

Women's Progress and Challenge: A Feminist Study of Chuadanga District

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Abstract: Women are very inferior in every sector of the sphere of human life. Illiterate mothers or fathers cannot make well-decision and cannot contribute fruitful ideas at the family, society, national and international levels as well. Women are identified as men's names. They are not, according to recognition, normal beings in the patriarchal society; women have accepted their fate and many of them started enjoying this status as well. Although they carry and flourish their lord's name being empowered and developed, they are not out of greedy sight of men who are women's fathers, brothers, and sons as well. Continuously women are violated, depressed, and victimized for sex even though they are young or old; child or daughter; it does not matter to the men except lust. The underestimation to women affects the confidence of women and under-scales women's educational inspiration. The article attempts how women and adolescent girls are underestimated and considered a matter of nothing in the civilized modern world by physical torture like single rape, seduction, and gang rape; the result is to be death for the safety of males. The scope of this work is to recheck Bangladeshi women's contribution in feminism through literature and to unfold the untold challenges among students of educational institutes in Bangladesh. The article aimed to term 'feminism as F-independence' and 'M-independence'.

Keywords: F-independence, M-independence, Islamic Democracy, Patriarchal, Development

I. INTRODUCTION

Why girls are out of education in the little age (upto nine grade). The answer is, saving themselves from sexuality. Why women are suiciding. The answer is, saving themselves from rape and seduction. Patriarchal ideology massacred all families and social relations because of abrupt male domination. Female revolution started realizing the women negligence speech of Aristotle and its realization shocked the women's brain formulating movement.

Although, Bangladeshi women are starting mental, spiritual, educational, political, physiological and enterprising growth, constantly they are being underestimated by patriarchal value. Today's demand is rechecking women feminism (as feminism is for both sexes, women's equality will be called 'F-independence' and for male equality will be called 'M-independence').

A survey on May'19 in The Shaptahik Akota, a daily, has disclosed 220 rapes have been done among 732 rapes between the age of 6-18 and it is 33% in total; among five years child rape is 86%; sometimes seduction turns into gang rape. Rape is not only a crucial issue for Bangladesh but also all over the world's countries; more or less; the situation remains the

same. Women's equal rights are globally announced but the status of women remains different and inferior even today. It is needless to say that the present environment of women's development needs to be improved and sustained through various initiatives at the societal and state levels. The rules of the Holy Qur'an as an ultimate unchangeable democracy called 'Islamic Democracy' can prescribe only the safety of both men and women.

Chuadanga is one of the busiest and resourceful districts in Bangladesh. There are many ancient architectures as well as British symbol of Carew & Co. Sugar Mills established in 1803. According to Wikipedia:

Chuadanga witnessed a number of uprisings during the British rule of India. The uprisings included Wahabi Movement (1831), Faraizi Movement (1838-47), Sepoy Rebellion (1857), Indigo Rebellion (1859-60), Khilafat Movement (1920), Swadeshi Movement (1906), Non-cooperation movement, Violation of Law and Salt Satyagraha (1920-40), and Quit India Movement or August Revolt (1942). Under British rule, Chuadanga was a sub-division within Nadia District. During partition, in 1947, excepting Krishnanagar thana (still under Nadia in West Bengal). History of Chuadanga can be found in Nadia District Gazetteer during British rule. Chuadanga was the location of more than 100 battles between the Pakistan Army and the pro-independence Mukti Bahini. There is a mass graveyard of the victims of the Bangladesh genocide during the Bangladesh Liberation war behind the Chuadanga Government Hospital.

Chuadanga has a lot of government, nongovernment and private institutes where the students aged five to the adult are taking education. The technique and the security of the institutes are different. Most of the private institutes are secure. On one can put one's hand to quarrel or misbehave with girls. On the other hand, government and nongovernment institutes are open and security-free. No restrictions are obeyed here. So, girls are feeling insecure badly in these institutions. Government is silent. They are documenting act without strict implementation. Women's progress is hampering here plenty. So, afraid of unexpected deeds, girls are getting married and are going to under men's control again. It is the matter of time, women are wanting to stand on solely with their own right.

From the Seneca Fall Movement, all saw the feminism as equality for both sexes. But, male sex dominates and female sex are dominated. This is the time to separate the sexes. We can name them differently, 'woman feminism' & 'man feminism'. The scope of this work is to recheck Bangladeshi women's contribution in feminism through literature and to unfold the untold challenges among students of educational institutes in Bangladesh.

