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# The Role of Non-formal Education of NGOs to Combat Violence Against Women: A Study on Two NGOs in Rajshahi Distric

Parvin, Mst. Sultana

University of Rajshahi

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**The Role of Non-formal Education of NGOs to  
Combat Violence Against Women: A Study  
on Two NGOs in Rajshahi District**



**Ph.D. Dissertation**

**Researcher**

**MST. SULTANA PARVIN**

**Session: 2007-2008**

**Institute of Education and Research (IER)  
University of Rajshahi, Bangladesh**

June, 2013

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June, 2013

## **DECLARATION**

I do hereby declare that this dissertation entitled “**The Role of Non-formal Education of NGOs to Combat Violence Against Women: A Study on Two NGOs in Rajshahi District**” submitted to the Institute of Education and Research (IER), University of Rajshahi for the degree of Doctor of Philosophy is exclusively my own, authentic and original study. No part of it, in any form, has been submitted to any other University or Institute for any degree, diploma or for other similar purposes. I am the sole proprietor of this dissertation.

June, 2013

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## CERTIFICATE

I have the pleasure to certify that the dissertation entitled “**The Role of Non-formal Education of NGOs to Combat Violence Against Women: A Study on Two NGOs in Rajshahi District**” is an original research work of Mst. Sultana Parvin. So far as I know this is her own achievement and is not a conjoint work. She has completed this dissertation under my direct guidance and supervision.

I have gone through the draft and final version of the dissertation and it appears to be satisfactory for submission to the Institute of Education and Research, University of Rajshahi in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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Mst. Sultana Parvin

## **ABSTRACT**

At present violence against women is a common phenomenon in Bangladesh like other developing countries and this problem is gradually increasing. Consequently along with the traditional institutions many voluntary organizations are trying to mitigate this problem through awareness building activities and non-formal education program. But the actual status of violence and the role of NGOs in mitigating the social problems like violence against women is not clearly presented in the existing literatures. Nevertheless, without clear perception, no hazard could be minimized properly. Subsequently, this study has been conducted with the view to analyze the role of NGOs in increasing the awareness of women to combat violence against women through non-formal education. In order to get the basic information about the above mentioned field of study, three most common methods have been applied in this research like social survey, observation and case study. The collected primary and secondary data have been analyzed and presented in seven chapters. In chapter one, the introductory issues, conceptual framework and literature review have been presented. The methodological aspects have been presented in chapter two. However, the identity, the functional and ideal aspects of the selected voluntary organization have been presented in chapter three. Nevertheless, some core ideas and findings of the study have been incorporated in chapter four and five respectively. Along with the above issues, the existing legal measure of mitigating violence against women and some laws related to women, their social rights have been included in chapter six. Finally, the summary of the findings, such as nature and types of violence, causes of violence against women and role of NGOs in strengthening conscious level



of women and increasing their protection and perception toward themselves from violence etc. have been presented in chapter seven, where the researcher found rural women are most vulnerable group of people in Bangladesh and they have to face various types of violence in different stages of their life. For example, the women are victims of discrimination, deprivation and oppression in all spheres of life. In chapter four, a measurable scenario of violence against women has been found from the secondary source, where irrespective of age, sex and socio-cultural class, violence against women becomes a common phenomenon. Similarly, in chapter five, where the most of the field data show that, without any hesitation, male members are continuously committing violence against women in various forms, but some GOs and NGOs efforts are existing to stop some violence, but the traditional practice is still very common among the male dominating societies. Subsequently, in chapter six some constitutional and legal measures have been incorporated for getting the context and content of legal provision for vulnerable women of Bangladesh, where inadequacy of legal measures is clearly observed. Consequently, the nature and the form of violence against women are still in alarming stage and on the basis of the above observations, a good number of suggestions and recommendations have been incorporated in the concluding chapter.

However, NGOs are playing a significant role in reducing violence against women by increasing the conscious level. Nevertheless, this single study is not enough for clearly releasing so many crucial issues relating to violence against women and the causes of violence, role of NGOs in increasing and strengthening awareness building capacity among the women. Thus more comprehensive and rigorous studies are essential in the lights of the findings of this study.

## LIST OF ABBREVIATIONS

ADP	Adolescent Development Program
ADR	Alternative Dispute Resolution
AEM	Area Education Manager
APON	Adolescent Peer Organized Network
ASK	Ain O Shalish Kendra
ASO	Adivasi Social Organizations
BCC	Behavior Change Communication
BEOC	Basic Education for Older Children
BEP	BRAC Education Program
BHP	BRAC Health Program
BILS	Bangladesh Institute of Labor Studies
BJMAS	Bangladesh Jatiya Mohila Ainjibi Somity
BJMS	Bangladesh Jatiyo Mohila Sangstha
BM	Branch Manager
BNWLA	Bangladesh National Women Lawyer's Association
CAL	Computer Aided Learning
CAMPE	Campaign for Popular Education
CC	Climate Change
CDI	CARITAS Development Institute
CDM	Centre for Development Management
CE	Continuing Education Program
CEP	Community Empowerment Programs
CFPR- TUP	Challenging the Frontiers of Poverty Reduction- Targeting the Ultra Poor
CH-NFP	Community Health and Natural Family Planning Program

CMFP	Caritas Micro Finance Program
CPC	Code of Civil Procedure
CRB	Constitution of the Republic of Bangladesh
CrPC	Code of Criminal Procedure
CSN	Children with Special Needs
DEEDS	Development Extension Education Service
DM	District Manager
DMC	Disaster Management Committees
DOTS	Directly Observed Treatment Short-course
EDP	Economic Development Program
EFA	Education for All
EHC	Essential Health Care Program
EIC	Education for Indigenous Children
EIG	Employment and Income Generation Program
ELSP	Economic Life Skill Project
ESP	Education Support Program
FEP	Formal Education Program
FGD	Focus Group Discussion
FIR	First Information Report
GAAC	Gender Awareness Analysis Course
GDP	Gender and Development Program
GJD	Gender Justice and Diversity
GO	Government Organization
GOB	Government of Bangladesh
GQAL	Gender Quality Action Learning
GSC	Gender and Social Change
GST	Gender Sensitization Training
HRLE	Human Rights and Legal Education

HRLS	Human Rights and Legal Services
HRVI	Human Rights Violation Issues
IHDP	Integrated Human Development Project
IWDP	Integrated Women Development Program
LCL	Local Community Leaders Workshop
MDG	Millennium Development Goal
MEJNIN	Meyeder Jonno Nirapod Nagorikatto
MELA	Micro Enterprise Lending and Assistance Program
MFLO	Muslim Family Laws Ordinance
NCTB	National Curriculum and Textbook Board
NFE	Non-Formal Education
NFPE	Non-formal Primary Education
NGO	Non-Government Organization
OBC	Odhikar Bastobayon Committee
OTEP	Oral Therapy Extension Program
PACE	Post-primary Basic and Continuing Education Program
PC	Program Coordinator
PIL	Public Interest Litigations
PM	Program Manager
PP	Pre-Primary
RED	Research and Evaluation Division
RM	Regional Manager
SHE	Sexual Harassment Elimination
SMC	School Management Committee
TBA	Traditional Birth Attendants
TERC	Training, Evaluation, Resources and Counseling
UN	United Nations
UNDP	United Nations Development Program

UNICEF	United Nations International Children's Emergency Fund
UNIFEM	United Nations Development Fund for Women
VAW	Violence Against Women
VGD	Vulnerable Group Development
VGF	Vulnerable Group Feeding
VO	Village Organization
WASH	Water Sanitation and Hygiene Program
WHO	World Health Organization

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# **Chapter One**

## **INTRODUCTORY ISSUES**

### **1.1 Introduction**

Violence against Women (VAW) is a persistent problem of almost all societies in the so-called civilized world. Over the past few decades it has emerged as a grave of social problem. It has therefore, been a major concern both at the national and international levels. Almost every morning starts with a story of some form of violence against women – may it be a cause of rape, acid throwing, trafficking or a sad incidence of murder for not being able to give dowry to a greedy husband. The problem is however, neither altogether new nor strictly regional. It is a global problem, which cuts across all socio-economics, racial and religious groups in society. Women have been subjected to many forms of physical, sexual and psychological violence for many years all over the world. According to a UN report, a woman is raped every 6 minutes in the USA and one fourth of women are victims of gender violence in Canada (UNICEF, 1996). Another source (WHO, 1997) reports that, at least one in five women around the world, is physically or sexually abused by a man at some time in her life. The UN population report showed, figures ranges from 5.1% women in Philippines, 12.6% in Switzerland, 19.3% in Colombia, 20% in USA, 29% in Canada, 34.4% in Egypt, 47% and 67% respectively, in the villages of Bangladesh and Papua New Guinea (UN World Population Report, 2000). Bangladesh was followed closely in the world rankings by India, where men assaulted 40% of women (WHO, 2001). This database was produced only on the basis of reported cases but the actual occurrences of violence against women are far more numerous than the reported numbers.

