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Intersecting the Judicial Landscape of Woman Empowerment: A Study Focusing on India and Bangladesh Perspective

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Abstract

Reinforcing woman rights advances equality, equity and justice in every sector of the society succinctly empower a nation. Researches done in feminist study so far are focused on the socio-economic or legal factors predominant for women upliftment but the inescapability of judicial insight remains nearly unexplored. This study is a qualitative comparative experiment on judicial eye on women empowerment in India and Bangladesh which aims to showcase how judiciary of the two nations witness women empowerment. Judgements of highest and subordinate courts are regressively analysed to address the diverse standpoints of two judiciaries on extent and limitations of woman in six specific criteria. It has been found that, the Indian judiciary has made remarkable judicial overhaul and extraordinary interpretation to widen up woman empowerment by initiating sexual and matrimonial protection including increased political participation of woman in national politics. Except the few landmark decisions such as the 2009 BNWLA judgement, 1982 Nelly Zaman and 1995 Hefzur Rahman judgment on extensive reasoning on the necessity of protection and participation of woman, Judiciary of Bangladesh is found to be less exponential and pragmatic in judicial interpretational development on women empowerment and poor implementation of judgements. The paper recommends accelerating pro-women legislation with reflection of judicial decision, uniform civil code, and installation of an independent commission to review implementation of judgements upholding woman rights. The study leads the enthusiast of feminist jurisprudence to the understanding how status of women as a citizen and their empowerment is visualized in the judicial context. The paper is designed to manifest the deeper understanding of how judicial role can inject the powerful depiction of restituting women's constitutional rights and how judicial accountability and implementation of judgements can enhance women empowerment by significant pronouncement on violation of women rights.

Keywords: *Woman empowerment, feminism, judicial interpretation, constitutional rights.*

Introduction

The universally generic and expansive definition of female empowerment or feminism is the active demolition of patriarchal attitude to women, hierarchical impediments, institutional hindrance motivated by patriarchy. The nation's government must grant women autonomous access and possession over various sectors, positions, resources, economic possibilities, and managerial or administrative authority in society in order to empower them, according to judicial rulings. One of the persistent causes of the vulnerable conditions for women's sociolegal, sociopolitical and socioeconomic empowerment in every nation on earth is discrimination. Women face backlashes, socioeconomic pressure, legal and institutional challenges, social stigma and even threats for

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pursuing the right to litigate. Despite numerous advancements, women's entitlement of constitutional rights remains inadequate. Women empowerment has been shaped earlier as legal empowerment and gender empowerment to indicate women participation in legal discourse as justice seekers as well as justice makers (Harrold, 2007) but the progress seems to be not satisfactory over the last 20 years. Judicial activism is the key to safeguard the human rights of women from the legislative or executive interference and prevent unwarranted intervention of these (Mollah, 2014a). The study will picturize the status of woman empowerment through the lens of judicial verdicts and attempt to understand the jurisprudence of woman's rights entitlement, self-autonomy and individuality. The paper intends to reconnoiter societal, economic, familial, national, political and constitutional coexistence of woman rights in the judicial eye.

Statement of the Research Problem

Women empowerment has long been addressed from the anthropological, historical research or sociological scholarship assessing sociocultural realities of or violence against women as a social phenomenon. The judicial picturization of the concept is ignored or less explored till today, lest the comparative approach has been studied to discover newer dimension of feminist jurisprudence. This paper intends to shed light into this issue and aspire to examine how judicial activism is reluctant to the growth of women empowerment. Women in Bangladesh and India not only suffer from social scrutiny but also experience lifelong disparity in accessing constitutional rights which often vehemently violated by the male dominated and male centric society. The paper emphasizes on the cogent role of judicial interpretation to direct the legislature and executive organ of the State to regulate and control violation of women rights.

Objective

This paper aims to bring the judicial aspect on women empowerment by dissecting some glaring judicial opinions and judicial aspects to witness the constitutional and statutory position of State in matters of woman rights impacting the empowerment process of woman in national and social dichotomy.

Research Question

What is the judicial spectrum of women empowerment ascribed in apex court ruling of India and Bangladesh for upholding constitutional rights of women?