'Liberalism is a political and moral philosophy based on the rights of the individual, liberty, consent of the governed, political equality and equality before the law. Liberals espouse various views depending on their understanding of these principles' (<https://www.google.com>). Now the age grows; the past remembrance like the ghost of Sinbad rides on the shoulder of a person. Women's impact is huge. Since they are educating themselves, they are associated with the economic growth of a country. We being the components of the modern era had read about the Pre-Islamic condition where female children were killed since they were born as a female child who was killed by throwing stones; falling into a hole/well; throwing from the pick of the hills and so on. Men did those because there was no identity of women at that time. Women were illiterate. The light of knowledge was absent there. Men used women for the hunger of lust only. They abused women about whom they did not think of a relationship- whether she was mother, sister, wife, or daughter. When the ultimate light appeared, all inhuman activities were stopped lasted until they followed the virtue of that light. The inhuman approach, over women and little girls, returns through the invention of new issues, research, laws, and methods. Those new dimensions of the invention have also created a fixed leak to allow mischievous deeds by the organizers of the inventions or lawmakers. Nowadays, the activities related to women became the central and focal issue nationally and internationally. The concept and physical attitude towards women are involved in the field of security and international subjects. Women are exploited everywhere we see even if they are in underdeveloped or developing or developed countries or societies. Honestly speaking women's depression has been seen mostly and miserably in a rich, educated, and civilized society. Observing the educated and employed family the reporter said, "The form of depression is different and invisible but the suffering is much." There is a proverb, "An empty vessel sounds much." 'An empty vessel' is to be compared to a 'less admirable state'. Those who are poor scream a lot at a silly matters because they have nothing to lose. They earn to live merely; nothing can be gathered for the future which is why the poor clash among themselves and the result is that women are bitten severally. Living in the village area where there is no boundary and protection for entering other people can observe the torture and impartiality of women. They can also recognize the patriarchal effect on a family. But on the other hand, in an educated and rich family where there is no right of entrance people cannot distinguish the effect of male domination. It is true that neither woman in those families cannot tolerate nor can expose their mental and physical torture. So, the torture and depression remain silent.

The birth of a child is the most momentum and the happiest fact for parents and a family as well. If a woman becomes pregnant, all family members become glad because a newcomer is coming within ten months. For the upcoming infant, pregnant women start sewing quilts to enlighten the family, buying toys everyone starts dreaming about the infant. But if it is seen that the unborn child is a girl, the dream breaks like a castle in the air. Nobody wanted a girl child in the Pre-Islamic period as well as one decade before. Not only had the male denied a girl, but also the mother who had brought her into the noisy world. In the ancient era from the beginning of the world habitation, the unfair girls are ignored. There, the race of beauty was not more valuable than sex. Nowadays, we see the same thing in the civilized world and the accomplishment is the death of some people. In the civilized world, people can expect friendship through brotherhood; helplessness will be associated with the powerful person; hunger will be vanished with prosperity. But in the name of those virtuous activities, innocents are being turned into mean contamination. Everywhere civilized and well-educated people hear crying for help and the help is wanted against the women-holic figures.

II. OBJECTIVES

Firstly, the study is to show how feminism is introduced in Bangladesh and how feminism impacts on sustainable women development. This work will show why women and girls are being underestimated everywhere physically and mentally and this attitude towards women is the source of single rape, seduction, and gang rape. The paper will work to prove that violence against women is not allowed in religion and that lustful activities are a threat to national development. Secondly, the article attempts how women and adolescent girls are underestimated and considered a matter of nothing in the civilized modern world by physical torture like single rape, seduction, and gang rape; the result is to be death for the safety of males.

III. METHODOLOGIES

The research looks for the emergence of women and challenges of educational institute going girls. Developing this research article, both primary and secondary information related to women are used and liberal approach has been implemented with particular activists from different colleges in Chuadanga district, who are involved in the rights of women. The primary sources are the books of some particular writers who are/were directly related to women's independence and equality. The secondary sources are the analysis of critics on women's rights and development as well. Data are collected from literature, newspapers and interviews with students from different colleges in Chuadanga district.

IV. DISCUSSION

The activity of feminism is 'described as the promotion of the equality of both gender male and female and their equal rights in society' (Allan, 1993) that was neglected by most of the ancient prominent philosophers. In disciplines like English

Literature, ladies had begun to contest the form of government of a 'canon' of nice works of literature, that much excluded ladies writers' altogether and had nothing to mention regarding the fabric and social conditions that prohibited the emergence of 'great' ladies during this arena. Once such queries were asked, the momentum was extraordinary and also the seek for answers took students on the far side the traditional boundaries of their 'home' disciplines. Kate Millett's pathfinding *Sexual Politics* (1971) enraptured effortlessly from literary criticism to a critique of brain doctor and Marx (perspectives that were later to become a great deal the 'business' of literary studies). At this point within the Nineteen Sixties and early Nineteen Seventies, the sheer variety of girls targeted within the humanities compared to alternative educational fields created it a region ripe for feminist critique, since women's existence in such numbers here was itself the results of the gendered logic of the geographical point. It's at this stage, throughout the late Nineteen Sixties within the America and from the mid- to late Nineteen Seventies within the United Kingdom, that women's studies as a specialized space of educational interest began to develop, likewise as apace spreading elsewhere round the globe (the initial British women's studies programs were all instructed MAs, rising initial in Kent (1980) then royal house and Warwick). therefore women's studies as a distinct space of study was born, even supposing the first days were characterized by an enormous rush of energy, wherever 'such courses began to be instructed, quite ad lib and while not substantial previous organization, at several America schools and universities starting in 1969' (Tobias 1978: 86). It absolutely was an analogous story within the United Kingdom and it absolutely was solely retrospectively that lecturers within the field communicated across the nation and internationally and debated what women's studies was and will be (the initial national women's studies conference within the United Kingdom transpire in 1976) too soon the link to feminist politics was tangible – these students were typically found on the far side the academy, in women's liberation newsletters, at conferences and customarily networking with like thinkers. They saw women's studies as not solely difficult the boundaries of existing knowledges and developing new areas of study, however conjointly as legitimizing the differing social and cultural experiences of girls. Several women's studies courses contained a consciousness raising element wherever the experiences and identities of the scholars themselves determined the dynamics of the room. Formal characteristics of educational study, significantly the teacher–student relationship and assessment, were unbroken beneath scrutiny and alternative suggests that of teaching and assessment than the formal lecture or seminar, the essay or examination were experimented with. One factor is certain: the creation of this space declared confidently that ladies were deserve study in their claim, and urged a transparent success for feminist political analysis.

