

Impact of the Value of Education on Religious Practice and Women's Empowerment in Bangladesh

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- **Abstract-** The people of Bangladesh are religiously devout. The politics, socialism and economy of this country are mainly influenced by religious values. Men's attitude towards women has not changed much. Gender inequality in the use of education and employment remains a serious problem affecting the democratic norms of the regime. Women's empowerment is disappearing due to discriminatory attitudes, decision making within the family and community, political power, social status and position. Since 1990, women's participation in politics and women reservation internal system of quotas provisions has increased women's representation in the National Assembly and local government. Also, I have discussed the position of women's education in society in the research discussed below. The main purpose of my discussion is to break the shackles of religion as the key to women's empowerment and to expand the daily social life of women as well as government and political life through education and literacy.
- **Keywords-** Religious practice, gender inequality, women's education, women's empowerment, Bangladesh

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Introduction:

This human life is rare in the combination of inanimate consciousness. The expression of two rights or creatures called male and female. The role of these two genders is especially important in the progress of human society. From the very beginning of the creation of man and woman, man has been fighting against nature and environment and has been improving himself till today. Leaving behind the dark chapter of history, it has reached the top of civilization. Through the combined efforts of men and women, it has become possible for people to move forward on the path of truth and beauty. But even after that, women are extremely neglected today. However, I have no hesitation in saying that women are mostly neglected in the overall progress of patriarchal society, but the role of women is not less. Women have to play an important and vital role, be it political, familial, social, economic, cultural, literary, philosophical, religious and spiritual. In addition to education and intelligence, women are discriminated against simply because they are women. Although women's rights are constitutionally recognized in the United Nations, women's rights and dignity have not been established in the individual, family, social, national and international spheres.

Methods:

The proposed research would take into account both the application of qualitative and quantitative methods representing quality of governance and the value and content of democratic development and women participation in it.

The research work is based on primary level and secondary data collection. In case of Primary data collection, we have used the survey method. The work, entitled Survey Method, was created in an interview, where a specific questionnaire was prepared in the case of random sampling. The Q&A included both open and closed questions based on the research questions and the objectives of the research work. Despite having most of the open questionnaires since language was a barrier to understanding most of the closed questionnaires. It should also be noted that the sampling was done on the basis of two sections- first the interview was conducted by people from the private sector who were directly involved as NGOs and who were directly involved in the matter and government officials on the other hand with women's empowerment; Second, the interviews were also randomly taken from ordinary people who were in favors of women's development and those who did not support them. An extensive survey as well as numerous interviews were be conducted with the beneficiaries as well as non-beneficiaries in order to get a holistic perspective. Additional primary information were be gathered through observation and group discussion. Moreover, some key informants were be selected for providing the elaborate information about the research topic.

In the case of Secondary data, the sources of study materials such as books, newspapers, journals, articles, dissertations, documents, district gazetteers and report were be used. These secondary data were be used to construct and explain the important concepts and ideas relevant to the issues of women empowerment and their participation in Local Government Politics. It is necessary to state that much more secondary data were collected than factual data.

For more information on the subject I should be taking help of Jatiya Mohila Songstha & Department of Women Affairs, both are under the Ministry of Women and Children Affairs, Govt. Of Bangladesh, Bangladesh Government website and other government websites where detailed report of the work done, expenses can be found.

Results:

I have no hesitation in saying that in the overall progress of a patriarchal society, women are mostly neglected but the role of women is no less. Whether political, familial, social, economic, cultural, literary, philosophical, religious and spiritual, women have an essential and important role to play. In addition to education and intellect, women are discriminated against simply because they are women. Although women's rights are constitutionally recognized in the United Nations, the proper rights and dignity of women in the individual, family, social, national and international spheres have not yet been established. I came to know through group discussions that people in rural areas are very enthusiastic about the participation of women in local government politics, which was less in urban areas. Moreover, I learned from interviews about research topics that the tendency to receive financial support from political parties was higher in urban areas than in rural areas. This allocation for women's development is not gender-sensitive and is not conducive and exemplary to take a positive role in women's empowerment. The region has been examined to see how all the women representatives of the Union Council are able to implement their role. Analyzing the data, most of the female members said that they were asked for their views on less important issues and they expressed their views without hesitation. But the male members at the council meeting have embarrassed them. The decision is made to keep the procedure, not to make or implement the decision.

Here, women are still largely deprived of their social, economic, political, religious and cultural rights. It is not just a picture of a poor developing country, but a general picture of the whole world, regardless of the advanced. It is important to note that due to the economic prosperity of the advanced countries leading the trade and commerce, the social status of women has improved as the education rate of women has increased but the attitude of men towards women has not changed significantly. Because the male-dominated domination did not change the traditional notion that women felt this domination did not change.

