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RESEARCH ARTICLE

WOMEN'S CONDITIONS IN RURAL BANGLADESH: A GENERAL VIEW

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ABSTRACT

This research article deals with women in politics, education, health, culture, legal status, marriage and poverty situations within which women's employment opportunities in rural Bangladesh need to be evaluated. Some factors have a direct impact on women's decision-making authority in the home and society, while others may have an indirect impact on job possibilities in rural Bangladesh. The article further explores the women's socio-economic and political culture related to their employment opportunities and development in rural Bangladesh. This article also covers women in political parties, women's difficulties in politics and how they may overcome them, marital status and gender-based labor force participation, gender inequality in education, health, and nutrition, women's legal status, and women in rural Bangladesh.

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INTRODUCTION

Political participation of women is essential as it enhances their role in the decision-making process. Only a few women run for local and national office in Bangladesh since the constitution provides equal rights to all individuals in all areas of life. Marginalization of women in politics and decision-making bodies limits their acceptance and contribution to possess and mechanism which made both the present and future of the society and country. Therefore, women's political participation must be enhanced by emphasizing their self-perception of political roles to achieve political empowerment.¹ It was also found that female representatives lacked political awareness and training and could not play an active role. The women representatives were delighted as change agents for rural women, but the present representatives do not yet have enough knowledge on training on development and organizational issues and legal aid and have little access to decisions making to provide a support system for rural women.² Women's participation in politics is hampered by their social, cultural, economic, and political circumstances, according to evidence.

Specific measures must be taken at different levels in order to include women in national and local organizations. The government and political parties should acknowledge the significance of women's involvement in the political process. Education, training, awareness, employment, and legal measures in rural Bangladesh may improve women's perceptions of their political role. Female candidates also have less access to funds, restrictions on their mobility weaken their contacts with the public, and social limitations bar them from gaining deep rooted political grounding and experience; Chowdhury (1985) further mentions that many women provide services during campaigns by organizing public meetings and participation in processions. Increasing participation, however, does not mean that they also vote for female candidates. The Reflects a lack of confidence in the effectiveness of female candidates—additionally, women's political party affiliation other influence. Traditional roles are also a serious impediment to women's political participation. Cultural norms limit them from having direct contact with male workers and from being aggressive and physically mobile. Visibility in the outside world beyond the household is the sphere of men and women are socialized in the family to accept without challenge the protective environment without the house. As a result, they rarely aspire to become seriously changed in politics.³

A negative picture of women's political participation has emerged in the preceding pages because prevalent social and economic forces have rendered them incapable of full participation insularity of women's lives in a traditional social system has a distinctive impact upon their political participation. The fact that women in politics in Bangladesh are mainly dependent on male support and patronage, on the whole, reflects the dependent social status of women. Women's subordinate position in society has been explained in the overall purdah system, religious teachings and lack of control over means of production. Women are assigned a lower position in society due to the socialization process, which includes societal norms and role expectations. Whether urban and rural, traditional and contemporary, Bengali women live in a society that values women's lower position. Women's unequal and dependent position in society is evident in more than only their political involvement. Their inferior status in society and family give them unearned access to the benefits offend by the state, society and family based on priorities, options and expectations in rural Bangladesh.

Women and Marriage: Marriage is considered necessary in Islam for both men and women. It is sunnah, and it is considered as a duty to be carried out. The Muslim wedding is an entirely secular event. There is nothing holy about it, and there are no mystical overtures of two halves joining to form a whole or a supernaturally formed connection that will endure forever. It is a contract between two consenting people who marry as husband and wife. Both spouses have rights and share duties, and although it is preferred that they live in peace, there is no stigma associated with separation and divorce if such harmony cannot be reached, but divorce should not be considered the easy way out in most cases. When both parties reach puberty, a marriage may be legally conducted under Muslim law.⁴ As a result of their marriage, husband and wife are no longer only partners in raising family but also complete sexual partners who give and receive pleasure. If a female is married without her permission in Islam, the marriage is deemed null and invalid, and the girl has the right to annul it. Although it is recommended that her parents or guardians arrange a girl's marriage, a mature and experienced lady may settle her marriage. Two village elders separately tell the boy and girl that their marriage has been arranged with so and so, son or daughter of so and so, in exchange for the payment of a specific sum of money as dowry, and they are asked whether they consent to the arrangement. The question is repeated three times, and the answer must be clear and heard each time.

