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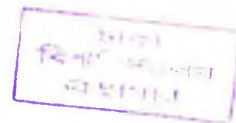
Gender Violence among the Urban Dwellers in Dhaka City

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DIGITIZED

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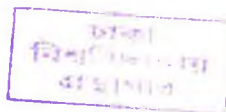
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Declaration

I undersigned hereby declare that this dissertation is my original work. The findings accumulated here are the results of inquiry that conducted in the areas under Mohammadpur Thana, Dhaka, Bangladesh. The dissertation titled “**Gender Violence among the Urban Dwellers in Dhaka City**” Of the requirements for the Doctor of Philosophy (PhD) at the department of Anthropology, University of Dhaka. I also proclaim that this dissertation or any part of this has not been submitted elsewhere for the award of any academic degree.

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Certificate of Supervisor

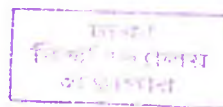
This is to certify that the dissertation titled, "**Gender Violence among the Urban Dwellers in Dhaka City**" conducted by Nasrin Zahan, Reg. No.: 20, Session 2014-2015 has been completed under my direct supervision. It is an original work and it has not been submitted to any other University for a degree. I recommend this dissertation for final submission to the concerned authority.

Certification of the Supervisor



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Finally, I remain ever grateful to the respondents who gave their valuable time through participation in the study.

Abstract

Present research has identified gender based violence as one of the social problems in the study area threatening to social harmony and peaceful family life. It has brought about insights how the social values, beliefs, customs, and convictions in a male centric culture like Bangladesh make the settings for gender based violence in domestic and public areas. This study explores main facets of gender violence in urban Dhaka with underlying causes and impacts as well. It regards gender violence in urban area is distinct from rural area in nature and types. Its nature of cruelty and sufferer experience varies from place to place on ground of socio-economic status of both victim and culprit. Undertaking anthropological insights on male-female dichotomy with grave concern, this study exploited observation, key informant, case study, household census, semi-structured interview and focus group discussion with a view to bringing about research outcome justifiable both from qualitative and quantitative perspective in a triangulated form. Subsequent number of women encounters gender violence both in home and outside while their story remains untold due to various social facts internalized by the study. It successfully addressed factors that make urban women more fragile to face gender violence; patriarchy, poor education, network and training, absence of rule of law, legislative lengthiness and victim stigmatization. In addition to vulnerability factors, this study identifies issues that exacerbate gender violence; women complexion, dowry, pornography, indictment, mental distance and communication gap, drug addiction, lack of economic empowerment, polygyny, affairs, expectation of baby boy, the culture of wife beating, unemployment and poverty, absence of social and religious norms and values, open internet access, and unplanned urbanization and public transportation system. Working women shockingly report that the amount of gender violence in public domain is increasing day by day and the possible reason behind this is long term detachment of urban lower status men from sexual partner or wife. Emphasizing on Ardener's Muted Group theory, this study found male centric society predominates and set forth model that make women silent to abide by men suppression in the form of violence and not to resist it. Among various types of gender violence identified by this study, mental violence is like silent killer which does not have remedies and resistance at all. Because most of the incidences of mental violence by intimate partner remain in domestic sphere no one can know. Insult or humiliation by husband is the most common form of mental violence that causes extreme suffering for women. Prevalent types of gender violence in public domain encountered by women are improper sexual comments and unwanted touching on sexual organs of women body. This anthropological in-depth study has observed victims sufferings very closely that it sorted out some ways out to reduce women vulnerability to, and protect from gender violence.

Glossary

ASK	Ain O Salish Kendra
BBS	Bangladesh Bureau of Statistics
Bhushami	Proprietor of land
BRAC	Bangladesh Rural Advancement Committee
Ezzat	Respect
GBV	Gender Based Violence
GDP	Gross Domestic Product
GO	Governmental Organization
Grihoshami	Proprietor of the residence
GV	Gender Violence
IP	Intimate Partner
IPV	Intimate Partner Violence
Lazza-shoram	Disgrace
LSHTM	London School of Hygiene and Tropical Medicine
NGO	Non-governmental Organization
Parda	Veil used by religious Muslim women
Secondary School Certificate	SSC
Shami	Proprietor/Husband
Sonaton	Antique
UN	United Nations
UNFPA	United Nations Population Fund
UNICEF	United Nations International Children's Emergency Fund
Urna	A cloth wear to cover chest
VAW	Violence Against Women
Victim Support Centre	VSC
WHO	World Health Organization
Zanana	The part of a house for the seclusion of women.

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Chapter 1 Introduction

1.1 Introduction

Gender based violence exists throughout the world in distinct forms, nature and extent. Its nature of cruelty and sufferer experience varies from place to place on ground of socio-economic status of both victim and culprit (UNFPA 2008-2011). The idea of gender based violence is closely connected with the culture, social values and norms, and with the laws as well. There is a debate when to regard a behavior as violent or normal. It depends on time, periods, motives and extent of the behaviors. In some tradition, intimate partner assault is termed as cultural norms, while in the majority societies of the world they are regarded as expression of violent behavior (Chapell and Martino 2006).

In Bangladesh the issue of gender based violence is even more noticeable when it comes to the status of women in our patriarchal society (Hossen 2014). Gender based violence corresponds to both violence against female and male (Bloom et al 2004), but for the commonality and frequent incidences of violence against women by male counterpart this study focuses first type for intensive anthropological study. Women are the generally muted groups (Ardener 1975) and observers to abusive behavior at home, assault and different shocking acts - their quiet made significantly more significant because of the social disgrace connected to a portion of the demonstrations of violence they confront. Women are victimized out in the open life and inside the family (Moore 1990). They are some cases leveled the 'poorest of poor people' because of their low financial status - particularly on the off chance that they are poor women who have been relinquished by their spouses or are poor dowagers (UNESCO 2015). The principal official meaning of 'violence against Women' was consolidated in Article-1 of the U.N. Declaration on the Elimination of Violence against Women, 1993. Accordingly "Any act of gender based violence that results in or is likely to result in sexual or physical harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life (UN 1993)".

Bangladesh Bureau of Statistics (BBS) conducted a survey on gender based violence in Bangladesh and found that eighty seven percent of presently married women have

experienced violence by their husbands while almost sixty seven percent women experienced physical violence (BBS 2013). Women in Bangladesh are liable to different types of violence because gender relations put them in subordinate positions in all parts of life. The lawful system seems ineffectual in battling man centric practices and strength as a result of exemptions. Thus, social standards that are hindering to women are fortified. Therefore, women keep on facing different types of violence, provocation and debasement. The belief system that backings man centric society in Bangladesh revolves around ideas, for example, *ezzaf* (respect, concentrating specifically on the control of women' sexuality), *lazza-shoram* (disgrace) and *parda* (Odhikar 2012). These ideas infest the entire society and to be sure help the class structure of the general public, since the items of common sense of survival imply that the poor are less ready to meet the requests of respect, disgrace and Parda than the rich. What this implies in the present setting is that each one of the individuals who remain to pick up from the progressive class structure of Bangladeshi society, women and additionally men, feel undermined by any assault on these standards'.

The leading body of Bengali women' activism, Begum Rokeya Shakhawat wrote in 1904 that when women lost their ability to separate between self-determination and subjugation, progression and degradation, it is then that men moved toward becoming "*bhushami*" (proprietor of land), "*grihoshami*" (proprietor of the residence), and progressively, their "*shami* (proprietor/spouse) (Rokeya 1904). This feeling of 'possession' over women is one of the reasons for aggressive behavior at home in Bangladesh. Countless succumb to abusive behavior at home each year in Bangladesh, mostly finished settlement requests by their spouses and in-laws. The unwillingness to address the issue of abusive behavior at home successfully is on account of aggressive behavior at home is a much more disruptive (Rozario 2004) and touchy issue for Bangladeshi society than harassment by police or violence openly spaces, since it brings up the issue of the mishandle of the man centric power structure inside the family. This man centric power is the wellspring of aggressive behavior at home, the methods for a

spouse to overwhelm his significant other. Indeed, even the police see it as to a greater extent a social issue and not a lawful one (Daily New Age, December 13, 2011). However, there are studies and insights that propose that by far most of violence against women happens inside the homes. The motivation behind why abusive behavior at home isn't considered important, or rather is endured by the general public, is that women are seen by the general public as substandard compared to men, who have given them respect and status by wedding them. A woman's refusal to have an association with a man or dismissal of his engagement proposition isn't generally welcomed. In 2007, 22 of the 129 detailed episodes of acid violence were a consequence of dowry demand (Odhikar 2017). Family conflicts, conjugal disputes, political hostility and different reasons together record for very nearly 50% of the aggregate instances of violence in Bangladesh (Sarkar 2015). Rising social and political prejudice, crumbling lawfulness circumstance, and the customary attitude of men convert into different types of violence against women (Schuler et al. 1996; Bhuiya et al. 2003; Koenig et al. 2003).

This is the overall narratives about the nature and extent of gender based violence in Bangladesh. But one point to account is that researches are likely to explore gender based violence in rural area than urban area. Studies presume the incidences of gender based violence are more frequent in rural areas because of some distinct socio-cultural determining variables that features rural areas; backward socio-economic status, poor education, rustic socio-cultural thinking etc. Previous study in rural areas showed that rural women are more fragile to gender based violence by intimate partner (husband). Hence, domestic violence or intimate partner violence had been the focal point of all most all studies without considering public domain of gender based violence. Critiques of these studies are relevant to the post modern premise of attack to ethnographic account of women in anthropological texts where ethnographers saw women worldviews from the lens of male worldviews.

Thus, gender based violence differs from rural to urban areas in dimension, nature and characteristics that is merely explored in anthropological studies and other research.

Rural and urban beholds unique culture and lifestyle that are closely related to the understanding of gender based violence. This is why research in urban areas regarding the extent, nature and dimensions of gender based violence calls for immediate action to operate. Considering the frequency and brutality of gender based violence happening in urban area of Dhaka city the present research focuses on accounting the causes of gender based violence with more humanistic exploration of sufferer experience and society at large.

1.2 Background of the Study

A shocking report had published that explore that sixty two percent of Bangladeshi men perceived that women should be beaten in some moments or times, and more than forty five percent acknowledges that they commit intimate partner violence (Naved 2015). We as a whole are realized that women are more defenseless against family violence; there is a great deal of issues identified with non-announcing of violence by the higher wage families and contrast in country urban state of mind to family violence. The most elevated quantities of violence progress toward becoming casualties of violence because of family fight in Bangladesh. Gender based violence is an infringement of human rights. It causes fear, physical and mental damage (Chhabra 2016). Living with domestic violence has a significant impact upon kids and youngsters and may constitute a type of kid manhandle (ibid). As per a World Health Organization (WHO) report, one of every three women worldwide is a casualty of physical or sexual violence, bringing about a worldwide wellbeing scourge. The greater part of these females are assaulted or harmed by their spouses. This is an ordinary reality for numerous women (BNWLA, 2003).

As per the National Violence against Women Survey (1998) 15% of women are the victims of a finished assault in their lifetimes. As indicated by the Department of Justice, 99% surprisingly captured for assault are men. While a few men are assault casualties, men are quite often the culprit. Saying this doesn't imply that that all or even most men are rough, or that women can't execute such violence. Gender violence features a male-designed violence: a pervasive task submitted frequently generally by men, regularly

persuaded by animosity, reprisal, rivalry, qualification, and incorporates sexual and other violence against women and youngsters.

From prehistory to present so called civilized world, gender based violence predominates in new form and dimensions innovating new mechanism of oppression and subjugation. So called history ascribed women role closer to nature as gatherer and care taker of adult male and offspring whereby men dominated them for their dominant role as hunter and feeder of family or group (Ortner 1972). Medieval to Victorian period to globalized world of Elizabeth era violence against women proceeds in newer form of brutality with the advancement technology in parallel. From the urban incidence of Nirvoya of India to enormous urban violence in primate Dhaka city, stories of gender based violence are same, only sufferer experiences and surrounding issues are quite different. Undertaking these issues with grave concern, the present study considers urban gender based violence for in-depth study with a view to internalize the root causes and cultural practices that patronages patriarchal ideas or ideas that promotes gender based violence and keep women muted not to raise voice against this heinous violent behaviors.

1.3 Statement of the Problem

Bangladesh is a densely populated country where 163 million people live in 147570 km² (World Bank 2016). Most of the people live in rural area directly or indirectly connected with agriculture. With the rapid urbanization process lots of people are migrating to city area in search of daily subsistence activities (Population review 2017). Additionally, riverbank erosion, climate induced natural hazard and many other environmental and socio-cultural factors pull rural dwellers to urban area (Islam and Uddin 2017). Everyday thousands of people enter into the mega city Dhaka in order to change their fate to feed up their family. Poverty situations makes this rapid urbanization process worse the city failed to ensure sufficient safety and security for the urban dwellers. Dhaka is a mega city which has 8906039 population where 4931802 male and 3974237 female lives in 2034146 households (BBS 2011).

Despite of unplanned urbanization and core position in the country Dhaka becomes central point of all kinds of economic and administrative activities. This is one of the world's congested cities where population density is 30551 in per square kilometer (ibid). Gender based violence is very common in this giant city but merely is accounted or disclosed. Hence, gender based violence is predominant both in domestic and public sphere. In most of the cases, only sources of information about domestic violence are court or newspaper, whilst many incidences remain covered in fear of social honor or stigma. The casualties tolerate gender based violence due to several reasons; poor socio-economic status, lack of economic empowerment, lack of communication, afraid of stigma, fears of family or marriage breakdown or divorce etc (UNICEF 2010, Das et al 2015). Furthermore, in recent time, gender based violence in public sphere has turned into epidemic form so that various news is publishing and people are talking more about it than before (Hossen 2014).

Gender based violence is one of the basic problem of Dhaka city where female dwellers are nearly equal to male in number (Islam 2013). Hence, density and congregation proliferates gender based violence that turned the issue into a common thing to many male counterpart. Every day, lots of working women go out home and use public transports where they faces various types of physical or mental violence by pedestrians or by people of some professions. Things are horrible when a man is gentle in domestic arena but do not hesitate to bad comment on other women in public arena. Reverse is a gentle man in workplace shows his cruel violent behavior to his wife.

However, considering the above issues that identify gender based violence in Dhaka city as a problem, the present study endeavors to reach at the bottom of the problem with a view to pacify the problem by dint of distinct anthropological ability and insightfulness.

1.4 Objectives of the study

The study contains two types of objective; one is major and another is specific. The major objective of conducting this study was to internalize facets of gender based

violence among urban dweller in Dhaka city. Moreover, this study has some specific objectives that followed throughout the research process;

- to find out the underlying causes behind gender based violence both in domestic and public area
- to understand the main facets of gender based violence in the study area
- to assess the impacts of gender based violence and explore social response.

1.5 Rationale of the Study

Generally gender based violence refers to a sort of violence that is happened to someone due to social role of gender or biological features of body. Particularly, gender based violence indicates a violence that mostly happens to women who are subjugated in many respects; socially, culturally, economically, and physically throughout the world (Bloom 2008). Things differ between developed and underdeveloped nations on the nature and extent of violence and perception of both sufferer-culprit and the authority. Worth to mention in case of Bangladesh, nature of gender based violence is rigid and extreme that ultimately suffers victims and their family or broadly a generation as well (Parvin 2015). Specifically, all possible sorts of gender based violence against women prevail in Bangladesh namely; rape, gang rape, killing, beating, coercive marriage, coercive divorce, dowry, sexual harassment, physical harassment, women trafficking, acid throwing, bad comment etc (WHO 2005).

Urbanization process has been started in Dhaka since 1990's. Women of developing countries are more likely to experience gender based violence twice in urban areas (Vanderschueren 2000). In a city of developing country where women are likely the role model of women advancement throughout the country, there are lot more possibility of occurrences of gender based violence (Islam 2013). Most of the time these incidences remain unexplored due to anthropological innate tradition of working with people who are more 'rural, marginal or undeveloped'. Experiences of a housewife or a woman who works outside in a well-furnished office or a girl who goes to college hanging the beams

of public bus and a garment worker whose fingers keep active the wheels of our economy are crucial to account with anthropological lens so that inner hidden stories of their pains regarding male treatment to them.

In addition to this, urbanization and development process of this primate city do not bear the signs of enlightened and progressive manly minds so that medieval typed violence against women are happening day after day. This violent situation coupled with the traditional patriarchal ideologies to suppress women (UNFPA 2015). Social mores and stereotypical values are associated with the increased violence against women in Bangladesh (Begum 2015). Patriarchal ideology defines sets of so called expected norms from women in which violation of any of these results violence against them that have legacy by patriarchy.

Man centric culture turns into a hindrance for women to lead a violence free life. A woman progresses toward becoming casualty of violence in various circles of her life. Because of residual socially in second rate position women can't raise their voices emphatically and once in a while, they consider the life under violent treatment of husband as final point (Nath 2015, Ahmed 2015). In some cases they feel modest to verbalize violence against them because of dread of social shame. Now and again women progress toward becoming casualty subject by her part and close relatives for brutality happened.

Despite the fact that an extensive number of study regarding gender based violence in Bangladesh have been done but in-depth anthropological studies in urban settings exploiting core insights and methods of urban anthropology has not been conducted yet. Regardless of the way that these reports and studies are probably going to have huge bearing on hypothesis and future strategy, they are not satisfactory to grow more engaged arrangements for closure gender based violence scenario. All the more imperatively, the present research will give unique subjective information and its investigation for better comprehension of gender based violence among urban occupants in Bangladesh.

Chapter 2 Methods and Materials

2. Introduction

The domain of Anthropology has been created through the hands of a few researchers who were generally from different orders and the assimilation of their perspectives drive to another examination of human societies. But the originator fathers of anthropology are viewed as expert intruders, however they set up a premise of strategies which is as yet helpful today. In any case, with the request of time, methodology of anthropology have new measurement and in the post pioneer and post present day term, reflexivity turned into a vital methodology for ethnographic investigation. From the season of post modernity or reflexivity another pattern has been created inside anthropology which put accentuation on concentrate one's own general culture rather than as a gatecrasher scientist. Eminent Indian Anthropologist Srinivas (1976) talked about the issues and possibilities of concentrate one's own society. However, considering this issue, the present research was designed to study own society.

2.1 Selection of the Study Area

Field work for the present research has been conducted in the various places of Mohammadpur thana. This thana has been selected considering its population, occupation, residence pattern and possibility of GBV incidence. In connection with study objectives and sampling procedures, this thana has been selected for the intensive field study. This area is ideal and representative of Urban Dhaka where all sorts of features of Dhaka city exist.

The present research issue is sensitive contrasting to the current situations of Bangladesh. It is regarding the finding out the root ideologies of patriarchy that promotes gender based violence or any other stereotypical values exacerbating the problems. Bangladesh society is traditional that promotes male dominance and looks women as inferior to men. Conducting in-depth research like the present is somewhat risky in case of getting the corresponding response. Thus, the methodology of the present research has three parts:

- Data collection procedure (methods & techniques)

- Sources of data
- Data analysis

2.2 Methodological Design

Present research engineered methodologies for the systematic and scientific collection of data and necessary justification. It required following other methods while conducting within a method. Methodological design allows to conduct the data collection, data editing, data checking, and data analysis process professionally with a view to reliable and valid outcome of the research. Figure 2.1 explores the methodological design of the present research.

Figure 2.1: Methodological design of this study

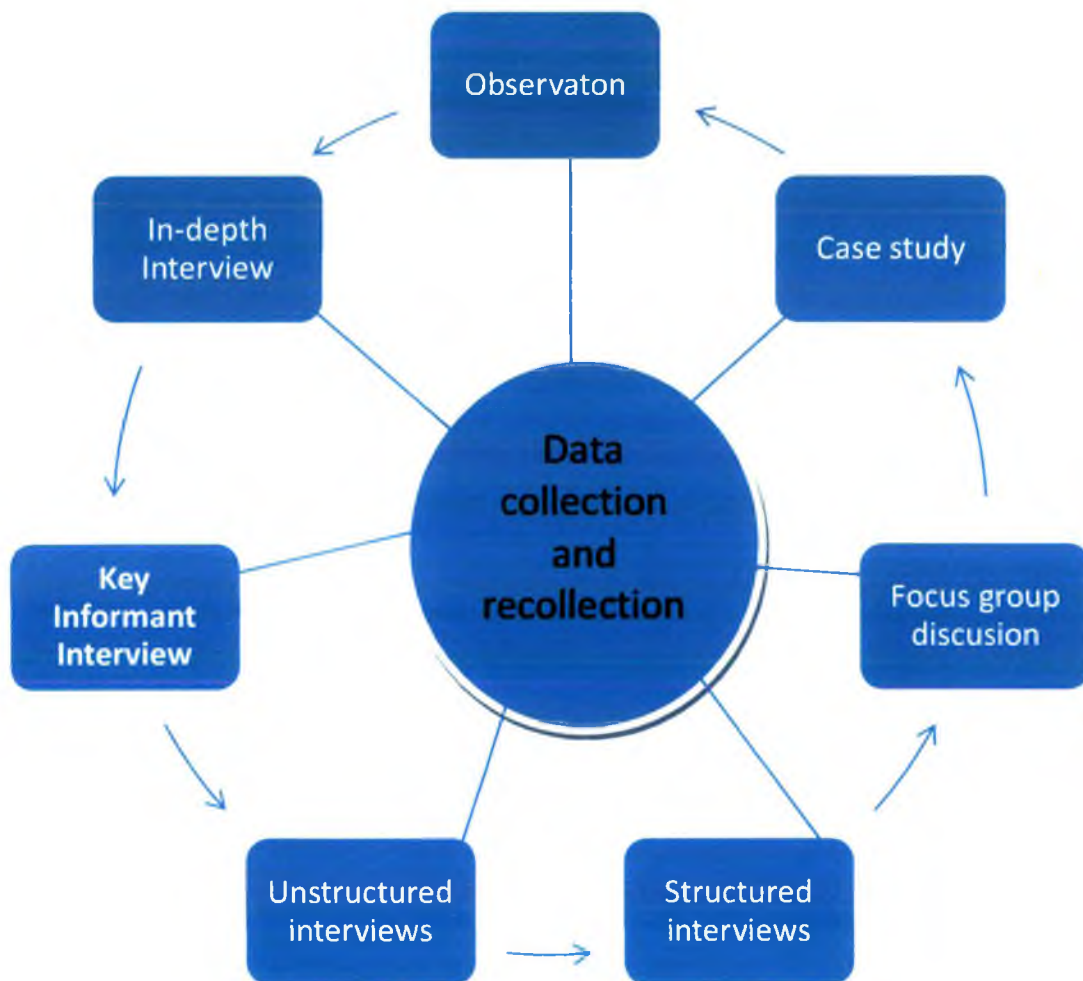


Figure 2.1 shows rotund followings of methodologies that is synchronous using of methods whenever required. For example, case studies were taken even when data collection was going through interview methods.

2.2.1 Triangulation Approach

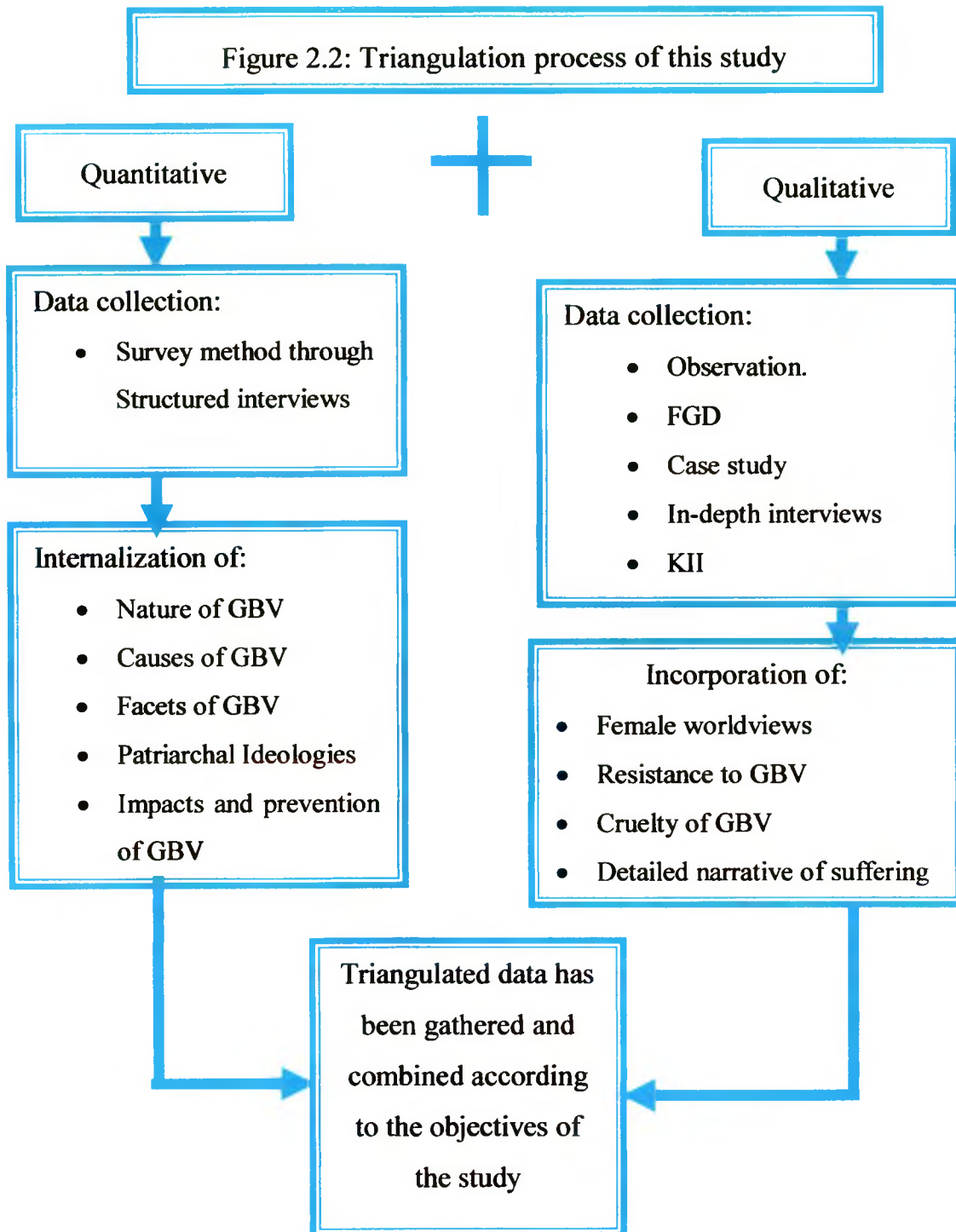
There is an idiosyncratic custom in the writing on anthropological research strategies that promotes the utilization of numerous techniques. It is otherwise called mixed method which makes the examination more productive. Rather than utilizing just qualitative or quantitative strategy, it contains a both qualitative and quantitative technique in the meantime with the goal that information can be approved or advocated.

The present study utilized the most significant type of triangulation approach that is to blend survey with interviews. In such manner, firstly observation was taken to collect data and get a close view point of the people and the area. Then questionnaire method was followed in order to conduct structured interviews. For this purpose, structured questionnaire were formulated for structured interviews. After collecting structured response, unstructured interviews was operated through open ended question. Some methodologists feel that triangulation technique now and again makes methodological troubles in evaluating information. Present study likewise confronted a few issues and dealt with them through my methodological bits of knowledge. It empowered me to gather both numeric and qualitative information that hitherto guaranteed the legitimacy of research.

Table 2.1: Mixing of qualitative and quantitative methods

<i>Types of mixing</i>	<i>Strategies</i>
Two types of research question (one for qualitative and another one for quantitative) were formulated.	One fitting a qualitative approach and the other quantitative
The manner in which the research is designed.	Concurrent following of both qualitative and quantitative tools.
Two types of data collection procedures were maintained.	Survey, interviews (quantitative) and FGD, participant observation, case study, KII (qualitative).
Types of data analysis	Interpretive and statistical
Types of presenting the result	(Alphameric) Numeric and alphabetic.
Conclusion	Drawn from triangulated insights.

One of central importance in choosing a research method is the reliability of the data ultimately collected, meaning that if the study used the same methods and repeated the data collection it would get the same results. So it tried to combine data collection methods as a recommended practice of anthropological research.



2.3 Data Collection Methods

2.3.1 Observation

Observation is a unique method of data collection that differs anthropology from other branches of social sciences. It has been developed through the hands of many ethnographers still use it today. During the present research, many preconditions of being observer were maintained. As a residential member of the study area, the study has been living in the community for long while. This advantage helps the study to proceed as professional observers easily. This method helped the study to ask question in dialectic language of the study area and get answers also. By this method the study observed several cases relating to present research which also encouraged to find out the roots of the problems and possible recommendations.

Through the lens of anthropology and observer the study initially realized that women participation in public sphere income generating activities is increasing day by day but the supporting facilities for gender based development has still remained pessimistic in many respects. Some male members showed their anger while talking with their wives. One problem that the study has faced during the participant observation is different get up from the respondents.

2.3.2 Structured Interview and Survey

After making rapport the study approached with survey through structured interviews. It provided demographic features of the respondents initially. Survey method provided primary information of many variables such as educational status, financial condition of household, age, gender, religion, marital and education status etc which helped latter in analyzing the relationships among variables through SPSS software. Besides demographic variables, many dimensions of the research were turned into the quantitative approach through survey questionnaire. In this respect, probable eligible response from the previous study was codified and kept the spaces for open ended answers.

Questionnaire¹ for survey was formulated where the study codified the probable corresponding answers for further analysis through computer.

It was convenient to collect data through survey method because it required less time but provided more information on the overall situation of the research. It gave me an entering idea about the socio-economic condition of the interviewees. Visual items, including photographs, maps and diagrams, were important pieces of data and exploited them in baseline study. In many cases male members did not allow their wives/sisters/daughters to talk with researcher directly and sometimes they opposed what their female members of family said. So the present study had to take other steps to collect survey data. In some cases researcher had to be more canning to operate survey on this sensitive issue.

2.3.3 Semi-structured Interview

The study asked people several questions without structured questionnaire which assisted to realize their analysis of gendered views of GBV. A general question the study asked the respondents usually was

- What is the reason of increasing gender based violence in Dhaka city?

Sometimes the study could not note down the answer(s) in front of respondent because note taking during discussing with respondents sometimes prolongs the duration of the interviews that bothers the respondents in response. In this case, the information was memorized and latter it noted down. The study asked people a direct open ended question so that elaborated answers could come. That is:

- What types of women usually have high vulnerability to face gender based violence in urban area?

Their answers forced the study to rethink about the position of women in the Dhaka city. Sometimes the study got puzzled by the evaluation of people about the causes of gender

¹ Questionnaires are provided in the appendix section.

based violence. The study forwarded to ask some comparative questions with a view to justify the response: such as

- Do you think both male and female are responsible for gender based violence?

People showed up their ultimate eagerness to open ended discussion. Sometimes the study had to change the motives of discussion when she was interviewing a single person while another person intruded because many people did not discuss in frank in front of their neighbors. But they were candid to talk in open ended settings. Present study asked many respondents a direct question:

- Have you ever faced sexual assault?

Asking such type of questions would not possible in some circumstances. So the methodological design that was presented earlier show that in certain circumstances present study has followed a single method but another methods were also complementary. In other word, the triangulation procedure was flexible design to follow in the study.

In unstructured interviews several questions were based on situation. The study targeted to query some occupational groups about women role, and male views on gender based violence. Intensive endeavors were deployed to pick up the gender perspectives of violence. Socio-cultural milieu of respondents was prime focal point in viewing of gender based violence. So the present study predesigned some sorts of question that better express respondent's cultural teaching regarding gender based violence and when to consider a behavior a violent as well. For this reason a lot of evaluative questions were formulated such as: do you think a good wife obeys her husband even if she disagrees? Do you think Family problems should only be discussed with people in the family? Do you think it is important for a man to show his wife/ partner who is the boss? Do you think a woman should be able to choose her own friends even if her husband disapproves? Do you think it's a wife's obligation to have sex with her husband even if

she doesn't feel like it? Do you think if a man mistreats his wife, others outside of the family should intervene? In your opinion, does a man have a good reason to hit his wife in certain circumstances? In your opinion, can a married woman refuse to have sex with her husband if she does not want to due to some reasons?

Some of the respondents were reluctant to talk with the researcher. Many female respondents did not feel comfortable to talk about the matters in front of male member of the family. So present study was needed to arrange other convenient time to discuss with this respondent latter. The study purposively identified some victims of gender based violence to account their untold sufferings in their life. In-depth interviews have been taken to correspond their sorrows and voice raising strategies. These respondents supplied much information that was very insightful particularly in presenting the study.

2.3.4 Focus Group Discussion (FGD)

FGD was another important method for conducting this study. The main settings of focus group discussion were homestead, workplace and other suitable places. Five FGDs were conducted with the following people:

- NGO workers
- Officials of women and children welfare
- Garments worker
- A group of women working in various public sectors
- A group of students

Five different groups were selected so that any individual could not influence other's views. The first FGD was conducted among the NGO workers where seven respondents provided their crucial views on the dimension, motives, frequency and intensity of gender based of violence in Dhaka city. They have wide range of direct experience in handling the cases of gender based violence and promoting awareness against it. Their information worked as guideline in understanding the issues initially.

Second FGD were arranged among the officials of women and children affairs department who mainly deals with the gender based violence. This group is targeted due to their close interaction with sufferer and survivor of gender based of violence especially in Dhaka city. Moreover, this group explored about the strength and weakness of the department and institutions to deals with the issue sufficiently.

A group of garment worker was selected for FGD so that they can express their distinct views in a convenient circumstance separately. This group expresses their daily day experience of violence against them. They explored their colleague and boss's behavior toward them. Several facets of gender based violence, its protection and prevention were deeply discussed during this FGD.

Another FGD was conducted with a group of women working in various public sectors in order to get unbiased information. It has been noticed that people's perception differs on ground of their occupation. So mixing of various occupational women brought about rich information regarding distinct experience of gender based violence. It was a platform that provided crucial data from the marvels of various occupational women simultaneously. This FGD also helped participant to share their experience with each other.

To understand the current motives of gender based violence, it was necessary to pick up the youth views. In doing so, the present research has involved a FGD that was conducted among the students studying in various universities in Dhaka city. Interesting was some students asked the researcher several questions and sometimes researcher felt that she was not studying them but they were studying her. Equal numbers of students (male and female) were selected to elaborately discuss about the issues. Ultimate eagerness of student enabled opened discussion about the condition of women, causes and nature of gender violence and so on.

2.3.5 Case Study

Case study method was one of the most important sources of data collection because it provided some substantial amounts of information relevant to the study. Case study helps

internalize many perceptions, practices and beliefs on gender roles and violence as well. Single case provided enormous information so that the expression, emotion, and mental condition of the people were accounted. All the case studies putted down in the diary were used in explaining findings. The present research had an advantage of collecting cases from different targeted populations which provided in-depth information about gender based violence. In the particular setting of the study, case studies provided elaborated information of special respects.

2.3.6 Key Informant Interview

Key Informant provides detailed information about the research issue. In regard to the present study, key informant gave insightful data about the dimension of gender violence in Dhaka city. Key informants were selected considering their wide experience, close connection with gender violence and depth of knowledge. In order to do so, three key informants were selected for the detailed description about gender violence. During the operation of KII, some issues get prioritized as per the objective of the research. For example, experience of gender violence, male attitudes, stories of survivors and so on.

2.4 Tools and Techniques of Data Collection

Tools and techniques of data collection were:

- Interviewing through questionnaire
- Note book
- Imaging
- Recording
- Social Media

2.4.1 Note book

Note book is considered as an important tool in collecting data. Present research has used it during the course of field work. In some cases the study could not take notes because some people felt hesitated when researcher was taking notes in front of them. In this

regard, researcher memorized the crucial things what they expressed and write them down when she existed particular interviewees. Diary was more helpful in the cases of semi-structured interview. It helped to put down the local identical issues. It further guided in drawing a social map of the study area. Not book was an important aiding tool that was used along with FGD's answer-sheet.

2.4.2 Questionnaire and Checklist

Questionnaire and Checklist were used in this study. Effective questionnaire is an important factor to claim a research's validity. One kind of structured questionnaire has been prepared on ground of considering present situation and taking insights from relevant literature. Additionally, some questions were kept as open ended with a view to account detailed information. Thus, checklists were used for collecting in-depth qualitative data.

2.4.3 Recording

Audio recorder was being used while conducting FGD, KII and IDI. Whereas researcher was a solo person during collecting data, so it was not possible to grasp all the information which the informants provided during FGD, KII, IDI and semi-structured interview. After coming back from field, all the recordings were transcribed verbally.

2.4.4 Social Media

Social media is an important technique of real time data collection. In case of present study, social media has been taken with great importance due to its easy way of expressing opinion regarding gender violence. Currently the Me Too movement or #MeToo movement with numerous nearby and worldwide choices is a movement against sexual harassment and sexual assault spread through social media. #MeToo spread virally in October 2017 as a hash tag utilized via web-based networking media trying to show the across the board pervasiveness of sexual harassment, particularly in the work environment. It pursued not long after the sexual wrongdoing claims against Harvey Weinstein. Tarana Burke, an American social activist and network coordinator, started

utilizing the expression "Me Too" as right on time as 2006, and the expression was later advanced by American performer Alyssa Milano, on Twitter in 2017. Milano and Michael Baker victims of sexual harassment to tweet about it and give people a sense of the magnitude of the problem (Center for American Progress 2018).

2.5 Sampling Procedure of Household Survey

Respondents were selected on ground of snowball non-probability sampling technique. Casualties of gender based violence were targeted and a total of 80 respondents were assigned in this process.

2.6 Sources of data collection

There were two sources of data collection: primary sources and secondary sources.

2.6.1 Data collection from primary sources

In primary level, data were collected from field by the methods mentioned above.

2.6.2 Study of secondary sources

The secondary sources that have been used include:

- Available literatures
- Website of Ministry of Women and Children Welfare affairs
- NGO websites
- Daily newspapers
- Monthly Magazines
- Bagladesh Mohila Somiti
- Women activisms and their network

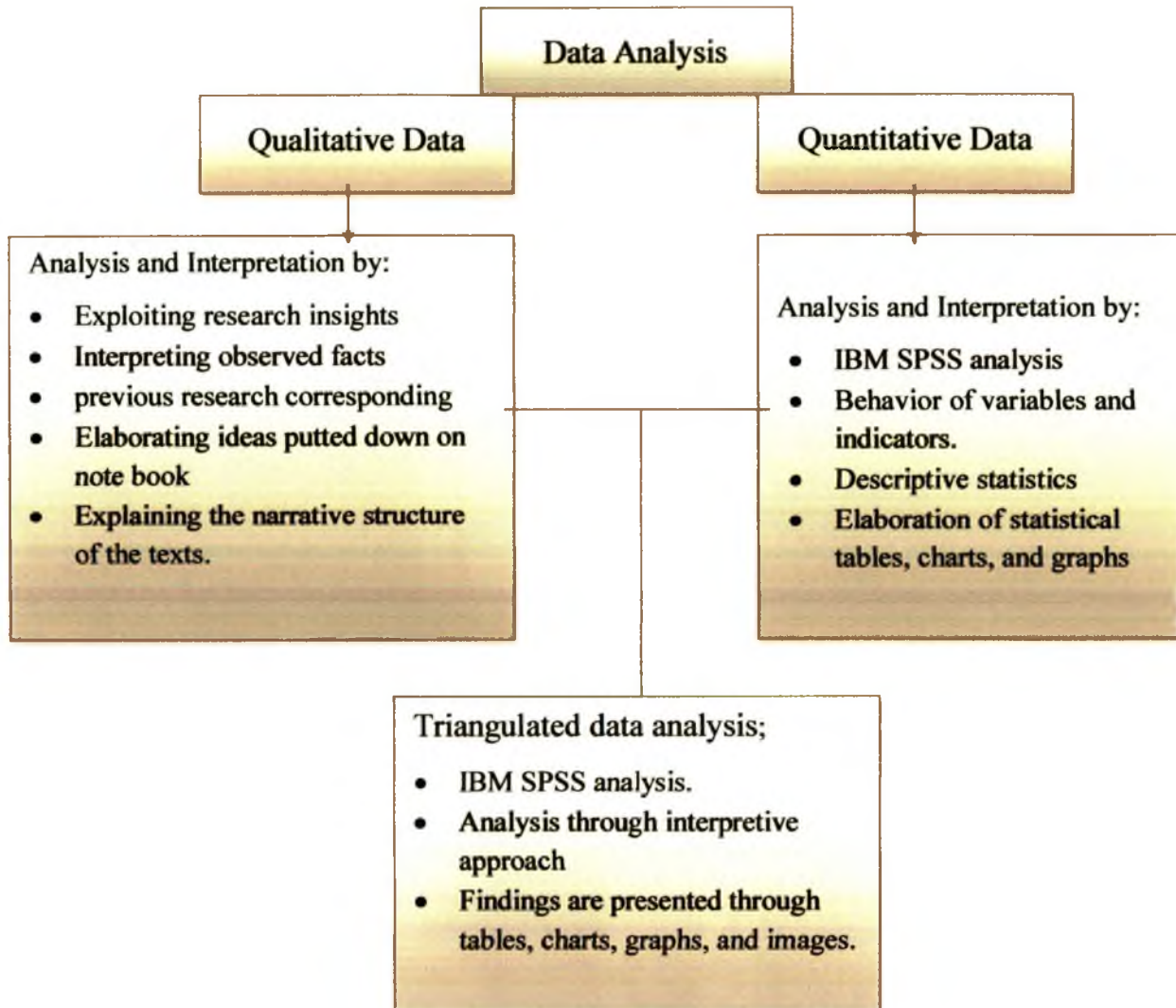
2.7 Data Analysis

Triangulated approach of data analysis was followed. Descriptive statistics using SPSS were used to analyze quantitative data and the qualitative analysis examined in-depth similarities and differences between the accounts of different groups, considering, for

example, variability in the nature and dimension of gender based violence, and women own perspectives towards causes of gender violence. Thus, the variability within each group was concerned issue, for example, why two women might have very different views to GBV. The present study tried to consider how responses varied from individual to individual of different socioeconomic and educational condition. In this regard, present study used ethnographic qualitative technique of data analysis along with SPSS so that study could get a comparing aspect of findings. As well as being analyzed independently, the qualitative and quantitative data were also looked at together. For example, the qualitative data was used to elaborately analyze the whole findings and where quantitative findings raised questions, these were investigated further in the qualitative analysis. But present study emphasized more on the qualitative analysis because qualitative data provided such crucial information that was not possible to collect through quantitative questionnaires. But quantitative analysis was seemed to be most useful in analyzing and presenting data graphically because it provided basic information of the respondents, for example, education, gender, religion, marital status, and economic position of the respondents etc. Along with this, the study exploited quantitative analysis by coding some qualitative questions.

The figure below shows the way how two types of data were intermingled and analyzed associatively. Triangulated data analysis helped not to analyze data only through quantitative way rather it enabled to deploy qualitative ethnographic insights so that both qualitative and quantitative outputs might come. Information, which has been collected from semi-structured interview, FGD, KII and case study, has been analyzed thoroughly.

Figure 2.3: Data Analysis



2.8 Ethical Issues

Ethical norms are important factors in anthropological research. Ethical issues have been considered mandatory factors after colonialism and Second World War. However, It was somewhat difficult to conduct this study in a sensitive issue like gender violence. So the study had to abide by social rules and norms. The following ethical issues were maintained strictly during the present study:

- It did not coerce any informants to participate in field-study.
- The study disclosed about the aims of study.
- Present study did not cause any harms for the community.
- Informants' name were not asked
- Participants had rights to decline participation whenever they wanted.
- This study did not provide any information to the people who are not directly or indirectly involved to this study.
- It obtained informed consent from all individuals participated in this study.
- Data were analyzed without being biased.
- It did not use any terms that could derogate informants.
- This anthropological study did not allure them by any monetary things.
- It had an importance over time management.
- General rules and regulations of the community were followed.
- Study assured them that research output would be available to them.

2.9 Pleasures and Pains of this Study

This study was a crucial source of information that intrinsically pleased researcher's curious mind. It is researcher's hobby to interact with new people in new settings. So this study fulfilled her hobby and provided opportunities to be closed with the peoples. This study also increased her knowledge on the social mapping of the study area that will benefit her throughout life.

- Participants' innocent mind and candid personality satisfied her in a greater degree. Their hospitality and approach to a researcher was so frank and warm that any researcher would feel at home.

- A physically challenged man, who had no income generating members in family, enforced me to drink tea in his house. It was a great pleasure.
- Since it was during the hottest days of the year, some people offered me home-made lemon juice and requested me in a way that if she would deny it would ultimately violate social norms and values. Along with this, reviewing literature on these issues created new critical understandings of gender violence and that also was a source of pleasure.

Along with pleasures, some factors created pains. Hot temperature proliferated many problems and researcher felt thirsty frequently. Sometimes she had to wait at the homestead for long times for the female informants. Sometimes children jotted around and diverted my intention.

- Researcher visited field frequently and got stuck in traffic jams
- Heavy rainfall was another disturbing factor that forced researcher to stay in a safer house instead of going through fields. Sometimes she had to collect data in a moistened weather that caused catarrhal disease.

Besides these pains, this study was a crucial source of entertainment that gave chances to interact with people and to imply the knowledge and ideas that researcher has been acquiring since her orientation to the research.

2.10 Limitations

Before presenting the findings present study would like to mention what she could not do in this study. The study could not observe as a long time observer because of time limit.

- Male head of some families did not let the study to talk with their wives or daughters.
- It was not possible to talk with a girl about GBV in public settings.
- Some female respondents gave wrong information in front of husband which was justified after talking with them separately.

- When women were talking with the study their husband gestured them not to tell real stories.
- In some cases women did not appear in front of the study because of the prohibition of their husbands.

Despite of the above limitations the the study therefore hope that this study will create a new path in anthropological engagement to a worldwide problem like gender based violence, and internalizing the main facets of it in the 21st century and in formulating policies to mitigate GBV with a view to ensuring gender equal society.

Chapter 3 Demographic Information of the Respondents

3.1 Place and People

This study was conducted in the urban areas of Dhaka city under Mohammadpur Thana. This metropolitan region is 7.44 sq km, situated in the middle of 23°44' and 23°46' north latitudes and in the middle of 90°19' and 90°22' east longitudes. It is bounded by Adabar thana on the north, Dhanmondi and Hazaribagh thanas and Savar upazila on the south, Shere-E-Bangla Nagar thana on the east, Savar upazila on the west. Populace is add up to 241343 where male is 133557 and female is 107786; Muslim 233580, Hindu 6366, Buddhist 1148, Christian 213 and others 36. Mohammadpur Thana was shaped on 2 February 1976 (Banglapedia 2015).

There are numerous religious foundations in the territory of this thana, prominently there are 50 mosque, 2 sanctuary. Normal education rate is 74.70%; male 72.58%, female 76.82%. This thana has 2 college, 2 restorative school, 7 school, 30 optional school. Principle wellsprings of wage is farming 1.16%, non-agrarian worker 3.26%, industry 2.86%, business 24.70%, transport and correspondence 9.20%, service 35.19%, construction 3.70%, religious administration 0.15%, lease and settlement 3.87% and others 15.91%. 55.47%, has responsibility for and landless is 44.53% (ibid).

