Paradigm shift of cultural dimension of femininity in Bangladesh

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ABSTRACT

Femininity can matter. Here, this notion has been examined as a viable alternative tool for commencing cultural change in Bangladesh's present society by impacting the various indicators of the development phenomenon. The country's government is trying to resolve all discrimination based on gender while forwarding towards a stage of developed country by implementing democracy. Many indicators of development and good governance focus on gender, equity, and social inclusiveness. To fulfill the dreams of the country, a paradigm shift in its cultures is important. Cultural dimensions theory stated by Geert Hofstede includes the presence of femininity in different developed societies where everyone nurtures modestly. This article advocates for the insurance of sustainable-using the essence of femininity while rationalizing the potential of implanting femininity into the basic threads of society's lifeline. The achievements and challenges that Bangladesh in achieving the milestones of development envisaged in MDGs and subsequently SDGs bring different societal changes but cannot ensure societal security to all. A positive change or a shift in different culture segments, especially in the mental set-up, can be excepted to build a humanitarian society. The overwhelming need for advancing the womenfolk in every sphere of society by a holistic understanding is predominantly argued in the current paper. Data have been collected from secondary sources under content analysis, and the recommendations are presented in an interpretative manner. A cross-cultural analysis shows that different malpractices or discrepant behavior can be reduced in this paper's latter part. Genuinely, femininity can foster an expected paradigm shift in the cultures of Bangladesh.

Keywords: Femininity, development, paradigm shift, society, culture

INTRODUCTION

Nowadays, the world is observing the pace of development of Bangladesh. The present government of the country is considering women's development with sincerity. The citizens are also enjoying a few societal changes for providing equal or sometimes more opportunities for the girls. Still, the societies are maintaining the patriarch system. To change people's mentality, it is important to patronize the characteristics or familiarize the nature of femininity.

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This paper discusses the current national and societal conditions towards development and the importance of incorporating some modesty in the culture. After presenting the objective, the conceptual analysis is presented, which is followed by the methodology segment. The latter part presents secondary sources and discussions, which shows links and analysis between related works of literature. Finally, 'concluding remarks' concludes the paper with some recommendations.

Problem Statement

Bangladesh is a country that gained the status of the present 'Development Miracle' globally and going through many phases of changes. Bangladesh is upgrading its position in Millennium Development Goals (MDGs) and other development-related indexes through countable achievements. Bangladesh Development Forum 2020 shows some statistic which supports the previous statement, for example; literacy rate of Bangladesh upsurges to 72.9% in 2018 which was only 51.77% in 2011, and life expectancy increased to 72.3 years in 2019 which was 67.2 years in 2009. Per capita-Gross National Income gets a figure of US$ 2000 in 2019, which was only US$ 759 in FY 2008-09. Likewise, there is an increase in generating power, from 4942 MW in 2009 to 22329 MW in 2019, and access to electricity from 47% in 2009 to 94% in 2019. Similarly, a boom had been noticed in mobile-phone-subscribes from 19 million in 2006 to 161.71 million in 2019. The rate of internet users also gets a rocket move from 1.45 million in 2006 to 96.2 million in 2019. On the other hand, the poverty rate declines to 20.5% in 2019, which was found 40.0% in 2005. Overall GDP increases to 8.15% in FY 2018-19 from 6.55% in FY 2014-15. The first half of 2020 shows the same economic pace (Focus Economics, 2020). In the performance of women empowerment, this country becomes the most gender-equal country in South Asia (World Economic Forum, 2018). On the same ground, especially for women empowerment through ensuring education and opportunity in politics, the Prime Minister of Bangladesh achieves many awards, i.e.; 'Champion for Skill Development for Youth,' 'Lifetime Contribution for Women Empowerment Award,' 'Global Women Leadership Award,' Planet 50-50 Award', WIP Global Forum Award,' 'Tree of Peace,' and so on (The Daily Star 2016).

