



## DESTITUTION AMONG ELDERLY PEOPLE AND PAKISTANI LAWS: A PRACTICAL INSIGHT

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### Abstract

*The phenomenon of destitution is emerging in Pakistan with the technological and industrial development that is changing the family system from joint to nuclear. The constitutional system of Pakistan made some laws, acts and constitutions for the well-being and welfare of Destitute people and elderly people in different eras. The current qualitative study has been designed to check the implications of Pakistani laws associated with elderly people living in destitute condition. Twelve elderly people were interviewed with a semi-structured interview guide with purposive sampling. The data was compared with the present Pakistani laws for destitute elderly people and its practicality and analysis was done using Interpretative Phenomenological Analysis. It was found that the constituted Pakistani laws were not practiced in the field for the facilitation and welfare of Destitute elderly people in any stance. The study provides a platform to further studies to focus on other age groups of Destitute people and the implementation of Pakistani laws related to destitute people. The policy implication of the study can assist the law and constitution-makers to focus on the specified group of Destitute*



*elderly people and their rehabilitation and reform rather than constituting a general law for categories of destitute people.*

**Keywords:** Destitute elderly, Pakistani law, practical insight, Interpretative Phenomenological Analysis.

### **Introduction**

The aged population over the 60s is around 13.7 million in Pakistan, making 7 percent of the total country population. This proportion is expected to be doubled by 2050. Among these 13.7 million people, round about 1.8 million live below the poverty line, having no social protection and support. An estimated 0.415 million people are senior citizens who are associated with the low-income percentile with sickness. This aging population demands an increment in health services and such welfare programs need PKR 80.92 billion for practicality (Iqbal & Khalid, 2020). Another research also demonstrated that the aging society in Pakistan is growing fast over time. It has been predicted that in 2050, the number of old age population over the age of 60 will be 15.8% which is about 43 million that would be 65% of the current population (Sarfaraz & Riaz, 2015).

### **Background**

In developing countries, the family system and living ways of elderly people have changed ironically in the last few decades (Ahmad, 2011). As the family size increased, the elderly of the family would not be able to get proper attention and care even in the extended family system. These elderly people could not get help, support, and mental peace from their family and relatives (Rai, Khanal & Chalise, 2018). This condition of elderly people in Pakistan indicates the living standard of elderly people in upcoming years, which are likely to deteriorate. There would be a need for social security programs for their support and care because it was found that despite having family and living with them, most elderly people fulfil their basic needs of life themselves (Jalal & Younis, 2014). Their less involvement in economic activities also impacted their standard of living. This also illustrates the need for appropriate social welfare measures for elderly people when they become spare of earning activity (Alam, Abrar & Khan, 2016). The literature also showed that among the elderly population in Pakistan, 11.8 million are not attaining any kind of support from any social protection scheme due to not fulfilling the eligibility criteria (Iqbal & Khalid, 2020).

The current study is an attempt to accumulate the verified demonstration of laws and ordinances associated with destitute elderly people for their betterment and well-being along with the practicality of these laws and ordinances through the vision and practical living of destitution life of elderly people of Pakistan. The previous studies have not focused on the mentioned phenomenon practically with analytical description. The study would be helpful to illustrate the issues of the destitute people and their deprivations despite having approved laws and ordinances for their support, care and help in every aspect of life.

### **Pakistani Laws and Ordinance Related To Elderly People And Implication Insight**



The first national policy on elderly people was established in 1999 in Pakistan to promote the well-being and health of the aged population. The policy's primary purpose was to train the doctors and nurses to care for the health of elderly people. These people were trained to provide such services to elderly people, including physical therapy and social well-being (WHO Pakistan, 2007). However, unfortunately, the policy implication could not make possible due to fund problems (Ayaz, 2018). The Pakistan law and ordinance-making committee also presented the latest Act on the Maintenance and Welfare of Old Parents and Senior Citizens Act, 2019 and The Islamabad Capital Territory Senior Citizens Bill, 2021 to protect the parents and elderly people's rights in Pakistan. But these acts and bills are also still in black and white without any practical implementation.

It was found by Laila, Sadiq, Mehmood and Fiaz (2020) that before this, initially, the Sindh Vagrancy CT 1947 was the first legislative Act in any area of Pakistan for the welfare of homeless and vagrant people in Sindh province. This Act was revoked by the West Pakistan Vagrancy Ordinance, 1958. According to this Act, the vagrant was defined as the person who takes public charities at public places and exhibits sores or wounds to receive charity. Under this Act, the government was directed to provide shelter homes to the vagrant people for detention and custody under the management and the provision of medical needs. The Ordinance allows the police to arrest the probable homeless people with authority to seize the property of the person, whatever found. Currently, three provinces of the country have adopted the Ordinance under the same name except for Khyber Pakhtunkhwa, which is releasing the law by enacting another Act. In Punjab, the government enacted the Ordinance and adopted it as the West Pakistan Vagrancy Ordinance 1958 in 1974 with the provision of the same facilitation of the West Pakistan Vagrancy Ordinance 1958.