Kabin constitutes the legal component of a wedding. According to Islam, the civil contract (Kabin) is sufficient to legalize the conjugal relationship. Above all, it stipulates the amount of money (Muharana) the groom pays the bride. Though the signature of Kabin sanctions sexual cohabitation, a groom who fails to fulfill his maharana obligations is not entitled to bring his wife to live in his home. This, together with the fact that many grooms today can not afford the provisions of Muharana in due time, explains why a growing number of contracted brides continue to reside with their natal family for a long time after marriage. Contract (Kabin) has been signed and even after they give birth to a child or two. Waiting for their husbands to accumulate the wealth necessary to settle Muharana, the costs of her maintenance-provision of food, clothing, toiletries and possible for the medical expenses lie with her father or brothers, who are also responsible for the additional costs of rearing her children, who in the future will

belong to her husband's family. In Bangladesh, it is widely believed that a woman must be married at least once and be wedded on time. The timing and timeliness of a daughter's marriage is a significant element of male honor and family status, and her age since puberty has impacted her assessment during marriage talks.⁵ In Bangladesh, a girl is usually married when she reaches puberty. A guy may marry late due to parental choice, economic independence, better education, and other factors. The parents and relatives organize all of the weddings. The two most significant stages in a woman's life cycle were marriage and widowhood. As a consequence of child marriage, hyper-gamy, and the vast age difference between husband and wife, the first nearly always led to the second.⁶ Marriage was a virtually universal phenomenon for women in Bengal. Only those girls who suffered from chronic diseases were not given in marriage. Exchange of women in marriage is its highest expression because marriage in Bangladesh rather than a personal adventure is a core rank generating transaction between two groups. Marriage thus provides the unique moment on which the various components of social status-Bongsho, wealth, education and physical cum moral endowments of women are focused.

Women and Education: "It is important for every Muslim man and woman to gain knowledge," the prophet said.⁷ The Quranic commandment on education, like so many other things, was largely disregarded. Even when it was given honor, it was exclusively to males. "Girls were nearly completely illiterate."⁸ Everyone has the right to an education. However, policymakers in Bangladesh have yet to acknowledge the right of women to obtain an education as a fundamental right. The rationale for educating women is that they are "the mothers of the nation's future leaders," according to all five-year plans for the country.⁹ Others believe that married women and girls should have equal access to "education at all levels, including study in all types of educational institutions." "¹⁰ According to Article 17 of the constitution of the People's Republic of Bangladesh, the government "shall adopt effective measures for the purpose of":

- Creating a consistent, mass-oriented, and universal educational system, as well as extending free and obligatory education to whatever level is established by legislation;
- tying education to social demands and creating people who are well-educated and motivated to fulfill the expectations; and
- Getting rid of illiteracy as soon as possible, as specified by law.¹¹ Male literacy rates in Bangladesh as a whole were 29.3 in 1961 and 14.8 in 1974, a difference of 19.7 and 18.1 percentage points in 1961 and 1974, respectively. The gap between men and women has only marginally improved over the last 13 years. The difference between the sexes is more significant in urban regions in both census years, suggesting that education is more readily available in cities. However, a comparison of the urban and rural sectors shows that the gap between male and female literacy rates has decreased from 22.9 to 18.7% in the urban sectors, compared to 19.1 to 17.6% in the rural sectors, from 1961 to 1974. Even though girls in urban regions have considerably greater literacy rates than those in rural areas, ladies in both rural and urban areas still trail far behind men in literacy. Long-term neglect of females' education has resulted in very high

illiteracy rates, particularly among elderly rural women.¹² Education is the process of gaining information, contemplating one's thoughts, and learning more about one's local environment as well as the larger community.¹³