Sometimes calculated results or measured percentages in economics do not show the real picture of changes going through the societies or on its citizens' lifestyles. In MDGs, Bangladesh could only ensure gender parity in primary and secondary education and slow women empowerment in the societal and political arena. But, that report presented wage employment for women was low. "Only one woman out of every five was engaged in wage employment in the non-agricultural sector" (MDGs; Bangladesh Progress Report 2015). Presently, the government's development agenda of this country, which was stated as the election manifesto of Awami League 2018, addresses many areas to ensure development mainstreaming issues, such as; "resolving all discrimination based on religion, group, caste, gender, or the place of birth, promoting villages as the central philosophy for development and prosperity,

ensuring women empowerment, gender equality and achievement of Sustainable Development Goals through Empowering Women," etc. (Election Manifesto 2018).

Besides these changes or achievements, the societies here are going through some cultural changes. Traditionally, the culture of this country consists of its distinctive music, dance, drama ('*Jatrapala*,' theatre), festivals, social (which also defers from different religious views) and national celebrations, historical architectures, natural beauties, indigenous games (*kabaddi, 'dariyabandha,' 'bouchi*,' hide and seek, *'BoliKhela,' 'lathi*Khela,' hockey, etc.), deliciously spicy and sweet foods and clothing. In a traditional way or agricultural societies, people lived in joint families, and women remained engaged in household chores. Local sports, local drama, national radio and television, cinemas, theatres, and local fairs were entertainment sources. With national economic development and women's involvement in monitory activities, people have started to build nuclear families and sometimes prefer to stay in urban areas. Sources of entertainment are much more different from the previous scenario; for example, hundreds of channels on television and internet, different social media, modern sports (cricket, basketball, volleyball, football, table tennis, golf), etc. more permissible. Nowadays, the young generation depends on internet-based video games as a common source of entertainment in urban areas. On the other hand, presently, the population density is 1,115.62 people per square kilometer (World Population Review 2020), which causes the decrease of free lands to make a playground for children. According to the last census (2011), the density was 976 persons per sq./km. On the contrary, availability of different countries' electronic media ensure the scope to know about other's culture easily and sometimes the opportunity to incorporate new thing in own culture, for example; the national dress of our country is '*sharee'* for woman, but in corporate-organizations women are appreciated to wear a comfortable dress like jeans and T-shirts because it ensures flexibility in work. These changes can be named a paradigm shift in Bangladesh's cultural dimensions, following an interpretative manner that shows a journey towards a more flexible and equal society. But, there is no study to understand the nature of this paradigm shift under the characteristics of Bangladeshi culture and practices. Thus, it becomes very important to explore and to learn about this phenomenon.

Rationale & Objective

Generally, cultural changes are accepted and expected for ensuring development, which could be defined as a change in a positive direction. This positive change can be the up-gradation of the status of a country from developing to a developed one, increase in literacy rate, decrease in child mortality rate, women's involvement in wage-earning activities, women's participation in the decision making process in family, society, and state level, or any other. Although there are available literature and data on development indicators, there is no literature or empirical study on cultural or societal changes that happen under the development process.

This paper focuses on the changes gathered by this country by ensuring women empowerment or the achievements in the gender gap index and the need to consider femininity sincerely to bring positive changes within the societies. So, the prime objective is to identify or explore the need to incorporate the characteristics of femininity within Bangladesh's societies to ensure continuous societal changes, changes in the values towards a positive direction, or a holistic development.

CONCEPTUAL ANALYSIS

Before starting the main paper, definitions of a few related terms are presented below;

Feminism

The ideas of feminism merely do not connote the sense of building a concept or understanding and bring political and social movements into action. Those actions target the goal only to establish equality of men and women in every spare of life. Specifically, feminist movements have campaigned for ensuring women's rights, which might include "the right to vote, to hold public office, to work, to earn fair wages or equal pay, to own property, to receive education, to enter contracts, to have equal rights within marriage, and to have maternity leave" (Echols 1989). Nowadays, in some contexts, this word places a stereotypical impression on people's minds, particularly on men of patriarchal mentality in the mean of women ignoring or trying to bring changes in society's traditional rules.

