



Domestic Violence due to Dowry in Rural Areas of Bangladesh: An Exploratory Study

Md Zahir Ahmed¹

ARTICLE INFO

Article History:

Received [03 November 2017](#)

Revised [11 January 2018](#)

Accepted [15 March 2018](#)

Keywords:

Domestic Violence

Dowry

Social Advancement

ABSTRACT

Domestic violence due to the dowry is a very common phenomenon in the third world countries specially in the Indian sub-continent. Dowry is a multi-faceted issue with different dimensions and degrees of complexities. It includes any kinds of demands that are imposed by the groom's family on the bride family before or after the marriage. The dowries are strictly banned and impose to high sentence by the law of Bangladesh but the lack of law enforcement in our country every day and moment of confront have occurred dowry related domestic violence easily within and between society. The main objective of the research is to examine the presence of dowry related domestic violence of rural areas in Bangladesh whose are the general women in the society. The aim of the present study is to find out the causes of domestic violence and explain the type and pattern of dowry related violence of rural areas in Bangladesh.

¹ Doctoral Candidate- Northwest Normal University, Lanzhou, China
Corresponding email: ahmedzahirdu@gmail.com

Introduction

Domestic violence against women (DVAW), especially beating wives by husbands, has been common in all culture perhaps in all times, Bangladesh seems to be no exception. Dowry is a multi-faceted issue with different dimensions and degrees of complexities. Dowry includes any kinds of demands that are imposed by the groom's family on the bride family before or after the marriage. According to Encyclopedia Britannica, dowry is defined as a term denoting the "property, whether realty or personal, that a wife brings to her husband on marriage".

In Campbell's review of wife-beating and battering data, south Asia falls in the "high" category (Naved, 2003). Studies have found to be higher when a husband and/or his family consider dowry payments to be inadequate (Banerjee quoted in Suran et al 2004. p.6). Dissatisfaction with dowry payment has been widely identified as a factor which causes pressure, torture and violence on the bride by the groom and his family members against brides, leading to injuries and death. Husbands/ in-laws may resort to bride burning, harassment, dowry killings (violence women face as a consequence of additional payments demanded by the groom's family from the bride's family after marriage) and physical torture to pressurize the brides' families for more dowry. In addition to dowry related violence among married women, dowry has also been linked to female infanticide or feticide. It has also been witnessed the violence and deaths associated with dowry demands can constitute domestic violence. Similar to acts of domestic violence, the acts used in dowry-related offenses include physical, emotional, and economic violence, as well as harassment and stalking as means to exact compliance or to punish the victim. Women often struggle with bringing successful claims of dowry-related violence, as emotional and economic violence are difficult to prove in a court of law.

However, dowry-related violence is distinct from domestic violence in that the husband or current partner may not be the only perpetrator of dowry-related violence or death. In-laws, former spouses, or fiancés may also commit acts of dowry-related violence.

While dowry is practiced in many different of the world, dowry-related violence is most prevalent in

South Asia specially in Bangladesh. The most common forms of dowry-related violence are battering, acid throwing, wife burning, and most importantly and most of the times remain unmarked- mental aggression or violence in different forms. Perpetrators may also use methods of starvation, deprivation of clothing, evictions, and false imprisonment as a method of extortion. The victims are not allowed to take part in any decision making event/s. They often use violence disguised as suicides or accidents, such as stove or kerosene disasters, to burn or kill women for failing to meet dowry demands. Dowry is widely criticized as being an instrument of status maintenance and manipulation (Kendall, 1996). The reported causes for domestic violence against women include women's poor educational levels, low income, traditional and cultural norms in the society, poverty, and males' habituated to rigorous social customs and most influential factor unequal power relation between sexes.

Through this research we have attempted to highlight the essential to comprehensive local and national recognize against the domestic violence especially domestic violence due to dowry in the rural areas in Bangladesh. Furthermore, comprehensive laws need to be developed and enforcement against dowry and domestic abuse is required in low income countries like Bangladesh.

Overview

The rural women of Bangladesh are the most disadvantaged and oppressed group of the society. In the society, serious inequalities are maintained because conditions of marriage, divorce, inheritance, guardianship, and custody to be from a combination of discriminatory religious and customary laws. All personal laws based on religious precepts, to varying degrees, discriminate against women. Violence against women in the rural society is a basic abuse of human rights. Domestic violence is the most common form of violence faced by the rural women in their everyday lives. Dowry, rape, acid throwing, fatwa trafficking, wife-beating, low-wage, illiteracy, social and political exclusion etc. are some common forms of violence against the rural woman. Dowry-related violence is a common feature of rural areas in Bangladesh, affecting the lives of many women. Other than specific acts of violence such as killings, torture, the throwing of acid and the like, dowry demands affect the lives of

women socially and culturally in a much deeper manner. Fundamentally, they undermine the equality of women and create culturally accepted forms of discrimination against them. Dowry system is a very common but largely expanded social disease in Bangladesh. It is a common form of violence against women as well as a serious violation of human rights. It is illegal criminal powers which can incorporate exploitation, discrimination and all other dominations over women by male persons both inside and outside the family. Due to the traditional social system, economic backwardness, lack of education, economic dependency, hierarchical family power structure, patriarchic family and social system, unfavorable religious and customary laws the rural women have become the most vulnerable group of the society. As a result, they are easily denied of their inherent rights. Particularly, they are the victims of dowry related violence. As the victims of dowry system, they cannot live as human beings rather they are tortured in various ways both in the family and outside the family. But for a peaceful, healthy and prosperous life, dowry system should be rooted out therefore, it is imperative to know about the prevailing conditions of dowry system in the rural society of Bangladesh where most of the women reside- The present study attempts to investigate and analyze domestic violence due to dowry system of rural areas in Bangladesh.

There are many theories about dowry system. I have presented here two theories to develop my research in the area of dowry and domestic violence of rural areas such as

1. Unequal power relationship (Feminist perspective)
2. Dowry as price

Feminist theory is one of the major contemporary sociological theories, which analyzes the status of women and men in society with the purpose of using that knowledge to better women's lives. Feminist theorists have also started to question the differences between women, including how race, class, ethnicity, and age intersect with gender. Feminist theory is most concerned with giving a voice to women and highlighting the various ways women have contributed to society.