Education is a breeze. It broadens one's horizons. A degree is a weapon in a girl's arsenal, allowing her to work and earn money if she so desires. A well-educated lady excels in all areas. She may find a friendly match and marry someone educated who will turn her into a lady. Her degree qualifies her to assist her husband with the family's finances and to educate her children. Because it is sinful to be ignorant. The significant gender gap in schooling is a sign of a complex system of disadvantages women face, including early and lengthy periods of labor, poor nutrition, and bad health. Even if formal education for a daughter is no longer considered a poor investment, the gender gap in education persists and seems unlikely to decrease for economic reasons. The issue for most individuals in Bangladesh is that survival is more important than education. Education, in theory, is a source of skills and information, and a woman with less education than her husband may have less influence in choices, while a wife with more education may have more say in essential home issues. Girls' education is seen as a necessary precondition for a woman's healthy growth. However, "women are less educated than males, and female illiteracy has far-reaching development implications since illiteracy further marginalizes women in the public sphere." However, rural parents' traditional attitudes are shifting due to the government's decision to provide scholarships to all female students at all levels of study. This award provides a stipend to a female student till her marriage. The government of Bangladesh has taken many other education initiatives as part of the Millennium Development Objectives (MDG), such as the primary Education Development Program (PEDP), reaching out of school project goals, and females and receiving priority in all of these programs. Consequently, early marriage and a high birth rate are progressively declining in Bangladesh's rural regions. Education is one of a person's fundamental requirements and is necessary for any growth. Bangladesh's low socioeconomic situation is mainly due to most people's lack of accessibility for rural women. Many illiterate women are unaware of essential health, sanitation, and population control issues. They could live a healthy and planned life if they were educated. Education teaches us how to earn and spend money wisely. It helps us to make the best decisions in life and to carry out our responsibilities effectively. It improves women's capacity to grow crops, store food, preserve the environment, and fulfill social obligations. Only education can assist us in adopting a logical mindset. Education gives enlightened consciousness to women, which is a requirement for societal progress.

Women and Health: Bangladesh's government has a fundamental obligation to provide medical care. According to the constitution, it is the state's primary responsibility to guarantee the security of its citizens by achieving a continual increase in productive forces and a steady improvement in the people's material and cultural quality of life via planned economic development. (a) The provision of basic human necessities such as food, clothing, shelter, education, and medical care. Bangladesh's government has spent significantly on the institutionalization and expansion of health care since independence, with a special emphasis on the country's mainly rural population.

As a consequence, the health goal for Bangladesh will aim to offer sufficient primary health care while simultaneously reducing population growth. It will also be sensitive to the needs of customers, especially children, women, and the disadvantaged, and will offer high-quality care with sufficient delivery capacity and financial viability. Bangladesh's population is nearly entirely made up of women. However, ensuring their active participation in health and health-related development activities is difficult due to widespread illiteracy among the population in general and women in particular, insufficient female participation in development activities, and, above all, the age of sex discrimination. Furthermore, ladies of all ages have poor health compared to their male counterparts; female mortality has always been greater in the female population, and their life expectancy at birth is lower than men'. Other relevant industries have also made efforts to improve women's health. Micro-credit and vocational training programmes for women directly engaged in health promotion and protection training were sponsored by several NGOs and governments. More efforts in the education sector will be required to enhance women's health by including women's health into regular curricula.¹⁴

