

This country belongs to women too



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Every time I come back from a protest, I feel a deep camaraderie with my fellow protestors, as it should be when you are true to the cause, I suppose. But then as everyone disbands, I am always left with a sense of abandonment. It perhaps reveals my own predilection for rebellion. I end up fantasising all of us heading to a *cha-er-tong* afterwards and plotting in hushed tones to overthrow the system. Then overthrow the system.

The irony is that, the last time we did end up toppling the regime. It felt like I was fully immersed in the participation, screaming at the top of my lungs for justice, dignity and freedom, driven by the conviction that my voice was being heard, finally. But that fever dream was brief and with a gut-punch I witnessed firsthand how quickly this frail package of dignity, justice and freedom can come under threat again.

Still, I am not the one to get stuck in the gloom and doom. We hop on to the next fight, the next uprising. Because being a

So, on the hideously hot Friday afternoon, I stood smiling, observing a middle-aged woman with a cotton scarf wrapped around her head, holding a banner that read, "I am a "prostitute." So what?" It was not a question, but a dare thrown to the ones who think that morality is theirs to ration out. It was a defiant call to freedom, and Moitree Jatra was just that—the next chapter in that freedom struggle. It was evidence that we will not yield to the same old mania, the bargaining chips and the desperation of searching for control in a machinery that is wired to run with the same old tricks.

Moitree Jatra was not a gathering of any political banner or one social cause. It was a many-threaded march led by those who know: no one is free until all women are free. Those who understand that patriarchy does not boil down to a few individuals, but is a system that draws out power at the cost of someone else's oppression, which is the scaffolding of every structure that

banner in this movement. Why Indigenous activists, sex workers, third gender activists, academics, journalists, artists, including both men and women, participated in full gear, shoulder to shoulder. A religious cleric was seen carrying a placard against sexual harassment in madrasas, a mother holding up her son so he can take a hard-look at a play on sexual abuse being demonstrated on stage, young women with short hair and

calls for reform. It called on the government to uphold its constitutional responsibilities by addressing violence and disinformation targeting women and marginalised groups. It called for stronger protections, better access to education, healthcare, economic opportunities, safety for sex workers, protection of Indigenous land. Systemic failures were pointed out, from the lack of accountability in rape trials to the

The weight of that line was crushing. Because isn't this how it goes? You demand your rights; they assassinate your character. A conservative religious commentator recently mocked members of the Women's Affairs Reform Commission for their contradicting reaction of taking offense at the word "prostitute," whilst demanding dignity of sex workers at the same time. That isn't ignorance—it's a deliberate distortion. As if to demand dignity, you must accept humiliation for yourself and the ones you are fighting for. Either way, both are denied agency.

Some political leaders speak of how women will be "allowed" to work if their parties come to power, as if autonomy is a favour, that can only be granted if it is tethered. I assume this is the logic of patriarchy. That women's freedom must be conditional, negotiated, and revoked at will. And it thrives not because women are weak, but because men are too invested in a system that disproportionately benefits them to let go of the reins. A system where women's labour props up the household, the damned GDP, the political movements, but when it's time to inherit the stage, they're dismissed. Women led last year's revolution from the frontlines. And yet, when it was time to share the spoils, they were gone. The rhetoric of liberation morphed into an all-boys' club. We all know this pattern and Moitree Jatra called out that hypocrisy under the sweltering sun.

Moitree Jatra was not just about the state apparatus and its failures. It showed a window to what standing up for your community means. It was ally-ship. It was protest without a puppeteer with vested interests and the greed for holding the highest seat. Moitree Jatra fully displayed how there can be tact, composure and perseverance in the face of the same brand of paranoia and stupidity, regardless of whichever regime has been dethroned. It took the stage from the macho-fuelled gatekeepers of power and gave it to the ones who could report on oppression directly. As the writer Alice Walker had put it—*Hard times require furious dancing*. The rhythm was set by the ceaseless drumming of resistance last Friday. And we better get dancing.



Moitree Jatra was a many-threaded march led by those who know: no one is free until all women are free.

PHOTO: ORCHID CHANGMA

bold, red *tip* calling for the rights of garment workers and Dalit women. Indigenous women marched not as tokens, but as leaders, naming land grabs and environmental destruction for what they are—patriarchal tools of control. They were not there for free snacks or party loyalty. They were not there because they were educated, privileged or polished. It was about belief. And the diversity went beyond the aesthetic values.

The demands of the Moitree Jatra reflected that they were not just surface-level

normalisation of workplace harassment.

It was not just rage that reverberated through the sea of people. There was jubilance in the air because the best thing you can do in the face of oppression is laugh and partake in joy. There was singing and dancing and irony. The most electric performance came from the crowd itself—the chants and the courage to speak hard truths. One slogan rang repeatedly—*Chyechilam hisya, hoye gelam beshya* (I had only asked for my share, but they called me a "prostitute").

woman is, in its true essence, a freedom struggle. One that goes beyond gender—rooted in the liberation of the oppressed, the exploited, the Indigenous, the labouring—anyone whose breath is choked by the leather boots of the patriarchy.

