



International Journal of Aging Research (ISSN:2637-3742)



Human Rights Violation of the Elderly People in Bangladesh: Do They Enjoy Basic Needs?

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ABSTRACT

Basic needs are the fundamental human rights recognized by national and international law. This study is an attempt to reveal the picture of human rights violations of the elderly people in Bangladesh focusing particularly on the deprivation of the basic needs of the aged people. In this study, data have been collected from both primary and secondary sources. It reviews the right to basic needs, such as adequate food, clothes, shelter, healthcare, and education. As a human being, everybody deserves these basic needs as fundamental human rights and it is a fundamental responsibility of the state to secure these rights according to the constitution of Bangladesh, Article 15(a). But the study found that these basic rights are not implemented properly in the case of elderly people of the study area. Lacks of moral education and humanity have been identified as mainly responsible hindrances in this sphere. Corruption and poverty are also strong impediments in this regard. The paper proposes some workable suggestions. The government, responsible institutions, and concerned families should come forward to ensure proper education, to ensure proper and sound socialization with native culture, and to raise far-reaching consciousness regarding the welfare of elderly people.

Keywords: Human rights; Basic needs; Elderly people; Old home; Universal Declaration of Human Rights.

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How to cite this article:

Md. Zahid Hossain, A.K.M.Mahmudul Haque, S. M. Akram Ullah. Human Rights Violation of the Elderly People in Bangladesh: Do They Enjoy Basic Needs?. International Journal of Aging Research, 2020; 3:73.

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Introduction

Human Rights are those common rights and facilities which are essential for living as a complete human being. These rights can differ from state to state and from one place to another. Among these rights, some rights restricted only within the border of a state, are called fundamental rights. All fundamental rights are the parts of human rights. In 1948, United Nations recognized some rights incorporated in the articles 1-30 of the Universal Declaration of Human Rights (UDHR) as universal human rights which are applicable to all people all over the world. ^[1] But in practice, some rights are not enjoyed properly by all people in some circumstances. When the rights are not enjoyed by someone is called a human rights violation. Human rights violation is occurred globally in several aspects. The economic, social and political conditions vary from state to state. So, the nature of the violation is not same everywhere. Bangladesh is a developing country where unemployment is a major challenge. According to ADB (Asian Development Bank), 24.3% populations of Bangladesh live under the national poverty line (2016). ^[2] Moreover, according to the World Bank (2016), the poverty headcount ratio of Rajshahi district is 31% and extreme poverty headcount ratio is 17%. ^[3] Poverty has been identified here as a strong obstacle for a standard living. However, a large number of old people have become victims of violation of human rights in several ways in Rajshahi area. During the field survey of this study, the researchers have experienced well-verse ideas about few issues regarding human rights violation of the elderly people. Deprivation of basic needs is one of them.

Materials and Methods

This is an empirical research because the aim of this research is to empirically investigate the present state of human rights preservation of the aged people. It combined both qualitative and quantitative approaches for the validity and reliability of the data. Required data have been collected from both primary and secondary sources and appropriate statistical tools have been used to analyze the collected data. Total number of

respondents for this study is 60. The respondents have been categorized into 03 categories, such as general respondents (25), old home respondents (25) and responsible officials and key informants (10). All of the general and old home respondents are 60 and above years old. Half of them are male and half are female and they have been selected following simple random sampling. On the other hand, responsible officials and key informants have been selected purposively. Data have been collected from the respondents through face to face interview using open ended and close ended questionnaire.

This study has been conducted to find out the real picture of the human rights violation of the elderly people in Bangladesh, especially in Rajshahi district which is one of the old districts of Bangladesh. All types of basic services are available in all districts and they are governed by same act and same rules and regulations. Most of the districts have a rural area and an urban area. Rajshahi is such a district which represents all the characteristics of a district of the country. Moreover, it has a divisional city, a City Corporation, 15 Municipalities and 10 Upazilas (sub-district). Rajshahi Sadar Upazila is divided into 4 model Thanas (Police Station). All classes of people are available here. This research thus, has been considered as the representative one of all areas of Bangladesh.