Table 3.1: Study Area at a Glance

Mohammadpur Thana						
Ward and Union	Mahalla and Mouza	Population		Density (per sq km)	Literacy rate (%)	
		Urban	Rural		Urban	Rural
3+2 (part)	32	241343	-	32439	67.62	-
Ward under Mohammadpur Thana						
Ward	Area (sq km)	Population		Literacy rate (%)		
		Male	Female			
Ward no. 42	0.76	31693	26375	68.75		
Ward no. 44	0.60	23027	18895	80.40		
Ward no. 45	1.37	26077	20740	65.38		
Ward no. 46 (part)	3.78	28785	21419	62.90		
Ward no. 47	0.93	23975	20357	60.68		

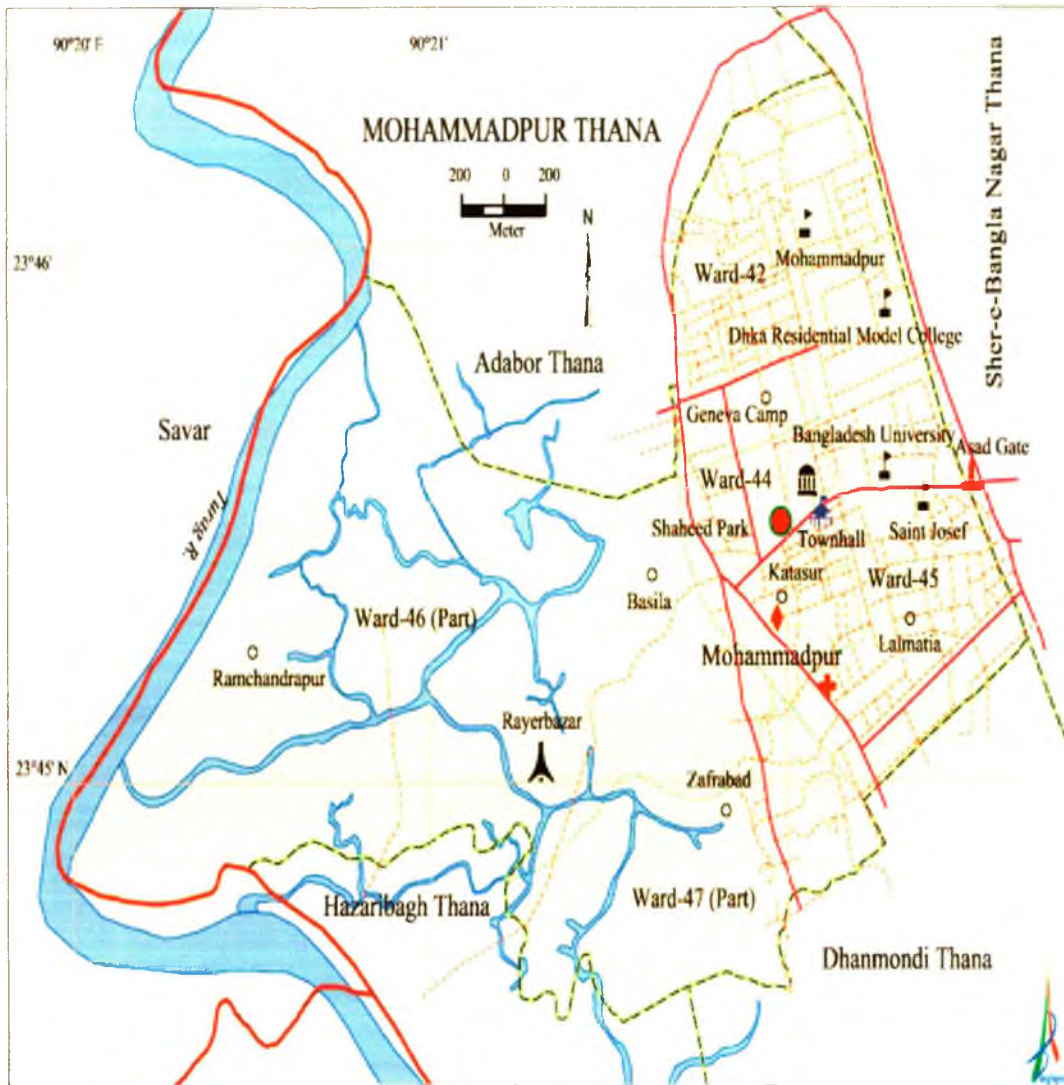
(Source: Bangladesh Population Census 2011, Banglapedia 2015)

This thana is arranged in city enterprise region having urban correspondence offices where an aggregate streets are 247.08 km. This thana has some prominent manufactories, for example, articles of clothing industry, cabin ventures, goldsmith, weaving, fitting where instant pieces of clothing are organized. In any case, 97.35% of the residence families approach power. Wellsprings of drinking water are tube-well 13.42%, pond 0.04%, tap 85.50% and others 1.04%. 87.48% of staying family units of the thana utilize clean restrooms and 12.04% of abiding families utilize non-sterile toilets; 0.48% of families don't have lavatory offices (Ahmed 2005). The following Map 1 and 2 present the study area visually.

Map 3-1: Dhaka City Area (Both South & North) (Source: Banglapedia)



Map 3-2: Study Area (Source: Banglajedia)



3.2 Age Group

This study was conducted among the people maintaining variations in age range. It mainly focuses on women who are at least 20 years old. The table 3.2 shows the distribution of the respondents on ground of their ages. Among the respondents, 23.75 percent are young women whose ages range from 20-25 years. Highest number of respondents belongs to the second age group. The third largest group among the respondents on basis of age is 35-40 years with percentage of 20.0. This table shows that

13.75 percent respondents remain in 30-35 years age group and 6.25 percent are top senior among the respondents. Starting from 20 years to actual age of the respondents, the mean age is 32.59 years.

Table 3.2: Age wise Distribution of the Respondents

Age Range	Frequency	Percent
20-25 Years	19	23.75
25-30 Years	29	33.75
30-35 Years	11	13.75
35-40 Years	16	20.0
40- Above	5	6.25
Total	80	100.0

(Source: Fieldwork 2018)

The following table 3.3 presents the age of the respondent during the first marriage. This table mainly scrutinize whether the respondents marry more than once. This table uncovers that 23.75 percent respondents firstly married when their age was between 12-18 years. This marriage may be termed as early marriage according to Child Marriage Restraint Act of Bangladesh and UNICEF as well. However, 47.5 percent respondents' marriage happened between the age ranging from 19 years to 25 years. Lowest number of respondents married when their age was between 26 to 30 years. And 25% are unmarried. More precisely, this table explores the factual marriage age for women in Bangladesh.

Table 3.3: Age during First Marriage of the Respondents

Age During First Marriage		
Age Range	Frequency	Percent
12-18 Years	19	23.75
19-25 Years	38	47.5
26-30 Years	3	3.75
N/A	20	25.0
Total	80	100.0

(Source: Fieldwork 2018)

3.3 Marital Status

Marriage was an important factor in conducting this study particularly in the deep understanding of domestic or intimate partner violence. So, as a background data, table 3.4 shows the marital status of the respondents. From the table, it is observed that 25 percent of the respondents were unmarried until the field study of this research. Most of them are students or novice employee. Mentionable numbers of respondents (60 percent) are married who live with spouse and lead conjugal life. Story of their conjugal life, either happiness or sorrows and gender roles are explored in next section. 7.5 percent of the respondents have lost their partners due to death. Same numbers of respondents were divorced. Whether they gave divorce or got divorce was a matter of scrutinizing of the present research and presented in the next section.

Table 3.4: Marital Status of the Respondents

Marital Status		
Type	Frequency	Percent
Unmarried	20	25.0
Married	48	60.0
Widow	6	7.5
Divorced/ Separated/ Separated	6	7.5
Total	80	100.0

(Source: Fieldwork 2018)

3.4 Family Type

It was necessary to internalize family structure of the respondents where many factors are correlated and associated with harmony and violence. Likewise the prevailing familial conflict in Indian Subcontinent among wife and in-laws' members, Bangladesh shares this tradition both in urban and rural area. Despite the ongoing debate among anthropologists and sociologists regarding the usefulness of certain family type, Bangladeshi heritage emphasis more on joint family with a view to harmonized society. The following table 3.5 shows that 46.3 percent respondents are from nuclear family where they stay with spouse and unmarried children. This is the crude and typical facet of desolated urban area. 23.8 percent respondents lives in extended family where they share their everyday pains and pleasure with each other. This family type was justified during fieldwork and they mainly inhabits in slum area with few exceptions too. 30 percent respondents live in joint family.

Table 3.5: Family Type of the Respondents

Family Type	Frequency	Percent
Nuclear Family	37	46.3
Extended Family	19	23.8
Joint Family	24	30.0
Total	80	100.0

3.5 Family Size

Family size demonstrates how many members live in family with sharing food, income, expenditure and furnace etc. The following table reveals that 47.5 percent respondents live in a family whose members were between one to five. 30 percent respondents said that they live in a family where six to ten people reside together. 22.5 percent respondents live under a family where more than ten members dwell. However, the average family size is four.

Table 3.6: Family Size of the Respondents

Family Size of the Respondent		
Size	Frequency	Percent
1-5	38	47.5
6-10	24	30.0
11-above	18	22.5
Total	80	100.0

(Source: Fieldwork 2018)

3.6 Residence Duration

Dhaka is a mega city where nearly two crore people inhabit. This is the largest city in the country which facilitates utmost subsistence activities contrasting to other. As a result,

every day hundreds of thousand people enter into the city to scratch their luck. Some migrate to this city temporally and other permanently. The present study endeavored to identify residing duration in the study area. Table 3.7 shows that 27.5 percent respondents have been living in the study area since three years. Another 28.8 percent respondents have been living in the locality since six years. Good number of respondents i.e. 22.5 percent has been living in the study area since nine years. This table disposes that 18.8 percent respondents have been residing in the area for more than twelve years. Worth to mention here have lots of interrelated pull and push factors that enforce people to come in or exit the area. Some portion of the last group who have been living in the study area for more than twelve years are mainly slum dweller who are compelled to affixed with the area due to lacking of migration network or capital.

Table 3.7: Duration of Residence in the Study Area

Residing Year in the Study Area		
Year Range	Frequency	Percent
0-3 Years	22	27.5
3-6 Years	23	28.8
6-9 Years	2	2.5
9-12 Years	18	22.5
12 or More Years	15	18.8
Total	80	100.0

(Source: Fieldwork 2018)

3.7 Ethnic Identity

Ethnic identity or simply ethnicity is an innate facet of human social existence. This identity is constructed on ground of various socio-cultural and biological features. Identity creates from the time of human birth and it may be subject to change in certain

circumstances followed by intra-marriage, political crisis, cultural innovation and adaption etc. In case of the present study, ethnic identity was prioritized due to several groups' residence in Dhaka city. Additionally, it was crucial to assess the experience of women toward violence from various identity formations. As the social experience of violence vary from culture to culture so this anthropological study tried to account women experience from different cultural orientations. However, table 3.8 shows that majority percent of respondents are from mainstream Bangali community while Chakma and Marma hold second and third place among the respondents.

Table 3.8: Ethnic Identity of the Respondents

Ethnicity		
Ethnicity	Frequency	Percent
Chakma	5	6.3
Marma	2	2.5
Bangali	73	91.3
Total	80	100.0

(Source: Fieldwork 2018)

3.8 Religious Affiliation

Bangladesh is country where religion and religious values and norms play pivotal roles in wider social context. Idiosyncratic religious groups help orient this country to be multicultural. Among the various religious groups residing peacefully in Bangladesh, Muslim is the largest group in number and practicing culture. The Hindu forms the second largest religious group in Bangladesh residing throughout the country. The table 3.9 shows that 73.8 percent respondents practice Islam beholding the identity as Muslim. On the other hand, 20 percent respondents follow Hindu religious tradition and they are

mainly *Sonaton* (Antique). 3.8 percent respondents and 2.5 respondents abide by the mean preaches of Buddho and Jesus accordingly.

Table 3.9: Religious Affiliation

Religion		
Religions	Frequency	Percent
Islam	59	73.8
Hindu	16	20.0
Buddhism	3	3.8
Christianity	2	2.5
Total	80	100.0

(Source: Fieldwork 2018)

3.9 Education

Education is a predominant factor in social research particularly the degree of vulnerability and sufferings level mostly rely on educational status. In terms of the present study, education is not only a key indicator for assessing social vulnerability to violence rather it is an influential mechanism to analyze violent human behavior and to raise voice against violence at individual to social level as well. It is believed that educated women have lower propensity to face domestic violence and higher capacity to tackle it contrasting to illiterate or little educated women. This is discussed in the next section. However, the table 3.10 displays that 21.3 percent women are mainly illiterate who do not have ability of reading and writing. Minimal percent 2.5 of respondents can read and write only wherever they did complete any level of existing education system. 12.5 percent respondents had reached up to class five and did not complete class five. It is observed that second highest percent of respondents 18.8 had passed primary education. 8.8 percent respondents studied up to class ten and did not complete SSC. Seemingly, 5

percent respondents have successfully accomplished Secondary School Certificate (SSC) examination. A slight higher percent of respondents passed HSC examination. 11.3 and 12.5 percent respondents had attained graduate and postgraduate degree accordingly.

Table 3.10: Educational Status of the Respondents

Educational Status		
Education	Frequency	Percent
Illiterate	17	21.3
Can Read and Write	2	2.5
Class 01 – 05	10	12.5
Primary Passed (Class 05 – 07)	15	18.8
Secondary (Class 8/ 9/ 10)	7	8.8
SSC Passed	4	5.0
HSC Passed	6	7.5
Graduate	9	11.3
Post Graduate	10	12.5
Total	80	100.0

(Source: Fieldwork 2018)

3.10 Sources of Income

Earning is crucial for survival. Earning feeds and empowers people simultaneously. It is means of uplifting individual socio-economic status that ensures many other outcomes in response. Women engagement to income earning activities helps to mold personality and improve their social wellbeing. It plays crucial roles in increased resiliency to tackle violence both in domestic and social levels. The table 3.11 shows that only 35.0 percent of respondents have their own means of income followed by 18.8 percent of respondents

with no income. 43.8 percent respondents get money from their husband or their husband executes the family expenditures. Lowest numbers of respondents get money from their relatives.

Table 3.11: Income Source of the Respondents

Income Source		
Source	Frequency	Percent
No Income	15	18.8
Spouse	35	43.8
Money from other relatives	2	2.5
Own Income	28	35.0
Total	80	100.0

(Source: Fieldwork 2018)

3.11 Occupation

Intensity of violence experience significantly varies from occupation to occupation. Some occupations are thought to be more favorable for violence incidence. Men from particular occupation tend to be more violent and some women are regarded as having high intensity to face violence frequently. Hence, occupation associated with income may play roles in improving personal capacity to protect violence or to take necessary action against it. Moreover, occupational group is one of the dominant professional groups that may aid to protect against or ensure corresponding remedy for the survivors. However, table 3.12 explores that 25 percent respondents work in government and non-government offices while 12.5 percent respondents do business in the locality. Particularly, these business women are mainly petty business women who specifically run small shops, i.e. tea stall, grocery, mobile hotel etc. with poor cash investment. 15 percent respondents are housewives or homemakers who mainly do not do anything except household-chores that

does not directly return any cash income. 17.5 percent respondents holds the occupation of maidservant who mainly do housekeeping in others household in exchange of cash currency. 10 percent respondents are garment workers who earn monthly salary. 20 percent respondents are students who primarily are income-less depend on other.

Table 3.12: Occupation of the Respondents

Occupation		
Occupation	Frequency	Percent
Government/ Nongovernment employee	20	25.0
Petty business	10	12.5
Housewife	12	15.0
Housekeeping in others household	14	17.5
Garments' worker	8	10.0
Student	16	20.0
Total	80	100.0

(Source: Fieldwork 2018)

Chapter 4 Literature Review

Literature Review

Literature review is both a synopsis and clarification of the entire and current condition of information on a constrained theme. Literature review incorporates the present learning including substantive discoveries, and in addition hypothetical and methodological commitments to a specific subject. A literature review overviews books, insightful articles, and some other sources pertinent to a specific issue, territory of research, or hypothesis, and by so doing, gives a depiction, outline, and basic assessment of these works in connection to the study issue being explored. Literature review are intended to give a illustration of sources research investigated while looking into a specific point and to exhibit how present study fits inside a bigger field of study (Fink 2014). The followings are the pertinent to the present study.

Reluctant Debutante: Response of Bengali Women to Modernization

Reluctant Debutante: Response of Bengali Women to Modernization was a keen examination by Ghulam Murshid (1983) where he broke down how a segment of English taught Bengali men presented their women to the procedure of modernization amid the second half of the nineteenth century and how women reacted to these male endeavors. It likewise gives an assessment of how far some Bengali women were modernized because of the male-started change development. While various books on how social reformers, for example, Rammohan Roy and Ishwar Chandra Vidyasagar added to the rise of the oppressed Bengali women have been distributed, nobody has endeavored to give a record of how women themselves reacted to modernization. So the author and different female supporters who confronted modernizing challenges threw their encounters that was so since a long time ago dismissed. Murshid mooted that:

It was 19th century Bengali men, who were responsible for changing the lives of Bengali women. Influences by western ideas and desiring wives who would be better able to

share their lives, men wanted wives who knew how to read and write and who were free from the restricted side of the Zanana^{2,3}.

However, as women ended up instructed and embraced new examples of conduct, and with the development nationalistic emotions in the 1870s, men became frightened and betrayed these progressions. Indeed, even probably the most dynamic Brahmos started to express their objection to the absence of standard in women⁴. After an underlying section looking over early Bengali perspectives on women's instruction, writer moved to talk about the endeavors of Bengali men to free women, women's concept of flexibility, the figure of women in the public eye lastly the dependant idea of women's states of mind to social change. These parts are astounding for their relatively select dependence on distributed Bengali materials. On the other hand, I think, maybe on the grounds that this material is so new, nonetheless, Murshid has been not able understand its full probability for the today. He likewise appears to be hesitant to address the issues that intrigued nineteenth century Bengali women in their own particular terms. Rather he demanded seeing changes in Bengali women's lives by the light of women's activist and women's developments in nineteenth century Europe. The actuality that Bengali women did not request property and separation rights, at that point is viewed as a detriment for them. In spite of the fact that this approach is praiseworthy unromantic about the objectives of the Bengali women, it has the impact of trivializing genuine concerns, for example, women's want to move outside Zanana.

The book concentrated on regularly on what women did not do and it didn't completely investigate women's social, social, and mental substance in which they lived.

² Zanana is defined at the oxford Dictionary as (In India and Iran) the part of a house for the seclusion of women.

³ Ghulam Murshid (1993) page: 55

⁴ Ibid 21-26

Voicing Demands: Feminist Activism in Transitional Contexts

Sohela Nazneen's and Maheen Sultan's (edited) (2014) *Voicing Demands: Feminist Activism in Transitional Contexts* is a gathering of expository accounts of what has happened to women's activist voice in different authentic substances and these papers is viewed as a key pathway to women' strengthening. The authors and editors Sohela Nazneen and Maheen Sultan guarantee that these stories leave from the current level headed discussion on women' political engagement in formal foundations to inspect women's activist activism for building and managing voting public through raising, arranging and legitimizing women' voice under various settings. It influences a novel commitment to women's activist to guessing on advancement by explaining the connections between voice, women's activist activism and transitional settings.

Uniting the reflections and encounters of a few women's activist specialists and activists in South Asia, the Middle East, Africa and Latin America, the editors contend that four wide courses of progress have affected upon women' voice and activism in transnational settings since Beijing⁵: the improvement of transnational linkages; the NGO-isation of the women's activist development; the ascent of moderate powers; and an increment in benefactors' forces to shape the women's activist plan. The editors, all with insider experience of Africa, the Middle East or Latin America, give a rich examination of the difficulties and openings that women's activists are looked with the present quickly changing political condition.

The editors contend that the post-9/11 world has likewise made a mind boggling reality for the women's activist voice, particularly for those from nations with a Muslim greater part. This builds the minimization of women' voices inside the transnational women's activist development, and empowers the homogenization of women' issues that are frequently co-selected by Western liberal women's activists; women of shading are

⁵ Page 9

regularly let well enough alone for the civil argument totally. Nazneen and Sultan contend that:

*women's activism spaces have become increasingly associated with professionalization, managerialism, bureaucratization and NGO-isation, thus stifling the participation of certain groups of women; predominantly those of the working or lower classes.*⁶

The papers of this book expedite definitive and calming reflections the complexities of building true women's activist voting public in creating nation settings in which the goals of equivalent rights for already prohibited gatherings of women can be contorted by a scope of transnational powers, whose lawful systems, money related assets and systems can both true blue and undermine residential women's activist tasks. Three contextual cases from the book which are especially significant are: Editors' investigation of women's activist voice and trade off in Bangladesh; The opposing nature of the explanation of women' rights in Pakistan by Afiya Shehrbano Zia; The examination of the issues confronting Palestinian women' developments by Eileen Kuttab.

On account of Bangladesh, Nazneen and Sultan unload issues that torment coalition-working between women's activist gatherings. Littler, nearby women's activist gatherings are regularly underestimated by greater ones pushing a similar reason. The imposing business model held by bigger gatherings with more political associations is regularly acknowledged as a bargain by littler gatherings keeping in mind the end goal to guarantee their interest in national systems.

As per Nazneen and Sultan, women's activist activism is dynamic in Bangladesh, be that as it may, eventually, littler gatherings don't hold any genuine place in standard governmental issues. The state itself is various leveled regarding sexual orientation and

⁶ Sohela Nazneen and Maheen Sultan (edited) Page: 8-9

class, and in this way key gatherings are comprised of 'tip top' women that influence Bangladeshi women from all kinds of different backgrounds⁷.

I am concurred with the authors that a couple of women at the most elevated position of government don't really mirror the certified situation of women position in the general public. As they inquire:

*How do 'other' women access decision making spaces? Are the strategies of active women's groups well-chosen?*⁸

At last, such methodologies are affected by two overpowering elements; the ethical conservatism of the state, and the polarization of civil society⁹. Shehrbano Zia trusts that a quick perusing of writing related with women' activism and women' important just cooperation in Pakistan may appear somewhat odd with the substances of women' lives, given the different military fascisms that have frequently put constraints and confinements on the place of women in the public eye. She contends that eventually, it is just vote based legislative issues that can guarantee the significant interest of women as political performing artists and a confined protection from fundamentalist powers¹⁰.

Eileen Kuttab's section with respect to Palestinian women' developments contends that one of the key snags to propelling women' requests is the ascent of the Islamic development Hamas, nearby the effect of pioneer occupations on Palestinian women. From implementing the cover on women and controlling the developments of women in the city, Kuttab composes that Hamas has been in charge of restricting women' parts out in the open and political life. Issues that face women' associations in the greater part of the contextual analyses incorporated into Nazneen and Sultan's gathering incorporate the engagement of the up and coming age of women's activist activists in this time of expanded globalization and transnational linkages.

⁷ Ibid 51

⁸ Sohela Nazneen and Maheen Sultan (edited) Page: 33

⁹ Ibid 33

¹⁰ Ibid 155

Bengali Women

Bengali Women (1992) was written by Manisha Roy which studies the social and mental components that form the lives of Bengali women in India. It likewise brings up issue of correlation with women from comparable financial areas in different parts of India. Drawing on individual experience and meeting with people groups, Manisha Roy investigates the disappointment and rewards in the lives of Bengali women in upper and upper white collar class Hindu families. She follows the mental measurements of these women as they assume their particular parts: girl, spouse, girl in-law.

In another thereafter, Roy talks about changes in Bengali society and culture in the course of the most recent two decades which have coordinate heading on women' lives: separate and the separation of joint family, training, expanding westernization by means of the media, and the disintegration of customary religious practices. A standout amongst the most noteworthy perceptions of this book is that of the end result for a women when, due to her loss of ripeness, she additionally loses control. In such manner she looks to transmute her previous social and relatively religious energy of ripeness into individual otherworldly power: she turns into the supporter of master. The horrendous energy of custom directs the part of spouse and mother, being in the meantime in charge of one of the real clashes between capable husband Siva and pretty Krishna. She recognized that the essential point of womanhood is parenthood. To be consistent with the promises to one's significant other, and to be the mother of children, is an inborn ideals of Indian women. As she said:

*The pressures of society and of her emotions and physical passions work strongly on her. She is lonely and domineering, afraid and yearning, loving and terrified of love-she is like anyone, anywhere.*¹¹

¹¹ Manisha Roy 1992: page 67

She likewise included that women are numerous different things which additionally recognize her as frail as she is little girl, she is girl in-law, she is spouse and darling, she is an old woman past the period of childbearing. She might be desolate, a circumstance which can turn out to be genuinely grievous for her life.

The Subjection of Women

The Subjection of Women was written by J. S. Mill (1869) is separated into four parts, every section introducing and supporting a part of Mill's contention. In section 1, Mill expresses his general point unequivocally. He challenges the normal thought that women are by nature unequal to men. He clarifies that "the legitimate subordination of one sex to the next isn't right in itself, and one of the central deterrents to human change," and the efficient subordination of women by men "should be supplanted by a guideline of flawless uniformity, conceding no power or benefit on the one side, nor inability on the other." Mill recognizes that his perspectives challenge acknowledged perspectives and practices, however he counters by pointing out the recorded establishments of subjection, that is, the transformation of "negligible physical reality into a lawful right." The subjection of women, at that point, depends on a pre-modern law of power, not on the advanced utilization of reason. Since no other framework has been attempted, the then-exhibit arrangement of oppression of the "weaker" female sex to the "more grounded" male sex rests upon problematic hypothesis, says Mill. Plant would have liked to prepare for another arrangement of correspondence, in view of hypothesis, as no routine with regards to sexual orientation fairness had so far been permitted.

Mill looks at women's subordination to men to that of the slave to his lord and discusses a sort of household servitude to the family. Not at all like the slave, be that as it may, the woman's lord needs her work as well as her conclusions, and he contrives to tie nature and instruction to achieve his want for the cherishing, accommodating, local slave over whom he, as spouse, has total control. The connection amongst men and women is only the standard relationship, and whatever is standard seems characteristic. To those with

control over others, their mastery seems characteristic, maybe even great, and seems attributable to the idea of the ruled. Women's actual natures can't be checked, nonetheless, for they are quelled in a few territories and unnaturally animated in others, as indicated by Mill. Besides, women have from time to time been permitted to vouch for their own particular natures; rather, they have been depicted by the men who practice control over them. Since women have never been permitted to grow normally without the suppression, incitement, or direction of men, an arrangement of subordination established on women's "regular" affectability and absence of more "manly" characteristics isn't inalienably more substantial than some other framework in view of hypothesis alone.

In section 2, Mill assaults women's status in the marriage contract, which he sees as a sort of legitimate servitude. All property and any pay got from marriage had a place with the spouse, regardless of whether the wife had conveyed the property to the marriage. Furthermore, just the father had lawful rights over his youngsters. A woman who left her better half could take nothing with her, not in any case her kids. Any move she may make must have her better half's inferred endorsement. In reality, Mill sees the subjugation of marriage as a more significant bondage than servitude itself, not on account of a woman may be dealt with as gravely as any slave—however he doesn't disregard the physical power the spouse has over his better half and the potential for physical manhandle—but since "scarcely any slave . . . is a slave at painfully inconvenient times and all minutes." A spouse and mother, then again, are accessible constantly to all individuals. No action a spouse does is viewed as sufficiently critical to shield her from being hindered to address the issues of others.

Transnationalism Reversed: Women Organizing Against Gendered Violence in Bangladesh

The book authored by E. H. Chowdhury (2011) is segmented into five parts. Part One—Feminist Negotiations: Contesting Narratives of the Campaign Against Acid Violence in Bangladesh, traces three periods of the national and universal advancement of the counter corrosive violence battle, featuring the challenged connection between state, NGOs, and

giver organizations in working towards women' strengthening and social change. Part Two—Local Realities of Acid Violence in Bangladesh centers around the tale of survivor Nurun Nahar, to show state inability to give sufficient therapeutic and legitimate help for survivors, and the imperatives inside which women' NGOs work. Part Three—From Dhaka to Cincinnati: Charting Transnational Narratives of Trauma, Victimization, and Survival, includes the tale of Bina Akhter (said over), whose choice to stay in the United States after reconstructive surgery created warmed verbal confrontations among nearby women activists, universal contributors, survivors, and Bangladeshi exiles, and uncovered the convergence of class, control, and worldwide imbalances in confining survivor office and subjectivity. Section Four—Feminism and Its Other: Representing the "New Woman" of Bangladesh investigations the rise of "new womanhood" inside the setting of neoliberalism and globalization, by standing out women' activism from the delineation of women in a TV film, and shows the part of new media in encouraging discussions on sexual violence violence, class situating, women' parts, human rights promotion, and social change. Part Five—Transnational Challenges: Engaging Religion, Development, and Women's Organizing in Bangladesh, carries rising religious fanaticism in with the general mish-mash.

This book creates new dimension of debates regarding women spaces and nature of gender based violence. It draws national and international motives of violence in a frame that successfully corresponds with local facets. While this book is perhaps more suitable for specialists, Elora Chowdhury's arguments, and her clear and accessible writing style will also appeal to a general audience. Several issues of gender based violence call for attention of national and international communities in recent years. Mainstream gender studies that account violence against women are likely failed to explore historical continuity of violence. But strength of this book lies in its historical, cultural, social and economic investigation of gender based violence. Such a narrative led to what some saw as the collusion between feminism and imperialism in the case of military occupation of Afghanistan and Iraq, where liberal-feminist rhetoric, (saving Afghan women) was at the

service of neoconservatism in mobilising support for war (Abu Lughod 2002). There was an urgent call to decolonize sociological and anthropological theories after the colonial period after World War II. This book just fulfills this urgency through breaking down stereotypes and promoting new ways of narrating victims and survivors' experience. In her analysis she tried to remake the terms of women's empowerment, feminist organising, power relations, and transnational linkages. In a thoughtful, engaging, and sharp analysis, Elora Chowdhury "*aims to make visible the complicated transactions and uneasy alliances between women activists in Bangladesh and local and international development and human rights organizations*" (p. 1). She does this by focusing on the "consequences of transnationalism to a 'local' women's campaign" (p. 1) through the story of Naripokkho, a Dhaka-based women's organisation that successfully mobilised at national and transnational levels against acid violence. Through personal narratives of Naripokkho's activists and survivor-activists, Elora Chowdhury charts how a local women's organisation crafted a successful strategy to confront gender violence, educate local and international communities, and provide hope for survivors.

Spousal Violence in Bangladesh: A Call for a Public-health Response

In this paper the authors Heidi Bart Johnston and Ruchira Tabassum Naved (2008) outlines the accessible research discoveries to archive what is known and what should be known to diminish the frequency of spousal violence viably and proficiently in Bangladesh. They looked into accessible confirmation on spousal violence in Bangladesh and, where proper, drew from related subjects or other geological zones. Data in the paper originates from an audit of distributions and different reports on spousal violence in Bangladesh and from different nations as proper; a survey of productions and different reports on passings from deliberate damage (suicide and murder) among women of conceptive age in Bangladesh; and unique examination of ICDDR, B reconnaissance information on passings from purposeful damage. Authors included information on passings from deliberate damage since spousal violence can bring about either suicide or manslaughter; moreover, hint accomplice crimes might be named as suicides, and

genuine suicides might be a pointer of mental shakiness coming about because of violence and different causes. Information on passings from purposeful damage are gathered in available observation datasets, while information on spousal violence are most certainly not. Following the World Health Organization meaning of close accomplice violence, in this paper, spousal violence alludes to physical, sexual, or psychological mistreatment executed by a cozy male accomplice, or spouse, against a women, or wife.

Spousal violence against women is a genuine general medical problem. Despite the fact that there is a developing assemblage of writing regarding this matter, there are as yet numerous unanswered inquiries with respect to the commonness of this violence, the hazard factors, the outcomes, and how to address the issue. The reason for this writing audit is to sort out and integrate the exact confirmation on spousal violence against women in Bangladesh and to give guidance for the two analysts and experts for future work here. The audit proposes that spousal violence against women is high in Bangladesh. The rundown of corresponds is long and uncertain. Despite the fact that there is confirm on unfavorable outcomes of this violence on strength of women and their youngsters, the authors expect more research to investigate the multifaceted results of violence for women, kids, families, and groups. Activity inquire about is expected to create and test preventive and remedial mediations.

Dislocating Cultures: Identities, Traditions, and Third-World Feminism

Dislocating Cultures by Uma Narayan (1997) aims the associated thoughts of country, individuality, and custom to express how Western and Third World researchers have distorted Third World societies and women's activist motivation. Attracting thoughtfulness regarding the political powers that have produced, molded, and propagated these distortions since pilgrim times, Uma Narayan investigates the hidden issues which "culture" postures for the regard of contrast and multifaceted. comprehension. Scrutinizing the tricky parts appointed to Third World subjects inside

multiculturalism, Narayan analyzes manners by which the stream of data crosswise over national settings influences our comprehension of issues. Dislocating Cultures contributes a philosophical point of view on territories of progressing interest, for example, patriotism, post-pioneer thinks about, and the social legislative issues of civil arguments over convention and "westernization" in Third World settings.

Health Consequences of Intimate Partner Violence

Intimate partner violence by Campbell (2002) portrays physical or sexual abuse, or both, of a companion or sexual private, is a typical health care issue. In this article, I have looked into investigate on the psychological and physical wellbeing squeal of such violence. Expanded medical issues, for example, damage, perpetual agony, gastrointestinal, and gynecological signs including sexually-transmitted sicknesses, discouragement, and post-horrendous pressure issue are very much recorded by controlled research in mishandled women in different settings. Suggest partner violence has been noted in 3-13% of pregnancies in numerous examinations from around the globe, and is related with impeding results to moms and newborn children. The study suggests expanded evaluation and mediations for hint partner violence in human services settings.

Constructions of Masculinity and Domestic Violence against Women: Perspectives from Ghana and Nepal

Anisur Rahman Khan (2013) investigates how men from two diverse social settings (Nepal and Ghana) develop their manliness and what is the linkage amongst manliness and aggressive behavior at home against women. Five (5) male PhD understudies from the National Institute of Development Administration (NIDA), Bangkok, Thailand were incorporated as research members and both semi-structured and unstructured in-depth interview schedules were utilized as a part of the investigation to investigate the various perspectives of the members around the exploration questions. The found that there are some more extensive builds of manliness which are rehearsed and seen nearly in a

comparative way, and furthermore a few develops which are polished and seen in an alternate way in both the nations. The investigation contends that the members hold solid inspirations in keeping up their further con manliness through receiving different methods for abusive behavior at home. In this manner, the major suspicion of this investigation is that the connection amongst manliness and aggressive behavior at home against women is extremely solid.

Women and violence: a comparative study of rural and urban violence against women in Bangladesh

This research by Akanda L & Shamin I. (1986) was bound to instances of death that happened because of rough demonstrations of men against women. The aggregate number of death cases recorded amid 1983-85 was 270 (13 because of robbery, 7 because of property rights, 140 because of family fights, 55 because of settlement requests, and 55 because of sexual violence). Discoveries demonstrated that half of country and urban killings were encouraged by family fights. In addition, requests and provocation for settlement either in trade or out sort of youthful spouses by their husbands and in-laws were regular in the two regions (22% in country territories and 10% in urban regions). Another dreadful type of violence experienced by women in country and urban zones was corrosive tossing, bringing about genuine wounds. Conjugal status was one of the deciding variables in murders, which were for the most part dedicated against wedded women. Single young women were normally assaulted, at that point killed, which is more incessant in towns than in urban communities. Then again, the dominant part of married women in the two territories was murdered due to stressed associations with their spouses or in-laws. The rising pattern of violence against women calls for activity from both government and nongovernmental associations. A few suggestions to end or if nothing else limit violence against women are sketched out.

Family Violence in Cross-Cultural Perspective

Family Violence in Cross-Cultural Perspective was written by David Levinson (1989). The objective of this paper was to survey and examine culturally diverse investigations have made or may make to our comprehension of family violence. To cover however a much area as could be expected author have characterized multifaceted study extensively to incorporate any data accumulation and examination approach that includes either the certain or express correlation of at least two social gatherings. Social group is characterized comprehensively also, to incorporate countries, political subdivisions inside countries, ethnic gatherings, little scale (crude, nonliterate) social orders, worker social orders, et cetera. Following crafted by Gelles and Straus (1979) family violence is characterized as the activity of a relative that will probably make physical agony another relative. The term beating, for example, spouse beating or husband beating, is utilized all through the part to allude to any savage demonstration running from a slap to a beating with a stick to kill with a handgun.

Taking an anthropological viewpoint, this book offers a profoundly discernable and succinct outline of what constitutes sex violence, its social setting, and critical headings in intercession and change. In attempting so, this book utilizes stories, individual records, contextual analyses and a worldwide point of view to give a distinctive and connecting with representation of types of violence in gendered connections. Widely covers numerous types of sex violence including abusive behavior at home, assault, kill, wartime rape, jail and police violence, female genital cutting, share murders, female child murder, "respect" killings, and sex trafficking. Inspects major ways to deal with reducing sexual violence violence, for example, criminalization, batterer retraining projects, and human rights mediations. This intense investigation raises an upsetting mystery: neither the developing consciousness of sexual violence, nor the activism coordinated toward it have diminished its frequency. Sex Violence skillfully outlines a tempered course through probably the most charged and comprehensively applicable issues today. Sally Merry draws on her broad and long haul look into both to give a groundwork to professional in

how to consider sexual violence and a complex examination of the basic conditions that unevenly convey those subject to it. With basic care, she holds fast to the mind boggling and questionable social, individual, and political quandaries that cultivate its impediment while tending to how activism has molded the changing terms in which it is made noticeable, faced, and comprehended.

Gender, Violence and Security: Discourse as Practice

This book by Laura J. Shepherd (2008) mainly replies to these queries- How do understandings of the connections between sexual violence, security and the worldwide educate arrangement and practice in which these thoughts are focal? What are the pragmatic ramifications of constructing arrangement in light of tricky talks? In this profoundly unique poststructural women's activist study, the author maps the desultory landscapes of organizations, the two NGOs and the UN, which plan and actualize resolutions and aides of training that influence sex issues with regards to universal approach rehearses.

The author explores UN Security Council Resolution 1325, go in 2000 to address sex issues in struggle regions, so as to look at the rambling development of security approach that considers sexual violence important. In doing as such, she contends that dialect isn't only distinct of social/political reality but instead constitutive of it. Moving from idea to talk, and thus to rehearse, the author examinations the manners by which the determination's rambling development had a tremendous impact over the items of common sense of its usage, and how the subsequent pressures and irregularities in its development added to its disappointments. The book contends for a re-conceptualisation of gendered violence in conjunction with security, keeping in mind the end goal to stay away from halfway and exceptionally risky understandings of their commonsense relationship.

Drawing together hypothetical work on talks of sex violence and worldwide security, sexualised violence in war, sex and peace forms, and the household universal division

with her own particular thorough experimental examination, the author builds up a convincing talk hypothetical investigation that guarantees to have extensive effect in both scholarly and arrangement situations.

Human Rights and Gender Violence: Translating International Law into Local Justice

The author Sally Engle Merry (2006) argues that Human rights law and the lawful assurance of women from violence are still genuinely new ideas. Therefore, considerable errors exist between what is chosen in the lobbies of the United Nations and what women encounter once a day in their groups. Human Rights and Gender Violence is a driven examination that explores the strains between worldwide law and nearby equity. As an eyewitness of UN political arrangements and in addition the workings of grassroots women's activist associations in a few nations, Sally Engle Merry offers an insider's point of view on how human rights law considers experts responsible for the insurance of natives even while strengthening and extending state control. Giving lawful and anthropological points of view, Merry battles that human rights law must be surrounded in neighborhood terms to be acknowledged and viable in adjusting existing social chains of importance. Sexual violence savagery specifically, she contends, is established in profound social and religious convictions, so change is frequently fervently opposed by the groups executing the demonstrations of hostility. A genuinely necessary investigation of how nearby societies proper and establish global human rights law, this book will be of gigantic incentive to understudies of sexual violence studies and humanities alike.

Feminism and Anthropology

This is the primary book written by Henrietta L. Moore (1990) which looks at the nature and hugeness of a women's activist evaluate in anthropology. It offers an unmistakable prologue to, and adjusted appraisal of, the hypothetical and down to earth issues raised by the improvement of feminist studies. This book divided into six chapters: Chapter one covers Feminism and Anthropology: The Story of a Relationship, Chapter Second titled

as Gender and Status: Explaining the Position of Women. Chapter three is Understanding Women's Work: Kinship, Labour and Household, Chapter four is The Changing Nature of Women's Lives: Kinship, Labour and Household, chapter five is Women and the State and six is Feminist Anthropology: What Difference Does It Make?

Henrietta L. Moore arranges the improvement of a feminist approach in anthropology inside the setting of the train, looking at the manners by which women have been examined in anthropology – and in addition the manners by which the investigation of sex has affected the advancement of the teach anthropology. She considers the utilization of women's activist work to key zones of anthropological research, and addresses the subject of what social anthropology needs to add to contemporary women's liberation.

All through the book Henrietta L. Moore's examination is educated by her own broad hands on work in Africa and by her worry to create anthropological hypothesis and technique by methods for feminist investigate. This book will be of specific incentive to understudies in human studies, and sociology.

The Second Sex

The Second Sex by Simone de Beauvoir (2011) presents authentic record of women's hindered position in the public eye. The content clarifies current speculations that de Beauvoir debate, condenses her record of women's place ever, and gives other options to how women ought to be dealt with. The work contains two volumes: one on "Certainties and Myths" that de Beauvoir endeavors to deconstruct, and the second on "Lived Experience," in which she clarifies her own interpretation of how women really encounter sexism every day.

Inside the primary volume, de Beauvoir initially centers around science, therapy, and recorded realism as three extraordinary, imperfect speculations for clarifying the female condition. She clarifies that none of these hypotheses completely clarify each part of a woman's circumstance. Science can't represent the manners by which society conditions

individuals to treat each other. Analysis disregards the subject of why individuals are driven by specific inspirations in the first place. Furthermore, verifiable realism is excessively focused on financial hypotheses, making it impossible to perceive how sexuality and different elements play into men's treatment of women, too. This initial segment enables de Beauvoir to set up what sorts of clarifications she will conflict with when she gives her own speculations in the accompanying segments.

Beauvoir at that point utilizes the second area of this volume to depict a background marked by women's treatment in the public eye. She starts by following the manners by which crude social orders effectively abused women and viewed them as mediocre compared to men. She at that point clarifies how the appearance of private property pushed men to systematize their abuse of women, who moved toward becoming viewed as property also. Beauvoir at that point recognizes that religion additionally molded men's treatment of women by giving them moral reasons to restrain women. In her fifth part, she considers later periods in which women's circumstance in the public eye was marginally enhanced by the giving of more noteworthy rights.

In the last piece of this first volume, de Beauvoir talks about the manners by which women are portrayed in myths and comprehended in scholarly messages. She starts by comprehensively abridging how women used to be thought of as icons who spoke to nature and parenthood. Notwithstanding, she takes note of that even in this worship women were dreaded and typified by men. In her second part, she examines crafted by a few writers and thinkers who mythologized women in various, negative ways. She closes this part by considering how these myths and abstract portrayals influence women in their everyday lives. In her second volume, in which she considers women's lived encounters, de Beauvoir compresses a woman's developmental years, her distinctive parts in the public eye, the manners by which diverse women respond to their positions, and how the cutting edge woman is starting to recover a specific sort of freedom. Her area on a woman's developmental years abridges how a young woman goes through youth, into girlhood, and through sexual start in ways that are more horrible and constraining than a

male's affair of these stages. de Beauvoir likewise, more hazardously, considers homosexuality as a marvel influencing women who dismiss the manly circle.

The second piece of the second volume is the longest segment of the book and outlines a wide range of parts a woman can play in the public arena. It is in this segment de Beauvoir introduces her primary thoughts: women are constrained in each part they can play in the public arena, and are consequently compelled to embrace certain characteristics and ways of dealing with stress that have made them considerably more substandard in the public eye. Since woman can't be profitable or inventive, she surrenders herself totally to serving men and youngsters. This leads de Beauvoir into the third piece of this volume, in which she talks about how unique women respond to this circumstance either by getting to be fixated on themselves, surrendering themselves totally to their sweethearts, or committing themselves to supernatural quality. At last, de Beauvoir finishes up her content by belligerence that honest to goodness correspondence between the genders has not yet been accomplished in her general public, but rather would be useful for the two sexual orientations. She portrays how the autonomous woman of her day still faces more prominent difficulties than men do on the grounds that conventional esteems in regards to marriage, generation, and gentility proceed into her day. In any case, she likewise closes on the more hopeful note that if women are given equivalent openings, they can accomplish the same amount of as men can.

Women Education & Empowerment: Socio-Cultural Perspective in Rural Bangladesh

The writer A. M. Sultana (2011) primarily engaged to examine the part of instruction in expanding the level of women strengthening especially in the basic leadership process at the family level and to discover how the social elements impact women' training and in addition strengthening in Bangladesh. What's more, Sultana proficiently investigated about the part of Purdah in young women' formal instruction. She contends that cultural belief system creates sex based imbalances in women instruction. Because of the male centric philosophy, most women think about children as 'resources'. Then again, little

girls are dealt with as non-lasting relatives in their natal home since they will move into their hubby's home after marriage. Because of such convictions and practices, women got less consideration in training and subsequently need strengthening.

The book recommends that change in women's entrance to instruction especially the more elevated amount of training openings would build women's work and pay. This could grow their capacity to settle on choices in the family and would assume a key part in the strengthening of rustic women in Bangladesh. But the author does not investigate the methods for enhancing female instruction in more elevated amount. He is effective, I think, in examining the conceivable methods for accomplishing enabling women in family unit and network level. He ought to have putted accentuation on the engaging women in family unit and network level alongside national level.

Mapping Women's Empowerment: Experiences from Bangladesh, India and Pakistan

In this book *Mapping Women's Empowerment: Experiences from Bangladesh, India and Pakistan* (2010), Firdous Azim and Maheen Sultan (edited) (2010) investigated that religion, culture and society play in the social and political situating of women in Bangladesh, India and Pakistan. The accumulation of papers in the book planned to catch the assortment of strategies, talks, level headed discussions and mediations that had affected the lives of women in these three South Asian nations and to distinguish those that had prompted more noteworthy strengthening of women. Bangladesh, India, and Pakistan share a typical history of colonization and country making and have had comparative social battles with the goal that the editors looked at chosen strategies, talk and their suggestion on women strengthening among these nations. Firdous and Maheen substantiate the field situation of women strengthening in Bangladesh, is urgently superior to Pakistan period and, Pakistani women are as yet confronting numerous hindrances that Bengali women don't confront. Moreover, a few sorts of Indian women can practice control where different parts of women are as yet enslaved and commanded. As they putted down:

In many parts of these countries, women do not have property and divorce rights. They only possess a family where they can produce offspring and their existence depends severely upon being a wife of someone or being a mother of child.¹²

The contributors relatively clarified the engaging procedures and general controls in Bangladesh, India and Pakistan where they found that religion and conventional culture prohibit women from standard financial advancement. They guaranteed, but Bangladesh as yet confronting numerous religious and cliché esteems that relapse women yet Bangladeshi women are more mindful than before about their rights in contrast with Indian and Pakistani women. It will cost time to incorporate women of these three nations in the standard improvement process, they contended. The characteristic introduction of this book, have realized a more up to date and more inventive methods for taking a gander at women in the area, and have defined numerous methodologies and approaches for women prosperity.