Emerging Feminism in Bangladesh

Women's empowerment has become a focal point for development efforts worldwide and there is a need for an updated, critical assessment of the existing evidence on women's empowerment. The status of women in Bangladesh has been subject to many important changes over the past few centuries. Bangladeshi women have made significant progress since the country gained its independence in 1971. Although the people had achieved victory over the enemy, they cannot win to overcome the domination of men over women. *The society in Bangladesh is male-dominated with patriarchal values and norms guiding human behavior and institutions. The role of men and women are gender-specific and their behavioral codes are clearly defined. The family is the principal unit of social control and it is the family which defines the roles and behavioral codes of men and women. The father is the head of the family and in his absence, the male member next to him plays his role. The economic control and decision-making authority lie with the male head and women only play a very marginal role in these respects'* **Ahmed (2004)**. Women are subordinate to men in all spheres of life in a patriarchal family. Women in patriarchy are confined to a boundary. Breaking walls around Begum Rokeya became a pioneer writer and a social worker of the undivided Bengal. She is most famous for her efforts in favor of gender equality and other social issues. She had fought for the equality of both significant beings. She had not made one mean level because she felt the importance of men and women in the civilized world. Begum Rokeya had demanded education for women; which had been ignored by so-called Muslims and they reached the damnation of the pick of human value. She had also demanded a country that would have been run by women; where men would be kept inside the houses. But she had not dared to say that men and women would have worked together in the same space. She had understood that women's passion and emotion were huge in womanhood and men would take the advantage of their passion and emotion, as weakness, in the name of empowerment. So, she formulated the sole phenomenal employment or empowerment of women among their same classes; no opposite gender will appear face to face to light the forbidden candle. As we see the tremendous tenderness of women from the beginning of the world till today as daughters, wives, mother, friend, and nurse. Women proclaimed equality refers to a set of women's movements that originated in the West in the nineteenth century and has continued till the present times. These movements were led by White women who demanded equal rights and opportunities in different fields. **Hannam** in her book *Feminism* describes the term as follows "a set of ideas that recognizes in an explicit way that women are subordinate to men and seek to address imbalances of power between the sexes. Central to feminism is the view that women's condition is socially constructed and therefore opened to change."

The Wave of Feminism in Bengali Literature

African feminism does not violate the norm of world culture and is very liberal in views. Like African feminism, Bangladeshi feminism emerged at the hand of well-known Begum Rokeya, Khairnessa Khatun, and Lila Roy. They demanded education for women in respect of the development of the society and nation seizing the control of the British over Bangladesh and the Indian Subcontinent. Khairnessa Khatun is little known in the field of feminism because she could not get support from her family even from society. She had written a book for supporting women and had given them direction as well as a formula for how to be happy in life. Enjoying support from her husband, a deputy who serviced at Rangpur, Begum Rokeya had done numerous deeds for women, although she became self-educated by her brother-Ibrahim Saber. She had control over Bengali, Urdu, and English language. Khairnessa Khatun was a teacher at profession in the district of Shirajgong (Rahman: 1996), Bangladesh. She had written *Shaahir Protivokti* (Pure Woman's Respect to Husband). *The first wave of Bengali Feminism started in the 19th century with Chitto-Bilashini by Krishno Kamini Debi in 1856*. A century after century women were in seclusion mode because of social and religious application misunderstandings. Endurance for freedom from imprisonment had been forcefully started at the beginning of the 20th century. *The second wave of feminism was started in the first half of the 20th century with Sura Sundori Ghosh and this wave became remarkable holding the hand of Begum Rokeya. The third wave of feminism started with radicalism, secularism, and open sexuality in the last half of the 20th century*. This stage has been waved in the air by holding the hand of exiled and forbidden writer Taslima Nasrin. *'Some NGOs, some woman forums, and some female societies are being included in this wave. Feminist writers in Muslim societies of Bangladesh are divided into two contra-groups. One highlights the emancipation of Islam and looks for gender-social equality. The other regards Islam as innately gender oppressive castigates it and prefers a western, secular feminist framework to modernize women's condition. Begum Rokeya belongs to the first group whereas Taslima Nasrin belongs to the second group as strident criticism of Islam pervades her entire oeuvre and is inseparable from her feminist arguments'* (Hasan: 2016). They are two birds in the same branch of a tree of feminism. They introduced two feminist terms among their readers and followers in the land. *One became an Islamic and liberal feminist. The last one became radical and secular feminist* (Hasan). All analytical views will produce the result based on these two terms. We will justify these terms so that we can accept feminism as the precondition for our mental, spiritual and social development as well as equal respect.