Hofstede's Cultural Dimension Theory

During and after the 1970s, Professor Geert Hofstede developed this theory with the first stated dimensions by analyzing cross-cultural communication. It shows that societal cultures have a potential influence on the roles and behaviors of their members. These dimensions are power distance, individualism vs. collectivism, masculinity vs. femininity, and uncertainty avoidance. Letter on, he illustrated his theory with two more dimensions, long-term orientation, and indulgence vs. self-restraint. This paper concentrates on one particular dimension, which is the gender-based concept of' femininity.' According to Hofstede, biological differences between men and women are the same all over the world. But, societal norms determine their roles within a specific society. He noted;

> "Every society recognizes many behaviors as more suitable for females or more suitable for males; but which behaviors belong to which gender differs from one society to another."
> (Hofstede, 1994, p. 80)

Masculinity

The dictionary (The Free Dictionary 2016) meaning of masculinity is 'possession of the qualities traditionally associated with man.' Sometimes it is used as a synonym for manhood or manliness. But Hofstede explains few women can have some attributes like men. On the other hand, few men can be soft-minded. From this understanding, he imposes this word on the ground of society, not individuals. He said,

> "Masculinity pertains to societies in which social gender roles are distinct (i.e., men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life)."(Hofstede, 1994, p. 82)

As masculine countries, we can name Japan, Austria, Venezuela, Mexico, etc., where social bondage or family culture is very strong.

Femininity

The dictionary (The Free Dictionary 2016)meaning femininity is 'possession of the qualities of being women or womanliness.' It can also be defined as a set of attributes, behaviors, and roles generally associated with females.Hofstede (1994, p. 83) explains,

> "Femininity pertains to societies in which social gender roles overlap (i.e., both men and women are supposed to be modest, tender and concerned with the quality of life)."

In the context of a country, feminine culture strives for a welfare society. Citizens can find the government as a service provider, which ensures citizens' basic needs. For presenting examples of feminine countries, Sweden, Norway, Netherlands, Denmark, etc., can be named where every individual has the same pride.

Followings are a few more **conceptual clarifications** that could be helpful to understand this paper;

- **Society** is a large group of people who live together in an organized way, making decisions about doing things and sharing the work that needs to be done. (Cambridge Dictionary)

- **Gender** refers to women and men's socially constructed characteristics – such as norms, roles, and relationships of and between groups of women and men. (WHO)

- **Culture** is the customary beliefs, social forms, and material traits of a racial, religious, or social group. (Merriam-Webster Dictionary)

- **Development:** In the context of a country, "Development" simply can be explained as a positive change. This specifically shows desirable changes without any bad impacts on society and the environment from the previous or stated situation.

- **Paradigm Shift:** an important change that happens when the usual way of thinking about or doing something is replaced by a new and different way (Merriam-Webster Dictionary)

METHODOLOGY

The study followed the qualitative paradigm to describe a state of social affairs (changes in culture and mindset) regarding women's status in the society of Bangladesh and which can help to bring a change. The prime focus was on the cultural dimension of Hofstede that was femininity. The secondary sources from where data had been collected include different kinds of printed and published documents, such as books, journals, reports, newspapers, online documents, etc. The nature of data concentrated on the examples related to the femininity dimension of Bangladeshi culture.Collected data were analyzed under content analysis, under a few thematic areas, and presented in an explanatory or narrative manner for providing reasons and solutions to few phenomena, such as; societal and national crises. Sources of data have been selected under the line of the research objective.

The presentation of data analysis followed an interpretative approach. Because the main sources of data of this study were secondary, and to define quantitative data qualitatively requires interpretation. Likewise, societal values or norms generally differ from one society to another, even one person to another person. Here, one country had been selected to provide an example of an idle state and recommend action courses. Though there was a scope to present partial data in qualitative research from a female researcher's side, this paper incorporated biasness free and trustworthy explanations. The whole process maintained the protocol of researchers to ensure general acceptance. This paper is limited to secondary sources. So, there is a scope to do further empirical research in this field.