Furthermore, the Punjab government took a step forward to eradicate the beggary by situating the beggar's home under the Department of Social Welfare 2014 in Lahore. The homeless people were caught by the police and brought to the beggar's home, where they got admitted after initial verification and rehabilitation. Due to the attentive facilitation provision of medical treatment, religious education, vocational training and rehabilitation, the beggar's home has no more capacity to keep only 50 people at one time. The literature also showed that no bagger was brought to the care center for rehabilitation a few years back though the staff was ready to serve. After the news broke, the CM ordered the crackdown on baggers to ensure their admission in Baggers' home. But unfortunately, the action has been taken falsely by the concerned authorities. Furthermore, other departments were also established for the homeless people care, named Darul Khilafah and Darul Shafqat, but they are not providing any practical support to the vagrant and elderly homeless people. Another project was also approved for the care of homeless people in Faisalabad in 2015, but it has not been established yet due to an unapproved funds issue (Laila, Sadiq, Mehmood & Fiaz, 2020).

More about the unimplicated laws and order about the well-being of elderly people of Pakistan, it was found in the literature that hopes were raised when the Khyber Pakhtunkhwa (KP) and Sindh government showed their interest in the betterment of life standard of senior citizens. KP senior citizens Act was passed with immediate effect. The Sindh government



also passed the Sindh Senior Citizens Welfare Bill in 2016 and put it into effect after two months after the governor's assent. But again, bad luck, these laws for the elderly people were hardly implicated. There was a unique feature in the Sindh law about punishing the three-month sentence or charging the fine to those who would desert the old family members from home. However, these laws remained unimplemented even after the approval of the governor and official magistrates (Ahmad, Mi, Keyao, Khan & Navid, 2018). Regarding Pakistan, practically the data showed that 25.2 percent of parents faced physical assault. This is an alarming situation revealing the mistreatment of children with their parents in the federal capital. In Islamabad, 31.8 percent of elderly men and 16.7 percent of elderly women experienced mistreatment by their offspring. Among these figures, 25.2 percent belonged to the urban area of the capital (Shahid, 2021).

By keeping in view the literature mentioned above and Pakistani laws and Ordinance, it has been found that there was no study about the implication of these laws with the accurate representation and practical stories of the elderly people about their destitution, survival, and knowledge about the generated and approved laws in Pakistani scenario. So, the current study has aimed to focus on this phenomenon with the practical implementation and field survey with the elderly destitute people to know the extent of practicality.

## **Methodology**

The qualitative research was conducted to have deep insight into the implication of the approved laws related to elderly people's rehabilitation and reform in Multan, Pakistan. The interview was conducted with 12 elderly people over the age of 65 with a semi-structured interview guide by using purposive sampling as used by Arslan (2013) in his research on homeless people. Among 12 elderly people, 8 were males and 4 were females from the open living places near and around the public parks and markets. The female researcher collected the data from the four female participants and the male researchers collected the data from the 8 (4+4 for each male researcher) male respondents for their comfortability and relaxation. Moreover, open-ended and non-directive questions were asked to the respondents to have rich data with extensive information from the respondents. Before starting the interviews, the ethical consideration was kept in practice by asking the respondents' willingness to participate in the study. Furthermore, the researchers clarified the study purpose for their mental relaxation and clearance of collecting data. They all were promised to keep their confidentiality in consideration. So, the researchers used supposed names in the research rather than the actual name as the place of data collection has been mentioned in the study. The interviews were conducted at actual living place of the respondents at different periods. The whole duration of collecting the data was one month because of identifying the true respondents according to the nature of the study. Moreover, the availability of accurate respondents was also an important factor because some respondents were available early in the morning and some of them were available after dusk. So, the researchers managed to visit the relevant places according to their availability at different times on various days. The interviews were tape-recorded, and important points were also noted in the diary to have the retrospective insight essential at the time of analysis.



Each interview continued for 30 to 40 minutes with detailed information about the respondents' profile and current living conditions. Some of the questions from the interview guide are as follow:

1. Did anyone account or ask your family members that why they let you be homeless?
2. Do you know the governmental laws about the rights of destitute people?
3. Do you ever be facilitated by any governmental institute/representative for being destitute?
4. How are you surviving here and managing your food and shelter?
5. Did anybody ask you to provide shelter while living here?
6. Did you ever go to any shelter home for shelter?
7. Do you avail any discount or relaxation being elderly when you buy something from the superstores?
8. Do you have any senior citizen or ration cards?
9. How is the behavior of the government officers with you when they visit here?
10. What is your primary source of earning?