Dowry as price

First formalized by Becker (1981). The price model sees dowries as transfers between families. Bride do not directly benefit from such transfers. Though few days bride to be more safe from the torture of husband family's. Instead, dowries are transferred from the bride's families to the groom's families to equilibrate the marriage market. Hence, price models of dowry yields a dowry function that maps characteristics of the bride, groom and their respective families, as well as underlies features of the marriage market, to a dowry amount (Anochalam and Logan, 2008:4)

Unequal power relationship

Feminists have drawn attention to the unequal power relationships that exists within many families. One topic which has received increased attention as a result of this the phenomena of domestic violence. Wife battering, marital rape have all received more public attention as a result of feminists' claims that the violent and abusive sides of family life have long been ignored in both academic contexts and legal and policy circles. Feminist sociologists have sought to understand how the family serves as an arena for gender oppression and ever physical abuse. (Giddens, Anthony; Sociology; 2006, page-240). Dowry related violence is one kind of domestic violence. So we can discuss about dowry related violence through this perspective.

Violence against women in Bangladesh

Bangladesh is one of the poorest countries in the world and its estimated prevalence rate of violence against women is extremely high which, in turn, is "an obstacle to the achievement of equality, development and peace" (Johnson et al., 2008, p. 16) Due to a lack of reliable base-line surveys, the exact number of women affected by violence is unknown (CEDAW/C/BGD/Q/7). However, non-governmental organization (NGO) reports indicate that Bangladesh has one of the highest rate globally despite advancements of Women's Rights and a strong history of women's movements. Deeply embedded in cultural and socio-economic practices, violence against women is sanctioned by both society and the state, in the name of culture, tradition and Islamic religion.

Recognizing violence against women as a violation of Human Rights is a significant turning-point in the struggle to end violence against women globally (UNIFEM, 2003). A human rights perspective

broadens the definition of violence against women and "focuses attention on discrimination and inequalities that are maintained or tolerated by the state and that increase women's vulnerability to violence" (Johnson et al., 2008, p. 4) Violence against women has been recognized as an Human Rights issue since the 1993 World Conference on Human Rights in Vienna, which established that "human rights of women and of the girl-child are an inalienable, integral and indivisible part of universal human rights" (VDPA, Parti, Para. 18).

The Vienna Declaration and Programme of Action (VDPA) was adopted by 171 States in 1993 (including Bangladesh), and obliges them to work towards the "elimination of violence against women in public and private life as well as "the elimination of all forms of sexual harassment, limitation exploitation and trafficking in women". It establishes the importance of access to "adequate health care and the widest range of family planning services" (VDPA; Part II, para. 38 — 41). Since the Vienna Conference, international law offers considerable guarantees to women through binding treaties supplemented by international soft law and supported by specialist institutions (Chinkin, 2010).

Nevertheless, considering these Women's Human Rights (WHR) enforcements internationally, multiple forms of violence against women remain high with considerably slow progress (Reilly 2009). Therefore, violence against women is an issue that requires continuous redressing to guarantee women's full enjoyments of their rights. To promote equal status for women, such violence must be recognized as a Human rights violation requiring immediate actions (Desai et al, 2002, p. 30).

Violence against Women (VAW) is the most obvious gender-specific violation of Human Rights, and is a form of discrimination against women. It enforces women's subordination and patriarchal structures throughout all levels of society, leading to issues such as the undervaluation of women's economic contributions. VAW is not only embedded in gender norms; gender norms are also constructed through VAW, and "the low status of women — economically, socially, culturally and politically both constitutes and enables the further denial of human rights in gender-specific ways, often at the hands of family members, male and female" (Reilly, 2009, p.78). Thus, VAW both reflects and determines gendered social structures

(McMillan, 2007). That is why framing VAW as a Human Rights violation requiring immediate action is crucial to challenge the economic, social and cultural marginalization of women in Bangladesh. Despite the existing legislation prohibiting violence and discrimination against women, several police and newspaper reports and hospital statistics indicated the widespread increase in violence against women in Bangladesh (States News Service, January 25, 2011), including domestic violence, rape, acid-throwing, dowry-related violence, fatwa-instigated violence and sexual harassment in the workplace (CEDAW/C/BGD/Q/7). These all contribute to the exploitation, deprivation and oppression of women in Bangladesh, and are violations of the fundamental Human Rights.

Violence against women conflicts with the basic Human Rights established in the Universal Declaration of Human Rights (UDHR) in 1948 and other documents like the International Covenant on Civil and Political Rights. Such violence denies women the right to life (ICCPR Article 6); right to be free from discrimination; right to health; right to bodily integrity; right to privacy; the right not to be subjected to torture or cruel, inhuman or degrading treatment (ICCPR article 7); the right to liberty and security of person (ICCPR article 9); and the right to be free from all kinds of violence's including sexual violence. Early marriage and pregnancy are also violations of the rights of the girl child to equal opportunities in education and training. Boy preference further constitutes a Human Rights violation, the disparity in the population indicated by the presence of 60 percent men and 40 percent women in Bangladesh today (States News Service, January 25, 2011).

The contexts, motivations, intentions and outcomes of these violations of Women's Human Rights are all vitally important (Dobash, Emerson R.; Dobash, Russell P.,1998, p. 15). Although changes have been made, discrimination remains rife.

Ratification and enforcement of international conventions on the elimination of violence against women (which includes withdrawing reservations) commits countries to promote Gender Equality, improve service delivery, hold offenders accountable, to prevent, monitor and constantly evaluate (Johnson et al., 2008).