FINDINGS AND DISCUSSION

Movements for Women & Women Development in Bangladesh

In our country, the feminist movement was noticed with one woman's activity to involve women in education. There, Begum Rokeya (1880-1932) was the pioneer of ensuring Muslim women's rights in Indian subcontinents. She analyzed the existing gender discrimination and presented a way out from that situation in her writings and activities. She suggested education as a path of women's liberation and establish the first school for Bengali Muslim girls in

Kolkata. She brought child marriage and polygamy as a social problem into the light (Hossain 2011).

In the early 1970s, the world observed the emergence of the concept of 'Women in Development.' In that time, liberal feminist was striving for equal rights and labor opportunities in the United States. This movement was certainly a vehicle to advance women. In the second half of the 1970s, the stated movement got a new face as 'Women and Development.' It re-enforces women's involvement in development projects and the performance of women in societies as economic agents. In the late 1970s, another concept, which has become the most accepted concept, emerged. That was 'Gender and Development' and was considered a feminist approach to understanding the impact of economic development and globalization on people based on their location, gender, class background, and other socio-political identities. Consequently, gender and development cover all gender issues which could be occurred in society. Furthermore, it mainly focuses on socially constructed differences between men and women and challenges existing gender roles and relations (Britannica 2020).

In Bangladesh, feminist belief has been visible in writings and different movements. TaslimaNasrin (1962- present) became famous for her writing regarding women's rights in decision-making about relationships in the late twentieth century. For her activities, she was criticized and got life-threat from different fundamentalist groups. She has been living in exile since 1994. It is a matter of sanguinity that many male and female writers or thinkers support her movements for women's rights.

Article 28(2) of the constitution of Bangladesh states that "Women shall have equal rights with men in all spheres of the state and the public life." But there is visible discrimination against women in Bangladesh under Muslim property law. Son and daughter share is 2:1 in father's property under Islamic jurisprudence. While the government tried to put equal rights of women in ownership of wealth under the 'National Women Development Policy,' different groups of people raised a protest against that change, mostly from religious sights (Moudud 2011).

Besides famous activists, many organizations are working for women's rights and empowerment. Some are working to support women legally and mentally; few others are working with data that could help strategic decisions. We can name *Bangladesh MahilaParishad*, *Bangladesh MahilaSamity*, *MahilaAinjibiSamity*, *Naripaksha*, *Ain-o-Shalish*, *Nijera Kari*, *MahilaAtmaraksaSamiti*, *AmaroPari*, *NariPragatiSangha*, Women for Women, Steps towards Development, BRAC Gender Resource Centre, *BanchteShekha*, Bangladesh National Women Lawyer Association, etc. institutions for their active role in our country.

Under contemporary development indicators and millennium development goals (MDGs), Bangladesh has gained many milestones on gender issues. According to the 10th Development Indicator stated by the World Bank (2000), these development indicating parameters are women's participation in their physical, economic, and social decisions. In this particular decision-

making ground, women have the least participation in this country, for instance, in childhood father of a female child takes all decision regarding her, in young marital life, she has to depend on her husband's will, and finally, in old age, she has to follow her male child's wishes. In the 13th indicator, labor and social protection, parameters include employments and wage security for both males and females. But, this situation is not very remarkable as overpopulation is a challenging factor. The Government of Bangladesh has allocated significant resources – an average of up to $4 billion annually (or 2 percent of gross domestic product, or GDP) – to implement a large number of social safety net initiatives, which includes civil service pensions, allowances for vulnerable groups, public works, education, and health care, etc. (World Bank 2016). Finally, indicator no. 18, social development, consisting of population growth parameters, literacy, employment, etc., where only on education sector Bangladesh has a remarkable achievement. We still need to be more careful in reducing hunger-poverty, generating employment, ensuring quality education at all levels, creating decent wage employment for women, increasing the number of skilled health professionals, increasing forest coverage, and coverage of Information and Communication Technology, etc.(GED, Bangladesh Planning Commission 2015).

