiswadi lies between the river Mandovi in the north and the river Zuari in the south. Its area is about 166 sq. kilometres. Panaji is the chief town of this taluka and is

capital of Goa today. The word Tiswadi is a compound word consisting of the two primary words, Tis and Vadi, which means thirty settlements or thirty villages.

Bardez lies north of Tiswadi bordered by the Chapora River in the north and Mandovi river in the south. It has area of 264 sq. kilometres. The chief town of Bardez is Mapusa, a word derived from Map and Sa. Map means a measure and Sa means to fill up. Hence, Mapusa is a place to measure or to sell goods (Fonseca, 1978:106). And true to its name even today Mapusa is a busy marketing center especially on every Friday. Farm products and cottage industrial products are brought to the sprawling market square of Mapusa on Fridays by the farmers and artisans of Bardez.

Salcete lies south of Tiswadi and is separated from it by the Zuari river in the north. The Sal River skirts it in the south. It has an area of 365 sq. kilometres. It has three important trading Centre's, namely, Margao, Mormugao and Vasco-da-Gama (Xavier 1993:3). Goa served as transit point for trade from the east during the Portuguese Colonisation because of its strategic location on the west coast of India. Today, Goa is well connected with the main arteries of India by means of roads, railways, waterways and airways and is in the process of rejuvenation and assimilation.

Goa is a small but beautiful and fertile land. It is a hilly terrain especially on its eastern side, where lies the southern tip of the sahyadri range. The terrain is dotted with numerous springs and intersected by a number of rivers flowing westwards which provide a network of internal waterways with barges carrying iron ore down the rivers and ferries plying across the rivers laden with people and vehicles alike. The hundred kilometers long coast, which forms a segment of the western coastline of India, is full of

creeks and estuaries formed by these rivers and some of them have turned out to be excellent tourist spot (Xavier, 1993: 3).

### **The Unfolding of Goa**

In ancient Sanskrit texts, Goa was known as Govarashtra, the land of cows. It was considered one of the seven political divisions of Parasuramkshetra, Gopakapuri or Gopakapattana was its capital. Some are of the opinion that the name might have been derived from Gohaladeva (Guhalla Deva), the first ruler of the Kadamba dynasty of Goa. The Mahabharata refers to Goa with its adjoining territories as Gomanta, indicating a territory of cows and cow-herds.

Goan's were originally the descendents from the native Dravidians who were gradually overrun by the Aryan advance from the north around 1500 BC. Aryans who settled in Western India named their state Konkan. Goa, a part of Konkan, became an important port of the ancient and medieval traders like the Phoenicians, the Persians, the Arabs, the Sumarians, the Greeks and the Romans. Until the 11th century, there was a succession of empires rising and falling in Goa. Earlier, it was part of the territories of Ashoka, the great Buddhist emperor of the Mauryan Empire who reigned from 273-236 BC. In the 2nd century BC Goa was under the Satavahanas. The Western Kshatrapus ruled next from 150 AD. Then came the Bhojas who made their capital Chandrapur (now Chandor). But they did not rule Goa for long. From AD 540 the Chalukyas of Kalyana ruled for about 200 years. The Rashtrakutas exercised their influence from 753 AD to 973 AD. The Kadambas with their superior navy defeated the Silaharas and brought Goa under their sway. Guhalla Deva, the founder of the Goa Kadamba, was a descendent of

the Banavasi Kadambas of Karnataka. His son, Sashta Deva I, routed the Silaharas. Goa remained the den of the Kadambas from the 11<sup>th</sup> century A.D. to the 13<sup>th</sup> century. Under them Chandor remained as the capital of Goa for some time and later Gopakapattana or Voddlem Goem on the north bank of the river Zuari became the capital. The kadambas, being kannadigas, patronized the kannada language. Some of the well preserved folk songs and dances of Goa show a strong influence of Kannada. Even the names of some villages especially in Salcete bear Kannada terminology.