Woman, Culture and Society

This is an edited book by Michelle Zimbalist Rosaldo and Louise Lamphere (1975) where sixteen women anthropologists examine the place of women in human social orders, regarding as dangerous certain inquiries and perceptions that in the past have been overlooked or underestimated, and counseling the anthropological record for information and hypothetical viewpoints that will assist us with understanding and change the nature of women's lives. The initial three chapters address the topic of human sexual asymmetry. Perceiving that people's circles are commonly recognized and that anthropologists have regularly insulted the forces and qualities related with the woman's reality, these papers analyze the proof for deviated valuations of the genders over a scope of societies and ask how these valuations can be clarified. Clarifications are looked for not in organic "innate" of human instinct, but rather in all inclusive examples of human, social, mental, and social experience—designs that, probably, can be changed. The rest of the papers

¹² Firdous Azim & Maheen Sultan (2010): page 47

investigate women's parts in a wide assortment of social frameworks. By demonstrating that women, similar to men, are social performing artists looking for control, security, esteem, and a feeling of worth and esteem, these papers exhibit the insufficiencies of traditionally male-arranged records of social structure. They light up the systems by which women in various societies accomplish an astounding level of political power and social acknowledgment; and research, from case-arranged and near points of view, the social-basic, legitimate, mental, monetary, custom, fanciful, and allegorical elements that record for variety in women's lives.

Chapter 5 Theoretical and Conceptual Implications

5.1 Theoretical Framework

Theories are planned to clarify, anticipate, and comprehend research and, to challenge and broaden existing information inside the points of confinement of basic bouncing suspicions. The theoretical framework is the structure that can hold a hypothesis of an exploration contemplate. The theoretical framework presents and depicts the hypothesis and theories that clarify why the research problems under study exists (Abend 2013). A theoretical framework comprises of ideas, concepts, thoughts and, together with their definitions and reference to significant insightful writing, existing concepts that is utilized for present study. The theoretical framework must exhibit a comprehension of speculations and ideas that are applicable to the point of present study and that identify with the more extensive regions of learning being considered. In this regard, the following relevant theories have been used as guiding tool for the present study.

5.1.1 Muted Groups

Muted group theory is a critical hypothesis concerning the specific people who stay feeble contrasted with the others. Edwin Ardener, a British anthropologist, presented the idea. The voices of the women and other unheard have been disregarded and quieted. The thin point of view to the general public overlooking half portion of the population influenced the study and this theory assembles hypothesis carried a light into the forces of the underestimated in the general public. The muted group theory clarifies the reason for muteness by a specific group of the people particularly of that of women in the society. This theory maintains a gender point of view where the male is the prevailing class. The women live with the mentality where her suppositions stay quieted when talked and for the most part adjust with the circumstance. The states of mind of the male who are the providers as viewed more predominant than the women who depend on them. The well established custom made a radical new power division in the society.

It has been communicated in progress of various ethnographers that women have no undeniable points of view and they can't see social wonders through their own particular

eyes. In light of those works and ethnographers, Edwin Ardener proposed a theory of 'Muted Groups', in which he crossed the prevailing and intense part of the society produce and control the overwhelming methods of articulation. In this proposition, Ardener ensured that women have distinct points of view and they can express their perception toward social experiences in case they get chances of conveying their viewpoints through their own particular behavior. She said that:

Muted groups are silenced by the structures of dominance, and if they wish to express themselves they are forced to do so through the dominant modes of expression, the dominant ideologies (Ardener, 1975b: 21-3).

Any group which is Muted or rendered awkward thusly (gypsies, children, criminals) might be viewed as a 'Muted' groups, and women are just a single such case. As indicated by Ardener, 'mutedness' is the result of the relations of enslavement which exist amongst overwhelming and oppressed groups in the public arena.

The common male structures of society block the free verbalization of models of 'other' people; in this manner, sub-dominating people are constrained to structure and to express their experience of the world through the model of the prevailing people. To the degree Ardener is concerned, the issue of calming is an issue of frustrated correspondence. The free verbalization of the 'female perspective' is hindered at the level of customary language. Their explanations are corner to corner, stifled, quieted. Ardener, in this way, suggests women and men have differing 'world-points of views or models of society.

While women can't utilize the male-commanded structures of dialect to state what they need to state, to give a record of their perspective of the world, so an unmistakable model and method of articulation is required for them in which they will comprehend and investigate their experience through their intrinsic ways. He rather presumes that it isn't that women are quiet; it is only that they can't be heard.

Based on this model, the present research have endeavored to see relevance of such models in the study area that mute women toward violence against them or patron male

dominance that establish or encourage women mutedness and differentiate violent and non-violent behavior.

5.1.2 Domestic vs. Public

Rosaldo and Lemphere (1975) searched the questions on women and the probable solutions of them. By highlighting Simon's explanation of women problem, they ultimately tried to resolve those problems by bringing up new dimension of discourse on women.

- While avowing women universal position of second sex, Rosaldo brought about a debate named 'domestic vs public'. The domestic vs public opposition, like that of Sherry Ortner's Nature/Culture, is derived from women's role as mother and rearer of children.
- Domestic refers to the spheres that are associated with mother infant bonds indicative to women historical roles as being closely connected to nature such as giving birth, rearing child and feeding up children etc.
- Public is opposite spheres to domestic which is the realm of power of men. As Rosaldo said-

“Domestic refers to those minimal institutions and modes of activity that are organized immediately around one or more mother and their children; “Public refers to activities institutions, and forms, of association that link, rank organize or subsume particular mother-child groups (Rosaldo 1975:23)

On ground of this distinction, the present research would try to find out the particular gender roles that set forth male and female spaces ascribing certain values, ideas and social duties. Thus, this opposition would helpful in identifying some sorts of gender based violence associated with domestic or public related ideas of the society.

5.1.3 Ambivalent Sexism

A dominant theoretical orientation for conceptualizing gender based violence is ambivalent sexism theory. The theory has to a great extent been developed by social

psychologist Peter Glick and Susan Fiske. As indicated by Glick and Fiske's (1997, 2001) Ambivalent Sexism is a multidimensional build that includes two arrangements of sexist states of mind: hostile and benevolent. While hostile sexism imparts a reasonable animosity toward women, benevolent sexism appears as apparently positive yet in truth disparaging convictions about women.

Glick and Fiske depict benevolent sexism as an arrangement of states of mind that are sexist in survey women characteristically and confining their parts, yet that are subjectively positive in feeling tone and furthermore have a tendency to evoke conduct normally ordered as prosocial (e.g., aiding) or closeness chasing (e.g., self-divulgence). Its underpinnings lie in conventional stereotyping and man dominance. Hostile sexism is the open negative evaluations regarding gender role while benevolent sexism is the positive expression about gender despite of covert negative evaluations. Example of hostile sexism is stereotypical ideas that men are superior to women and dependant. On the contrary, benevolent sexism is seemingly positive but ultimately negative such as women are needed to be protected by men.

More implicit example of these sexismis can be drawn from our society is; many men in Bengali cultures show respect to women or support women empowerment as they actually do that. But in practical life these men do not let their wives to work outside or criticize women who wear modern dresses. These two sexismis assemble with the sarcastic proverb that there are two types of gentleman; one is gentleman another is gentleman being forced. In surface structure, second type of sexism seems positive and benevolent to women but in deep structure it is negative and damaging for women whereas it thinks that women are naturally weaker sex having weaker body organ whom are required to be protected by men. This is due to apparently positive assessments imply that (a) women are regarded as fragile and need to be protected, (b) they should not give up stereotypical role as housewife, mother, and caretaker of men, and (c) women need to be molded by men for their sexual purity and availability.

An exemplary outline of this is the support of cutting edge gallantry in communications amongst women and men. It can be viewed as customary and pleasant for a man to demand that he holds an entryway open or conveys a heavy object for a woman. Be that as it may, this convention is established in chronicled portrayals of women as weaker than men. In these sorts of conditions, individuals may think that it is hard to recognize benevolence, convention, and kind sexism. Men and women often disagree on whether or not a specific incident should be considered sexist. In general, women and men tend to show more agreement in classifying extreme and overt expressions of sexism. Hostile sexism is typically easier for people to identify as an expression of prejudice. It should be considered that men and women are interdependent in social interplay.

A leading argument in ambivalent sexism is that both women and men possess power; men have structural power and women have dyadic power. Since men rely on women to fulfill heterosexual needs so there have chances for women to practices power over men is Dyadic power. Dyadic power also places women in base leads to benevolent sexist ideas. Moreover, these two kinds of sexism have three subcomponents; paternalism, gender differentiation, and heterosexuality. Paternalism regards women as underdeveloped or unmatured adult who requires men to be authoritative and protective for the wellbeing of women.

Gender differentiation encourages the idea that physically different features of men and women body are indicative to their prescribed cultural roles as men and women or men space or women space. Heterosexuality is historically main reasons for men's ambivalence behavior toward women where men seek women closeness. Additionally the three subcomponents do various functions; dominative paternalism recommends men to control over women, protective paternalism suggests to care and protect women, and competitive gender differentiation supersedes men's role. People who belong to the hostile sexism are more likely to commit sexual harassment or even they have high yield of rape or they do violent tasks to women in public domain. On the other hand, men who belong to benevolent sexism are said to be involved in intimate partner violence (ibid).

5.1.4 Nature vs. Culture

Sherry Ortner (1972) suggested that women are closer to nature. Since culture wish to govern and control the nature so female subordination to male is also natural. In her article *is female to male as nature is to culture?* She acknowledged the universality of female subordination. In this regard Ortner identified that some features of cultural domain make female inferior; facets of cultural doctrine that explicitly demean women roles, power structure of the society is arranged in a systemic way that refrain women from power practice.

Ortner made her judgment on ground of two types of women roles and characteristics: women have different physiology from men and their solo reproductive role makes them nearer to nature, and women's social roles are seen as closer to nature because their roles delimit them to some specific social activities that are regarded as closer to nature (Moore 1990). From her analysis, a set of binary opposition or set of opposite pairs are found summarized below:

Man	Women
Up	Down
Right	Left
High	Low
Culture	Nature
Strength	Weakness

In response to Ortner, Sally Slocum proclaimed that women's role in our evolutionary history has been overlook because theoreticians focuses on hunting in spite of gathering. This is connected with the male bias in human history. Slocum challenges the worldwide accepted idea that hunting by men was the focal role human evolutionary history. Two reasons for this proposition; early thinkers were male and the second is so called requisite for complex brain for hunting. But Slocum urges that gathering and child care also needs

complex brain size. On the other hand, rejecting the arguments of Ortner, Slocum emphasizes that foraging by women was the key economic measure around human evolutionary history (ibid). Slocum is antagonist to the proposition that hunting is culture job and reproduction is nature job. In the present study, this theoretical discourse will be used to identify the nature of gender based violence and women resilience as well.

5.1.5 Habitus

Habitus is a part of practice theory of Pierre Bourdieu which was firstly given in 1984. Habitus is a realm where power is practiced overtly and covertly. It is socialized values and norms that guide our thinking and perspective (Bourdieu 1997). It guides us to behave, act and abide by the expected social rules of the society in a long lasting disposition. It expresses our test, social status and class. Habitus is the way of life which we make subconsciously or unconsciously as member of the society. It is not fixed or static rather it may be changed in response to the specific condition of given time. It denotes the idea of socialization within cultures and cultural teaching. This idea of practice theory would be useful in identifying male violent behavior as part of cultural teaching and social construction of gender roles as well.

Among the theories mentioned above, present research mainly emphasized on Muted Groups theory due to its befitting nature with the all parts of present study.

5.2 Conceptual Definitions

5.2.1 Gender

Gender is the term used to signify the social qualities appointed to people. These social qualities are developed based on various elements, for example, age, religion, national, ethnic and social starting point. They vary both inside and amongst societies and characterize personalities, status, parts, obligations and power relations among the individuals from any culture or society. Gender is found out through socialization. It isn't static or inborn, however advances to react to changes in the social, political and social

condition. Individuals are conceived female or male (sex); they figure out how to be young women and young men, and after that move toward becoming women and men (sexual orientation). Society educates expected states of mind, practices, parts, obligations, requirements, openings and benefits of people in any unique situation. This is found out conduct known as sexual orientation character (IRIN 2003 and Zevallos n. d).

5.2.2 Violence

Violence is a method for control and abuse that can incorporate passionate social or financial power, compulsion or force, and additionally physical damage. It can be clear, as physical attack or debilitating somebody with a weapon; it can likewise be clandestine, as terrorizing, dangers, mistreatment misdirection or different types of mental or social force. The individual focused by this sort of violence is constrained to carry on obviously or to act without wanting to out of dread (IRIN and UNHCR 2003). An episode of violence is a demonstration or a progression of unsafe acts by a culprit or a gathering of culprits against a human or a gathering of people. It might include numerous kinds of and rehashed demonstrations of violence over some stretch of time, with variable spans. Violence is necessary to be recognized. As it were, the point at which we consider violence, we are affected by socially, socially and politically built thoughts of violence for instance violence for good or bad and justifiable violence. Violence is an issue of duty towards others and ourselves. The issue of moral duty is vital for successful avoidance and mediation, especially – and here we could take a response at our own responses to any ordinary demonstration of violence, including sex based – as there is a propensity to put a few or even the vast majority of the obligation on the casualties of violence. 'victim-blaming' exists to a specific degree with all types of violence and is in any event mostly an undeniable mental response. All together not to scrutinize the wellbeing of our general surroundings when we know about a vicious occurrence, we may analyze the conduct of the casualty and guarantee ourselves that in the event that we keep away from such dangers and conduct (e.g. being out late alone, going into specific locale, leaving our entryway opened, dressing in a 'provocative' manner) we will maintain a strategic

distance from brutality. This regular demonstration of mental self-preservation, notwithstanding, concentrates on the apparent duty of the casualty, and may disregard to completely scrutinize the lead of the culprit (IRIN 2003).

5.2.3 Gender Violence

Gender violence is key term that is widely used during this study. The present study used this term from different angles with a view to identifying crucial facets in the context of urban Bangladesh. In this regard, it has been largely perceived that most of individuals hampered by gender based violence are girls and women, on account of unequal course of intensity amongst women and men in the general public. Moreover, female casualties encounter GBV because of male overwhelming position that makes gender disparity. According to the UNHCHR's CEDAW committee- *“any act of gender based violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.*

Despite having socio-cultural differences, GBV impacts women and girls from upper social order to lower social order but the experiences may be different (Bloom 2008, p14). Necessary to mention, gender based violence may be happened to male but it is more common to women by men due to historical suppression and subordination. For this reason, present study focuses on women domain to look out the main causes, nature and impacts on them. On account of women as a rule, gender based violence is a method for guaranteeing women' subordinate position in the public domain. Violence against women, and its risk, is a type of sexual orientation based savagery that denies women of their rights socially under the steady gaze of the law winds up included. This is one reason why long-standing laws on balance of the genders, or general legitimate assents for most types of violence against women, have not possessed the capacity to end or even fundamentally constrain the disparity of women and men independent from anyone else (MacKinnon 1987).

Or maybe, such violence is coordinated against women since they are women or influences women excessively. GBV is a basic issue that is profoundly inserted in unequal power connections amongst people. Such violence is propagated by hurtful social and social assumptions regarding sex parts commonly connected with being a woman or taking care of business, a young woman or a kid. It works as a component for implementing and maintaining sexual orientation imbalance. Women and girls who are subjected to violence get the message that they are worth short of what others and that they don't have control over their own particular lives and bodies. This has guide outcomes as for their wellbeing, business and interest in social and political life (Kelly 1998).

GBV constitutes an infringement of human rights and a type of victimization women. It implies all demonstrations of gender-based violence that outcome in, or are probably going to bring about, physical, sexual, mental or monetary mischief or enduring to women, including dangers of such acts, compulsion or subjective hardship of freedom, in the case of happening in broad daylight or in private life (DEVAW 1993).

5.2.4 Dimensions of Violence against Women

Gender based violence for the most part influences women and girls. Women and men encounter violence in various settings, while men will probably die because of outfitted clash, violence by outsiders and suicide, women will probably bite the dust on account of some person they know, including husbands. Many social orders subordinate women to men and qualifies men for utilize violence to control women. These states of mind serve to legitimize, endure or excuse violence against women. Women survivors of violence confront particular obstructions when looking for access to help administrations. This is on account of women have less assets and choices to get to equity, care and support, because of separation and their lower position in the public arena. Regularly, lawful frameworks and the experts actualizing the laws disregard or neglect to enough react to violence against women (WHO/PAHO 2012a). Broadly, gender based violence encompasses the physical, sexual and mental aggression happening in the domestic arena,

including sexual manhandle of female youngsters in the family unit, share related violence, conjugal assault, and other customary practices destructive to women, violence identified with misuse; physical, sexual and mental violence happening inside the general network, including assault, sexual mishandle, inappropriate behavior and terrorizing at work, in instructive organizations and somewhere else; trafficking in women and constrained prostitution (CEDAW 1993). The following figure expresses the implied way gender violence in the present study.

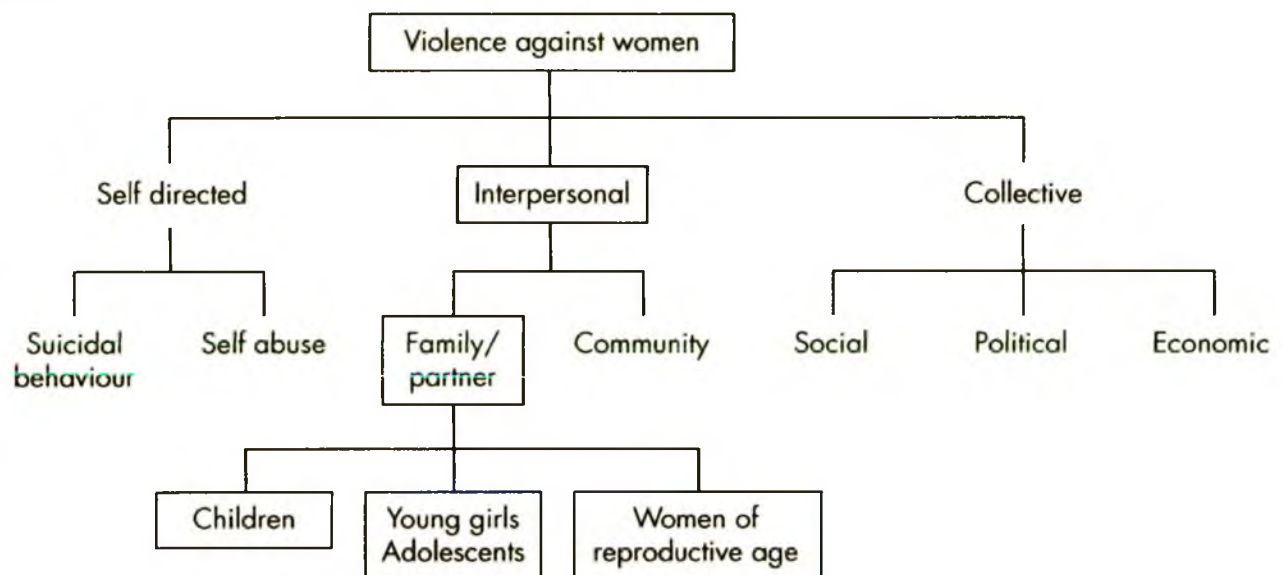


Figure 5.1: Dimension of Violence against Women (WHO 2001)

5.2.5 Intimate Partner Violence

While GBV jumps out at women in all everyday issues, the family is where women encounter the most violence. As per WHO gauges, nearly 30% of all women overall who have ever lived in a relationship have encountered physical or potentially gender violence from a personal accomplice (WHO et al 2013). Moreover, women are excessively influenced by killings conferred by imply accomplices and other relatives, as affirmed by the most recent UNODC Worldwide Murder Study: While more women do speak to around 20% of manslaughter casualties around the world, they make up very nearly 66% of all people executed by a close accomplice and other relatives (UNODC 2013).

5.2.6 Domestic violence

Domestic violence means “*all acts of physical, sexual, psychological or economic violence within the family or domestic unit or between former or current spouses or partners, whether or not the perpetrator shares or has shared the same residence with the victim.*” The two principle types of domestic violence at home are private accomplice brutality between present or previous mates or accomplices and between generational violence, which commonly happens amongst guardians and youngsters (Article 3 Istanbul Convention and Explanatory Report).

Intimate partner violence is defined as “behaviour by an intimate partner that causes physical, sexual or psychological harm, including acts of physical aggression, sexual coercion, psychological abuse and controlling behaviours. (It) covers violence by both current and former spouses and other intimate partners” (WHO 2013).

Chapter 6 Facets of Gender Violence

6.1 Introduction

Dhaka is a densely populated city where numerous crimes and anti-social tasks prevail every day. It is one of most congested cities in the world where over population lacks some basic human rights that provoke to engage with social crimes both in individual and social levels. Thus huge population crucially keeps the economic wheels of this gigantic city dynamic with their very single and collective efforts. Eventually, women nearly form half of the city population playing crucial roles in its progressive development.

From primal to present era, asymmetric physical traits of women and men work to mesmerizes each other. This attraction has some ascribed social rules and regulation that demarcates the degree of their physical interaction and ensure punishment when someone violates social rules and norms. All societies, both modern and so called primitive, set forth the legal expression and ways to interact with heterosexual person. This arrangement and practices vary from culture to culture and is called socialized form of expression of sexism. People has idiosyncratic mode of expression of sexism and they are recommended to behave abiding by state laws and regulation. In many societies like Bangladesh, girls are taught from the very beginning of their childhood to be more feminine is mild, soft, kind hearten, and to be more docile to men.

Moreover, this teaching process makes them understand that their physical traits are comparatively weaker than male that results derogative social existence. This cultural construction of women as inferior to men whom needs care and support is primal impediment to improved socio-economic status of the women in Bangladesh applicable to both in rural and urban area. Poor socio-economic facilities, over population, male dominance, patriarchal ideology, corruption, anarchy, and lawless states create foundation for gender based violence. So like many prevalent social problems, gender violence is predominant in urban area like Dhaka that needs proper address. Additionally, numerous non government organizations are working in Bangladesh focusing on women empowerment and gender violence. Their interventions have able to call immediate

action against gender based violence. But pessimistic is their intervention areas are rural intensive where vicinity of urban gender violence has always been neglected because of some financial factors and common myths; donor agencies usually give fund to those NGOs whose major intervention areas cover rural features. Moreover, it is regarded that urban people are more enlightened in terms of education, modern facilities, income and earnings, and health facilities than rural people. So donor agencies' focus on rural area neglects various urban issues like gender based violence. Furthermore, rural areas or more precisely villages of Bangladesh characterize it as one of the underdeveloped societies of orient that NGOs strategically present to the western world with a view to get easy fund results overlooking of various urban crises like gender based violence.

6.2 The prevalence

Gender based violence is a determined and general issue happening in each culture and social gathering. Throughout the world, one in each three women has been beaten, forced into sex, or generally mishandled in her lifetime – frequently by somebody she knows, including an individual from her own family, an employer or an associate. Violence against women is frequently addressed as gender-based violence (GBV) due to its stemming from women's inferior position in the society. GBV has been called the most inescapable yet minimum perceived human rights mishandle on the surface (Minnesota Advocates for Human Rights 2003). GBV is one kind of human rights infringement that women and girls are routinely tackling in Bangladesh.

The violence against women Survey (2015) uncovered that 73% of ever hitched women in Bangladesh have encountered any sort violence by their present spouse, 55% revealed any kind of brutality in the previous year, and half announced physical viciousness in their lifetime. The recurrence and seriousness of GBV shifts the nation over, however the negative effect it has on people and on families is widespread and has guide connects to general improvement of Bangladesh. Violence against women ruins people, families, networks, governments and lessens the financial advancement of a country. At the

individual level upwards of 14% of maternal death is related with GBV and at the national level the nation loses 2.10% of GDP because of abusive behavior at home (The daily Star, 19 December 2016 and CARE Bangladesh 2013). The following figure presents the rude scenario of gender based violence in Bangladesh:



Figure 6.1: Scenario of GBV in Bangladesh (Violence against Women Survey 2015)

6.3 Perception of GBV: Justification and Myths in the Study Area

There have controversies on how to consider a behavior as violent. The identification of gender based violence corresponds to various socio-cultural, and political issues; some cultures regard some sorts of behavior as violent while other consider as normal, many societies view women as inferior to men closely associated with domestic roles while other societies encourage women to engage in public domain, political system of a structure recognize some sorts of behavior as violent while other declare as normal. In the context of Bangladesh it is more intricate to classify which types of behaviors as violent due to lot of associated interplays that define men and women social roles and expected ideological behavior as well.

Despite the frequent prevalence of gender based violence in traditional societies like Bangladesh, socio-cultural structures define the degree of normality and violence that results lower attention to the problem. Arguments and fractions have been observed in the perception of gender based violence among the respondents. Some female respondents had high yield to consider aggressive behavior of their partner as not violent at all. Tiny aggressive behavior as intrinsic part of male features is believed as unavoidable and certainly they adapted to it. From their perspectives, this every day conflict and its impact on their physical and mental health is very common in conjugal relationship. Perhaps this is due to historical articulation of women mode of expression and worldviews by dominant male part of the society what Ardener (1975) traversed in 'muted group' theory. So there have always some embodied circumstances where justification of violent or non-violent behavior takes place both in domestic and public domain.

Violence justification is often as possible on ground of gender attributes is social standards about the correct responsibilities and duties of people. In the context of Dhaka city, manliness is frequently connected with attributes, for example, forcefulness, aggressiveness, predominance, quality, bravery and control. On the contrary, it is found that femininity is related with shortcoming, tenderness, resistance, lack of involvement and feeling. These qualities result from a mix of physical, social and cultural impacts and identify with our comprehension of dominance in the public arena in general. As a result, it is found that these cultural and social values mingle men to be forceful, intense, apathetic, and controlling, and add to a social acknowledgment of men as predominant. Additionally, desires for females as detached, sustaining, easygoing, and passionate likewise strengthen women' parts as frail, feeble, and subordinate upon men. This traditional cultural construction of women as fragile and affectionate social being who needs guardian in the form of father/ brother during premarital age or husband after marriage has critically been upheld social crises making women ultimate dependant to male members. The present study accounts gender based violence typically

communicates with sexual hedonism of men in public domain like transport or any other gathering.

Dichotomy between violent and non-violent behavior have long historical understandings where men plays the role of catalyst. The socialization of the both genders has brought about an asymmetrical power connection amongst people. So the present study has initially identified that the greater part of culprits of gender based violence is men. Be that as it may, regardless of the way that no society is refrained from it, male viciousness in Dhaka city against women differs in degree and force as indicated by the particular conditions i.e. age, race, religion, income and occupation social status and network etc. Numerous men dismiss prevailing generalizations of violence, controlling manliness. Exceptional incidences have been observed during the present study while a few sorts of violence against women are executed by women.

Some women confer violence as an approach to guarantee their own existence and security inside a social, financial, and political setting that is formed and overwhelmed by men (Pickup et al 2001). For instance, in the study area, more established women show fierce conduct towards their daughter in-law. Racial identity and social-class may likewise connect to cause violence against women, when these are the elements expanding women' weakness. It is found that privileged women who are socially and tangibly subject to their spouses utilize violence against their household servants to secure and attest their situation as wives. Dhaka is not distinct from mainstream cultural practices around the country in many respects. Habitus or long lasting disposition of people acquire by means of the process of socialization through active living (Bourdieu 1983) and participation in the rural community has been structuring in new form affected by the urban mechanic solidarity in Dhaka resulting violent attitude to heterosexual person both in individual and social levels.

The introduction of a culture, or the mutual convictions inside a sub-culture, characterizes the points of confinement of enduring attitude. To the degree that cultural tradition

qualities violence, connects distinction to fierce direct, or characterizes violence as typical or legal to goodness or practical conduct, the estimations of people inside that culture will grow usually. States of mind of sex disparity are profoundly implanted in numerous societies and assault, local strike and inappropriate behavior would all be able to be seen as a violence articulation of the social standard (Chapell and Martino 1998).

There have many myths found in the study area that try to justify GBV. Among the numerous the followings are the common:

- Gender based violence are done by a few mentally ill person who are distorted from social norms. This is connected with the politicalized statement as ‘isolated incident’ that demolishes the depth of the incidence and gives perpetrator a way to get rid of punishment. Even through the media play significant supportive roles to present the incidences of GBV as isolated incidence in some respects. This nationwide accepted meth and more practiced tradition make women more vulnerable to GBV and frustrated during asking for justice.
- News headlines as ‘addicted perpetrator molested women’ is another myth that eventually reduce the significance of the GBV. Gender based violence should not be treated basing on normality or substance abuse, rather it should strongly be counted as a crime against humanity and human rights.
- As a traditional society, Bangladesh cherishes various historical ideologies detrimental to gender equality. Study area is not different from Bangladesh at all. It patrons dominant concepts that hamper men-women social harmony and peaceful cohesion. Widely practiced notion that ‘men are aggressive and maltreat women due to uncontrollable anger’ promotes GBV and provides excuse for men to be perpetrator of GBV.
- While close interaction between women, the present study noticed that some women safeguard their partner regarding gender based violence. Women embrace an idea that GBV is part and parcel of conjugal life because men tend to be short tempered who dominate over women. Hence, self-consciousness and

understanding of demarcation between conjugal conflict and gender based violence matters.

6.4 Patriarchy, Cultural Legitimizing and Gender Based Violence

The dominant ways of men and their practices produces subordination to other particularly in gender relations is identified as masculinity (Fulu et al., 2013). The most obvious type of manliness predominant in the study area is frequently alluded to as hegemonic manliness. Hegemonic types of masculinities replicate predominant attributes of being a man in any given society. Hegemonic masculinities are utilized as a sign for men's individual practices and convictions, however they likewise shape predominant social standards and qualities. Hegemonic masculinities are strengthened by explicit masculinities that authorize hegemonic shapes, while playing or instituting a portion of its qualities. Accordingly, a few men may sanction hegemonic types of manliness out of dread, despite the fact that they may not distribute its essential grounds of control. Hegemonic masculinities are, as a rule, based upon and produce frameworks of relations of power and lopsided characteristics amongst women and men is regarded as patriarchy. It is this very framework through this idea of hegemonic masculinities that utilizes violence as a way to guarantee this imbalanced power relation is natural. Gender based violence turns into a way to gain assets and preclude access from securing these assets to others (Jewkes et al 2011).

In the study area likewise the whole Bangladesh, religion and social customs cooperate with contemporary foundations of male predominance to deliver particular types of manliness and the arena of sexual orientations, which thus influence factors identified with execution of men's gender based violence against women. This man centric society have all around characterized results, for example, confinements on social movement, less educational and job facilities, and low portrayal or interest in control structures (Wahed and Bhuiya 2007). Noticeable in the study area that women' situation in the household circle likewise takes a unique essentialness, as wives are required to be

socially, financially, mentally and in different courses dependent and inferior to their husbands. Women's financial and general reliance on their accomplice is especially intense and discloses to some degree women's enduring of mishandle in fear of being lonely or left by husband, or of their partner remarrying or being rejected by kith and kin (ibid; Fahmida and Doneys, 2013). These dangers with regards to financial reliance – for instance, having successfully no place else to go in the event of contention – undermine women's strength and increment men's capacity and feeling of privilege. For men, these frameworks of male centric society are reinforced by rough and controlling benefits that are agreed to men. For example, men in Bangladesh regularly have a feeling of privilege in regards to their accomplice's activities and versatility and in addition body, upon marriage (icddr,b, 2013; Fahmida and Doneys, 2013).

GBV have found as a sign of asymmetrical relations between male and female which have prompted control over and oppression women by men. Additionally, GBV is related with sexual orientation particular socialization in male centric culture, assurance of suitable gender traits, desire for responsibilities inside the relationship in the study area. The traditional male centric culture restricts girls to a tight idea and regards them as less imperative people that make them vulnerable to GBV in response. The present study has identified that various forces of socialization process bolster the male centric view such as, educational institutions, community, friends and relatives etc. Present study argues that some facets of this man centric culture are seemingly like that of the point of view of the medieval ages that slandered women and kept them from pushing ahead. The socio-cultural legitimating of gender violence is incorporated convictions in male predominance and male's control of women's conduct which are bolstered by social foundations either specifically or in a roundabout way. The present research found that male centric belief system fix expected sort of roles men and women at the personal, household, and social levels in various periods of life cycle of women. Considering the present situation, the women are casualty of supreme destitution, as well as the casualties

of culture of neediness, and the only means of fulfilling their necessities is dependency upon their partner for food, wearing, accommodation, healthcare, etc.

The inhabitants of the study area are religious, and women are for the most part judged based on their adherence to religious customs. Contrasting to the rural area, Mohammadpur area has lower tendency of practicing religion. Thus, religious dictates in terms of controlling women are wrongly and forcefully practiced over women by men. Shockingly found that religious rules and regulation regarding Purdah custom are imposed upon women by their husband though they (husband) do not abide by rules and regulation. In case of women, many men particularly husbands misuse religious dictates over women to control them. So male centric culture considers women' feelings reluctantly, even on inconsequential issues. Political and societal notoriety is assigned to women based on who their dad and spouse is. This training is decrying for women and controls the degree of their effect on basic leadership both in the household and outside. Yet, male centric society on occasion influences women to feel that encountering GBV is God's will. Majority of the individuals who endure believe that their partner has the privilege to raise their hands on them. They can likewise feel that legitimate and social systems are not accessible for them, and in any would not help. They expect that searching out such help would incense their spouses and accomplices, which just intensifies the general situation.

Moreover, patriarchy characterizes Bangladeshi cultures that is predominant both in rural and urban area with slight difference in regard to mode of practices. Respondents tend to structure their perspectives according to and within this patriarch to set forth criteria for justification of violent and non-violent behavior. So women prefer endurance instead of resistance even they do not have proper thinking to treat some maltreatment as violent. This exacerbates gender based violence problem among comparatively lower status women who have high yield to face GBV and poor options to tackle it. However, the chart below shows who played advanced role in family arena:

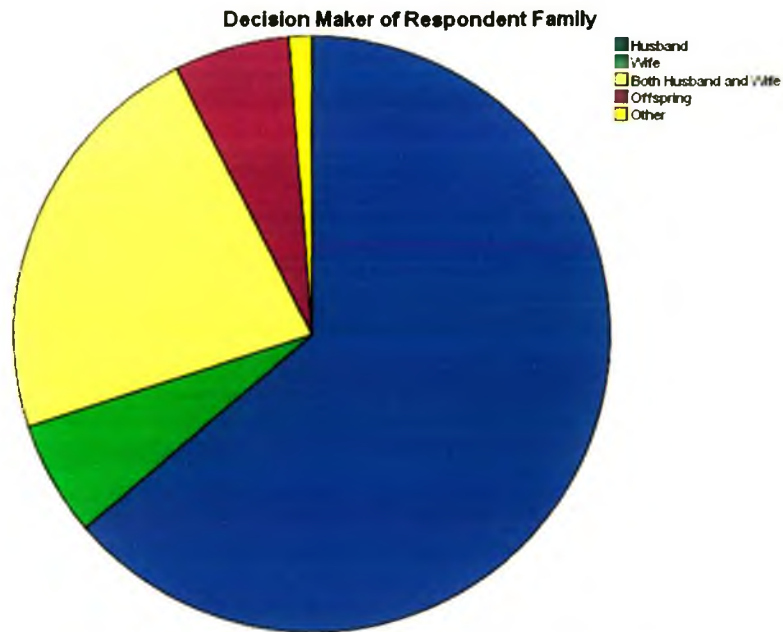


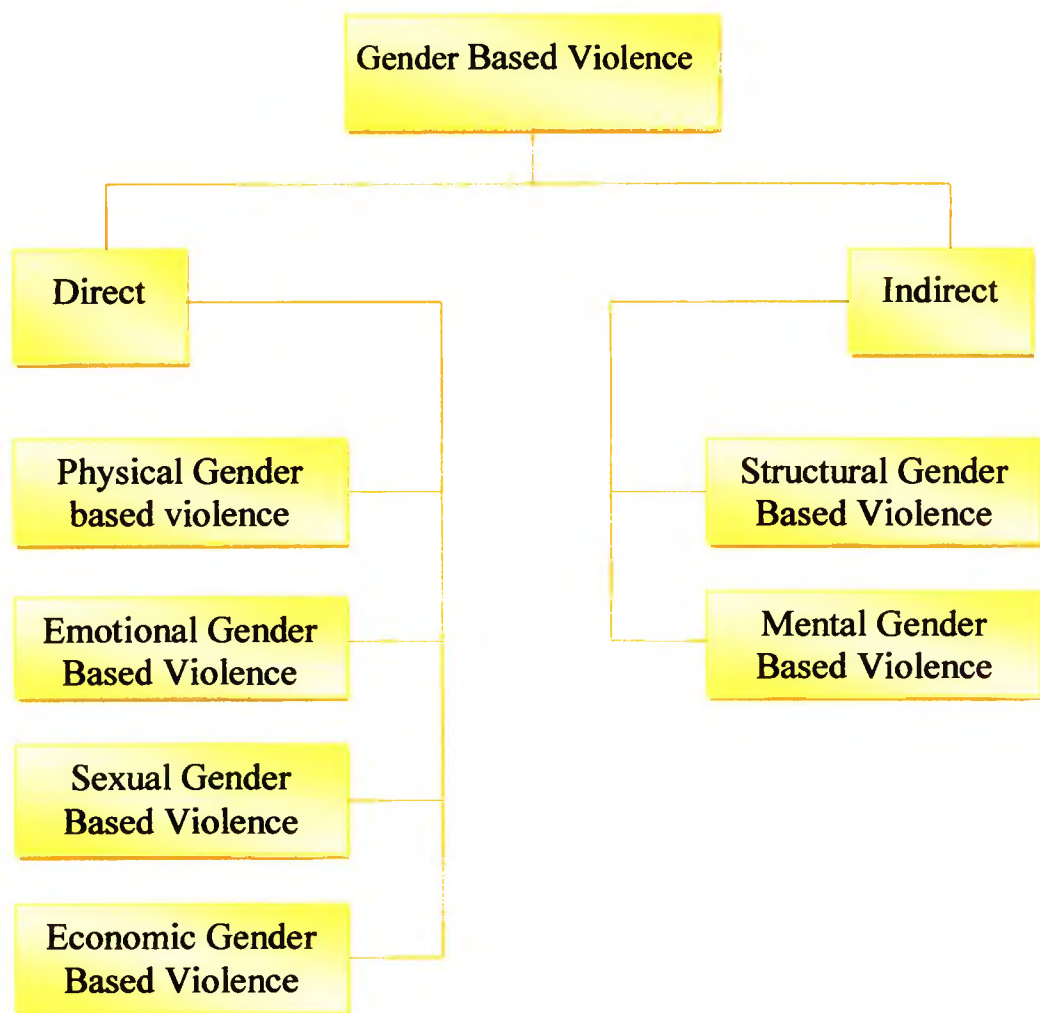
Chart 6.1: Decision Maker of Family

The present study aimed to account GBV from various socio-economic and cultural dynamics. In doing so, it endeavored to count upon who play significant role in domestic area. Leading position in family level considerably depends on various interconnected issues; earning, education, tradition, ability of power practice, dominance, age, gender etc. The chart discloses that husband possesses leading position in more than half family of the respondents. Many women told that they cooperate their husbands while making important decision in family. While the study has justified that either their husband share decision with or take suggestion/ comment from them, majority of respondents said that husband only share their decision overlooking or escaping wives' views. But these women are happy because their husband at least share before implementing any decisions no bother whether husband pay any heed to their recommend. Lower portion of women have leading role family level. These women are mainly found in widow or divorced condition where they execute subsistence activities by their own means.

6.5 Nature, Types and Dimension of Gender Based Violence

Considering the facets of Gender based violence, it forms various types, natures and dimension basing on certain circumstances. According to the spheres of GBV, domestic violence and public violence is mentionable. In broad categorical regime, GBV is categorized as direct and indirect. Despite the various forms, and types, GBV is prevalent in the study area among in all classes, and status people where men are primarily the perpetrator and women are the casualties.

Figure 6.2: Types of Gender Based Violence



Source: Adopted from European Institute for Gender Equality (2018) and modified according to the findings of the present study

6.5.1 Direct violence

Direct violence against women is one kind of violence that directly hampers the casualties. Direct violence means bodily, sexual, mental, and financial violence. Direct violence has violence evidence that may be used in enquiry. It bears physical signs of violence on bodies of casualties. Impacts of direct violence are considerably long lasting and sometimes related to victim blaming in Bangladesh. Among other, the predominant form of direct violence found in the study area includes; rape, sexual harassment, beating, kicking, pushing women in aggressive and harmful manner, abusive treatment toward women and confine the freedom mobility rights according to the will of husband/ partner etc.

6.5.1.1 Physical violence

Physical gender based violence happens when somebody uses or debilitates to utilize physical mischief to assault someone else. Relevant illustrations in the study area incorporate kicking, slapping, limitation, punching, gagging, hitting with a protest or hitting with a weapon. When all is said in done men are violent and women experience the ill effects of their brutality. Violence is regularly seen by one or the two accomplices as a sign of affection, particularly in the event that it is viewed as a declaration of envy. In case of the present research, this type of violence is in reality about power and control, not love. The strain to date can be intense for youngsters.

During fieldwork, some female students said that their partner/ boyfriend urge them to date frequently. When they refuse to have date partners assault them physically. Numerous survivors of dating violence may trust that having a damaging accomplice is superior to having none by any means. The following chart better illustrates the nature of physical violence in the study area. Respondents report that they have encounter beating on their sexual organs of the body in certain time of their life. Majority of the respondents who answered yes belong to all social classed. So it is not useful to justify that only women of somewhat backward class have been facing beating on sexually sensitive area.

But this study has observed that majority women reported beating on their sexual organs at least once throughout life cycle. Some respondents did not want to disclose whether they encounter beating on their sexual parts of body. However, now we look the chart 6.2 to identify who beaten on women sexual organs.

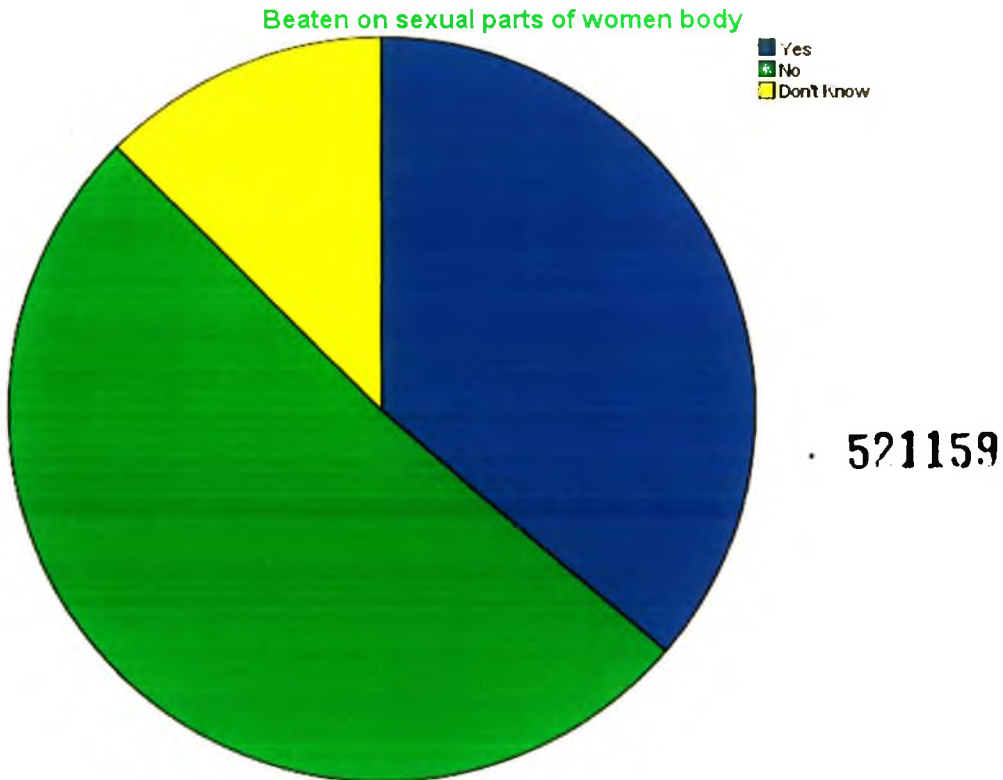
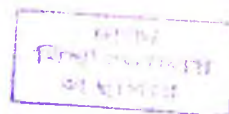


Chart 6.2: Women who ever been beaten on sensitive parts

Majority of the respondents who reported tackling beating on their sensitive parts identified policemen or other law enforcing persons involved in beating (chart 6.3). This heinous task was performed by policemen in public domain and in custody. A woman said that she has sent to custody where male policemen unlawfully taken her forcefully and when she refused to go then she was beaten. During this seizing, policemen have beaten her so roughly that she got pains in sexual parts of her body. Another woman while discussing deeply said that security guard of her industry has beaten her on sexual parts. She recalled the situation by tearing. Some women mentioned that they have beaten by their neighbors during sorts of conflicts.



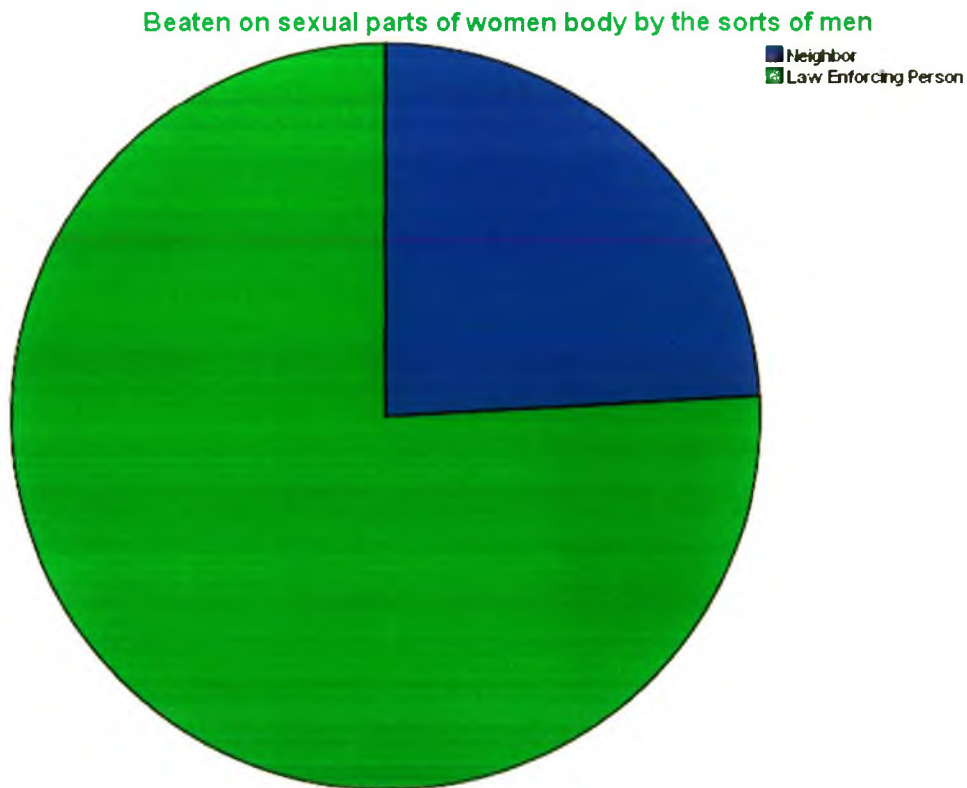


Chart 6.3: Perpetrator of beating women

6.5.1.2 Emotional violence

Mental violence may include scary, annoying, mortifying, limiting who somebody converses with or invests energy with, and separating her from loved ones or different articulations of extraordinary desire. The prevalence of emotional violence is acute in the study area where masculinity predominates and structure to mold women behavior in a traditional patriarchal continuum. Usually hard to perceive emotional violence on the grounds that the wounds are inward and in this manner are not noticeable. For some women, mental violence might be the most agonizing, mortifying and harming part of an oppressive relationship, as it harms one's confidence and regularly sets aside a long opportunity to mend. Women who endure verbal manhandle might be mentally conditioned into trusting that the negative things that her accomplice says in regards to her are valid. Respondents report that partner maltreat them verbally when they do not abide by the rules and dictates of their husband. Unmarried respondents who have

partner/ boyfriend alarmingly reported that their partner use abusive language when they deny to pay heed to their partner. Like many other psychological dilemmas, emotional or mentally related gender based violence is difficult to measure but have longer impacts on victim. Primarily this study has noticed that mental violence lessens women confidence and make them feel inferior. The following chart presents the dimension of mental or emotional violence;

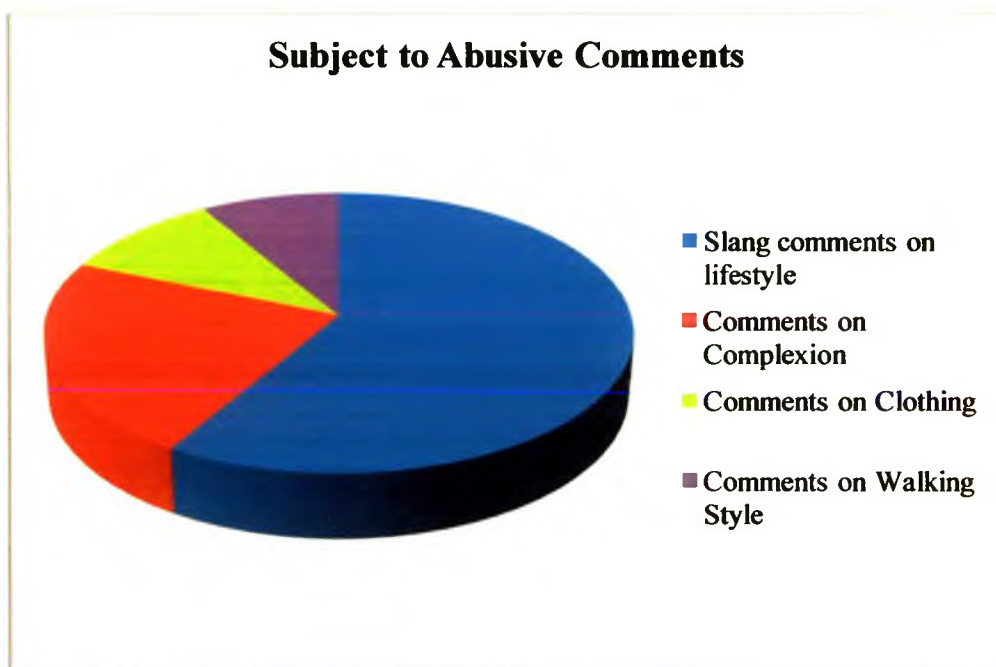


Chart 6.4: Experience of Abusive Comments

Respondents who encountered emotional violence said that men used abusive slang comments on their lifestyle (Chart 6.4). This is contradictory to the worldwide image of Bangladesh as roll model of women empowerment. Because, the present study has found that still male society considers women working outside us unethical and use slang language or bad comments. This is the inner story of some working women who encounter this every day while walking to the office. Many women report that people use bad comments about their complexion. Some men use bad comments about women clothing and walking styles.