Results and Discussion

Everyone is entitled to enjoy the right to life, liberty and security. ^[4] Life cannot be thought without basic needs. The basic needs of a human being indicate those needs which are essential to continue the existence of his/her whole life. In 1976, International Labor Organization (ILO) indicates five elements that can be defined as the basic needs. These are food (including water), clothes, housing, education and public transportation. ^[5] The elements of basic needs have been increased in the modern age. It also includes healthcare, sanitation, internet etc. Actually, there is no definite element of basic needs. It involves not only physical but also psychological elements like clean water and employment, transportation, participation in decision-making,

leisure, an egalitarian society, democracy, self-reliance and more besides. [6]
reliance,

Figure 1: Elements of Basic Needs



[Source: Researchers]

However, mostly food, clothes, shelter, health-care and education are treated as basic needs. According to the Universal Declaration of Human Rights (article 25), everyone has the right to a standard of living adequate for the health and well-being of himself/herself and of his/her family including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lacks of livelihood in such circumstances beyond his/her control. [7] But the study found that a number of elderly people do not get these basic needs sufficiently. 48% of the general respondents of this study beg for their livelihood and 52% involve with other activities which are not compatible for them in this degenerating stage of life. Almost all of the respondents suffer due to violation of basic needs in several ways which are d-

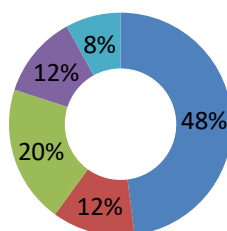
escribed below:

Cry for Food

Food is the first component among the basic or fundamental needs of human being. It is essential for a human life to live. Adequacy of food and freedom from hunger are the most important elements among the human rights. It indicates the supply of food which is enough to manage nutrition sufficiently. [8] In the context of Bangladesh, according to the 'Parents Maintenance Act 2013' (*Pita-Matar Voron-Poson Ain, 2013*), the children both son and daughter are bound to look after their parents and provide them food and shelter. They have to provide 10% amount of their income to their parents and have to meet regularly if they live from their parents separately. It is a punishable offence if they do not follow the act properly. [9]

Chart 1: Way of Earning Food (General Respondents)

■ Beggar ■ Day labourer ■ Rickshaw puller ■ Not capable ■ Others



[Source: Field Survey, 2020]

But in practice, a large number of old people do not get food properly. About 15.1% population of Bangladesh do not get their minimum necessary food according to the report of five UN organizations (FAO, IFAD, UNICEF, WFP and WHO).^[10] The field survey reveals that a large number of senior citizens do not get their minimum food. The parents supply the food to their children in their vulnerable stage, but the children don't want to provide food to their parents at the last stage of their lives. As a result, the parents are compelled to earn their own food through the disgraceful ways such as begging, rickshaw pulling, day laboring or by any other activities which touch the conscience of any conscious and conscientious person. The chart 1 shows that 48% general respondents earn their livelihood by begging, 12% by day laboring, 20% by rickshaw pulling and 8% by other ways. Rests of the respondents (12%) are not capable of earning livelihood. So, they have no way to ensure their foods for living in the society.

Among the general respondents, a 71-year old father provides exceptional opinion who represents only 4% of the total respondents. once he was a contractor of a dock of the Padma river and now he lives at Pathanpara under Boalia Model Thana at his own three storied apartment. He lost his wife 6 years ago who died of Cancer. He expresses that:

I have 3 sons who are well established businessmen, 3 daughters-in-law and 7 grandchildren. We live in a house together in a friendly way. We have a great co-operation with each other. My daughters-in-law treat me with due respect and take care of me very much. Really, I lead a very happy family till now.^[11]

But the study found an opposite picture in the study area where most of the respondents are neglected by their children or daughters-in-law. They have been victims of mental torture when they have tried to get food from their families. It is found that 64% and 24% of the general respondents are victimized respectively of mental and physical torture by their daughters-in-law or by their children to get sufficient food. Sometimes, they are forced to go out from the home

for collecting their own food. Thus, most of them live separately and earn their food facing a lot of troubles because of their lack of physical fitness, weakness, illness and other senile problems. An old mother, a widow woman, now lives in the slum of Rajshahi Court Station. She witnessed a very pathetic incident by her daughter-in-law to get her food. She shares her experience with the researcher in her own way. She says:

One day I was suffering from intolerable fever. So, I could not do any household works on that day. At the middle of the day, when I was taking lunch with rice and a piece of fish at the veranda of my home, suddenly my daughter-in-law came here and snatched the plate of my food in absence of my son. She threw the food to the pussy cat and asked me why I was taking food without doing any works. She lugged me to the pond ghaut (a place of the pond where clothes, utensil and others things are washed) to wash the dresses of a loaded bucket. My under-aged grandchild was crying loudly to see the scene. Then I took the decision to leave the home forever. I couldn't control my tears by no means in a dark night when I left my dream palace and my adorable grandchild silently. Now I miss my grandchild very much in my broken heart. But I can't go there.^[12]

But this widow woman feels and loves her family (son, grandson including her daughter-in-law) very much till now. She has no allegation against her family members. She just desires the well-being for her family always as a mother.

Most of the old home respondents expressed their views in the same way. They have come to the old home to fill hunger of food and to be free from the mental or physical torture from their families. A large number of the respondents have become victims of mental and physical torture. A 65 years old mother from Sarerhat, Bagha under the district of Rajshahi described her story which was beyond expression in words.

She told her story with a steadfast look. With teary-eyes, she told:

One day I was searching for food in my house because of my intolerable hunger. At that

moment, my daughter-in-law vociferated and told me that you would not get any food without doing works. Firstly, earn your livelihood personally and then you try to fulfill your stomach with your own cost. My only son was a silent listener and spectator and my sister was speechless,

who came to my house on that day. Then my sister had taken decision to send me to this old home. Now I am grateful to my sister for sending me here to avoid the hell (unfriendly family).^[13]

Table 1: Types of Claim of the Aged People for Food

Variables		Frequency (%)	
		General respondents	Old home respondents
Mental torture for food by daughter-in-law or children	Yes	16 (64%)	21 (84%)
	No	09 (36%)	04 (16%)
Claim against daughter-in-law or children for physical torture for food	Yes	06 (24%)	07 (28%)
	No	19 (76%)	18 (72%)
Claim only against their extreme poverty for inadequate food	Yes	08 (32%)	04 (16%)
	No	17 (68%)	21 (84%)
Hold the status of adequate food	Yes	01 (04%)	00 (00%)
	No	24 (96%)	25 (100%)

[Source: Field Survey, 2020]

Food is the first demand of human being. A person does many things for some reasonable purposes. Collecting food to eat for living is one of them. Most of the parents become the vulnerable in the last stage of life when the children are active physically and economically. But alas! The children are not concerned about their parents. They are busy to think about their families excluding parents. Cent percent of the respondents of the concerned old home sought shelter there due to want of food and apathy of the children to help their parents.