The long and unperturbed reign of the Kadambas was cut short by the Yadavas of Devagiri. But the latter were not to enjoy the fruits of victory for long as the Muhammedams under Malik Kufur, an ambitious general of Sultan Alauddin Khilji, attacked the Deccan. On his triumphal march across the Deccan and along the Konkan, he uprooted the Yadavas, the Kakatiyas, the Hoysalas, the Ballalas and a host of others who had holed up in different burrows on the western coast. When the dust and din of political confusion subsided, Goa fell to the Bahmanis, who became a force to reckon with from 1347. In the struggle for supremacy, the fortunes of Goa oscillated between the two strong contenders: the Muslim Bahmanis and the Hindu Vijayanagara. By the end of the 15<sup>th</sup> century, Goa came under the jurisdiction of Yusuf Adil Shah of Bijapur when Ain-ul-Mulk Kan'ani, administrator of Goa was asked to surrender Goa to the Bijapur Crown in 1498. Yusuf was destined to rule the whole of Goa only for twelve years. The fact remains but often scoffed at that Goa absorbed several races and creeds in that long span of its struggle for identity (Xavier, 1993:4-5).

Strangely enough the coming of the Portuguese to India and the establishment of the Adil Shah power in Goa coincided. Both events took place in 1498. Both developed direct as well as indirect contacts right from 1498, though the Portuguese conquered a part of the province of Goa only in 1510. During these twelve years, the Portuguese established some factories or trading Centre's in Malabar and a fort at Cochin. They observed Goa on their way up to the Red Sea and down to Malabar. Afonso de Albuquerque was appointed Governor in 1509. He being a shrewd, sagacious a tried statesman set his imperialistic eyes on the tiny palm fringed island of Goa, which according to him controlled the Arabian Sea. After collecting the relevant data pertaining to Goa and studying its strategic position, its natural harbor which could protect a number of ships from the fury of the monsoon, and its topography, he decided to strike at Goa. The Portuguese had built a fort at Anjedevi in 1505. Though it was destroyed by them within a year, they always called at Anjediva for water, to repair, to rest etc. their frequent visits to Anjediva resulted in an historical friendship with Timmayya or Timoja, an admiral of the Vijayanagara fleet on coastal Karnataka. It was Timoja who supplied the necessary information to Albuquerque regarding the lay out of the city of Goa and the public discontentment due to the taxation policy of Bijapur. The battle of Cochin in 1504, when the Portuguese utterly routed the Zamorin's navy, not only demonstrated the weakness of the Indian navy but also revealed the inner weakness of the Indian political system, a weakness which still ranks the Indian political system. Albuquerque had therefore no difficulty in mounting a campaign on Goa and conquering it on 1 March, 1510. But Yusuf Adil Shah was not ready to submit meekly. He, therefore, collected an army of 60000 and retook Goa in May. It was an unexpected defeat and a great setback to

the machinations of Albuquerque. He returned to the fray with 28 ships and 1700 men. Meanwhile, Yusuf Adil Shah had died and his son Ismail Adil Shah, an inexperienced youth, had succeeded to the Bijapur throne. Albuquerque reconquered Goa with a vengeance on 25<sup>th</sup> November and ruthlessly put to death a large number of Muslims including women and children (Xavier, 1993:6).

The territory conquered by Albuquerque in November consisted only of the island of Goa and four adjacent islands, namely, chora, Divar, Vamsim, a small island east of Divar and Jua. But the Adil Shah's Goa was a bigger territory extending from sadasshivgad on the north bank of the river Kali to Banda beyond Tirakhhol. The Portuguese were contended for the time being with the islands of Goa. Bardez and Salcete, which were dependent territories of the city of Goa, were occupied by the Portuguese in 1543. All these territories of the Portuguese became the 'Old Conquests' which they effected in the latter half of the 18<sup>th</sup> century, consisting of Ponda taken from the Marathas in 1763, Sanguem, Kepem and Canacona acquired from the rulers of Sonda in 1764 and Pernem, Sattari and Bicholim conquered from the Bhonsles of Sawantwadi in 1781-8. The old conquests and the new conquests together were known the Estado da India Portuguesa (Portuguese State of India) and not Estado da Goa Portuguesa (Portuguese State of Goa) (Xavier 1993:4-7).

This brought in the Portuguese who from then onwards influenced every walk of Goan life. The Portuguese's culture has left a great impression on the attitude and general life style in Goa. Of all the European powers which colonized India, the Portuguese stayed the longest; to be exact, 451 years, while the French ruled for 281 years and the

British for 182 (Sinha, 2002: 1). Christianity was absorbed by the inhabitants. The intermixture of the locals who settled with the Portuguese soldiers evolved a new culture that was unique. The Portuguese made the city of Panaji the capital of Goa in 1843. It was a Portuguese colony till 1961, after which, it became a part of the Indian Union. Goa attained full statehood on 30<sup>th</sup> May 1987 when Daman and Diu retained separate identity as a Union Territory.

