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IISRR-IJR ID- 2521(6);

DOI No. 10.5281zenodo.15711910

Gendered Discrimination in Bangladesh: A Study of Women's Inequality

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Abstract:

Bangladesh is a developing nation, and my research primarily aims to demonstrate the gender imbalance in this country. Traditional gender roles are shaped by conceptual frameworks, historical antecedents, and modern social and political realities. Gender studies require a knowledge of men's and women's behavioral and interactional distinctions. The problem of gender persists in every culture and every part of the globe. No matter the culture or era, patriarchy has always had power over women. While it is true that gender discrimination mostly affects women, it is also true that it affects males to a similar extent. Gender discrimination not only affects women; men experience it as well. Whether based on mental or physical fertility, discrimination between the sexes is inevitable. Gender refers to the socially constructed roles and relationships between men and women, whereas sex refers to the biological characteristics that differentiate the sexes. Nevertheless, there are additional goals that may be pursued to analyze gender discrimination in Bangladesh. These goals might include investigating the current state of gender discrimination in Bangladesh and determining how it has affected our GDP and economy.

Keywords: Gender, Bangladesh, Women, Men, Inequality, Gender Discrimination

1. Introduction:

While men and women make valuable contributions to society, official economic activity measurements often fail to recognize the vast array of productive labor tasks performed by women, particularly within the home. Due to the historic gender division of labor, women in many nations still see domestic work as a voluntary contribution, which helps to maintain wage fairness. Equal pay for equal labor, family rewards, credit, and educational possibilities are still elusive for women in some countries and communities, despite the fact that many countries started to pay greater attention to gender disparity in the 1970s. Also, laws and patriarchal traditions limit or eliminate women's ability to acquire and inherit property, which has a lasting detrimental effect on their economic situation.

According to a UNESCO Assessment (2007: 27), discrimination based on gender limits "the ability of many developing countries to grow and reduce poverty" and eventually a nation's overall growth. Hence, this essay primarily aims to show the gap that Bangladeshi women face in several societal sectors.

2. Literature Review:

Bangladesh is a South Asian country that borders Myanmar and India on land. The vast majority of its inhabitants are Muslims. For population density, Bangladesh ranks seventh in the world. During



the flourishing muslin trade, especially for silk, the Bengal Sultanate and the Mughals elevated the area to the status of a worldwide Islamic imperial power from the fourteenth to the eighteenth century. Thereafter, it was an integral aspect of anti-colonial activities and the Bengali renaissance, which were both influenced by British India. For religious grounds, Bengal was annexed by Pakistan and renamed East Pakistan during the Partition of British India. Although the Pakistani military regime sought to stifle and eradicate Bengali nationalism, it rose in the post-partition era. For this reason, in 1971, the Bangladeshi Liberation War—sometimes called as Bangladesh War of Independence—emerged, ultimately leading to Bangladesh's independence.

After a disastrous attempt at socialism during Bangladesh's first five years of independence, the country's military dictatorship, the BNP, and the Jatiya Party all sought to encourage private enterprise and create a free market economy. Several multinational corporations have recently taken the lead in Bangladesh's economic growth, causing the private sector to grow at a rapid pace. Textile, pharmaceutical, shipbuilding, electrical, electronic, building material, chemical, ceramic, food processing, and leather goods are some of the major businesses. The entire export revenues of products and services from Bangladesh came to \$51.11 billion in fiscal year 2023-24, down \$2.81 billion, or 5.22%, from \$53.93 billion in the previous fiscal year (Alam et al., 2025).¹

Many see Bangladesh as a possible “Asian Tiger” because of its fast-developing economy and the fact that it is positioned as an emerging market that might become the 20th biggest in the world by 2038. To the tune of US\$460.8 billion, Bangladesh's economy in 2022 ranked second in South Asia and 35th globally in nominal terms (Alam et al., 2025).² The problem of gender disparity is quite noticeable in Bangladesh. Despite progress, gender inequality is still a major problem, especially in sectors like healthcare, education, the workplace, and political freedom. Among 193 nations evaluated for human development in 2024, Bangladesh came in at position 129 (Mahmud & Rabbi, 2024).³ Poverty and long-established gender norms based on patriarchal and patrilineal family structures contribute to many of these disparities.