The data was analyzed using Interpretative Phenomenological Analysis with themes, sub-themes, and verbatim of the elderly people related to their living style, government official's behavior and perception about approved laws in Pakistan for the well-being of destitute elderly people. Similar IPA phenomenology was also used by O'Brien (2021) while working on Australia's laws and homeless population. Five (5) themes were developed by keeping in view the data, reading, re-reading, and saturation. The data were further divided into twenty-eight subthemes to demonstrate the living conditions compared to the approved laws and ordinances related to destitute elderly people. Their verbatims were rich with the local expression of poor living condition, quoted in the study for a true reflection of the phenomenon. Furthermore, these themes and sub-themes were re-analyzed and checked by another professional qualitative research expert with IPA expertise to verify and correctified the themes and sub-themes according to the nature of the study. In IPA, it is usual to analyze the data by idiographic approach for the deep insight of how a person makes sense of a given 'phenomenon' in a given 'context' (Brown, 2019).

## **Results**

The researchers reviewed, re-read, and rearranged the collected data separately to make the themes and sub-themes independently at the initial step for the reliability and authentication of the developed themes. After the verification of IPA professional scholar, the following themes have been formatted to demonstrate the practicality of the laws related to the reform and well-being of destitute elderly people of Pakistan: reasons of destitution, the establishment of senior citizens homes and destitute elderly, Availing the medical facility, arrangements in community centers and application for senior citizen card.

The initial step of the analyses accumulated the participants' information along with their biography and the initial reason for destitution. The researchers also used the verbatim for the description of their destitution and circumstance of leaving home:



**Table 1:**  
*Respondents' profile and reasons of destitution*

1. Name	Age/ Gender	Place of living	Belonging city	Reason of destitution
2. Suraiya Bibi	78/F	Ghantaghar	Multan	Death of husband Having no children Dispute with sisters-in-law
3. Maryam	67/F	Madina Park	Khanewal	Death of husband, Having no son
4. Fateh Bibi	70/F	Gool Bagh	Multan	Death of husband, Having no son
5. Amina Bai	69/F	Ghantaghar	Mureedkay	Death of husband Having no children
6. Aslam	84/M	Madina Park	Multan	Death of wife Having no child Mental disturbance
7. Rafiq	81/M	Ghantaghar	Multan	Being unmarried, Cheat in business
8. Saeed	75/M	Ghantaghar	Lahore	Physical disability Disobedient sons
9. Ajmal	72/M	Gool Bagh	Lahore	Death of wife Having no child Cheat in property
10. Noor	83/M	Ghantaghar	Khanewal	Dispute with wife and children Property occupation
11. Amjad	78/M	Gool Bhag	Sahiwal	Death of wife Having no son
12. Nemat	79/M	Madina Park	Multan	Being unmarried and cheating in business

Table 1 describes the demographic information of the destitute elderly people and their reasons for destitution. As mentioned in Maintenance and Welfare of Old Parents and Senior Citizens Act (2019):

Point 6(j): *“The senior citizens would be included in all decision-making processes at all levels.”*

Point 6(r): *“Creating awareness in public through organizing the seminars, workshops, conferences and use of media to care and respect the senior citizens and parents.”*



Point 12(3): *The obligation of the children to maintain their parents extends to the needs of such parents, either father or mother or both, as the case may be, so that such parents may lead a normal life.*

Point 12(4): *Any person being a relative of a senior citizen and having sufficient means shall maintain such senior citizens provided he is in possession of the property of such senior citizen, or he would inherit the property of such senior citizen.*

It was found in the collected data and analyses that the family members of the elderly people had never been invited to participate in any kind of workshops, seminars, and conferences to create awareness for the elderly people. Moreover, the elderly people were also found not included in their family decision-making process and had less participation in household activities. As the Ordinance mentioned, their children and relatives also did not take responsibility for their care and look after, and nobody approached them for their accountability. That was why they considered them a burden on the family and their family also wanted them to leave home. The primary reason for the destitution was related to the death of a spouse in both males and females.

Suraiya Bibi: *“Jadon banday mar jande ne fer ghar wale vee sanu mur layan nu darde ne. Bandyan ton baad samjo orat di koi zindagi nai na ghar.”*

After the death of our husbands, our family members also hesitate to bring us back to the paternal home. A woman has no life and no house after her husband's death.

Saeed: *“Meri zaal de maran ton bd, mere putran meku rakhya kay ni, na khayal kityan na mere kol darde han. O chahnde han budhya gharon lagya wanje. Ewen jha k main gharon bahar agya. Takay ghar alay sakoon ich rahwan”*

“My sons didn’t want me to stay at home with them after the death of my wife. They did not look after me, respect and were scared of me in any matter. They also used to quarrel with me as they wanted me to leave home forever. So, I left home to let them leave with peace.”