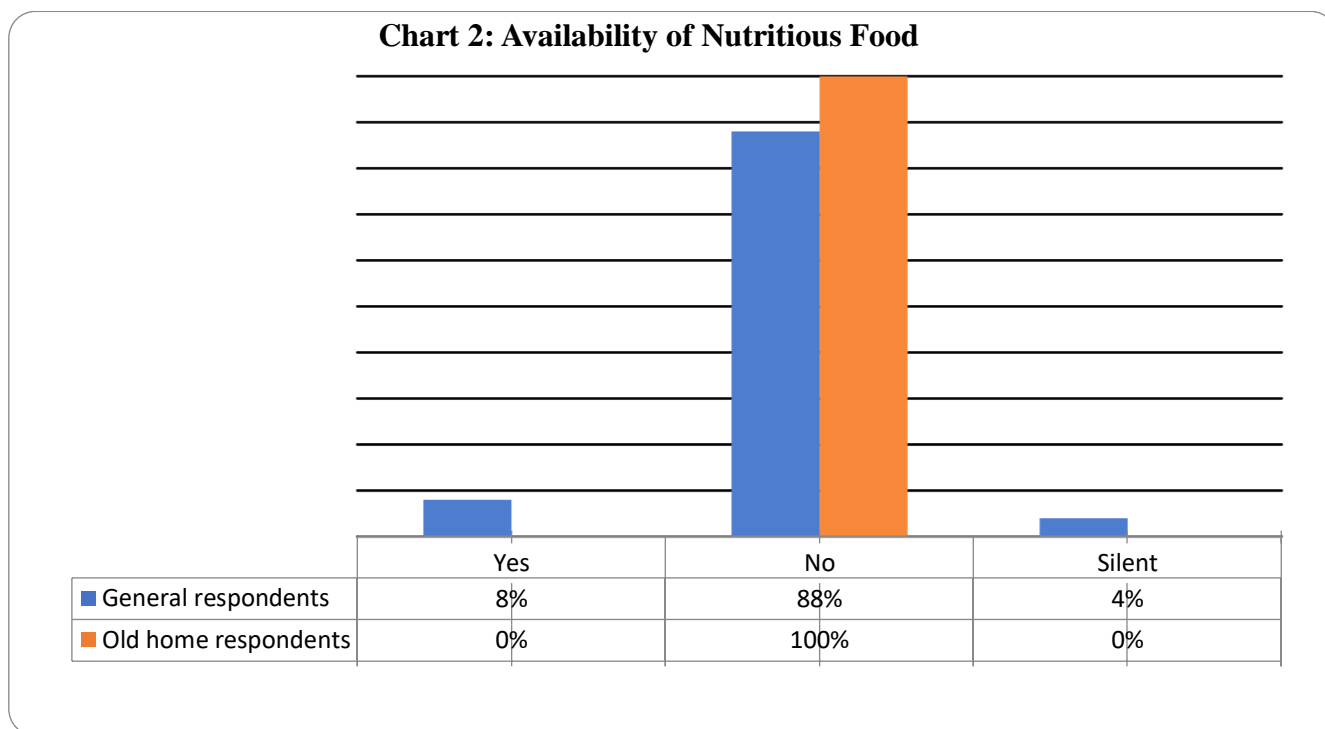
Besides, 32% of the general respondents and 16% of old home respondents claim that they suffer from want of food because of their extreme poverty. And they do not like to condemn their children anyhow. Because they (children) do not have sufficient solvency to support them (parents) economically. A 70-year old father of the Court Bulonpur area says about his children, They do not have any stable source of income. They live from hand to mouth with a big family. They have their children. It is very tough to maintain the large number of family members with

their instable poor income. In this situation, how can it be possible to support me on their parts?^[14]

The table 1 shows that 64% of the general and 84% of the old home respondents have been victims of mental torture by their daughters-in-law or children for food. 36% and 16% do not claim it among the general and old home respondents respectively. 24% general and 28% old home respondents claim that they are victims of physical torture whereas the rest respondents do not claim it. 32% and 16% of general and old home respondents respectively claim against their extreme poverty for inadequate food. Rest respondents are not agreed to accept this as reason for inadequacy of food. They claim against their children, governmental bodies and social system. Only 4% general respondents acknowledged that they get adequate food and they are not victims of any torture in this regard.

However, most of the respondents from both categories are suffering from want of food. The reasons behind it are poverty, irresponsibility of the families, problem of adjustment between

mother-in-law and daughter-in-law etc. A chart about the availability of food among the old per sons in the study area is given below:



[Source: Field Survey, 2020]

The chart 2 shows that only 08% of the general respondents get nutritious food properly whereas 88% do not get proper nutritious food and only 4% keep themselves silent to this question. On the other hand, 100% of old home respondents claim that they did not get nutritious food properly before taking shelter at the old home. Most of their families live from hand to mouth. So, nutritious food is not their concern. They want food just to appease hunger.

Lack of Clothing

Clothing is a part and parcel of a standard living. Standard living is a significant part of human rights and right to clothing is recognized as a human right according to the Universal Declaration of Human Rights (UDHR), article 25. [15] Basically, clothing indicates the things that people wear for preventing sense of delicacy. [16] Right to clothing or adequacy of clothing deals with that is necessary for standard living of a human being. Right to clothing is so important to ensure the other rights recognized by UDHR, such as: a person may be died of the several diseases like hypothermia, dehydration, heat stroke, allergies,

and exhaustion etc. because of the want of clothing. [17]

Most of the respondents of this research suffer from the want of clothing greatly. They wear torn, dirty and poor clothes. Even some of them do not have any dress to cover their body. Thus, they wear unwashed bed sheet. This is unhealthy and threat for their healthy living. They shiver seriously in the cold weather especially in the winter season because they cover their body only with a narrow and sleazy blanket. Consequently, they are attacked by several cold and virus infectious diseases. Even in the long run they suffer from the diseases being unable to treat them and to buy necessary medicine because of their financial incapability.