Health is a significant phenomenon intimately linked to the socio-economic and cultural environment in which it occurs. However, in health and nutrition, girls in Bangladesh are at a disadvantage versus men. When they or their children get sick, mothers go to clinics and health care facilities. Women form a big part of the health care population if treatments are cheaper or free and readily accessible since the cost is a critical problem in impoverished families.¹⁵ It is a fact that the unequal food intake of women at the household level and their poor access to medical facilities is a scenario of rural Bangladesh. Mortality rates of female children and mothers are high, explaining males outnumbering females in the population. At present, however, the situation has improved in terms of health services. The life expectancy of the female is now 57 years. Maternal deaths are mainly due to abortion, eclampsia and tetanus. However, there has been marked improvement brought about mainly through gradual decline child marriages; check on frequent pregnancies brought about by family planning campaign, popularization of hygienic birth through trained Traditional Birth Attendants (TBA), improvement of prenatal care through the family welfare system and spread of medical facilities to rural areas. Sex differentials are also noted for all infections causes of health, female deaths being consistently higher than male death. These sex differentials of mortality could be due to several reasons, including higher risk of infectious disease, higher prevalence of malnutrition, poorer maternal care, and lower quality curative health services provided to female children than their male counterparts. Because a woman bears the burden of poverty more than her male counterpart, her health lags well behind the general population. Women face frequent pregnancies, prolonged breastfeeding, dietary taboos, restricted availability of infamous foods, and other severe health issues. Females' poorer resistance capability is caused by poor environmental cleanliness and reduced food intake, resulting in illnesses that cause the nation's most significant mortality and morbidity. Malnutrition, poor sanitation, a lack of medical services, and, most importantly, a negative attitude toward female health have contributed to Bangladeshi women's poor health. Women's health is also harmed by social attitudes, misinformation, and superstitious beliefs.¹⁶

Table 1.1. Women in Political Party

Political Party	Committee of Political party	Total Member	Women Member
Bangladesh Awami League	Presidium and Secretary	36	5
	Executive Committee	64	5
Jatyo Party	National Executive Committee	14	1
	National Executive Committee	164	11
Jammat-e- Islami	Majlish-e- Shura	31	2
	Majlish -e- Amla	201	6
Bangladesh Nationalist Party	National Standing Committee	-	0

Table 2.1. Marital Condition and Gender Base Participation in Labor force 2000 (%)

Marital condition	Male & Female	Female	Male
National level			
Never married	53.5	27.2	63.4
Married	57.5	23.0	93.0
Others	28.1	26.5	43.6
Total	54.9	23.9	84.0
Rural			
Never married	53.62	25.9	63.2
Married	57.18	22.3	93.0
Others	27.63	25.7	44.2
Total	54.63	23.1	84.0
Urban			
Never married	52.96	31.1	63.8
Married	58.76	25.2	93.4
Others	30.13	29.1	40.9
Total	55.78	26.5	83.7

Source: BBS: *Labor Force Survey, 1995-96 and 1999-2000* (Dhaka, GOB). p. 45.

Table – 3.1 Gender Disparity in Human Development: Education\

Category	Male	Female
Literacy rate (15+ yrs. Percent)	45.5	24.2
Percent enrolled in school		
Primary	77.7	61.4
Secondary	32.0	15.0
Post –Secondary	12.2	2.3
Percent dropped out		
Primary	58.3	54.9
Secondary	57.6	65.8
Percentage of teachers		
Primary	80.0	20.0
Secondary	88.7	11.3
post- Secondary	87.4	12.
Monthly expenditure on education		
Total Amount (Taka)	25.3	11.4
Percent	69.0	31.0

Source: BBS (1993), *Women and Men in Bangladesh, Facts and Figures, and UNICEF (1992), Situation Analysis of Children and Women in Bangladesh*, Dhaka, 1992. p. 50

Table- 4.1 Gender Disparity in Human Development: Health

Category	Male	Female
Household Monthly Expenditure-%	55.5	44.5
Life expectancy at birth (years)	56.4	55.4
Infant (1-12months) mortality rate (1991, per thousand live births)	94	68.7
child (1-4 years) mortality rate (1991, per thousand live births)	13.0	14.8

Source: BBS (1993), *Women and Men in Bangladesh, Facts and Figures, and UNICEF (1992), Situation Analysis of Children and Women in Bangladesh*, Dhaka-1992. p. 60.