Pragmatic View of Femininity

The culture of Bangladesh can be well narrated under the six cultural dimensions stated by Hofstede. Power distance is high in society. Power and wealth are centralized under the accessibility of a few people. Under the consideration of collectivism and individualism, Bangladesh is in a transaction. In the 1970s and on words, people used to maintain joint families, but, in modern societies, nuclear families are getting more preferences. The expansion of urban areas and technological advancement is making people individualistic. But, for rearing children still, parents depend on the elder members of the family. The characteristics of a masculine society cover by Bangladesh's society, such as; following bossing, competition, seeking performance, conflict, etc. Seeking quality of life like a feminine society is still unknown to us. Here, the dimension of uncertainty avoidance becomes more visible. People usually seek security and follow norms, rules, and regulations to be safe in the present and future. Society can be understood with the concept of restraint as well. People do not get much leisure time, and children become socialized under strict social norms and feel that indulging themselves is somewhat wrong.

Incorporating femininity's characteristics by ignoring the controversy of feminism can provide us a community where each and everyone could enjoy their rights without hampering others' freedom. This can reduce conflict between and among different groups or social strata. Change in various flagitious situations will be developed in the following manner under the shade of femininity.

Specifically for Sweden, the overarching principle is that everyone, regardless of gender, has the right to work and support themselves, to balance

career and family life, and to live without the fear of abuse or violence. Gender equality implies not only equal distribution between men and women in all domains of society. It is also about the qualitative aspects, ensuring that both men's and women's knowledge and experience are used to promote progress in all aspects of society (Sweden Sverige 2018).

Sexual Harassment

In 2009, the Supreme Court of Bangladesh defined it as a wide range of behaviors from indecent gesture, teasing through abusive language, stalking, jokes having sexual implication, making love proposals and posing a threat in case of refusal, showing pornography, taking video photographs for blackmailing, etc. (Mamun 2017). The involvement of women in different jobs is the opening scope of sexual harassment in the workplace. This problem compels many women to leave their jobs (Mamun 2017). Women commonly are injured by the attack of the stalkers, and sometimes those became very violent like; acid throwing, kidnapping, etc., occur. Being sexually harassed inside the home by family members is not new in this country. A report of Bangladesh MahilaParishad (BMP) showed that around 87% of females face sexual harassment by their family members inside the home, a total number of 302 women were subjected to torture for dowry, and 161 were killed for dowry in the first seven months of the year 2015 (Rahaman 2017). This type of harassment is acceptable in rural societies or uneducated families. Surprisingly, physically challenged women are not in a safe situation. 90% of women with disabilities became victims of mental, physical, and sexual harassment (Akter&Rahman 2018).

A study of Action Aid Bangladesh, named "Freedom to Move: Women's experience of urban public transport in Bangladesh," revealed that 84% of all women commuters surveyed said they were subjected to verbal and physical sexual harassment. Even in 2016, all statistics related to harassment got an increase, such as; 6,282 physical assaults, 681 sexual assaults, 47 cases of burning, 59 acid throwing, 715 mental-abuses, and others 238 – with a total of 8022 cases, which was reported by One-Stop Crisis Cell (OCC) (Rahaman 2017). It is also reported that in single year violence against women increased by 74%. (The Daily Jugantor 06 March 2018)

In a feminine culture, both males and females learn to be modest, tender, and concerned with life quality. There is a practice of life without the fear of abuse or violence. Regardless of gender, everyone has the right to work. So, under the shade of femininity, sexual harassment in the workplace or house will be minimal. Physically challenged people are not treated as society's burden, and the government ensures disabled persons friendly infrastructures and transportations. A trend to assess men and women equally in their home and outside is the main spirit that helps children acquire a modest mentality. If a boy observes his mother working with respect in the home, his sister is enjoying equal rights in the home, school, and playground; as a man, he will never torture his wife and harass lady colleagues or any other girl. The sense of enjoying equal rights or considering everyone as a human being will reduce

many social problems. In that way, people can enjoy their legal rights, and in the context of the state, there would be a reduction of case appeals on the ground of rape or sexual harassment.