Dowry and Domestic violence in Bangladesh

Goode, "Jack Bridevaltl and dowry" Cambridge university press, 1973 PP-(1-37) Dowry can be seen. Dowry can be seen as a type of pre-modern inheritance to the bride. Bride wealth as a transaction between the whim of the groom and the kin of the bride. But in a good number of societies in Europe and Asia, the marriage prostrations are made by the groom or pin kin and are consequently after classified as bride wealth (or bride price) but the ultimate recipient of these gifts is the bride and not her kin Godly differentiated between bride wealth and dowry. He argued that bride wealth passes from the kin of the groom to those of the brides in forms a societal fund a circulating pad of resources. The movement of which correspond to the movement of right over spouses usually women. But dowry is a part of a familial or conjugal fund which passes dowry holder to heir and usually from the parents to the daughter. It is thus part and parcel of the transfer of familial property.

The dowry is aeon fiend to Europe and Asia. It is absent from Africa. Except where that continent has been penetrated by Islam or other universalistic world religion. In many Eurasian societies, Dowry is variable, a richer woman may use it to attired a poorer man who is prepared to come and reside of her own natal home

Menski Werner: South Asian and the Dowry problem; 1996: PP (37-60). Every society needs a next generation. The gift of a daughter, thus, manifests primarily not her subjugation in a patriarchal society, but the Mooring of a family's duty to society, having reared a girl child who will be of value to another family rather than her natal clan. If this kind of thinking is repulsive to modern feminists, so be it, but in a discussion on dowry-related violence we cannot shut out such traditional thinking as though it did not exist and is irrelevant. This societal burden-sharing is still expressed in various forms of bride-price, but that is not the issue here. The critical point is that such burden-sharing is reciprocal and roughly equitable; much of the writing seems to forget that the wife-givers of today will be the receivers of wives tomorrow. Much so-called activist scholarship seems to have overlooked this, simply falling into the trap of binary opposition, whereas life is so much more complex.

Mohammad Sirajul Islam (ed.) Dowry and Islam (Joutuk O Islam), Islamic Foundation Bangladesh, Dhaka, 2004. This book is a collection of some

articles on the perception about dowry system in Islam. The author of the articles has discussed dowry system for various points of view. There are twenty four articles are in this book. Most of the articles named as Islam and Joutuk, Marriages and Joutuk. Joutuk as a Social Curse, Joutuk as a Superstition, Joutuk as a violence of Women Emancipation etc. Some authors have used the Quranic version on their discussion.

Meghna and Zarina Rahman Khan (ed.), Oppression of Women in Bangladesh (Bangladesh Nari Nirjaton), Samij Nirikhan DEDRO, Dhaka, 1993. This is an edited book on violence against women in Bangladesh. The book consists of eight articles. Meghna Guha Thakurta says in her article named "Bangladeshey Nari Nirjaton: Rashter Bhumika" (Gender Violence in Bangladesh: Role of the Stage) How state policy influences violence against woman and how woman subordination in the society is maintained by state interference and arguments dib out physical gender violence in the rural society of Bangladesh. Syed Hashemi says about the theoretical framework of economic exploitation against women in Bangladesh. Suraya Begum says how women oppression takes place in the male female relation of conjugal life and maternity duties. Milu Shamsun Naher says about demand and gender violence. She stresses on how demand system plays role in gender violence through an institution named "marriage". She has presented the transformation of the marriage system in the counter of Muslim and Christian populations.

Justification

For the overall development of the rural community as well as society it is necessary to improve the conditions of rural women. Necessary human rights should be protected for them. For such a disadvantaged group of the society, protection of human of human rights is essential for (heir survival as well as progress of human beings, A peaceful and congenial family and social life can only be achieved by protesting women's rights. But in reality the rural women cannot enjoy necessary rights on their lives. Violations of women rights mostly take place in the case of the rural women. They cannot resist the tradition of all dowry system in the male dominated patriarchy society. Dowry makes women rights meaningless. But dowry system is a very common and largely expanded social curse in our rural societies. The rural women

are the main victims of dowry related violence. So, I think such kind of women is solitary and to raise issue in behalf of them. This rural portion of women is very much significant for the overall development of the society.

Objective of the Research

The dowries are strictly banned and impose to high sentence by the law of Bangladesh but the lack of law enforcement in our country every day and moment of our confront have occurred dowry related domestic violence easily within and between society. The main objective of the research is to examine the presence of dowry related domestic violence of rural areas in Bangladesh whose are the general women in the society.

To find out the causes of domestic violence and explain the type and pattern of dowry related violence of rural areas in Bangladesh.

Research Questions

I make a research question on the basis of Feminist perspective of domestic violence against women. According to Feminists, the central issue of domestic violence is "the unequal power relation". Whether the dowry related violence is one kind of domestic violence, i have followed the feminist perspective. The main question of my research is.

- I. What are the cases of domestic violence due to Dowry against women of rural areas in Bangladesh?

Sub-Question

- What are the types and pattern of dowry related violence of rural areas?
- How law and institutional processes manifest for the dowry related violence for women?

Method

The Methodology is used in the research is participatory, qualitative in nature. Although the research is qualitative and descriptive, some information has also been used in quantitative. Therefore this research takes qualitative approach because a qualitative research *is* undertaken when the aim of the research is to discover the underlying reasons of women deprivation and behavior (Kothari, 1990:3)

Research Area

The research is conducted is Betmore Rajapara Union (lowest administrative unit) of Mothbaria Thana in Pirojpur district. Pirojpur is situated southern part of Bangladesh and near the Bay of Bengal. There are about 87 villages in Mothbaria Thana. Most of the Betmore Rajapara Union villages are illiterate and poor among the Mothbaria Thana, About 80% females are housewife. Domestic violence is severe in this area. Perhaps, they are the most victims in our society. I have selected this area (Rajapara, Kashmir and Mithakhali villages) to understand diverse problem about domestic violence in the area of investigation. Because to bring on focusing severity of domestic violence on this areas and gradually rooted out from the society of domestic violence. In those areas respondent are rural women,

Data Collection

For the purpose of the research completion and in order to get answers from the interviewee of the research questions, both primary and secondary data is used in the research. Primary and Secondary data is collected through the steps. i have collected data through questionnaire.