Violence against women is a major concern in Bangladesh. It is a widespread issue across the country and exists in the family, society and state level. In our country from her birth (even before from her birth when she is in the womb of her mother) to death, a woman is a target of violence simply because she is women. Bangladeshi women are vulnerable and insecure both in the domestic and public spheres. This trend is evidence not only of the increase of violent acts against women, but also in diminishing status of women in society. Violent acts are not isolated incidents; they are representative of a social attitude and value system that disrespects women.

The government of Bangladesh (GOB) had taken various steps to protect the women from all kinds of violence towards them but these measures had been failed. Now everybody can realize that without their (women) education and empowerment it is not possible to protect them from all kinds of violence. So to improve the awareness about their right of the backward section of women who are vulnerable and to prepare them for combating against violence GOB has taken various initiatives. But it is very difficult for the government alone to perform all the initiatives. So the government helps and supports various Non-Government Organizations (NGOs) to work for the women awareness through non-formal education as they combat against violence towards them. These programs have made women aware of their rights and the women have their platform to raise their voice. Today, in Bangladesh there exists many centers and organizations for research on women. In addition, there are several non-governmental organizations (NGOs) which are involved in development programs/projects aiming towards the development of women. To examine the role of NGOs through non-formal education (NFE) to combat violence against women two NGOs of Rajshahi district have been selected for empirical study.

## **1.2 Statement of the Problem**

Violence against women is a common feature in our country and day-by-day it is becoming a serious problem. It is a wide spread issue across the country and exists in the family, society and state level. Domestic violence was always a common phenomenon in Bangladesh. But for the last few decades, violence in public and workplaces is increasing in an alarming rate. Recently, its nature and feature is changing dramatically. Day by day it is becoming more brutal and barbarous. VAW in Bangladesh are of various types, the common types of violence committed in our country in recent times are: Family violence or Domestic violence (Beating or physical abuse of married women by husbands and in laws, verbal abuse, mental torture, deprivation of food and other resources), sexual harassment/incident assault, acid-throwing, rape and gang-rape, kidnapping and abduction trafficking and importation for immoral purposes, forced prostitution, murder (following rape or family quarrel). A cross-country comparison found that the incidence of domestic violence against women in Bangladesh was very high, with 47% of adult women reporting physical assault by a male partner. (UNDP, 2002). Besides this community violence of basic right at the workplace and violence of reproductive rights are some of the specific types of violence against women found in Bangladesh.

Whither now it is a matter of fact that we really respect the women as a human being, we should not have any violence against women in the country. But possibly, there is some ignorance in this respect. We are finding the violence against women in all over the country including in the rural part is very common social phenomenon. The women in the country striving to protect the violence against them with the support of the non government organizations (NGOs) and civil society but still there is very little progress. The Government of Bangladesh formulated some policy in this respect but

there is lack of practice so far they are not going to the court for seeking the support. But it is also the matter of great regret that they are getting necessary and cooperation in the court.

Nevertheless, in the country more than half of the populations are living below the poverty level/line. So, the women have very little ability to manage expend money for this purpose. As a result, when they become the victim, they do not get the justice (Siddique, 2002).

In the household and community they are also becoming the victim of violence like torture, repression, humiliation, indignity and in many other ways. It is prevalent culture of the country. In the society there exist the provision of dowry and it is the cause of violence. Most of poor parents cannot give the dowry as per commitment as they result in the residence of husband they usually become the victim of violence.

A set of effective measure should be materialized including; awareness of women on the protection issues and rule of law, women empowerment through building their capacity and ensuring their involvement in economic activities, establishing a community based protection mechanism with the involvement of women, making aware of the community, reducing all the superstition, increasing women participation in violence protection activities specially in mediation and village court activities as this is community based court where injustice to the women happening, providing counseling on regular basis, monitoring the violence and taking preventive measures and so on. However, before taking any measure a consolidate study is essential.

In realizing this recognized issue it is still remain neglected and comprehensive study yet has been conducted in this field rather gender-specific violence against women and girls is now internationally recognized

as an impediment to the holistic social, economic, civil, political and cultural advancement of women. The seriousness and endemic nature of the issue has placed it as a priority agenda in all international conferences and work plan of UN development agencies. The issue of violence against women and girls was reviewed extensively in the Fourth World Conference and was highlighted in the Beijing Declaration and Platform for Action (1995). In the light of the international commitments, the government of Bangladesh has adopted its National Plan of Action for the empowerment of women including elimination of violence against women.

Effective solutions to comprehensively address violence must be recognized certain established and underlying dynamics based on the complex social, cultural, religious and economic ideologies that serve to maintain the unequal relationships between men and women.

Although violence is part of every society and has existed since time immemorial in various degrees, some countries like Bangladesh have conditions which are more favorable to a culture of violence that include poverty, avarice and patriarchy. Female subjugation and inequality are related conditions that propagate violence. Subsequently various national and international organizations are working to mitigate and to address the issue among these BRAC & CARITAS have taken a number of programs but what effective results have so far been achieved still unknown and no research based books, articles are found though many popular publications are available. So, a field based study is essential in this field. The following table clearly shows that the reported number of violence against women is still high and very alarming.

**Table 1.1: Status and Trends of Violence Against Women-2006**

Types of Violence	Age							Total
	Under 6	7-12	13-18	19-24	25-30	30+	Age not mentioned	
Rape	42	103	107	50	31	25	383	741
Acid throwing	4	2	7	19	26	46	36	142
Physical torture	0	0	24	125	76	12	91	328
Death	0	0	18	105	71	10	55	259
<b>Total</b>	<b>46</b>	<b>105</b>	<b>156</b>	<b>299</b>	<b>204</b>	<b>93</b>	<b>565</b>	<b>1470</b>

Source: Ain O Salish Kendra

It is quite difficult to mention the accurate number of survivors or victims of violence in our country because many incidences go unreported. But it is implicit that the actual numbers of violence against women are more numerous than the reported numbers.

In Bangladesh, women face violence from a variety of circumstances and vested interest groups, whether in the home or outside it. The low status of women in the society and unequal power relations between men and women in patriarchal social structure that is constructed and designed by men ensures their power and control over women which often results in violence against women. In reality, the constitution of Bangladesh grants equal rights to women and men in all spheres of public life [Article 28(1), 28(2) and 28(3)]. Even various laws have been enacted and amended to protect women's from all kinds of deprivation and violence upon them, but these efforts failed to check the crime graphs upward movement. For this reason, side by side with the government various NGOs are engaged for increasing the awareness of women through non-formal education.

### 1.3 Objectives of the Study

The objectives of the Study are as follows:

- **General Objective:** To analyze the role of NGOs in increasing the level of awareness of women to combat violence against women through non-formal education in their existing social structure.
- **Specific Objectives:** The specific objectives of the study are as follows-
  - I. To study the nature and types of violence against women.
  - II. To examine the socio-cultural factors contributing to violence against women.
  - III. To assess the programs and activities of NGOs in awareness building among the women and to evaluate the existing legal provisions for women in Bangladesh.
  - IV. To highlight the type of changes that occurred in the lifestyle of the women after NFE by NGOs.
  - V. To make some recommendations based on the findings of the study so that appropriate awareness programs through NFE may be formulated for women by GOs and NGOs.