6.5.1.3 Sexual violence

The most common form of gender based violence found in this study is sexual violence. Gender based violence related to sexual issues may include assault, undesirable sexual contacting or being constrained into mortifying sexual exercises. Power is frequently used to pick up control over the casualty. Frequently, when a rape happens, alternate kinds of mishandle specified above happen too. Lewd behavior, corrupting sexist jokes and ridiculing are connected to, and regularly a forerunner to, physical and sexual violence as these types of mishandle demonstrate an absence of regard for the privileges of women. Survivors of sexual violence will probably report the wrongdoing on the off chance that it is submitted by a more odds than by somebody they know.

This type of direct and intentional violence hampers teenager and unmarried girls of the study area. Sexual violence against women carries with it long aftermath both mentally and socially. Aside from sexual satisfaction itself, sexual violence against women is regularly an aftereffect of unequal power conditions both genuine and saw amongst people and is firmly affected by social factors and qualities. Inside culture-centric and conscience driven societies, the parts and portrayals of sexes, and states of mind toward sexual violence contrast. Sexual violence is probably going to happen all the more ordinarily in societies that cultivate convictions of saw male predominance and social mediocrity of women. In spite of the fact that culture is an essential factor to comprehend sexual violence completely, we have to take a gander at, and additionally past social structures, their qualities and shortcomings.

The chart 6.5 shows that majority of the respondents have faced unwanted touching in sexual parts of their body. During their lifetime, they encounter this problem and it seems to be normal particularly in public domain. This Gender based violence frequently takes place in the study area because it is mostly congested and men take unethical opportunities to touch sexual parts of women body. This study has found this incidence so rapid that cannot easy to express.

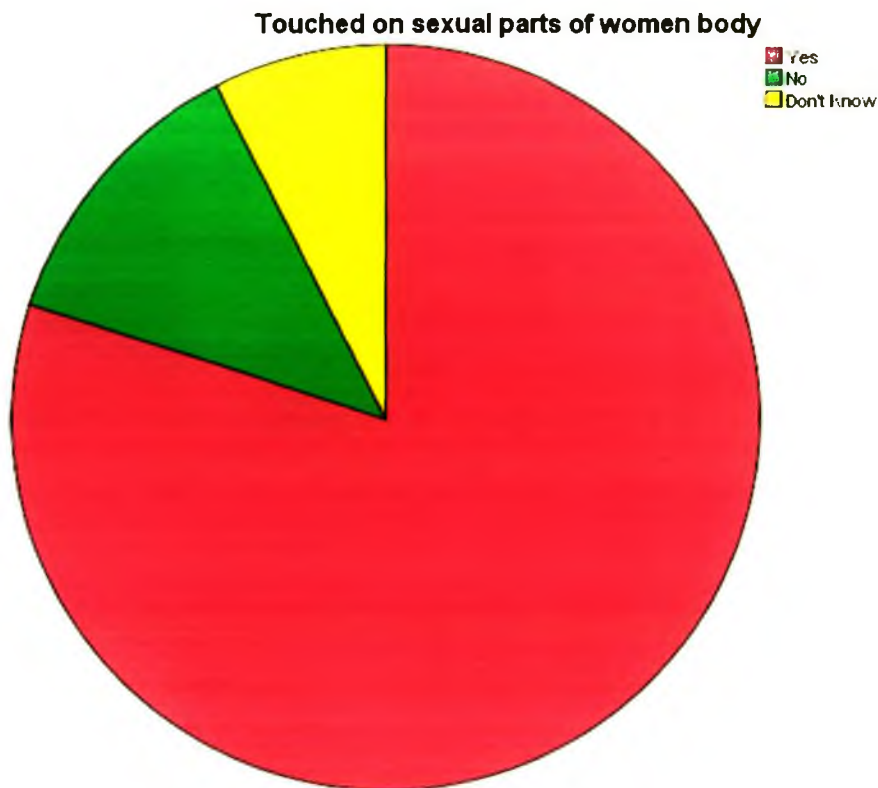


Chart 6.5: Sexually touched on women body

6.5.1.4 Economic violence

Economic dependency is found as root cause for economic violence against women during the fieldwork. It involves using money to undermine a woman's rights like withholding money, questioning what she does with her money, denying medical aid, destroying property in the home whenever there is a disagreement. Economic dependency is one of the main barriers to leaving an abusive relationship. Both married and unmarried women of the study area have high dependency to their husband or male member of the family to exacerbate the scenario of economic violence. Dependency provides ground for male to dominate over female and restrict economic behavior in some instances. Money related violence incorporates restricted access to assets and financial institutes; controlling access to human services, work, education, including assets; barring from money related basic leadership; and unfair conventional laws on legacy, property rights, and utilization of public land.

Some respondents pointed out that their husbands neither let them go to meet doctor alone nor they take them to hospital. At work women experienced accepting unequal compensation for work done equivalent in incentive to the men's, were exhausted and come up short on, and utilized for unpaid work outside the legally binding understanding. Some accomplished extortion and robbery from a few men, illicit seizure of products available to be purchased, and unlawful shutting down of worksites.

Facing of violence for not contributing in household expenditure

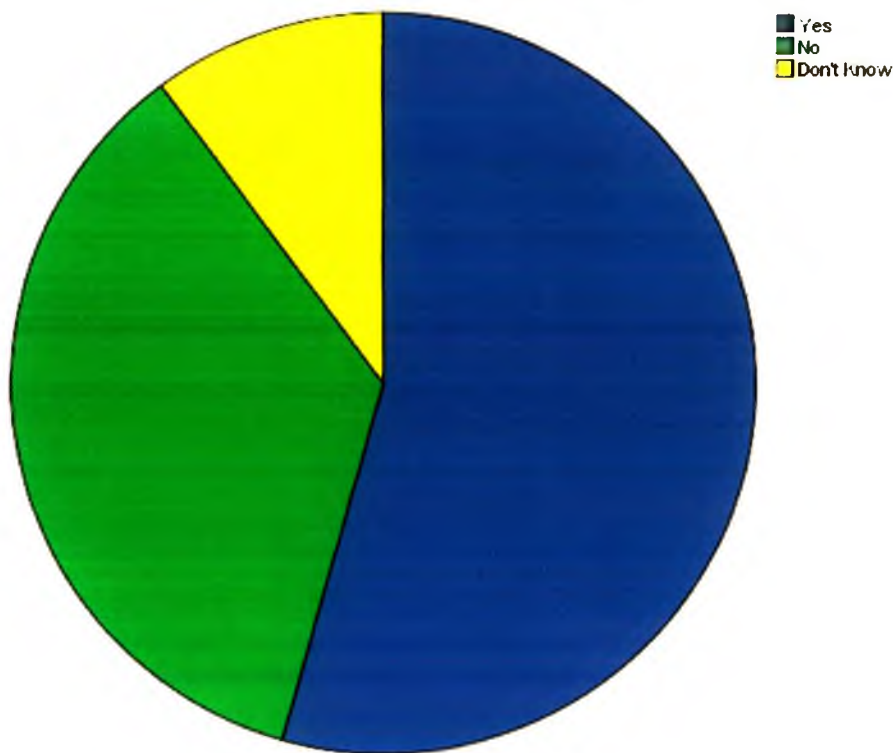


Chart 6.6: Violence due to not spending after household

At home, some were banned from working by accomplices; while other men completely relinquished family support to the women. Lamentably, monetary viciousness brings about extending destitution and bargains instructive achievement and formative open doors for women. It prompts physical violence, advances sexual misuse. Income and earnings freedom, freedom to spend own earned money according to own will, savings all are found closely connected with the economic violence in the study area. The chart

6.6 explores opposite side of women empowerment is women facing of violence from the members of their family particularly by husbands or other in-laws members for not contributing in family expenditure. Once women faced violence for economic dependency upon husbands but now women encounter violence even after becoming self dependent. Although some women report no violence incidence for not spending after households.

6.5.2 Indirect violence

Indirect violence is any type of structural discrimination that place a woman in a subordinated position, whether social or mental or ideological, to other people in her community, society, household, and even in family (Report of the Special Rapporteur on violence against women 2011). Indirect violence is illusive that is difficult to identify due to some socio-economic determinants. This type of violence must be comprehended through the viewpoint of asymmetrical power relations amongst women and men. This violence against women is frequently standardized and sustained because of these basic disparities. In case of the study area, indirect violence is perpetrated by social structure that situates women aside of the dominant authoritative domain.

Long lasting socialization process and more precisely what Pierre Bourdieu (1984) termed as Habitus molds social norms and women within this structure start to practice normative behavior of the society and transfer to their progeny. So, the ground of indirect violence is created by patriarchal society, and ideologies are transferred or preached by both men and women to next generation. Additionally, ascribed gender roles are associated with indirect gender based violence in the study area. Universal proposition of women connected with nature (Ortner 1972) is potentially demarcating women socio-economic and political regimes accelerate gender based violence in the study area. Women traditional role as mother and care taker of the family members builds their social imagery is closely connected with worthless domestic labor.

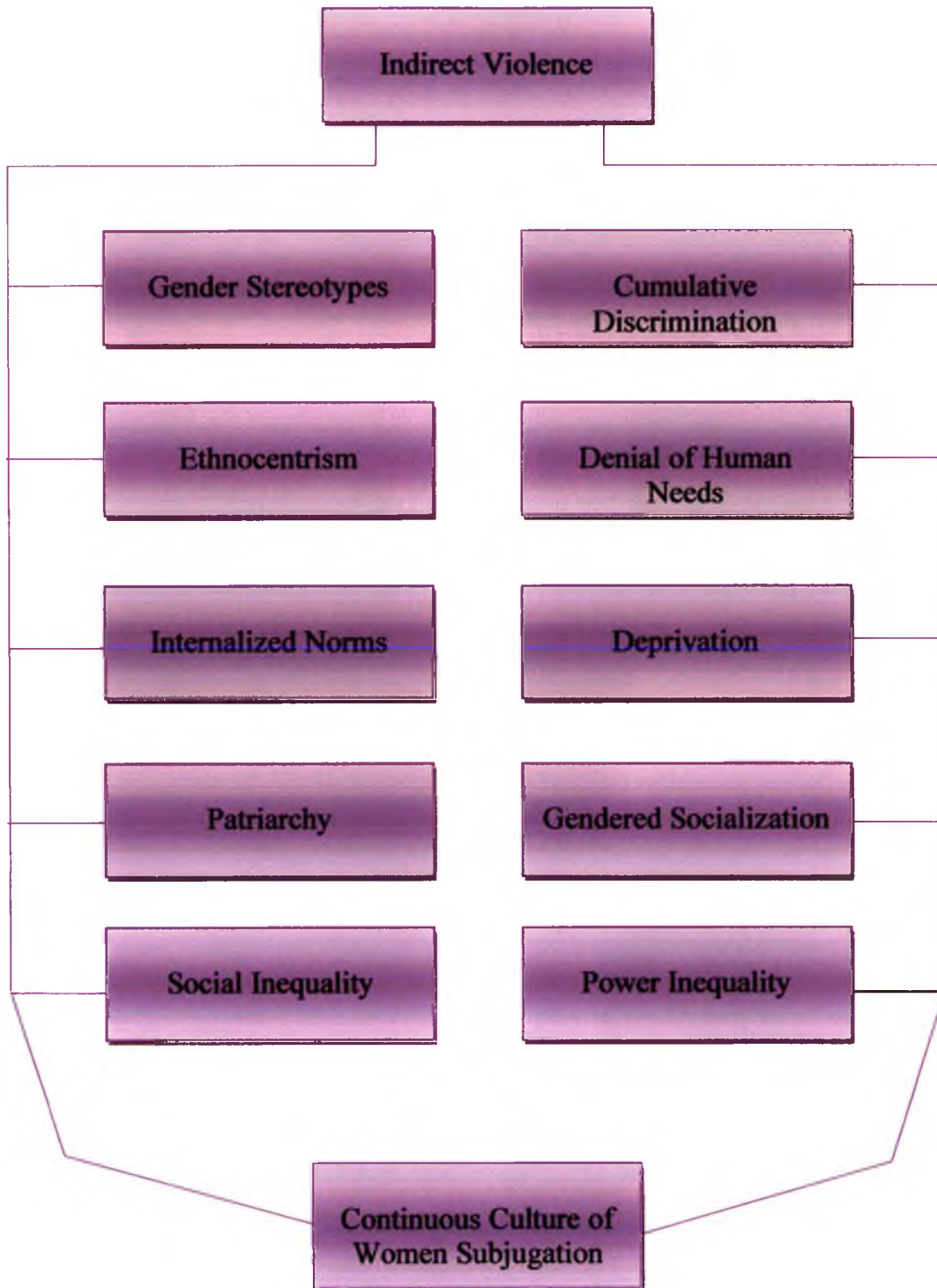
This violence against women can be comprehended as a kind of basic violence, described by standards, dispositions and generalizations around sex when all is said in done and violence against women specifically. Henceforth, the recorded and contemporary subordination of women in monetary, social and political life must be recognized when endeavoring to clarify the predominance of direct violence against women in our social orders. This implies moving the concentration from a performer arranged point of view which analyzes singular inspirations for demonstrations of violence, to a structure-situated viewpoint which takes a gander at the auxiliary sexual orientation imbalances that help and legitimize GBV.

The auxiliary measurement of GBV against women can likewise be portrayed as immediate violence. Though this type of violence is indirect in nature its impacts in women lives are illusive that is difficult to address and tackle. Traditional societies like Bangladesh, promote indirect violence patronizing structure of inequality that place women beneath the power hierarchy. Stereotyping of women roles is identified as the maiden factors of indirect violence in the study area. Male possess dehumanizing social ideologies to oppress women in many respects.

Aberrant brutality works inside a bigger societal setting; establishments, and the people inside and outside these organizations, are altogether occupied with the creation and generation of states of mind which standardize savagery against women (United Nations 1992). Taking a gander at these demeanors can give understanding into the manner by which these backhanded types of viciousness are made and managed, and much more critically, how they add to and bolster indirect type of violence against women.

Imbalances - and the types of brutality associated with them - are intersectional. They are the aftereffect of an interchange between different power domain that generate and regenerate various hierarchical level, for instance with respect to social class, racial identity, gender and disability or ability.

Figure 6.3: The process of Indirect Violence in the study area



This long lasting imbalance between men and women in terms of social roles and expected behavior promotes violence against women in the study area. Indirect violence happens due to social structure of power make women muted group (Ardener 1975) that

subsequently reduces women capability of resistance. Resulting of indirect violence women lives in a state of unavoidable domination where they teach female offspring to fully obey their male parts.

6.5.3 Intimate Partner Violence: Perception and Dimension

This type of violence is most common in the whole world. Family is one of the root places where frequent GBV takes place every day. Family readies its individuals for social life, shapes sex generalizations and impression of division of work between the genders. Domestic area is where physical misuse like spousal battering, sexual mishandle and additionally mental misuse happen. Abusive behavior at home can likewise take such structures as restriction, constrained marriage of woman organized by her family without her assent, dangers, affront and disregard; plain control of a woman's sexuality through either constrained pregnancy or constrained fetus removal. Since violence inside the family and family unit happens in the home, it is frequently observed as a 'private' issue and data about it is inadequate.

ActionAid (2017) has surveyed woman's age, family unit, monetary status, educational level (counting her husband's), income status, living arrangement, area, basic leadership independence, and religion in connection to acknowledgment or legitimization of spouse beating. Horribly it reports that of the considerable number of women who acknowledge being beaten by their spouses, 23% acknowledge it because of a contention, 18% because of ignoring their kids, 17% because of going out without their partner authorization, 8% because of refusal of sex with husband, and 4% because of consuming the sustenance. Low family monetary status, women' lower education, are huge components for a woman to acknowledge being beaten under each of the five speculative circumstances. So the research has brought an insight that Bangladesh has far to go in avoiding intimate partner violence especially when destitution, low level of education, and unequal power in the family makes women helpless against gender based based aggressive behavior at home like intimate partner violence.

The present study had special focus on intimate partner violence considering its frequency and intensity. As stated above, this type of violence always remains unnoticed due to considering it as private or interpersonal matter. Intervention of outsiders is little welcomed regarding intimate partner violence. Cultural dictates of respondents provoke not to consider husbands' aggressive behavior as violent rather it is normalized. So understanding the dimension of intimate partner violence is abstruse particularly when casualties do not regard aggressive behavior as violent. It has been observed in many cases that when women regard violent behavior of husband as normal it become obscure for development practitioners for identification and support casualties. Awkward situation creates if the casualties deny of encountering violence and do not cooperate social activists for rescue.

This research has encountered several issues where women definitely faced violence behavior of their partner but do not acknowledge. This study has internalized women practice of hiding violence behavior of husbands caused by some factors; they do not properly know the distinction between violent and non-violent behavior, they are taught to consider violent behavior of husband as normal and part of conjugal life, they are afraid of husbands because if husbands know her wife discussing about his violent behavior to other then intensity of violence may proliferate, they feel shy to discuss about negative sides of their partner before other etc. European Agency for Fundamental Rights asserts that 22% of women worldwide have experiences of violence by partner or husband.

6.5.3.1 Obedience to Husband

Bangladeshi women are taught from their childhood to obey their husbands. Obedience to husbands has culturally been connected with loyalty to husband and conjugal relations to emphasis the obedience. The religious practitioners have been playing leading roles to mandate obedience to husbands as distinct feature of idol wife.

Do you think A good wife obeys her husband even if she disagrees?

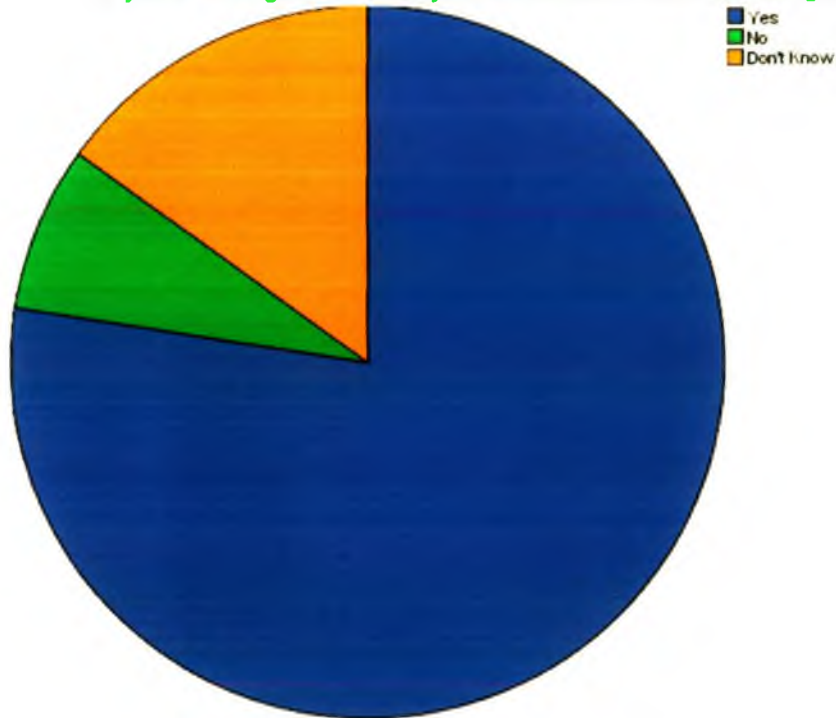


Chart 6.7: Obedience to husband

So it has been embedded in women mind that husband is always right and wife should agree even wife has different sayings. This results wife's denial of personal traits and personality and she become the underling of husband. The chart 6.7 better explores the issue. Majority of the women think that they should obey to husband despite they have arguments on it. Many women traversed that husbands are dominant in nature and culture. They fear if they would disagree with husband and do not obey them husband may lose anger causes further family conflicts.

6.5.3.2 Discussion of Family Matters with other

Usually people tend to not disclose family matters with outsiders. Family matters are viewed as interpersonal that lies into the line of privacy demarcation. This become pain and contradictory when suffers violence by tier husband cannot share with others with a view to mitigation and resolution. Present study has counted this issue critically considering privacy issue and resolution as well.

Do you think Family problems should only be discussed with people in the family?

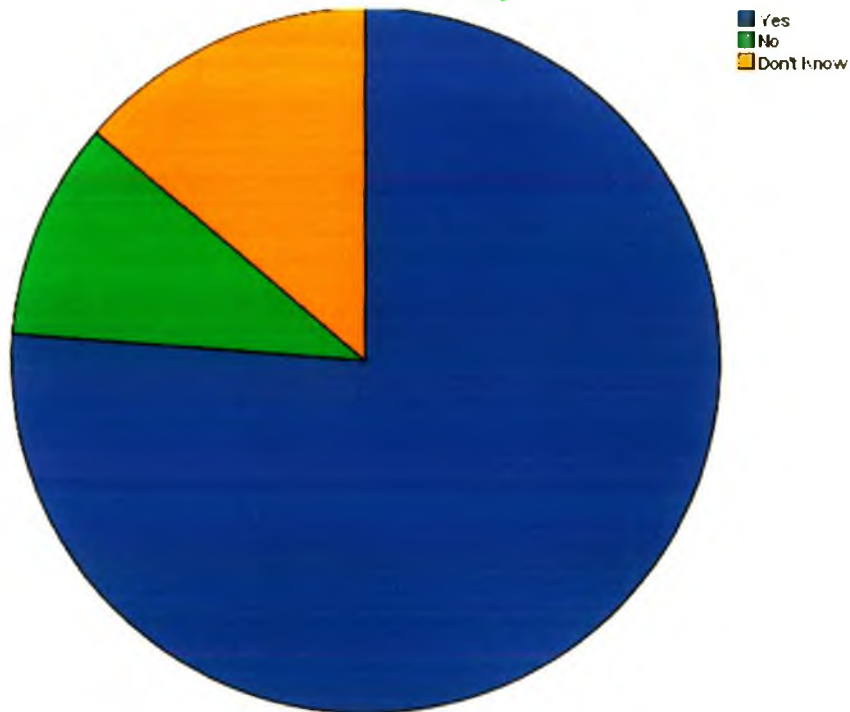


Chart 6.8: Domain of discussion of family problems

The chart 6.8 shows that highest numbers of women view that family issues should only be discussed with the members of the family. This has some sorts of risk factors particularly when women in-laws members are biased to husband. A woman reported that her husbands' family members specifically her mother in laws or sister in laws gives biased opinion when she has sort of conflicts with her husband.

Another subject of inquiry of the present study has been presented in the next chart. It shows that likely equal number of women opine not to discuss family matters with others and to discuss. Who want outsiders to interfere in family matters argue that relievable outsiders resolute family matters without biasness. So they have high possibility of getting justice. On the contrary to this, women who do not support the statement that outsider should be informed about the familial conflict give opinion that intoxicates husbands and it makes conjugal life problematic and lacking of trustfulness.

Do you think if a man mistreats his wife, others outside of the family should intervene?

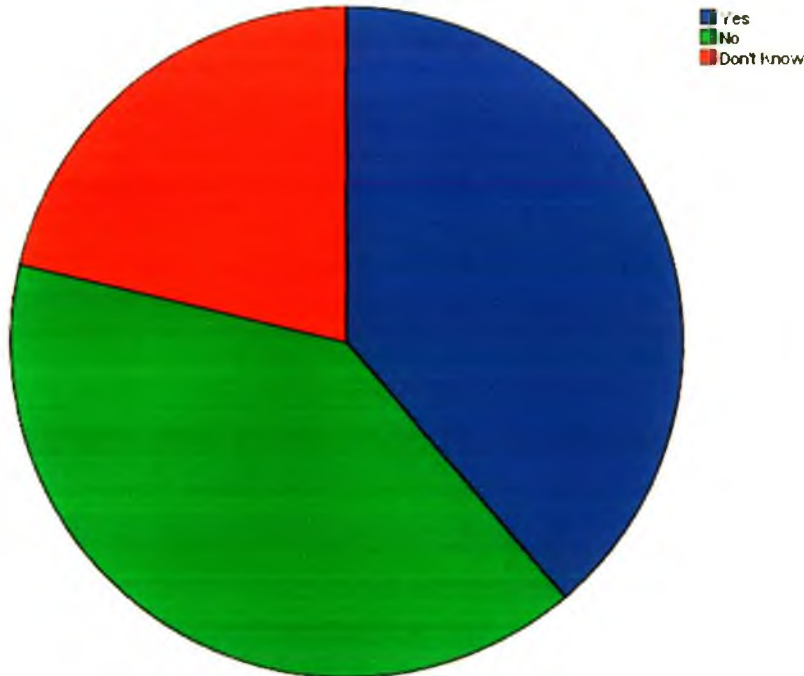


Chart 6.9: Outsiders' intervention in familial problem

6.5.3.3 Demonstration of Male dominance in Domestic arena

It has been stated above that culture of the study area is patriarchal where masculine traits are predominant both in domestic and public spheres. Happiness in marital life depends on several internal and external forces. Gender experts emphasis on equal position of husband and wife in familial life in order to make it more peaceful. Family is the place where partners find happiness from each other. Same position in terms of role playing in familial issue, respecting to partners' views is essential part to make conjugal life happier. One partner may income higher than other, but it should not impact the degree of roles in domestic domain. Sorrowfully, male dominant society has always been neglecting the mental demand of wives in order to establish manliness through showing of boss type behavior by husband. The chart 6.10 identifies that majority of women think that it is not necessary for husband to show who is boss in the conjugal relationships. A few women think positive for husband to show who is boss. These women behave according to the model of patriarchy.

Do you think It is important for a man to show his wife /partner who is the boss?

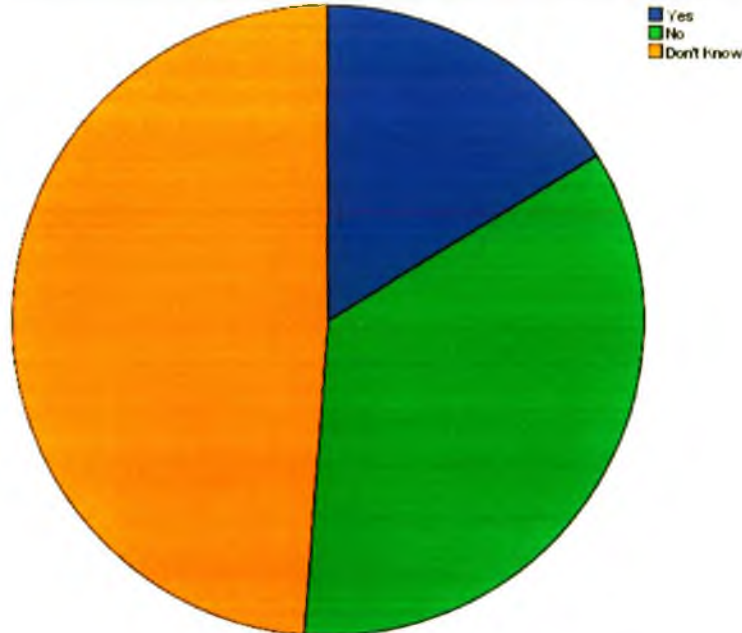


Chart 6.10: Necessity of showing who is boss

6.5.3.4 Freedom of Making Friend

Marriage is viewed as a heavenly chalice for women in the study area. The cultural point of view of marriage in general bundles it as something women hope for, and men surrender to. Women are screeching becoming flushed women who have been arranging each part of their ideal wedding to their fantasy man since they were 12 years of age, frothing at the mouth to eradicate their personalities. Subsequently, one can't accuse women who regard their life accomplishment by their capacity to discover and keep a husband. When women become tied up with the established thoughts of predominance in view of conjugal status, it is basically incomprehensible for the married women to gently exist together in many instances.

As a result of this, a great deal of married women feels they have, and are regularly energized, to drop their friends. It reduces their social space and eventually impacts their minds. The chart below shows that women think that a wife should not have friends if her husband forbids making friendship or obstruct to maintain interaction with friends. A few said that they should make friend even when their husbands disapproves (chart 6.11).

Do you think A woman should be able to choose her own friends even if her husband disapproves?

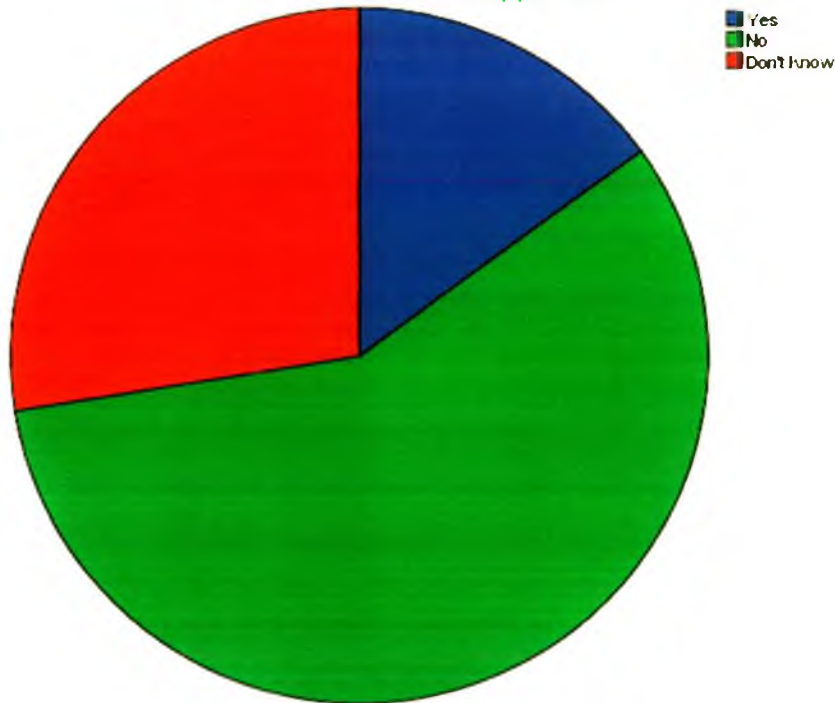


Chart 6.11: Women freedom of choosing friend

Every men and women should live in ac circumstances where they have strong bonding with people beyond kin ties. This is said that friend is someone who stay close with friend in pains and pleasures. Friendship seemingly offers itself as the most free of every single human affiliation. A shortcoming of social remedy opens a territory in which closeness can be lived in a trust relationship that embodies equity and regard. Companionship's social opportunity empowers the shared improvement of selves. Be that as it may, the opportunity of closeness is restricted by spouse. Installed in a general public that properties diverse collections of closeness to women and men and benefits male homo-sociality, friendship flexibility is reduced. Particularly cross-sex companionships keep on showing proof of persevering pressures. Suggestive fellowships that try to acknowledge sexual closeness however shun the duties of coupledom keep on facing regulating functional difficulties in some instances. Bangladesh society still does not support cross sexual friendship in many respects. So present study has focused on

women female friends. It has found that some women report that their current husband forbid them to see their friends or family (chart 6.12). A woman report that her husband does not let him go to her in-laws for more than two years.

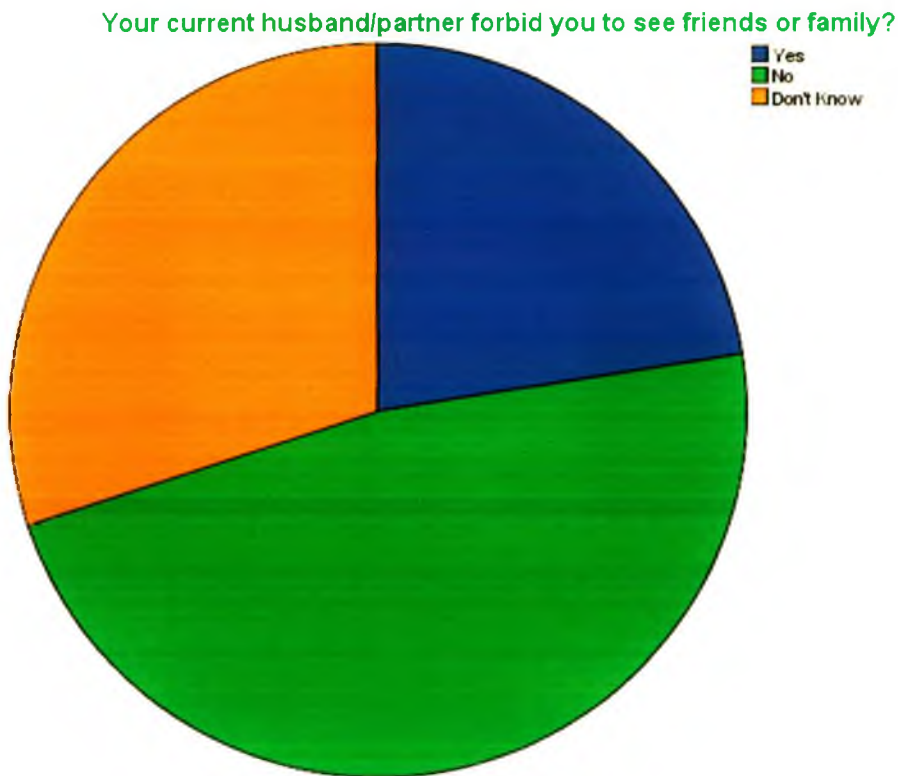


Chart 6.12: Husband's forbidding to see friends and family

6.5.3.5 Wives' Obligation to Intercourse

Women's activists and even a few women who might not see themselves as women's activists trust it as egotistical for a man to engage in sexual relations with his wife, knowing she isn't in the state of mind. Truth is told some claim if a man engages in sexual relations with his wife when she isn't the mind-set this is assault. An as of late directed investigation uncovered that women had no say when it came to rehearsing constrained sex with their life partners and were frequently constrained into perilous sex Presentation to explicit materials and consistent utilization of liquor expanded the danger of sexual pressure essentially. The individuals who had encountered sex based

socialization and held non-libertarian sexual orientation part state of mind were 1.4 times more inclined to legitimize spouse beating if wife denies to engage in sexual relations (Sinha et al 2017). The chart 6.13 shows that majority of the women thinks it is not obligation for women to have sex with husbands when they do not like to have it. While some women think they should agree in sexual relations even they do not want.

Do you think It's a wife's obligation to have sex with her husband even if she doesn't feel like it?

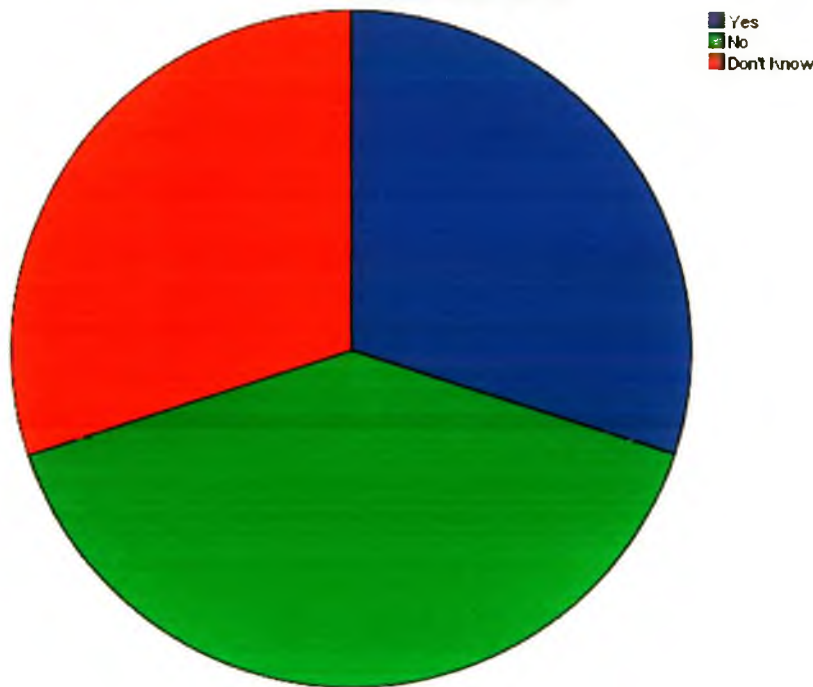


Chart 6.13: Sexual obligation of wife

23 percent of women uncovered to have been the casualties of physical violence on declining sex. 15% of married men constrained their spouses to engage in sexual relations ever throughout everyday life and 45% did as such in most recent multi year. Around 19% legitimized spouse beating if wife declines to engage in sexual relations. Sexual compulsion was most pervasive in orchestrated relational unions and among men who were troubled in marriage. Poor spousal correspondence, acknowledgment of spouses' dictator part and wife beating standards for forswearing of sex were essentially connected with constrained sex (The Mid-Day, 2 August 2016).

In your opinion, can a married woman refuse to have sex with her husband if:

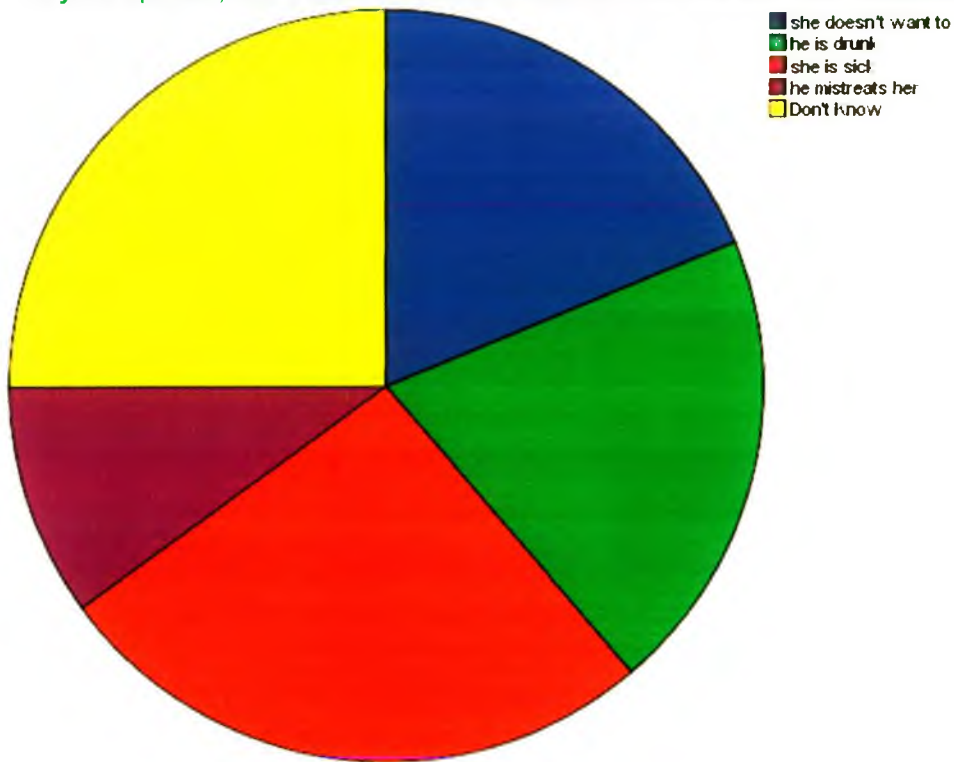


Chart 6.14: Wife's refusal of intercourse with husband

The chart 6.14 shows the opinion of the respondents regarding the refusal wife to have sex with their husbands. One fourth of the respondents traversed that wife may refuse to have sex with husband when she does not get ready for sex. Majority of the respondents mooted that wife have rights to refuse intercourse with husbands when her body condition is not good to take the stress of sex. Some women have experience of leading conjugal life with drunk or addicted men. In this case, women report that they have rights to refuge sex when their husbands are drunk. Least number mentioned husbands' mistreatment for refusing intercourse with them.

The chart 6.15 explores another dimension closely connected with gender based violence in the study area. After discussing perception and obligation, now we need to see the evidence that respondents provided from their daily experiences. It terribly shows that a great numbers of women have been forced by their husbands to make physical relations even when they did not want to. Present study has interviewed an unmarried woman who

has been forced by her boyfriend to make sexual relations. In this case, she did not disclose this issue with no one in fear of social stigma.

Your current husband/partner used force to make you have sex with him when you did not want to

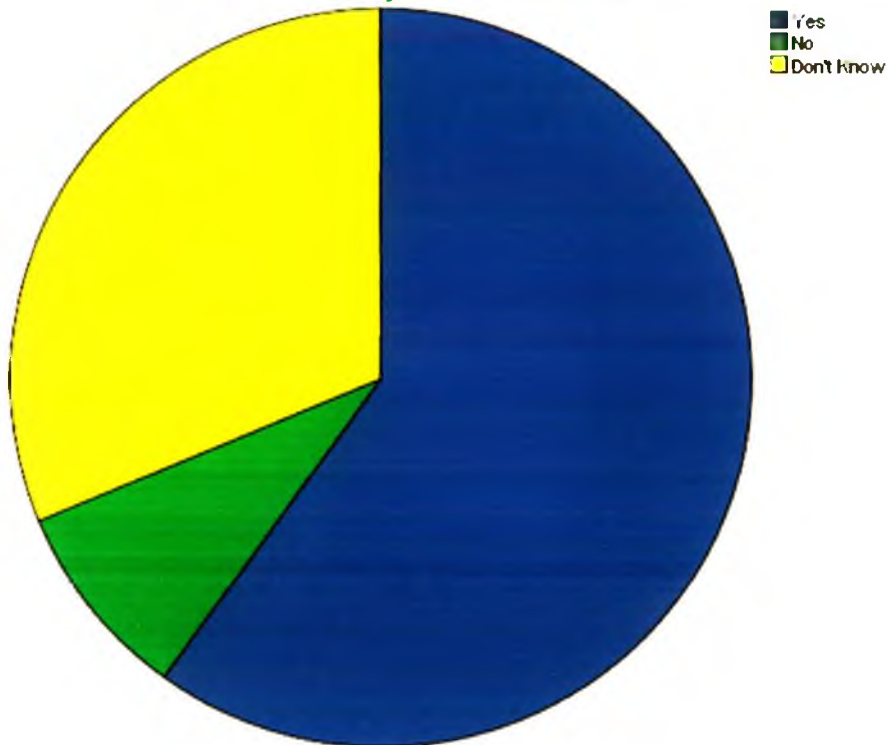


Chart 6.15: Forced to have sex with husband

6.5.3.6 Causes of Hitting Wives

Culture of the study area is male centric that encourage dominating women when they do not abide by the will of the husbands. Traditional custom of controlling and ruling over women has established that women may be beaten considering certain circumstances. The culture of the study area justifies and validates women beating in particular circumstances. The following chart 6.16 shows the perception regarding a man's reason to hit his wife. The top level of perception states that a man can hit his wife if she does not accomplish the household-chores according to the total satisfaction of the husbands.

In your opinion, does a man have a good reason to hit his wife if:

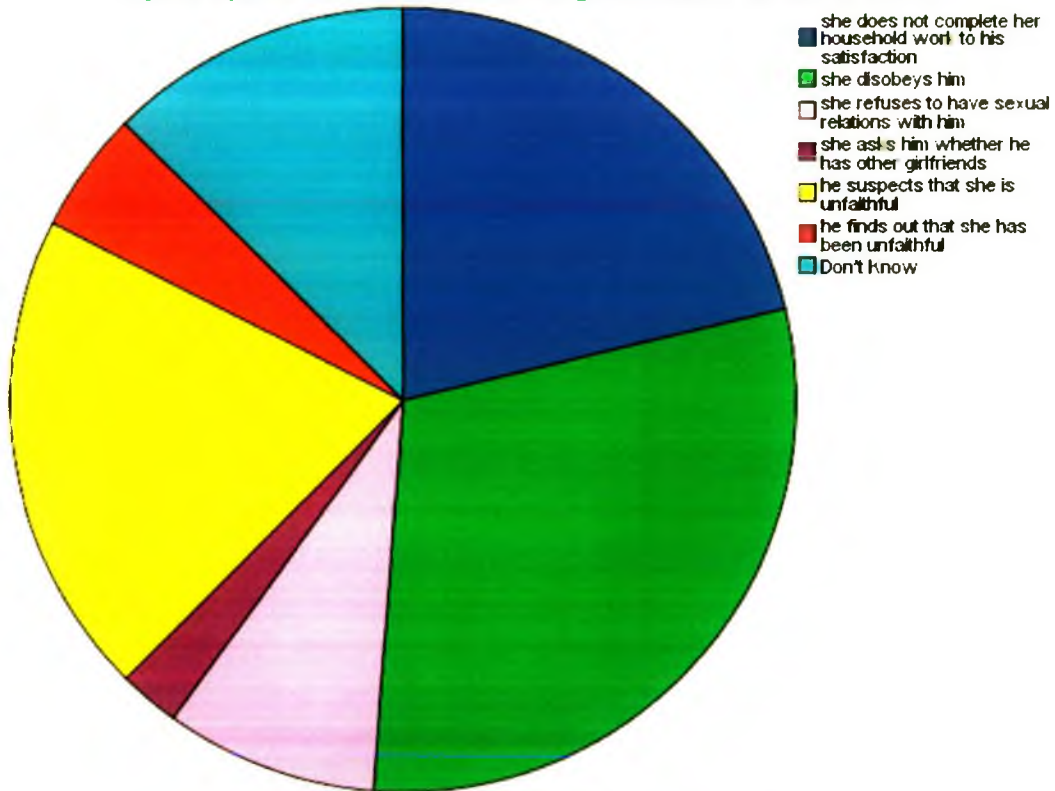


Chart 6.16: Reason of hitting wife

This is more common both in rural and urban areas in Bangladesh. Many husbands hit their wives when meals detested. Almost highest number of respondents said that husband can hit his wife if she disobeys her husband in matter. As a part and parcel of conjugal life, many respondents traversed that husband can hit his wife when she disagree to make physical relations with him. Another portion of people think that husband can hit wife if he gets any unfaithful symptoms in wife's behavior.