Literature Review

In one of their 2026 studies, Rajib and his colleagues propound how women empowerment and decision-making power in political participation can enhance social equity (Rajib et al., 2026). This discussion strikes the right chord of women empowerment that is, decision-making ability, mostly targeted by patriarchal societal and structural discrimination. But it does not correlate to the judicial or legal interplay on women empowerment. Rani. P. expounds the status of women empowerment in India by measuring availability and scope of enjoyment of women rights in five of the major dimensions- marriage, property rights, divorce, domestic violence and reservation in public service and showcased how such parameters assess the power dynamics of society by subjugating women and thus weakening the empowerment process for women at large (Rani, 2023). The paper is an analysis of the necessary legislative scrutiny to eradicate the challenges of implementing women empowerment but does not encapsulate any judicial understanding on women empowerment. The only symmetrically aligned work to this current study is the article by Sarwar and Asrafuzzaman, who put forward the judicial activism of Bangladesh judiciary in personal laws that showcases

propositions with a thorough examination of various judicial interpretation of Bangladesh (Sarwar & Asrafuzzaman, 2022). However, the study solely based on family law judgements, not designed to cover other indicators of women empowerment like participation in politics, labour, employment, targeted sexual offences and public services quota. Akhtar and Wazir (2022) evaluate the CEDAW implementation in three South Asian countries namely, India, Pakistan and Bangladesh reflecting on various indicators pivoting to educational, social, administrative, legal aspects on women protection and participation in laws and policies. However, the authors do not outline any discussion on the judicial interpretation on judicial aspect. Such gap of these literatures is the core basis of writing this research focusing on the judicial insinuation to improve the condition of women rights. Kabeer (2017) portrays the women empowerment in Bangladesh through the lens of Feminist Economics. She articulates that, women persistently face denial of resources, workforce and economic disparity, resulting the accentuation of their male dependency which negatively impacts the emancipation of women in a greater deal. However, the article does not ponder over the judicial role in ensuring equal opportunity to work and access to public service for women. Begum, A. discusses about the legal mechanism existing for protection of women rights in Bangladesh by using case law from UK, USA, Australia, Canada, India, Pakistan, South Africa arguing that legislative, administrative and judicial inadequacy and incompetence in Bangladesh on ensuring women rights (Begum, 2004) but the study neither focuses on analyzing judicial pronouncement nor explores sexual harassment, rape and assault, rather solely focuses on dowry and its relation with divorce and alimony. None of the existing studies signifies the research gap which breeds the significance of the present study, its essence and analysis.

Methodology

The study is explorative research using qualitative method and an interpretational analysis of a comprehensive literature of judicial decisions of litigations specific on entitlement of constitutional rights for women. More than 30 Judicial decisions are examined as case study. Secondary data is collected from journal articles and PhD theses. Judgements have been thoroughly analysed and evaluated with the key highlights on woman's entitlement of constitutional rights. Assessment and analysis of judgments are conducted in major 6 criteria. The primal endeavor of this study is to discover whether there is any interconnection between court judgments and women's empowerment and in what parameters they can influence the establishment and protection of women rights.

Rationale of the Study

Understanding the judicial perspectives and implications on women empowerment accelerates the purview of women rights, feminism, reduction in crime commission rate, law and order, social tranquility, trajectories of surfacing women rights into established human rights. The resonance behind choosing India for this comparative study is the geopolitical status and various similarities such as historic relevance in deprivation to women, prevailing deep rooted patriarchal social structure, sociocultural resemblance, cross-cultural depiction of women in public life, imposed gender role on women from familial setting, social hierarchy and administrative atmosphere, and social dynamics. The comparison is specifically drawn to actualize in what dynamics the Bangladesh Judiciary observes or studies women empowerment, how the judiciary reflects the human rights and constitutional jurisprudence of equality in deciding cases concerning rights of women and in what degree these factors are improving or worsening women rights.

Judicial decisions on women empowerment: Judgements from Indian Judiciary

Politics

In its attempts to guarantee women's seats in Panchayat and Municipal elections, the Parliament has been successful. According to Indian constitution Articles 243-D and 243-T, there will be a minimum of one third reservation of seats arranged for women in two sectors- Panchayats and Municipalities which will be filled by selected women candidates via direct election (Constitution of India, n.d.). The petitioner in *Toguru Sudhakar Reddy and another vs. Government of AP and others* (1993 Supp (4) SCC 439) contested the legality of Andhra Pradesh Cooperative Societies Rules, 1964, Section 31(1)(a) (Supreme Court of India, 1993). According to these requirements, the Registrar may nominate two women to serve on the Cooperative Societies' Managing Committee (Singh, 2019).