Both English and Bangladeshi nations seem to have very different views on gender from a cultural standpoint. As Therese Blancher points out in Bengali society, everyone rejoices when a son is born. If a family is currently headed by a guy and has no girls, the arrival of a girl is cause for

¹ Alam, M. J., Ogawa, K., Basharat, L., & Ahsan, A. H. M. (2025). Significance of quality higher education in the advancement of gender equality: The case of Bangladesh. *Journal of Applied Research in Higher Education*, 17(1), 23–35. <https://doi.org/10.1108/JARHE-05-2023-0177>

² Ibid, (See Footnote-1)

³ Mahmud, S. M. H., & Rabbi, Md. F. (2024). Inclusion of legal education in secondary and higher secondary education system in Bangladesh: An appraisal. *Psychology, Evaluation, and Technology in Educational Research*, 6(2). <https://doi.org/10.33292/petier.v6i2.219>



celebration, much as the first fruit is a sign of a plant's fecundity. It is frequently met with animosity, if not, for some, having a girl is considered an unnecessary burden, whereas boys are symbols of affluence. Marriage are girl's natural destiny. The majority of that family desire to have more sons since having a daughter will require a dowry and deplete their resources. However, the inverse is true and causes pain and bitterness (Therese, 1996).⁴The value of daughters, on the other hand, appears to have not been questioned in Southeast Asia.⁵ "The more daughters a man has, the richer he is," (Sultana & Zulkefli, 2013) declared an early European observer.⁶

3. Emergence of the problem:

3.1 Research Gaps:

The proposed research questions were investigated in this paper:

- (i) How do the people of Bangladesh get involved in gender discrimination?
- (ii) Is gender discrimination increasing in Bangladesh?
- (iii) What is the status of gender discrimination in Bangladesh?

3.2 Objectives of the Research:

The following Objective have been identified for the present study.

- (i) To Show the rationale of gender discrimination in the context of Bangladesh.
- (ii) To show the present condition of Bangladesh.
- (iii) To show the involvement of the people in gender discrimination.
- (iv) To understand the experience of gender discrimination.

4. Methodology:

This explanatory study used a quantitative technique to assess the present relationship between the variables and summarize respondents' perspectives on gender description. Rather than giving answers to unsolved problems, it used the survey method to collect data and information.

For this study, the researcher employed a semi-structured questionnaire to collect data from the masses. The questionnaire has been pilot tested before any data is collected. Books, electronic books, articles, newspapers, position papers, and websites have all been consulted in order to gather valuable secondary data. Large chunks of the data have come from the literature review as well.

⁴Therese, B. (1996). *Gender Disparity of Bengali society*.

⁵ Ibid, (See Footnote-4)

⁶ Sultana, A. M., & Zulkefli, N. E. B. M. (2013). Discrimination against Women in the Developing Countries: A Comparative Study. *International Journal of Social Science and Humanity*, 256-259. <https://doi.org/10.7763/IJSSH.2012.V2.106>



The areas of Chittagong, Dhaka, Khulna, Rangpur, and Sylhet in Bangladesh was the subject of this study, which centers on women who have gone through a painful description. Literate and illiterate people have been defined as a result of the study's demographic analysis.

A statistical analysis, such as a percentage breakdown, have followed the last stage of data categorization. Frequency distribution charts have shown quantitative data using percentages to illustrate the responses. Afterwards, the author has analyzed the data from the tables. Qualitative data have also been evaluated and described in this study.

5. Data collection and Analysis of collected data:

Secondary sources were used to gather the data. The management of this is based on a wide range of sources, including books, journals, magazines, articles, and newspapers, both domestic and foreign. There have been various reasons presented in support of and against gender discrimination in the context of data analysis. Explanations of data are also provided using analytical methods. Following the explanation of the data, an appropriate recommendation has been made.