Primary data

Primary data is collected through semi-structured interviews following the selected technique. On the three selected villages are Mithakhali, Rajapara and Kashmir is the area of investigation. This area is labeled as the core area where living rural women as a housewife. A total number of 20 rural house wives are interviewed and this technique is chosen purposively.

Secondary data

Basically, used the Secondary data in preparing this research which collect from various sources about the dowry and domestic violence related journals, books and contemporary issues articles in Bangladesh and also follow the Secondary data is collected from different national and international journals, articles, reports, statistics and surveys as well as from different governmental and non-governmental studies and local NGOs and organizations.

Sampling Design

To conduct a research, any researchers generally settle for a sample. Sample is a portion of elements taken from a population, which is considered to be representative of the population (Black and Champion, 1976). In order to conduct the research, purposive sampling is used. In this method, certain units are selected purposively for judgment by the researchers (Aminuzzaman, 1991:79). In this selection, the researchers try to make the selection as representative (Ibid, 1991:79). Generally it is said that sample sizes larger than 20 and less than 500 are appropriate for most researchers (Sakaran, 2000:296). However, in this research, the sample size is 20.

Questionnaire for Background Information

A questionnaire has been used in this research to collect the background of selected respondents and to get others information. However, in this research, the survey is conducted by the face-to-face questionnaire. The questionnaire consists of information about the present domestic violence of rural areas. The questionnaire is kept simple with core questions to get response precisely.

Interviewing

The technique of interviewing is an effective method of research. It is undertaken by most researchers in order to reach the research objectives. However, in this research, semi-structured personal interviews are conducted with some rural house wife. The semi-structured interviews are used since these kinds of interviews, although questions are normally specified, allow the interviewees to answer more on their own terms (May, 1994:111). These interviews also enable the interviewer to have more latitude to probe beyond the answers and thus enter into a conversation with interviewee (Ibid: 111).

Research Process

While I conduct my field work, I use close verbatim rather than tape or sound recorder. The using of tape recorder whatever the respondents would feel uncomfortable and suspicious. I strongly maintain the issue of 'Ethics' during field work. I ensured them that their information would be used anonymously only in my academic research. I am not asked them any sensitive or irrelevant questions which create an abnormal situation. I have

maintained field note books where I can write relevant information during field work period.

Data Analysis

As mentioned earlier that this research is conducted through qualitative approach rather than quantitative approach. So, the data collected through survey and interviews is analyzed through comparing the questionnaires with each other as well as the interviews with each other. The interviews are conducted in Bengali, so the relevant information will be translated into English.

Results

I have collected data from rural areas. My sample size is 20 and my sample is the selected affected women by dowry related domestic violence of areas in Bangladesh. I have discussed in this chapter about age, educational qualification, profession/Occupation, income level, religion and present situation, awareness about the dowry among respondents.

Distribution of age of respondents (Table-01)

Age	No. of Respondents	Frequency (%)
15-19	2	10%
20-24	5	25%
25-29	5	25%
30-34	4	20%
35-39	3	15%
40-44	1	05%
Total	N=20	100%

We can see that from the above table, about 35% victims are aged between 15-24 years. Here interestingly by the Bangladesh Government endorsed/allowed marital aged for female is 18 years but around 10% female have got married before certain level aged of marriage.

Distribution of Educational Qualification of Respondents

(Table-02)

Qualification	Respondents	Frequency (%)
Under S.S.C	16	80%
S.S.C	3	15%
H.S.C	1	05%
Total	N=20	100%

From the above table we can see that about 80% respondents is (under S.S.C) even illiterate.

Distribution of Profession of respondents (Table-03)

Name of Profession	Respondents	Frequency (%)
House wife	15	75%
Labor	3	15%
Service Holder	2	10%
Total	N=20	100%

Above table shows that about 75% victim of dowry related domestic violence of rural women in Bangladesh are housewives.

Distribution of Income level of Respondents (Table- 04)

Level of Income (In BDT)	Respondents	Frequency (%)
100-2000	14	70%
2100-4000	3	15%
4100-6000	2	10%
6100-8000	1	05%
8100-10000	0	00%
Total	N=20	100%

Distribution of Income level of Respondents shows that about 70% victims have monthly income is nearly 2000 taka or less.

Distribution of Religions of Respondents

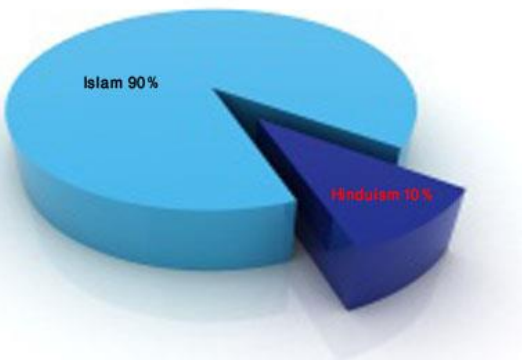


Fig.1. From the above chart we can understand that about 90% victims of dowry related domestic violence of rural areas against women are Muslim and 10% are Hinduism in Bangladesh.

Discussion

In Bangladesh, marital violence against women is also linked to women's individual attributes like age, education, economic autonomy, empowerment, previous victimization and history of violence in parental family. Partner's attributes includes age, education, employment, history of violence in parental family, level of communication with her. The social factors are level of economic inequality between men and women, level of female autonomy, attitudes towards gender roles and violence against women, the extent of extended family, neighbors and friends intervention in domestic violence incidents and some measure of social capital (Ahmed, 2005; Koenig et al., 2003; Morrison et al., 2007; Naved and Persson, 2005).