Source of Liberalism and Radicalism in Bangladeshi Context

Feminism looks into the female experience, her role, and her status in society and tries to analyze the factors behind her subordinate position. Being abused in the patriarchal family, women started to deny accepting patriarchy and wanted to be

self-dependent so that they could conduct their lives keeping separated from their husbands' connection. They became determined to bring up children by their responsibilities. Women are poisoned by the patriarchy *'the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general* (Lerner: 239). The process of demanding women's rights varies from society to society; from women to women; from community to community and from country to country. European feminine movement was primarily for the rights of voting aftermath of the ignorance of patriarchy; African feminism was for equal rights with the acceptance of patriarchy very far from white women's movement policy, but the Indian subcontinent women's movement was the combination of both ideas- starting with African and follows European for freedom of speech and thinking with patriarchy. Radical Feminist Taslima Nasrin says 'animal does not need marriage. Why for man?' in *Nishiddho* (2014) seem to be moving for ultimate freedom denying lineage and culture where there is marriage and childbearing. Women in Bangladesh are in a stressed position that they are forgetting that 'motherhood' refers to 'womanhood'. According to Cornwall *'African Feminism is what Western Feminism is not.'* She defines African feminism as likely that African feminism does not negate the role of motherhood as an obstacle in the path of woman's empowerment. Radical feminism believes that patriarchy is the root cause behind woman's oppression. Therefore, it attempts to uproot patriarchy and reorder gender relations in society. African feminism does not challenge or react to patriarchy. Rather it proposes ways through which women can empower themselves even in a male-dominated society. The two feminist ideas come to contrast in Bangladeshi feminists. In the first wave of Bengali feminism, African feminist ideas occupied the women writers formed Liberalism but later head, in the blow of modern civilization and imitation of European culture, the third wave of Bengali feminism turns to Radicalism.

Power and Inability

Although women by supporting their families in managing the food process were investing their labor invisibly, they were inconsiderable creatures to her nears and dears. After a long-suffering and discrimination to find out recognized place in society, women are nowadays playing important roles in society as a politician, a socialist, and an economist. Those achievements emerged with the coming of feminism which granted women rights. It emphasizes the way women fall affects society by proving that she was able to develop her country like men do and to show that being a woman does not mean inferiority. The woman came to power as a *Prime Minister in 1960. Sirimavo Bandaranaike (1916-2000) is the first stateswoman who held the top class position in Sri Lanka. She controlled the land excellently although some sixes and sevens in governing have emerged. The dream of Begum Rokeya (1880-1932) had taken a physical shape that was seen in Sri Lanka. Golda Meir (1898-1978) in Israel, Indira*

Gandhi (1917-1984) in India, Margaret Thatcher (1923-2013) in the UK, Benazir Bhutto (1953-2007) in Pakistan, Begum Khaleda Zia (1945-), and Sheikh Hasina (1947-) in Bangladesh came in power at the prestige of Prime Minister (Khan:2006). Eventually, women became the doll in the hand of men because around the Prime Minister all were men who are generating formulas for the implementation of anti-woman activities and rusticated them from society and nation. A great example is Taslima Nasrin (1962-), a Bangladeshi-Swedish writer, physician, feminist, secular humanist, and human rights activist. The possibility seems, according to her works and activism, that political parties made Taslima Nasrin Anti-Islamic by ample support of publishing Islam-opposition books that were written to blame Islam but finally the political party absorbing power could not give her room under their observation and control. She became exiled. Furthermore, she asked political parties to get her back home when nobody listened to her appeal. Women are occurring top-class power in the job sector although such type of power cannot bring changes in the mainstream of society and their positions could not succeed in action and cultivate woman's spirit in thought sharing at the maintenance of the development of a country.

Islam-phobia and Women

The activities of Islam are universal for all. Prophet Muhammad PBUH was sent for contributing peace among the creations of Allah. The fundamental law is to pull the people back to the ultimate belief. Islam has given fundamental rights to a woman and brings them outside the four walls of imprisonment. No religious faith could give women the glorious status which Islam provides. The first and foremost issue is Paradise which depends on under women's feet- Islam prescribed. Islam phobia is being broken out all over the minds of women in the absence of Islamic true practices from the beginning from the primary level to the employment place. Islam-issued women going outside of a home with keeping purdah. Purdah is useful for faithful women in several ways- firstly boulder boys will not recognize women as their mothers; or sisters because they cannot see the face to recognize. Secondly, keeping purdah women get respect. Thirdly, purdah allows women to retain their modesty, morals, and freedom of choice. Fourthly, Muslims believe that purdah is liberating and allows women to avoid harassment. Fifthly, Purdah is a terrific smell blocker and germs, smoke as well as dust. Sixthly, purdah reduces anxiety because the Purdah makes clear that women do not interest in attracting their man's attention or interest. When they see a woman with purdah, they feel free about misfortune. Finally, it is a way by which fear of Allah grows in the heart of believers- both men and women. There is no way for Islam phobia because Islam comforts women from the family income which has lain upon men. If the man dies, the system of Zakat will have emerged for them. The Zakat system can relieve women exiled from their families and can enrich the culture and tradition by protecting women from harassment at the hand of top-class people like DC, MP, and major leaders because the Zakat system provides the poor and widows livelihood, which

earned by hard work so that women can raise strength and working speed into man to develop the country and its norms. Islam denotes the power to women for speaking and giving them supreme admiration in a peaceful way but feminism sings the opposite song that Islam restricted women. Feminism indeed explored the secrecy of women and exposed unseen women to men. Islam does not give the right to anybody to open their body and sexual organs because Islam teaches shame. Feminism included shameless as radicalism tells. Islam deliberately prescribes education for all human beings but feminism utters loudly for education. Feminism should come closer to the Holy Script to search for the perfect way of freedom; not be afraid of the Script.