6. Findings and discussions:

6.1 The Position of Women in Bangladesh, a Developing Country:

Gender is recognized as one of the fundamental structuring concepts in human society, wherein cultural productions such as class, race, and ethnicity continue to be sources of inequity. The gender debate in Bangladesh revolves around women's existence, worth, and status in comparison to men. According to Bangladeshi culture, women would never be able to achieve the same status and advantages as males, and this belief about them is still being held today. While they produce half of the food in developing nations, women tend to be the majority of the childcare. Additionally, they comprise a fifth of the industrial workforce (Haque, 2018).⁷ There is a wealth of empirical data on this topic that shows that gender inequalities in family life are particularly noticeable in developing nations like Bangladesh. There is significant gender inequality in this nation, particularly in rural regions, and the development process faces challenges and barriers there. The patriarchal, patrilocal, and patrilineal aspects of the social system shape women's lives in Bangladesh. This research on Bangladeshi women's circumstances will examine a positive analysis of women's roles and growth and identify the causes of gender inequity. To demonstrate how women are really the targets of gender inequity, the author shall draw back to our earlier discussion of gendered and women's standing, Sheikh Kabir Uddin Haider authored the study titled

⁷ Haque, F. (2018). Gender Discrimination in Different Sectors of Society: A Study of Women's Inequality In Bangladesh. *Culture and Society*, 2(1).



"Dimension and Intensity of Gender Inequality in Bangladesh, " (Haider, 2012)⁸. In fact, he used several crucial sections to properly explain and highlight the circumstances facing women. The following are some of Sheikh Kabir Uddin Haider's highly important remarks made under the section on gender issues in Bangladesh.

The World Bank's research on gender aspects (2002) ⁹ On a few selected low and medium-income countries found that Bangladesh has extremely poor gender equality and a per capita that is low. While Bangladesh's policy design to incorporate gender issues into social protection measures is minimal, the degree of gender imbalance in the country is significant. The worst problem, though, is that there is almost no oversight of how the policies aimed at reducing gender gaps are being implemented.

There are a number of important indicators that show the status of women in Bangladesh, including: Maternal mortality rates are among the highest in the world; women continue to experience violence and abuse; they have less access to formal work and make less money; they are disproportionately represented among the poor; and inequality is clearly seen in health indicators. Compared to males, girls have greater rates of mortality and malnutrition.

Since 1976, Bangladesh has maintained a policy for women's progress. In order to advance issues pertaining to women and children, the country's machinery revolves around the Department of Women and Children's Relations. Its job is to help mainstream a gender equality approach across the government in all policy domains.

It promotes, plans, communicates, and oversees the National Action Plan's (NAP) execution. The NAP's main objectives are to eliminate obstacles that are legal, economic, political, or cultural; increase public understanding of the unique needs of women; enhance women's growth; and guarantee complete parity in all areas of life. However, one of the primary reasons for Bangladesh's economic underdevelopment is continuing gender inequality. The government's efforts to address this issue don't appear appropriate or sufficient.¹⁰

Since women are the focus of the gender issue in Bangladesh, some social organizations strive to establish their rights. Bangladeshi women face many different kinds of inequality in their daily lives, including inequalities in their families, in marriage customs, in women's fertility, in the

⁸ Haider, S. (2012). Dimension and intensity of gender inequality in Bangladesh: An overview. *Journal of Research in Peace, Gender and Development* (ISSN: 2251-0036) 2 (10), 203–213.

⁹ Ibid, (See Footnote-8)

¹⁰ Ibid, (See Footnote-8)



religious, educational, health, and nutrition sectors, in the decision-making, political, and administrative spheres, in the economic activities sector, and in the areas where women are violently attacked. The author would now want to briefly go over the following parts that have an impact on women's life and are connected to their position through the nation's dominant culture, traditions, and customs.