Child Rape

Child rape could be the most inhuman behavior of a person and the inhuman character of a society. But statistics show that Bangladesh is going through this bad experience, and we cannot show an example of quick justice. Since 2015 verdicts pronounced for 164 cases against 3,136 reported incidents of child rapes. Statistics also show that incidents of child rapes doubled in 2019 from that of 2018, which shows three children falling victims to rape each day last year (Dhaka Tribune 2020). The average age of these victims is between 5 to 12 years. Here, rapists can tempt the children with chocolates, toys, or gifts and took them to a deserted place. Victims between the ages of 13 and 18 were raped with marriage offers, or rapists forced them to go to a secluded place, or they were raped when they were alone in their home. (Islam & Aurora 2017)

In an ideal state, child rape is a matter of distorted mentality. Drug addiction could also be another reason for that. Growing up with a violent mentality or being addicted to drugs could be an output of overpopulation. When a couple gives birth to many children, they cannot ensure everyone's quality of life. Then again, our country's economic condition is also not strong enough to ensure basic needs to all of its citizens. Here the characteristics of femininity can help a country bring a favorable change from that type of state of affairs. If women become empowered with education in society, they would be involved in income-generating activities and take fewer children. Women can be more concerned about rare them carefully. In the light of moral or true education, child rape could be reduced. Combined schools may help children to consider girls or boys as friends. Basic sex education is also very important to be included in the secondary school curriculum. With a controlled population, the government can ensure a secure livelihood for everyone. Quick law enforcement can also reduce the rate in the present scenario.

Political Clash

The mass people of Bangladesh are not aware of democratic practices. Politically, the whole country or the majority of the populace is divided into two ideologies. These two polar are Bangladesh Awami League and Bangladesh Nationalist Party. Recently, student politics, which had a glorious history, has become devastating in the arena of higher education or universities. According to Ain O Salish Kendra (ASK), during the first nine months of 2017 observed 256 political clashes, at least 44 were killed, and 3,506 were injured throughout the country (Raju 2017)

A feminine culture can ensure a healthy practice of democracy. Modest people can enjoy their freedom without hampering others' rights. Acceptance towards different views could ensure the coexistence of various political parties where discussion is the best way to find a solution to a problem or a more vast referendum can be occurred to know people's views. When everyone has the mentality to accept the majority's opinion, there is no scope of showing political power or occurring political clash.

Clash among BCS Cadres

Bangladesh civil service (BCS) cadres are mainly divided into general cadres and technical cadres. General cadres include administration, police, foreign affairs, postal, cooperatives, family planning, food, etc. On the other hand, technical cadres include agriculture, fisheries, forest, statistics, roads & highways, etc. These two groups blame each other for accountability and transparency, which is popularly known as generalist-specialist controversy in civil service. The most acute scenario is to show a negative and unfriendly mentality towards the administration cadre (largest in number) by others because only the cadre members are practicing aristocracy or supremacy in service. There is also an accepted invisible clash between the administration and police cadres. Hierarchy is maintained strictly within this executive body of the Bangladesh government. Superiors only do employees' evaluations. Immediate superiors write the annual Performance Report (ACR) of each employee. Thus, some people always try to maintain a good link, sometimes lobbying, with superiors to get good marks in ACR.

Materially, every job seeker does not choose BCS as a career. One reason for this could be its lengthy recruitment process. On the other hand, every candidate does not choose the administration as his/ her first option. Again job nature is not the same for everyone in BCS. So, this could be a simple understanding of feminine culture. Honestly, earning a livelihood is a matter of dignity, followed by respect and openness to others' professions. There will be a good relationship between subordinate and superior, and cooperation with one another in the working environment.