This is why tea garden workers led the

exploits labour, land, and life itself. It allows violence to go unlabelled, unpaid labour to go unrecognised and upholds obedience as virtue. It sidelines women once their role has served the function of showcasing inclusivity.

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Global trade war puts climate action under threat



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President Trump's successive executive orders to increase tariffs since January 2025 have turned into a global trade war, particularly between the US and China. Average tariffs on Chinese goods now stand at more than 100 percent, while Chinese retaliatory measures on US exports to China exceed those of the US average. Additionally, the US has imposed more than 10 percent tariffs on almost all goods from most countries across the world. As China is now the leader of renewable energy and clean technologies, these tariffs will greatly impact its production and deployment, having serious impacts on climate change, an unfolding crisis of our time.

It may be mentioned that the US administration has again submitted



The trade war could slow the global clean energy transition, at a time when it is the need of the day.

FILE PHOTO: REUTERS

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its application to withdraw from the Paris Agreement. Domestically, the US is cutting back on its climate commitments, reducing the support for clean technology industries under the Inflation Reduction Act. So, how this new push back through escalating tariffs on clean technologies will affect climate diplomacy and actions is not yet very clear. But some likely trends can be discerned.

This unfolding tariff war is likely to stymie economic growth. An earlier report from the International Monetary Fund (IMF) shows that tariff increases are associated with a persistent decline in economic growth. This is likely to impact all sectors and priorities at national levels worldwide.

Tariffs on green goods, including Chinese exports of solar panels,

are often produced by Chinese firms with components made in China. These companies are already responding to US restrictions by relocating parts of their production to new countries. This has been most visible in the solar industry, where value chains shifted to countries in Southeast Asia to avoid US tariffs and restrictions. Now it is to be seen

that under a scenario of rivalry and non-cooperation, challenges to mitigation and adaptation would be high, rendering the goal under the Paris Agreement of limiting the temperature rise to 1.5 degrees Celsius unrealisable. This scenario could lead to four times more emissions than a sustainability-focused pathway with low challenges to mitigation and adaptation. Reducing emissions will be more expensive, as investments needed to scale clean technologies will plummet. As a result, these technologies fail to penetrate the markets that need them most.

Adaptation as well will meet challenges under this SSP3 scenario, as this will promote deforestation and the intensification of cropping.

Extensive deforestation and agricultural expansion would reduce ecosystem services and biodiversity, reducing their adaptive capacity. This area is likely to be a priority agenda at COP30 in Belem, Brazil, in November 2025.

We may recall that to prevent a rise in protectionism among countries, the General Agreement on Tariffs and Trade (GATT) was established in 1947, which eventually led to the creation of the World Trade Organization in 1995. The WTO ensures a system of rules-based international trade with checks for discriminatory trade practices and barriers. Now, the unfolding unilateralism in the form of only bilateral deals among countries is likely to seriously undermine

multilateralism in the global trading system.

Finally, it may be argued that Trump's tariff policies are likely to harm the US more than others, with higher inflation, joblessness and even a potential recession. This is likely to further strengthen China's leadership in the global green technology supply chain. The trade war could slow the global clean energy transition, at a time when it is the need of the day. China, the world's largest emitter, is also the clean technology leader, with record deployment of renewables and EVs. Consequently, the country's progress on its emission and environmental targets has implications for global trade, investments and the global energy transition.

Government of the People's Republic of Bangladesh
Local Government Engineering Department
Office of the Upazila Engineer
Upazila : Sadar, District : Narsingdi
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Date : 17-05-2025

e-Tender Notice No : 07/2024-2025

e-Tender is Invited in the National e-GP System Portal (<http://www.eprocure.gov.bd>) for 02 (Two) nos Package under GOB Fund, FY: 2024-2025 for Upazila- Sadar, District- Narsingdi.

Sl No	Tender ID	Name of Work	Last Selling Date & Time	Closing & Opening Date & Time
1.	1114423	e-Tender/REV/NAR-S/2024-25/G-01 Supply of Furniture and Decorated of Hall Room at Narsingdi Sadar Upazila Parishad, District- Narsingdi.	02-Jun-2025 13:00:00	02-Jun-2025 16:00:00
2.	1114424	e-Tender/REV/NAR-S/2024-25/W-01 Renovation Works with Sound System and Furniture Supply of Meeting Room at Narsingdi Sadar Upazila Parishad, District- Narsingdi.	02-Jun-2025 13:00:00	02-Jun-2025 16:00:00

This is an online Tender, where only e-Tender will be Accepted in the National e-GP Portal and no offline / hard copies will be Accepted.

To Submit e-Tender, Registration in the National e-GP System Portal (<http://www.eprocure.gov.bd>) is Required.

The Fees for Downloading the e-Tender Documents from the National e-GP System Portal have to be Deposited online through any Registered Bank's Branches up to 13:00 on 02-Jun-2025.

Further Information and Guidelines are available in the National e-GP System Portal and from e-GP Help Desk (helpdesk@eprocure.gov.bd).

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