### 1.4 Definition of Key Concepts

This section clarifies some concepts that have been used frequently in this study. Researcher should clear the meaning of every term of the concept that he uses. It helps the researcher himself, other investigators and reader of the research report in understanding the different concepts without ambiguity. However, the key concepts of this study are NGO, Non-formal Education (NFE), Violence against Women (VAW), Women and Rajshahi District. In the following lines attempts have been made to present the key concepts in proper perspective.

### **1.4.1 NGO**

Generally, the term ‘NGO’ is an abbreviation of “Non-Government Organization” that is not directly controlled by government. NGOs are development agents who work with the poor or other disadvantaged groups in the society. NGOs are defined, as autonomous associations of individuals formed voluntarily to pursue some common goals, general or specific with private or state, local or international financial support under the legal framework of a state (Siddique, 1994). The NGOs are also defined as organization that are established and governed by a group of private citizens for a state philanthropic purpose and supported by voluntary contribution (OCED, 1988). They work outside the govt. structures but function within the legal framework of the country and are not political organization (Huda, 1985). The concept of NGOs is defined here as the non-governmental organization at the national level is distributing micro-credit, training, others related supports and non-formal education of awareness building for the women members of the NGOs. In this study only two NGOs (BRAC and CARITAS) have been included. Considering their some selecting non-formal education programs to combat the violence against the woman particularly in rural area. In fact these two selected NGOs are working for awareness building of women through non-formal education program along with their other socio-cultural development oriented activities.

### **1.4.2 Non-formal Education (NFE)**

Non-formal Education (NFE) has been defined as any intentional and systematic educational enterprise (usually outside of traditional schooling) in which content is adapted to the unique needs of the students (or unique situations) in order to maximize learning and minimize other elements which often occupy formal school teachers (taking roll, enforcing discipline,



writing reports, supervising study hall, etc.) Non-formal education is more learners centered than most formal education. In NFE human relationships are more informal (roles of teachers and students are less rigid and often switch) than in schools where student-teacher and teacher-administrator roles are hierarchical and seldom change in the short term. NFE focuses on practical skills and knowledge while schools often focus on information which may have delayed application. Overall NFE has a lower level of structure (and therefore more flexibility) than schools. Non-formal education (NFE) can also be defined as “any organized and sustained educational activity with a specific purpose provided outside the formal education system ([http: pubs](http://pubs)). In most cases, NFE programs are meant for those people who are currently not participating in school education or those who could not receive sufficient education in the past, consisting of both adults and children. Nevertheless the main characteristic of NFE is its vast diversity in educational/learning content, scope, target group and organizational modalities.

### **1.4.3 Violence Against Women (VAW)**

Defining violence is extremely difficult. Etymologically, the word originated from Latin ‘Violentia’ which in legal terms referred to exertion of physical force considered with reference to its effect on another than the agent, sometimes the over-coming or prevention of resistance by threats of committing such an act. Generally speaking, the term violence indicates any act that causes damages or trauma to the victim. However, VAW is not just an assault against an individual but against women’s personhood, mental or physical integrity or even freedom of movement on account of gender. In 1993, the United Nations offered the first official definition of such violence when the General Assembly adopted the Declaration on the Elimination of

Violence Against Women, 1993. According to Article 1 of the Declaration on the Elimination of Violence Against Women, 1993 VAW as “...any act of gender violence that result in or is likely to result in physical, sexual or psychological harm or suffering to women, including threat of such acts, coercion of arbitrary deprivation of liberty whether occurring in public or private life”(http://www.oneworld). This definition was adopted in the Beijing Platform for Action, 1995 (PFA: D 113). It encompasses physical, sexual and psychological violence occurring in the family including battering, sexual abuse and female children in the household, dowry related violence, marital rape, female-genital mutilation and other practices that are harmful to women, non-spousal violence related to exploitation, psychological violence occurring in the community, including sexual abuse, sexual harassment and intimidation at work, in educational institution and elsewhere, trafficking in women and forced prostitution and physical, sexual and psychological violence perpetrated by the state whenever it occurs. All these have been considered in this research as VAW that is broadly of three types of violence; viz. (i) physical, (ii) sexual and (iii) psychological violence.

#### **1.4.4 Women**

Encyclopedia Britannica defines Women as: “Women are the plural form of noun Woman. It is a common noun of the opposite sex of male, begetting issues (children). They extend their hand to the political activities of a family. They may be engaged in different social activities or profession but they play an important role of maintaining family affairs side by side with the head of the family. They are the second important opposite sex next to man. Though they are usually confined with household activities but they keep a close attachment with outside world. They also work as an agent of political activities” (Encyclopedia Britannica, 1968: 623).

However, this study has conceptualized ‘Women’ who are usually getting services and being the beneficiary member of BRAC and CARITAS since several years.

#### **1.4.5 Rajshahi District**

Rajshahi is one of the divisions of Bangladesh, which is situated in the northwestern corner of the country. It has an area of approximately 2407 sq. km and bounded by Naogaon district on the north, West Bengal of India, Kushtia district and the Ganges River on the South, Natore district on the east and Nawabganj district on the West. Rajshahi town stands on the bank of the river Padma. Rajshahi District has 70 Unions and 1858 Villages. According to the population Census of 2001, the total population of Rajshahi District is 2.26 million out of whom 51.20 percent is male and 48.80 percent is female (Banglapedia, 2003: 234-37).

### **1.5 Rationale of the Study**

Women play a vital role in the balanced socio-economic development of a country. But it is a matter of sorrow that women in this country are victims of discrimination in all aspects since their birth. The consequences of VAW are multidimensional in our country. So it is important to identify the barriers and reasons that make women so vulnerable, unaware, apathetic and unconscious about their rights. There are many NGOs engaged to increase the awareness of women about their rights. By the year 2003, NGOs engaged in Non Formal Education (NFE) program exceeded 2100 (CAMPE, 2004). So it is also important to analyze the role of NGOs whether their activities are truly effective to increase the awareness of women to combat against violence through NFE or not. A number of researches have already been done on “NGOs” and “Women” issues separately, but very insignificant numbers of research were conducted on “NGOs for Women”. So it is needed

to study on such issue. For ensuring human as well as women rights and to strengthen their proper role in socio-economic development in 21<sup>st</sup> century this study has a great importance.

## **1.6 Review of Relevant Literature**

For any research work review of literature is an important and essential part to find out the knowledge gap building conceptual framework or theoretical framework. However, as the researcher knowledge goes, there is no similar study done in field of NGOs role in awareness building among the women in Bangladesh. Moreover, review of the relevant literature is essential to comprehend the study problem and to find out the limitations of existing research works. For this reason, the following relevant literatures have been reviewed. The publications are very few in number in this field. Some works have been done on Non-formal Education and some works on Violence Against Women, but no research work is found in this study field like, “The Role of Non-formal Education of NGOs to Combat Violence Against Women: A Study on Two NGOs in Rajshahi District”. Nevertheless, the relevant reviewed literatures are as follows;

Bangladesh National Woman Lawyer’s Association (BNWLA) published a study report on *Violence Against Women in Bangladesh and Related Emerging Issues 2006-2007*. This report focuses on various issues on the present scenario (2006-2007) of violence against women in Bangladesh. It discusses oppression of women in the forms of murder, dowry, abduction, trafficking, rape, acid throwing and other forms of VAW in Bangladesh in 2006-2007. This report is helpful to know about the present scenario of VAW in Bangladesh.

The book *Women For Women*, published from Dhaka by Research and Study Group, Dhaka University Press Limited in 1975, shows an overview of the

status of women in Bangladesh, rural women's contribution to the national economy, the role of women in society's progress from traditional to a modern version. But in this book the role of NGOs are not incorporated.