Healthy Competition

From childhood, parents teach their babies to do more than someone else, become an idol, be first in any competition, etc. Sometimes they become too much involved with this process, which could be harmful to their children's

mental development. For example, the incidence of question paper leak in examining secondary school certificate (SSC), 2018 could be one. There is also hard competition while enlisting a child in a famous school. Sometimes children have to visit private coaching centers to learn and practice specific question patterns of different schools' interviews. As a negative consequence, children could not find any interest or fun in learning. A website named "*Amar Phonebook*" regarding a list of coaching centers in Dhaka city proves that only schooling cannot make an educated nation. The government is trying to change this culture because this thing is only making the children overburdened.

In feminine countries, everyone remains non-ambitious. Willingness to do better or talent to do unique things is very much person-oriented. So, a feminine culture can change the custom of competition to a positive mentality towards betterment.

Welfare State

In a very general sense, the welfare state is a concept of governance in which the state plays a key role in protecting and promoting the economic and social well-being of citizens. The state may ensure equality of opportunity, equitable distribution of wealth, and accessibility to the minimal provisions for a good life to those who cannot avail of those by themselves. (Britannica 2018)

The Election Manifesto (2018) by Bangladesh Awami League, the present government of Bangladesh, upholds a promise to the citizens that they will try to build up a welfare state which is non-communal, progressive, scientific, and liberal. They promised to build a country of social justice, equal rights to all irrespective of gender, religion, etc., equal opportunity, and natural beauty. The Constitution of Bangladesh, 1972 includes "Socialism" as fundamental principles of state policy, which has been considered a way to establish an exploitation-free society. 5th amendment of the constitution (August 15, 1975) gave a new explanation of socialism as economic and social justice. In the 15th amendment, the government changed that and reinstated the previous one, socialism, as an exploitation-free society. World Bank report (2014) shows that the government of Bangladesh's social safety net programs might work in reducing poverty and improving gender outcomes. Ultra-poor rural areas are mostly being targeted in those programs.

Generally, feminine society lies in the welfare state where men and women are treated equally. They work according to their qualifications, and the state is responsible for ensuring everyone's rights and providing basic needs. Since independence, Bangladesh aims towards a welfare state. So, the practice of feminine culture can help us to fulfill our aim.

Femininity: a cultural shift for the development

Different parameters of several indicators measure the level of development of any country. Some of those indicators or characteristics of development are directly linked with the nature of femininity. A feminine culture can promote agricultural and rural development, education for both girls and boys, gender

equality, labor, social protection, poverty alleviation, job security in private sectors, and social development.

Historical aspects of Bangladesh show that it used to be an agriculture-based country wherein a collectivist society, women worked for their families without any social or financial recognition. With the growth of population and industrial development, where women can find scopes to work for wages, agriculture is losing its GDP proportion. The proportion of agricultural land is also decreasing for the sake of accommodating the huge population. Many people are migrating to big cities for the need for livelihood. There, women can find jobs in garment factories. And, this trend emphasizes nuclear families. But agricultural development can maintain the rural development of the country. The government is developing every village with modern civic amenities under the "My Village- My Town" Programme. Without any concern to develop rural women's status (with proper education and recognition), no development can be bought there.

The ratio of enrolment in primary education shows the percentage of girls is more than boys. Alternatively, the female literacy rate is lower. It is also true for higher education. Statistical Year Book (2018) published, in 2017, girls' ratio in primary education was 50.68%, in secondary education 48.28%, and at the university level, it was 32.57%. Stipend, provided by the government to girls, helps to increase the enrolment ratio. The only financial assistant cannot change people's mentality. To increase females' literacy rate or participation in higher education, society should treat them equally to men. Side by side, women, should be occupied in the mainstream of economics. Some NGOs are working in this field by providing microcredit, which could not develop both women's social and economic status. For that reason, femininity can play a vital role.