Table 4.1. Gender Disparity in Human Development: Health

Category	Male	Female
Household Monthly Expenditure-%	55.5	44.5
Life expectancy at birth (years)	56.4	55.4
Infant (1-12months) mortality rate (1991, per thousand live births)	94	68.7
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Source: BBS (1993), *Women and Men in Bangladesh, Facts and Figures, and UNICEF (1992), Situation Analysis of Children and Women in Bangladesh*, Dhaka-1992. p. 60.

Table 4.2. Gender Disparity in Human Development: Nutrition Status

Category	Male	Female
Daily per capita calorie intake (K cal 1981)	1,927	1,599
Daily per capita protein intake (gm.1981)	24.4	32.7
Malnutrition among children, 1985	5.0	14.0
Growth Stunting, 1985-86	54.8	57.6
Low arm circumference	11.5	17.6
Wasting, 1985-86	6.8	9.5

Source: BBS (1993), *Women and Men in Bangladesh, Facts and Figures*, and UNICEF (1992), *Situation Analysis of children and Women in Bangladesh*, Dhaka-1992,p.90.

Malnutrition is one of the most serious problems that most Bangladeshis face, especially children under the age of five and expectant and new mothers in rural regions. Traditional eating practises, repeated illness episodes, chronic parasite infection, and habitually reduced food intake are all factors that contribute to this problem. As a consequence of these causes, both male and female calorie intake decreased over the first two decades of independence. Women's dietary needs need particular attention. Non-government initiatives must be made in addition to government participation to ameliorate the issue. Health is a fundamental need. Unlike other basic desires, this one has the distinct feature of being more sensitive and strong during sickness or epidemics. Everyone has the right to a reasonable standard of living for himself and his family, which includes food, clothing, housing, medical care, and other essential social services, as well as the right to financial security in the event of unemployment, sickness, disability, widowhood, old age, or other inability to work due to circumstances beyond his control.

Rural Women of Bangladesh Faced the Health Problems as Follows

- Poor quality of care;
- Non availability of medicine;
- Abortion that is both illegal and dangerous;
- A shortage of female service providers;
- Inadequate and distant health care;
- Lack of qualified physicians and nurses, particularly in remote regions;
- Women's poor health and nutritional condition;
- Women's lack of access to information;
- Control of women's sexuality by patriarchy;

Women and Culture: To sum up, the traditional values, cultural institutions, and family organizations are transitional. Most people-women mainly- are in a perplexed condition, trying to fulfill the old cultural and social requirements and at the same time attempting to adopt some modern values and norms.¹⁷ In Bangladesh, Muslims account for 86.6 percent of the population. Hindus, Buddhists, and Christians account for 12.1, 0.6, and 0.3 percent of the population. Only 13% of the population lives in cities.¹⁸ People's lives are influenced by culture-inherited patterns of shared meaning and shared understandings, which serve as a lens through which individuals perceive their society. Cultures influence how individuals think and behave, but they do not result in thinking or behavior homogeneity. Cultures must be understood in the context of their surroundings: they affect and are influenced by external conditions, and they evolve in response. They are not static: people are constantly changing them, even though some aspects of culture continue to have a long-term impact on choices and lifestyles.