Amjad: *“Meri 3 betiyan hain or onki shadiyan kr di hain main ne. Mera chota damad mujh sy mera ghar mang raha tha. Main ne inkar kia to meri beti k sath zulm krne lga. Main ne makan sb betiyon k naam lga dia or khud yahan agya. Qk betiyon k sath to on k gharon main nahi raha ja skta na. Kabhi kabhi dil kare to onko milne chala jata hun lakin wahan rehna mere liye haram hy.”*

“I have three daughters whom I married timely. My younger son-in-law asked me to give my house to him. When I refused, he started to be rude and harsh with my daughter. I legally assigned the house to my daughters and moved here because I could not live with my daughters at their homes. I used to visit their homes when I missed them badly, but to live in the daughters' home is forbidden in our culture.”

Furthermore, detailed analysis of the various verbatim also showed their other relevant reasons of destitution regarding various aspects of life:



**Table 2**

*Sub-themes and verbatims of reasons destitution*

Themes	Verbatims
1 Death of spouse	<p>“<i>Meri Zaal de maran to baaad meri Zindagi bilkul tabdil the gai ay</i>” (My life changed when my wife died.) (Aslam)</p> <p>“The worst reality of life was the day when my husband left me.” (Fateh Bibi)</p> <p>“After my wife’s death, my sons were not able to look after me the way my wife did.” (Ajmal)</p> <p>“<i>Main to apne ghr ki maharani thi malikan thi jb mere miyan zinda thy.</i>” (I was the owner and queen of my house when my husband was alive.) (Amina Bai)</p> <p>“<i>Agar o zinda hunde, ty meri dheer di shadi ty baad, asan ak duway de nal Khushi Khushi zindagi guzar skde aan sey.</i>” (If he alive, we can spend a happy life with each other even after my daughters’ marriage.) (Maryam)</p>
2 Having no children/sons	<p>“My wife’s death made me alone with no family.” (Ajmal)</p> <p>“<i>Beshq main bewah thi, per main apni betiyon k ghar kbhi bhi nahi reh skti.</i>”</p> <p>“I can’t live with my daughters even I am a widow.” (Amina Bai)</p> <p>“<i>Mede nal mere Ghar bar alay kay nai, tay main apne bhira day otay hek bhoj han.</i>” (I was a burden on my brothers as I had no family.) (Aslam)</p> <p>“<i>Meri parjai menu bhirawan de kol rehwan di wja ton tanay dendi c. Per main majbur c qk mere bahcay nai c jera mere bnaday day maran ton baad mera khayal rakhde.</i>” (My sister-in-law tortured me for living at my brother's home, but I had no option as I hadn't children to take care of me after my husband's death.) (Suraiya Bibi)</p>
3 Being unmarried	<p>“<i>Main shadi nai kr ska r yehi chez mujh sy mera sub kuch lay gai.</i>” (I couldn’t get married and this thing snatched everything from me.) (Rafiq)</p> <p>“<i>Kitna arsa mere Bhai mjiy apne sath rakhte, akinr wo bhi shadi shuda thy r apni family wale thy.</i>” (How long my brothers let me live with them as they were living with families.) (Nemat)</p>
4 Disobedient sons	<p>“<i>Mere poot mere dhiyan na rakanede han jidon ka mera accident thia, hor chahande han k main ghar chor k lagya wanjhan.</i>” (My sons did not care about me after my accident and asked me to leave home.) (Saeed)</p> <p>“<i>Meri bv or mere bete mere sath boht karakht thy. Ak din onho ne Mera saman bandha or mujhy Kaha k ghr sy chale jao.</i>” (My sons, along with my wife were very rude to me. One day, they packed my luggage and asked me to get out.) (Noor)</p>
5 Cheating	<p>“<i>Onho ne meri jaidad py qabza kr k meri zindagi barbad kr di.</i>” (They</p>