Reservation in Public Service

The Indian Constitution guarantees reservations for both mainstream women and women from disadvantaged classes. However, in *Valsamma Paul vs. Cochin University AIR 1996 SC 1011*, the high court denied reservation benefits to an upper caste woman who married a lower caste man, citing the woman's opportunity to lead a prosperous life (Supreme Court of India, 1996).

Labour Rights and Employment Equality Other Than Public Service

In *Municipal Corporation of Delhi v. Female Worker, AIR 2000 1274*, it was held that there is no reason to withhold maternity benefits to daily or casual wagers (Supreme Court of India, 2000). Also, the Supreme Court expediently infused the provisions of Article 11 of Convention on Elimination of All Forms of Discrimination Against Women, 1979 (United Nations, 1979) into the Indian Law and expanded the perks of the Maternity Benefit Act, 1961 to the Muster Roll workers.

Sexual Violence and Rape

When discussing rape and its repercussions, the Court noted in *Jugendra Singh (Jugendra Singh v. State of U.P., (2012) 6 SCC 297: (2012) 3 SCC (Cri) 129)* that rape or an attempt at rape is a crime that disrupts the fundamental balance of the social atmosphere rather than being committed against an individual (Supreme Court of India, 2012). The resulting death is much more terrible. It should be remembered that a woman's dignity and reputation are diminished when her body is violated.

Sexual Assault and Harassment

In the light of these Supreme Court judgments *Vishaka and Others Vs. State of Rajasthan and Others* (Supreme Court of India, 1997) Jawharlal Nehru University promulgated "Rules and Procedures of the Gender Sensitization Committee against Sexual Harassment (GSCASH). The Supreme Court recommended creating a section for compensating rape victims at the time of sentencing the rapist in *Delhi Domestic Working Women's Forum v. Union of India* (Supreme Court of India, 1994). The Court recommended that if rape results in a victim's absence of income due to pregnancies and the costs of childbirth, the Court should compensate the victims by accounting for their distress.

Personal laws

Restitution of Conjugal Rights

In the case of *R. Natarajan v. Sujatha Vasudevan* (High Court of Judicature at Madras, 2011), the court ruled that if a wife requests to reside away from her husband's elderly parents, this does not qualify as a legitimate reason for separation, and the wife may be awarded a judgment for restitution of conjugal rights.

Divorce

In *Manjula v. K.R. Mahesh* (2006) 5 SCC 461, the supreme court granted the daughter adequate provisions in a divorce writ petition, taking into account the best interests of the surviving victims of marital conflicts (Supreme Court of India, 2006). The Supreme Court established liberal judicial practices for women's protection through making favorable choices not only in matters of constitutionality but also in customary legislation, such as the *Shah Bano case* (Supreme Court of India, 1985), in which the Apex Court overturned personal legislation and brought Muslim women under the jurisdiction of Section 125 of the Code of Criminal Procedure. The Court attempted to enhance some protections to the talaq procedure in *Shamim Ara v. State of UP* (2002) 7 SCC 518 (Supreme Court of India, 2002).

Maintenance

In *Mohammed Ahmed Khan v. Shah Bano Begum* (1985) 2 SCC 556, AIR 1985 SC 945, the Supreme Court decreed that the customary Hanafi law, which merely specifies the husband's obligation to provide for his spouse during her iddat period, and the state statutory prerequisite to look after a previous wife who was incapable of cater to herself, did not conflict (Supreme Court of India, 1985). In *Union of India v. Centre for Enquiry into Health and Allied Themes (CEHAT)* (2001) 5 SCC 577 to ensure the Prenatal Diagnostic Techniques Act of 1994 properly implemented, the Supreme Court issued a series of guidelines to the states, the federal government, and union territorial governments (Supreme Court of India, 2001).

Ownership of property

The Supreme Court declared in *Pratibha Rani v. Suraj Kumar* (1985) 2 SCC 370, AIR 1985 SC 628 that the wife is the sole proprietor of her Stridhan estate and that the husband has an unavoidable obligation to safeguard it as a custodian (Supreme Court of India, 1985). When the court considered the possibility that a Hindu man could get married again after having converted to Islam while his initial marriage was still going strong, it gave a negative answer in *Sarla Mudgal v. Union of India* (1995) 3 SCC 635, AIR 1995 SC 1531 (Supreme Court of India, 1995).