Women in Bangladesh face violence for very trivial matters. In most cases, they suffer without any reason which is the definite demonstration of subordinate position of women in the patriarchal society. From the reasons which are identified through different qualitative and quantitative research we can see how women are positioned in the marital relations or in the family where she spends or want to spend all of her energy and resources. From the reasons which are identified through different qualitative and quantitative research we can see how women are positioned in the marital relations or in the family where she spends or want to spend all of her energy and resources. In a research, it is revealed that the most frequently mentioned reasons for violence included questioning the husband in day-to-day matters, failure of the wife to perform household work satisfactorily, economic hardship of the family, failure to take proper care of the children, not conforming to veil or other expected behavior, inability to bring money from parental home which is known dowry which talked Nasima akter (Fake name), not taking good care of in-laws and relatives, and husband's frustrations in relation to his various activities even dark complexion of children, not conforming to veil or other expected behavior, inability to bring money from parental home, not taking good care of in-laws and relatives, and husband's frustrations in relation to his various activities even dark complexion of children (Bhuyia et al, 2003).

Afore mentioned factors I have also found in my research in the perspective of domestic violence against women of rural areas in Bangladesh. Where

these factors are exactly prevailing in the Rajapara, Kashmir and Mithakhali villages.

Women are even violated by the husband and in laws if she is incapable of giving birth to a child or a son. In this stage, she usually faces humiliation, verbal abuse, mental or physical torture, force to conceive again and again until a male child is born, or husband divorces her or marries again. Another most common reason in Bangladesh that initiates violence against women and many women are giving their lives from either homicides or suicides is the increasing prevalence of dowry for which is strictly prohibited. But due to socioeconomic hardships and treating women as the economic burden to the in-laws or husbands' family, dowry is widely prevalent among all social sections in different names. In addition, covetous nature of men and society perpetuating dowry and violating wives for not getting the expected dowry causes many deaths of women. However, in most cases women live with the abusive husband and in-laws by considering their socioeconomic dependence on men. To consider leaving the husband in the face of violence may induce sufferings for children, no place to go- place at paternal home lost at the time of marriage, and social stigma to broken marriage which termed as an interplay of economic and cultural factors in perpetuating violence against women. Moreover, in Bangladesh, through the gender socialization, women come to see dependence and deprivation relative to male family members as natural, a logic that encourages them to accept the violent behaviour against them. Institutionalized social norms make women perceive violence as justified, and as they do not have any places to go they have to believe that violence is the only destiny of women, which they cannot escape until death.

In my research of rural areas in Bangladesh one respondent quoted thus,

"Nobody in the earth who listen to misery of my family than better to demise of me at now, my life is exhausted and all savour has been meet"

In Bangladesh, different social and behavioral traits like age, education, socioeconomic status, family pattern, religion etc. are associated with domestic violence. Research reveals that wife's age and marital duration are associated with violence; younger women are more at risk of domestic

violence than the older women and longer the marital partnership lesser the violence. Consequently, child marriage, which is very common in rural areas, contributes to the high rate of the continuation of domestic violence. Increased education of both spouses is linked to lesser risks of women to be violated within marriage. Men from low socioeconomic levels have greater probability of perpetrating violence against wife.

Though general assumption that women's increasing roles to market economy increase women's autonomy and empower them in the family and society, In a research, found that women's economic independence and autonomy trigger new forms of violence in response to general social reaction against their violation of traditional patriarchal social norms, control of assets and earnings, their protest of unfair exploitation and discrimination. In Bangladesh, due to existing socioeconomic and political systems domestic violence against women is not only manifestation of gender inequality, but also serves to continue this and as a result domestic violence is accepted and tolerated here; and once a woman is victimized by domestic violence, her probability to be victimized again is very high. Discriminatory and exploitative inheritance system and marital laws are *two crucial facts* in social and state systems rooted in traditions and culture which obstruct women's wellbeing at every stage of life. In practice, patrilineal inheritance and ownership system in Bangladesh perpetuating the male domination in interpersonal and social relationships which trigger and perpetuate the abuse of women. This unequal property right of women ultimately results in discrimination and exploitation in nearly all aspects of life.

Another important system is unequal rights of women in marital life which attributes at the time of marriage, and women remain vulnerable in marital life. One aspect is unilateral divorce right of husband which they enjoy without any complicated legal system, as a result Muslim men use their divorce rights as weapon of domestic violence against their wives; and most of the women are in a threat of divorce in their marital lives. On the other hand, for a long time Muslim women did not have divorce rights within marriage, in contemporary situation though women can exercise their divorce right, but in practice it is not as easy as man's right. A woman seeking a divorce has to go through extensive and complicated legal procedures, and

suffers social stigma and often insurmountable difficulties in earning a living after divorce.

Causes of dowry related violence

In this present study, I have found the following major causes of Dowry which leads to the Domestic Violence:

Financial purpose: Usually, groom party uses dowry money for various financial purposes such as paying off loan, buying domestic animals, house building, daily necessities, buying land and going to abroad, marriage expenditure etc. It has been found in our study area that out of 20 marriage cases 14 groom parties have taken dowry in order to meet shortage of financial resources. Among them, at least 10 respondents reported that they have sued the dowry in meeting the cost of marriage ceremony.

Informal Earning: Dowry is an important source of informal and easy earning. It is a very profitable business for the groom. There is no risk of losses in the business although the amount of the dowry depends on bride and groom parties Family condition, groom and bride's qualifications. Whatever the qualities of the grooms usually they demand dowry to the brides party. They do not think about the hardship of the bride. They just throw the demand to the bride party and wait to get it on time.

Social Tradition: Social custom or tradition is an important cause as well as condition of dowry system in our rural society. Once upon a time there was a system known as pan compulsory dowry which was paid by a Hindu father to his son-in-law. But in the cases of Muslim marriage, the pan system was used differently. In such a case, the groom would give pan to his new coming wife as *denmahr*. Even the grooms gave the expenditure to the bride's father. We have found such cases which prevailed almost one hundred years ago.

Greediness: One of the main causes of taking dowry is the bride's and his family's greediness. According to Thomas Hobbes, "Human nature is nasty, brutish, solitary, poor and short." Hobbes' ideas are very much true even for the rural people of Betmore Rajapara Union in Mothbaria Thana. Because rural people are mostly poor, backward and needy, and in most cases needy people become greedier. Most of the bride families are poor and

they cannot fulfill their basic needs. Where demand from groom family to bride family to increase the misery the cumulative way. In my study area, among 20 respondents, four wives faced dowry related violence due to greediness.