## **2.2 SOCIAL FABRIC**

### **Family and Law**

Goa, the green strip of land bordering the Arabian Sea, that now forms the twenty-fifth State of the Union of India, has been bountifully blessed with natural and human resources. Famous in ancient Indian history and legend as an idyllic paradise, beloved of the Gods, full of food and fodder, it fell frequent prey to many a conqueror covetous of its beauty, wealth and location. This resulted in varied influences on its people and their culture. The long spell of four hundred and fifty years of Portuguese rule brought about a considerable change in Goa, setting it apart from the rest of India – of which it is a geographical and cultural part – and inculcated in its people a cosmopolitan outlook on life. This has enabled them to feel at home in the worlds of both the East and the West and to overcome the apparent difference of the two strains of civilizations, perhaps mauling their essential self-identity in that process (Gomes, 2004: viii).

According to Indian culture, the family and self-sustaining village communities are the backbone of the social infrastructure. The Goan society was not an entity by itself but was a part and parcel of the Indian society as it is today, and was remarkable for its



endurance, adaptation, absorption and assimilation. In spite of the four and half centuries of the Portuguese domination over Goa, its social institutions still reflect more of the Indian characteristics than of the Portuguese. No doubt that the social institutions were like the tendons that bound the social structure from falling asunder. The society had enshrined them and hallowed them making imperative for an individual to observe them for his perfection (Xavier 1993:51).

The institution of family is considered the most important social unit. It is the bed rock of a society. It is in family that one is born, brought up and taught the fundamentals of family. It is here one learns the give and take policy of social life. Though the family is the smallest social unit consisting of a husband, his wife and their children, it imparts the most important norms of social life. The elderly females particularly played a valuable role in the socialization of the young and in transmitting social and cultural heritage. If single families are the characteristic feature of a modern society, joint families were the common feature of the Hindu and Christian community till recently (Xavier 1993:57).

Although today it has given rise to a split into nuclear families, but even there a tendency is noticed to operate like an extended family to the extent possible, with brothers at least attempting to live under one roof, this does not always succeed. But, in respect of major decisions relating to marriage of their kith and kin and property matters, these are normally taken jointly or in consultation with all the members. Some families of prominence have endeavored to stick to this system steadfastly and have laid down that no descendent can inherit any share from the ancestral property, for that is treated as collective property of the family which cannot be alienated (Gomes 2004:183-184)

A joint family consisted of grandparents, their sons and the son's children, married and unmarried, including close relatives. It was a patriarchal family where the eldest male member was the head of the joint family. He looked after its property, income and expenditure, religious matters and social intercourse. It was he who represented the family at the village assembly. As long as Goa remained an agricultural society with limited industrialization and urbanization, the joint family system continued to exist with rare exceptions. The patriarchal authority over the family members and its affairs was virtually absolute. The Hindu law permitted the sale of children by the head of the family for disobedience or under famine conditions. The patriarch's decision was always final and youngsters had no voice against it. Tradition demanded total obedience and disobedience to elders was considered one of the gravest offences in those days (Xavier, 1993:58). In other words, discipline and obedience to elders was the hallmark of the Indian society: a society blessed with sages and saints; a society that considered wealth, luxury and comfort as vices. Materialism could not take deep roots in the Indian society where the kings and National heroes were worshipped as divine incarnations. (Xavier, 1993:202). Hence the aged in the family were respected and cared. The need for institutionalized care of the elderly was not felt since like in other parts of India the joint family system was strong and generated emotional links among members of different generations. The mortality rate too was high during that period.

In addition, the Quality of care for elders depends heavily on the positive or negative aspects of family dynamics. The joint family is a healthy institution if it generates emotional links among members of different generations, but it can create

social and psychological problems for elders, for example, conflicts between mothers-in-law and daughters-in-law (Achamamba, 1987:97-102).

Everyone one in Goa, whether Hindu, Christian or Muslim is governed by the provisions of the Portuguese Common Civil Code, under which marriage is considered a legal contract with an economic bearing. For, after marriage, the hereditary as well as the self-earned property, movable and immovable, of the husband and the wife, are considered part of the common pool, and both of them have an equal share of the said property, according to Law. There was a provision under which the property aforesaid could be treated independently if the couple had wished it that way in the pre-nuptial agreement, but the provision was hardly availed of.