Humans are social creatures, yet development methods often focus on how people operate as individuals rather than their social environment. Human growth is determined by the quality of one's social relationships, rooted in culture, a matrix of limitless possibilities and choices. We can draw reasons and methods for the degradation and slavery of our species, for its enslavement or freedom, the repression or augmentation of its creative capacity from the same cultural matrix. Culture refers to a society's or a social group's unique spiritual, material, intellectual, and emotional characteristics. Along with art and literature, lifestyles, ways of living together, value systems, and traditions and beliefs are all covered. How can one strive for development and prosperity when women, who make up half of the population, have long been denied the rights bestowed upon them by our faith, which places them on an equal footing with men? These rights speak for women's noble purpose and provide them with justice in the face of injustice and violence that may befall them, despite having achieved similar success in school and work like men. A recent study on the lives of Bangladeshi women has shown how rural women are involved in agricultural labor. However, research literature reveals that Bengali women in the past also engaged in many "Non-traditional" activities.¹⁹ Village women have to do these things and their usual functions of cooking, cleaning and looking after the children. In the few leisure hours, they may get, enterprising rural women stay busy and produce various handicrafts to supplement incomes. Commensurate with what they give to society, rewards received by the rural women are too little. They practically have no voice or participating in the local councils because of rigid taboos that have laid down the rule for generations that a good woman always stays at home. This philosophy, even now, is more rigidly enforced domestically in more cases. This quiet acceptance of oppressive male supremacy has been taught as a virtue. In our city, women have progressed considerably in developing their potential qualities and achieving their rights—however, the condition of landless village women and the more numerous remains as it used to be. Village elders and other opinion builders in the rural setting need to be converted to the idea that liberating women from captivity will ultimately do society better than harm. Examples from past literature reveal that Bengali women engaged in a variety of activities. There is no reason why they cannot do it today.²⁰ Men dominate Bangladeshi society. He is the family's breadwinner and is expected to contribute to the family's financial well-being via economic activities. The woman is expected to be a good wife and mother and someone who exemplifies patience, sacrifice, and suffering. Though she does participate in productive activities, her contribution to family income is seldom recognized. Due to his prominent role as the bread earner of the family, a man enjoys a priority over a woman. Since most families live on the borderline of starvation, they lack enough resources to distribute equally between men and women and thus satisfy both.

Therefore, the best that a family may afford goes to the man, and the residue, if any, goes to the woman. Since the boy future bread earner of the family, he enjoys all the blessings and privileges; on the other hand, the girl is taught to be painstaking, sacrificing and submissive, so that she becomes a good wife after marriage and does not bring disrepute to the father's family for not being the virtues of the "Ideal Woman." Traditionally women of Bangladesh live a secluded life in the home and are usually segregated from men. A girl can talk to near male relations only. She is not allowed to communicate with outsiders. Rigors of the purdah system have, to some extent, relaxed in the past few years. However, the prohibition against free movement and communication with man is still powerful. It is generally assumed that women cannot be independent and must always be protected and recorded by male relations. Bangladesh is one of the world's biggest Muslim nations and has the highest population density, with 1656 people per square mile. Bangladesh population reached 92.6 million in 1982, out of which 47.7 million were male and 44.9 million were female, and by the year 2010, the population was estimated to rich about 160 million. Bangladesh is primarily a Muslim nation, with Muslims accounting for 85.40 percent of the population, Hindus for 13.5 percent, and Christians and other religious groups accounting for the remaining population.

Women and Legal Status: Bangladesh's fundamental government policy is to provide everyone an equal chance. All individuals are equal before the law and have the right to equal protection under the law, according to Article 27 of the constitution. According to article 28, the state is forbidden from discriminating against anybody simply on the basis of religion, race, caste, sex, or place of birth (1). According to Article 28, women must have equal rights in all spheres of the state and public life (2).²¹ According to Article 29(1), all citizens have an equal opportunity to work in government offices or in the Republic's service. Article 29(2) states that no citizen shall be denied or discriminated against in the Republic's services because of their religion, race, caste, sex, or place of birth.²² "Nothing in this article shall prevent the state from (a) making special provisions in favour of any backward section of citizens to ensure their adequate representation in the service of the Republic, and (b) reserving for members of any sex in any class, employment, or office on the ground that it is considered by its nature to be unsuited to members of any sex in any class, employment, or office on the ground that it is considered by its nature to be unsuited to members of any sex in any