Anne Marie Goetz wrote a book on *Women Development Workers: Implementing Rural Credit Programs in Bangladesh* published from Dhaka by the University Press Limited in 2001. Dr. Goetz compares the experiences and attitudes of women and men as development agents in several major micro-finance programs delivering credit to poor rural women. The writer utilizes organization theory analysis of development organizations, and shows how gendered nature of organization can undermine their capacity to promote women's interests. The book elaborates an approach to institutional capacity building in development to show how accountability to women can be developed in both state and non-governmental development organizations. Nevertheless the author did not highlight the impact of NGOs activities on awareness building of women particularly fighting against violence.

Nazmunnessa Mahtab (2007), in her book entitled *Women in Bangladesh: From Inequality to Empowerment*. This book is written on the basis of papers prepared on different aspects of women's issues in the context of Bangladesh. The book deals with the key issues relating to women's status in Bangladesh. It analyses the main concerns, issues, problems and challenges faced by them. It also analyses how women are discriminated and subordinated and what is necessary to lead towards empowerment. It tries to show how women in Bangladesh constitute the "poorest of the poor". Although writer doesn't discuss on role of NGOs to combat VAW, but this book is a rich source for the present study.

Saira Rahman Khan prepared her study on *The Socio-Legal Status of Bangali Women in Bangladesh: Implications for Development* published by the University Press Limited from Dhaka in 2001. This book focuses on the status of women in the social and legal context of Bangladesh and has made an effort to highlight both the situation of rural and urban Bangali women and the discrimination and violence they face almost on day-to-day basis. The book has also upheld some functions of international instruments such as UN, World Bank, and the International Monetary Fund regarding women. Though it is study is a rich source of knowledge in the field of women status and their legal rights the NGO issue has been overlooked.

Marilee Karl made a study on *Women and Empowerment: Participation and Decision Making* published from London & New Jersey by Zet Books LTD. in 1995. This book has been developed by the UN/NGO Group on Women and Development and makes available information, debate and action being taken on world development issues, and the impact on women. It tried to bring women's concerns more directly and effectively into the development process, and to achieve an improvement in women's status in rapidly changing world. However, the suppression and oppression of rural women and frequent violence against them in Bangladesh are not asses properly.

Nasra M. Shah, in the edited book entitled *Pakistani Women: a Socio, Economic & Demographic Profile* published from Islamabad by Pakistan Institution of development economics, East-West Population Institute, East-West Center, Honolulu, focuses on population composition, mortality and fertility; marriage patterns, marital dissolution and remarriage; internal migration; health service; education; female employment etc of Pakistani women. It is one of the richest studies on women which address a number of crucial issues. Nevertheless the significant role of NGOs particularly in developing country like Bangladesh remain totally un-touch.

S. Ram Sharma edited the volume on *Women's Education: A Conceptual Framework* in Women and Education series published by Discovery Publishing House from New Delhi in 1996. This volume identifies a number of major issues such as changing status of women in various fields. It also attempts to outline the complexity, which surrounds the socio-cultural factors, and attitudes affecting the status of women in society. It discusses the global debate on women's contribution to society, the needs and problems in the context of goals and priorities for social and national development. The book combines empirical material with theoretical insight and discusses the real position of women in society and also shows the status and educational development of Indian women in the historical perspectives.

Q.K. Ahmad in his edited book, *Bangladesh: Past two Decades and the Current Decade* published from Dhaka by Academic publishers in 1994 have included twenty articles written by different authors. The articles review the policies and programs formulated and implemented over the past two decades up to 1990 with a view to attaining the national objective of socio-economic development, in which one article is on "Women through the Decades 1972-1990" by Sigma Huda. The article discusses about women's right in UN Charter and Bangladesh Constitution, Personal Law, Civil Laws, development of the status of women through Government Policies and the reality of the situation etc. yet it did not incorporate the role of voluntary organization and this study was conducted almost on the basis of several years old data.

Ayesha Shireen Rahman's article on "Role of Women in Assimilation and Spread of Technological Innovation" in the Journal of Social Development (Dhaka University), Vol. 3, No. 1( September 1986), pp 19-37 , focuses on the inferior position of women to men in Bangladesh and on the problems

and prospects of women in technology in Bangladesh. Another article in the same journal written by M. Kabir, M. Moslehuddin and K.M. Elahi on “Participation of Women in Cooperative Programs and Their Role in Economic Activity” concentrates on women’s potential contribution, changing male attitude towards them, women’s development program & activities, women’s co-operation, etc. But he did not say any this about the organizational efforts in the field of women development.

Uttam Kumar Das’ article on “Human Rights Violation in Women Trafficking: Bangladesh Perspective” in the *Journal of the Institute of Bangladesh Studies*, Vol. 27(August 2004) discusses the meaning, pattern, causes, and techniques of trafficking; legislations against violation, and offers some suggestions for solving the problem. But he did not mention about the existing protection measures taken by various voluntary

Roushan Jahan (1994), in her book entitled *Hidden Danger: Women and Family Violence in Bangladesh* has tried to depict a clear and broad picture of the problem of family violence in the context of Bangladesh socio-economic and cultural scenario. She has presented data collected from the field as well as secondary sources and finally offered a number of pertinent recommendations for reducing the grave social problem of family violence against women. The author conducted in depth interviews with a number of victims of family violence, as well as aggressors, living in the urban and rural areas. In this book the writer focuses on women and family violence in Bangladesh and offered recommend to reduce women and family violence in Bangladesh. But she did not discuss the role of NGOs to reduce women and family violence through non-formal education.



A study on Grameen Bank and BRAC members in Bangladesh is conducted by S.M. Hashemi, S.R. Schuler and A.P. Riley (1996), the findings of which are presented in the article entitled *Rural Credit Program and Women's Empowerment in Bangladesh*. The study has investigated decision-making power of Grameen Bank and BRAC members. However, they expressed their findings by stating that for more important decisions, such as those related to finances, only Grameen Bank members had significantly better scores compared to the control group. The larger contribution of Grameen Bank members to family support was explained as a selection of the sample. They also found a lot of positive effects of micro-credit program's on the situation of women opinions were not shared when it comes to women's control over loan use and domestic violence. In this article the writers focus on women's empowerment by micro-credit program. But they does not discuss about the non-formal education. However, this publication is a rich source for the present study.

A study on BRAC members in Bangladesh is conducted by N. Kabeer (2001), the findings of which are presented in the article entitled *Conflicts Over Credit: Re-evaluating the Empowerment Potential of Loans to Women in Rural Bangladesh*. N. Kabeer found that female BRAC members have a larger role in decision making within the household than control group members. He confirmed this for both Grameen Bank and BRAC. They also found a lot of positive effects of micro-credit programs on the situation of women, opinions were not shared when it came to women's control over loan use and domestic violence. In his article N. Kabeer emphasis on empowerment of women and to remove domestic violence against women through micro-credit program. But he does not discuss about the impact of non-formal education for women's empowerment. But this paper appears very helpful in understanding the concept of micro-credit and women's empowerment from different perspectives.

Fazle Hassan Abed's (1999) article *Micro Credit Program of BRAC: A Meaningful Cooperation in Poverty Alleviation* provides information on process of BRAC credit program, kinds of savings. In addition information on different programs of BRAC objectives of revolving credit fund, significance of savings and credit management are also provided. The writer has discussed how BRAC has ensured sustainability of its programs and positive impact of the programs such as raising of quality of life of the loaners, ownership and control of women on assets increased etc. Lastly the writer concluded that BRAC is such an organization that could match with changing condition and could prepare and implement programs and it is a learning organizations. This article emphasis on micro-credit program of BRAC and poverty alleviation in rural poor people especially the women. But the researcher has got meaningful support from this paper. Thus, the above reviewed literatures have been used as a important source of conceptual development in the field of women empowerment and finding out the knowledge gap of this study field.

## **1.7 Research Questions**

The questions that have arisen in every stages of this research are as follows:

- i. What types of VAW are occurring in recent time in Bangladesh?
- ii. What are the factors that contribute to VAW?
- iii. Why a large proportion of women are victims of violence?
- iv. What are the impacts of these programs of NGOs through NFE on awareness growing of women?
- v. Do these programs (NFE) play an effective role on awareness rising of women?
- vi. What can be done to prepare women to combat VAW?