6.5.3.7 Impact of Modernization and Urbanization on GBV

Modernization makes our lives easier driving to rapid urbanization in the contest of Bangladesh. Modernization process with advancement of technology has increased urbanization. Unplanned urbanization is causing various problems in the study area. Women are the most vulnerable group of the negative impacts of poor urbanization. The present study has aimed to identify peoples' perception regarding the impact of

modernization and urbanization on gender based violence. Seemingly these two has brought about many opportunities to tackle gender based violence for women. But in case of the study area, these have negative attributes particularly factors associated with gender based violence against women. The chart 6.17 shows that majority respondents have viewed that gender violence has been increasing due to the impacts of these two factors. Some regard these two have decreased gender violence in many respects. Other portion thinks that these two have no direct impacts on gender based violence.

Do you think modernization and urbanization has affected the frequency of violence between husbands and wives in your community

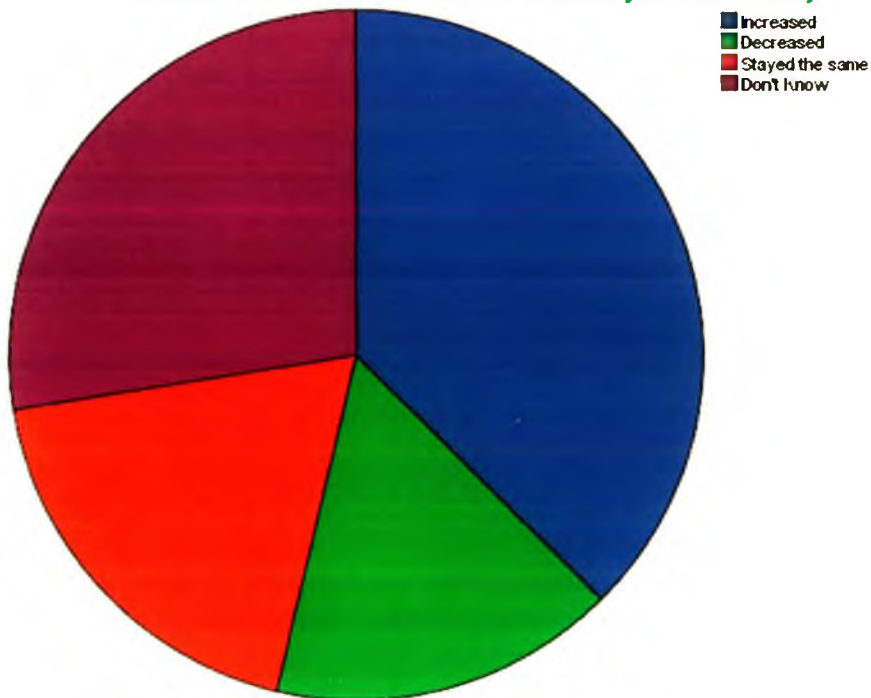


Chart 6.17: Impact of modernization and Urbanization on GBV

6.5.3.8 Frequency of Conflict with Husband

Present research has advanced to identify the main facets of gender based violence in the study area. In doing so, it goaled to internalize the frequency of conflict with husband within a month. The chart 6.18 shows that highest number of respondents reports that they have sorts of conflict with their husbands once or twice in a month. A good numbers of respondents mentioned that have conflicts with their husbands weekly. Notably, a few

women said that their conjugal life is full of conflict where they get involve in familial conflict with each other frequently.

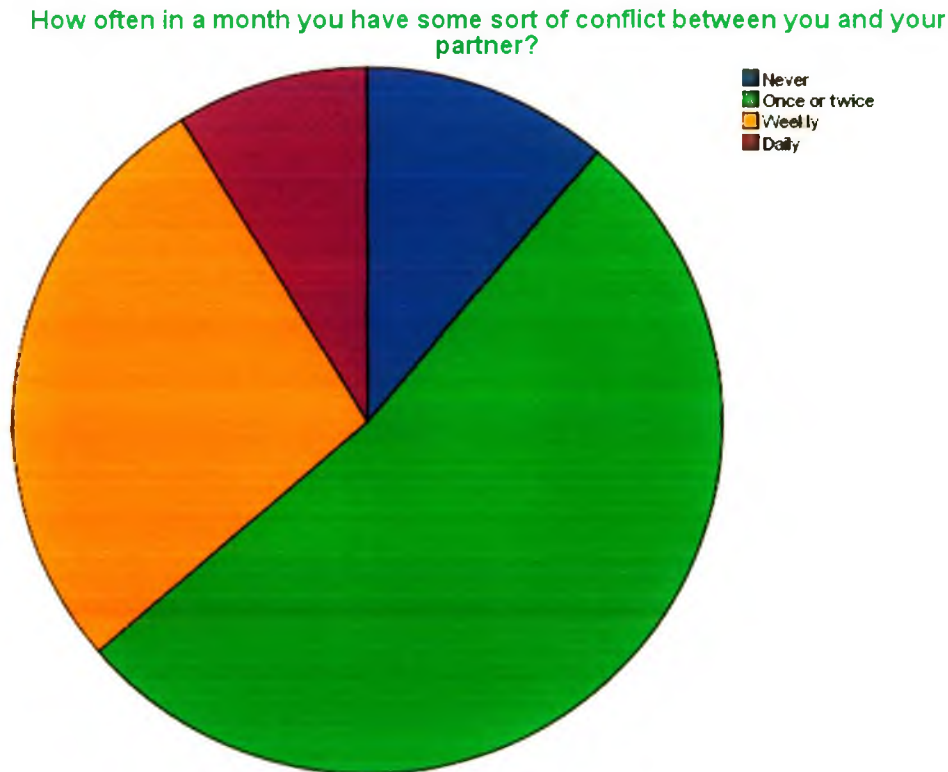


Chart 6.18: Frequency of conflict with husband

6.5.3.9 Fearing of Husband

Fearing of husband is perceived as one of traits of idol wife in Bengali culture. Before marrying off girls, their guardians especially women teach them to show fear of and devotion to husbands. This teaching is related with the historical subordinate position of women in the society that socializes girl offspring to be docile. In case of the present study, it has been found that some women are afraid of their current husband (chart 6.19). This fear results from aggressive behavior of their husbands to them. Previous experience of encountering gender based violence by husband causes fear and anxiety for women. A woman (35) who work in government office said that-

I am always afraid of my husband. He is so aggressive that he cannot tolerate my opinion. If I disagree with him in some issues he gets angry and I keep silent in fear of conflict and to pacify him.

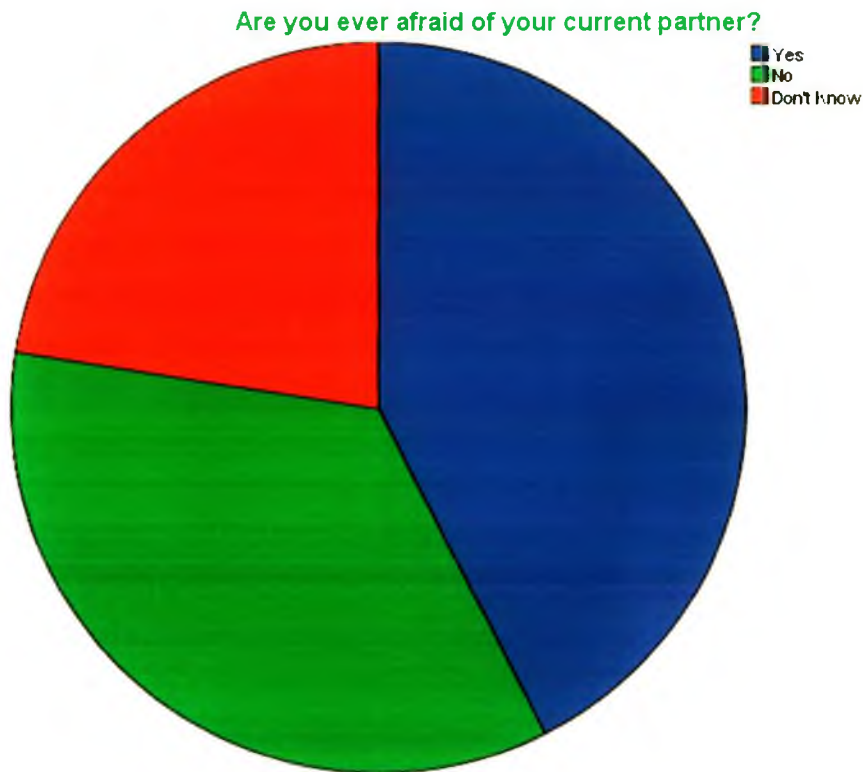


Chart 6.19: Fearing of husband

6.5.3.10 Denial of Healthcare Facilities and Giving Money

Good husbands take care of their wives during sickness. Conjugal life does not necessarily depend fully on sexual intercourse rather it has various dimensions that make the relations happier. In the mainstream cultural of Bangladesh, wife usually takes care of husband not only during illness but throughout the life. In case of the husband, nature of taking care of wife is different and somewhat absent. A woman (35) from slum area said that –

It has been ten years I'm married. We both two contribute in family income. Sometimes I become very sick that I cannot move by my own means. I request my

husband to take me to expert doctor. He does not pay any heed. When I told him to go alone he does not allow.

With the emphasis of gender equal conjugal life, husbands are required to take of their wives. However, this practice varies from place to place even from person to person. On the other hand, some men tend to forbid their wife to visit doctor during illness and impede to take healthcare facilities. The chart 6.20 shows that good numbers of women reported that their husbands deny providing them healthcare facilities while illness.

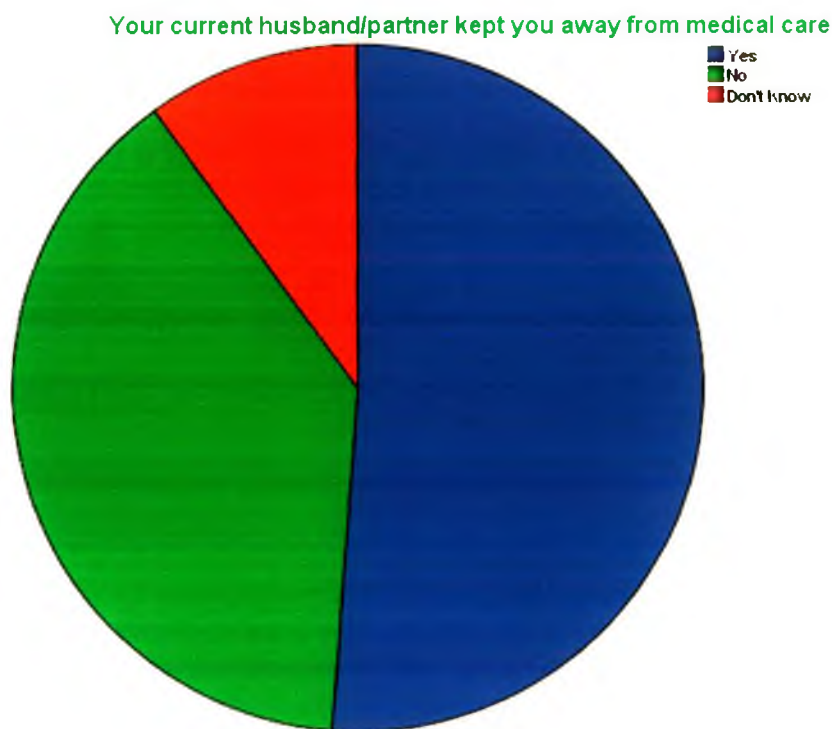


Chart 6.20: Husband's keeping away from healthcare

Many of the respondents do not earn money mainly involved in their own household-chores. A woman does not income necessarily never indicates that she does not contribute in family. Housewife has crucial roles in family particularly in making all the members cozy. Income source of many of these women is spousal income. Sometimes, these women need money and they expect to get it from husband. But incidence has been noticed where a husband who is the solo earner of the family does not give any money to wife even when he has enough money for other things. The chart 6.21 shows that highest

numbers of respondents have reported that their husbands do not give them money to spend even they have extra money. Although some respondents responded positively that their husbands give them money.

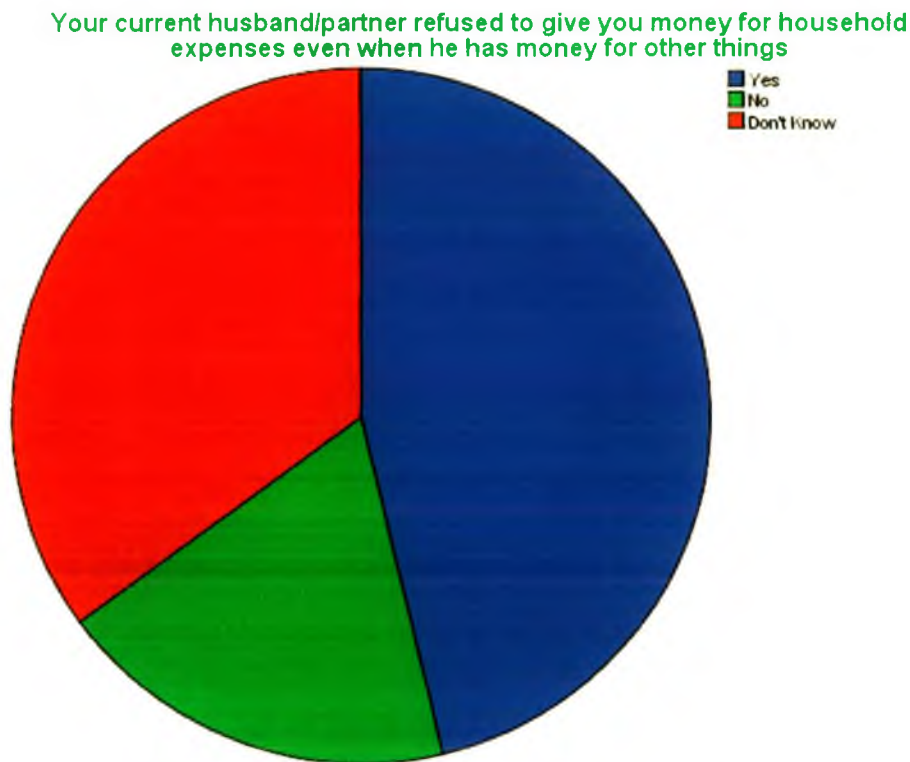


Chart 6.21: Husband's refusal of giving wife money

6.5.3.11 Humiliation/Insult

Men at times affront their personal accomplices and these put-down anticipate intimate partner violence. The men who offended their accomplices all the more likewise had a tendency to take part in more mate-maintenance practices. A research has demonstrated that men who take part in mal-maintenance practices will probably be violent towards their accomplices. This examination seems to help that exploration by demonstrating that such men are likewise more prone to utilize what may be viewed as verbal brutality. It theorize that men's accomplice coordinated abuse are intended to hold their long haul mate and, consequently, that men's utilization of accomplice coordinated affront will covary with other mate maintenance practices (McKibbin 2007). The present research has

shown that many husbands insult their wives that drive to violent in some cases (chart 6.22). This insulting includes negative comments about physical beauty, her role in the family, present her weaker side in front of the offspring etc. This is detrimental for conjugal life that causes mental heinousness for wife.

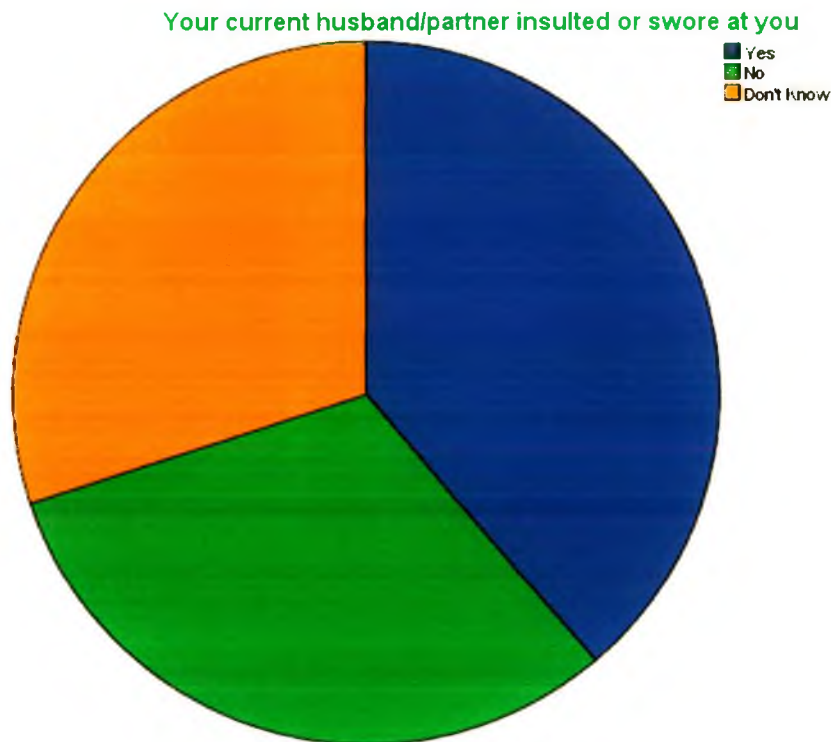


Chart 6.22: Insult of husband

6.5.3.12 Life Destroying Activities

The extreme extent of gender based violence by husband is sorts of activities that cause destruction of wife's life. These are the cruel types of gender based violence that are easy to identify. These types of activities have materials evidence that may be useful in further investigation for punishment. However, present research has pointed some of these activities presented in chart 6.23.

This chart shows the entry way of life destroying activities is threats. It presents that a great numbers of respondents has been threatened by their husbands in their lifetime. This threat includes hurting them physically. Typically, threatening produces fear and impacts

normal performance in the daily lives. It destroys cohesion of spouse with health and prosperity.

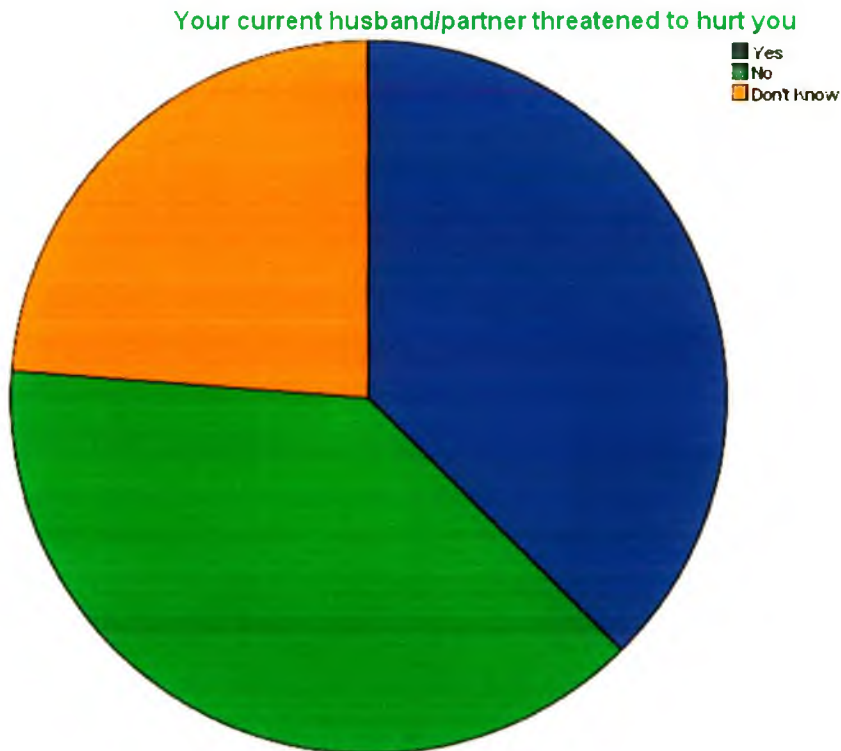


Chart 6.23: Husband's threat to wife

The chart 6.24 presents whether respondents encounter hair pulling by their husbands. Women of the study area usually nurture long hair that may be object of pain when someone pulls. The chart below shows that nearly half of the respondents have faced aggressive hair pulling by their husbands. The frequency of this violent event is very cruel that was somewhat impossible to account. Contemporary and traditional male cultures have legalized women hair pulling by husbands in many respects. Hair is the crucial part of women body and beauty but this may make them vulnerable when someone proceeds to pull them. Women are stereotypically presented in the television media of Bangladesh where conflict between women are aired showing one women is pulling another's hair. So all these works out to legalize and normalize hair pulling as not to consider potential mark of gender based violence.

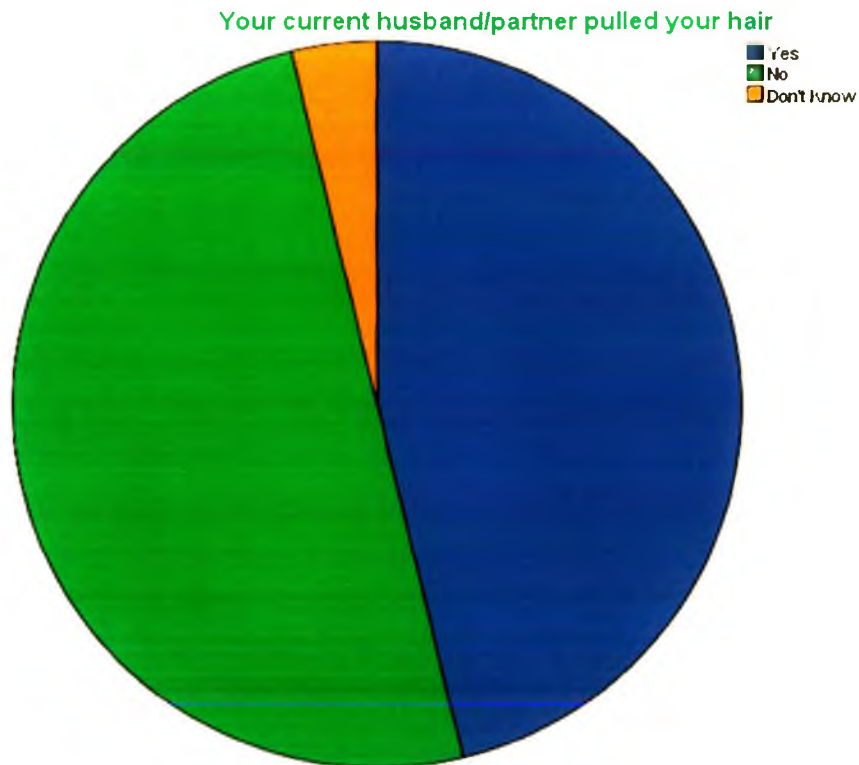


Chart 6.24: Hair pulling of wife

Another common but life destroying mark of gender based violence in domestic arena is slapping or twisting hands. This may cause serious injury and affects mental health. This is also viewed normal in the context of Bangladesh. Husband tends to slap wife when she does not obey him or do something avoiding his dictates. Incidence of slapping is so common that many men even women has taken this as normal thing. But raising hands over wife is detrimental for peaceful happy conjugal life. Not only women from poor socio-economic status endure slapping by husbands, but women from higher status and class have to tolerate this heinous task in order to continue togetherness.

The following chart 6.25 shows that nearly one third of the respondents have reported that their husband slapped them during their togetherness. The evidence of slapping is most prevalent both in the study area and whole Bangladesh. Women with higher educational status and earn handsome money and dependent upon herself may encounter

slapping by husband. In this case, women from comparatively well-off position cannot inform other about her husband's aggressive behavior in fear of demolishing honor and personality or ego problem.



Chart 6.25: Husband's slapping to wife

Crucial evidence of gender based violence in domestic arena identified by the present research is kicking wife. This is one of the cruelest types of violent behavior perpetrated by husband. This in-humanitarian heinous task has frequently happening to the women. Sometimes the pressure or intensity of kicking becomes so severe that wife dies. Although the present research did not account any cases where wife died from this action. Worth to mention, this kind of brutal types of gender based violence is comparatively more common among the people of limited means belonging lower educational status. Socialization process of husbands influences in committing this action. However, the chart 6.26 discloses that notable numbers of women have been kicked by their husband at certain times of conjugal life. This is the extreme exposure of husbands cruel mentality and women are the worst sufferer.

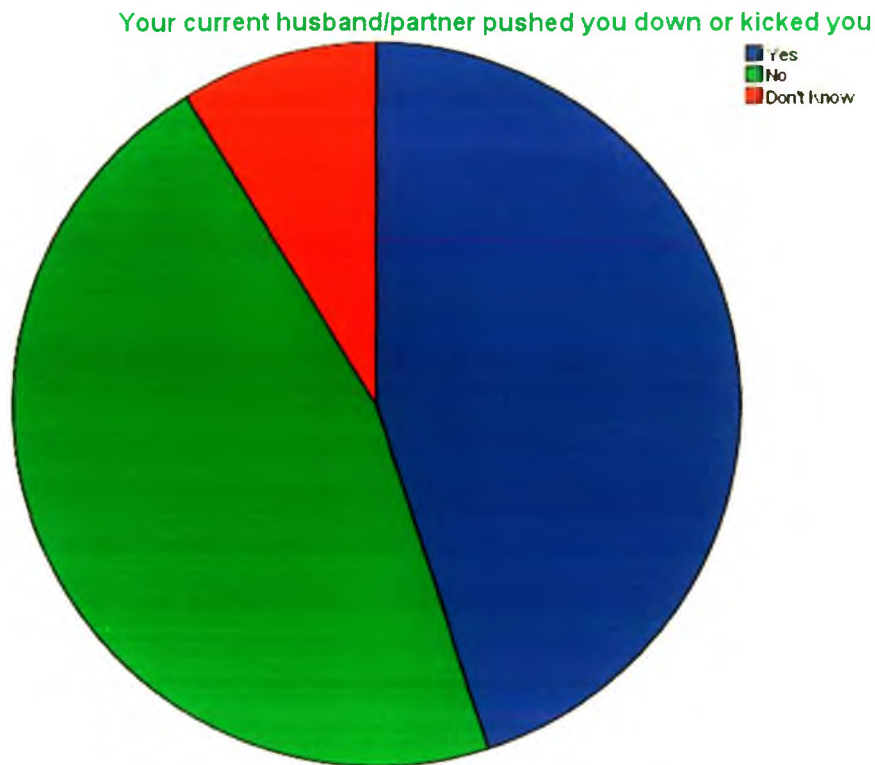


Chart 6.26: Husband's kicking at wife

Choking, another cruel nature of gender based violence by intimate partner or by husband in the context of study area, has relevantly lower prevalence. Choking in conjugal relationships is perhaps final marks of relationship breakup. This kind of notorious action is performed by husband who loses his temper and attempts to kill her wife in many instances. Although the casualties survive, the aftermath of encountering such kinds of incidence has to carry out throughout the nest phases of life. When relationships breakup does not happen, distrust, fear, callosity and many other socio-physical trauma may grasp the causalities. The following 6.27 shows that some respondents said that their husbands choked or tried to choke them in certain times of their conjugal life. Comparing to other kinds of domestic gender violence, this type of violence has comparatively frequency in the study area.

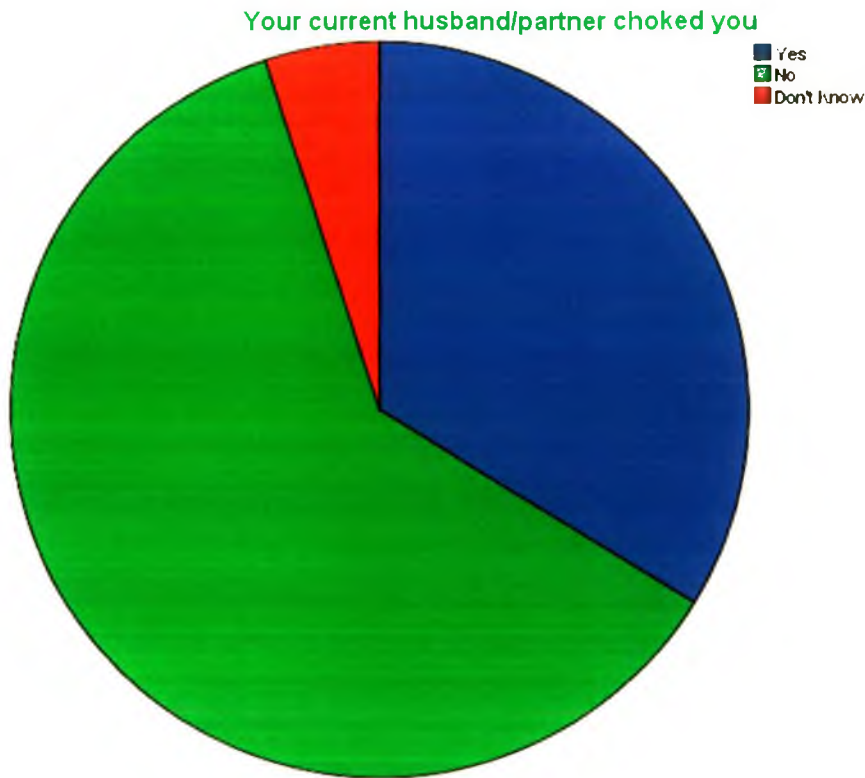


Chart 6.27: Choking of wife by husband

6.5.3.13 Mental Torture

Mental torture potential types of gender violence in the study area that is illusive in nature to identify. Mental torture might be difficult to perceive on the grounds that it can be unobtrusive, and in light of the fact that abusers regularly accuse their casualties. Mental manhandle is destined to happen when spouse is in a situation to rule wife. Now and again this predominance is money related, for example, when wife is monetarily reliant on her husband. In different cases the strength is physical; notwithstanding when the mishandle is simply mental, physical terrorizing is a type of mental manhandle notwithstanding when genuine physical violence does not happen. A forceful identity, for instance, may think that it's simple to overwhelm spouse on the off chance that you lean toward a detached way to deal with compromise. An existence with an abuser is

portrayed by steady feedback over issues of little outcome, false allegations, dangers and pernicious cleverness.

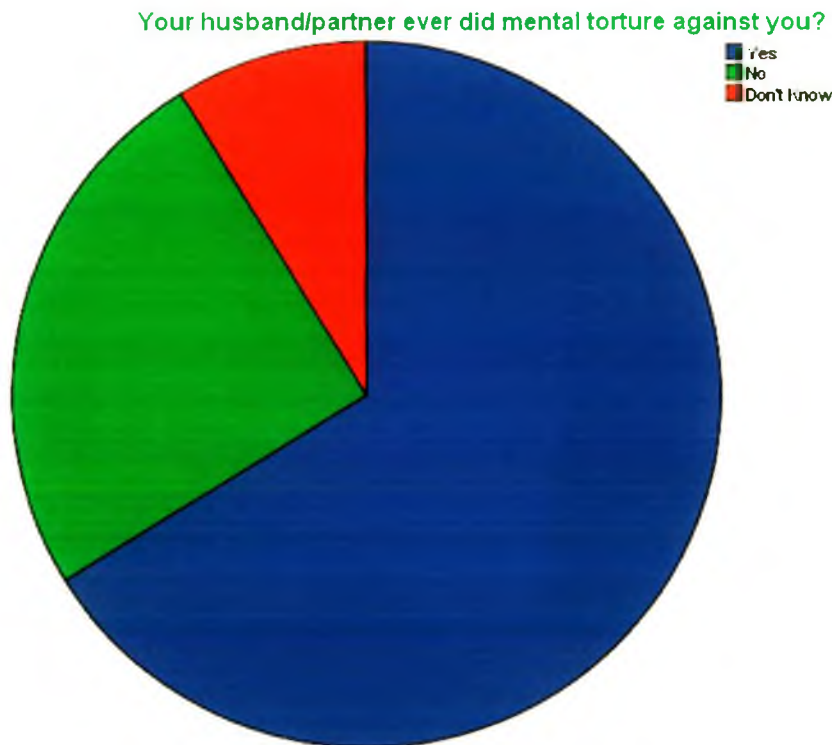


Chart 6.28: Mental torture of wife

The abuser, albeit oppressive, will anticipate that wife will meet the greater part of his passionate needs and will frequently censure you for his own particular terrible states of mind or enthusiastic miracles. Compulsion, psychological mistreatment and controlling conduct can be similarly as destroying for casualties, however is more troublesome for them to perceive. Verbal torture is the most widely recognized type of mental torture; however it's regularly unrecognized on grounds of relative perception of the respondents. The chart 6.28 shows that majority of respondents said that they ever faced mental torture by their husbands. This torture causes severe impacts on their mind and on their conjugal life as well.

6.5.3.14 Injury and Health Seeking Behavior

Conjugal life builds up on ground of mutual trust and cohesion. This is not necessary for building conjugal relations by two persons of same personality and traits. But conjugal relations even become happier with the cohesion of two persons from idiosyncratic ideas and thoughts. But misunderstanding leads to tiny conflict that ultimately turns into big problems that may reach at the intense level resulting bodily injury required healthcare. In case of the study area, nearly one third of the respondents said that they had an injury caused by their husbands (Chart 6.29). This injury includes normal to more severe forms.



Chart 6.29: Injury by partner

Women life has some crucial phases that are closely related to their socio-cultural roles and identity. Conceiving period is one of the critical periods of women life where necessary cautions are essential to maintain. During this traumatic phase, women have to abide by some rules with a view to avoid complexities and produce sound baby. But some cruel husbands do not abstain from pressurizing wife during this period. Some even

cause physical injury of their wives as presented in the chart 6.30. Some women reports that they have encountered beating by their husband during pregnancy. This beating may cause miscarriage or abnormal infant delivery. Beating during pregnancy causes premature baby born or infant mortality that have to endure spouse throughout their life.

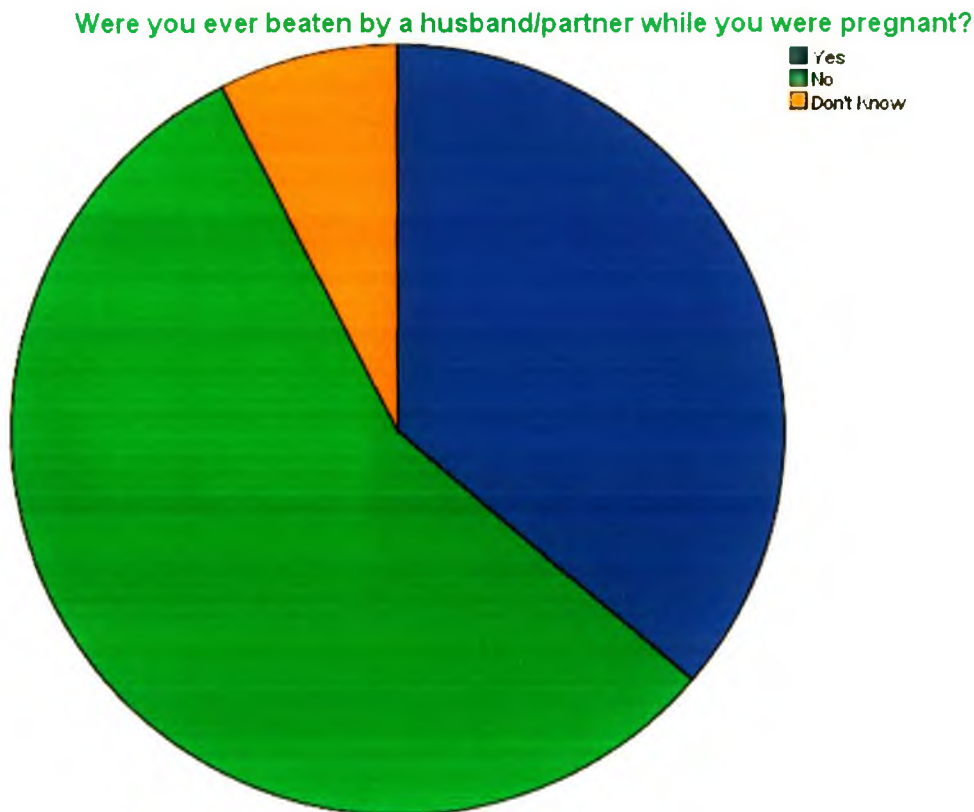


Chart 6.30: Beating by husband during pregnancy

GBV amid pregnancy is upsetting for casualties and adds to genuine and enduring wellbeing imbalances for mother and their kids. Pregnancy is a to a great degree defenseless stage for women physically and rationally, so it is indispensable to perceive that pregnant women will probably be mishandled in a relationship. Two out of each five pregnant women report brutality amid pregnancy (Burch et al 2004). Sometimes mishandle is really started amid pregnancy instead of only proceeding into pregnancy. Gender violence before pregnancy can be a hazard factor for pregnancy viciousness and savagery amid the baby blues period. Thus, pregnancy violence can proceed through the baby blues period.

You went to the doctor or health center as a result of what your husband/ partner did to you?

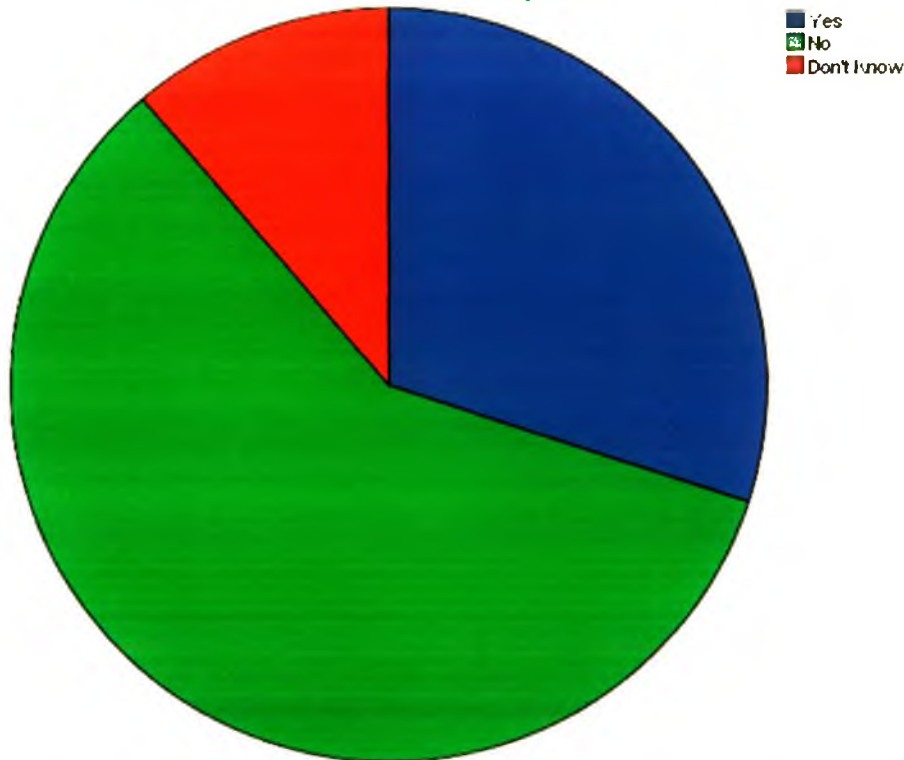


Chart 6.31: Visiting to doctor as a result of husband/ partner violent activities

When women encounter gender based violence impacting their health they tend to go to doctor for healthcare. Health seeking activities relies on the degree of impacts of gender based violence on women health. Traditional society like Bangladesh, women suffer from various internal forces that influence their health seeking behavior. In this case, husband and other family members of her in- laws do not let her go to doctor in fear of exposure of familial issue into public. These women are the worst sufferer of gender based violence and precisely they do not have any way to get rid of this or to find out another means to pacify the pains. Their sufferings are hidden and untold.

However, the chart 6.31 shows that a few women have visited doctor for remedy of injury caused gender based violence by their husbands. This explores another vulnerable side of the women when she gets injured but cannot get treatment. Proper account of gender based violence cannot smoothly be done due to various reasons. One of them is

the casualties cannot tell the doctor about the real reason of her injury. Her self-esteem, educational status, occupational identity, and husband's pressure do not let her to inform the doctor about the real reason of injury. The chart 6.32 shows that a few of the casualties inform the doctor about the actual events behind their injury. A woman (31) working in private sector said that-

One night I had some sorts of conflict with my husband. He started quarreling with me so abusively that I could not keep silence. I protested and tried to pacify him. But he finally lost his temper and started to hit me. I seriously get injured that I had to go to nearby hospital. My husband went with me. When the physician asked how I got injured. My husband answered before I did. He told the doctor that I felt down from staircase.

If you ever received medical care for your injuries, did you ever tell the health worker the real cause of your injury?

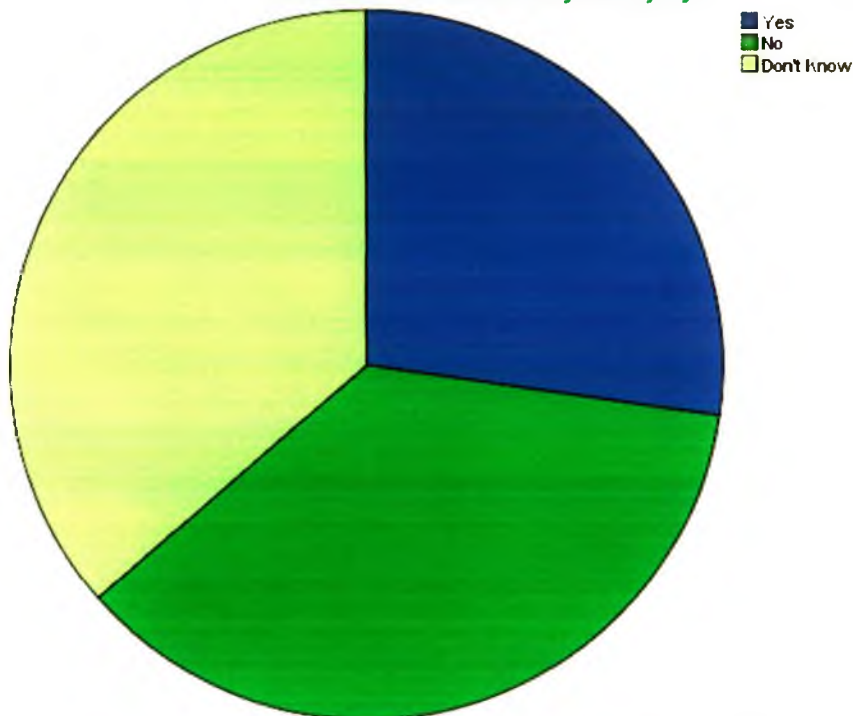


Chart 6.32: Informing the healthcare provider about the real cause of injuries

Beside these incidences of physical attack and health seeking behavior of wife, women have some measures to avoid violence or one kind of resistance is leaving home after conflicting with husbands. Some women reported that they left the house being forced by husband after aggressive events. While other said that they leave house in order to punish husband or make them feel guilty for their heinous behavior. Whatever they leave for any purposes, driving factors for leaving is violence by their husband, according to the following chart 6.33.

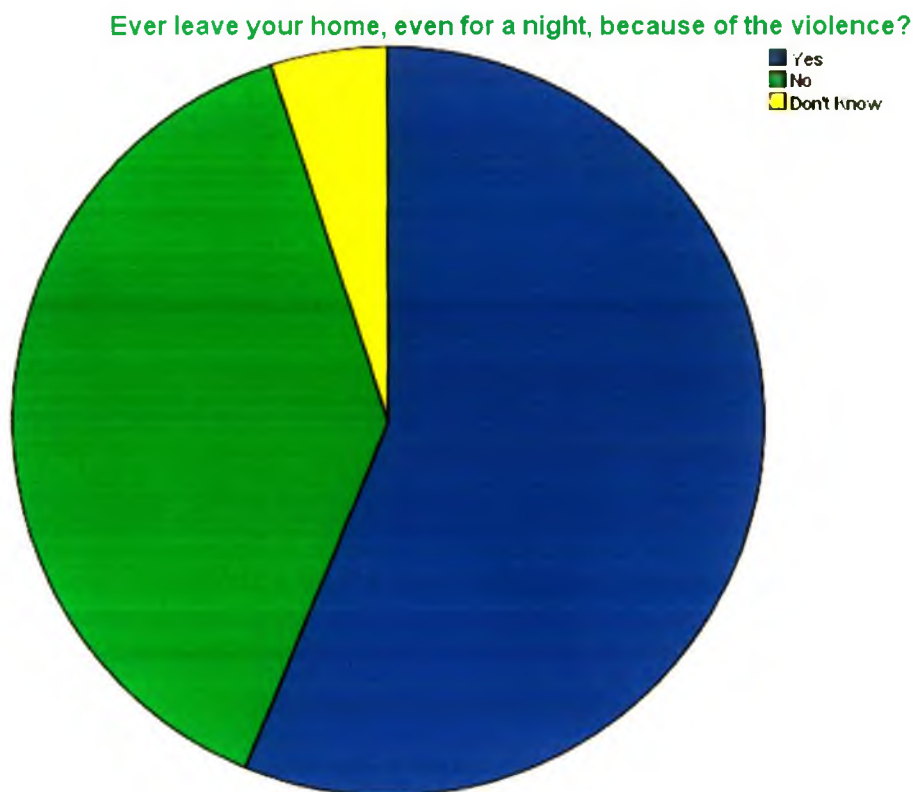


Chart 6.33: Leaving out home due to violence

6.5.3.15 Beating by other Family Members except Husband

Women face physical violence in domestic arena not only by their husbands but also by the members of in-laws. It has been observed during present study that when a husband does violent behavior to his wife, other family members do support him in some respects. This situation is very common in the context of other parts of Bangladesh where women

members of in-laws try to dominate a wife in order to secure their dominant position over her. Typically mother in law or sister in law has high incidence of practicing authoritative power over daughter in law or sister in law. This fragile wife and make them vulnerable to gender based violence in domestic sphere.

The chart 6.34 shows that some women have encountered gender based violence in their fathers' family. This is exceptional but may place due to inferior position of women. Women who reported that they faced violence in the house of their in laws identified mother in law committing physical attack to them. A few has mooted that they have been beaten by other members of in laws during the course of their conjugal life.

Has anyone in your family or in your husband's/partner's family ever beaten you or mistreated you physically?