Women and Poverty: Bangladesh is one of the world's most densely inhabited and economically and industrially developing nations, with an annual per capita income of approximately \$500. Poverty is widespread a systemic. The Bangladesh Bureau of Statistics (BBS) estimates of rural moderate and hard-core poverty based on calorie intake show that in 1981-82, 74 percent and 47 percent of the total situation improved during the late 1980s, but poverty gender dimensions are not adequately reflected in the plethora of available data and information. Gender issue provides future insight into the modes of inquiry into class, ownership, income, status etc. Within the fold, its general implications poverty assumes discriminatory dimension along the gender lines. While poverty is identified as overwhelming in its nature in Bangladesh, it affects women more than men. The 'Bangladesh Institute of Development Studies (BIDS)' has published

nationwide research highlighting the inequalities between men and women in several sectors. The study indicated the high mobility of men; it further showed that despite the overwhelming presence of men in farming households, those with the principal source of income came from ways labor and had a higher proportion of women (28 percent) than men (25 percent).²³ Even though poverty has decreased in Bangladesh over the years, 55 percent of the population remains poor, with 27 percent living in severe poverty. The percentage of women in disadvantaged families is more significant, such as those with low income, work for a living wage, and face food shortages. Given that the gender ratio in Bangladesh is skewed toward men, this means that in absolute terms, more women than men are impoverished.²⁴ Poor economic development, inequitable income distribution, uneven distribution of productive assets, unemployment and underemployment, rapid population growth, low human resource levels, and natural disasters are the main reasons for women's poverty in Bangladesh. Poverty, on the other hand, is usually defined as the proportion of the population with earnings below the minimal expenditure needed to satisfy necessities.

To alleviate women's poverty in rural Bangladesh, the government may take the following steps

- Improve education, health, population planning, and family welfare services, among other things, by providing adequate human resources for expansion.
- Provide vital social services to the rural poor, especially women, in areas such as education, health, population planning, family welfare, drinking water supply, and sanitation.
- Increase the quantity of income-generating activities and employment opportunities for women. rural women on a long-term basis.
- In rural Bangladesh, strengthen small-scale and informal sector production for impoverished women.
- Improve technology and skill is essential for the rural poor's productive activities.

Improve technological skills to allow employees to adapt to a constantly changing global environment. Improve access to resources for the rural poor, particularly microcredit, which is essential and has a high poverty-reduction potential. To encourage and enhance development from the bottom up, increase the amount of money saved/invested by poor women. Encourage women and female-headed families to engage in and flourish alongside males, paying particular attention to the growth of hard-core rural impoverished women and poverty-stricken rural people.²⁵ Women's training and skill development programmes, agricultural extension services for women, women's co-operatives, women's microcredit, working women's hostels, affordable child care centres, employment opportunities for women in non-traditional areas, and the provision of social safety nets for women in rural Bangladesh are all part of the problem-solving process.

Conclusion

Women's successful political involvement is hampered by a number of reasons. Socioeconomic, cultural, and political variables are the most important. Women's participation in politics is limited by patriarchal and matrilineal social structures. It is generally regarded in Bangladesh that a woman should get married at least once and on time.

The timing and timeliness of a daughter's marriage is a significant element of male honor and family status, and her age since puberty has impacted her assessment during marriage talks. Education is a breeze. It broadens one's horizons. A degree is a weapon in a girl's arsenal, allowing her to work and earn money if she so desires. Women who have had an education do better in all areas. She may find a friendly match and marry someone educated who will turn her into a lady. Her degree qualifies her to assist her husband with the family's finances and to educate her children. Because it is sinful to be ignorant. People's lives are influenced by culture-inherited patterns of shared meaning and shared understandings, which serve as a lens through which individuals perceive their society. Cultures influence how individuals think and behave, but they do not result in thinking or behavior homogeneity.

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