Unresponsiveness of Law Enforcing Agency:

The Bangladesh Government has enacted a number of laws in order to root out the dowry system. It has also employed some law enforcing agencies in implementing the laws. In Bangladesh, the practice of giving and taking dowry has been made a punishable offence by the "*Dowry Prohibition Act of 1980*" to prevent wives being oppressed and murdered on account of it. The Bangladesh act provides stat payment or demand for payment of dowry by one is punishable with imprisonment for up to five years or a fine or both. But the laws enacted in 1983, 1995 and 2000 to prevent cruelty to women and children provide for a sentence of death or life imprisonment and financial penalty to a husband or any of his relative who causes or attempts to cause death or injury to a wife.

Unemployment of the Groom: Unemployment rate is very high among the youths in the rural areas. Their engagement in formal sector is even further lower. In many cases dowry is wanted due to unemployment. In my research area among 20 respondents about ten grooms wanted dowry for their economic backward position especially for unemployment.

Poor Education of Bride: Uneducated women have very little chance for getting a formal job. In general they are compelled to do work inside the household. Their activities are not considered as productive or economic. So, they remain subordinate to males. Education is of the major issues of dowry related violence. Among 20 marriages sixteen wives are under S.S.C in my research. So, women have to face violence.

Physical appearance of Bride: Among 20 respondents, seven wives faced dowry related violence because of their physical appearance. Due to perceived ugliness, five grooms (husbands) wanted to get second marriage to raise such lame excuse.

Loss of business: Among 20 respondents, eight husbands of rural areas wanted to dowry for

reducing their loss of business and to commence the new business enterprise.

Going to abroad: Among 20 marriages in my study, five husbands wanted to dowry for going to abroad will be created a healthy future for his own and family's.

Immoral habits of husband: In my research area eleven husbands had immoral habits such as drug addiction, smoking, extramarital relationship. These grooms wanted dowry frequently.

Absolute poverty: The major factor that is responsible for dowry-related violence is poverty. *"Poverty is one of the leading causes of domestic violence. The majority of battered women who come to us are from poor households,"* says Fazio Karim (*A Wife's Darkest Hour: Dowry Violence in Bangladesh - Page 4*) of the Bangladesh Women Lawyers Association. Having no proper income to maintain a family makes husbands demand a dowry, meaning that his wife is another mouth to feed, a burden if she does not come with the money that would provide for her support. Poverty, along with a retinue of other social problems, makes husbands, the traditional breadwinners of Bangladeshi families, more prone to being violent. They seek equality by beating their wives, who they see as not having to struggle for a living. Aggression tends to increase when the men understand that they could be better off financially if the wife brings a dowry. Thus, dowry-related violence cannot be eliminated unless poverty is reduced.

Forms of Violence

Various forms of dowry related violence take place in Bangladesh society. In the rural society, usually poor and lower middle class families cannot fulfill the dowry demand of the grooms party. Such no fulfillment of dowry demands creates a restless torturing on the bride. In some cases, women from respectable upper and middle class families also suffer such violence due to dowry. Therefore, the present study attempts to investigate the various forms of dowry violence and violation of women's rights due to dowry violence. There are a number of forms of dowry related violence that are the following:

1. Killing;
2. Acid throwing;

3. Burning;
4. Divorce;
5. Commit suicide;
6. Physical torturing includes;
 - a) Hazed fracture;
 - b) Leg fracture;
 - c) Head smash;
 - d) Beating and prodding;
 - e) A blow with the fist;
 - f) Strike with the finger;
 - g) Seize by the throat; h) Hit with a stick;
 - i) Kick in the belly;
 - j) Act of dragging forcibly;
 - k) Bold beaded the wife, etc.

Psychologically Abuse

- a) Deprivation of food and other needs;
- b) Ill-behave/verbal abuse;
- c) Verbal humiliation;
- d) Underestimate the wife;
- e) Keep wife to her father's house;
- f) Going father's house is totally prohibited;
- g) Intolerable behavior;
- h) No role in family decisions;
- i) Torturing children;
- j) Break utensil;
- k) Groom's not going to his father-in-law's house;
 - 1) Groom's family member's not going to bridges father's house; m) Use slang words towards wife-brides like ill birth (*jonmer dosh*), idle birth (*poider dosh*) children of a worse lady, children of a dog etc.
 - n) Conflict between *the gothis* (if the couple lives in same village)

Killing

Killing is the worst form of dowry violence. The Crimes Records Bureau under the Law Enforcement

Agency in its report states that crime against women is increasing dangerously. In a report published in July, 2006, quoting police sources it was revealed that because of dowry demand 111 women were killed in 2001, in 2002 the number shot up to 173 and in 2003 the number rose further in 198, in 2004 the number claimed down to 128 but then again in 2005 it spiraled to 212, and sadly enough in the first six months in 2006 death figure rose to a staggering number of 133. But we have found no cases of killing for dowry in our study area.

Divorce

Dowry grievances create serious unhappiness in the conjugal lives of the couple. In most cases, the grooms threaten to divorce for the no fulfillment of the dowry demands. Such threats to divorce by the husbands aspired for dowry hardly think about happiness in their conjugal lives. They do not think even about their children and their future. They think that only money can make them happy and getting money from their fathers-in-law families is considered as the easiest source. Peaceful family life is not important to them because they judge everything by money. Therefore, when they demand dowry money to their wives and cannot get it according to their demand they want to divorce. In my study area, among 20 cases, 3 wives were divorced and 10 wives are living separately in kind of inhuman condition with their parents and brothers family. As one respondent quoted thus,

"Rahila, said that five years ago I have got married to Md. Motaleb mia (Both are fake name), Although, Motaleb mia had no demand Of dowry during my marriage time. But after marriage, my husband wanted to bring money from my parent's house. My parents was poor, so it was very difficult to bring any money from my parents then my husband beaten me and tortured always for money. At last. By extreme level of torturing I gave divorced him and went to my parent's house "

Committing Suicide

Committing suicide often takes place in the rural society of Bangladesh as a result of dowry violence. When the newly wed bride is in serious pressure from her husband's side but her father's side is unable or bride knows about her father/brother's economic condition very well and knows that it is definitely impossible to fulfill the demand. I found there is no any suicide case is my study. But 7

wives said and emotionally cried that they sometimes wish to commit suicide rather a stigmatized life.