Even today the respect and care for elders is not withering away but changing its face and form. The old definition of a family as a group of people living under the same roof, eating at the same hearth, and related to each other by blood or law has changed, but the basic qualities of relationships expressed through caring each other and sharing has remained. People may live apart and eat separately, but as long as they feel they belong to a family, the family as a system will be sustained (Gomes 2004:183-185)

### **Village Assembly**

Goa has a unique history of institutions of local self-government dating back to ancient times. Descendants of ancient settlers of the villages, called *Gaunkars*, organized themselves into “*Comunidades*” or “Communities” which functioned as an autonomous unit of village administration. The Government was vested in the assembly of elders of

each clan or *Vangor*. The primary activity of the *Comunidades* was leasing out their commonly held agricultural land, orchards, ponds, through auction. The income was utilized to fund common services for the village like those of priests, barbers, construction and maintenance of markets, halls, etc. This village governance was allowed to exist alongside the Portuguese administrative machinery. The village assembly took unanimous decisions on the village affairs. The elders of a village jointly owned the rice fields of the village and the fields were leased out every year for cultivation to the highest bidder from among the residents of the village, in rare cases to some outsider. Each village had to pay a fixed amount of land tax to the Government. The elders and scribe fixed the contribution of each land holder. The elders enjoyed many privileges in the village. The chief elders, in particular, who represented the village in the general assembly, enjoyed certain privileges by virtue of their traditional authority (Phal, 1982:17). Thus we see that the elderly even in villages were assigned a place of honor and respect.

### 2.3 PRE-COLONIAL INSTITUTIONAL CARE

Name	Year of Establishment	Founder	Purpose	Maintenance
Mijiguli in the old city of Gopakapura which is now known as Goa-Velha	A.D 1053	Sadano, the Governor of the Konkan, appointed by the king Jayakesi, issued orders for its construction.	The purpose was to supply food to the poor and the helpless and to provide lodgings for the pilgrims.	The Governor imposed tax on the owners of trading vessels and merchants coming from foreign countries. The revenues thus derived, were made over to the house of mercy. It was further enacted that if any rich person, native or alien, happened to die without issue, his property after deducting the expenses necessary for his funeral, which was to be performed with great pomp, should be transferred to the house of mercy.

## 2.4 COLONIAL SITUATION

Name	Year of Establishment	Founder	Purpose	Maintenance
Santa Casa de Misericordia de Goa	This institution was founded in 1510 on the lines of the Holy House of Mercy of Lisbon established under the royal patronage of Queen Eleanor, wife of Joao II in 1498.	Portuguese Society in India	The brotherhood was established primarily to look after the welfare of the Portuguese whites but in the later period it was open to those of the mixed blood. It was aimed at helping the poor, aged and disabled soldiers including the widows and daughters of the dead soldiers.	The contribution of the State and the Municipality towards the works of Mesericordia was generally small, except at the time when the brotherhood managed Hospital Real. The State contributed for alms for the poor every Friday, which was distributed through Misericiodia and for maintenance of two retirement homes. The wide

				<p>ranges of services provided by the Misericórdia de Goa was dependent on private funding. The brotherhood received large legacies from the public for its work of charities, particularly in the early period. Large portion of the income from the legacies was invested for profits</p>
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### **Retirement Homes for Women**

At the end of the 16<sup>th</sup> century two more retirement houses were established exclusively for women. Recolhimento de Nossa Senhora da Serra (recluse house of Our Lady of Mount) was established to shelter orphan girls and respectable widows while Recolhimento Santa Maria Magdalena housed the fallen women and poor widows. These

institutions were established in 1598 and 1611 respectively. Archbishop Dom Aleixo de Menezes was responsible for the foundation of these two homes. Mesericordia was entrusted with their management. The Crown and the Misericordia met the expenses of these homes (Gracias, 2000:84). It was something unheard of either in Goa or other parts of India though such institutes were doing commendable work in Mozambique, Macau, Timor and other Portuguese colonies.