6.2 Family Disparity:

It is unfortunate that most women face gender discrimination in the home, even though the constitution and CEDAW make it plain that men and women have equal rights there. I would want to provide Sheikh Kabir Uddin Haider's remarks¹¹ about gender imbalance in the family to relate to this topic. His research, "Dimension and Intensity of Gender Inequality in Bangladesh," found that compared to men, women in Bangladesh get a smaller share of family expenditure on healthcare and education. Women are less likely to visit friends and family, attend the health center, see a movie, and travel outside the hamlet. Discrimination against women in the home is common, and it usually starts with parents and then moves on to spouses. After the birth of a baby, parents typically reveal a difference in attitude between their sons and daughters. In our household, men have always been viewed as superior to women (Haider, 2012)¹². It is fairly typical in Bangladesh to grant males family estates; however, in this instance, women are denied. Women in families are primarily responsible for taking care of their husbands and children as well as performing household duties. Thus, the blatant prejudice against women in family matters is evident here.

6.3 Disparities in Marriage Customs:

Giving the bride mahr, such as cash, real estate, jewelry, clothes, etc., is required by Muslim marriage law. The woman is also entitled to get mahr from her husband in the event of a major mismatch, such as a divorce. Given that the bride and groom's sides enter into a contract for this Muslim marriage. This Muslim rule, which requires the bride to contribute mahr, is essentially a mechanism of protection for women. The kabin nama, or marriage contract, is often where this mahr is inscribed. Mahr is becoming less significant these days. According to Kabeer and Smock (1989) on this matter, "Mahr has gradually lost its significance and is now more of a ritualistic custom than a real practice" (Kabeer, 1989)¹³.

¹¹ Ibid, (See Footnot-8)

¹² Ibid (See Footnote-8)

¹³ Kabeer, N. (1989). *The quest for national identity: Women, Islam and the State in Bangladesh*. Institute of Development Studies at the University of Sussex.



6.4 Women's Inequality in the Name of Fertility:

After marriage, Child birth is the primary task of a woman to prove her fertility (Miah, 1992)¹⁴. If a woman has any difficulties giving birth, society refers to her as infertile. Because of her fertility¹⁵, the woman is blamed by the husband and his relatives. Regarding this matter, Miah further stated that "A woman can only fully integrate into her husband's family after having children, but being infertile can lead to polygyny and divorce" (Miah,1992). This provides one another rationale for a man to have several marriages. They forsake that specific woman because of her fertility, viewing it as a defect. According to the Population Development and Evaluation Unit (2010), Bangladesh's overall fertility rate was 4.8 in 2010 (Haque, 2018).¹⁶

6.5 Disparities in the Religious Issue:

According to Islam, women have greater rights and dignity as human beings, and religion helps men live correct lives. However, women in Bangladesh are denied those rights due to the patriarchal society. Miah (1992) has opined that "local religious practices in Bangladesh have a significant influence on a woman's status, especially among Muslims" (Miah, 1992).¹⁷ While in the company of their elders, ladies are required to show respect by keeping silent and covering their heads, as stated by Feldman and McCarthy (Feldman & McCarthy, 1983).¹⁸ A lady has an obligation to uphold the honor of her husband and his family if she remains silent or covers her head.¹⁹ I want to add Hartman and Boyce's thoughts to this discussion. They have expressed their opinions on the patriarchal local beliefs of Bangladeshi society. According to local tradition, the husband's feet are where "heaven lies".²⁰ Furthermore, this kind of irrational notion was widely accepted by the majority of Muslim rural women, which had detrimental effects and produced a completely male-centered viewpoint on women.

6.6 Status Disparity Regarding Property Rights:

The bulk of Bangladeshi women work as domestic helpers, attending to the needs of their husbands, children, and extended families. To add insult to injury, relatively few women work for

¹⁴ Miah, M. M. R. (1992). The cultural-structural contexts of high fertility in Bangladesh: A sociological analysis. *International Review of Modern Sociology*, 99–110.