in business	<p>ruined my life by occupying my business.) (Rafiq)</p> <p>6“<i>Mere bv bachon ne mere sy jaidad k kagzat liye r mgy kaha chalta bn.</i>” (My wife and sons snatched my property documents and kicked me out.) (Noor)</p> <p>“<i>Sab to wada dukh ay c k mere nal shareek bnda jera karobar sambhalda c mere nal, mere nal dhoka kita. O meri jaidad vech k kthay nikl gy. Meri ehi ghti c k main onday ty etbar kita.</i>” (The biggest tragedy was my business partner’s cheating with me. He escaped after selling my property as I trusted him.) (Ajmal)</p>
6 Physical/mental disability	<p>“<i>Mere bhanje ne mere sath dhoka kia r is baat ne mgy tor k rakh dia.</i>” (My nephew fraud with me in my business and it broke my heart.) (Nemat)</p> <p>“<i>Meri lat di tarf tan dekho, main tur v nai skda. Aour kon ho see jerhe eho apahij bande ko apne nal rakahay see.</i>” (Look at my legs! I am unable to walk. Who keeps such a disabled person with him?) (Saeed)</p> <p>"The paralysis attack made me more dependable, and nobody takes responsibility for your health in this age." (Rafiq)</p> <p>“<i>Main janda han k meku dimagi masla hen, Loki andhay han main pagl han lekin men chezan kun zada changi tarhan samj sakda han ona logan di nisbat....Lekin mere apne ghar wale hi men kon nai samjhende.</i>” (I know I have some mental problem. People say I am mad, but I understand everything in a more better way than them. But even my family members did not understand.) (Aslam)</p>
7 Dispute with family members	<p><i>Main ghar nalo gharay baar rehna pasand karan gi keun k ghar da mahol bara kharab ay ty tension denda ay.</i>” (I preferred to live out than family due to the daily disturbing environment of the house.) (Suraiya Bibi)</p> <p><i>Wo mere sath choti choti baton py larte thy, takay koi na koi Bahan bna k mujhay ghr sy bahor nikal dain.</i>” (They used to quarrel with me at little things and matters of life to make the excuse of letting me out.) (Noor)</p> <p><i>Meri bhabyan mere bhaiyon ko mere khilaf bharkati thin keh who guse mian Akay MJ Ghar chorena ka keh dain.</i>” (My sister-in-laws complaint against me to make my brothers force me to leave home.) (Nemat)</p>
8 Detachment with earning activities	<p>“After being cheated in business, I rested on my brothers and this thing revealed the real face of relatives in front of me.” (Rafiq)</p> <p>“<i>Main aeen halat wich koi v naokrai naik r skda.</i>” (I couldn’t continue my job due to disability.) (Saeed)</p> <p>“<i>Meri jerhi thori baun amdni hy, o mere ghar aleyan waskte koi ve maini nai rakhendi, O mere kain kai tarhan chutkara chahnde hen.</i>” (My little earning wasn’t mean to anyone in my family, and they wanted to get rid of me.) (Aslam)</p> <p>“<i>Main kamata apne khandan k liye tha. Lekin jb wo mere hi mukable main khare ho gye to main ne nokri chori or ghr rehne lg gya. Phir onho mgy baho rho nikal k phank dia.</i>” (I earned for my family. But when they started quarreling with me, I left my job and stayed home..... then kicked out!"</p>



	(Noor)	
9	Non-involvement in household decision-making	<p>"I felt useless as nobody asked me anything regarding domestic affairs." (Fateh Bibi)</p> <p><i>"Ghar ech hesiyat aitni hy k main ghar de kam karan, koi ches na lawan kaeen e khilaf, koi etraz na karan kaeen de kam vich."</i> (My character was to do the house chores silently and don't speak anything against anyone.) (Maryam)</p> <p><i>"Wo is cehz ko he mere liye boht bari favour samajhte thy k wo mgy apne sath rakh rahe thy r wakei main on k liye ak putle ki trha this."</i> (They consider it a huge favor to let me live with them and I was like a puppet.) (Amina Bai)</p>
10	Advising the family members	<p>"It became a huge issue if I ask my sister-in-law to do a chore in my advised way; that day became a horrible day for me." (Suraiya Bibi)</p> <p><i>"Jb main apne meton ko nasihat krta tha k rishwat na lo r apna kam deyanatdari sy kro,,,,,wo mujh per chilat thy k chu pho jao r apne kap sy kam rakho r hamare mamlat main dakhil andazi mt kro. Ye xhez mgy bht dukh deti thi."</i> (When I advised my sons not to take bribes and do their job honestly, they shout at me and ask me to keep silent and don't interfere in their matters. It hurts me a lot.) (Noor)</p> <p><i>"Meri barjaiyan ne menu kadi v ghr da fars nai samjhya. Ty kadi jay main keh dawan k es kam nu es trha kr lo, o o kam chad k mere ty bolan lg jandi c k tu nikl jai thon, sara gand saf ho jaye ga."</i> (My sister-in-law never considered me a family member and if I asked him to do this thing this way, she immediately left that chore and shouted to get out from their home.) (Amjad)</p> <p><i>"Mere Malwer ka khandan ay changa nai c samjde k main ona de ghr de mamlat ich koi gl karan ya awdi apni koi gl kr lawan."</i> (My cousins' family didn't like my involvement in their domestic affairs and my everyday conversation with them.) (Ajmal)</p>

Table 2 describes the detailed demonstration of the reasons for the destitution of elderly people who were unable to get any welfare support after leaving home. It has been found that the destitute elderly became homeless not for a single reason, but multiple factors influenced the circumstances under which they left home.

Moreover, the clauses of the Ordinance to make the family members accountable for the destitution of the elderly people did not prove accurate. All the elderly people reported that nobody asked their family members the reasons behind the harsh treatment with the elderly people of their family while many knew the circumstances. No one took an interest in resolving the issue with their family, even the neighbours and surrounding people, then how the government officials could approach their family members to create awareness about the rights of elderly people.