To bring women forward in politics and the policymaking arena government reserves seats in parliament and local administration. Constitutional articles preserve seats in the parliament. 17th amendment of the constitution passed on 8 July 2018ensured fifty reserved seats for women in parliament for 25 years. This custom shows women are not capable enough to hold general seats or stand for election every five years. Presently, candidates for reserved seats are elected by the general member of parliament (300 seats) by counting the proportion of political parties' domain. On the other hand, in blue color, job wage employment for women is low. Only close supervision and proper initiatives of government can change this situation.

To alleviate poverty government has taken many programs as social safety nets. For example, vulnerable group feeding (VGF) and vulnerable group development (VGD) are larger and most known. Notwithstanding, these initiatives could not bring development, only can ensure survival. The government should take some measures to make poor people capable of earning their livelihood on their own. Industrial or small cottage development in every Zila or Upazilla can help ensure the mobility of money or capital. Previous initiatives worked well to fulfill the target of MDGs. But our next target, 'agenda-2030' or sustainable development goals (SDGs), should be well

maintained. The practice of femininity can help us to work in ensuring good health and well-being (goal: 3), quality education (goal: 4), gender equality (goal: 5), decent work and economic growth (goal: 8), and sustainable cities and communities (goal: 11).

Private sectors in Bangladesh are working very well to curtail the rate of unemployment. Many females are getting the opportunity to work there still, sometimes with a lower wage. Moreover, job security is not enough in comparison to a job in the public sector. Employees are also aware of this issue, and they plan their career in the line of that, they switch jobs for a better one. This trend brings an acute cultural shift in the mental set-up, even in the physical work environment. Here, common and well-known labor law can ensure this security. Here, a feminine culture can ensure a good relationship between supervisor and subordinates and between the organization and employees. The government of Bangladesh is maintaining a large public sector to serve its citizens with all basic rights under the constitutional provision. And it is also working to bring good governance in the country by ensuring mass participation, taking decisions that would be consensus-oriented, ensuring equity and inclusiveness. Thus, a cultural shift or change in the mentality or behavior has been imposing on society. For ensuring all these, we need a feminine culture that goes towards social development.

RECOMMENDATIONS & REMARKS

Means of Patronizing Femininity

A country's particular culture depends on its social norms, beliefs, attitudes, values, practices, and human knowledge. Culture is not static. To bring development sometimes it incorporate other's cultures as well. For example, Indians movies and TV serials are very famous in Bangladesh, and people often follow Indian culture to make our TV serials. Though incorporating femininity could not be a tough job for this country, but as a role model, it can follow Sweden and the initiatives taken by their government. Media can play a vital role here. They can telecast TV serials where gender equality is ensured. Many science-fictions was written by MuhammedZafarIqbal in contemporary literature mostly focuses on female characters. It can help to change people's mindsets. On the other hand, in the initial stage, the government can arrange seminars and workshops to disseminate femininity. And the public sector can inspire all organizations to follow the path by incorporating this within the culture of civil service.

On the contrary, making a suitable environment to incorporate femininity is not very easy. To cover all spheres of our society, firstly, the population should be controlled. Secondly, we need to bring everyone under educational programs. Only the light of education can change people into flexible, modest, and modern ones. But to start the journey, the government can think to embrace the feminine culture for our overall development just now through a positive and meaningful cultural shift.

CONCLUSION

To recapitulate, any civilization could not stand in the same position. Over time people's demand for change pressurizes rulers to fulfill those to bring development. Thus, we move forward from an agricultural society to an industrial society. The world is also going to face the 4th industrial revolution where only knowledge and intelligence will work. We need to be ready to face all future challenges. We need to keep behind all gender-biased mentality and activities and welcome intelligence and practice knowledge. To empower every one of the society, femininity cultures could be the best choice. Freedom, security, and scope of earning can bring the deprived groups into the mainstream of development. So, it's the government's prime duty to make these scopes available for them, where feminine culture can bring the strongest wish for overall betterment covering both men and women.

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