¹⁵ Ibid, (See Footnote-14)

¹⁶ Haque, F. (2018). Gender Discrimination in Different Sectors of Society: A Study of Women's Inequality in Bangladesh. *Culture and Society*, 2(1).

¹⁷ Miah, M. M. R. (1992). The cultural-structural contexts of high fertility in Bangladesh: A sociological analysis. *International Review of Modern Sociology*, 99–110.

¹⁸ Feldman, S., & McCarthy, F. E. (1983). Purdah and changing patterns of social control among rural women in Bangladesh. *Journal of Marriage and the Family*, 949–959.

¹⁹ Ibid, (See Footnote-18)

²⁰ Ibid, (See Footnote-18)



wages so they can put money aside or grow their own land. But women's attempts to accumulate wealth are severely limited. The civil and private laws of Bangladesh ensure that women have the right to own property and earn an income (Fuller Alamgir, 1977).²¹ However, there is a difference between property ownership and really making money off of it.²² The Hanafi Muslim Laws, one of the four major schools of Islamic law, govern the transfer of ownership in Bangladesh. According to Islamic law, a daughter should inherit a portion of her parents' riches. When a parent dies without a male successor, half of the inheritance goes to the daughter. The piece that remains will be distributed to the brothers or living children of the father. Half of the brother's amount will go to her if she residuary. If there are no children, the law states that a widow should get a quarter of the inheritance. If not, she will only receive a one-eighth. The situation is reversed for a widow: she will receive half in the absence of children and quarter in the presence of them. It is possible for a woman to inherit a quarter of her son's wealth and divide it among her grandchildren. However, women are unable to fully benefit from and receive any legal inheritance due to factors such as poverty, illiteracy, lack of education, and cultural norms. This reflects the inferior position of women in Bangladeshi society and other similar societies (Al Noor, 2017).²³

6.7 Education-related Severe Inequality:

It may be said that education has a significant societal impact on women's ability to direct their own lives. However, the statistics of the education program in Bangladesh indicate that female education is at a low level. Since it is well known that women who lack education are unable to participate in socioeconomic activities on an equal basis with their counterparts.

In order to support and maintain the gender gap, women are thereby falling behind. In the hamlet, there is a widespread perception that a female with more education will be unkind, uncooperative in the family, and disloyal. One of the main obstacles to female education is the common belief throughout many peasants that females who have received an education are rude, uncaring, and disrespectful. According to the Constitution, the International Declaration of the Human Rights from 1948, and the Convention on the Elimination of All Forms of Discrimination Against Women, everyone has the right to an education. The gender gap in literacy rates has persisted during many interregal periods in Bangladesh. Discrimination in school begins in the home, when parents are perceived as being more worried about their girls' safety than their sons'. Because of this, girls frequently face discrimination while trying to enroll into schools and receive assistance to continue

²¹ Fuller Alamgir, S. (1977). *Profile of Bangladesh women: Selected aspects of women's roles and status in Bangladesh*.

²² Ibid, (See Footnote-21)

²³ Al Noor, M. (2017). Education and Its Importance in the Context of Bangladesh Education System. *Advances in Social Sciences Research Journal*, 4(15). <https://doi.org/10.14738/assrj.415.3499>



their education in high school. Daughters are also married off at a young age and kept in their homes. In Bangladesh, women are often expected to handle household chores and are not permitted to pursue higher education.

6.8 The Health and Nutrition Sector Provides Fewer Benefits to Women:

In Bangladesh, women often face the challenges of starvation, poor health, and premature mortality. Family members do not provide enough medical care for women, and women do not obtain regular checkups. Anemia, poor nutrition, numerous pregnancies, abortion, and other particular health conditions go unnoticed by family members. Everyone in the family is too busy taking advantage of women to care for them (Haque, 2018).²⁴ Furthermore, very few people step forward to support their female members. Calories are crucial for women, according to scientific explanations. A man's daily caloric consumption (1927 kcal) is higher than a woman's (1599 kcal). Women have a shorter life expectancy of 60.5% compared to men's 60.7 years (Braveman et al., 2011)²⁵. However, due to low socioeconomic level and poverty, women have poor health, excessive fertility, and limited access to their primary medical treatment. Those are three main effects of the high maternal mortality rate. The final three factors culminate in a high rate of maternal death. When compared to the average weight of women in other developing nations, Bangladesh's average female weight of 40.9 kg is much lower.²⁶