Recolhimento de Nossa Senhora de Nora	1598	Archbishop Dom Aleixo de Menezes.  The home is run now by Provedoria de Assistencia Publica (Institute of Public Assistance).	It was established to shelter orphan girls and respectable widows. Wives abandoned by their husbands were also provided lodging and boarding. Pregnant women could also be sheltered in the home but with the condition that they had to go elsewhere to deliver the child. At times dying women were also provided shelter at home.	The Crown and the Misericordia met the expenses of this home.
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Recolhimento Santa Maria Magdalena	1611	Archbishop Dom Aleixo de Menezes was responsible for the foundation of this home.  The home was entrusted to the care of Franciscan nuns in 1937.	It has housed the fallen women and poor widows.	. The Crown and the Misericordia is meeting the expenses of this home.
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### **Providoria – A Movement for the Needy**

Over a period of time a goal was set in the minds of some persons concerned with the problems of the needy, old, destitute and the sick and a modest beginning was made to establish a new institution called “Ostres Pillares de Assistencia Publica”. Later, Comandante Quintanilha Mendonca Dias, Dr. Jose Bossa and Dr. Alvaro de Goueia e Melo took lead and established “Providoria da Assistencia Publica” in the year 1947 (Souvenir, 1997). Hence, August 7, 1947 has gone down as a red letter day in the history of social services in Goa. However it does not mean that there was no social assistance before that, but it was hardly organized. The need for a well-organized and planned assistance or social work was felt by one and all. It was something unheard of either in Goa or other parts of India though such institutes were doing commendable work in Mozambique, Macau, Timor and other Portuguese colonies.

Late Dr. Jose da Silva Pereira was appointed as the first “Provedor” (Director) of the institute in the year 1947. The aim and object of Provedoria that time was to run the lotteries and distribute the revenue derived from them to the various organizations, such as Hospicio Hospital, Asilo Hospital and many other institutions looking after health care. Provedoria sponsored students to pursue higher studies in Portugal in various fields, such as Ophthalmology, Paediatrics and Surgery to meet local needs. There were also old aged homes and orphanages built and maintained at various places in Goa, Daman and Diu. The main objective of Provedaria is to provide relief, give not alms to poor but to provide shelter, care and protection to old and helpless persons in our society (souvenir, 1997).

Though Provedoria was enjoying all the privileges of an autonomous body, it was declared as an autonomous body of the Government from April 14, 1960 and since then it started functioning as a separate department of the Government. The administration of the Provedaria during the Portuguese regime was controlled by the ‘Provedor’ and the Council of Provedoria.

It was the concern of Provederia then to look into the difficulties faced by the public and extend a helping hand. After the liberation of Goa in 1961, these activities were carried on by Provedaria in the same way. However, with the introduction of various welfare schemes and development work by the Government, some of the schemes were discontinued to avoid overlapping. During 1972-73, the Institute provided social assistance for the Homes for the Aged. To provide shelter, home, education, food and clothing, Provedoria is running 9 old aged homes for man and women and 2 centres one each for boys and at different places in Goa (Gaunekar, 1997).

Asylum of Mapusa	1865	The idea of endowing Bardez with it benevolent institution germinated in 1836 in recognition to the services rendered by the then Counsellar Tomas Nunes de Serra e Mause Hon. Judge of Bardez Comarca.	. It is in this Asylum that the poor, destitute persons of both the sexes, caste and creed are getting physical and spiritual solace	In the year 1977, the administration of the home for the aged was entrusted to Provedoria.
Alberque do Sagrado Coraco de Jesus	1878	It was started by a band of dedicated friends of late Aristides da Costa to perpetuate his memory	The purpose was to take care of the aged.	It was administered by the Hospicio Hospital which was founded earlier by Fr. Antonio Joao Miranda in 1867. Later the administration was taken over by the Provedoria on 1.1.1977 and since then, it is run by the Provedoria.
St Joseph, Asylum of Majorda	1954	The palatial house was donated to Provedoria by the Philanthropist and humble Pastor, the most Rev Mons	This institute accommodates exclusively female's senior destitutes, crippled, ailing	It is run by Provedoria.

		Maximo Godinho	and aged citizens from different creeds, caste and from all corners of the State of Goa.	
Alberque of Loutolim	1955. Later the new wing was started in 1961	It came into existence through the generosity of Adv.JoaoVicent de Figueredo of Loutolim, who bought the landed property and the home was opened.	The house was meant to take care of the elderly.	The aged home is supported by Provedaria.
The Asylum of Candolim	1955	Mr Fernando da Cunha donated this Asilo to Provedaria.	. It is meant for destitute males	It is administered and run by Provedaria
The Asylum of the Sacred Heart of Jesus and Mary	1933	. The need was felt by the villagers to take care of the elderly of the village. Hence this institution was established. Today it is managed by Handmaids of Christ	The purpose was to give sufficient comfort and care and bring hope and joy into the lives of the elderly making it possible for them to ride gallantly into the sunset.	Today it is managed by Handmaids of Christ

## **2.5 POST LIBERATION SCENARIO**

Besides the above, we have other old age homes run by two religious groups in Goa, Christians and Hindus. They were sensitive to the elderly issue and took note of the two interrelated aspects of demographic transition, one, the increasing number of the dependent elderly population and two, the declining of the family support system. They responded to this situation by establishing homes for the aged. Lifespan has increased and people are living well into their later years. Families are smaller and nuclear. Traditional caregivers (usually women) are not available always. Migration of the youth results in older people living alone. When family or community care is not available, institutions emerged to fill the need.