Guardianship and Child custody

Section 6(a) of the Hindu Minority and Guardianship Act, 1956 and Section 19(b) of the Guardians and Wards Act, 1890 have been construed in the case of *Githa Hariharan v. Reserve Bank of India* in a way that gave the mother and father equal power as guardianship of a child under 18 (Supreme Court of India, 1999). This is an example of the Indian judiciary's admirable effort to navigate the law at all times it can in order to meet the evolving requirements of modern society.

Judicial Decisions on Women Empowerment: Judgements from Bangladesh

Politics

If women are not sufficiently assisted by the country's legislative, executive, and judicial branches, political empowerment will not be universally realized. With just 2% of female members and 3% of female ministers, Bangladesh continues to struggle to guarantee the proper honor, esteem, and constitutionally equal standing of women in Jatiyo Sangsad. Government's affirmative action framework has a highly faulty strategy that simply endorses denigration for the concept of "equality" and labels women MPs "decorative and subservient beneficiaries" (Begum, 2009). Though according to the Constitution, men and women are supposed to enjoy equal freedom and rights, two Circulars regarding the role and rights of reserved seated women ward commissioners issued in 2001 and 2002 were highly discriminatory which was later challenged by writ petition by Shamima Sultana. The High Court Division pronounced a historical judgment in *Shamima Sultana vs. Bangladesh and others* 57 DLR 201, 2005 (Mollah, 2010) declaring that, equal power has to be given to women in local government, despite being elected from reserved seats and here the judgment has referred to Articles 10, 28(1), 28(2) and 28(4) of the Constitution (Zaman, 2012).

Reservation in Public Service

It was contended in *Farida Akhter vs. Bangladesh* 11 MLR (AD) 237, 2000 that reservation to women's seat in parliament violates some fundamental rights and will not result in equal treatment in accordance with law under Article 27 of the Constitution for the women who have not joined any political party but want to be elected in the reserved seats, but The Appellate Division did not focus on the issue of discrimination though admitted the disadvantageous position of women in our society and denied the contention that such reservation is violative of the principle of equality before law or protection of equal law (Supreme Court of Bangladesh, 2000). It was asserted that reservation of seats was put there by the founding fathers in the constitution from the commencement of the constitution and basic structure of the Constitution was not violated.

Employment

In *Afrin Akter vs. Bangladesh and others* (2011) 40 CLC (HCD); 16 BLC (2011) 884 (Zerin, 2021) the HCD questioned why the respondents should not be ordered to employ the applicant in the protected 30% quote of Freedom Fighters and additionally why the Ministry of Health ought not to be found to have violated the relevant Circular in selecting the Healthcare Assistant for the Mativanga union of Nazirpur Upazilla, rejecting the petitioner, as they were the daughters of the Freedom Fighters. In *Bangladesh Society for Enforcement of Human Rights (BSEHR) v. Bangladesh* (2000) (Alam & Mashraf, 2023) the Court affirmed that sex workers are entitled to the protection guaranteed by the law and the constitutional guarantees of life and liberty, and that their right to livelihood—an "eminent facet" of their fundamental right to life—cannot be unjustly taken away from them.

Sexual Violence and Rape

A prudent remedy for victims of rape is established by the historic Custodial Rape case ruling *State v. Moinul Haque* (2004) 24 BLD(AD) 127. According to a ruling by the High Court Division, the weight of evidence concerning absence of consent switches on the accused in cases of rape perpetrated while in police custody (Supreme Court of Bangladesh, 2004). Custodial rape is a violation of constitutional guarantees, and the victim is entitled to restitution that is obtained straight from the convict's assets. In response to a writ suit brought by BLAST, the High Court Division

issued a ruling in 2018 that declared the two-finger test to be inaccurate and unscientific. The Court also issued eight directives, including prohibiting the use of derogatory phrases like "habituated to sexual intercourse," creating a particular protocol for healthcare providers, and providing specialized training for medical workers who evaluate rape survivors.