## **1.8 Use of Possible Research Findings**

### **1.8.1 Academic Use**

This research will help the knowledge seekers and other researchers to get some new knowledge in this field.

### **1.8.2 Use in Development Field**

This study will help the policy planners in case of policy making for further development of the women's position and also help the initiators to take necessary steps for increasing women's awareness about their rights, to protect them from all kinds of VAW and prepare them to combat VAW.

## **1.9 Limitations of the Study**

It is to say that a study cannot cover all the aspects of a problem or a study field. For a better result a researcher is bound to study of a specific area of a problem on the basis of selected variable. Due to limitations of time and resources the study has some limitations. There are many NGOs in Bangladesh that offers NFE. However, in this research only two NGOs of Rajshahi District have been studied. So this study has these geographical and subjective limitations.

### **1.9.1 Geographical Limitation**

At present there are many NGOs in Bangladesh that offers NFE. In this research only two NGOs of Rajshahi District have been studied.

### **1.9.2 Conceptual Limitations**

NGOs in Bangladesh perform many activities. Only the role of NGOs through NFE to combat VAW has been analyzed in this study. There are many other issues, which are related to NGOs, NFE; VAW has not been conducted in this study. Nevertheless, the researcher has explained the

associate's aspects of the problem and some functional aspects of similar initiatives of other organizations.

### **1.10 Conclusion**

Bangladesh is a developing country. For its development NGOs are trying to play a very effective role. The importance of NGOs is increasing with the passage of time from social and economic point of view. NGOs put special emphasis on disadvantaged and underprivileged women in the country. VAW and illiteracy are two major problems of women of the country. And these two problems are co-related because most of the cases the illiterate women become violated. NGOs have quite successfully implemented non-formal primary education program, adult literacy program and other awareness raising programs in the community. Their contribution in the field is commendable.

## **Chapter Two**

### **RESEARCH METHODOLOGY**

#### **2.1 Introduction**

Methodology is an important factor for conducting any research. Research methods are chosen according to the subject matter of the study of research. Generally, methodology means a way of solving the research problems systematically. It is a system of rules, principles and procedures that helps to conduct scientific investigation. Human behavior is a complex expression of multiple factors. One method is not adequate to unearth the factors involved. Multiple approaches are often necessary to know about human behavior. Subsequently, several methods have been used in this study. For example, for getting overall status of woman, types and nature of violence against them, awareness providing organization and some other relevant area of study a social survey method has been used. On the other hand, observation method has also been applied as a complimentary method of social survey method of this study in almost all aspects of the study. Moreover, case study method has also been applied for realizing the fact of violence, impact of non-formal education program of NGOs and coping mechanism of the victim case (woman) through in-depth study of a single case. Along with the above three methods of social science study, partial application of other methods has also been done. For example, content analysis method has been done to analyze the secondary source of data. In addition it is noted that social survey method has been applied through two sets of schedule questionnaires, one set for the beneficiaries and the other set for the

facilitator NGO officials. Similarly, a checklist was used for collecting details and in-depth information from the individual case and during observation some cross-checking questions were applied to same respondents and a note book was used for recording the same special types of observations. So in required case, different methods have been applied for getting real picture of the study field. Adopting the theme of the behavioral scientists, the study has been conducted with different kinds of methods. So, the main purpose of this chapter is to discuss the methodology of conducting the study i. e., selection of the study area, selection of the sample and sampling technique, sources of data and technique of data collection and analysis.

## **2.2 Selection of NGOs**

Non-government organizations are required to be registered under the Government of Bangladesh. There are three distinct authorities i. e. Department of Social Service under the Ministry of Social Welfare, Directorate of Women and Children Affairs and Registrar Joint Stock Company who provides preliminary registration to NGOs. It is very difficult to provide the number of NGOs in Bangladesh as there is no central regulatory authority for the NGOs which are daily growing. Only two NGOs (BRAC and CARITAS) which are considered as national NGOs have been selected for the study. BRAC started its activities in 1972 and CARITAS in 1967. In fact, along with other functional aspects of almost all national NGOs of Bangladesh, the selected NGOs (BRAC and CARITAS) are playing leading role in the field of social consciousness among the backward section of people like ethnic minority women and children. Moreover, these two organizations are comparatively old in this field and their service

networks are also wider in comparison to other organizations which are working in the similar field. Consequently, these two organizations have been selected to conduct the study as the partial impact of NGOs Non-formal education on awareness building among the women is explored clearly.

### **2.3 Selection of Program**

From the selected NGOs BRAC and CARITAS, the researcher found the following programs are the most of these programs are fully or partially working for women awareness building as they can protect themselves from various types of violence and hazards.

BRAC has Micro Enterprise lending and Assistance Program (MELA), BRAC Education Program (BEP) such as Non-formal Primary Education (NFPE), Basic Education for Older Children (BEOC), Education for Indigenous Children (EIC), Education Support Program (ESP), Human Rights and Legal Services (HRLS) program such as Human Rights and Legal Education (HRLE), Law Implementation Committees, Capacity Building of Sheboks/Shebikas, Local Community Leaders Workshops, Human Rights Implementation Committees, Legal Assistance and Legal Aid Clinics, Human Rights Violation Cases, Capacity Building of Panel Lawyers, Economic Life Skill Project (ELSP), Adolescent Development Program (ADP), Employment and Income Generation Program (EIG) such as Social Forestry, Poultry and Livestock, Fisheries, Agriculture and Sericulture. Besides these programs, BRAC has Essential Health Care Program and under this program Water and Sanitations, Family planning, Immunization, Pregnancy Related Care, Basic Curative Service etc are operated.

CARITAS has Disaster Preparedness Program such as Construction of Cyclone Shelter and School Building, Malaria Prevention Program, Education and Formation Program such as Underprivileged Children Preparatory Education Program (formerly Feeder Schools), Formation of Children in Orphanages, Formal Education Program (FEP), Training, Evaluation, Resources and Counseling (TERC), CARITAS Development Institute (CDI), Rehabilitation of Drug Addicts, Literacy and Health Care Program, Gender and Development Program such as Group Forming and Increasing Awareness, Savings, Education and under this program Formal (Feeder School), Non-formal (Adult Literacy and Various Training), Preventive Health Education, Legal Aid, Community Health and Family Life such as Handicapped with Blindness, Under-Five Children and Maternity Clinic, Leprosy Centre, Assistance to the Sick, Assistance to Charitable, Community Health and Natural Family Planning Program (CH-NFP), Water and Sanitation, Mobilization and Rural Development Program such as Development Extension Education Service, Integrated Women Development Program, Integrated Human Development Project, Integrated Community Development project, Infrastructure Development, Credit Union, Agriculture and Environment Program, Fisheries Development Program, Vocational and Trades Training Program and Handicrafts.