## Establishment of Senior Citizens Homes and Destitute Elderly

As mentioned in Maintenance and Welfare of Old Parents and Senior Citizens Act (2019):

Point 6(s): *Establish the senior citizens' homes to accommodate homeless, deserted and indigent senior citizens and parents.*”

Moreover, in The Punjab Vagrancy ordinance (1958)

1. *Government shall establish and maintain one or more welfare homes at such places or places as it thinks fit for the custody and detention of vagrants.*
2. *Any old infirm or disabled person may present him before the District Officer, Social Welfare for being admitted to a welfare home and if DO Social Welfare is satisfied that such person has no source of livelihood, he may be detained in a welfare home till such time as such persons become possessed of means of livelihood for his release from custody.*

In Khyber Pakhtunkhwa Vagrancy Rules, 1987, it was approved that

c): *The appointed controller in the welfare home shall fix the scale of clothing and bedding for the inmates and may, from time to time*

*Point 22: All articles of the diet must be passed by the Manager and the Medical Officer as fit for food before being taken inside the Welfare Home for storage or consumption.*

By keeping in view the statements mentioned earlier, the interviewee asked the related questions to the respondents about living in the shelter or welfare homes so they could get shelter, free food and clothing there. The data from the elderly people revealed that many of them tried to be admitted to the shelter homes after they departed from homes, but due to incomplete documentation and lack of references, they were not able to live there. While some others did not know about this facility and never tried to avail it as they did not trust the government's institutes. Following verbatim demonstrates the actual picture of the scenario under which the destitute elderly people could not avail the facility of shelter home:

*Amina Bai: Jb main ne ghar chor to main kai din sarkon py rulti rahi. Phir ak admi...Allah bhala kare os ka,,,...os ne kaha k mai tu panaghah chali ja Jahan tere jese burhe log rehte hain. Phir main pta puchti puchti wahan pohunch hi gai. Main ne manager ko btaya kh mera is dunya main koi nahia jo mujhay apne sath rakh sake to mgy wahan rakh lo. Lekin manager ne inkar kr dia k idara to sara bhara hua hy r koi seat kahli nahi hy. Phir mian wapis idhar hi agai r dubara kisi bhi panaghah nahi gai. Main both mayus hui thi r ab main kisi ki bat ka etbar nahi krti k kisi shelter home chali jao.*

“When I left home, I wandered here and there on the roads for days. Then a young man asked me to go welfare home. After confirming the address, I reached there and asked the manager to shelter me as I was alone and helpless. But the manager refused as all the seats were filled



and no new entries could be facilitated. Then I came back here hopelessly and never tried to live in shelter homes. I no more trust in them who asked me to go to the shelter home.”

Ajmal: “Gya c main v othay, Hek bhai menu phar k sarkari idaray chy ly gya ty othan reh baba o v mufty che. Ona mere kolon id card mangya jera mere kol hey nai c. Ona akhaya baba enj ty asi tuanu rakh nai skde sade v kuch asool ne. Asi mare bnede c g... ki kehna c oth k baar tur pay. Ona sawal jawab boht krde ne. mera gi onj hi ghabar gya othay ja k....”  
 “I went there with a man who asked me to approach the government institute and live there without any cost. The management asked me to provide the Id card that wasn't available to me. They told me that they could not allow me to live there as they also have some rules and regulations. I was a poor and helpless person; I just got up silently and came out. They also asked me a lot of questions and I was feeling very uncomfortable there.”

The detailed description of the practical insight of establishment of senior citizens home with the respondents verbatims is as follow in table 3:

**Table 3**

*Sub-themes and verbatim of knowledge of establishment of senior citizens homes*

1.	Name	Themes	Verbatims
2.	Suraiya Bibi	Did not know about OAH/SH	“Main apni zindagi chy kadi aese idare da naan nai sunya jithay sade warge loki ja sakan.”
3.	Maryam	Incomplete documentation	“Mere kol id nai c, td onha meku othan rahwan nai dita.”
4.	Fateh Bibi	No available space	“Ona menu akhaya bibi sade kol hor bazurgan di jaga kay na.”
5.	Amina Bai		“Onhon ne mujhay rakne sy inkar kr dia k hamare pas khali seat nahi hy.”
6.	Aslam		“Main ghron apna ID kay ni Chaya.”
7.	Rafiq		“Mere farishton ko bhi khabar nahi thi k aeas bhi koi idara hota hy.”
8.	Saeed		“Medhe warga sada bnda otha kiwen rawan nu than pa skda see.”
9.	Ajmal		“O menu rakh ty lende, per mere koi na card c na ghar alay jere mere Pichay aa skde.”
10.	Noor		“Ghar sy nikla to ilm nahi tha k koi aesi jagha bhi ho skti hy Jahan mere jese beghar log ja sakain.”
11.	Amjad		“Ona de kol jaga nai c menu rakhan lai.”
12.	Nemat		“Mujh sy mere khandan r rishtedaron ka puch rahe thy r id manga jo mere pas than nahi.”