Women's Progress through Empowerment

According to the ILO report, in 2017, the total number of employed people in Bangladesh stood at 63.7 million, of which 28.4% were women (Ovi: 2018). Although some of them are belonging to a height in rank like the Ministry of Education, the Speaker of the House of Nation and District Commissioner is not remarkable. Women's participation in the labour force has increased manifolds over time in Bangladesh. *Compared to 4 percent in 1974, female participation in labour force increased to 35.6 percent in 2016. This change is much faster than the growth of male labour force participation which increased to 81.9 percent in 2016 from 1974 (Khatun: 2018).* Not only in the export-oriented readymade garments sector but in many non-traditional and emerging sectors, such as hotels and restaurants, transportation, real estate services, telecommunications, banking and insurance sectors, women's participation is increasing. This is because, with increased access to higher education, the prospect of getting into the high-valued job market has expanded for women in Bangladesh. However, as a latecomer to such services, the number of female participants is still low in these sectors. Moreover, the progress has not been uniform in all sectors. It is a matter of great sorrow that women are victimized in these sectors. A survey says that 39 percent of females are victimized directly to rape in garment industries; 81 percent indirectly by pressing and touching. Women are ruining virgins being greedy for positions and salaries by the administrative authority. The interview argued that women are unsafe in secularity and far behind to keep the pace of denying the male authority in life.

The country has made significant progress in women's development and their standard has improved remarkably because of their easy access to health, education, sanitation, and driving services. Once Fazilatun Nessa Indira told that the government gives 800 takas per month to the maternal allowance of a working woman for three years for the socio-economic status of poor women in the country. It clearly shows that it is because of inspiring women to work outside of the house for keeping the sustainable development of a country. The government implemented a small self-employment loan program for women in 488 Upazilas in 64 districts. From 200,304 to 201819, the total allocation was Tk

45.00 base and the number of beneficiaries is 1,29,937, while the loan recovery rate is 77.60 percent. The ministry has implemented 24 programs to improve and develop women and children across the country. These programs include multisectoral program for prevention of oppression of women, acceleration of professionals for children, strengthening responsive gender balance in Bangladesh, provision of primary health care, health care reproduction and nutrition for underprivileged women and children in 21 districts, income-generating activities for women at the level of upazila, clubs for adolescent adolescents, construction of homes and training centers for working women in Sonaimuri and Mothbariaupazilas, creation of 20 day care centers, construction of homes and day centers for working women and children in Kaliganj in Gazipur, vertical expansion of the hostel for working women in Mirpur and Khilgaon, acceleration of action to end child marriage, promotion of women's rights, construction of a new 10-storey building next to the Nilkhet Women's Hostel and others to develop values, national resilience program, university institute of community nursing in Dhaka, computer training centers for district midwives, exploration of women entrepreneurs for women's economic empowerment, development of marginalized women in urban areas, empowerment of women through "TothoyApa" through information and communication technologies aimed at the construction of digital Bangladesh, the education of children, the construction of the Joyita tower, the capacity building of the Joyita foundation, the investment component for the development program of the vulnerable group and the strengthening of the adaptability of coastal populations to cope with the salinity caused by climate change. said entrepreneur Estela Hasan noted that there is no doubt that Bangladesh has made significant strides in empowering women and ensuring gender equality or equity. Continuous improvements are being made in this area so that Bangladesh can be a model on the world stage. A similar report published by Asian Development Bank (ADB) reported on 30th January 2018 that Bangladesh's women have been progressing in innumerable aspects of education, health, and work. But they mentioned that women are facing huge gender gaps. The reports clarified that the country has generally progressed her women through providing education, employment, economic support, legal authority, allowance, job, and other beneficial supports. The administration sector sparks with women from Prime Minister to District Administrator and it shows the women's development in this country. But gender gaps are remaining everywhere.

National Development and Challenges

Women's empowerment has shaped the abstract idea of feminism. After examining extensive books, articles, newspapers, and involvement with interviews, the effect on women's status is roaming towards the development of the economy. Engaging women in workstations influences the rest of women from childhood to adolescence for receiving education randomly like institutional and technical. The

technical education makes them self-sufficient by its result; they enable them to run an extended family, although most of the employee women neglect to stay in a large family where parents-in-law and some other members live together, an interview examines this fact. Women are now going abroad for earning and most of them are divorced and widows. Some of them have no guardians or shelter. Costing no money they fly. This tendency has brought a remarkable change in economic development. On the other hand, the effect on the women's status impressed the colonial tendency. Then both men and women thought that they were unsafe when other parties must force them to do irrational activities. Especially Muslim women could not dare to get out of the house of their British phobia. Nowadays women are feeling colonial oppression by the government policy where rapes, killing, necessarily unnecessary women harassment in the name of job placement, taking dowry in marriage, no wealth sharing in Hinduism and some women with a broken heart raised a question to the ruler that independence had achieved though gang-raped and sacrificing innocent lives, that is being observed every year by the name of Victory Day in Bangladesh. But why aren't we coming out of the fist of rape and killing? When we talk with teenagers, we see boys are pessimists whereas girls are optimists about education, especially in rural areas. Maximum boys said that they would continue education till SSC so that they could read and write. It will help them at the business level. To evaluate this, the importance came out from the ashes. They had shown an excuse that they cannot keep pace with education besides farming. They ensured that government is in touch with only girls. The government invisibly inspires the girl learners by providing stipends and true jobs. After completing education, we must be faced numerous critical problems and the chief is money. In maximum jobs, donating a huge amount of money is compulsory, although the government forbids taking bribes. When we talked with girls, they are very happy that the government helps them all year round providing stipends that cost their educational instrument. All-time they can read because they do not think like boys about family. They confess that early marriage is the barrier in the way of their self-employment. But if they pass SSC they can apply for a primary school job that helps them stand straight. We pull eve-teasing and rape issues to them and they say that it is not a social problem but rather a government problem. They clearly say that the government should manage marriage compulsory for all who are 20-22 aged. Answering the question of how they will manage their family, they boldly emphasize the boys' ability and strength and a girl can throw her effect easily on a boy, they affirm. Observing the activities of some people on the street, women are very much irritated by a group of talkative boys, fail and manner less basically from the power party's tributary team. Women's attitude is also responsible in this case because they show their excessive gravity and beauty. Enterprising women are keeping a trace ahead in the women's devastation. The new era displays women nakedly. Women, knowingly or unknowingly; willingly or unwillingly, are becoming the product of sexuality. Very often they open