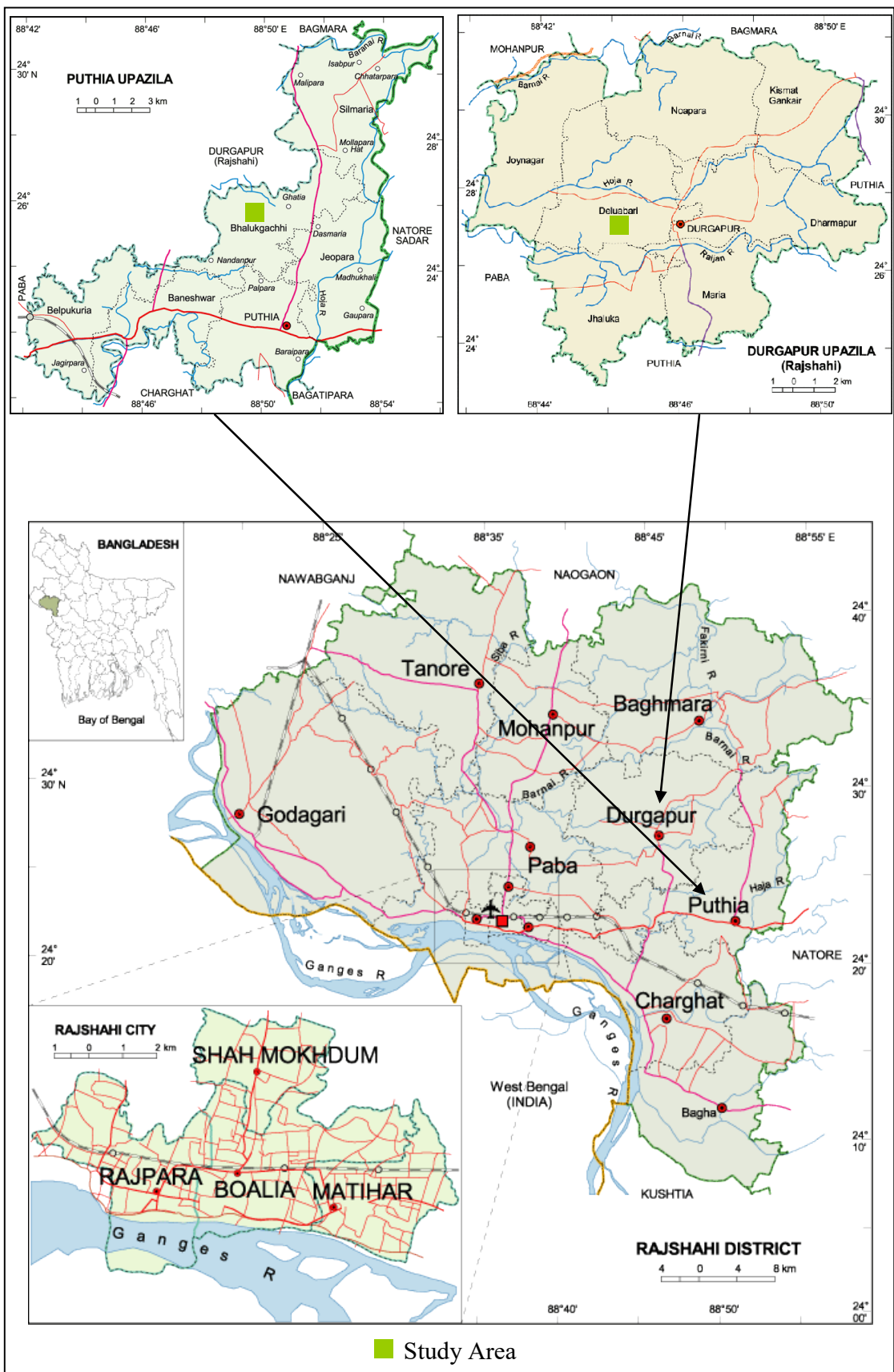
Now it seems that there is a common program among the two NGOs and that is Non-formal Education. In the study education program has been selected as an issue because education is common program of these NGOs. Secondly, education program could be considered as major program of the NGOs and they have crossed nearly two decades with enough success and the need and popularity of the program are increasing day by day.



## **2.4 Selection of the Study Area**

For this research two NGOs (BRAC and CARITAS) of Rajshahi District have been selected. Because Human Rights and Legal Services (HRLS) program of BRAC is running at Puthia Upazila and the Gender and Development Program (GDP) of CARITAS is running at Durgapur Upazila in Rajshahi district. In fact, this study has been conducted on the BRAC and CARITAS non-formal education program to observe and its impact in protecting violence against women in Bangladesh. However the fields of the study were selected two areas of Rajshahi district, one for BRAC and the other for CARITAS. For BRAC two villages namely Fulbaria and Dhopapara of Bhalukgachhi Union Parishad under Puthia Upazilla were chosen. In the selected Union-Bhalukgachhi under Puthia Upazillas total population is 28,373. Similarly for CARITAS two villages were selected namely Bocktiarpur and Gorkhail of Deluabari Union Parishad under Durgapur Upazilla. It is noted that the population of Deluabari Union is 24,675. Being interested to study on a particular social problem like violence against women, selection of the study area has raised an important task to the researcher. As a resident of Rajshahi district, several visits to the study villages have inspired the researcher to select this area as the field of study. Considering the main objectives of the research and easy access to the researcher Rajshahi district has been selected purposively as the area of study. Here total eleven projects of BRAC and eight projects of CARITAS are being implemented in their respective areas.

### Map of Study Area



### **2.4.1 Reasons behind Selection of the Study Area**

- i. As far as the knowledge goes, this kind of research has been taken in this area for the first time. So, it was a virgin area for accomplishing such a study.
- ii. The time, budget and the ability of the researcher have permitted has to accomplish the research in this sample area.
- iii. Being a resident of the study area the researcher could understand the regional language of respondents which has assured has access in getting data of the study.
- iv. The two sample NGOs have been rendering their non-formal education and support programs in this study area. Therefore, available data of them have given a chance to the researcher to compare the efficacy of the non-governmental non-formal education program and support services.

## **2.5 Nature and Sources of Data**

Both the primary and secondary data have been collected to meet up the fundamental needs of the present study. The nature and sources of data, which have been used in the present study, are mentioned below:

### **2.5.1 Primary Data**

The main foundation of the study was based on primary sources. Primary data have been collected from NGOs officials and the beneficiary women (members of NGOs) who have been selected as respondents.

### **2.5.2 Secondary Data**

For the collection of secondary data, mainly major renowned newspapers, related books, articles, website-articles, reports of the NGOs etc. have been

extensively used. These data have been picked up to depict as evidences of violence against women in the history and to understand the nature and causes of violence against women.

## 2.6 Sample size

To assess the role of NGOs through Non-formal Education to combat Violence against Women, two NGOs have been selected purposively. However, 220 respondents have been selected through cluster random sampling.

More than one sampling techniques have been applied in this study. For example two villages and programs have been selected purposively. Nevertheless, the respondents of the study have been selected through the cluster random sampling from the selected two units.

**Table 2.1: Random Technique Sample Size and Technique of Sampling**

Name of NGOs	Types of sampling	Sample Size		Total number of sample size
		Category 1	Category 2	
		Beneficiary women (member of NGOs)	Facilitators NGO officials	
BRAC	Cluster Random	100	10	220
CARITAS	Cluster Random	100	10	

It has depicted the clear picture of two categories of respondents in the above table. Category 1 shows the number of beneficiary women of BRAC and CARITAS and on the other hand category 2 shows the number of officials of the same NGOs. So, the total numbers of respondents in the selected two categories are 220. The above samples have been selected through cluster random sampling. As a cluster the researcher has selected two villages and the officials who provided various types of services to them particularly in the field of non-formal education and awareness buildings activities.

## **2.7 Data Collection Techniques**

For collecting data the following methods have been applied in the present study.

### **2.7.1 Questionnaire Survey**

According to the objectives of the study, a survey questionnaire has been developed for collecting primary data from the selected respondents. The draft questionnaire has been prepared for checking the suitability in collecting information. Interview has been taken face to face by the researcher for better comprehension of the answers and to observe the real picture of their socio-economic condition. Two sets of schedule questionnaire (both open and close ended) had been used for collecting information. One set schedule questionnaire has been used for beneficiary women of BRAC and CARITAS and another set for officials of the selected NGOs.

### **2.7.2 Observation**

Observation method has also been applied in a limited scale to understand the real socio-economic condition of the respondents. For conducting questionnaire survey the researcher has gone to the residence of respondents where the researcher has observed the living condition and living status of the respondent for his own experiment. Observation has been also helpful to the researcher to check the validity and reliability of other data and information which were collected through schedule questionnaire.

### **2.7.3 Case Study**

In this study, the researcher has conducted 04 in-depth case studies of selected women and it has been interpreted for getting supplement survey findings. It is noted that four cases have been conducted from four different types of victims as the major trends of violence, NGOs role in making the women conscious and finally the coping mechanism of the beneficiary women can be visible.

## **2.8 Techniques of Data Analysis**

After completing the fieldwork, information collections through questionnaire, observations and informal discussions with the respondents has been processed. The collected data have been tabulated both manually and with the help of computer. Specially SPSS, collected data have been tabulated in Master table; and then under different subject headings tables have been prepared. Necessary statistical calculations have been made at this stage. Moreover, according to different subject headings the qualitative data collected through observations and informal discussions with respondents in the field have also been systematized.