Discussion:

The principles and conditions of Islam regarding women are in fact a complete and all-encompassing revolution in contemporary thought, thought and belief, and in the thought patterns and mentality of the previous era. Because it was doubted whether women were human at all. Islam is also a strong protest against the failure of the bearers of traditional ways and traditions to pay homage to women with the recognition of their true human dignity. Throughout human history, Islam has played a leading role in drafting laws on women's rights and entitlements

compared to other religions and civilizations. This explains why French experts are so shocked by the fact that the full legal rights of French women have not been restored to this day.

To fulfill the purpose of the study the following questions are framed to be answered.

1. Why government policy on educating the girl child is not substantial in Bangladesh?
2. What are the nature and causes of women discrimination in both socio-economic and political sphere?
3. What is the government's vision for women's education, economic and political opportunities?
4. To what extent educational level is marginalizing women in Bangladesh?

The Constitution of Bangladesh has been amended fifteen times to clarify the position of Islam as a guiding principle of secularism and the state. It is impossible to assess the evolution of Islamic family law on women's rights in Bangladesh, the role of Islam in the document representing the final legal authority of the country, and the definite position of women. The constitutional amendments to religion in the constitution have been largely aligned with the agenda of the ruling party and religion has been unified. The constitution of Bangladesh is an evolved document. Depending on the choice of interpretation of secularism or the dominance of Islam in the document of the Constitution is rarely used in the case of family law and, finally, for Muslims the emphasis on the influence and tendency on family law is emphasized.

So far we have been talking about the larger women's society. Although relatively well-off, the picture of women's lives in Hindu society is not particularly pleasant. The form of economic exploitation is almost the same for all people in society. According to Hindu marriage, the marriage separation is not valid, so the women cannot take actions by the law. Hindu women cannot claim property to enjoy their husband's property for life and she has no absolute power in giving and selling. It is about those who have wealth, those who have nothing, they are being oppressed in various ways due to economic reasons. Society also does not give moral support to women. Without of a handful of educated people, the position of the woman in Hindu society is the whale that has remained.

While Hindus constitute 10.69% of the total population of Bangladesh, Buddhists constitute only 0.6%, Christians 0.3% and Animists 0.1%. The situation of Buddhists in Bangladesh is similar to that of Hindus. In this case, Buddhism is covered by Hindu law and divorced Hindus and Buddhists do not have legal consent to remarry. Hindus and Buddhists oppose the ban on divorce and remarriage, which does not apply to other religions. There is legal uncertainty about the process of marriage registration for their community. Hindu and Sikh women have problems with inheritance, healthcare, voting, obtaining passports, and buying and selling property.

Finally, I will show the position of educated women of society. Bangladesh, a significant number of Bengali women were employed as doctors, teachers, nurses, engineers of the established private organizations etc. The introduction of co-education in rural schools and an important aspect of the expansion of women's education are also a questions.

The main condition for emancipation of women is the equal rights, security and privilege of women as well as men. The state and society have shown respect to women in pen and paper. Society has also honoured women as mother, wife, daughter, sister. The basic rights of worldly life with dignity ensured the human dignity of women through peaceful coexistence. Educated working women are also facing various obstacles. Working women have to be protected in all aspects of their lives as raising children, taking care of the house, preparing food for the family members, being a gentle companion of the husband etc. Working women have to perform multiple duties at the same time. The status of working women has increased in many cases as they provide financial support to the family. Although their level of hard work is many times higher but many times she cannot improve her skills in the professional field by doing backwardness for the child and fulfilling all the duties of the family. In the civil life, working women are lagged behind.

Educated women are priming to thinking of their own respect, values and social status. The society have high expectations from the educated women. Why women are the only ones who contribute to the development of a person's daily life? An education that can lead people from darkness to light. But in such a system does not exist in educational programme. In schools, colleges and universities have shown a list which sectors are not considered by women for development.

Conclusion:

The national ICT policy in Bangladesh is not governed by any particular gender. At present the government has adopted a strong feminist sentiment through traditional sectorial programming as well as improved the women's agenda. Between 2000 and 2014, the Government of Bangladesh, the Ministry of Women and Children Affairs implemented effective legal and policy measures to prevent women and children from arbitrarily succeeding in reducing domestic violence and violence against women, and preventing dowry and child marriage. According to the United Nations, Bangladesh has met to achieve some of the goals of the Millennium Development Goals (MDGs) to achieve gender equality in primary and secondary education at the national level. The government has also intervened in rural girls 'and girls' stipend schemes at the secondary level and tuition fee waivers. It is to be noted that at present the number of seats has increased by 20% for women MPs and with the aim of recognizing the empowerment of women and social development of women, "World Women's Day" has been celebrated with pride since 2016 which gives a unique look to Bangladeshi women in society and the world.

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