Table 3 displays the enrich description of verbatim of elderly people along with the sub-themes of their living in the shelter home and knowledge and circumstances according to it. It was found that the majority of the destitute elderly people did not know have an idea



about the present of such shelter homes. Those who knew about it were also unable to avail this facility due to the unavailability of the space and ID card that was required at the time of registration and first-time entry. Moreover, there was no any other option for their rehabilitation and shelter other than it established by the government and according to the ordinance and acts.

### **Availing the medical facility**

In Pakistani society, the various approved laws and ordinances promised to provide medical and health facilities to the destitute elderly people at their best without any cost. As mentioned in the Maintenance and Welfare of Old Parents and Senior Citizens Act (2019) and The Islamabad Capital Territory Senior Citizen Bill (2021):

Point 6(e): “Propose arrangements in hospitals for better medical attention to senior citizens.”

Point 6(d): “Propose and ensure arrangements in hospitals for better medical attention to senior citizens.”

By keeping in view the approval and current condition, the interviewees asked about the medical facilities available to the destitute elderly people in their current living place or surroundings. Their views are as follows in table 4, describing their perception and experience about the medical facility by the government and concerned authorities:

**Table 4**

*Sub-themes and verbatims about medical treatment in practice*

1.	Name	Themes	Verbatims
2.	Suraiya Bibi	Treatment in	“Sarkari hasptalan chy koi ni puchda”
3.	Maryam	hospitals	“Khuda kadi mathay na laway dactran de”
4.	Fateh Bibi	Behavior of doctors	“Awadi AAP katni pendi ay othay koi haal ni”
5.	Amina Bai	Behavior of staff Separate counters or lines	“Bai main to drti hun sarkari hasptal jate hue, is liye jese tese kr k kisi private clinic main chali jati hun”
6.	Aslam	Free medication Free medical camp	“Tuaku ni pta, asan wagre bnde kun bimar bohta hospital hi karenda hy, narsan compoder gl kay ni sunde.”
7.	Rafiq		“Main Sarkari hospital sy perhez hi krta hun, wahan k doctors bht talkh hote hain r apne clinic main wohi both polite hote hain.”
8.	Saeed		“Meri lat da zakhum ina hasptal waleyane hi kharab kita td meri lat kati gai.”
9.	Ajmal		“Thori both bimari kuj nai ay, per jey zada bimar howan ty ina di dawai asar ni kr di pta ni q.”
10.	Noor		“Na kbhi koi sarkari afsar aya puchne na hi hamain btaya gya k koi aesa qanon bhi hy, hum to akele zindagi guzar rahe mil jul k ak dusre k sath.”
11.	Amjad		“Othay koi ni puchda, sb kehnde k budha magron



12. Nemat leh jawe.”  
 “Inho ne itna kam nahi kia, jitney qagaz kale kiye. Ak bhi hasptal burhe logon ki bimariyan deal krne k nahi.

### Arrangements in Community Centers

As mentioned in the Maintenance and Welfare of Old Parents and Senior Citizens Act (2019) and The Islamabad Capital Territory Senior Citizen Bill (2021):

Point 6(e): Create facilities including clubs for better social interaction among senior citizens;

Point 6(f): Arranging workshops to educate senior citizens about life changes required for a healthy and satisfying old age.

The following results has been compiled for the demonstration of practical insight about the establishment of community centers, clubs and workshops arrangements for the life changing of the elderly people to make them prepare and satisfied for old age. The collected data present a different picture than the ordinance claim:

**Table 5:**

*Sub-themes and verbatims description about community centers*

1.	Name	Themes	Verbatims
2.	Suraiya Bibi	The approach of the government official	“Sade kol aj tikar koi hakumti bnda ni aya.”
3.	Maryam	Offer to attend any workshop or training	“Dhiye saku kon puchda, na saku ina glan da pta.”
4.	Fateh Bibi	Any center to go to meet other elderly people	“Main kadi ksi enj de program na di sunya na koi mere kol aya.”
5.	Amina Bai	Knowledge about the establishment of clubs	“Nahi koi aesa club ya center nahi hy Jahan hum jese ja sakain r dusre hum umar logon sy mil sakain.”
6.	Aslam	Mobile awareness campaign by any officer	“Sade kane kon anda, na asi kithay wenden han qk asan kaen de kabil koi nai.”
7.	Rafiq		“Old age home k elawa mujhay kisi club ya centre ka nahi pta beta.”
8.	Saeed		“Na potr! Sade kane Sarkar da koi bndani aya jera sakun salah mashwara de sken ya said falah lai koi kam kar sakan.”
9.	Ajmal		“Jadon da main ithan han, ek v aesa bnda ni aya jera kahay k asi tuade lai falahi kam krde han.”
10.	Noor		“Na hi kuch aesas hua jo hamari zindagi guzarne k liye asani paida kr ske na hi hum omeed krte hain.”
11.	Amjad		“O poot! Hakumtan kai qanun bnaye, kai khatm kite per kam koi v ni anda.”
12.	Nemat		“Main ne kbhi bhi koi aesi jaga ni dekhhi na hi aesi jaga bnne k bare main suna Jahan hum jese beghar log ja sakain r kuch sakoon ki zindagi guzar