## **2.9 Conclusion**

Appropriate research methodology should have been adopted and applied to make a research work successful. For this research, the methods which the researcher has been applied are the best possible alternative to understand the actual scenario of VAW, the role of NGOs and non-formal education to combat VAW in Bangladesh.

## **Chapter Three**

### **PROGRAMS AND ACTIVITIES: BRAC & CARITAS**

#### **3.1 Introduction**

In Bangladesh like many other developing countries women's access to positions of influence and power is very limited. In fact, their occupational choices are narrower, and their earnings are lower than those of men; and they must struggle to reconcile activities outside the home with their traditional roles.

The need for empowerment of women in Bangladesh arises from this harsh social scenario (Goswami, 1998: 45). Literatures suggest that NGO interventions positively contribute to women empowerment (Ahsan Ullah, 2003: 21). NGOs central goal is empowering the powerless women folk or helping them to bloom their hidden potentialities that is power of thought, power of word, and power of organization, with a view to helping them to participate in the socio-economic development for their emancipation from less human condition to more human condition (Haider and Aktar, 1999: 57).

Now Bangladesh is also known as a country of NGOs. The performance of NGOs in empowering the poor in Bangladesh is remarkable in some cases. It is estimated that about 20,000 NGOs are working in 78 percent villages of Bangladesh that cover about 24 million people (Begum, 2003). BRAC and CARITAS are distinct with their own approach and priorities.

#### **3.2 BRAC**

As it is earlier mentioned BRAC, based in Bangladesh, is currently (Annual Report, June 2009) the world's largest non-governmental development

organization. Established by Fazle Hasan Abed in 1972 soon after the independence of Bangladesh, BRAC is currently present in all 64 districts of Bangladesh, with over 7 million micro-finance group members, 37,500 non-formal primary schools and more than 70,000 health volunteers. BRAC is the largest NGO by number of staff employing over 120,000 people, the majority of whom are women. BRAC operates various programs such as those in microfinance and education in over nine countries across Asia and Africa, reaching more than 110 million people. The organization is 80% self-funded through a number of commercial enterprises that include a dairy and food project and a chain of retail handicraft stores called 'Aarong'. BRAC maintains offices in 14 countries throughout the world, including BRAC USA and BRAC UK. BRAC is a few years into their initiative to operate in ten African countries in the next ten years (BRAC, Annual Report, Dhaka, 2012).

BRAC tackles poverty from a holistic viewpoint, transitioning individuals from being aid recipients to becoming empowered citizens in control of their own destinies. Over the years, BRAC has organized the isolated poor and learned to understand their needs by piloting, refining and scaling up practical ways to increase their access to resources, support their entrepreneurship and empower them to become active agents of change. Women and girls have been the central analytical lens of BRAC's anti-poverty approach; BRAC recognizes both their vulnerabilities and thirst for change. BRAC always strives to find practical and scalable approaches to eradicate poverty wherever it is.

### **3.2.1 Vision**

A world free from all forms of exploitation and discrimination where everyone has the opportunity to realize their potential.



### **3.2.2 Mission**

The mission of BRAC is to empower people and communities in situations of poverty, illiteracy, disease and social injustice. BRAC interventions aim to achieve large scale, positive changes through economic and social programs that enable men and women to realize their potential.

### **3.3 Historical Perspective of BRAC**

“BRAC has done what few others have-they have achieved success on a massive scale, bringing life-saving health programs to millions of the world’s poorest people.”

*-Bill Gates*

Fazle Hasan Abed, founder of BRAC known at the time as the Bangladesh Rural Advancement Committee, BRAC was initiated in 1972 by Fazle Hasan Abed at Sulla in the district of Sylhet as a small-scale relief and rehabilitation project to help returning war refugees after the Bangladesh Liberation War of 1971. In nine months, 14 thousand homes were rebuilt as part of the relief effort. Several hundred boats were also built for the fishermen. Medical centres were opened and other essential services were ensured. At the end of 1972, when the first phase of relief work was over, BRAC turned towards long-term development needs and re-organized itself as a multifaceted development organization focusing on the empowerment of the poor and landless, particularly women and children (<http://en.wikipedia.org>).

By 1974, BRAC had started providing micro credit and had started analyzing the usefulness of credit inputs in the lives of the poor. Till the mid 70s, BRAC concentrated on community development through multi-sectoral village development programs that included agriculture, fisheries, cooperatives, rural crafts, adult literacy, health and family planning,

vocational training for women and construction of community centres. A Research and Evaluation Division (RED) was set up by BRAC in 1975 to analyze and evaluate its activities and provide direction for the organization to expand and evolve. In 1977, BRAC shifted from community development towards a more targeted approach by organizing village groups called Village Organizations (VO). This approach targeted the poorest of the poor – the landless, small farmers, artisans, and vulnerable women. Those who own less than half an acre of land and survive by selling manual labor were regarded as BRAC's target group. That same year BRAC set up a commercial printing press to help finance its activities. The handicraft retail chain called Aarong, was established the following year.

In 1979, BRAC entered the health field in a major way. It established the nation-wide Oral Therapy Extension Program (OTEP), a campaign to combat diarrhoea, the leading cause of the high child mortality rate in Bangladesh. Over a ten-year period 1,200 BRAC workers went door-to-door to teach 12 million mothers the preparation of home-made oral saline. Bangladesh today has one of the highest rates of usage of oral rehydration, and BRAC's campaign cut down child and infant mortality from 285 per thousand to 75 per thousand. This initial success is scaling up propelled rapid expansion of other BRAC programs such as Non Formal Primary Education which BRAC started in 1985 – a model that has been replicated in about a dozen countries.

In 1986 BRAC started its Rural Development Program that incorporated four major activities – institution building including functional education and training, credit operation, income and employment generation and support service programs. In 1991 the Women's Health Development program commenced. The following year BRAC established a Centre for

Development Management (CDM) in Rajendrapur. Its' Social Development, Human Rights and Legal Services Program was launched in 1996 with the aim to empower women with legal rights and assist them in becoming involved with community and ward level organizations. In 1998, BRAC's Dairy and Food project was commissioned. BRAC launched an Information Technology Institute the following year. In 2001, BRAC established a university called BRAC University with the aim to create future leaders and the BRAC Bank was started to cater primarily to small and medium enterprises (Annual Report, 2007).

In 2002 BRAC launched a program called Challenging the Frontiers of Poverty Reduction – Targeting the Ultra Poor (CFPR-TUP) designed specifically for those that BRAC defines as the ultra poor - the extreme poor who cannot access conventional microfinance. The same year BRAC also went into Afghanistan with relief and rehabilitation programs. It was the first organization in Bangladesh to establish, in 2004, the office of an Ombudsperson.

After the tsunami of 2004, BRAC, with its experience in post conflict natural disaster relief and rehabilitation activities in Bangladesh and Afghanistan, responded to the humanitarian crisis by working with local nonprofit organizations to set up microfinance operations in Sri Lanka. At the same time, Fazle H. Abed began participating in a global network of the largest international humanitarian and development organizations. Of these organizations, all but BRAC were started and led by the North. Emboldened by its achievements in Afghanistan and Sri Lanka and encouraged by the international donor community, BRAC decided to scale its model globally. In June 2006, BRAC established basic programs in Tanzania and Uganda, and in May 2007 it established its microfinance program in Southern Sudan (<http://en.wikipedia.org>).

### **3.4 Objectives of BRAC**

BRAC has done what few others have – they have achieved success on a massive scale, bringing life-saving health programs to millions of the world's poorest people. They remind us that even the most intractable health problems are solvable, and inspire us to match their success throughout the developing world.

### **3.5 Economic Development**

BRAC's Economic Development program includes micro-credit, and at present it is prominent among the biggest NGOs in terms of micro-credit activities. It provides collateral-free credit using a solidarity lending methodology, as well as obligatory savings schemes through its Village Organizations. Reaching nearly 4 million borrowers, Village Organizations provide different levels of loans to different poverty groups. Through a recent initiative, BRAC has reached out also to those who, due to extreme poverty cannot access microfinance. BRAC defines such people suffering from extreme poverty as the 'ultra poor', and has designed a program customized for this group that combines subsidy with enterprise development training, healthcare, social development and asset transfer, eventually pulling the ultra poor into its mainstream microfinance program.