The underweight person is a reflection of their food consumption. Inadequate environmental hygiene and lesser food intake can contribute to women's reduced resistance capabilities. As a result, they are more likely to contract communicable illnesses and diarrhoea, which account for the majority of sickness and death in this nation. Even though we are aware of this, an old adage states that women have a greater natural defense against illness and injury than men. The maternal mortality rate²⁷ is very high, at 444 per 100,000 live births, which is among the highest worldwide (Smock, 1977). Girls have a greater mortality rate than boys do, according to ADB (2001) statistics, because of the widespread gender gap in access to food, nutrition, and healthcare (Braveman et al., 2011)²⁸. According to Haque, a prevalent image of the health status

²⁴ Haque, F. (2018). Gender Discrimination in Different Sectors Of Society: A Study Of Women's Inequality In Bangladesh. *Eureka*, 2581, 4028.

²⁵ Braveman, P. A., Kumanyika, S., Fielding, J., LaVeist, T., Borrell, L. N., Manderscheid, R., & Troutman, A. (2011). Health Disparities and Health Equity: The Issue Is Justice. *American Journal of Public Health*, 101(S1), S149–S155. <https://doi.org/10.2105/AJPH.2010.300062>

²⁶ Ibid, (See Footnote-25)

²⁷ Smock, A. C. (1977). Bangladesh: A struggle with tradition and poverty. *Women: Roles and Status in Eight Centuries*. New York, London, Sydney, Toronto: John Wiley & Sons, 81–126.

²⁸ Braveman, P. A., Kumanyika, S., Fielding, J., LaVeist, T., Borrell, L. N., Manderscheid, R., & Troutman, A. (2011). Health Disparities and Health Equity: The Issue Is Justice. *American Journal of Public Health*, 101(S1), S149–S155. <https://doi.org/10.2105/AJPH.2010.300062>



among Bangladeshi women has been painted. High rates of maternal mortality, fertility, hunger, and illness paint a familiar image of Bangladeshi women's health. Globally, the most recent data from the sample vital registration system, BBS, shows a maternal mortality rate of 2.16 per 1000 live births and a fertility rate of 2.12 for women in their reproductive years (15–49)(Haque, 2018).²⁹

6.9 Women are Underrepresented in Administration, Politics, and Decision-making:

The roles that women play in developing nations' households, in various social and administrative institutions, and in decisions about politics all contribute to their status. Their combined efforts have contributed to the marginalization of women in Bangladeshi politics and administration. There has been a dearth of female representation in the political and national movement. Regardless, two women who were closest to the male party leaders who passed away have since emerged as major players in American politics. Politicians who are women are a rarity. Women's low political engagement is exacerbated by their low literacy rates and their restricted involvement in public life and politics (Ahmed, 2001).³⁰ Women have little power in the Union Parishad, even though they are elected directly to that body (the smallest tier of local administration). While many women participate in the villages, those residing in hill tracts lack the ability to vote at all. Parliament, the military, the courts, schools, nonprofits, and every other institution in society are all still under patriarchal control.³¹ There are 50 seats dedicated for women out of 350 in the legislature, ensuring that women are fairly represented. This, however, cannot bar women from running for any of the 300 general seats—something that is, perhaps, more theoretical than practical.