### **St Mary's Guest House**

St Mary's Guest House an old age home is situated at Nagoa-Verna. It was established in 1964 with an aim to take care of the old who came from rich families. At that time due to the political situation in Goa, the elderly coming from the rich family were left alone at home as their children migrated abroad. Their families were ready to pay for them for their maintenance from abroad but no institution was ready to accept them since they wanted to continue with the same life-style they lived before. Hence, the congregation of Sisters of St Joseph of Cluny were requested to open an Home for the aged for those who were helpless and incapable of looking after themselves. So a big house was purchased for the same. The sisters always felt that they serve God by serving the old and needy people. This internal drive helped them to love and care the old more intently. The institution is maintained through the charity and generosity of well-wishers and collection

of minimal fees. At present the number of inmates is about twenty eight which include both male and female.

### **St Joseph's Asylum**

St Joseph's Asylum, an old age home is situated at Calangute. It was established in 1963 with an aim to take care of the old. It is managed by the congregation of Sisters of Handmaids of Christ and is maintained through the generosity of well-wishers. The Sisters are very much devoted and service minded. They strongly believe in what Lord Jesus has said, 'whatever you do to the least of your brethren you have done to me'. Hence, this motivation makes them to work with love and compassion. At present the number of inmates is about thirteen which are meant only for female.

### **St John of God's Home**

St John of God's Home is situated at Old Goa. Prior to the liberation of Goa, the Convent of St. John of God and the property attached were utilized by the Portuguese Government for housing their Soldiers till 18<sup>th</sup> December, 1961. After the Liberation of Goa, the Congregation of the Franciscan Hospitaller Sisters of the Immaculate Conception were invited by the Bishop Dom Francisco da Piedade Rebelo, Apostolic Administrator of the Archdiocese of Goa, to take charge of the Convent of St. John of God, and to start a "Home for the Aged", which was officially opened on 15<sup>th</sup> June, 1964 with the objective to take care of the elderly and needy. Here, the elderly are welcomed by the Sisters and made them to feel that they are "at home". They are loved, respected and appreciated. The institution is maintained through the charity and generosity of well-wishers, collection of minimal fees and from the income of the property. The house is meant for male and female. The number of inmates is about thirty two.

### **St Joseph's Home**

St Joseph's Home, an old age home is situated in the village of Siolim with an aim to provide shelter, care and protection to the old. It was established in the year of 1965 and is managed by the Congregation of Sisters of St Joseph of Chanberry. They do this selfless service with love, care and devotion. One can say that it is not just an old age home but home away from Home for elders who sail through old age joyfully. The house is meant for male and female and has about twenty inmates on the roll. The institution is maintained through the generous contribution of the well-wishers and collection of fees.

### **Isha Prema Niketan**

Isha Prema Niketan is situated at in the village of Assagao. It was established in 1966 with the objective to take care of the elderly and needy. It is managed by the Association of Ishaprema Vinamra Sevika. The institution is maintained through the charity and generosity of well-wishers. They do not charge the fees. The house is meant for female only. The number of inmates is about sixteen.

### **Divine Providence Home**

Divine Providence Home, an old age home run by the Congregation of Franciscan Hospitaller Sisters of the Immaculate Conception is situated in the village of Benaullim. It was established in 1968 and at present has forty five inmates. This home caters only to female inmates. The home is maintained through the charity and generosity of well-wishers.

### **Our Lady of Perpetual Succour Home**

Our Lady of Perpetual Succour home, an old age home is situated in the village of Guirim, with an aim to provide shelter, care and protection to the old. It was established

in the year of 1969 and is managed by the Congregation of Fatima Sisters. The house caters only to female inmates and has about twenty inmates on the roll. The institution is maintained through the generous contribution of the well-wishers and collection of fees.

### **Isha Prema Niketan**

Isha Prema Niketan is situated at in the village of Goa-Velha. It was established in 1972 with the objective to take care of the elderly and needy. It is managed by the Association of Ishaprema Vinamra Sevika. The institution is maintained through the charity and generosity of well-wisher. They do not charge the fees. The house is meant for female only. The number of inmates is about sixteen.