They have not enough ability to buy warm clothes in the extreme cold weather. But they are bound to go out of their dwelling places in the foggy weather in the early morning and are propelled to stay up till to deep night to earn their livelihood. In fact, they have no alternative to collect their food except this way of earning money. As a result, several diseases attack them very easily. Only 02 elderly passed different opinions

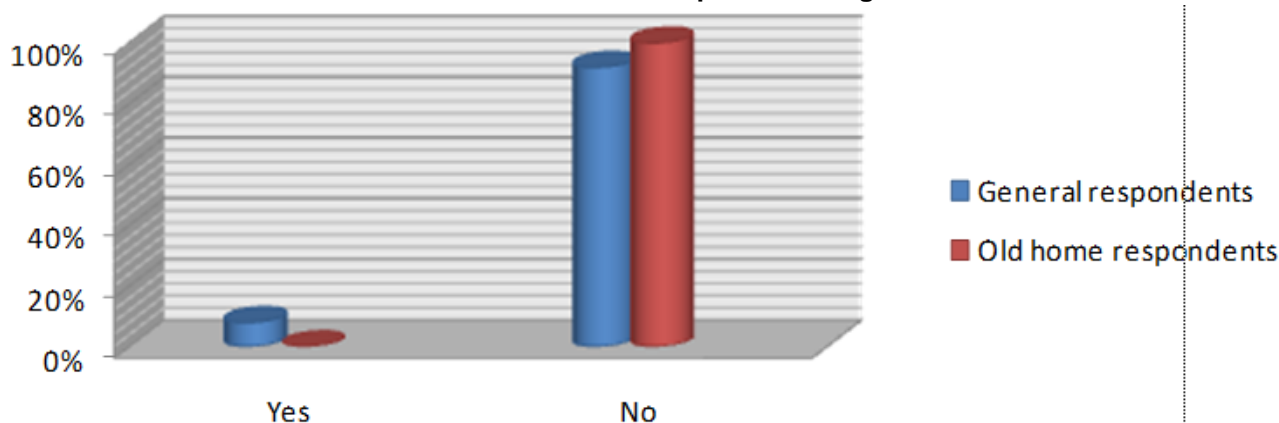
about clothing that represents only 08% of the general respondents (Chart 3). They stated that they have enough clothes to wear.

Even they distributed some of their extra dresses to the poor and helpless people. One of them states,

As a retired government employee I am able to buy necessary dresses. I wear warm clothes in

the cold weather and eat nutritious food which is effective for the winter season. Even I do not go out from the house in the early morning to be free from risky foggy weather. Sometimes, I distribute a few of my used dresses among the poor. It's a matter of joy that I can gift some of my used dresses to the helpless people that may be helpful for them. [18]

Chart 3: State of Adequate Clothing



[Source: Field Survey, 2020]

But the majority respondents do not have necessary clothes. Among the general respondents, 92% do not have necessary dresses. They struggle against the inimical weather with their poor dresses. Among them 56% claimed that their families are not concerned about their necessary clothes. But all of the 92% respondents who have not necessary dresses condemned to the responsible political personalities and administration. Especially they bring allegation against the local political representatives for the misappropriation of government and others donations. A 65-year old respondent opines:

In most of days of a year we do not get our food 3 times daily because of our economic insolvency; now how can it be possible to buy necessary clothes? Alas! Governmental bodies are not concerned about our vulnerabilities. Every one of the governmental bodies tries to cheat with us consuming governmental allocations for us or giving allocations to their nearest persons illegallid. Allah is watching everything. Allah (God) should punish them. [19]

Among the old home respondents, everybody claimed that they had not sufficient clothes

before coming to the old home. They suffered a lot for the inadequacy of dresses. 40% say that their families did not provide their necessary dresses and 60% replied that the government is responsible for their inadequacy of dresses. Because they are poor; their children have no enough ability to supply cloths. As the poor citizens, they can desire some grants from government. But the government is not active about this. Moreover, though some small grants come, these are not allocated to the appropriate persons because of the mismanagement of concerned authorities. They have a long lamentation to the local political representatives for their corruption. An old mother from Bagha says: I used to run door to door of our Councilor, Mayor and their supporters only for a blanket. But I have failed to soften their minds. Thus, I did not get any thin blanket from them. But they always provide blankets allocated by the government to their relatives or supporters. Before the election, they gave me a blanket in a condition to capture a picture to show their kindness that can increase their popularity and supporters. [20]