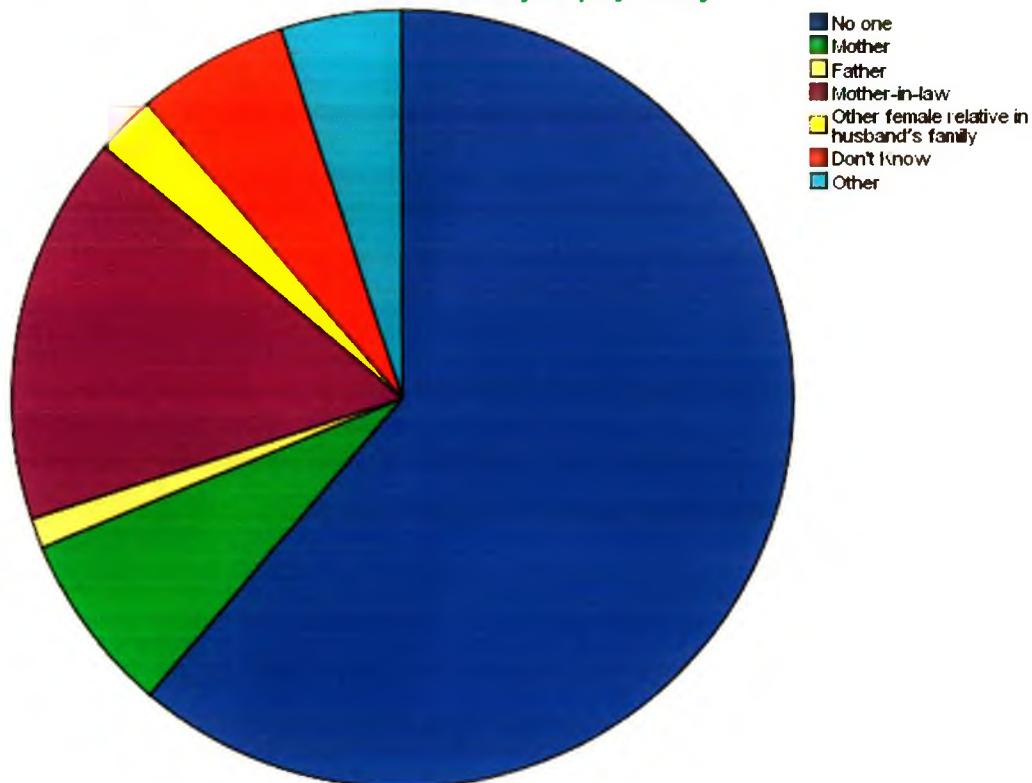


Chart 6.34: Beating by other family members except husband

6.5.3.16 Wife's Attack to Injure Husband

This study mainly focused on women encountering gender based violence both in domestic and public arena. It has strong effort to identify the crucial facets of gender based violence against women from the lens of women. It somewhat tried to identify male perspectives regarding their experience of gender based violence by their wife. Almost all of the males who were engaged in a group study came in a agreed situation that their wives do not dare to attack first. Although they acknowledge that sometimes wives' behavior is so irritating that intoxicates them to show violent behavior. They tend to justify male's violent behavior due to wife's fault. However, the present study ended this debate here and shifted its focus on women's statements about ever they do physically harmful behavior to their partners. The chart 6.35 shows this issue graphically.

Have you ever hit or kicked your husband/partner or tried to hurt him physically when he was not doing anything to hurt you physically?

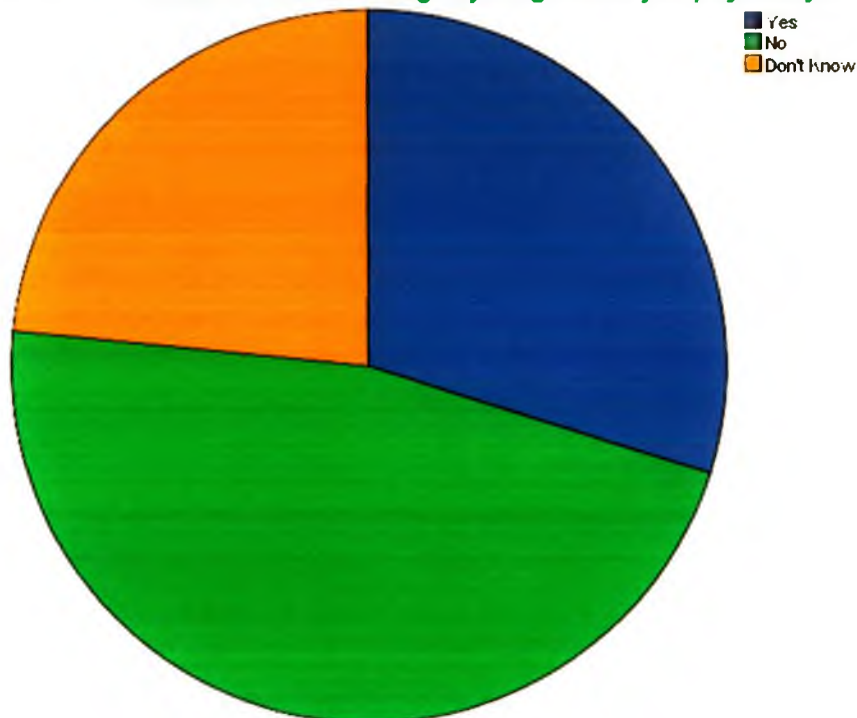


Chart 6.35: Attacking to husband even when he does not attack wife

It explores that a few women has did something that caused physical harm for their husbands. This violent behavior includes hitting or kicking or slapping. Many of them

justified this violence as a defense to aloof husband from violence. Some use this harmful practice to give husbands message that they are also able to hit or resistance. However, most of the women consider wife's hitting to her husband is unethical and shameful behavior.

6.5.3.17 Spending of Wife's Earning after Husband's Family

Family is social and interpersonal space where mutual understanding and coexistence is essential for peace and prosperity. In the traditional societies like Bangladesh husbands play crucial roles particularly in earning. But things started to change as many women are coming out home to engage in outside income generating activities. So the traditional nature of family type has been changing over time and wives start to play leading role in family earning in the urban space of the study area. Women are destitute group who verbally possess everything but documentarily belong nothing in terms of wealth.

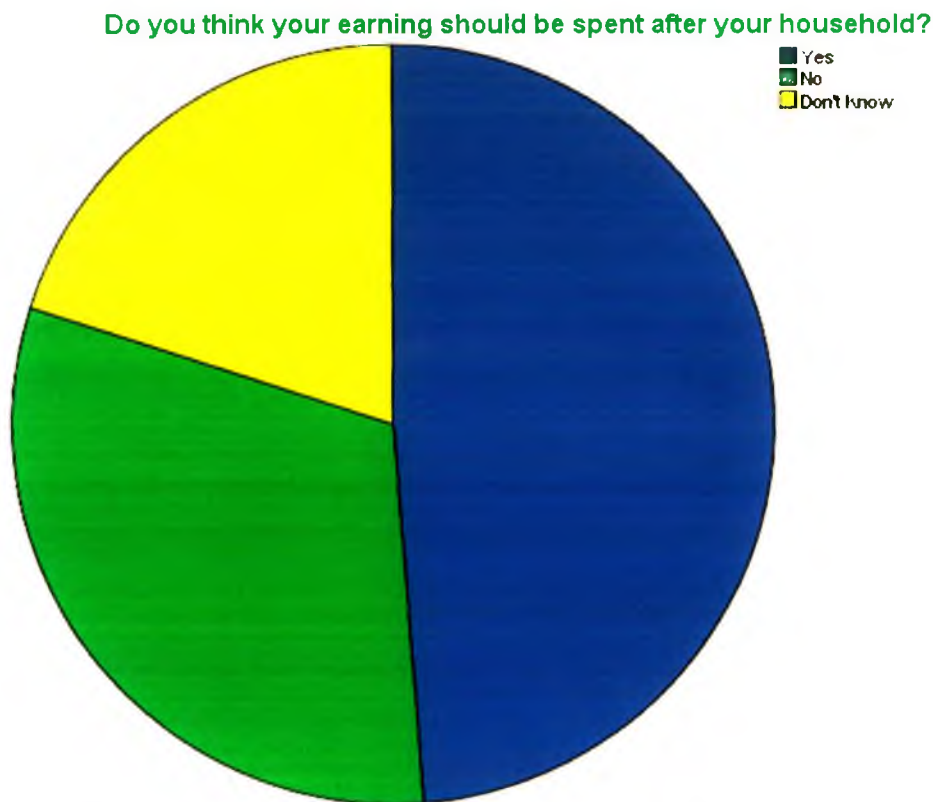


Chart 6.36: Spending of wife's earning after husband's family

So it raise question in the familial life that where should women spend their income. Some women spend their income after their paternal family and other spend after their conjugal family. Many women of the study area financially contribute to both of these families. Potential evidence of violence by husband has been stated before when women do not spend after her conjugal family. The chart 6.36 shows that majority number of women who are engaged in income generating activities said that their earning should be spent after their family. They consider it as power playing force in the family life. While other thinks that their income should not spend after their families because it is sole responsibility of husband to bear the expenditure of the family. However, this is a matter of existing debate where further research may be operated.

6.5.4 Violence in Public Sphere: Nature and Extent

Society shares common understandings that propagate existing family structure and power imbalances in family and society. It legitimizes the conduct of male abusers went for building up control over women in the family, and backings hurtful conventional practices, for example, battering and whipping. Working environment in the society can likewise be a site of violence. Bangladesh is considered as roll model of women empowerment. Now-a-days more women are coming out home to participate in education and job sector. Women advancement has given them empowerment in one hand and make them vulnerable to gender based violence at outside on other side. Results, no matter government or non-government offices, women are defenseless against sexual animosity and popularized violence.

As indicated by Ain O Salish Kendra (ASK) report no less than 12 women in Bangladesh ended their lives in the wake of being sexually badgering in the time of 2017. An aggregate of 255 instances of inappropriate behavior were recorded that year. Another report arranged by Action Aid Bangladesh says upwards of 84 for each women move toward becoming casualties of either verbal or physical inappropriate behavior openly transport. Eighty for each women are annoyed in commercial centers, 35 for every

women confront prodding and 15 for each women encounter unseemly contacting in police headquarters. UN Women report (2003) discovered 76 for each female understudies in higher instructive organizations whining of occurrences of inappropriate behavior (The Daily Observer, 11 March 2018).

A research of Brac (2018) shows that an astounding 94 percent women studied have griped of harassment in public transport when an ever increasing number of women are venturing out of social and familial limits to get education and join the activity showcase. In the event that all occupied with the vehicle division are not prepared to be sexual orientation touchy and women not urged to avoid the way of life of quietness, an absence of free development would smother women strengthening. The exploration found that culprits who bug women in public transports and in the roads are in the age group of 41-60. Sixty six percent women talked about encountering provocation by men of the group. An absence of the execution of law and reconnaissance and stuffed open vehicles are among the issues adding to the situation. The dominant parts were female students of school and college, and homemakers who travel out in the open transport alongside kids. The examination raised various types of verbal and physical harassment that women experience in their day by day drive - 74 percent - and keeping in mind that strolling in the city - 26 percent. Transport, beat, rickshaw and auto-rickshaw were considered to be risky pretty much. Disgusting or oppressive dialects, heckles, shrieking were among the methods for annoying them. About 45 percent women said they had been subjected to sexual remarks on getup, life systems and their looks. Women additionally whined of think contacting, pushing/elbowing and applauding on hindquarters. A dominant part of the women said they had left the scene in the wake of encountering provocation and felt embarrassed. Such encounters in some cases leave a long-lasting effect on the mind of the casualties, as proposed in the examination report. Young men and young women normally experience childhood in the nation with a social divider constructed isolating them. Subsequently, they don't get the chance to make a conscious downplaying of each other under the guidance of instructors, teacher and counselors thus neglect to impart

musings and feelings to each other with deference, scientists said in the report. The specific view of men with man centric attitude that women are taking up the public space implied for them is the main driver of the badgering of women (The daily Star, 7 March 2018).

6.5.4.1 Improper sexual comments

Table 6.1: Women from religious background experience of improper sexual comments

Religion and Subjected to improper sexual comments outside home crosstabulation							
			Subjected to improper sexual comments outside home			Total	
			Yes	No	Don't Know		
Religion	Islam	No. of Respondents	44	9	5	58	
		% within Religion	75.9%	15.5%	8.6%	100.0%	
	Hindu	No. of Respondents	16	-	-	16	
		% within Religion	100.0%	-	-	100.0%	
	Buddhism	No. of Respondents	2	1	-	3	
		% within Religion	66.7%	33.3%	-	100.0%	
	Christianity	No. of Respondents	1	-	1	2	
		% within Religion	50.0%	-	50.0%	100.0%	
	Total		N	63	10	6	79
			% within Religion	79.7%	12.7%	7.6%	100.0%

(Source: Fieldwork 2018)

Good numbers of respondents have to go outside especially in workplace where they report incidence of encountering gender based violence. This type of violence is mainly perpetrated by men who are unknown to the casualties. Hence, reporting to law enforcer has poorly noticed due to avoid further problematic and humiliating situations. So it has found that state legitimizes control imbalances in family and society and sustains gender based violence through authorization of unfair laws and common wealth or through the oppressive use of the law.

The previous table 6.1 shows cross-tabulating aspects of women encountering improper sexual comments from religious background. It shows that 75.9 percent of women from Islamic background have experience of encountering slang sexual comments in public domain. All women from Hindu background said that experience gender violence in terms of sexual comments. 66.7 percent women from Buddhism background and 50 percent from Christianity background reported facing of slang sexual comments outside home.

The present study has endeavored to identify who get involved in slang comments to women. It has presented in the chart 6.37 that most of the perpetrator of slang comments is unknown to the casualties. Significant numbers of perpetrators are passerby while second highest numbers are people related with bus driving either driver or conductor. Subsequent number of casualties has marked shopkeeper or salesmen as the performer of slang comment to women in public domain.

Sometimes it becomes difficult for women to identify the perpetrators of slang comments. When a woman face slang comments she usually does not pay any heed to avoid the perpetrator. In this case casualties leave the place or the perpetrators as soon as possible. So the actual perpetrator remains unknown to women in most of the cases.

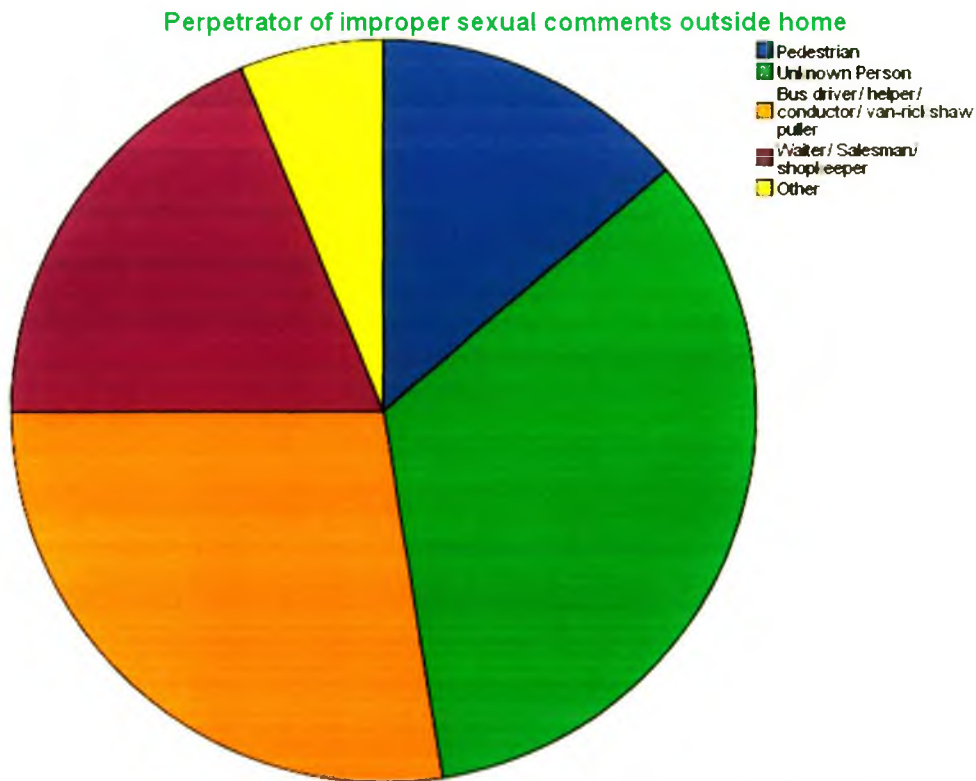


Chart 6.37: Who did improper sexual comments outside home

6.5.4.2 Removal of women clothing

Women are harassed in various places outside home for silly reasons. A form of women harassment is removal of women clothing in public places. This usually happens in so called security check both home and abroad (table 6.2). Incidence of this violence is not massively prevalent in the study area but a few cases were found. This study has found that nearly 22.5 percent of women have been forced to remove or strip their clothing partially. This removing of clothing includes some parts of cloth such as *Urna* (wear to hide breast). Some of this happened while they went out from workplace while guard suspecting something hiding under the *Urna*. They protested but the guard did not abstain from doing so.

Table 6.2: Removal of clothing outside home

Forced to remove or stripped of women clothing outside home		
Response	Frequency	Percent
Yes	18	22.5
No	55	68.8
Don't Know	7	8.8
Total	80	100.0

(Source: Fieldwork 2018)

The table 6.3 shows that women who have been forced to remove or strip clothing said that law enforcing person were involved in this task. This includes policemen, security guards and other person deploying for security purpose. This happened intentionally by the perpetrator even after women protest.

Table 6.3: Who forced to remove clothing

Who forced to remove or stripped women clothing outside home		
Perpetrator	Frequency	Percent
Law Enforcing Person	18	22.5
System	62	77.5
Total	80	100.0

(Source: Fieldwork 2018)

6.5.4.3 Experience of unwanted kissing

Important sign of gender based violence against women is kissing against their will. This incidence happens both in home and outside. This kind of violence may be termed as violence in close relations or violence by known person. When women make love relation with men they may urge to kiss women. Respondents report that boyfriend has high tend to forcefully kiss women. In this situation they do not have anything to do since they are intimated with each other. And if they show anger then boyfriends threat to break up the relationships. Some working women said that their office boss has forcefully kisses them during the period of their work. Another portion viewed that their colleagues who have close relation with them unwantedly kiss them.

6.5.4.4 Incidence of unwanted touching

Like of unwanted kissing, touching is regarded as sign of gender based violence. Thus, unwanted touching is a form of gender based violence that have high prevalence in the context of the study area. This mainly happens in over populated area where men unethically take the opportunity to touch women. A study of ActionAid Bangladesh shows that 50 percent women face unwanted touching at business area in Bangladesh (The Daily Star, 16 July 2017). This usually happens to those kind of women have to go outside for various purposes.

The table 6.4 shows that women from all most all educational status experience unwanted touching. This heinous task mainly happens in public places. This happens irrespective to educational and job status of women who mainly travel in public domain.

Table 6.4: Educational status based experience of unwanted touching

Educational Status and Touched on sexual parts of women body crosstabulation						
			Touched on sexual parts of women body			Total
			Yes	No	Don't Know	
Educational Status	Illiterate	No. of Res.	13	2	2	17
		% within Educational Status	76.5%	11.8%	11.8%	100.0%
	Can Read and Write	No. of Res.	2	0	0	2
		% within Educational Status	100.0%	0.0%	0.0%	100.0%
	Class 01 – 05	No. of Res.	9	1	0	10
		% within Educational Status	90.0%	10.0%	0.0%	100.0%
	Primary Passed (Class 05 – 07)	No. of Res.	11	1	3	15
		% within Educational Status	73.3%	6.7%	20.0%	100.0%
	Secondary (Class 8/ 9/ 10)	No. of Res.	6	1	0	7
		% within Educational Status	85.7%	14.3%	0.0%	100.0%
	SSC Passed	No. of Res.	3	1	0	4
		% within Educational Status	75.0%	25.0%	0.0%	100.0%
	HSC Passed	No. of Res.	6	0	0	6
		% within Educational Status	100.0%	0.0%	0.0%	100.0%
	Graduate	No. of Res.	6	2	1	9
		% within Educational Status	66.7%	22.2%	11.1%	100.0%
	Post Graduate	No. of Res.	8	2	0	10
		% within Educational Status	80.0%	20.0%	0.0%	100.0%
Total	N	64	10	6	80	
	% within Educational Status	80.0%	12.5%	7.5%	100.0%	

(Source: Fieldwork 2018)

Types of men involved in touching on sexual parts of women body

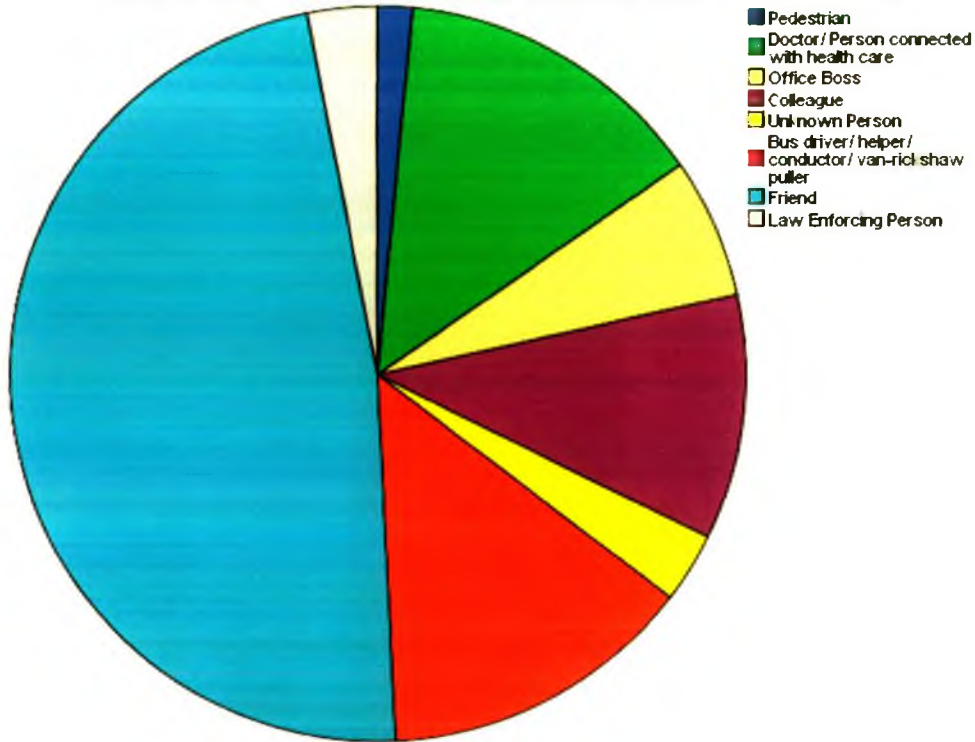


Chart 6.38: Executor of unwanted kissing

The present study uncovers that nearly half incidence of unwanted touching is perpetrated by pedestrian while mentionable number of incidence is performed by bus driver or conductor (chart 6.38). Recently the incidence of unwanted touching by people related with bus operation has increased that reported by various newspapers in Bangladesh (The Dhaka Times, 26 April 2018, Somoy News Online, 5 May 2018 and NTV Online. 23 April 2018). Some women said that doctors and other related person with healthcare unnecessarily touched their body. In this case, they justified this touching as sexual mooting that they know what is for healing and what is for sexual purpose. Other perpetrator of unwanted teaching includes office boss, colleague and unknown person.

6.5.4.5 Threat for making sex

Table 6.5: Occupational orientation based women experience of force or threat to make sex

Occupation and Forced or threatened with harm to make you give or receive oral sex or have vaginal or anal sex Crosstabulation						
			Forced or threatened with harm to make you give or receive oral sex or have vaginal or anal sex			Total
			Yes	No	Don't Know	
Occupati on	Government/ Nongovernment employee	No. of Res.	-	14	6	20
		% within Occupation	-	70.0%	30.0%	100.0 %
	Petty business	No. of Res.	1	5	4	10
		% within Occupation	10.0%	50.0%	40.0%	100.0 %
	Housewife	No. of Res.	-	5	7	12
		% within Occupation	-	41.7%	58.3%	100.0 %
	Housekeeping in others household	No. of Res.	2	11	1	14
		% within Occupation	14.3%	78.6%	7.1%	100.0 %
	Garments' worker	No. of Res.	1	5	2	8
		% within Occupation	12.5%	62.5%	25.0%	100.0 %
	Student	No. of Res.	1	14	1	16
		% within Occupation	6.3%	87.5%	6.3%	100.0 %
	Total	N	5	54	21	80
		% within Occupation	6.3%	67.5%	26.3%	100.0 %

(Source: Fieldwork 2018)

Extreme dimension of gender based violence is threatening women for making sexual relations. This incidence mostly happens in the societies where women situate in a destitute position. Some men take the unethical opportunity to threaten women with a

view to receive sex. In case of the study area, this incidence has merely been noticed. Respondents who report encountering this kind of violence includes students, garment workers, maidservant and petty businesswomen (table 6.5).

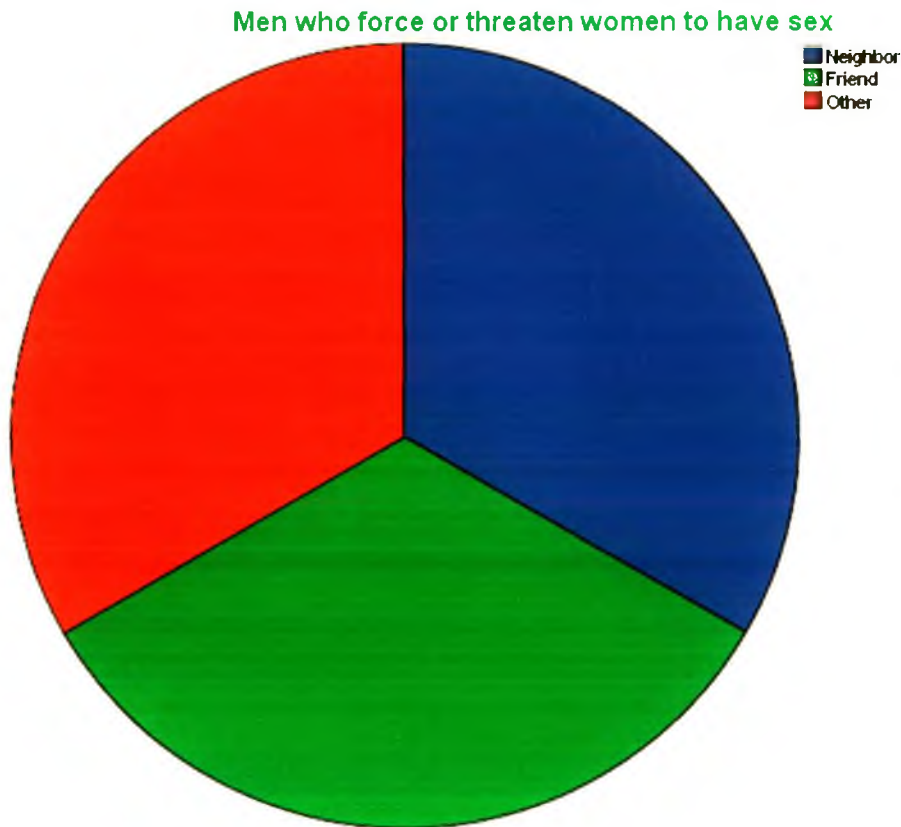


Chart 6.39: Men who were responsible for threatening to have sex forcefully

It has been accounted that nearly equal number of neighbor and friend has threatened with harm women to make or give sexual relations (chart 6.39). Some women have had opportunity to inform this to their close relatives or intimate partner. A case has been recorded where a woman did not inform her husband in fear of suspecting her character. Other have tackled this situation by changing residence through moving other place

The next table 6.6 is relevant to the present analysis. It explores that 22.5 percent women have been compelled to give sex in order to receive something material. This incidence is more common in war like situation. But some respondents of the study area where situation is calm trigger that they encounter this compelling in public spaces.

Table 6.6: Compelling of having sex to receive something

Compelled to engage in sex in order to receive something		
Response	Frequency	Percent
Yes	18	22.5
No	38	47.5
Don't Know	24	30.0
Total	80	100.0

(Source: Fieldwork 2018)

Majority of the incidence was perpetrated by office bosses of women where they compelled them to give sex. Some of them resign the job in protest of this atrocious task against their will (chart 6.40). Highest numbers of incidences have been committed by boyfriend where this arises as dilemma for women. They have close relations so that they cannot avoid the demand of their partner. In this case, they make sexual relations followed by threats in fear of breaking up relations. Neighbor also compelled to have sex with women in urban study area. A housewife (27) said that-

We live in a sublet house where my husband stays outside throughout the daytime. Once afternoon when my husband was outside and neighbor's wife was in market, he compelled me to sex. I was afraid if he aspire to my husband that he had made sexual relations with me when I did not do it actually. So I have been compelled to do so.



Chart 6.40: Who compelled to give sex

6.5.4.6 Forced to watch someone being physically assaulted

This is more common form of gender based violence in urban public area. Hence, no one cares to others while someone is being physically assaulted. There are significant differences between watch gender based physical intentionally with no protest and being forced to watch with limited means to protest. Present study focuses on the latter. It found that 22.5 percent women have been forced when someone is being physically assaulted (table 6.7). Women report that this takes place basically in the public domain where nothing to do except watching. In this situation, they kept silent with a fear of own harm. Worth to mention, many women usually protest against gender based violence when takes place in front of them. Some tend to avoid these incidences considering their own security.

Table 6.7: Forced to watch someone being physically assaulted

Forced to watch someone being physically assaulted		
Response	Frequency	Percent
Yes	18	22.5
No	39	48.8
Don't Know	23	28.8
Total	80	100.0

(Source: Fieldwork 2018)

The next chart 6.41 graphically shows that who watch another women encountering harassment was perpetrated by people whom they do not know. A bigger number of perpetrators who harassed women in front of the respondent are passerby. Pedestrian includes all sorts of people from lower socio-economic and educational status to higher status. This study learns that man who is polite in home may impolite outside in terms of harassing women. However, other person who harassed women in front respondents is bus driver or conductor. In this case, they have been compelled to just watch with protesting in fear that other passenger might not support them. Some said that few incidences of harassment had happened in front of them by policemen or security guard. In this case, some of them protested and other kept calm. A working woman (29) said that-

I go to office by public bus. During office time, bus remains full and women have to stand up in this situation. Co-passenger stayed so close to women that causes unpleasant situation for women. Once, I saw a passenger harassing a woman where no one protested. I stepped forward to protest but latter come back in fear of unsupport by other passengers.

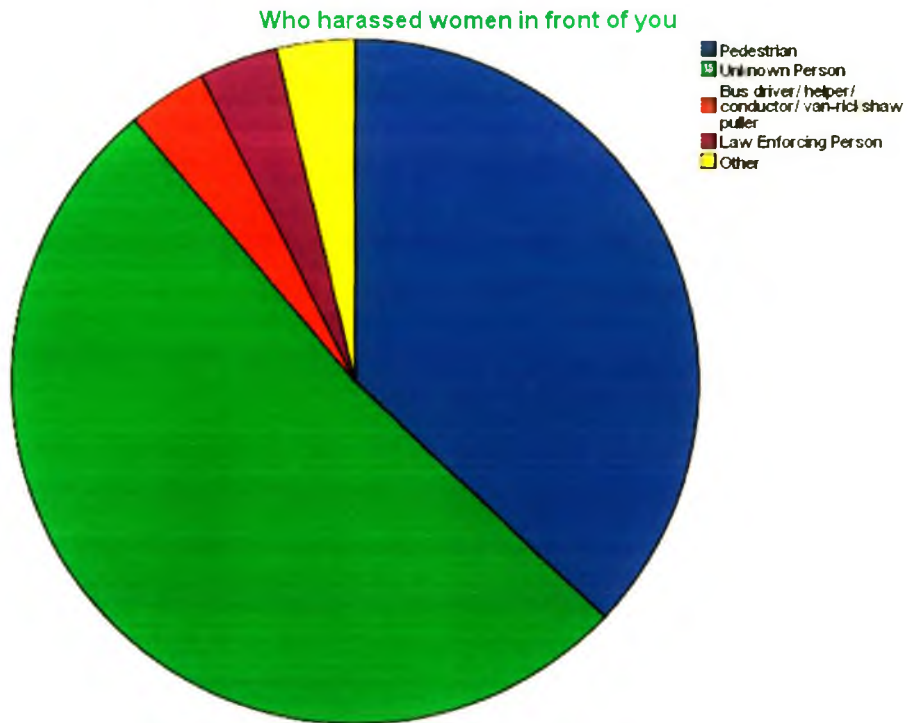


Chart 6.41: Perpetrators of women harassment in front of you.

However, the present chapter endeavored to explore corresponding nature, types, features, dimension, and characteristics of gender violence in the context of study area from in-depth anthropological perspectives. It has shown how women face gender based both in domestic and public arena. Their sufferings, causes of sufferings, and consequences are presented in the next two chapters.

Chapter 7 Underlying Causes of Gender Violence

7.1 Introduction

The number of men surpasses the number of women in Bangladesh. The exceeding number of men also exceed in power practices over women. This dialectic relationship between men and women produces inequality in various aspects of social life driving to gender based violence in Bangladesh. As per different pointers the status of women in Bangladesh is much lower than that of men. Customary socio-cultural and religious qualities and practices have strengthened the lower status of women concurred to them in the public arena and have restricted their chances for instruction, specialized and professional preparing, business and cooperation in the general improvement process. Financial changes activated by expanding rates of landlessness and impoverishment have profoundly affected women' lives. While destitution influences the family unit in general the women bear an unbalanced weight endeavoring to oversee family unit generation and utilization under states of expanding shortage. More prominent quantities of women than men are among poor people.

Women are oppressed in intra-family unit designation of assets regarding sustenance, instruction and social insurance. In spite of the fact that women assume a noteworthy part in the working of the family unit and the economy, they are by and large not seen outside the household circle. Families headed by men are the standard national insights demonstrate that around 8 percent of families are going by women in Bangladesh. The level of by law and accepted female headed family is expanding especially among the poorest area of the country populace because of male out movement, abandonment and separation, to say just a couple of causes. The genuine number of female oversaw family unit is probably going to be substantially higher than authoritatively revealed, almost 30 percent. The salary circulation is more skewed among women headed family units and the last 20-30 percent of women headed families are among the poorest in Bangladesh. In the course of the most recent two decades women have bit by bit turned out to be more unmistakable in the work compel, being developed projects and nearby foundations. It merits saying that investment rate of females in the work compel is expanding at a

speedier rate than that of guys. Women's part is essential to achieve a specific way of life for the family is progressively being perceived. Also, the estimation of women' financial exercises has been adjusted to better catch their commitment, because of which their cooperation rates are higher than previously (World Bank 2007 & 2008).

7.2 Broad Spectrum to the Causes of Gender Violence

Gender based violence has several intrinsic causes that are associated with each other. Each woman has distinct experience and perpetrator performs violent behavior due to numerous reasons. Hence cultural environment and more precisely the surrounding ecological culture is closely or intermittently connected with the underlying causes of gender based violence in the study area. Sometimes perpetrator commit gender based violence without being influenced by wife behavior. Thus, wife may not have role in intoxicating husband or partner to perform gender based violence. It has been stated earlier that the culture of justification and legalizing gender based violence prevails in the study area where men give causation behind their violent behavior against women. Beyond the justification of gender violence both in domestic and public domain, men always have some excusive reasons to perpetrate gender violence. According to male perspectives of the study area, women have direct or indirect roles in perpetrating gender based violence against women.

The following figure 7.1 explains driving forces regarding violence against women. This identifies triangle representation of gendered perceptive of violence against women. In private life, it identifies culture of condoning violence against women as the major driving force for gender based violence. Meanwhile, violence in public domain seemingly occurs due to social structure and some other backlash factors as well.

What drives and reinforces violence against women?

The triangle represents the gendered drivers of violence against women

Factors outside the triangle can reinforce the gendered drivers to increase the probability, frequency or severity of violence against women

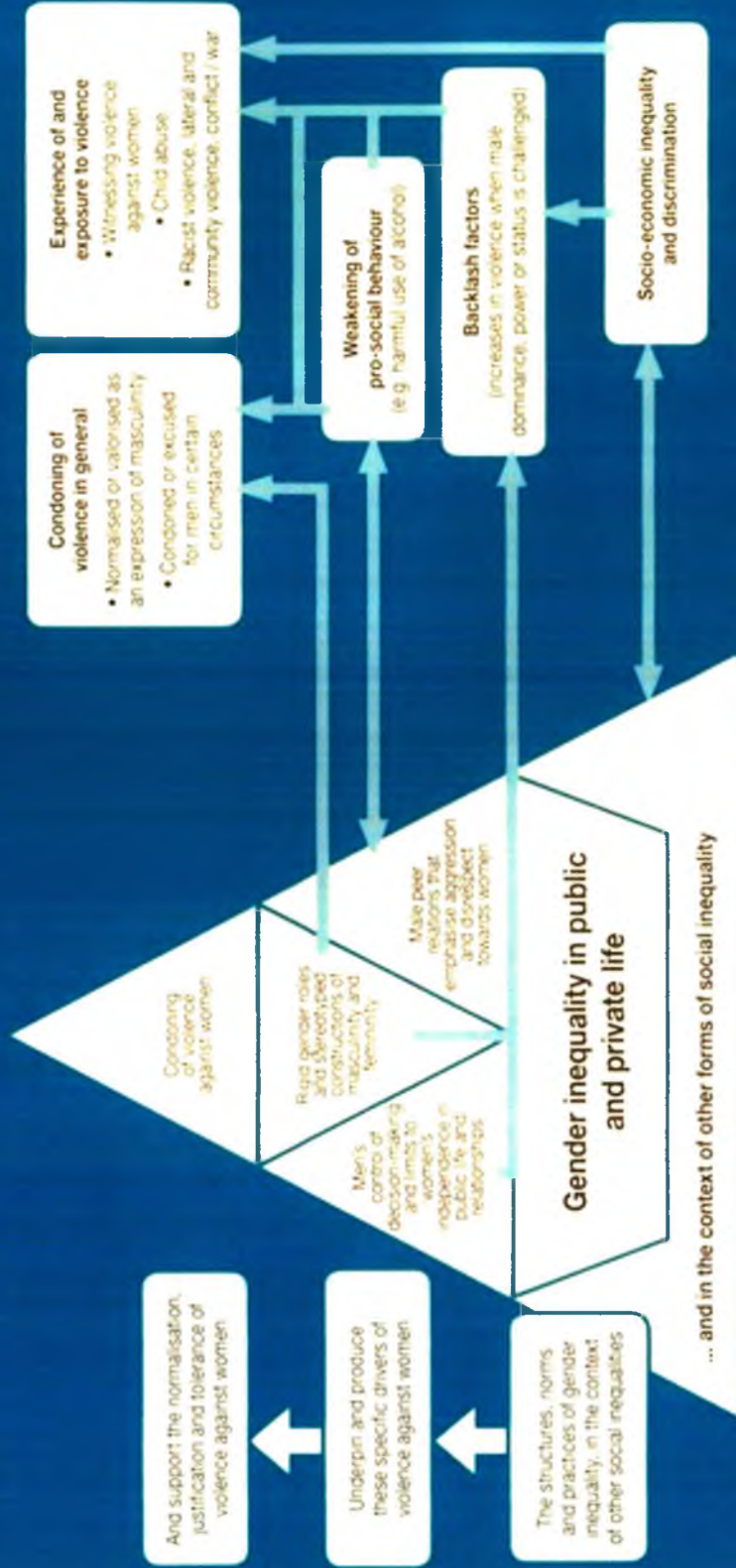
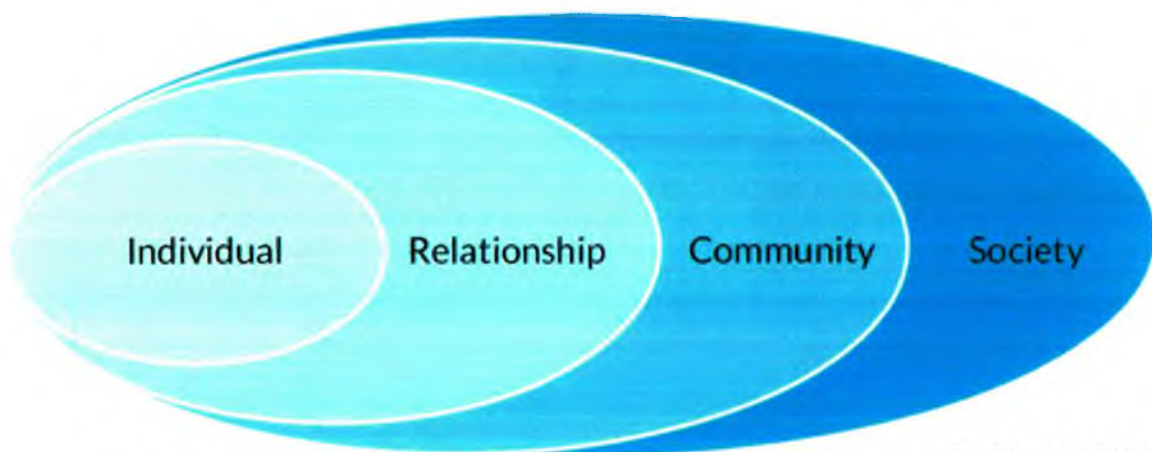


Figure 7.1: Driving force of gender based violence against women (Source: Adopted from Our Watch (2015))

7.2.1 The Ecological Approach of Internalizing Gender Violence

Progressively, specialists are utilizing ecological insight to comprehend the exchange of personal, situational, and cultural elements that join to cause gender based violence (Population Reports 1999). In this model, gender based violence comes about because of the cooperation of elements at various levels of the social condition. The ecological system depends on confirm that no single factor can clarify why a few people or gatherings are at higher danger of relational violence, while others are more shielded from it. This system sees relational violence as the result of cooperation among numerous variables at four levels—the individual or personal, the relationship, community, and the societal. The ecological system treats the communication between factors at the diverse levels with break even with significance to the impact of elements inside a solitary level. For instance, longitudinal investigations recommend that intricacies related with pregnancy and conveyance, maybe in light of the fact that they prompt neurological harm and mental or identity issue, appear to anticipate violence in youth and youthful adulthood primarily when they happen in mix with different issues inside the family, for example, poor child rearing practices.



Source: Heise 1998

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Figure 7.2: Ecology and Cultural Domain for Causing Gender Violence

(Adopted from Health-Gender Violence)

The model can best be understood as four concentric circles. The deepest circle speaks to the organic and individual history that influences a person's conduct in his/her connections. The second circle speaks to the prompt setting in which GBV happen, habitually the family or other private or associate relationship. The third circle speaks to the organizations and social structures, both formal and casual, in which connections are inserted, neighborhood, work environment, informal communities, and associate gatherings. The fourth, furthest circle is the monetary and social condition, including cultural teaching. An extensive variety of studies recommend that few variables at every one of these levels, while not the sole reason, may improve the probability of GBV happening both in domestic and public sphere (Population Reports 1999).

Table 7.1: Causes of gender violence

	Perpetration by men	Victimization of women
Individual level	Demographics: <ul style="list-style-type: none"> • Low income • Low education 	Demographics: <ul style="list-style-type: none"> • Young age • Low education • Separated/ divorced marital status
	Child maltreatment: <ul style="list-style-type: none"> • Sexual abuse • Intra-parental violence 	Child maltreatment: <ul style="list-style-type: none"> • Intra-parental violence
	Mental disorder: <ul style="list-style-type: none"> • Anti-social personality disorders 	Mental disorder: <ul style="list-style-type: none"> • Depression
	Substance abuse: <ul style="list-style-type: none"> • Harmful use of alcohol • Illicit drug use 	Substance abuse: <ul style="list-style-type: none"> • Harmful use of alcohol • Illicit drug use
	Acceptance of violence	Acceptance of violence
Relationship level	Multiple partners/infidelity <ul style="list-style-type: none"> • Low resistance to peer pressure 	
Community level	<ul style="list-style-type: none"> • Weak community sanctions • Poverty 	<ul style="list-style-type: none"> • Weak community sanctions • Poverty
Societal level	<ul style="list-style-type: none"> • Traditional gender norms and social norms supportive of violence 	<ul style="list-style-type: none"> • Traditional gender norms and social norms supportive of violence

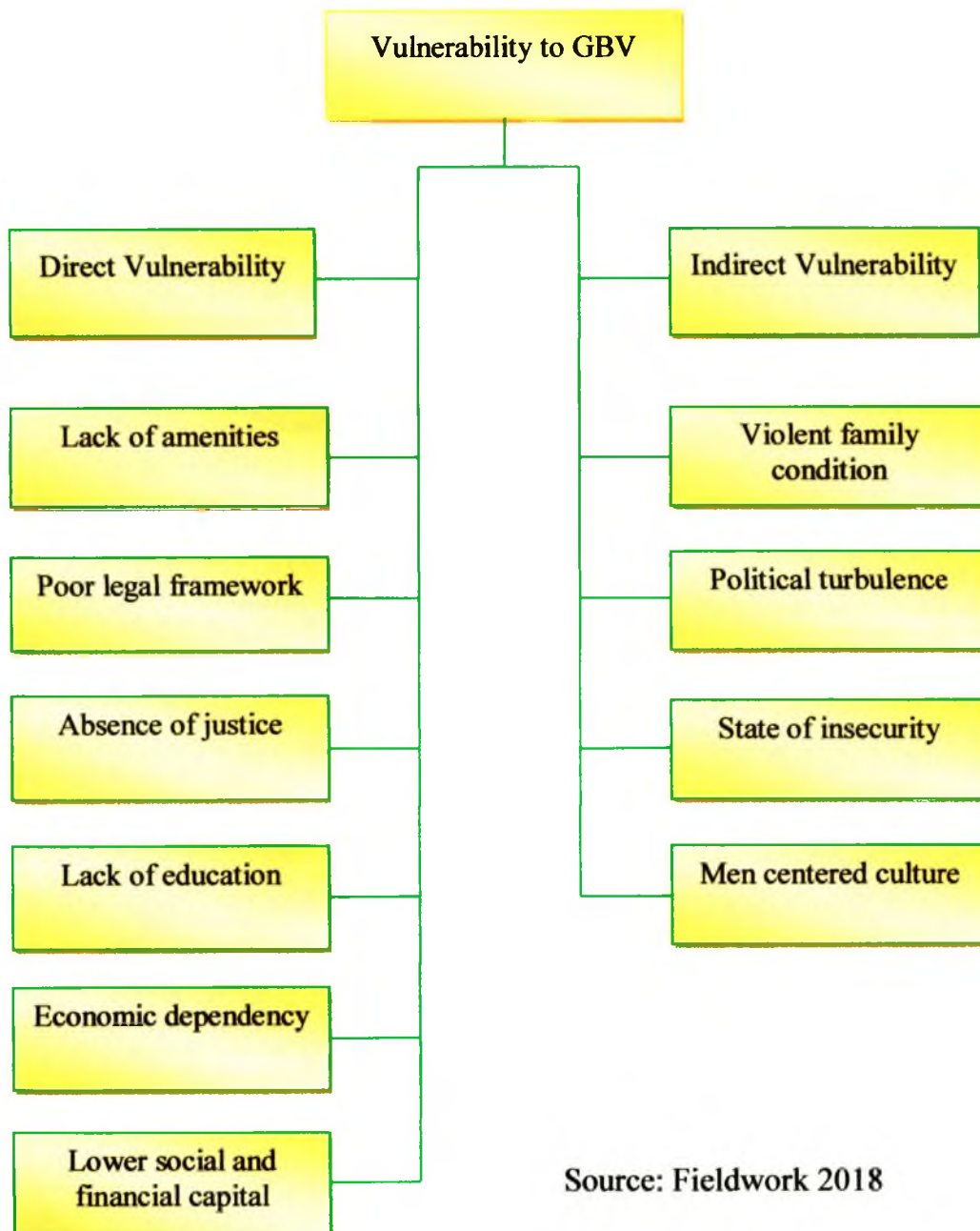
Source: WHO/LSHTM (2010)

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(Adopted from Health-Gender Violence)

The ecological structure clarifies the outcome—violence sometime down the road—as the collaboration of an individual hazard factor, the results of complexities amid birth, and a relationship chance factor, the experience of poor child rearing. This structure is additionally valuable to distinguish and bunch mediation procedures in light of the cultural level in which they act (WHO 2018).