### **Mae de Deus Home**

Mae de Deus home, an old age home is situated in the village of Saligao, with an aim to provide shelter, care and protection to the old. It was established in the year of 1973 and is managed by the Congregation of Franciscan Missionaries of Christ the King. The house caters only to female inmates and has about twenty one inmates on the roll. The institution is maintained through the generous contribution of the well-wishers and collection of fees.



### **Krist Raj Bhavan**

Krist Raj Bhavan, an old age home is situated in the village of Saligao with an aim to provide shelter, care and protection to the old. It was established in the year of 1973 and is managed by the Congregation of Franciscan Missionaries of Christ the King. The house is meant for male only and has about twenty one inmates on the roll. The institution is maintained through the generous contribution of the well-wishers and collection of fees.

### **Nazareth Home**

Nazareth Home is situated at in the village of Navelim. It was established in 1977 with the objective to take care of the elderly and needy. It is managed by the Congregation of the Holy Family Sisters. The institution is maintained through the charity and generosity of well-wishers and collection of minimal fees. The house is meant for female only. The number of inmates is about thirty two.

### **Holy Spirit Home**

Holy Spirit Home, an old age home is situated in the village of Moira with an aim to provide shelter, care and protection to the old. It was established in the year of 1977 and is managed by the Congregation of the Handmaids of Christ. The house is meant for female only and has about thirty one inmates on the roll. The institution is maintained through the generous contribution of the well-wishers and collection of fees.

### **Bom Jesus Home**

Bom Jesus Home is situated at in the village of Nachinola. It was established in 1978 with the objective to take care of the elderly and needy. It is managed by the Congregation of the Mission Sisters of Queen of Apostles. The institution is maintained

through the charity and generosity of well-wishers and collection of minimal fees. The house is meant for male and female respectively. The number of inmates is about twenty two.

### **Mother Mary Home**

Mother Mary home, an old age home is situated in the village of Calangute, with an aim to provide shelter, care and protection to the old. It was established in the year of 1980 and is managed by the Congregation of Handmaids of Christ. The house caters only to female inmates and has about fifty four inmates on the roll. Detailed care is taken in providing for the inmates whether it is their domestic needs or recreation. The inmates are encouraged to do any form of work, just to keep them busy as they tend to suffer from depression. The inmates are urged to do moderate exercises. They also encourage outside families to socialize with them – whether it is the much awaited Christmas parties or even families getting cooked food and sharing with them. The institution is maintained through the generous contribution of the well-wishers and collection of fees.

### **Asilo Dr Rafeal Pereira**

Asilo Dr Rafeal Pereira is situated in the village of Benaullim. It was established in 1980 with the objective to take care of the elderly and needy. It is managed by the Congregation of Handmaids of Christ. Compassion, relentless patience and endurance are vital rules they follow in serving the elderly. The institution is maintained through the charity and generosity of well-wishers and collection of minimal fees. The house is meant for female only. The number of inmates is about thirteen.

### **Ark of Hope**

Ark of Hope is situated at in the village of Candolim. It was established in 1982 with the objective to take care of the elderly and needy. It is managed by the Association of St Vincent the Paul. The institution is maintained through the charity and generosity of well-wishers and collection of minimal fees. The house is meant for female only. The number of inmates is about thirty one.

### **St Mary's Home**

St Mary's Home is situated at Siolim. It was established in 1982 with the objective to take care of the elderly and needy. It is managed by the Congregation of Ursuline Sisters. The institution is maintained through the charity and generosity of well-wishers and collection of minimal fees. The house is meant for female only. The number of inmates is about twenty three.

### **Asylum of Chimbel**

The property to build an institution which will take care for the elderly was donated by Ex-Santa Casa de Misericordia de Goa before the liberation of Goa, But the Asylum of Chimbel for aged was constructed by Provedoria and inaugurated on 24<sup>th</sup> July, 1982. Besides it is a receiving and certified center for beggars under Anti-begging Acts. The institute provides them with food, clothes, boarding and medical facilities

### **Sneha Mandir**

SnehaMandir, an old age home is situated at Bandora, Ponda in beautiful grounds and comprises twelve cottages. It was established in 1982 with the motto 'Home away from Home'. It is a secular institute, an NGO which is supported monetarily by members, donors and well-wishers. It is managed by the Goa Hindu Association Trust. At present

the number of inmates is about one hundred. The home is meant for male and female respectively. Utmost care is taken in providing the elderly with the best in terms of a library, sports activities, interaction with visitors etc., yet the old people feel lost without their near ones. Further probing reveals that children who take care of their old parents are highly successful, manage their time efficiently, and feel truly blessed. There is also a Geriatric center for bedridden patients with a physiotherapy and surgical center.