themselves in front of the opposite gender. Irrespective fathers, mothers, brothers, sisters, sons, daughters, scoundrels, as well as the Prime Minister, are enjoying the nakedness of a virgin girl who attracts sexual organs to prepare for sexuality. Always fairness girls are invited to enterprising trade and commerce. Some TV programs insulted old-aged men when they talked about girls' dress which affects the social norms and the way of prosperity. The outcome that women themselves are, is selling their virginity.

Inhumanity in the Name of Safety

If rape refers to physical torture, we must call it inhumanity. This inhuman behavior is projected in the highest organization, the UN, which promotes acts for humanity and serves the world's people. Unfortunately, 60,000 children have been raped by the UN peace workers over 10 years, Mr. Macleod argued, ex-officer of the UN. He claimed that 3,300 rapists are employed still in the UN and one out of ten rape incidents has been recorded (**Shaptahik Akota**). 'The developed countries should safe the school-going girls from unexpected sexual harassment and rape', Henrietta Fore (Chief of the Fund of the UN) invited 'the government to give more care to the girl child' **told AFP** at the G-7 Conference which to ensure education to the girl child the emergence of security must be implemented. She further stated that it was their true responsibility to stop such activities in developing countries. She said it was the time when an ex-officer of the UN had been arrested for accusing her of sexually harassing a girl child. On the other hand, Jesmin Santa, the secretary of Awami Chhattri League of Shamsunnahar Hall proclaimed 'we saw occasionally that rapists are arrested but this arrest has not been implemented. We want by the special tribunal that within 30 days the hanging of a rapist should be ensured openly.' It is an awful coincidence when we see the abortion of the universities' girls likely, 'listening to Ram name sounds at the mouth of thief'. Shakespeare has stated that 'frailty! Thy name is women' by luring of marriage a boy can seize the attention of a mature girl and get a chance of seduction. But when the seduction is a plan of a circle of boys, it becomes rape. It is happening rapidly in this decade. 24th June 2019, Shamim and his other three followers planned this scene at Kalingung Bazar. The USA always talks about women's empowerment and independence. But they did not select any woman as their President. Similarly, the government of Bangladesh is a woman but she did not take any strict initiative to stop the rape crime. So, who will take responsibility? The powerful group gets relief but others get little punishment for raping the case. Masud Bapari, son of Jajira's Mayor, has been released from imprisonment within eight days. He was arrested for the rape of a twelve-class-going poor girl on last 29th June. The most ridiculous fact is that a lady lawyer Joynab Akter supported the rapist and an honorable Judge Mariam Moon Moongari announced his release. The victims are not only women but also men. **According to 'The Foundation for Humans'** in the first six months of this year- from January to June- 399 children were raped and sexually harass. On the other hand, the previous

year only 356 raping incidents had ensued. In the first half of 2019, 16 children including a boy child were murdered. **According to Bangladesh Shishu Adhikar Forum** from January to June- 496 children had been raped. The survey shows that '57 children in 2018 had been raped which is 41%, more than the last year. In the first half of this year, 496 people had victimized by rape which was 351 in the first half of 2018. Between two months April and May, 281 children had been raped which is more than 50% of the total amount of rape. In the first half of 2019 among 496 children were raped; 53 children were gang-raped; 27 paralyzed children were raped; 23 children were murdered. Not only were this but also 74 children tired of rape. The result is that each month 80 children were raped within six months in 2019. This consequence is recorded and visible in the public media. Many cases are not being recorded. It is thought that the amount may be larger than the recorded one. The government declared that the victim of rape will be provided a government job that does not stop raping rather this statement from the state-woman enables to give inspiration raping diminishing the ability of judges of a rape case. In Bangladeshi families, the girls are guided to step ahead. They are informed about various facts about rape; as a result, they are grown-up covered with afraid. Besides, we are not taking boys under this guidance. The media can fall a great impact in this regard by forecasting the punishment of rapists but no remarkable punishment is imposed upon the crime. Forecasting the acts of the government the girls are moving very openly and not the implementation of those acts in physical life, the boys are increasingly teasing and raping as well as killing the girls. Society is unbalancing rapidly. 22% of labour women at the work station, become victimized physically, mentally, and sexually. 67% of garments women do not report to the settlement committee. It hampers women's economy, social status, and empowerment in politics. Driving CNG does not fair the faces of women status but using a sewing machine inside the house does it, as Mohair Afroz Chumki- chairman of the Permanent Committee of the Ministry of Child and Women stated in the inauguration ceremony of 'Pather Sathi' women bike saba 'when some women come to me for the sewing machine, the Prime Minister reports that they will remain inside four walls house if they are given sewing machine'. The question raises that by which security power; they will come out of houses, where there is no legal protection against women harassment!