6.10 Women Have Fewer Opportunities to Participate in Economic Fields:

Women in Bangladesh have less opportunities than men to take part in the economy. When asked about her, Salma who is a housewife said, "She is little more than a free servant and a child-bearing machine."³² Staying at home to care for their husbands and children was what the "good" women did. In contrast, working women are often seen as immoral and the root of societal problems such as family dissolution and a decline in social norms. At the national level, patriarchal social norms, traditions, and structures continue to devalue women's involvement in economic activity. The economic participation of women in Bangladesh varies greatly by gender, occupation, and region. The unseen, unpaid, and unappreciated labor that women do around the home persists.³³ While

²⁹ Haque, F. (2018). Gender Discrimination In Different Sectors Of Society: A Study Of Women's Inequality In Bangladesh. *Culture and Society*, 2(1).

³⁰ Ahmad, F. (2001). Gender division of labour: Bangladesh context. *Steps Towards Development*, 6(1), 7–26.

³¹ Ibid, (See Footnote-30)

³² Ibid, (See Footnote-30)

³³ Ibid, (See Footnote-30)



women have historically had some say in production, their influence over consumption and the allocation of resources and funds has been minimal at best. Unpaid laborers are a term used to describe women who work in agriculture. Women are consistently underrepresented in the workforce, especially among self-employed or "own account" workers, whereas males make up the vast majority of this sector. The phrase "economic exploitation of girls" encompasses a broader set of problems as well.

Things like social security, uneven pay, and limited employment prospects for women are just a few examples. So too were they subjected to hazardous, low-paying, and otherwise exploitative work. Finding cheap labor, especially female labor, is easy in Bangladesh. The higher proportion of female employees in the clothing industry is a direct result of this. The garment business is very labor-intensive, with 185 to 225 workers needed to create 200 pieces of clothes each unit. It is possible to manage a clothing manufacturing with half untrained workers. It follows that these sectors provide ample employment opportunities for low-income women in rural as well as urban areas. However, female pay is lower than that of male employees. Women perform the unskilled labor among the assistance. Manager, cutting master, and cutting assistant are only a few of the upper jobs dominated by men. The acceptance of whatever is handed to them is due, in large part, to the lower income they receive. They are typically not eligible for overtime or bonuses, despite working more than eight hours a day.

6.11 The Rate of Violence Against Women is on the Rise:

No one is immune to violence against women; it has no bounds in terms of age, socioeconomic status, geography, race, or religion. There are several forms of violence that women face. Male perpetrators account for the vast majority of cases of domestic abuse. Witnessing domestic abuse may have a profound impact on children. Violence against teenage females often manifests in various ways. The many forms of abuse that young women and girls in Bangladesh face endanger not just their physical and emotional well-being, but also their opportunities for personal growth and, in extreme cases, their very existence. The most vulnerable times for female victims of harassment and taunting are while girls are at school and women are at work or in the factory. In other public areas, such as bus stops or train stations, they have comparable experiences. On top of that, women face sexual harassment even while they are at their desks. They are afraid for their safety even when they are in the custody of the police in Bangladesh (Haider, 2012).³⁴

³⁴ Haider, S. (2012). Dimension and intensity of gender inequality in Bangladesh: An overview. *Journal of Research in Peace, Gender and Development* (ISSN: 2251-0036) 2 (10), 203–213.



7. Suggestions:

- (i) A robust social safety net is essential.
- (ii) Legislation that outlaws discrimination based on gender must be passed.
- (iii) Free and compulsory education to all female students from the age of 3 to at least 18 year of age be provided by the Government. Hygienic Mid-day meal should also be provided to students.

8. Comments:

As a result of implementing these recommendations, we want to see less gender discrimination and greater women's equal participation in all spheres of society, including the family, the workplace, and health care, and stronger bonds in relation to women and men.

9. Conclusion:

It is virtually evident that gender discrimination is becoming more prevalent in Bangladesh on a daily basis. Women are genuinely denied equality and the ability to work alongside males in society, and they are unable to get their basic rights. The primary cause of this disparity and the amazing issues it causes for women is societal taboo. Stated differently, we may argue that society is denying them their rights, which puts them in a tough situation. But now is the time to show the world that women are the most vital component of every family, community, and planet. They must be treated with respect and accorded the same rights as men.

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