Figure 7-3: Factors make women vulnerable to Gender violence



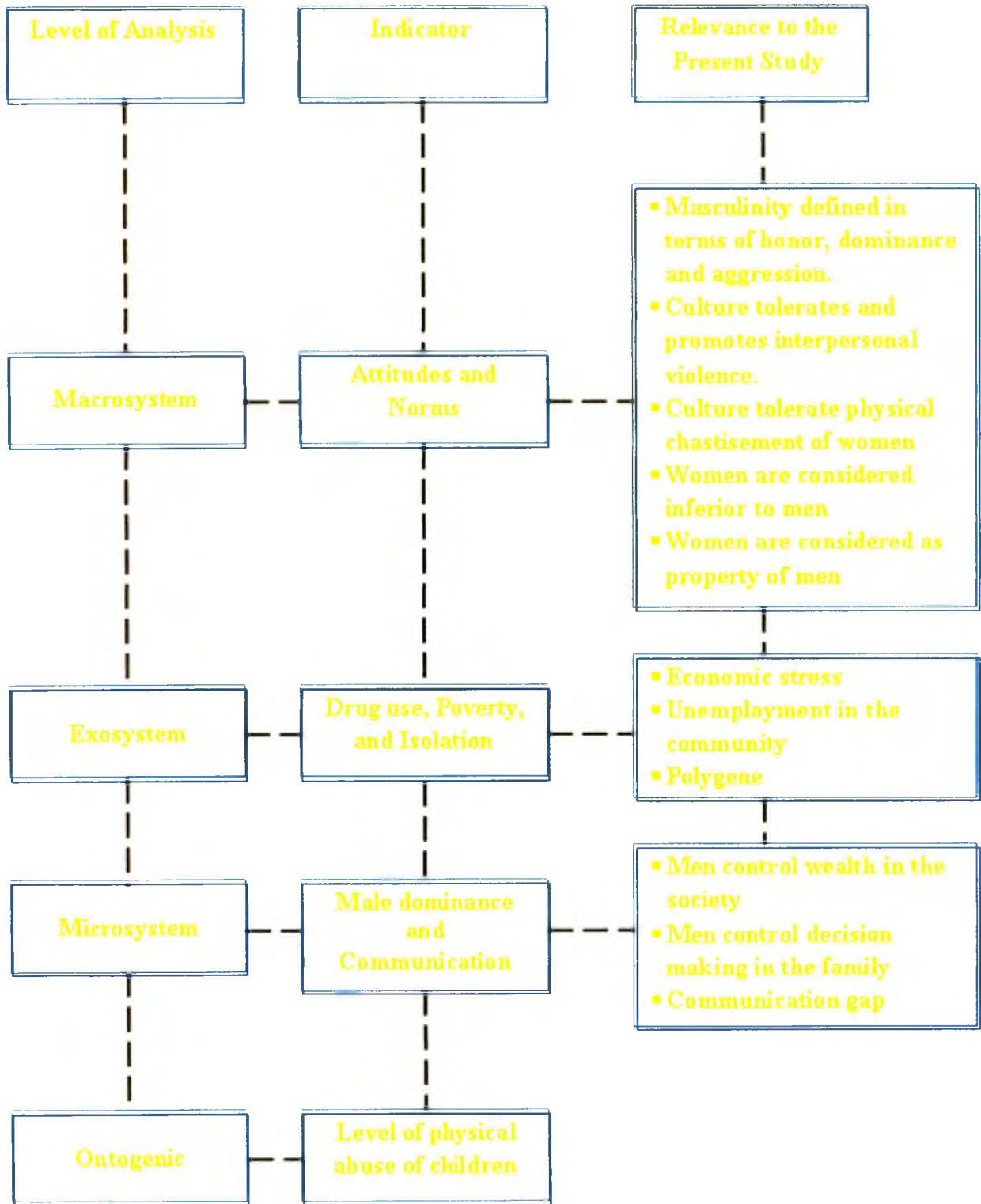
Source: Fieldwork 2018

The above figure briefly presents factors that make women frail to gender based violence in personal and social life. It has been generated from the anthropological and research insights of the present study that identifies two induced reasons one is direct and one is indirect behind gender based violence. The first among the many other reasons identified by the present research is lack of amenities that deprive women of socio-cultural settings. Poor socio-economic amenities accelerates incidence of gender violence particularly when women seek help. Poor legal framework creates chance for perpetrator to escape from the punishment. Lower education makes women dependent upon their husband that collaborates to increase fragility to gender based violence particularly in home. Social and financial capital is highly connected with susceptibility of women to gender based violence.

This study finds out some sorts of indirect factors that promote violence indirectly. Political turbulence and anarchy are driving factors making women more vulnerable to gender based violence. Social unrest and turmoil situations create ground for occurring gender based violence in the study area. Additionally violent family tradition formulates space for both women and men to encounter and perpetrate gender based violence.

Whatever, it is either direct or indirect, gender based violence performed against women by men happens in a broad setting that is presented in figure 2. Now the relevance of the ground causes of gender based violence in the study area has analyzed graphically in the next figure. This figure is identical tried to visually present all sorts of corresponding socio-economic and cultural dynamics of causing gender based violence in the study area. This has concretely abstracted influential factors of gender based violence with relevant cases whether necessary.

Figure 7-4: Ecological Approach to Anthropological Research on Gender violence



(Adopted from Heise 1998, with major modification and restructuring in relation to the present study)

7.2.1.1 Individual Factor

At the beginning level these variables incorporate the culprit being manhandled as a youngster or seeing conjugal violence in the home, having a missing or dismissing father, and successive utilization of drug. Singular level variables are organic and individual history factors that expansion the danger of violence. In the context of present study, a low level of education, youthful age (early marriage) and low-monetary status/pay have been related as hazard factors for both encountering and executing close partner violence. Associatively, past encounters of violence additionally assume a part; presentations to sexual manhandle and intra-parental violence amid youth and also a background marked by encountering (for women) or executing (for men) violence in past personal connections improves the probability of violence in future connections. This study found that pregnant women are additionally at high danger of encountering violence by a personal accomplice. While a few research point to a solid relationship between destructive utilization of drug and the execution of personal accomplice violence and there is just powerless proof for a really causal connection between the utilization of drug and the execution of violence. Demeanors likewise assume an essential part; there is a solid connection amongst women and men seeing violence as satisfactory conduct and their presentation to hint accomplice and gender violence (WHO 2010).

7.2.1.1.1 Mental Distance and Communication Gap

Mental distance driven communication among spouse lies in line with microsystem of the functional cause of gender based violence presented in figure three. This is micro forces that may grow up into a bigger macro force for causing gender based violence. In Bangladesh, GBV continues to a great extent because of profound established male centric society. The most exceedingly awful indication of such social discomforts and the current types of GBV is early marriage which is broadly pervasive in the study area. Since early marriage is broad in Bangladesh, spouses are normally more youthful than their husbands and in this manner, they battle to adjust to their hubby's families

(Chowdhury, 2010; Dalal et al., 2009; Hadi, 2000). As indicated by BDHS 2014, around 59 percent of women matured 20-24 married before they turn 18. Child marriage puts young women at specific danger of sexual, physical and mental violence for the duration of their lives, expressed the members. Child marriage prevention law is said to incorporate an exceptional arrangement permitting early marriage in extraordinary cases, for example, if a young woman winds up pregnant inadvertently or unlawfully, or where a marriage would secure her 'respect' (Das et al. 2016). The members expected that that such an arrangement would legitimize statutory assault and empower the act of youngster marriage. In this manner, early marriage of the women makes the ground for the violence against women in Bangladesh (Rahman et al., 2011b). Many respondents of the present research wedded before the age of 20 and the normal age between a husband and his wife was observed to be 7 years. This exploration demonstrated that early marriage of the young women and a wide age gap between a husband and a wife made a few women helpless against violence in many respects. As Sumi, a wife and students stated:

I'm 13 years older than my husbands. I was married off when I was nineteen. My husband was from well off family having own higher economic status. My family is also well-off. I know my husband is senior to me more than usual. I did not say anything beyond my family decision. At the beginning of the marriage, our conjugal relation was going ok. But gradually I noticed that he impose many things on me which is not usually practiced in our class. He does not let me use social network, hanging with friends and even engage in community works. I denied him many times but he get angry when I do not pay any heed his command. Gradually his abusive behavior was becoming so violent that I decided to abide by him.

7.2.1.1.2 Drug Addiction

According to the figure three, mental distance and communication gap among spouse lies in the exosystem of causing violent behavior. This is an external force drives husband to commit violent behavior against their wife. Experts recommend contribution in one

dangerous conduct improves the probability of inclusion in another, with comparative hazard factors related with submitting drug abuse and spousal violence (Nonceba 2017). For instance, the individuals who take part in the two practices will probably be a youthful male, experience the ill effects of pressure, tension, despondency or other emotional well-being issues, have a past filled with conduct issues and family troubles, have a low financial status and feel separated from the network. An extensive variety of components are accepted to trigger aggressive behavior at home, and substance abuse has been recommended as a conceivable reason. In any case, the connection between abusive behavior at home and substance is more mind boggling. While the dominant part of men who abuse substances are tend to be more violent to their wife, according to the present study. Women reported that their husbands who abuse drug or more precisely *Gaza* or *Yaba* physically abuse them. Nasima, a dentist said that-

I have to pass perilous time with my drug addicted husband. He personally is a good man and good to me. One negative side of his character that suffers me lot is alcohol abuse. He has been addicting before our marriage took place. His attitude changes when he takes drugs. Most terrific is he use slang language so loudly that neighbor hear and laughs. Sometimes when he lose control beat or hit me with hand or other things. I wish my husband would leave this substance forever.

7.2.1.2 Relationship Factor

Relationship-level elements add to the danger of GBV at the level of associations with peers, insinuate accomplices and relatives. For example, men having numerous partner or wife will probably execute imply accomplice violence. Such men are additionally more prone to take part in unsafe practices with numerous sexual accomplices by declining condoms, uncovering themselves and their personal accomplices to a higher danger of HIV disease. Different variables related with an expanded danger of close accomplice violence incorporate organizations with low conjugal fulfillment and consistent contradictions, and differences in educational level between the accomplices. Besides,

family reactions to GBV that accuse women and focus for reestablishing of lost family respect, as opposed to rebuffing men, make a domain in which assault can happen with exemption (LSHTM 2010).

7.2.1.2.1 Customs of Dowry

The custom of dowry is prevalent in some classes of study people. Dowry custom is regarded as micro force of causing violence between spouse particularly by men against women. Dowry is “any act of violence or harassment associated with the giving or receiving of dowry at any time before, during or after the marriage” (UN DAW 2009). Dowry ensures “patriarchal norms of superiority”, which often causes violence against women in Bangladesh” (Chowdhury, 2010, p. 217). Dowry related violence is a difficult issue that influences the lives of women and young women. Present study found that endowment incorporates cash, merchandise or property given from the woman of the hour's family to the prep or in-laws previously, amid or whenever after the marriage. The violence related with endowment requests can constitute abusive behavior at home. Like demonstrations of abusive behavior at home, the demonstrations utilized as a part of endowment related offenses incorporate physical, passionate, and monetary violence, and in addition badgering and stalking as intends to correct consistence or to rebuff the casualty (Das et al. 2016). Women regularly battle with bringing effective cases of share related violence, as enthusiastic and financial violence are hard to demonstrate in a courtroom. In any case, violence associated with dowry is unmistakable from aggressive behavior at home in that the husband or current accomplice may not be the main culprit of share related violence. The case of Anowara, a kindergarten teacher, is relevant here-

We had been living in peace until the five years of our marriage. My husband worked in a non-government office where his salary was supportive to our subsistence. After the five years of our marriage, my husband requested me to bring a fridge or thirty thousand taka. My parental family condition was not so good to bring this amount. I tried to make him understand the situation. But she started to insist me and one day he

become very abusive. Until then I did not care about it. But his pressure was going on and could not endure. I informed his demand to my parents and they somehow managed the fridge. He looked happy after getting the endowment. After some months, he indirectly tried to inform me that traffic jam suffers him lot and going office through public bus causes problem for him. I just heard but did not reply anything. I could understand what he was trying to mean. When he finds me unresponsive become disappointed. Meanwhile, he started to tell me directly to urge my parental family to give him a bike. It was totally impossible for my parents. This situation was going on and limit of his abusive treatment to me crossing boundary. One night after returning from office he started to waffle about the dowry demand for bike. I tried him to make him understand about the inability of my parents. But he started to lose temper and beat me severely at instance.

7.2.1.2.2 Lack of Economic Empowerment

Lacking of economic capacity to practice power and resist violence falls in the macrosystem force of causing violence according to the figure three of Heise (1998). This research uncovered that the women of the study zone were financially subject to their husband who controlled and smothered their wives realizing that the wives had not very many alternatives to break down marital relations. Additionally, women ended up powerless and helpless if the financial status of their parental family is poor (Das et al. 2016). A harsh spouse normally misused this circumstance and kept on manhandling his wife realizing that a woman with kids was not in a situation to remarry or leave the kids after marrying again. Hence, women dependency upon husband couples with other traditional practices exacerbates the violence scenario in the study area. Marriage is considered as an alternative career for women in many parts of the world including Bangladesh (Moore 1995). Henrietta L. Moore argued that marriage and parenthood are considered as an important factor of male social honor in many societies, but these factors are not considered as a career for male. Many societies see man roles in relation to income generation where women are advised to be more feminine. As Moore argued:

While marriage and parenthood are important indicators of male social worth and self-esteem in many societies, such activities are never proffered as an alternative career as they may be for women (Moore 1995; 108).

Sharma (1986) explored the same issue in her study that women are more likely to be seen in relation to households while men are seen in relation to their income generating jobs outside home. Men's roles are seen in comparison to their workplace while women are viewed in connection to the domestic role such as mother or wife. But a man's social identity builds upon his position in workplace or specifically what he does to subsist is occupation. So a man is never addressed as father of someone or husband of someone while a woman is addressed like way. This tradition teaches women to be more feminine and demarcate their space into domestic sphere (Rosaldo 1975) that accelerate their vulnerability to encounter gender based violence. A respondent (36) who is housewife, said that-

My husband keeps me in continuous threat to remarry. When we have sort of conjugal conflicts he maltreatment me and threat to give up me. I stay in an awkward situation when he threatens in front of my grown up children. He beaten me many times but I could not do anything without crying. My parental economic condition is not well-off so that I may go there for some days. My brothers are separated from my parents. So I do not have any means to get rid of this violent situation. When I protest against maltreatment, my husband starts to battering me. If I strongly protest he threatens to remarry.

In spite of the fact that dowry is legitimately culpable and there are some stringent laws to shield women from violence in domestic sphere (Chowdhury, 2010; Huda, 2006; Nasrin, 2011), most casualties neglected to look for lawful help on account of existing society that debilitated a spouse to fall back on law. A considerable lot of the casualties at first attempted to dispose of mishandle through familial activities, and a short time later by taking assistance from the rustic power structure. They just looked for formal institutional help when every one of the activities fizzled. Besides, they were not

monetarily ready to make legitimate strides. Most husbands and in-laws realized that a casualty couldn't challenge a husband's mishandle nor might she be able to look for lawful help, as she needed to keep up the conjugal relationship (Das et al. 2016). Likewise, the present research additionally discovered that a few spouses essentially did not think about the legitimate discipline for manhandling women for demanding endowment.

7.2.1.2.3 Polygyny

Polygyny is as yet polished among the Muslims of lower financial strata in Bangladesh (Rahman, 2012; BBS, 2013). Polygene is limitedly practices in Bangladesh yet. Present study has identified two cases where husband's more than one marriage is responsible for violence in domestic arena. Once upon a time polygenic practice was wide and men tend to marry more than once usually. Its intensity has been minimizing because of various correlated practices. Men who marry more than once have to hear social aspersion now-a-days. But notably men still do have some peculiar reasons to remarry at present. Many of them are wife's sterility, sexuality, dowry and so on. Despite the fact that the act of polygyny was lawfully confined in Bangladesh, during the present research many males argue that men are allowed to have four wives at a time if he has ability to feed them all. Present research demonstrates that polygyny prompted violence against women in domestic arena.

7.2.1.2.4 Affairs

Strong evidence of cultural lag (Ogburn1922) still predominates in study area where men's sentiment toward women lags behind in some elements of social life. For example, a husband cannot tolerate to hear that her wife had premarital affair. This creates cultural lagging in the sense that this husband might have this kind of premarital relations with other women which they do not think when blame wife for same incidence. Unfortunately in Bangladeshi culture, a wedded man and his relatives stayed watchful about his wife's disloyalty or any pre-or extramarital affair (Das et al. 2016). Apparently,

a wife likewise created doubt over her husband and stayed frightened of his second marriage (Dalal et al., 2009; Johnson & Das, 2009; Rani & Bonu, 2009, cited in Das et al. 2016). When husband can know about wife's premarital affairs become factor of violence by husband as indicated by some women. Firstly husbands just poke wife and then airing negative comments about her past. This reaches at the final stage by beating wife physically.

7.2.1.2.5 Cultural Emphasis on Women Complexion

In Bangladesh, a married woman is relied upon to be "delightful" from each range – lovely, not just from the perspective of bodily structure, yet additionally dutiful, delicate, and equipped for doing family tasks. Present study asserts that there have high possibilities of violence by husband when a woman is comparative dark or does not fulfill the complexion related demand of husband. Women reported that men behavior vary on ground of their satisfaction at wife's complexion. If they feel uncomfortable with their wife complexion, they not only show violent behavior rather feel discomforts to go outside with their wives. This is really a trauma for many respondents. When someone from outside or inside family negatively talk about the complexion of wife, man become more violent to manhandle the wife both physically and mentally. A woman (26) who works in a national NGO said that-

I have been married for two years. This is arranged marriage. My husband did not see me before marriage. As per as I know, he told his parents that their choice is his choice. But things started to change after marriage. At the beginning, he just whispered about my complexion. I did not care. But gradually this insulting has turned into physical attack. I have one child. He accused my complexion for the dark complexion of my daughter.

7.2.1.2.6 Expectation of Baby Boy

Man centric family structure in accordance with traditions, individuals' outlook towards young women, lack of education, and security issues at old age are markers of societal

weights where a pregnant woman is required to bring forth a baby boy. Specifically, families who lived in neediness did not welcome the introduction of a baby girl (Das et al 2016). Male centric advantage set by socio-cultural system of the study area exacerbates gender based violence. When a wife gives birth of baby girl wherever her husband expects boy, it results untold sufferings for many respondents. Although scientists and doctors argue that the gender of infant depends more on sperm. But men have to establish their muscle power and need to impose it on their wife. As Shahila (37), a petty business women argues-

I have three girls. We planned to give birth only two children. My First and second was girl. When my husband saw that all planned two babies are girls then he started to force me to reconceive with a view to expecting baby boy. Firstly I disagreed with him because my physical condition was not suitable to reconceive. Meanwhile, his insistence reached at the cruel level that he started to abuse me mentally and physically. I reconceive being forced by him but again I deliver a baby girl. My husband became shocked and unwelcomed the girl. But I cannot do this because I have conceived her for longer times with sorrows and difficulties. The third girl is like my source. My husband again blames me for delivering baby girl again. Sometimes, his behavior is so violent and slang that I feel shy to my daughters.

7.2.1.2.7 Family Problems and Housework

Housework can be regarded as ground for domestic violence by husband against wife. This may be heard silly that household-chores may be the object of violence against women even in urban area. This study found this reason extremely connected with violence in familial level by the husbands. As stated earlier that husbands always want wife to be obeyed by them so they become violent when wives do not accomplish household-chores according to husbands' will. This is the micro reason for causing gender based violence according to the chart three of Heise. Other family problems like conflict with mother in law or sister in law influence conjugal relations. In case of the

present research, it has been observed that husband has high tend to be bias to their mother or sister sides when they have sort of conflict with his wife. Bangladeshi culture teaches men to support their mothers morally or immorally when they are in conflict with their daughter in law. Some women have to struggle against not only the abusive treatment of husbands but also the whole family in some instances. Moreover, many husbands have extra devotion to their mother abnegating the interest of wife. This over and biased devotion may cause gender violence against wife.

7.2.1.3 Community Factors

Community factors allude to the degree of endurance towards gender based violence in settings at which social connections are inserted, for example, schools, working environment or the area. Study argued that social orders that had network sanctions against violence, including moral weight for neighbors to mediate, set up and where women approached safe house or family bolster had the most minimal levels of gender based violence. While GBV do cut over all financial gatherings, a few investigations observed women living in destitution to be lopsidedly influenced; be that as it may, it has not been unmistakably settled whether it is neediness all things considered that expands the danger of violence or rather different components going with neediness. Or maybe, destitution can be viewed as a "marker" for an assortment of social conditions that consolidate to expand the hazard looked by women. In case of the present study, women living in destitution who work in the garments alone might be at a higher danger of violence. Neediness may likewise put women under strain to discover or keep up employments and thusly render them defenseless against sexual intimidation, or push them in to occupations that convey a high danger of gender violence (WHO/LSHTM 2010).

7.2.1.3.1 Indictment

The larger part of casualties proceeded with conjugal relations for the dread of being derided and turning into a weight on their folks. Women traversed that a divorced women

or separated women have fewer space in community rather they have to hear many negative aspersion such as 'spoiled women'. Results casualty felt compelled to endure her partner's violence and neither looked for legitimate help nor requested a separation. Women in traditional Bangladeshi society are not considered as their self identity alone; their identity fulfils together with their legal male guardian as father, elder brother and husband. So women cannot dare to abandon conjugal relations caused by violence in fear of identity crisis doubling with stigmatization.

7.2.1.4 Societal Factors

Lot of studies around the globe have discovered that violence against women is most normal where sexual orientation parts are unbendingly characterized and upheld and where the idea of manliness is connected to strength, male respect, or predominance. Other social standards related with manhandle incorporate resistance of physical discipline of women and youngsters, acknowledgment of violence as a way to settle relational debate, and the observation that men have "entitlement" of women. An anthropological approach of environmental way to deal with gender violence contends that nobody factor alone "reasons" violence yet rather that various components join to raise the probability that a specific man in a specific setting may act viciously toward a woman. In the ecological structure, social and cultural values, for example, those that declare men's inalienable prevalence over women. The more hazard factors display, the higher the probability of violence in social level. Societal components incorporate the social and cultural standards that shape sexual orientation parts and the unequal appropriation of authority amongst women and men. Close partner violence happens all the more frequently in social orders where men have monetary and basic leadership controls in the family unit and where women don't have simple access to breaking up relations. Further, belief systems of male sexual qualification that are normal in numerous societies bar the likelihood that a woman is qualified for settle on self-governing choices about taking an interest in sex and to reject a man's lewd gestures and are utilized to legitimize the utilization of gender based violence (ibid).

7.2.1.4.1 The Culture of Wife Beating

This lies in societal level of macrosystem where national level wide acceptance justifies the causes behind perpetrating violence against women. Research claims that positive correlation exists between violence against women and illiteracy rate (Deyessa et al. 2010). Urbanization and educational status help changes in beliefs and values against gender based violence. The study observed that literate women have high risk of encountering gender based violence if their husband is illiterate or have poor education status than them. Women in the study area belong to beliefs and values that support violence against women. However, the culture of wife beating is more common in Bangladesh that has wider social acceptance informally. Numerous jokes and proverbs work in support of wife beating. This practice not only support by the men only but also by the women particularly by the female members of husband. Moreover, numerous satellite televisions play cooperative roles through expending this culture of wife beating by airing such scene in Bangladesh and in study area as well.

7.2.1.4.2 Mutedness

Women are taught from their early childhood to grown up to be more feminine that is to keep silent, speak in low volume, don't protest against actions that may hamper her honor. Instead of protesting against any discrimination and violence women are taught to endure such actions with raising voice. This voiceless situation or what Ardner (1975) termed as mutedness is another dominant reason for violence against them both in household and public domain. So women reported that they do not protest or raise voice or shout against the heinous job performed by men in public domain that may be regarded as sort of violence such as improper touching, sexual comments etc. They remain muted due to fear of insupporting of surrounding people. In the domestic level, they cannot raise voice thinking about the bad impacts of children and victimization. Present research found that the casualties couldn't impart their experience of exploitation

to relatives and network pioneers for various reasons: shame, to keep up family respect, and to proceed marital relations.

7.2.1.4.3 Unemployment and Poverty

Poverty situation makes women more vulnerable to gender based violence. Women are always subject of violence in any crisis moment like disaster, war, conflict and community battlement. Poverty situation and poor socio economic condition produces social disharmony that exacerbates violence issue particularly against women. Dhaka is a mega city where lots of people from upper economic class to lower class dwell searching of better subsistence activities. High rate of unemployment rate doubles the violence scenario in domestic arena. Bangladesh has now a high rate of unemployment 4.2 percent (The Daily Star, 28 May 2017) that causes frustrations and social anarchy drives to gender violence against women in household. Respondents reported that their husband become violent and misbehave to them when they have poor money and limited means of income opportunities.

7.2.1.4.4 Absence of Social and religious Norms and Values

Social values and norms are crucial for maintaining traditional social structure in any society. Religious teaching with social standards increases values among members of the society. Modernization is keeping people away to grapple the main preaches of religion in the study area. With the process of rapid urbanization and modernization, social norms and religious ethos are replacing external culture and promoting new culture that provokes man to be aggressive instead of kind and humanitarian. As what Tagore said “*Eter pore et, tahar majhe manush sob kit*” (Human are insect beneath building after building). Senior citizens argues that significance of traditional social values and norms are decreasing day by day because of changing circumstances in urban area. Meanwhile, study area of urban Dhaka has over population where a few know each other. This unfamiliarity makes ground for gender based violence both in domestic and public area. This city fosters a trend where a family does not know its neighbor. So when violence

against women happens in domestic arena it does not cause concern for neighbor or even neighbors do not concern about other. Individualistic norms and self-centered ideology promotes gender based violence in the study area. People in Bangladesh do not commit unethical tasks in front of known people such as, eve-teasing, sexual harassment etc. in fear of destroying honor of perpetrator. But when people do not know each other in the urban settings of study area can easily do such tasks. So it has been found unfamiliarity drives to distort from social norms and respect to women in urban study area that helps causes gender based violence against women.

7.2.1.4.5 Weakness of State Law and Regulation and their Implications

There are some laws to prevent violence against children and women in Bangladesh. This was a pioneering step to formulate laws in this regard. Bangladesh has high propensity of lengthiness in implicating law particularly that are against violence. This lengthiness further provokes perpetrator to do gender based violence in many regards. Additionally the absence of lawful administration pervade gender based both in domestic and public sphere. Recently Bangladesh has commenced a new service to seek police help directly by dialing 999. This is quite optimistic for women encountering gender based violence in both spheres. Regrettably, women who encounter gender violence cannot access to this kind of aid due to surrounding. Moreover, to submit a case in court is an intricate issue that most of the victims want to avoid. In case of rape, investigation process is very humiliating so that most of the victims and their relatives do not proceed to file a case. On the other hand, women have poor opportunities to raise voice through the power of laws in terms of sporadic and common incidence of sexual harassment in public domain like buses, taxis, pavements, etc. The implication of laws and regulation is slightly poor here so that perpetrator has high chance of get rid of. In spite of the fact that enactment is a critical advance toward closure violence against women in Bangladesh, all together for noteworthy change to happen, societal demeanors must change keeping in mind to end the casualty accusing that women confront when they report violence (Rau 2015).

7.2.1.4.6 Open Internet Access and Pornography

This era is highly digitalized having all kinds of facilities of modern life. Once the journey of mobile communication started with second generation communication facilities that now have fourth even five generation features. Real time communication with mobile and speedy internet access play supportive roles in promoting gender based violence. Smart phone is now cheaply available in local markets that have high facility of internet access and data transfer with lower price. Uncontrollable access to pornography intoxicates men from all ages that exacerbate their sexual appetite. As a result, when men become crumpet and do not find any way to fulfill sexual appetite, they tend to do heinous tasks against women such sexual touching, negative comments etc. in public places. Proper use of internet is connected with education and status, hence viewer's discretion is advised.

7.2.1.4.7 Detachment from Wife/ sexual Partner for Longer Times

This is most corresponding reason of gender based violence in the public arena of study area. Dhaka is a densely populated country where living cost is higher than many developed cities of the world (The Dhaka Tribune, 16 March 2018). Every day many people come to this city in search of subsistence activities. This people have lower capacity to dwell in Dhaka with their wives. It causes gender based violence against women in the study area when men remain detached from their wives for longer times. This people have high tend to do sexual violence to other women when they do not have easy means of fulfilling sexual needs with their wives. Meanwhile, brothel in Dhaka city is not very cheap for many men to easily go.

7.2.1.4.8 Women Freedom of Free Movement and Detachment from Purdah

This study endeavored in short sense to account male perspective behind the causes of gender based violence. Male respondents during discussion argue that women have now freedom open movement that had not before. This unaware movement without considering situations makes them vulnerable in some cases. Women go outside home

wearing dresses that allude some distorted men to commit harassment. In addition to this, women now-a-days keep them away from maintaining *Purdah* custom that have positive impacts in gender violence incidence. The present study found this statement under continuous disputes among men and women of the study area. Women vigorously state that *Purdah* or clothing is just excuse for the perpetrator.

However, present study argues that men feel their feeling of manliness and power is undermined, and GBV is excused in law or in custom, such violence may increment in force and recurrence, as men battle to keep up a feeling of authority and control. So this anthropological insight claims that the main driver of violence lies in the unequal power relations amongst women and men, which guarantee male predominance over women.

Chapter 8 Impacts of Gender Violence and Social Response

8.1 Introduction

Gender based violence has adverse impacts on women who encounter it either in home or outside. Impacts of gender violence significantly vary from women to women on ground of their socio-economic status and social network to response. Its affects not limited within women self rather their family members, children, siblings and other dependant people on them subsequently suffer from it directly or indirectly. The recurrence and seriousness of GBV changes the nation over, yet the negative effect it has on people and on families is widespread and has guide connects to general improvement of Bangladesh. Violence against women ruins people, families, networks, governments and decreases the financial advancement of a country. At the individual level upwards of 14% of maternal passing is related with GBV and at the national level the nation loses 2.10% of GDP because of aggressive behavior at home (CARE Bangladesh 2013).

Fundamental impediment in disposing of gender violence is access to equity still stays confused, exorbitant, and extensive for women and poor people. The VAW Survey 2015 demonstrates that lone 2.6% survivors took legitimate activities subsequent to being subjected to physical violence by them (The Daily Star, 19 December 2016). In Bangladesh, the expenses of gender based violence are assessed at 2.1 percent of the nation's GDP (IPS 2018). Every day, violence prevents a young lady from going to class and keeps a lady from taking an employment, trading off their future and the monetary and social advancement of their networks. Survivors are left to manage physical wounds and passionate scars, while social and lawful administrations battle to react. Scarcely any casualties report these episodes since they don't have a clue about their rights under Bangladeshi law or dread retaliation, disgrace, or an unhelpful reaction from law requirement. Dread of violence in the working environment or the road confines women' versatility and limits their chances to gain an employment. Working women who encounter violence at home lose pay because of days off and may confront expenses to get to administrations.

➤ An existing scenario of gender based violence outside home particularly in public transport has been accounted by ActionAid Bangladesh. It uncovered that an aggregate of 54.7% women living in urban regions confront violence in Bangladesh. Also, 54.7% women confront physical, mental, monetary and social violence including improper unwanted sexual touch in from outsiders. 57% women claim that their protestations are not considered important by the law implementers. 65% women believe that the law authorities are more inclined to faulting the casualties rather than taking action. 9% women feel perilous in public transports and 48% claim to feel the same other government services including healthcare (ActionAid 2017). This shows social response of victims and other reactions to them.

➤ Presently a widespread movement has been taking place around the world exploring the incidences of sexual harasshment in work place. Upper class women have had a tendency to veil the incidences of sexual harasshment in their lives due to social impediments of over thinking about casualties honor. But women of the world have been coming out this tradition of false honor concept and breaking their silence by disclosing harasshment done by some top class males of the society. Our nearby country India has welcomed this movement that top positioned women are allegating against the culprit (Goel 2018). So response to gender violence is not merly an isolated incidence as previously thought but it has been virally spreading uncovered the nasty face of culprit males. Although there have little hope to spread this movement in Bangladesh, albeit some women activists are striving to bring about rapid movement in this regard.

8.2 Impacts of Gender Based Violence

➤ Aftermath of gender based violence may prolong life time basing on the severity of violence. While women are normally the quick casualties of gender violence, the outcomes of GBV stretch out past the casualty to the general public all in all. It undermines family structures; kids endure enthusiastic harm when they watch their moms

and sisters being battered; two-parent homes may separate, leaving the new female heads of family unit to battle against expanded destitution and negative social repercussions. Mental scars frequently obstruct the foundation of sound and compensating connections later on. Casualties of sexual orientation savagery may vent their disappointments on their youngsters and others, in this way transmitting and escalating the negative encounters of everyone around them. Youngsters, then again, may come to acknowledge savagery as an elective method for compromise and correspondence. It is in these ways that violence is imitated and sustained.

The next chart of BBS (2013) shows what sorts of impacts women have due to gender based violence encountering in Bangladesh. Among many other impacts identified by BBS, mental impact is severe in nature with high propensity of suicidal attempt or suicide.

Table 8.1: Impact of Gender Violence

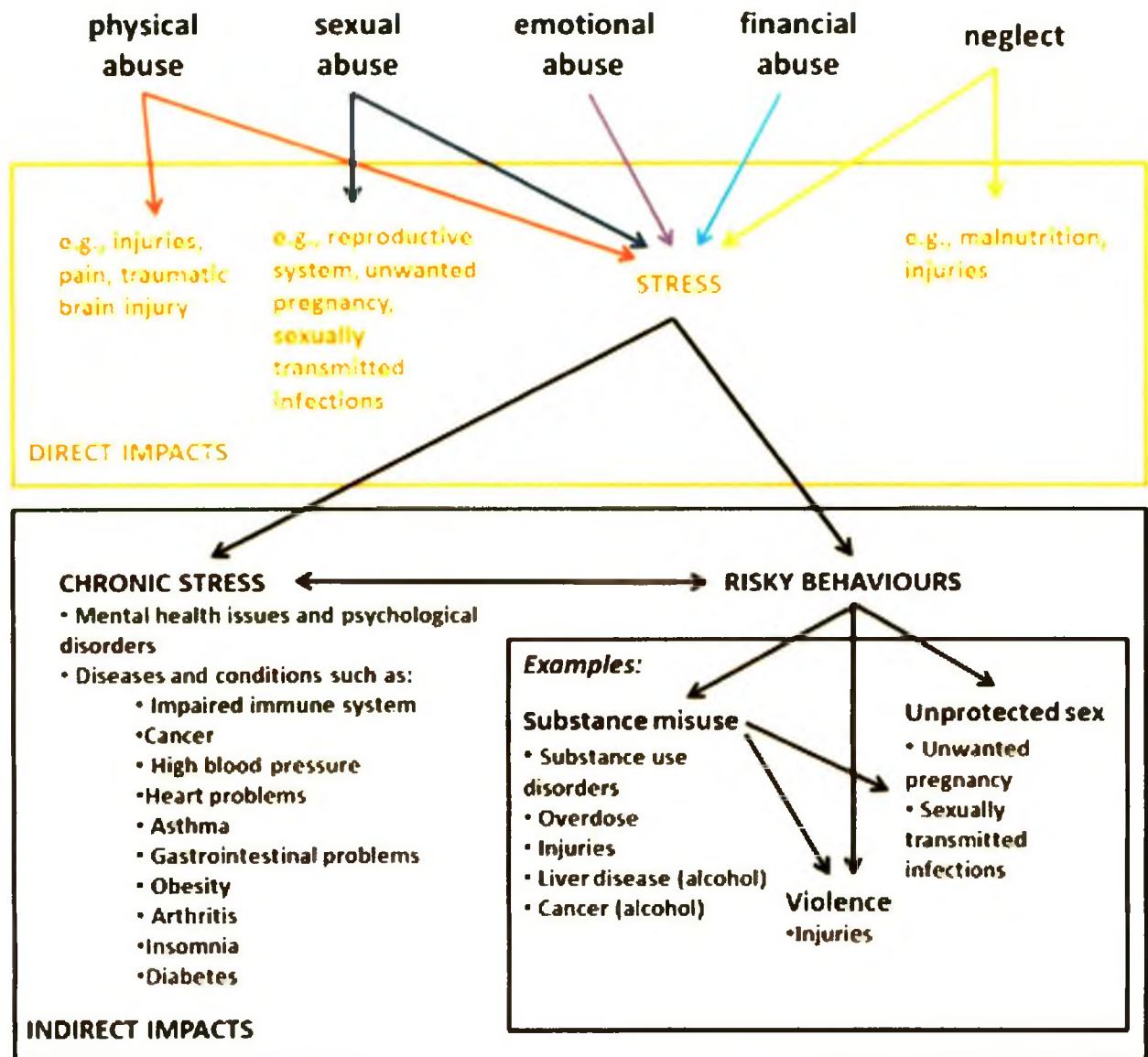
Type of Impact	Violence by	
	Current Husband (%)	Previous Husband (%)
Mental sickness	42.2	42.9
Attempted to suicide	7.1	12.9
Non-sleep	17.1	5.4
Other	0.2	1.8
No appetite	18.4	7.6
Abortion	1.1	1.4
Non-response	13.9	28.0

(Source: BBS 2013)

Whether it is done by current partner/ husband or previous husband GBV tends to affect women both physically and mentally. BBS showed that 17.1 percent of victim cannot sleep due to gender violence by current husband while 12.9 percent by previous husband. Affair related violence has also tremendous impacts on women and girl. Present study has looked that while family violence is somewhat easy to grasp but relational violence is more difficult because girls cannot publish their affair before their guradins. So if they become victim of their boyfriend they cannot report to their guardins to take immediate action in many cases.

However, BBS identified that 18.4 percent women reported that they have felt negative impacts of gender violence on their appetite by current partner whilst 7.6 percent by their previous partner. The traumatic incidence due to gender based violence agaisnt pregnant women caused abortion or misscarriage as reported by 1.1 percent by present husband and 1.4 percent by previous husband.

Figure 8.1: Corresponding Impacts of Gender Violence



(Source: Adopted from Government of Canada and restructured in the context of the present study)

The chart above shows the impacts of all kinds of gender based violence against women. It potentially identified issues that are importantly contextual to the present study. It points out direct and indirect impacts of gender based violence demonstrating many chronic diseases to psychological stress. However, corresponding impacts of gender based violence found in the present research are discussed below.

8.2.1 Impact on Women Health

Gender violence seriously influences all parts of women's wellbeing physical, sexual and conceptive, mental and conduct wellbeing. Health impacts of GBV can be both, prompt and intense and also enduring and perpetual; without a doubt, negative outcomes may hold on long after the violence has halted. The more serious the level of violence, the more noteworthy the effect will be on women's physical and mental health. Besides, susceptible to single as well as various occurrences of violence after some time tends to prompt more extreme health effects (WHO 2002). GBV can bring about women's death. Deadly results might be the prompt aftereffect of a lady being executed by the culprit, or in the long haul, as a result of other antagonistic wellbeing results. For instance, emotional health problems issues coming about because of injury can prompt suicidality, or to conditions, for example, substance abuse or cardiovascular infections that can thus bring about death (Heise et al 1999, WHO 2013).

Violence related wounds incorporate injury, cuts, bruised eyes, blackouts, and broken bones. Violence additionally prompts premature deliveries and to changeless wounds, for example, harm to joints, fractional loss of hearing or vision, and scars from consumes, chomps, and blade wounds in Bangladesh. The mental impacts of violence are more tremendous than the physical impacts. Dread, uneasiness, weakness, post traumatic problem and eating unsettling influences are normal long haul responses to violence. Victim women may end up reliant and suggestible, and they may think that it is hard to make decision. Exacerbating the mental results that women experience the ill effects of violence is their relationship to the abuser. The legitimate, monetary and enthusiastic ties that the casualties of conjugal violence frequently have to the culprit improve their sentiments of helplessness, misfortune, treachery and sadness. Victimized women every now and again become separated and pulled back as they attempt to conceal the proof of their abuse. The case of Zakia (41), a housewife is relevant here-

I have to suffer for longer period of times due to violence against me by my husband. He usually tortured me in a brutal manner that caused physically several times. One day, he kicked me in my thigh and I just fallen down shouting as 'Uh'. Then I become unconscious. Hour latter I discovered myself in my bed feeling tired and injured in my lag that I could not move. This is the usual incidence of our conjugal life. Slapping and hair pulling are the most usual incidences I experience frequently. This causes regular headache and dizziness.

8.2.2 Socio-economic Impact on Women

Considering every single quantifiable cost, the aggregate cost of abusive behavior at home in Bangladesh in 2010 compared to more than 143 billion taka (over USD 1.8 billion at current trade rates). This added up to 2.05% of GDP, or what might as well be called 12.65% of government spending that year. This cost to the country was near the aggregate government use for the health wellbeing and nourishment area in Bangladesh that year. The dominant part of this cost is borne by survivors and their families, rivaling essential use requirements for sustenance and instruction (Rowell 2013).

Social impacts of gender based violence dilutes in the community that have high yield to indict the victim. Some women report rejection by husband or partner after being sexually abused by other men. Casualties have to face informal social boycott or avoidance by the member of the society in some instances as stated by some victims of the study area. Additionally, victims are accused or blamed. Women may have intense dread of future violence, which stretches out past the individual survivors to different individuals in network. GBV harms women' certainty bringing about fright of wandering into open spaces that may frequently shorten women' education, which thus can restrain their wage producing openings. It has increased defenselessness to different kinds of gender violence in the network. Non-attendance because of violence encounter and gigantic damage may diminish women payment and lost occupations also.

8.2.3 Impact on Family and Dependants

Gender based violence in domestic arena causes serious familial problems may result divorce, or broken families. Present study noticed that two women had to give up conjugal relations with their husband after being injured by them. A man tried to choke her and just escaped for this turn. So she with her parental family members decided to break the marriage. Gender based violence jeopardizes family's sound development. Mother who experiences gender violence whether in mental or physical forms has high possibility of giving birth to abnormal babies. A woman has reported that her husband had attacked her angrily at her abdomen that her miscarriage happened. Additionally, children who are socialized under a situation of violent family condition have high tendency to become violent in future both in domestic and public. A woman said that her son misbehave with her roughly and does not pay any heed to her. She thinks that her son learned this from his father. Hearing abusive language from father, they personally grapple the words and bear it throughout their life cycle. Moreover, children experience violence in domestic arena are considered to have withdrawal, low confidence, bad dreams, self-fault, animosity against peers, relative, and property; expanded danger of growing up to be either a culprit or a casualty of violence.

It has been observed that survivor have poor capacity to nurture her kids, for example, youngster lack of healthy sustenance and disregard because of obliging impact of viciousness on women's occupation measures and their negotiating capability in marital life. Thus, impacts stretch to the paternal family members of victim who stay under huge mental pressure for not able to do something and financial pressure when necessary to hospitalize the victim.

8.2.4 Impact on Society

Gender based violence ultimately creates burden on healthcare service and judicial procedure of the society. As casualties physically suffer most and gradually lose their productivity so it has highly negative impacts of economic growth and social stability.

Gender based violence may render conflict between families that may broaden to societies at large. Kin groups of two families get involved in this incidence that cause social unrest threat to social cohesion and harmony. It gives wrong message about a society where gender based violence is frequent. Women participation in development process and women empowerment steps may be at stake due to gender based violence in home and public. In addition to this, it regress women back contradictory to rapid socio-economic and political change of the study area. Both men and women of the study area firmly state that gender based violence infecting the society through demolishing social trust and respect to women. Due to recent frequent events of gender based violence in public domain, guardians remain anxious about their female offspring's safety and family honor. Social relations where the basis of social structure lies are getting worse due to gender based violence.

8.3 Social Responses

Social response and reaction to gender based violence are necessary in understanding the impacts of gender based violence. Social response to gender based violence includes prevention and elimination measures, victim support, healthcare service, awareness raising campaigns, inclusion of message against GBV in curriculum, legal responses and aid, and community interventions. In case of the study area, these facilities are poor both in terms of quality and quantity. Present study endeavored to account survivors experience regarding social response to GBV presented below.

8.3.1 Health Care

Victims are required to provide proper healthcare service to cover up the physical stress caused by gender violence. One mentionable services is found in the study area is One Stop Crisis Center that give medical support to victims of GBV. Some victims report that do not go to this service unless being forced by internal or external force. They consider this service as problematic and demeanor in some contexts. In addition to this government healthcare support center, Marie Stopes Bangladesh gives medical support to

victims. Some women report to go this center. But several branches of this non-governmental medical organization have already been shut down.

Table 8.2: Causes for not receiving medical care (multiple)

Reasons for not taking treatment due to violence	Current husband (%)	Previous husband (%)
Treatment received for violence	51.8	51.3
Afraid of husband	17.3	22.6
Husband didn't allow	15.2	8.9
Not necessary	51.6	41.0
Afraid of other family member	3.4	2.9
Afraid of social prestige	8.6	6.0
Other	4.0	18.6

(BBS 2015)

The chart above by BBS shows that 17.3 percent victims were afraid of taking medical care where they get injured by their current husband. 22.6 percent women were afraid of their previous husband while taking medical care. 15.2 percent women reported that their current husband did not allow them to take medical care while 8.9 percent by previous husband. And many other victims did not take medical support due to considering social prestige and family honor.

8.3.2 Assistance Service

There are a few scopes for victim aiding services in the study area. Most of the cases remain secret that no support group can help. Inadequate aiding service express lower level response to gender based violence in the study area. Victim women should be provided shelters, mental support, financial assistance, and police service as soon as possible. Bangladesh Police has now started an emergency service through dialing 999

that covers gender based violence objection also. This is pioneering in the context of present situation. Additionally, Dhaka Metropolitan Police has inaugurated another service to respond to gender violence is Victim Support Centre (VSC) situated in Tejgaon. This is far away from Mohammadpur region but is reachable. It has been providing legal aiding, counseling support, and security support to victim women and children.

8.3.3 Social Support Groups and Awareness Programs

Media is the proper place for responding to gender based violence immediately to rise up the conscience of the people. In the context of Bangladesh, satellite news channels play pivotal roles in spreading awareness about gender based violence. During recent years, both print, TV, and online media supporting victims of GBV in Bangladesh. Considering the context of high speedy internet, online news portals have real time reaching capacity at people that are aiding victims and grabbing people concentration regarding consciousness about gender based violence. Moreover, social support groups is absent in the study area which would provide support to the victims. Awareness programs undertaken by government and non-governmental organization mainly rural focused have created floor for rural victim women. Thus, massive flow of information through social networks has created distinct support group of victims in the study area. Some groups in Facebook are supporting victims mentally and legally in the study area.

8.3.4 Legislative Steps and Victim's Experience

One important step taken by governments is criminalization of all kinds of actions that promote gender based violence both in domestic and public spheres through formulating laws and regulations. Beside the Penal Code of 1860, Bangladesh has two laws addressing GBV is The Suppression of Repression against Women and Children Act, 2000 (amended in 2003) and the Acid Crime Control Act 2002. These laws include intimate partner violence, rape, sexual harassment, mental and economic violence, etc. But major gap remains in the application of these laws, imply proper penalties, and

ensure rehabilitation for the victims. Subsequently, neediness discounts equity. Besides, aside from sanctioning laws for the security of women, as has been found in the present study, little is being done to control or keep the violence normal.

Not exclusively there are some genuine defects in the present laws ensuring women, yet additionally that these laws, as well, don't appear to work to control the violence. It is a typical agreement that both the absence of understanding the law and the absence of usage of the law are reasons that are indisputably hampering equity. Here man centric states of mind sneak in as well. This is particularly valid on account of abusive behavior at home. Relatively few women in Bangladesh gripe against abusive behavior at home, either on the grounds that they are unmindful of the laws that overlook this demonstration or on the grounds that they or their families wish to keep the issue private. This extraordinary show of man centric power is reflected in the police stations too, where law authorization officers still see abusive behavior at home as an individual and not a lawful issue.