An interview was taken placed with students from different colleges- government and nongovernment and most of them were girls (85%) and boys (15%) who can understand women's rights and attended some women issues, at least three meetings and conferences on women's rights locally or divisionally. A group was incorporated with 50 students, who have been trained up on women rights and responsibilities by national and international conferences and at the auditorium asked personally some eleven questions. They were divided into five groups. Most of them wanted to alter the term 'feminism' with 'women independence' because they eager to separate 'male' with the activities of 'female'. So, the rightly

recognize 'F-independence' and 'M-independence', as feminism talks in two the mouths because it defines as equal right of both sexes. The participants doubted this word that females are oppressed and shout for freedom against male because male are seizing female's value. As Begum Rokeya, a liberal feminist-reformist-educationist-Islamic scholar-Islamic feminist-philosopher, told that women needed separate institutions, work places, separate transport etc. for competing with male in the race of power, energy, intellectuality, the participant similarly individualized 'F-independence' instead of 'feminism'. As a result, they heard about women's independence through Begum Rokeya and, later, they know the activities of Sufia Kamal and Taslima Nasreen. At a moment in our discussion, we find that everybody dislikes the last name (Taslima Nasreen) but loves and respects the first name (Begum Rokeya). The issues are like two opposite horizons. We asked about the reason for disliking Nasreen. All said that she (Nasreen) destroyed the image of women, the identity of women, and the self of womanhood. It is because nobody wants to show talent, refusing their selves¹. The girls noted that they will materialize their talent through their original work; they will compete by their intellectuality, but all works they do to keep their personality as women. To their voices, 'if we take boys or men's occupation to follow their personality, we should take birth as a boy or a man, not as a girl or a woman. We are half of the country's population. So, we can make the half development of a country. The rest will do the half population, man. If we do all, what will they do next?' It is very clear from the speech that women are ready to take half responsibility for the sustainable development of a country. They indicated that Taslima Nasreen portrayed pornography and made women naked. She dusted the respect of women creating adultery. On the other hand, respectfulness arose for Begum Rokeya. In their voices, she was a virtuous woman who showed women the path of light- the light through education- through her compositions. Rokeya said that women are half part of a body. If one part is weak, the other part will be weak automatically. One of the students, Rita, cried out that 'this statement opened the brain of men and we, the girls, are getting permission for enlightening through education. Nowadays, we are making more brilliant results than boys. We are belonging to the highest position in the government which was only a dream before. Our skills are showing our attempts and our signs of progress. We are not behind now rather we are in front of the development. You could not find any sector where we are not working, is possible for the sole struggle of Begum Rokeya.' When they were talking to us they showed their latent spirit and sparkle of brilliance.

We asked some specific and selected questions to the leaders, and we intended to get the answer in black and white format because the population were large, around 200. They were divided into groups and group leaders were selected. The group leaders were collected answer sheets and summarized

¹ Self is singular; selves is plural form. But here, selves indicates own personalities.

these to present in the meeting which was conducted in the presence of Dr. Md. Rezaul Karim,².

V. RESULT

With a view to individualizing feminism, the modern girls are denying feminism, rather they are accepting F-independence (Female Feminism that demonstrates all rights, natural and social, of women. Here, there is no involvement of males' touch). As feminism jointly prescribes equal rights of sexes, F-independence prescribes women's independence basically equal rights in politics, society, administration, economic and education. For males' rights, the new feminist students focuses M-independence for men. In M- independence, males enjoy the similar position as F- independence gives women.

Nowadays,, the new feminist students divide feminism into two, they think, it can be able to control the humanity and the classification may give more prestige to feminism. According to the students, feminism may be divided into: F-independence and M-independence, as the term feminism is 100% independence and this percentage is divided into two equal portion: 50-50. Similarly, in politics, social dignity, economic independence etc. female and male can be considered equally. Then, F- independence and M-independence will be right and left hands of economic development rather than a father or mother. The above mentioned father, or mother is correctly symbolized as feminism. All students hope that this concept will be the key issue to the sustainable development for a country.

Mismanagement in social life and politics will not be avoided if the rules and constitution are not strong and strongly acted upon. The government should change the constitution partially or completely so that a new ultra-modern constitution that never is old must be placed. If men compose a constitution, the affluent limitation will be seen in the future and it will not be able to stop crimes, as we see in educators' nature, in DC's attitude, and the religious saints. So, the people have to glide to the latest Divine Script which is ever ultra-modern and is certified unchangeable. This paper objects to formulate some limited ideas. Firstly, we should bring change in the marriage system between the ages of boys and girls. Secondly, we should ensure boys' employment because of avoiding the curse. Avoiding curse, we could announce the employment of women in women-related activities, such as establishing separate educational institutions for women; women's hospitals which are the major demand in the 21st century. Thirdly, we should announce a stipend for all educated girls involved with their husband's families- 2000/=, 3000/=, 4000/= and 5000/= for SSC, HSC, BA, and MA (Md. Eftekhairul, 2020) respectively so that women can give attention to the task at family and men can involve outside in activities and discovery for the development of themselves as

² Asst. Professor, Uthali Degree College, Chuadanga, Bangladesh, he has completed his Hon's and Master Degree in Bengali Language and Literature from Islamic University, Bangladesh. Now he is teaching with great reputation and he was selected as Champion Teacher in the Upzilla Stage.

well as a country; not passing time lazily. Fourthly, we should involve boys in employment so that no boys can engage in unlawful mischievous deeds. Fifthly, the government should teach people time management providing each of their jobs; ensuring 'Salat' (submission to Allah) as the practice of time management. Finally, we should establish the ultimate unchangeable constitution and implementation of its rules.