Burning

In my research, three wives said that they were burnt partially by their mother-in-law, to accomplishing the cooking hours within house when they were engaged to quarrel to each other.

Physical Torturing

Physical torturing is a very common form of dowry violence in the rural society of Bangladesh. But most of the time women of both in rural and urban areas do not disclose about the torturing. We have found some cases of physical torturing like beating, prodding, hit with stick, head smash, size by the throat, and not give foods etc. in villages of Betmore Rajapara Union in Mothbaria Thana.

A case of physical torturing has been described below at length: Khushi (fake name) is a housewife of a middle class family in Kashmir village. There was no demand from the groom at the marriage time of Khushi. Kyushu's father also said no demand for the groom and did not give dowry in his daughter marriage. But after few days of the marriage, her father-in-law, mother-in-law and sister-in-laws tried to remember her that her father did not give any dowry in the marriage. As she did not bring dowry from her parents' house, so she has to face torturing by them to raise the various excuse. In my study area, all respondents said that they were tortured physically at least one time from by members her husband's family.

Mental Torturing

Mental torturing is a significant pattern form of dowry violence. One cannot express the level of mental torturing as it can be expressed in the cases of physical torturing. It is very well known dictum in the rural area that women are the main plunder of mental torturing. A recent report (J Health Popul Nutr Mar 2003) based on hospital data revealed that 61.6% of all tortured women suffering from psychological symptoms were in fact tortured by their husbands. In my research area, all respondents said that they were mentally tortured by their husband and members of family

Remarriage of Husband

Another serious consequence of dowry violence is husband's second marriage for taking money from the new bride. In such cases one's wife is hardly informed and no permission is sought. But according to the marriage code, a person cannot second marriage without the permission of his wife and it is a serious crime and it is punishable. But the grooms of the rural areas in Bangladesh in most cases do not care this law. In addition, the marriage registration system in rural areas in Bangladesh is very faulty and many of the marriages are not registered. Therefore, it is easier for the groom to second marry. In some cases, husbands want to get dowry anyhow and they do not want to know the law about it. They leave their wives and go to another place and get marry again in exchange of a lump sum as dowry. In my research area, among 20 respondents, three respondents were threatened of second marriage by their husbands. These wives does not taken any steps in against her husband because they are married and no options have them to shelter in parents or anywhere in such circumstances.

Abandoned from the Society

A direct implication of dowry is divorce which is harmful for both bride and groom. Particularly a divorcee is to bear a serious negative consequence in her white life thin is to go back to her father's house. But this is a serious burden for the father both economically and socially. If the bride's father is dead them the responsibility of the bride goes on to her brother or other family members. But in such cases, none of them take the bride easily it is a serious burden for them. They become looser economically because they have to hear all costs of the bride and her child (if any) Therefore it is seen that in the first few days the ousted lady get some services for parent's house but after few days she becomes intolerable to almost all her family members and ultimately leaves her parents family. We have found a case in Rajapara village of Betmore Rajapara Union in Mothbaria Thana.

One respondent Julekha (fake name) said that, after my divorced all people hate me (as worse woman) because they think my husband was innocent and all fault done by me, even in my family members they blamed such a notion. Though I was never fault except unable to bring dowry from my parents' house and hence I am abandoned from the society at now.

If a wife is thrown out of her house by her husband, and she has no income or education, she has no option but to stay with her father. This becomes not only a matter of financial strain but also sometimes a matter of shame for her father's family.

Perpetrators of Violence

Dowry related violence seriously violates human rights. In this respect women are the main plunders of various violence due to dowry. But there are many actors directly involved with creating violence. What actors make a women simple miserable, intolerable? In a depth description it has been found in our research area that the main actors of torturing women for dowry are: husband, mother-in-law, father-in-law, husband's sisters etc. The main Perpetrators of Violence are-

- Husband
- Father-in-law
- Mother-in-law
- Husband's sisters

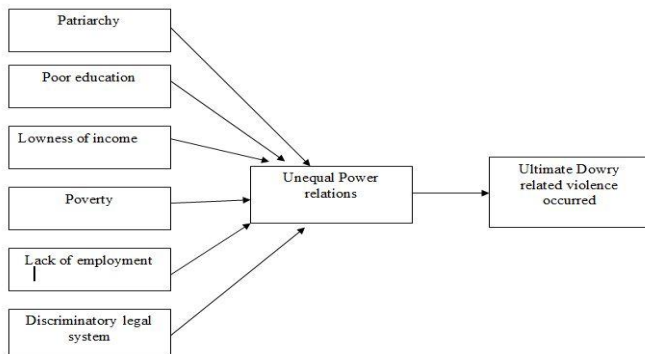
Findings: Unequal relation perspective

The argument the research is that "the unequal power relations are responsible for dowry related violence against women". Women are powerless in our societies because we have cogitate our mind they are marginalized group in the society their income is very low or unproductive in most of the case and hence their bargaining power inferior to make decision inside and outside in the family. There are many causes behind the unequal power relation and women's sufferings. There are as follows-The patriarchal society makes it easy to hide the real picture of domestic and dowry related violence. In patriarchal society women are powerless

Poor education of women, because poor of educated women are not conscious about their rights. Discriminatory legal system manipulates women's rights. So, women have to face dowry related violence. Lowness of income of women is a great obstacle on the way of ensuring women's empowerment so; women are compelled to face dowry related violence. Unemployed women are regarded as dependent person on her husband. They are also considered as burdens by their father, mother and father, mother and sisters, brothers.