Lack of Shelter

Shelter or housing indicates a basic architectural structure that provides proper defense from local environment. [21] It is necessary for anyone to be protected from any kind of external atmosphere. A person can protect himself/herself from cyclone, rain, sun shine or any kind of harmful insects or animals by a proper housing. So, undoubtedly it is essential for the standard living of human being. Right to housing is one of the most important instruments of universal human rights. It refers to the right of a standard place with architectural structure where he or she can live safely from common natural calamities and ferocious animals. It is very important for personal or

joint life, liberty, property and security. Right to adequate housing is an instrument of human rights as a part of standard living according to the UDHR (article 25). [22]

Right to adequate housing means the right to live in somewhere with dignity, peace and security. [23] Facilities of taking rest, keeping valuable properties, taking care of children etc. will be available here. Adequate housing must not deal with only four walls and a roof. It must follow some criteria. [24] The contexts of adequate housing according to the United Nations Committee on Economic, Social and Cultural Rights are given below:

Figure 2: Contexts of Adequate Housing

CONTEXTS OF ADEQUATE HOUSING						
<i>Legal security of tenure</i>	<i>Availability of services, materials, facilities and infrastructure</i>	<i>Affordability</i>	<i>Habitability</i>	<i>Accessibility</i>	<i>Location</i>	<i>Cultural adequacy</i>

[Source: Researchers based on the United Nations Committee on Economic, Social and Cultural Rights, 1991 [25]]

This study finds that most of the general respondents do not have necessary housing facilities. Some respondents live at the railway station platform, some at unhealthy slum, some at the corner of one's house, some at footpath and some are afloat on several places on several days. Similarly, almost cent percent of old home respondents did not have adequate shelter before coming to the old home. Some of them lived at the pond side, some at the side of pond, some at master's house and some at their own houses but drove away directly or indirectly by their families.

The following table (Table 2) shows the details information about the shelter of both categories. Among the general respondents, 20% live at slums of the city, 24% at railway stations, 8% at footpaths, 24% at their own houses and rest of them (24%) at other places in a vulnerable situation like in a yard or mosque or veranda of a

Madrasah (Islamic religious institution) or floating condition. An eighty two-year old person, now who lives at the veranda of Raninagar Madrasah, Rajshahi, was an inhabitant of Dakshin Ujirpur, Chapai Nawabganj. He was an eminent land lord of his area. But sudden river erosion impoverished him. He tells his tragic story with teary eyes:

I was an eminent land lord in my locality with huge land properties. But after catastrophic river erosion, the Padma absorbed my luxurious house and all properties in its riverbed. Then my wife died of a sudden heart attack after the lamentation of the incident. Moreover, I have no child. Now, I have no shelter. So, I beg for my hunger at daylight and lie down at the veranda of this madrasah at night. Because, I have no pied-a-terre (a minimum simple place in which one can stand with legal ownership) here. No one of governmental bodies look at me. [26]

Table 2: Shelter Status of the Respondents

General respondents				Old home respondents			
Variable		Frequency	Percentage	Variable		Frequency	Percentage
Present shelter	Slum	05	20%	In which situation of housing he/she took shelter at the old home	Driving away from house	09	36%
	Railway station	06	24%		No housing	10	40%
	Footpath	02	08%		Bank of river	3	12%
	Own house	06	24%		Pond side	02	08%
	Others	06	24%		Master's house	01	04%
	Total	25	100%		Total	25	100%

[Source: Field Survey, 2020]

Among the old home respondents, 36% were driven away directly or indirectly from their houses by their families, 40% did not have any housing, 12% lived on the bank of river, 8% at domain pond side and 4% at master's houses where she/he worked. All of them suffered from the want of housing. Among them a 75-year old father says:

I was considered as a burden to my son and daughter-in-law. They desired my death always to be free from the burden or pressure. I came to the old home after getting news in the print media. Now, they are very happy at my own house that I left. Oh Allah! Don't give anyone such a fate like me. [27]