In this way, aloofness; defilement; poor examination; absence of confirmation; poor conservation of proof and hesitance of the police to deal with abusive behavior at home issues are a portion of the reasons. Others incorporate the conspicuous vagueness in the dialect of the new laws, obliviousness of the law, the failure to go to the police headquarters to gripe because of dangers by the culprit; powerlessness to proceed with court appearance because of money related or social reasons; and wasteful legitimate portrayal (Khan N.D). The case of Belly (29, office assistance cum computer operator) provided crucial insights in this regard.

I have been severely injured by my husband before some months. He usually does this till now. I was determined to take legal help from police when I get injured seriously. I went to the police station and described what just happened to me. Police officer asked me about any guardians having with me. I replied negative because I dwell in Dhaka with my husband and no one from my guardian level lives in Dhaka. Firstly officer

could not want to file the case. Then I requested him to take the case. Officer tried to make me understand that familial conflict is normal in every household that should not let to go outside. He advised me to discuss with my husband and relatives about the causes of conflict. I told him firmly that my husband always raise hands over me. I need legal help to halt him. Then officer filed the case.

However, either it is on physical or mental, the impacts of gender based violence is far reaching that seriously effect victims, children, paternal family members, and any other dependant people upon them. Marriage creates a coalition between two persons that further stretch to two families. When violence takes place between husband and wife, it not only impact their relationship but also effect these two families and communities at large detrimental for social cohesion.

Chapter 9 Conclusion and Way Forward

9.1 Conclusion

Present study has identified gender based violence as one of the social problems in the study area threatening to social harmony and peaceful family life. It has brought about insights how the social values, customs, and convictions in a male centric culture like Bangladesh make the settings for gender based violence in domestic and public areas. In-depth enquiries show that unequal social relations between male and female have driven the abusers to pick up control over the casualties. This research has identified central reasons behind gender based violence is patriarchal social norms that situate men in upper position and women in subordinate position.

From anthropological perspectives, it has internalized gender based violence is justifiable issue both in home and outside even by law enforcing parties in some cases. Instead of criminalizing the culprit, study area has high tends to blame the casualties in some cases indicating to her failure of playing proper feminine role. Regardless of justification and victim blaming, present study has observed prevalence of gender based violence in direct and indirect forms. Physical violence, emotional violence, sexual violence and economic violence has been pointed out as direct violence by the present study. On the other hand, it critically scrutinized the ground that patronizes gender based violence is social structure as indirect violence.

Central to the concern of the present research is the settings where gender based violence usually happen are home and outside. With a view to internalize the problem from the story of local people, present study aimed to explore viewpoint of the people in a perception manner. In doing so, it successfully sorted out women thinking about their obedience to husband, discussion of family matters with other, demonstration of male dominance in domestic arena, freedom of making friend, wives' obligation to intercourse, causes of hitting wives, impact of modernization and urbanization on GBV, frequency of conflict with husband, fearing of husband, denial of healthcare facilities and giving money, humiliation, life destroying activities, mental torture, injury and health seeking behavior, and beating by other family members except husband.

Beside these facets of gender violence by intimate partner or husband, present study equally emphasized on violence that happens in public domain. Recently, several alarming issues have taken place in Bangladesh that women are encountering more incidence of gender based violence in public area than before. So present study stepped forwarded to explore the maiden facets of gender based violence in public area. It explored women thinking about improper sexual comments, removal of women clothing, experience of unwanted kissing, incidence of unwanted touching, threat for making sex, and forced to watch someone being physically assaulted.

Looking after the main causes of gender based violence in the study area, present study has taken the socio-ecological approach with grave concern. The underlying driver of gender violence lies in unequal power relations amongst ladies and men. Be that as it may, an assortment of variables on the individual level, the family level, and at the level of relation and society, regularly consolidate to raise the probability of violence happening. It argues that mental distance and communication gap, and substance abuse between couple as the major reason for violence in individual level.

At the relational level dowry custom is identified as maiden cause behind gender violence. This research argues that dowry demands are not settled at the season of marriage, but rather it goes on even after the marriage. Dowry is found as a framework that has been going in Bangladesh for several decades which has now turned into a solid social component in the current societal structure that ventures males as better than females and the general public too implicitly affirms of settlement requests. To be sure, the whole procedure has strengthened the male centric mentality that motivates husband to request endowment and manhandle his partner on the off chance that she neglects to satisfy the requests. The research additionally distinguishes how, in the profound situated man centric culture of Bangladesh, neediness and ignorance are interlinked to the causes of gender violence in poor and uneducated families. Furthermore, this exploration additionally uncovers that a husband's second marriage and pre-marriage or potentially extramarital undertakings of either the husband or the wife are likewise key components

prompting violence. The sexuality of a man in Bangladesh is for the most part controlled by his own will so the second marriage of the husband and pre-and extramarital undertakings make ladies defenseless against violence. Present study argues that cultural expectation of lighter women for being wife or daughter in law is another reason for causing gender violence in domestic area. Giving birth of female offspring is not welcomed in many families of the study area, so present study argues that expectation of baby boy is another subsequent reason for violence by husband.

At the societal level, present study argues several corresponding reasons prompt gender based violence in the study area. Central to all, mutedness is found as the maiden cause of gender violence that collaborates to sustain violence. Historical teaching of women to be feminine mould their habitus to become muted and voiceless in reaction to the violence against them wither by their husband or any others. Causes of violence against women are coupled by the socio-economic position of women in society as poor financial condition linked to the higher vulnerability to GBV. Present research traverse that culture of dependency upon husband proliferates gender violence in the study area.

Modernization and rapid unplanned urbanization in Dhaka city accelerates gender based violence through mitigating the importance of social norms and values. Present research has found study area with poor amenities that creates a culture of unfamiliarity where a few know each other. This in-acquaintance to each other promotes gender based violence in public domain. Additionally, modernity is found distorting traditional social norms and values that causes gender based violence in some respects. The importance of religious values found less appealing that may exacerbate gender violence.

The impacts of gender based violence are sweeping and stretch out past the individual survivor, to the family and society overall. Present study has found that violence has direct impact on women health. It results injury, broken bones, skinning, vision damaging, and conception problems. Among the various mental effects of gender violence identified by the present research, dizziness, fear, nightmare, sleeplessness etc

are most common. Gender violence has impacted women and their income generating activities. Some women have to leave the job due to continuous absenteeism caused by attacked by their husband. Few women had to provide financial support to their parental families but they cut off this support due to irregular income caused by encountering gender violence. Present research argues that gender based violence not only hampered the victim women but also the whole society connected with it. Social response to gender based violence represents national blaming and irresponsible culture of Bangladesh where major accidents are termed as “sporadic event”. Present research argues that social response to gender based violence is very poor, as it has found poor medical and legal supports for the victims. This research claims that potential social reactions to gender based violence are best when there is a typical comprehension of the nature and reasons for gender based violence and it is tended to from all edges, through the investment of different parts and whole networks.

9.2 Way Forward

This study has purposed to identify main facets of gender based violence with important emphasis on its underlying causes and consequences. It also observed victims sufferings very closely that it sorted out some ways out to reduce women vulnerability to, and protect from gender violence. It has explored the followings to reduce the incidences and prevention of gender violence-

- Women economic empowerment is crucial for reducing gender violence in domestic arena. So steps need to be launched in order to ensure women economic power practice in domestic level.
- Since central to the causes of gender violence is patriarchal social structure, so traditional structure should be smoothen for giving women for floor to participate in social actions and eradicate gender violence
- The culture of justification of gender based violence must be stopped in order to regard any harmful behavior as violent and to seek justice

- Social norms and values about women should be diffused in the study area so that husband respect their wives and men respect unknown women in public domain.
- It is crucially important to stretch the hands of support for the women who encounter gender based violence and eradicate the culture of victim blaming.
- Criminalization of all kinds of actions that relates to gender based violence and promote social abhor for the perpetrator
- Proper implication of legal system and ensure exemplary punishment for the perpetrator
- Socialization process needs to focus on annihilating the demons of gender based violence.
- Curriculum should be redesigned addressing the viciousness of gender violence and necessitate honor and respect to women in family and social life. Training modules of teacher may include GBV
- Gender friendly workplace, particularly public transport must ensure women friendly environment.
- BRTA hangs sticker on public bus requesting passengers to dial 999 whether gender violence happens by bus driver or conductor. But it does not force bus authority to hang number plate inside the bus so that passengers can inform the place of incidence of GBV. So this study recommends to ensure hanging number plate inside the buses.

In essence, this study expects to see gradual reduction of incidence of gender violence in the study area and upgrading of women life through proper measures. Additionally, it calls attention for further interdisciplinary research to elaborate dimensions of gender violence. Non-governmental interventions are indisputably necessary to mitigate and prevent the problems and promote women capacity to tackle gender violence in urban and rural areas of Bangladesh.

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Appendices

1. Questionnaire

ঢাকা শহরে বসবাসকারী জনগোষ্ঠীর মাঝে লিঙ্গ সহিংসতা (Gender Violence among Urban Dwellers in Dhaka City)

জরিপ কাজে ব্যবহৃত প্রশ্নমালা

SECTION A: তথ্য নির্দেশনা

খানার পরিচিতি ও অবস্থান

101 এলাকা :	
102 ওয়ার্ড :	

103. সাক্ষাৎকার গ্রহণকারীর পরিচিতি ও উদ্দেশ্য

আমি ঢাকা বিশ্ববিদ্যালয় থেকে এসেছি। বর্তমানে আমি ঢাকা শহরে বসবাসকারী জনগোষ্ঠীর মাঝে লিঙ্গ সহিংসতার উপর একটি অধ্যয়ন করছি। উক্ত জরিপ কাজে আপনার অংশগ্রহণ একান্তভাবে কামনা করছি। জরিপ কাজটি শেষ করতে ০১ ঘণ্টার মত সময় লাগবে। জরিপের অংশ হিসেবে আপনার খানা সম্পর্কিত কিছু প্রশ্ন করব। আপনার এবং খানার অন্যান্যদের কাছ থেকে যে তথ্য নিব তা কঠোরভাবে গোপন রাখা হবে এবং শুধুমাত্র গবেষণার কাজে ব্যবহার করা হবে। আপনার ইচ্ছা হলে আপনি কোন প্রশ্নের উত্তর না দিতে পারেন বা পরিপূর্ণ সাক্ষাৎকার নাও দিতে পারেন। আমি কি আপনার সাক্ষাৎকার নিতে পারি?

104. উত্তরদাতার পরিচিতি

প্রাথমিক উত্তরদাতার নাম :	
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105. সাক্ষাৎকার গ্রহণের বিবরণ

	দিন	মাস	বছর	
সাক্ষাৎকার গ্রহণের তারিখ :			1 8	সাক্ষাৎকার গ্রহণকারী :

SECTION B: HOUSEHOLD HEAD'S BACKGROUND

প্রশ্ন নং	প্রশ্ন	উত্তর এবং কোড	
201	উত্তরদাতার নাম		
202	উত্তরদাতার বয়স	12-18 years	1
		19-25 years	2

		26-30 years	3
		31-40 years	4
		40-above	5
203	বিবাহের সময় আপনার বয়স কত ছিল? Age During First Marriage	12-18 years	1
		19-25 years	2
		26-30 years	3
		31-40 years	4
		40-above	5
204	উত্তরদাতার বৈবাহিক অবস্থা	Unmarried অবিবাহিত	01
		Married বিবাহিত	02
		Widow বিধবা	03
		Divorced/Separated/Deserted তালাকপ্রাপ্ত/বিচ্ছেদ	04
205	আপনার বর্তমান বিবাহ হয়েছে কত আগে? When did current marriage happen?	00 – 03 Year(s) ০০-০৩ বছর	01
		03 – 06 Years ০৩-০৬ বছর	02
		06 – 09 Years ০৬-০৯ বছর	03
		09 – 12 Years ০৯-১২ বছর	04
		12 or More Years/ ১২ থেকে অধিক বছর	05
206	উত্তরদাতা তালাকপ্রাপ্ত/বিচ্ছেদ হলে এর কারণ কি ছিল? Causes of Divorce/ Separation	পারিবারিক অশান্তি	1
		স্বামী কর্তৃক নির্যাতন	2
		স্ত্রী কর্তৃক নির্যাতন	3
		স্বামীর বিবাহ বহির্ভূত সম্পর্ক	4
		আর্থিক কারণ	5
		বৌভুক	6
		স্বামীর পরিবারের অন্যান্য সদস্য কর্তৃক নির্যাতন	7
		অন্যান্য	99
207	উত্তরদাতার লিঙ্গ	মহিলা	2
208	আপনার পরিবারের ধরণ কেমন?	অণু পরিবার	1
		বর্ধিত পরিবার	2
		যৌথ পরিবার	3

209	আপনার খানায় সদস্য সংখ্যা কতজন?	১-৩ জন	1
		৪-৭ জন	2
		৮-১২ জন	3
210	বর্তমানে পরিবারে কে সিদ্ধান্ত গ্রহণ করে?	স্বামী	1
		স্ত্রী	2
		স্বামী-স্ত্রী উভয়	3
		সন্তান	4
		মামা	5
		দাদা-দাদী	6
		অন্যান্য	99
211	আপনি এই জায়গায় কতদিন ধরে বসবাস করছেন? How long have you been living continuously in this village? (Household)	00 – 03 Year(s) ০০-০৩ বছর	01
		03 – 06 Years ০৩-০৬ বছর	02
		06 – 09 Years ০৬-০৯ বছর	03
		09 – 12 Years ০৯-১২ বছর	04
		12 or More Years ১২ থেকে অধিক বছর	05
212	উত্তরদাতার জাতিসত্তা To which ethnic group do you belong?	Chakma চাকমা	1
		Marma মারমা	2
		Tripura ত্রিপুরা	3
		বাক্সালী	4
		অন্যান্য	99
213	উত্তরদাতার ধর্ম What is your religion?	ইসলাম	1
		হিন্দু	2
		বৌদ্ধ	3
		খৃষ্টান	4
		অন্যান্য	99
214	How many times have you	Once	01

	household shifted/ relocated/ migrated your residence since the initial establishment? আপনি এ পর্যন্তকতবার বাড়ি পরিবর্তন করেছেন?	একবার Two Times দুই বার Three Times তিন বার More than three times তিনের অধিক		
215	If they had lived elsewhere then reasons of migration? অভিগমন করার কারণ?	Employment Opportunities চাকরির কারণে Production Possibility উৎপাদনের সম্ভাবনায় Forced Migration for Credit and Debt ঋণের জন্য বাধ্যতামূলক অভিগমন Pauperization and Loss of Land Ownership জমি দখল ও জমির মালিকানা হারানো Impacts of Natural Disasters & Coping প্রাকৃতিক দুর্যোগ ও খাপ-বাইয়ে নেয়ার প্রভাব Political Conflict, Crisis or Terrorism রাজনৈতিক সংঘাত, সঙ্কট ও অপরাধ Family Reunification পারিবারিক পুনর্মিলন Communalism and Communal Tension সাম্প্রদায়িক কারণ চাকুরির সুযোগ বাসা ভাড়া বৃদ্ধি সন্তানদের শিক্ষা প্রতিষ্ঠান পরিবর্তন করার কারণে Other (Please specify) Other Reason - 01: Other Reason - 02:	01 02 03 04 05 06 07 08 09 10 11 99	
216	Have you ever attended school?	Yes	01	

	আপনি কখনো স্কুলে গেছেন?	হ্যাঁ	
		No না	02
217	What is the highest level of school you attended? আপনি কতটুকু পড়ালেখা করেছেন?	Illiterate নিরক্ষর	01
		Can Read and Write পড়তে ও লিখতে জানেন	02
		Class 01 – 05 ১ম - ৫ম শ্রেণী	03
		Primary Passed (Class 05 – 07) প্রাইমারি পাস	04
		Secondary (Class 8/ 9/ 10) মাধ্যমিক পাস	05
		SSC Passed এস এস সি পাস	06
		HSC Passed এইচ এস সি পাস	07
		Graduate স্নাতক পাস	08
		Post Graduate স্নাতকোত্তর পাস	09
			কারিগরি শিক্ষা
218	আপনার আয়ের উৎস কি? Income Source	কোন আয় নেই	1
		স্বামী/স্ত্রী থেকে প্রাপ্ত অর্থ	2
		অন্যান্য আত্মীয় থেকে প্রাপ্ত অর্থ	3
		নিজের অর্জিত অর্থ	4
		রাষ্ট্রীয় ভাতা	5
		অন্যান্য	99
219	What is your occupation, that is, what kind of work do you mainly do?	Primary Occupation প্রধান পেশা	

	আপনার পেশা কি?	Secondary Occupation গৌণ পেশা	
		Tertiary Occupation মধ্যবর্তী পেশা	
Occupation Code	01-Agriculture (own land); 02-(only mortgaged/borrowed or rented / bargha land); 03-Agricultural labor (day laborer/agricultural laborer/assists in household agricultural activities); 04- Non-agricultural laborer (weaver/ potter/ blacksmith/ cobbler/ tailor/ assistant to mason/ weaver/ worker in a rice mill); 05- Rickshaw/Van/ puller Pushing cart man/boatman; 06- Driver of motor vehicle; 07-Government/ Nongovernment employee; 08-Professional (Teacher/ Lawyer/ Doctor/ Engineer); 07- Big/ Middle Businessman; 08 Petty business; 09 Housewife, 10- Housekeeping in others household; 11- Garments' worker, 12- Unemployed; 13-Student; 88- Not applicable (<6 years) 77-Others (please mention the details)		

SECTION C: LIVING CONDITION AND LOCATION

প্রশ্ন নং	প্রশ্ন	উত্তর এবং কোড
301	উত্তরদাতার বাড়ি/ ঘরের ধরণ (Type of house made up of? Please circle the specific code after observation)	ইমারত/ পাকা বাড়ি Building/ Cement Construction 01
		টিন সেড (পাকা বা অর্ধ পাকা দেয়াল) Tin Shed (Pucca or Semi Pucca Wall) 02
		টিন সেড (টিনের দেয়াল)Tin Shed (Tin Wall) 03
		টিন/ টালি সেড (কাচা বেড়া/ মাটির দেয়াল)Tin Shed (Tin/ Thatched/ Mud Wall) 04
		কাচা ঘর (ছন/ তাল বা গোল পাতা)Thatched House (Cane/ Straw/ Leaf) 05
		ঝুপড়ি/ বস্তি ঘর (প্লাস্টিক শিট/ পলিথিন)Squatter House (Plastic/ Polythene) 06
		অন্যান্য (উল্লেখ করুন)(Others, please specify) 99
302	Type of ownership of the house বাড়ির মালিকানার ধরণ	Own home at own land নিজের জমিতে নিজের বাড়ি 01
		Government house সরকারি বাড়ি 02

		Rented house ভাড়া বাড়ি	03
		Own home at others' land অন্যের জমিতে নিজের বাড়ি	04
		Own home at Government land খাস জমিতে নিজের বাড়ি	05
		Others (Please specify) _____	99
303	What is the roof of the main house made up of? (Please circle the specific code after observation) মূল ঘরের ছাদ কি দিয়ে তৈরি?	Straw/ Chan/ Bamboo leaf/ Palm leaf/ Golpata শন, কাঠি, বাঁশ, পাম পাতা, গোলপাতা	01
		Plastic sheet/ Polythene প্লাস্টিক শীট, পলিথিন	02
		Tiled/ টাইলস	03
		Metal/ Tin/ Steel/ লোহা, টিন, স্টিল	04
		Wood/ কাঠ	05
		Cement/ সিমেন্ট	06
		Others (Please specify) _____	99
304	What is the wall of the main house made up of? (Please circle the specific code after observation) মূল ঘরের দেয়াল কি দিয়ে তৈরি?	Cane/ Straw/ Leaf/ Jute sticks/ কাঠি, পাতা, পাটের উপাদান	01
		Mud/ মাটি	02
		Bamboo/ Bamboo with mud/ বাঁশ, বাঁশের সাথে মাটি	03
		Stones with mud/ Bricks with mud/ অন্যান্য মাটির সাথে পাথর, ইটের সাথে মাটি	04
		Wood/কাঠ	05
		Tin sheet/টিন শীট	06
		Brick/ Cement/ ইট, সিমেন্ট	07
		Others (Please specify) _____	99
305	What is the floor of the main house made up of? (Please circle the specific code after observation) মূল ঘরের মেঝে কি দিয়ে তৈরি?	Mud/মাটি	01
		Bamboo/ Betel nut leaf/বাঁশ, সুপারি পাতা	02
		Wood/ Palm tree leaf/ কাঠ, পাম পাতা	03
		Cement/ সিমেন্ট	04
		Ceramic tiles/ Mosaic/ সিরামিক টাইলস, মোসাইক	05
		Others (Please specify) _____	99

Section D: বাসার বাহিরে লিঙ্গীয় সহিংসতা (Violence in Public Sphere)

প্রশ্ন নং	প্রশ্ন	উত্তর এবং কোড	
401	আপনি কখনো বাসার বাহিরে বিপরীত লিঙ্গের ব্যক্তি দ্বারা সহিংসতার শিকার হয়েছেন কি? যেমন খারাপ মন্তব্য, স্পর্শকাতর কোন অঙ্গে স্পর্শ, গালিগালাজ, শারীরিক লাঞ্ছনা ইত্যাদি Women experience of harassment by Men in lifetime	হ্যাঁ	1
		না	2
		জানিনা	78
402	আনুমানিক কতবার বাসার বাহিরে বিপরীত লিঙ্গের ব্যক্তি দ্বারা সহিংসতার শিকার হয়েছে? Frequency of Harassment by Men	কখনো নয়	1
		১-২ বার	2
		৩-৫ বার	3
		৬ এর বেশি বার	4
		সাপ্তাহিক	5
		প্রায়শ	6
		জানিনা	7
403	উপরের ঘটনা কে ঘটিয়েছে? Who did Harassment?	পঞ্চচারী	1
		ডাক্তার/মেডিকেলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিভ্রা/ভ্যান/বাস চালক/হেল্লার	8
		প্রতিবেশি	9
		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11
		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12
অন্যান্য	99		
404	কোন বয়সের বিপরীত লিঙ্গের ব্যক্তি দ্বারা বাসার বাহিরে সহিংসতার শিকার হয়েছেন? বা কোন বয়সের পুরুষ সাধারণত বাসার বাহিরে	12-18 years	1
		19-25 years	2
		26-30 years	3
		31-40 years	4

	লিঙ্গীয় সহিংসতা করে থাকেন? Age of Men Who harass Women	40-above	5
405	Subjected to improper sexual comments outside home (বাসার বাহিরে বিপরীত লিঙ্গের ব্যক্তি দ্বারা কোন যৌন মন্তব্যের শিকার হয়েছেন কি?)	হ্যাঁ	1
		না	2
		জানিনা	78
406	উপরের ঘটনা কে ঘটিয়েছে? Who do improper sexual comments outside home	পথচারী	1
		ডাক্তার/মেডিলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিব্রা/ভ্যান/বাস চালক/হেল্লার	8
		প্রতিবেশি	9
		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11
		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12
অন্যান্য	99		
407	Forced to remove or stripped of women clothing outside home বাসার বাহিরে বিপরীত লিঙ্গের ব্যক্তি দ্বারা নিরাপত্তা তল্লাশি বা অন্য কোন উদ্দেশ্যে জামা (যেমন উড়না) আংশিক খোলা ইত্যাদির সম্মুখিন হয়েছেন কিনা?	হ্যাঁ	1
		না	2
		জানিনা	78
408	উপরের ঘটনা কে ঘটিয়েছে? Who forced to remove or stripped women clothing outside home	পথচারী	1
		ডাক্তার/মেডিলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিব্রা/ভ্যান/বাস চালক/হেল্লার	8
প্রতিবেশি	9		

		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11
		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12
		অন্যান্য	99
409	Subjected to unwanted kissing আপনার অনিচ্ছা সত্ত্বেও আপনাকে কেউ চুম্বন বা চুম্বনের চেষ্টা করেছি কি?	হ্যাঁ	1
		না	2
		জানিনা	78
410	উপরের ঘটনা কে ঘটিয়েছে? Men who forcibly kissed women	পথচারী	1
		ডাক্তার/মেডিকেলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিক্সা/ভ্যান/বাস চালক/হেল্লার	8
		প্রতিবেশি	9
		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11
		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12
		অন্যান্য	99
411	Touched on sexual parts of women body আপনার অনিচ্ছা সত্ত্বেও আপনার শরীরের কোন যৌন সংবেদনশীল অংশে কখনো কেউ স্পর্শ করেছি কি?	হ্যাঁ	1
		না	2
		জানিনা	78
412	উপরের ঘটনা কে ঘটিয়েছে? Types of men involved in touching on sexual parts of women body	পথচারী	1
		ডাক্তার/মেডিকেলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিক্সা/ভ্যান/বাস চালক/হেল্লার	8
		প্রতিবেশি	9
		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11

		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12
		অন্যান্য	99
413	Beaten on sexual parts of women body আপনার শরীরের কোন যৌন সংবেদনশীল অংশে কেউ আঘাত করেছি কি?	হ্যাঁ	1
		না	2
		জানিনা	78
414	উপরের ঘটনা কে ঘটিয়েছে? Beaten on sexual parts of women body by the sorts of men	পথচারী	1
		ডাক্তার/মেডিলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিভ্রা/ভ্যান/বাস চালক/হেল্লার	8
		প্রতিবেশি	9
		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11
		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12
		অন্যান্য	99
415	Forced or threatened with harm to make you give or receive oral sex or have vaginal or anal sex আপনার অনিচ্ছা সত্ত্বেও আপনাকে কোন ধরনের যৌন ক্রিয়া করতে জোর করা হয়েছে কি?	হ্যাঁ	1
		না	2
		জানিনা	78
416	উপরের ঘটনা কে ঘটিয়েছে? Men who force or threaten women to have sex	পথচারী	1
		ডাক্তার/মেডিলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিভ্রা/ভ্যান/বাস চালক/হেল্লার	8
		প্রতিবেশি	9
		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11
		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12

		অন্যান্য	99
417	Compelled to engage in sex in order to receive something such as food, job etc. কোন সুবিধা প্রধানের লক্ষ্যে যেমন খাদ্য, চাকুরি ইত্যাদি আপনার অনিচ্ছা সত্ত্বেও আপনাকে কোন ধরণের যৌন ক্রিয়া করতে জোর করা হয়েছে কি কখনো?	হ্যাঁ	1
		না	2
		জানিনা	78
418	উপরের ঘটনা কে ঘটিয়েছে? Men who compelled to have sex in order to receive something	পথচারী	1
		ডাক্তার/মেডিকেলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিক্সা/ভ্যান/বাস চালক/হেল্লার	8
		প্রতিবেশি	9
		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11
		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12
		অন্যান্য	99
419	Forced to watch someone being physically assaulted এরকম কখনো হয়েছে কি আপনার সামনে কেউ লিঙ্গীয় সহিংসতার শিকার হয়েছেন?	হ্যাঁ	1
		না	2
		জানিনা	78
420	উপরের ঘটনা কে ঘটিয়েছে? Being forced to watch someone being physically assaulted by whom	পথচারী	1
		ডাক্তার/মেডিকেলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিক্সা/ভ্যান/বাস চালক/হেল্লার	8
		প্রতিবেশি	9
		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11

		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12
		অন্যান্য	99
421	এরকম কখনো হয়েছি কি আপনার সামনে কেউ বিপরিত লিঙ্গের ব্যক্তি দ্বারা শারীরিক সহিংসতার শিকার হয়েছেন? Any women have been harassed by men in front you	হ্যাঁ	1
		না	2
		জানিনা	78
422	উপরের ঘটনা কে ঘটিয়েছে? Who harassed women in front of you	পথচারী	1
		ডাক্তার/মেডিকেলের সাথে যুক্ত ব্যক্তি	2
		শিক্ষক	3
		অফিসের বস	4
		অফিসের সহকর্মী	5
		ধর্মীয় ব্যক্তিত্ব	6
		অপরিচিত ব্যক্তি	7
		রিভ্রা/ভ্যান/বাস চালক/হেল্লার	8
		প্রতিবেশি	9
		বন্ধু	10
		দোকানদার/বিক্রয়কর্মী/ওয়েটার	11
		পুলিশ/নিরাপত্তা রক্ষী/তদন্ত কর্মকর্তা	12
		অন্যান্য	99
423	লিঙ্গ ভিত্তিক সহিংসতার ক্ষেত্রে আপনি কাউকে জানিয়েছেন কি? Inform other about gender based violence	হ্যাঁ	1
		না	2
		জানিনা	78
424	যদি না জানিয়ে থাকেন তবে কারণ কি? Reason of not informing other	জানাতে লজ্জাবোধ করেছি	1
		কলঙ্কের ভয়ে	2
		পরিবার/বন্ধু কর্তৃক আমাকে ত্যাগের ভয়ে	3
		কাউকে বিশ্বাস করতে পারিনা	4
		কাউকে জানালে কোন লাভ হবেনা	5
জানিনা	78		

Section E: (বাসার ভিতরে লিঙ্গীয় সহিংসতা) Intimate Partner Violence/ Violence in Domestic Sphere

প্রশ্ন নং	প্রশ্ন	উত্তর এবং কোড	
501	Do you think A good wife obeys her husband even if she disagrees? আপনি কি মনে করেন একজন ভাল স্ত্রী তার স্বামীর প্রতি আনুগত্য করে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
502	Do you think Family problems should only be discussed with people in the family? আপনি কি মনে করেন পরিবারের সমস্যাবলী শুধুমাত্র পরিবারের সদস্যদের সাথেই আলোচনা করা উচিত?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
503	Do you think It is important for a man to show his wife /partner who is the boss? আপনি কি মনে করেন একজন স্বামীর উচিত তার বউকে বোঝানো কে উপরে/বস?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
504	Do you think A woman should be able to choose her own friends even if her husband disapproves? আপনি কি মনে করেন একজন মহিলার উচিত তার স্বামীর অমত থাকা সত্ত্বেও নিজের বন্ধু পছন্দ করা?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
505	Do you think It's a wife's obligation to have sex with her husband even if she doesn't feel like it? আপনি কি মনে করেন একজন স্ত্রীর উচিত তার ইচ্ছা না থাকা সত্ত্বেও স্বামীর সাথে যৌন সঙ্গম করা?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
506	Do you think If a man mistreats his wife, others outside of the	Yes / হ্যাঁ	1
		No/ না	2

	family should intervene? আপনি কি মনে করেন একজন স্বামী তার স্ত্রীর সাথে খারাপ আচরণ করলে পরিবারের বাহিরের কারো উচিত তাতে মধ্যস্থতা করা?	Don't Know/ জানিনা	78
507	In your opinion, does a man have a good reason to hit his wife if: আপনি কি মনে করেন পাশের কারণগুলোর কারণে একজন স্বামী/পুরুষ তার বউ/সঙ্গিনিকে আঘাত করতে পারে?	she does not complete her household work to his satisfaction/ স্ত্রী স্বামীর মন মত ঘরের কাজ করেনা	1
		she disobeys him/ স্ত্রী স্বামীকে মান্য করেনা	2
		she refuses to have sexual relations with him/ স্ত্রী স্বামীর সাথে যৌন সঙ্গম করতে অনিহা প্রকাশ করলে	3
		she asks him whether he has other girlfriends/ স্বামীর অন্য কোন প্রেমিকা আছে কিনা স্ত্রী জানতে চাইলে	4
		he suspects that she is unfaithful/ স্বামী বউকে সন্দেহ করলে	5
		he finds out that she has been unfaithful/ স্ত্রী বিশ্বাস ভঙ্গ করলে	6
		Don't Know/ জানিনা	78
508	In your opinion, can a married woman refuse to have sex with her husband if: আপনি কি মনে করেন পাশের কারণগুলোর কারণে স্ত্রী তার স্বামীর সাথে যৌন কর্ম না করতে পারে?	she doesn't want to/ যদি তার ইচ্ছা না হয়	1
		he is drunk/ স্বামী নেশাগ্রস্ত হলে	2
		she is sick/ স্ত্রী অসুস্থ হলে	3
		he mistreats her/ স্বামী স্ত্রীর সাথে খারাপ ব্যবহার করলে	4
		Don't Know/ জানিনা	78
509	How do you think modernization and urbanization has affected the frequency of violence between husbands and wives in your community? আপনি কি মনে করেন আধুনিকায়ন ও নগরায়নের কারণে শহুরে সমাজে স্বামী-স্ত্রীর মধ্যকার সহিংসতা বৃদ্ধি পাচ্ছে/ হ্রাস পাচ্ছে/ স্থির আছে?	Increased/ বৃদ্ধি পাচ্ছে	1
		Decreased/ হ্রাস পাচ্ছে	2
		stayed the same/ পূর্বের মতই আছে	3
		Don't Know/ জানিনা	78
510	How often in a month you have some sort of conflict between you and your partner? আপনার	Never / কখনো নয়	1
		Once or twice/ একবার/ দুইবার	2
		Weekly সাপ্তাহিক	3

	স্বামীর সাথে কেমন ঝগড়া হয়?	Daily/ দৈনিক	4
511	What are the main causes of conflict? (circle all mentioned) ঝগড়ার কারণ কি?	Money/ টাকা	1
		Children/ বাচ্চারা	2
		Not obeying him/ স্বামীকে মান্য না করা	3
		Jealousy / ঈর্ষান্বিত	4
		He goes out too much/ স্বামী ঘরের বাহিরে বেশি যায়	5
		Sex/ যৌনতা	6
		Alcohol/drugs/ মদ/মাদক	7
		Relatives/আত্মীয়	8
		Respondent's employment/ উত্তরদাতার চাকুরি	9
		Respondent's education/ উত্তরদাতার শিক্ষা	10
		Housework/ গৃহকর্ম	11
		Other / অন্যান্য	12
512	Are you ever afraid of your current partner? (Does he/she ever do anything to make you feel that he might hurt you) আপনি আপনার বর্তমান স্বামীকে নিয়ে ভয়ে থাকেন যে সে আপনাকে মারতে পারে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
513	Your current husband/partner forbid you to see friends or family? আপনার বর্তমান স্বামী বন্ধু ও পরিবারের সদস্যদের সাথে সাক্ষাত করতে আপনাকে বাধা দেয়?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
514	Your current husband/partner forbid you from participating in activities in the community such as educational opportunities, women's groups, or employment opportunities আপনার বর্তমান স্বামী শিক্ষা গ্রহণ ও উপার্জনমূলক কাজে অংশগ্রহণে বাধা দেয়?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
515	Your current husband/partner	Yes / হ্যাঁ	1

	kept you away from medical care or refused to let you take medicines or use protection against disease আপনার বর্তমান স্বামী স্বাস্থ্য সেবা নিতে বাধা দেয়? অথবা অসুস্থ হলে হাসপাতাল বা ডাক্তার দেখাতে নিয়ে যান না?	No/ না	2
		Don't Know/ জানিনা	78
516	Your current husband/partner refused to give you money for household expenses even when he has money for other things আপনার বর্তমান স্বামী তার কাছে টাকা থাকা সত্ত্বেও গৃহস্থালীর খরচের জন্য আপনাকে টাকা দেয়না?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
517	Your current husband/partner insulted or swore at you আপনার বর্তমান স্বামী/প্রেমিক আপনাকে নিয়ে উপহাস করে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
518	Your current husband/partner threatened to hurt you আপনার বর্তমান স্বামী/প্রেমিক আপনাকে আঘাত করার হুমকি দিয়েছিল?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
519	Your current husband/partner threatened you with a knife or gun আপনার বর্তমান স্বামী/প্রেমিক আপনাকে ছুরিজাতীয় কিছু দিয়ে হুমকি দিয়েছে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
520	Your current husband/partner pulled your hair আপনার বর্তমান স্বামী/প্রেমিক আপনার চুল টেনেছিল?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
521	Your current husband/partner slapped you or twisted your arm আপনার বর্তমান স্বামী/প্রেমিক আপনাকে চড়/খাপ্পর দিয়েছে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78

522	Your current husband/partner pushed you down or kicked you আপনার বর্তমান স্বামী/প্রেমিক আপনাকে ধাক্কা মেরেছে অর লাথি মেরেছে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
523	Your current husband/partner choked you আপনার বর্তমান স্বামী/প্রেমিক আপনার শ্বাসরোধ করার চেষ্টা করেছে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
524	Your husband/partner ever did mental torture against you? আপনার বর্তমান স্বামী/প্রেমিক আপনাকে কখনো মানসিক নির্যাতন করেছে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
525	Your current husband/partner used force to make you have sex with him when you did not want to আপনার বর্তমান স্বামী/প্রেমিক আপনার অনিচ্ছা সত্ত্বেও যৌন কর্ম করতে বাধ্য করেছে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
526	You had an injury such as a bad cut, a missing tooth, scratch on skin or a broken bone by your partner? আপনার বর্তমান স্বামী/প্রেমিক কর্তৃক আপনার শরীরের কোন অংশে কাটা, দাঁত পড়ে যাওয়া, চামড়ায় দাগ পড়া অথবা হাড় ভেঙ্গে গেছে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
527	You went to the doctor or health center as a result of what your husband/ partner did to you? আপনার স্বামী/প্রেমিক কর্তৃক আঘাতের কারণে আপনাকে ডাক্তার বা হাসপাতালে যেতে হয়েছে?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
528	Ever leave your home, even for a night, because of the violence? কখনো বিশেষ করে রাতে স্বামীর সহিংস আচরণের কারণে বাড়ি ছেড়ে	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78

	গেছেন?		
529	If you ever received medical care for your injuries, did you ever tell the health worker the real cause of your injury? যদি আঘাতজনিত কারণে স্বাস্থ্য সেবা নিয়ে থাকেন তবে ডাক্তারকে আঘাতের আসল কারণ বলেছেন কি?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
530	Thinking about all your serious (intimate, sexual) relationships with men, have you ever hit or kicked your husband/partner or tried to hurt him physically when he was not beating you or doing anything to hurt you physically? আপনার স্বামী/প্রেমিককে কখনো শারীরিকভাবে আঘাত করেছেন কি যখন সে আপনার প্রতি কোন ধরনের সহিংস আচরণ না করা সত্ত্বেও?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
531	Have you ever been pregnant? If so, were you ever beaten by a husband/partner while you were pregnant? আপনি গর্ভবতী থাকা অবস্থায় কখনো আপনার স্বামী আপনাকে মেরেছে কি?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
532	Since you were 18 years or older, has anyone in your family or in your husband's/partner's family other than your husband/partner ever beaten you or mistreated you physically? If so, who? (circle all mentioned) ১৮ বছর এর পর থেকে আপনার বাবার পরিবার অথবা আপনার স্বামীর পরিবারের কেউ আপনাকে শারীরিক নির্বাতন করেছে কি? (স্বামী ব্যতিত)	No one/ কেউ না	1
		Mother/ মা	2
		Father/ বাবা	3
		Mother-in-law/ স্বাশুড়ি	4
		Father-in-law/ শ্বশুর	5
		Other female relative in respondent's family/ উত্তরদাতার পরিবারের কোন মহিলা সদস্য	6
		Other male relative in respondent's family/ উত্তরদাতার পরিবারের কোন পুরুষ সদস্য	7
		Other female relative in husband's family/ স্বামীর পরিবারের কোন মহিলা সদস্য	8
		Other male relative in husband's family/ স্বামীর পরিবারের কোন পুরুষ সদস্য	9

		Other/ অন্যান্য	99
533	আপনি কি মনে করেন আপনার আয়কৃত অর্থ আপনাদের সংসারের (স্বামীর সংসার) কাজে ব্যয় করা উচিত? Do you think your earning should be spent after your household?	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78
534	নিজের অর্জিত অর্থ স্বামীর সংসারে না দেয়ার কারণে স্বামী/স্বামীর পরিবার কর্তৃক কোন ধরনের সহিংসতার শিকার হয়েছেন কি? Have you ever faced violence or extreme behavior by your husband/ in-laws member for not contributing in household expenditure when you earns	Yes / হ্যাঁ	1
		No/ না	2
		Don't Know/ জানিনা	78

Section F: লিঙ্গীয় সহিংসতার কারণ (Causes of Intimate Partner Gender based Violence/ Domestic Violence)

প্রশ্ন নং	প্রশ্ন	উত্তর এবং কোড	
601	What do you think are there any particular factors that tend to lead husband/partner/wife hurtful behavior toward counterpart? কি কি কারণে পুরুষ তাদের স্ত্রীর প্রতি সহিংস আচরণ করে? (পারিবারিক)	When drunk/ মাতাল অবস্থায়	1
		Money trouble/ আর্থিক সঙ্কট	2
		Difficulties at work/ কর্মস্থলে অসুবিধা	3
		Problems with respondent's family/ উত্তরদাতার পরিবারের সাথে জামেলা	4
		Problems with husband's family/ স্বামীর পরিবারের সাথে জামেলা	5
		When unemployed/ বেকারত্ব	6
		When children misbehave/ সন্তানরা খারাপ ব্যবহার করলে	7
		Dowry/ যৌতুক	8
		Jealousy/ ঈর্ষান্বিত	9
		Extramarital Relations / পরকীয়া	10
		Dominant Mind / স্বামীর আধিপত্যশীল মানসিকতা	11
		Problems with housework/ ঘৃহের কাজে সমস্যা হলে	12

		স্ত্রী নিজের অর্জিত টাকা স্বামীর সংসারের জন্য খরচ না করলে	13
		স্ত্রী নিজের অর্জিত টাকা তার বাবার/মায়ের/ভাইয়ের সংসারে দিলে	14
		Other	99
602	What do you think are there any particular factors that tend to lead people/man hurtful behavior toward counterpart in the public sphere? কি কি কারণে বাসার বাহিরে পুরুষ মহিলাদের প্রতি সহিংস আচরণ করে? (বাসার বাহিরে)	Absence of family norms/ পারিবারিক মূল্যবোধের অনুপস্থিতি	1
		Absence of social norms and values/ সামাজিক আদর্শ ও মূল্যবোধের অনুপস্থিতি	2
		Absence of religious teaching/ ধর্মীয় শিক্ষার অভাব	3
		Weakness of state law and regulation and their implications/ রাষ্ট্রীয় আইন-কানুন ও বাস্তবায়নের অভাব	4
		Open internet access/ ইন্টারনেটে অবাধ প্রবেশের সুযোগ	5
		Pornography/ পর্নোগ্রাফি	6
		Detachment from wife/sexual partner for longer times/ স্ত্রী থেকে দূরে থাকা	7
		Negative coverage of media / নারীদের শরির বিষয়ে গণমাধ্যমের নেতিবাচক উপস্থাপনা	8
		Women freedom of free movement / নারীদের উন্মুক্ত চলাচলের স্বাধীনতা	9
		Detachment from Purdah / পর্দা না করা	10
		Other	99
Don't Know	78		

Section G: লিঙ্গীয় সহিংসতার প্রভাব (Impacts of Gender based Violence)

প্রশ্ন নং	প্রশ্ন	উত্তর এবং কোড	
701	Physical impact of Gender based Violence আক্রান্তের উপর লিঙ্গ ভিত্তিক সহিংসতার শারীরিক প্রভাব কি?	injury/ আহত	1
		disability/ বিকলাঙ্গ	2
		chronic health problems (irritable bowel syndrome, gastrointestinal disorders, various chronic pain syndromes, hypertension, etc.) মারাত্মক স্বাস্থ্য সমস্যা	3

		sexual and reproductive health problems (spread of HIV/AIDS, high-risk pregnancies, etc.) যৌন ও প্রজনন স্বাস্থ্যের সমস্যা	4
		death/ মৃত্যু	5
		other	99
702	Psychological impact of Gender based Violence আক্রান্তের উপর লিঙ্গ ভিত্তিক সহিংসতার মানসিক প্রভাব কি?	anxiety/ দুঃস্বপ্ন	1
		fear/ ভয়	2
		mistrust of others/ অন্যদের বিশ্বাস করতে না পারা	3
		inability to concentrate/ মনোযোগে ব্যাঘাত	4
		loneliness/ একাকিত্ব	5
		post-traumatic stress disorder/ মানসিক আঘাতোত্তর জীবন যাত্রায় ব্যাঘাত	6
		depression/ হতাশা	7
		suicide, etc. সুচাইড	8
		other	99
703	Economic and social impact of Gender based Violence আক্রান্তের উপর লিঙ্গ ভিত্তিক সহিংসতার আর্থিক ও সামাজিক প্রভাব কি?	Rejection/ স্বামী/পরিবার কর্তৃক আক্রান্তকে বর্জন	1
		ostracism and social stigma at community level/ সামাজিক পর্যায়ে আক্রান্তের দুর্নাম	2
		Reduced ability to participate in social and economic activities/ সামাজিক ও অর্থনৈতিক কর্মকাণ্ডে অংশগ্রহণের ক্ষমতা হ্রাস	3
		Acute fear of future violence, which extends beyond the individual survivors to other members in community/ ভবিষ্যৎ সহিংসতা সম্পর্কে তীব্র ভয়ে থাকা	4
		Damage to women's confidence/ আক্রান্তের আত্মবিশ্বাস হ্রাস	5
		Curtail of women's education/ আক্রান্তের শিক্ষা বন্ধ	6
		Increased vulnerability to other types of gender-based violence/ অন্যান্য লিঙ্গ ভিত্তিক সহিংসতার প্রতি আক্রান্তের সন্ভাবনা বৃদ্ধি	7
		Job loss due to absenteeism as a result of violence/ সহিংসতার কারণে কর্মস্থলে অনুপস্থিত থাকার ফলে চাকুরি চলে যাওয়া	8
		Negative impact on women's income generating power/ মহিলাদের উপার্জনক্ষমতার উপর নেতিবাচক প্রভাব	9
		Other	99
704	The impact of Gender based	divorce, or broken families/ বিবাহ বিচ্ছেদ, অথবা	1

<p>Violence on women's family and dependents</p> <p>আক্রান্তের পরিবার ও নির্ভরশীল ব্যক্তির উপর লিঙ্গ ভিত্তিক সহিংসতার প্রভাব কি?</p>	পারিবারিক ভাঙ্গন	
	jeopardized family's economic and emotional development babies born with health disorders as a result of violence experienced by the mother during pregnancy (i.e. premature birth or low birth weight)/ দুর্দশাগ্রস্ত পারিবারিক অর্থনৈতিক ও আবেগিক পরিবেশ	2
	increased likelihood of violence against children/ শিশুদের বিরুদ্ধে সহিংসতার তীব্র সম্ভাবনা	3
	growing up in households where there is domestic violence/ এমন পারিবারিক পরিবেশে শিশুরা বেড়ে উঠে যাতে সহিংসতা প্রকট	4
	collateral effects on children who witness violence at home/ যেসব শিশু পারিবারিক সহিংসতা প্রত্যক্ষ করে তাদের উপর দীর্ঘ মেয়াদী প্রভাব	5

2. Checklist

- What are the causes of GBV in home?
- What are the causes of GBV in outside?
- What is your experience of gender violence?
- What was the impact of gender violence on your physical health?
- What was the impact of gender violence on your mental health?
- What was the impact of gender violence on reproductive health?
- What was the impact of gender violence on your children?
- What is the impact of gender violence on family?
- What is the impact of gender violence on community?
- What is the impact of gender violence on your paternal family?
- What did you do after facing gender violence?
- What did you feel after facing gender violence?
- What was the impact of gender violence on your income and earning activities?
- Did you ever seek legal aid for gender violence?
- What was the response of law forcing parties?
- What was the response of people surrounding you?
- What is your daily experience of gender violence in workplace?
- What is your experience of gender violence in public transport?