The research found some inhuman activities in disguise in the name of employment as well as service to humanity. Rape and seduction are being practiced at educational, religious, and working stations by the responsible men. The administration has been formed for protecting mischievous deeds but rather it engages in those unlawful works. Female work was introduced in Bengali literature with the hand of Krishno Kamini Debi after a century ruled by the British Government when women were captive especially Muslim women. The women who had become self-literate by their intensive eagerness to understand the necessity of women's education for development observed the English ladies' advancement in national policy and contributed to the field of women's education and empowerment. But some of them were activists in their life span. They established the essence of women's freedom to occupy every sector of public and private policy which is demanding a secure environment for women by ensuring their obedience to national rules and regulations and their implementation against unsocial activities. In this era, women are not receiving respect from males; on the other hand, males are teasing them by throwing abusive words, illegal offers, and gestures on the way to women's workstations. Women are enduring these day-to-day offenses because they are supposed to think not getting proper justice and wanting justice is one kind of curse in their lives. The article shows the power of political leaders who helps their sons out of imprisonment even doing the nastic rape of a poor college-going girl. Observing this activity it is needless to say that women had occupied higher positions but they had lost self-identity, self-respect, and self-confidence. Stopping the oppression against women would be the main focal issue for them. In contrast, selecting a woman as a Prime Minister is not the solution; the solution is to implementation of just justice irrespective of politics and political leaders.

Women are working in many sectors against their will because of their livelihood. Women are not safe irrespective of rural and urban. The movement of women showed that women are suffering from house to working place. The condition of rural women is better than urban women. The issue is that rural women can share views face to face but urban women cannot share problems face to face affording secularism. Rural life is vast but urban life is short. Urban people keep in touch with new invention and discovery in research and health science; organs that were covered in the eyes is going nude on paper with details. In this aspect, urban women are becoming the victim of seduction and rural women are becoming the victim of rape. Of the excessive ambition of being an employee, women are not thinking rape is a burden in life. Women's progress in education increases the economic

value at the national level. But unemployment of males pulls women's development towards the mouth of several questions of its existence when women are respectful of men. Poor parents of women are denying sending girls for services; except rich families where money buys prestige; although they are very eager to send girls to school where girls are getting stipend opportunities. Urban fathers think to get their daughters married at an early age because they do not think the workplace is secure for their girls. Unsocial activities and workless boys and men are a threat to women's empowerment. *'Although Bangladesh is the 48th position in the empowerment of women in the world, women are cogitated at men's eyes a piece of lust flesh'* (Shaptahik Akota) from the DC level to the bagger. When rights were limited, the ink of women's pens was sharp and bright but when rights are clear and bright, the ink of women's pens is restricted from its users judging in favor of women. Neutralism on judgment irrespective of man and woman must be continued to keep pace with the development of the nation. Talking with some prominent persons both men and women, the article comes close to a result that the governing process of Bangladesh cannot conserve the basic rights of human beings. They are demanding such kind of governing which could not be changed when someone needs to change. People think this process will preserve their just rights. They further said that there is no existence of such a good script in the world except the Holy Qur'an where they are looking the equality and prosperity for a nation among nations. They prescribe the Qur'an as an ultimate unchangeable democracy that is called 'Islamic Democracy'. When they are asked why they think so, the answer exemplifies the Pre-Islamic condition and the reign of Khaliphas when a man could not look at a girl even at midnight. Women were in a safety position because of following Islamic rules, they refer to.

VI. CONCLUSION

Martin Luther King says 'that misjudgment throws all areas of judgment at the face of threat.' Anatolia France says that if the judgment is right, man becomes correct in plying rightly. Women are respectable and this respect enlightens men's faces. Women denote the respect of men. Nobody could deny getting respect. When a female loses her honor, the male person in the family becomes more ashamed than her. He cannot hide his face from the public. So, restriction generally introduces for females. A society becomes prestigious by the achievement not only of men but also of women. Women are created with a generous minds. They can show sympathy greater than men. They are physically so weak that they cannot do as hard work as a man can do. Who creates them; He recognizes some works for them. When man or woman crosses their limitation; it becomes a burden and chaussees, oppression, quarreling, irrational activities, dishonesty, killing, poverty, and unemployment come naturally. When there is increasing the activities of women; men cannot keep steadiness with a good mentality because between two parties when one party develops, the other party goes down. The losing party will try to find out a way to make trackless other

parties. So, unlawful activities are gradually happening in the name of development in the 21st-century world. Bangladesh is one of them. The social norms are going to do nowadays. After shedding blood for nine months, the people of Bangladesh have gotten independence which is not only surrounded by the four-wall office but also in black and white. The name of freedom is absent in the free place meant in the open air. We have gotten freedom but physically we are chained by the political conflict that makes all attempts ineffectual. **Abdul Momen in his ‘Je Dike Najar Dite Hobe’** says *‘rape, rape-murder, sexual harassment and disorder to women show the negative impact of the society’* (daily). Women-related work raises questions about the enlightenment in the face of society. Time is changing, yes. Similarly, we can change ourselves by formulating some effective laws and implementing their fundamentality.

Without women's trace, civilization will not exist long. Women's education is needed not only for national development but also for social influence. National development often depends on mutual understanding in a family. For a better understanding of the human attitude in a family, women must need education. Avoiding evil deeds and minds, educational light, of course, should cultivate the darkness of the heart.

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