Inadequate Healthcare

Man is by nature a social and political animal. [28] In this way, each and everybody can be victim of some diseases, accidents or other harmful incidents. He/she needs some necessary services in these cases. Even sometimes he/she deserves treatment medically as the prevention from any type of viruses. These all are the processes of healthcare. Healthcare is essential to ensure a happy and healthy life. It is the first condition of happiness. Generally medical care indicates the system of maintenance of health by the prevention, treatment, diagnosis, recovery or

cure of diseases. It also covers the impairments of people physically or mentally. [29]

Right to health is a type of rights which is entitled in social, political and economic rights and this right is very important for standard living irrespective of any persons of any corner of the world. [30] Adequate healthcare is a service to the people by which they can keep them well. United Nations' Committee on Economic, Social and Cultural Rights defined adequate healthcare that deals with some common contexts. [31] These contexts includes: availability, accessibility, acceptability and quality of all kind of healthcare facilities, goods, services and programs. [32]

In this regard most of the respondents gave negative answer. They do not know about adequate healthcare as well as do not get necessary healthcare facilities. The following table has shown a clear picture of existing healthcare facilities in terms of the respondent's opinion.

The table 3 shows that among the general respondents 16% know and 60% don't know about healthcare whereas 24% keep themselves silent. On the other hand, 4% and 76% of old home respondents know and don't know about it respectively whereas 20% refrain themselves from answering. Similarly, 92% of general and 68% of old home respondents don't get all kind

of healthcare facilities, goods and services whereas 8% and 32% keep silent respectively. A man takes birth in a society as a kid and then he goes to be a complete human being after passing a period of time. In this way, he learns a lot that he can use to solve several problems.

This learning process is called education. Education is the process by which a person can facilitate learning and can develop his/her knowledge, skill, belief etc. [33] It is an important process to make a person as a complete man with humanity, morals, values and wisdom.

Table 3: State of Healthcare

Variables		General respondents		Old home respondents	
		Frequency	Percentage	Frequency	Percentage
Do you know clearly about healthcare?	Yes	04	16%	01	04%
	No	15	60%	19	76%
	Silent	06	24%	05	20%
Do you get all kind of healthcare facilities, goods and services?	Yes	00	00%	00	00%
	No	23	92%	17	68%
	Silent	02	08%	08	32%

[Source: Field Survey, 2020]

Lack of Education

Right to education is recognized universally that indicates formal institutional instructions. It is one of the most important human rights recognized by Universal Declaration of Human Rights (article 26). It indicates following elements which are essentials for every human being of the globe, such as: [34]

- universal right to education;
- free education for all at least in primary stages;
- compulsory primary education;
- general availability of technical and professional education;
- equal accessibility of higher education based on merit;
- direction of education to develop human personality, to strengthen the respect of human personality and fundamental freedoms;
- promotion of understanding, tolerance and friendship among all nations, racial or religious groups and devoted to other peaceful activities; and prior right of parents to choose their children's education types.
- Undoubtedly education is a strong instrument to enjoy other human rights. Being educated, a person will be conscious about his rights and responsibilities. He/she will also try to stand against human rights violation acts. According to UNESCO, education is

the keystone for other human rights in various ways, such as: [35]

- actual education makes a man fully-rounded human being;
- powerful instrument to reduce poverty;
- education reduces the gender gap; and
- it establishes equality which is effective to ensure other human rights.

Bangladesh is a developing country and a large number of people of this country are uneducated. In Bangladesh, Rajshahi is known to all as an educational city. Although it has become famous for education, the rate of education of this district is not satisfactory. Adult literacy rate (15 years and above) of this district is 53.2% (printed in 2013) according to the report of Bangladesh Bureau of Statistics (BBS) [36]. But it is trying to increase its educational rate constantly. Bangladesh has taken some necessary steps to educate the old people. Non-Formal Education Act 2014 is one of them. The aim of this act is to provide education for the children and old people who are deprived of the formal education. [37]