*sakain.*”

The above describes table 5 depicts that no government officer approached any of the destitute elderly people and asked for their problems. As mentioned in the ordinances to establish the clubs, it was found that no such club was established for the elderly people. Some of them were so simple and unaware that they never heard about it. Almost all of them were very disappointed and sure that the government would never take any practical step for their well-being and a better standard of life than being totally destitute in the streets. Moreover, it was also revealed that no practical training and workshops were conducted with the elderly people ever to let them aware of the life changes and development of thinking to lead a peaceful life in old age.

### **Application for Senior Citizen Card**

As mentioned in the Maintenance and Welfare of Old Parents and Senior Citizens Act (2019) and The Islamabad Capital Territory Senior Citizen Bill (2021):

Point 8(2,3a-g): “A senior citizen may apply for the senior citizen card on the completion of his/her sixty years of age allowing the free of charge entry to public museums, library, parks and recreational facilities along with the financial support to deserving senior citizens.”

“Establishment of separate counters for senior citizens in hospitals, malls, banks and all other public places with prioritizing availing the essential services at all services areas along with the fare concession in public transport.”

“They can attain concession in medical facilities and medical charges having senior citizen cards. They would also have separate medical wards in hospitals and rehabilitation centers for the proper care to the deserving senior citizens.”

The data from the destitute elderly people revealed the practical insight of the Act and bill in table 6. Their verbatim with the themes are as follow:

**Table 6**

*Sub-themes and verbatims description about Senior Citizen Card*

	Name	Themes	Verbatims
1.	Suraiya Bibi	Knowledge about Senior citizen card	“Nai poot! menu iday bare chy kuchhh v ni pta.”
2.	Maryam	Knowledge about the facilities that could be available through this card	“Na potr! Meku kay shey ni pta e ki hy ki na.”
3.	Fateh Bibi	Knowledge about the facilities that could be available through this card	“Main sunya c iday bare chy per krna ki c ay kisi ne v ni dsya.”
4.	Amina Bai	Application for	“Mujhay meri betion ne btaya tha is k bare main, per main khud is jhamele main ni prna chahti thi, kon mere liye apply krta, kon lata. Main ne kya krna ye card.”
5.	Aslam	Application for	“Saku roti de lale paye han asan ki bla jane hy ki shey hy.”
6.	Rafiq	Application for	“Main eligible to the lekin mere liye card apply krne



		a senior citizen	<i>wala koi nai the beta."</i>
7.	Saeed	card	<i>"Medha ID card kay na k main ide bare kuj kr sakan."</i>
8.	Ajmal	Availed medical	<i>"Menu nip ta ay ki hy ty inda kidan istmal krna. Mere</i>
		or social	<i>liye ay onj v bekar hunda...main kera kithy jawna."</i>
9.	Noor	services through	<i>"Mujhay maloon hy ye hakumt ki trf sy milta hy r ilaj</i>
		SCC	<i>mualje main bhi madad deta hy, is sy zada nahi pta na</i>
			<i>hi bnwa ska."</i>
10.	Amjad		<i>"Mere kol mera ID nai hega j main bnwana v chawan</i>
			<i>ty bnwa ni skda, nalay menu kine dena c ay card, bs</i>
			<i>glan hi bniya ne."</i>
11.	Nemat		<i>"Nahi beta, mgy is k bare main koi ilm nahi."</i>

Table 6 demonstrates the knowledge and perception of destitute elderly people about the Senior Citizen Card (SCC). It was found that most of the elderly people did not know about it. Some of them knew about it, but they could not apply as nobody was ready to help them. Some others were also unable to apply because of the absence of their ID card and not meeting the eligibility criteria. They also had the perception that such facility was also in black and white but not in practice. Even after having this card, they wouldn't be able to avail themselves of the social and medical facilities because such laws, acts and bills were only approved for a formality, and they had never seen its practices.

## Conclusion

The current study aimed to compare the Ordinance, bills and acts for the well-being and reform of destitute elderly people and the actual practice of this law through the destitute elderly people. It was found that the ordinances, bills, and acts have been made and approved for the betterment of elderly people found not applicable and practiced among these destitute elderly people. The findings are parallel to the study of Ahmad, Mi, Keyao, Khan and Navid, (2018) and Laila, Sadiq, Mehmood and Fiaz (2020). There is a need to enhance the practicability of the approved laws to stabilize society with the respect of senior citizens. The study initiates further studies to check the other laws' practicability for the well-being of elderly people in other areas of Pakistan. Moreover, the policy implication offers the lawmakers and policymakers to check the credibility of the approved laws in the actual field with the targeted population to approve the laws more practical than remaining in files.





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