### **Holy Family Home**

Holy Family Home of the aged is situated at Chora. It was established in 1983 with the objective to take care of the elderly and needy. It is managed by the Congregation of Fatima Sisters. The institution is maintained through the charity and generosity of well-wishers and collection of minimal fees. The house is meant for female only. The number of inmates is about sixteen.

### **St Joseph's Eventide Home,**

St Joseph's Eventide Home, an old age home is situated in the village of Ucassaim. It was established in 1984 with the aim to take care of the aged. It is managed by the Congregation of the Poor Sisters of our Lady and is supported monetarily by collection of nominal fees and through donors and well-wishers. They have put their focus on the physical as well as moral well-being of the elderly inmates. This they do by looking after their hygiene and by keeping their spirits high. They make them feel at home by celebrating their birthdays, Christmas programs and other feasts etc. At present the number of inmates is about twenty one. The Home caters for male and female respectively.

## **Lar Santa Margarida**

Lar Santa Margarida, home for the aged is situated in idyllic surrounds on the beautiful island of Divar. Mr and Mrs Custodio Manuel Gomes Pereira out of their generosity offered their 16-bed room abode to the nuns of Poor Sisters of Our Lady to set up an old age home. For centuries was occupied by magistrates. It was established in 1986 with two inmates Mrs Godinho and Mr Saldanha. The objective was to take care of the elderly and needy. They served the elderly with love and devotion. For some who died in their home for the aged and did not have anybody they were given a decent burial and as such proved to be a home outside their homes. It is managed by the Congregation of the Poor Sisters of our Lady. The institution is maintained through the charity and generosity of well-wishers and collection of minimal fees. The home at present has thirty four inmates, eighteen men and sixteen women and most of them above the age of 80 years. To cater for the growing need of the shelter to the old people, the congregation has started the work of construction of a large building with modern amenities and facilities.

Thus we can observe that soon after the liberation of Goa that is from 1962-1970, seven old age homes were started by the Christian community. More six old age homes were added from 1971-1980 by the Christian community. From 1980 onwards, more nine old age homes were added in Goa, in which seven were managed by the Christian community, one by Hindu community and one by Provedoria. Before 1980, there was no old age home run by the Hindu Trust for their community. This makes it obvious that the transformations and changes that are taking place in the family and society at large due to modernization is running across to both the communities today.

Recent developments in eldercare in Goa include retirement pay homes and community based services. This new type of homes is a response to the growing demands of middle-class and upper-income families whose younger members are not available to care for the elders. Some community based services like day-care centers have been created with governmental assistance. These centers are created to meet the need for elders to be in a safe and wholesome environment during the day as other family members worked outside the home or attended school.

### **Conclusion**

Thus we can conclude that Joint families were the common feature of the Goan society like in other parts of India. The patriarchal authority over the family members and its affairs was virtually absolute. Tradition demanded total obedience and disobedience to elders was considered one of the gravest offences in those days. Hence the aged were respected and cared. Modernization brought about changes in the family structure and consequently in its functions.

The institutionalized care of the elderly started after the arrival of Portuguese in Goa in the year 1510 although there existed a charitable institution in 1053 A.D by name “MIJIGULI” in the old city of Gopakapura that is now known as Goa-Velha. This shows that the institutionalized care for the needy and elderly started much early in Goa than in other parts of India. Institutions for care of the elderly, such as Venkatagiri Chaultries, were opened only in the early 18<sup>th</sup> century to serve the poor and destitute people. But it gained roots under colonial rule because of the historical situation in Goa wherein there was a need to help the aged, disabled including the widows and daughters of the dead soldiers. Seeing the need, the Government and the Non-Government Organisations

(NGO) responded to this situation by establishing Homes for the aged during the colonial rule and in the post liberation phase. While this may be a continuation of a Portuguese tradition of institutionalized geriatric care, in the post-liberation phase it can be seen as a pointer to the declining of the family support system.

## A Life in Old Age Home



Drawing Strength from God



Time to become young





Nourishment for Physical Strength



Adding Life to Years



Boosting Spirit



In Thanks Giving