But in practice, a lot of people are deprived of education till now. Most of the general respondents of the study are deprived of education. Only 8% have achieved higher secondary or above education, 20% are of primary education and the rest 72% are completely illiterate. Most of them could not continue their study because of the

extreme poverty. For this reason, they involved with economic activities as a labor, hotel boy, cowboy, vehicle helper etc. to earn money for living or filling their hunger. In such a situation, they have been deprived from education and become illiterate. One of them says:

We were not lucky enough to get our food 3 times in a day. The condition of my family was miserable. We, all of my family members lived from hand to mouth. Moreover, my parents were uneducated. In this situation, how could it be possible to study? Hunger and food were always

main issues of our headache, not anything else. Education is only for the rich families, not for our lower-class people who are always fighting against hunger. ^[38]

Table 4 shows that among the old home respondents, most of them are illiterate. Only 4% have passed secondary education, 20% have primary education and the rest 76% do not have a minimum quality of literacy. Poverty is responsible for their illiterate status. Even they are not covered under the adult education program taken by the government.

Table 4: Rate of Education of the Respondents

Variables		General respondents		Old home respondents	
		Frequency	Percentage	Frequency	Percentage
Rate of Education	Illiterate	18	72%	19	76%
	Primary	05	20%	05	20%
	Class eight	00	00%	00	00%
	Secondary	00	00%	01	04%
	Higher Secondary	02	08%	00	00%

[Source: Field Survey, 2020]

The table also implies that among the general respondents, 72% are illiterate, 20% have primary education and only 08% have higher secondary education. Besides, 76% old home respondents are illiterate, 20% have primary education and 04% have secondary education. Nobody has higher secondary education among the old home respondents.

Conclusions and Recommendations

Elderly people, the part and parcel of our society, are the makers of the present society. But they are passing through a very vulnerable situation. They are deprived from food, clothes, shelter, healthcare and education in most cases. Even they are neglected by their children or daughters-in-law. Lack of humanity, decadence morality and lack of religious learning, etc are the strong impediments which are responsible for human rights violation of the elderly people. Some recommendations can be put forward which may be helpful to overcome the situation. The government and responsible institutions have to play vital role in ensuring proper education that would not only give one certificates but

also help make human beings humanistic. It is the man with humanity who stands by the helpless. That is, they stand by the helpless old people.

Families have to take measures to do the proper socialization of their children and the children should be given not only academic education but also moral and religious education. Because, a child with the sense of morality cannot ignore his or her parents. And religious education is needed as all religions have given a great emphasis on looking after our parents.

Social thinkers and policy makers have to take steps to build up a good culture accepting the good sides and rejecting the bad sides of the global culture. Children should be made aware of the negative aspects of a nuclear family and they should be encouraged to do their duties towards their parents.

There is an insignificant number of old homes compared to the huge population in our country. The government and their aid organizations have to play a great role to establish more and sufficient number of old homes.

The concerned organization should play more effective roles to gain the right for the old people. All the helpless old people should be brought under the scheme of "Old Age Allowance." They should be given the opportunity to get the benefits of the "Rights to Social Security." Free medical treatment should also be ensured for them.

Above all, a social movement should be started to ensure the rights of the old people and thus make their life happy.

Finally, everybody has to bear in mind that ageing is an essential stage for every person. The children of today are the future elderly citizens. If we do not take care of our parents in their last stage of life, our children will repay us the same acts. Moreover, these aged parents are the main maker of our present establishment. They have protected us from all kinds of survivals. So, we have to be careful to our parents bearing the motto of "Aged parents are not the burden of our society; they are our asset."

Acknowledgement

This research is a part of MSS thesis work in the Department of Political Science, University of Rajshahi, Bangladesh. We want to acknowledge the intellectual guidance, cooperation and continuous encouragement of the faculty members of this Department. We are grateful to all the respondents, including key informants, whom we interviewed. All of the respondents shared us with their knowledge, attitudes and experiences that benefitted us as the primary data and information, without which this research would not have been possible.

List of Abbreviation

ADB	Asian Development Bank
BBS	Bangladesh Bureau of Statistics
FAO	Food and Agriculture Organization
IFAD	International Fund for Agriculture Development
ILO	International Labor Organization
UDHR	Universal Declaration of Human Rights
UN	United Nations
UNESCO	United Nations, Educational, Scientific and Cultural Organization

UNICEF	United Nations Children's Fund
WFP	World Food Program
WHO	World Health Organization

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