Sexual Assault and Harassment

Right to an education, the right to work with dignity, and the protection from sexual harassment are fundamental human rights. The *Bangladesh National Women Lawyers Association (BNWLA) Vs. Bangladesh and Others*, 2009 (Supreme Court of Bangladesh, 2009) is the milestone being the only judicial mandate so far exists that pushes and pressurizes the government to legislate a specific statute on sexual harassment of woman in Bangladesh with a comprehensive guideline for strict observance applicable for every educational institution and offices of both public and private in nature until sufficient. In the judgment of *Advocate Md. Salahuddin Dolon v. Government of Bangladesh and Others* (2010) (Mollah, 2014b) case the petitioner submitted a writ in the public interest to initiate legal action towards an Upazila Education Officer for ordering all female teachers to wear headscarves and for making disparaging and sexually suggestive remarks about a headmistress's attire.

Personal Laws

Restitution of Conjugal Life

During Privy Council, the suits on conjugal life were adjudicated basically in favour of the husband archaic interpretation of Sharia law and not from statutory law. The outstanding finding in *Nelly Zaman v. Giasuddin Khan* 34 DLR (1982) 221 (Wadud, 2023) by Justice S.M. Hussain is one of the most celebrated instances in this respect. The court denied the allegation in the Nelly Zaman case, citing the wife is authorized divorce as the reason for the marriage's dissolution and incapacitation. Nevertheless, women's marriage rights continue to be precarious in spite of all these revolutionary rulings. The court further observed in several other cases namely, *Hosna Jahan v. Md. Shajahan* (1998) 18 BLD (HCD) 321 (Hoque and Khan, 2007) that reparation of marital rights is mutual and hence does not violate any constitutional provisions. In this sense, it may be argued that the extent of restoration of marital rights is still unclear and appears to be confused due to inconsistent court rulings.

Divorce

According to South Asian jurists, the husband is responsible for providing upkeep throughout the duration of the marriage and the iddat period (Fyze, 1974). This may have occurred because, in Islam, a woman can return to her birth family and the parties have the right to remarry after a divorce (Tahir, 1986). These norms are sometimes proven to be discriminatory in the context of economic hardship of the woman and various circumstances of a woman may compel her to suffer due to her no economic support unless the husband provides because most of the woman depends on their husband due to no employment opportunity to them. According to the ruling in *Hefzur Rahman v. Shamsun Nahar Begum* 47 DLR (1995) 54, (Farque, 2024) a husband who divorces his wife must continue to provide for her on a reasonable basis after the iddat period for an indeterminate amount of time until she remarries and no longer qualifies as a divorcee.

Maintenance

The Supreme Court's Appellate Division ruled in *Jamila Khatun v. Rustom Ali* 16 BLD (AD) (1996) 61 (Sarwar and Asrafuzzaman, 2022) that the Muslim wife is entitled to prior maintenance even in

the absence of a particular agreement, which is the most recent interpretation of Sunni law in the Subcontinent with regard to past maintenance. The general perception from the reported case-law that judicial activism has benefited modern Bangladeshi family law may need to be revised in light of more thorough research focusing on local litigation patterns, even though this is difficult to accomplish within the scope of this article (Monsoor, 2001).

Ownership of property

The Appellate Division of Supreme Court of Bangladesh pronounced a landmark ruling regarding women's property ownership is the historic decision in *Shishubar Dhali v. Chitta Ranjan Mondol* (2022) (Mandal, 2024). This ruling firmly protects the rights of daughters and granddaughters to inherit and retain absolute ownership over a woman's personal property (*stridhan*) under Hindu law.

Guardianship and Custody

In Bangladesh, custody cases are primarily concerned with the effect the ruling would have on the child's life. The well-being of the kid is therefore given top priority by the judiciary while handling custody matters. The Appellate Division made a decision in *Mohd. Abu Baker Siddique v. S.M.A. Bakar* 38 DLR (1981) AD 106 (Rahman, 2008). This is undeniable that the biological father has the right to have custody, or hizanat, or parental rights of a son who is older than seven, according to the Hanafi School. This rule, which is not found in the Quran or the Sunnah, undoubtedly acknowledges the father's obvious stake in the possession of the son of seven years old. However, it can be deviated from if done in justified circumstances (Supreme Court of Bangladesh, 1981).