Most of the women in my research area are dependent on their husband's income dependency makes women as subordinate of their husbands. Dependent women have no power. Powerlessness makes women vulnerable to dowry related violence. Religion is an influential factor. Most of the people in Bangladesh are Muslims. Muslim women are more conservative. They are not conscious about their rights and duties. Poverty is a crucial issue for dowry related violence. Most of the women are housewife. Their household activities are regarded as unproductive and economically valueless. So, their income is so poor. Poor people have no equal power. For this reason, women are the prime victims of violence. In political sphere, women's participation is not significant. Male-leaders always dominate females. Lack of women representatives in higher authoritative positions in civil and police administration is the deterring factor in addressing violence against women.

We can show a relationship between the unequal power relations and dowry related violence through a diagram.



Afore mention diagram shows that dowry related violence is positive due to unequal power relations in some societies in Bangladesh. We have already discussed these issues in chapter 5 and chapter 6. So we can say that women are facing dowry related violence due of unequal power-relations.

Recommendations

I have made some recommendations based on my data that were collected from the research field. These are as follows-

- 1) Dowry violence should be expressed by the victims to appropriate administrations.
- 2) Dowry violence should be reported by administrations.

- 3) Social movement against dowry should be organized. Though social movement on going against violence but it is not able to mass people awareness against violence in Bangladesh.

- 4) Power should be equalized for both males and females through the a creation opportunities in employments government and non-government organization and also the participation of political spheres in local and national politics, policy makings etc.

- 5) Role of the police should be effective in women violence cases in rural areas and precise punish according to the existent law. Hence, this one case is exemplary to the society now and future.

- 6) Raising awareness and built such a notion hateful about dowry by including dowry in educational curriculum in nationally from the secondary to higher level of education.

- 7) Media can play a vital role to diffuse the incidence of dowry related violence. So, all agents of media should take this issue seriously. Many of times it has been seen that media express the victim's images /photos in their news but dowry offender have to secretly.

- 8) We should personally, socially, as well as politically exclude the person who demands dowry. Though some time dowry offender to receptacle from the political party in our country, hence political party should not give shelter behalf of offenders in order to root out from the grass root level of dowry related domestic violence in Bangladesh.

- 9) Education should be universal, especially for girls that they are more self-sufficient and will be bargaining power to resist the dowry in her marriage time and she choose best groom who free from the dowry's superstitions in traditional behavior.

- 10) Dowry prohibition laws should be effective irrespective of race, caste, religion, birth of place etc.

- 11) Ensuring social and economic security of women by the government and also ensuring women's employment.

- 12) Exemplary punishment should be ensured of actors of dowry-related violence.

13) Reducing poverty through governmental, non-governmental or social business, joint governmental and non-governmental initiatives. So that, the curse of poverty do not turn into fascinate of dowry to demand bride's family.

14) Ensuring women participation in decision making of the society thus women to be empowering within and between societies.

Women Empowerment

It is essential to take development programs women. "Development is here interpreted to mean total development in the political, economic, social, cultural and other pensions of human life and also the physical, moral, intellectual and rural growth of the human person. Women's development should not be viewed as an issue in social development but should be seen as an entail component in every dimension of development. These kinds of development programs will make women self-dependent, particularly economic development programs are essential for women empowerment.

Compulsory Marriage Registration

Compulsory marriage registration may be a way of prohibiting dowry and dowry related violence. The Muslim Family law Ordinance of 1961 provides for compulsory registration of Muslim marriage and has been consolidated by the Muslim marriage.

Role of the Social Welfare Ministry

Ministry of Social Welfare can play effective roles in their areas of Bangladesh. They can take step to circulate the negative effects of dowry through seminars, meetings, symposium, advertisement or other discussion programs to the mass people. In addition, various stage drama as well as photography on dowry violence will attract the people to help to stand against giving or taking dowry. Though, these programs are very extremely implemented in Bangladesh.

Role of Ministry of Religion and Culture

The Ministry or Religion and Culture can take step to protest the negative effects of dowry system. The ministry can take initiatives to make awareness building among the people by arranging meetings, discussions, and seminars in the village, Thana and Upazila levels. Apart from this, it can arrange training for the religious leader of the remote area

on the ill practice of dowry and its consequences that they (religious leader) can address this in jumma (the weekly regular prayer of Muslims) of every Friday.

Limitation

The literature about dowry related domestic violence in Bangladesh is available but time is very limited. On the other hand this is my first academic research in the field of social science discipline. The present study has some limitation and constraint. When I went to the village to collect data, I had to face some difficulties. When I went to collect data many people thought that I am a NGO personnel and went there for given them something. Initially they hesitated to answer questions and showed concentrative attitude. They were busy in their dolerite and economic activities. Therefore I had to meet with respondents as per their wish.

Conclusion

To conclude, violence against women remains a pervasive, yet under-acknowledged Human Rights violation in Bangladesh. Violence against women is a deeply entrenched problem in most societies because attitudes and practices that support violence are institutionalized in custom and law at all levels of society marriage and the family, home, community and state. The Bangladesh government must commit to ensuring a number of prerequisites. These include gender equality, improvement of service delivery (ensuring access to justice and services for victims, e.g. women's refuges and shelters); the allocation of adequate resources and funding; ensuring that victims of violence have access to immediate means of redress, rehabilitation and protection, And they must hold offenders accountable for their actions, establishing transparency and accountability in order to enforce positive regulations and legislation. Dowry system is a curse. In Bangladesh a society, a male dominated trend has chronically existed patriarchal system does not provide equal opportunity for women. In conjugal life, women are tortured by their husband mostly due to non-payment of dowry. Gender based division of labor provides a vulnerable position for the women. They are always subjugated by male partners in the name of cultural norms and religious values. It shows a pattern of unequal power relations so, I can say that dowry

related violence has become a structural violence in Bangladesh. To eliminate structural violence, observers and specialists suggest some strategies. Women's participation in decision making of the society and their empowerment are two inevitable preconditions for establishing a dowry violence free society.

Finally a change of approach, manner and behavior of men is important to establish a violence free society. Only combined initiatives of both men and women can ensure a peaceful society. Together, we can establish peace in Bangladesh.

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