Findings

The judicial roleplay in deciding women's right to claim and exercise her constitutional right enabling her to experience access to justice and judicial remedy as well as entitle to all rights as a human, is evident of what the judgements pronounce and signify in terms of entitlement of constitutional rights by women. The rules set forth in the Indian Constitution guarantee women a legitimate right to engage in legislative affairs at the panchayat and provincial levels. Therefore, the Indian court has done a great job of defending and upholding women's rights and raising awareness of the rights of the majority of people. The Indian judiciary has attempted to keep the balance while addressing the injustices against women that are still present in the Indian system. Several aspects of women right enabling her empowerment, are dealt by both judiciaries in human rights and feminist aspect rather than strict adherence to religious personal laws. But feminist view in judicial proclamation of Bangladesh judiciary is not firmly established and still emerging in comparison to Indian judiciary. Both from constitutional protection and judicial reasoning, Indian judiciary excels in quite larger degree than Bangladesh in case of upholding women rights and boosting women empowerment. However, India too is struggling to cope up its insurmountable volume of vehement women rights violation despite of impeccable judicial intervention. Having said that, regarding the judicial nuances in projecting feminist view in interpreting personals laws and shaping reasonings of judgements, India seems to be more welcoming than Bangladesh. India's approach on post-divorce maintenance is laudable. Henceforth, Bangladesh could take lessons from it as a way to defend women's maintenance rights. Similar observations can be deduced in women participation in politics, employment, physical protection in India, which is far more progressive.

Discussion

From the analysis, one factor is predominant in both Bangladesh and India that is the deficit of a unified civil code for cases on personal matters. Due to this obstacle, family law issues like

marriage, divorce, separation, transfer of property, adoption and child custody are governed by these personal laws, which are based on religious texts, principles, and rituals. Therefore, depending on whether a woman is Hindu, Muslim, Christian, Parsi, or belongs to a community that follows customary laws, distinct legal obligations and safeguards apply to woman. Furthermore, women are disadvantaged by the personal laws, which uphold gender stereotypes, discrimination resulting to multifarious range of human rights violation and aggression. The pursuit of justice is prompted by inequality of treatment which is equivalent to discrimination on the basis of gender. It is worthwhile to review the pertinent observations of the judgement of both judiciary that depicts Hindu or Muslim women's right to maintenance is not meaningless requirement or an illusionary pretense that is accepted as a matter of kindness and benevolence; rather, that it is a real property right that stems from the religious union between a husband and wife, is acknowledged and mandated by fundamental traditional Hindu law as well as Muslim Law. In politics, the representation of women in Bangladesh is thorny, strikingly low and non-reciprocating, which is not the case in India. Nonetheless, the structural, cultural, legal, religious bias to female counterparts in Bangladesh still is a perpetual custom destabilizing the judicial tenet for women protection. Mothers were not given the same legal standing as fathers as depicted in both of the constitutions of India and Bangladesh in the point of "normal accepted principles of construction shall muster up submission under the mandate of the Constitution." There have always been attempts to alter society and its customs, particularly with regard to women's issues. As a result of judicial efforts, long-standing discriminatory traditions were challenged, and women were acknowledged as human beings deserving of an equal role in development.

Recommendations

1. Strengthening judicial review and promulgating legislation reflecting ratio decidendi of judgment on upliftment of women rights and reduction of violation towards women.
2. Delegating to or installing an independent commission for inspection of how far statutes, policies and other administrative interventions' implement apex court judgements on recognition, restitution and rejuvenation of women rights.
3. Introducing a uniform civil code for personal law enforcement, besides the existing religious personal laws, as a protection mechanism of constitutional rights of women.
4. Policy research projects and NGO activism with national strategy of gender policy and gender laws as well as ministerial steps to improve the woman participation and security.

Conclusion

Empowerment of woman is the mirror of national and social amelioration. Depriving women of a society is an ostensible threat to social justice, economic growth, health administration, generational strength, legal rights enforcement, constitutional rights of citizens of a nation. Empowering women is also the vital indicator of judicial accountability and independence of judiciary of a country. There is an urgent requirement for a more organized judicial activism and improved acclimatization of all judicial professionals for the interests of women. Whether society truly accepts the courts' prudent judgements is also crucial. Henceforth, the judiciary has a solemn responsibility to shed light on this deprivation to woman and government must ensure the real implementation of the verdicts given by courts to ultimately lead the nation to the tunnel of woman empowerment and bestow the woman with optimum protection as well as equal enjoyment of constitutional rights. Bangladesh is trying her best to overcome obstacles via judicial insinuation.

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