In addition to Microfinance, BRAC provides sector-specific enterprise training and support to its member borrowers in poultry and livestock, fisheries, social forestry, agriculture and sericulture. It also provides supply of inputs essential for certain enterprises through its 'Program Support Enterprises' that include Poultry farm and disease diagnostic laboratory, Bull Station, Feed Mill, Broiler Production and Marketing, Seed Production,

Processing, Marketing and Soil Testing, BRAC Nursery, and Fish and Prawn Hatchery. BRAC's Vegetable Export program started in 1998 is a venture that is aimed at bridging the gap between local producers and international markets. BRAC also has a number of commercial programs that contribute to the sustainability of BRAC's development programs since returns from the commercial programs are channeled back into BRAC's development activities. These programs include Aarong, a retail handicraft chain, BRAC Dairy and Food Project, and BRAC Salt.

### **3.6 Education**

BRAC's Non-Formal Primary Education program provides five-year primary education course in four years to poor, rural, disadvantaged children and drop-outs that cannot access formal schooling. These one-room schools are for children between eight and fourteen years of age. Each school typically consists of 33 students and one teacher. Core subjects include Mathematics, Social Studies and English. The schools also offer extracurricular activities. As of June 2008, 37,500 Primary Schools and 24,750 Pre-Primary schools have been established by BRAC enrolling nearly 3 million children, 65% of whom are girls. The schools have a drop-out rate of less than 5%.

BRAC has set up centres for adolescents called Kishori Kendra that provide reading material and serve as a gathering place for adolescents where they are educated about issues sensitive to the Bangladeshi society like reproductive health, early marriage, women's legal rights etc. BRAC has also set up community libraries 185 out of 964 of which are equipped with computers (<http://en.wikipedia.org>).

### **3.7 Public Health**

BRAC started providing public healthcare in 1972 with an initial focus on curative care through paramedics and a self-financing health insurance scheme. The program went on to offer integrated health care services, its key achievements including the reduction of child mortality rates through campaign for oral dehydration in the 80s and taking immunization from 2% to 70% in Bangladesh. BRAC currently provides a range of services that reach an estimated 31 million rural poor and include services for mothers in reproductive health care and infants (<http://en.wikipedia.org>). As of December 2007, 70,000 community health volunteers and 18,000 health workers have been trained and mobilized by BRAC to deliver door-to-door health care services to the rural poor. It has established 37 static health centres and a Limb and Brace Fitting Centre that provides low cost devices and services for the physically disabled (BRAC Annual Report, June 2006).

In partnership with the government of Bangladesh, BRAC is implementing a Directly Observed Treatment Short-course (DOTS) strategy to treat Tuberculosis in Bangladesh. Its other major partnership programs with the government and/or other organizations include programs in malaria prevention and control and arsenic mitigation. BRAC's Water, Sanitation and Hygiene (WASH) program, among BRAC's new initiatives, plans to achieve the target set forth by the government of Bangladesh to achieve the Millennium Development Goal of improved hygienic practices and supply of safe water by the year 2014. Also one of BRAC's new initiatives is its HIV/AIDS program addresses awareness raising activities among the generation population including education of couples, adolescent boys and girls, high-risk groups and promotes use of condoms. BRAC also provides treatment for STI/RTI and consumption loans to brothel-based sex workers to empower them for compliance to condom use.

### **3.8 Social Development**

In 1996, BRAC started a program in collaboration with the Ain O Shalish Kendra (ASK) and Bangladesh National Women Leader's Association (BNWLA) to empower women to protect themselves from social discrimination and exploitation of which dowry, rape, acid throwing, polygamy, domestic violence and oral divorce are common in rural Bangladeshi communities and to encourage and assist them to take action when their rights are infringed (BRAC At a Glance, June 2006). The program has two components: the Social Development component and the Human Rights and Legal Services component.

The Social Development component focuses on building human and socio-political assets of the poor – especially women – through institution building, awareness raising, training and collective social mobilization. As part of this initiative, BRAC has initiated ward-level people's organizations called the Polli Shomaj (Rural Society) and Union Shomaj (Union Society) which poor rural women members can use as a platform to raise their voices (BRAC At a Glance, June 2006).

The Human Rights and Legal Services component seeks to empower the poor by increasing their awareness of their rights (legal, human and social) and entitlements through participation in activities like the Popular Theatre and through Human Rights and Legal Education (HRLE) classes arranged by BRAC for its Village Organization members. BRAC also offers external services such as access to lawyers or the police either through legal aid clinics, by helping women report cases at the local police station or when seeking medical care in the case of acid victims. At the end of June 2006, 124,748 HRLE classes were held and 1,332 acid victim cases and 1,735 rape victim cases were reported. ? (BRAC Annual Report, June 2006)

### **3.9 Disaster Relief**

BRAC conducted one of the largest NGO responses to Cyclone Sidr which hit vast areas of the south-western coast in Bangladesh in mid-November 2007. BRAC distributed emergency relief materials, including food and clothing, to over 900,000 survivors, provided medical care to over 60,000 victims and secured safe supplies of drinking water. BRAC is now focusing on long-term rehabilitation, which will include agriculture support, infrastructure reconstruction and livelihood regeneration (<http://www.brac.net>).

### **3.10 Selected Features of BRAC Approach**

Number of features can be discerned in the present BRAC's model for development having implications for the outcome of its poverty alleviation effort.

#### **3.10.1 A Holistic Approach to Poverty Alleviation**

BRAC believes that poverty is not only lack of income or employment but also a complex syndrome manifested in a variety of dimensions. Therefore, along with income and employment generation, BRAC works for the development of organizations of the poor, concretization and awareness building, mobilization of saving, children's education, health, gender equality and training for human resources development and so on poverty is looked upon holistically.

#### **3.10.2 Learning Experience**

BRAC is a learning organization. The learning's are constantly used in redefining the development strategies. Ever since its inception continuous learning has been the mode of policy planning in BRAC.



### **3.10.3 Participation of Women in Development Process**

BRAC has been promoting a new culture in the development field with women in the forefront of all activities. For example, most of the recipients of credit are women; 70% of students and 80% of the teachers of BRAC schools are female; and health and poultry workers are also all women.

### **3.10.4 Social Mobilization**

Social mobilization is the sine qua non for the empowerment of the poor. The process of social mobilization starts with the identification of the poor (i.e., target groups). Through the concretization program, the poor are made aware of the society around them. So that they may analyze the reasons for the exploitative socio-economic and political system around them and find out ways to change it in their favor.

### **3.10.5 Scaling up**

BRAC intends to serve as large a number of the poor people as possible. BRAC believes that 'small' is beautiful but 'big' is necessary. The seeds of change, which has been sown, need to be multiplied for utilization of the benefits and also for the sake of greater impact and sustainability.

### **3.10.6 Sustainability**

BRAC looks at sustainability from two angles- sustainability of the impact of BRAC intervention on its participants and sustainability of BRAC itself.

## **3.11 Major Programs of BRAC**

BRAC strives at achieving its goal of poverty alleviation, empowerment and awareness building of the poor through a number of programs. The significant of these are Economic Development Program, Education Program, Health Program, Social Development Program and Human Rights and Legal Services Program.

### **3.11.1 BRAC Education Program (BEP)**

#### **3.11.1.1 Context and Background**

Bangladesh has made remarkable progress towards achieving Education for All (EFA). It has been lauded for its success in achieving gender parity at primary and secondary school level. Notable progress has also been made at enrolment level. Despite these achievements, it is estimated that about 1.3 million primary school-age children still have no access to education. The rate of student school drop-out from formal schools is also high, due in part to poverty as the expenses involved in accessing education are high. In addition, poor attendance, a shortage of trained teachers and student-teacher ratios as high as 51:1 in some cases, are all critical factors which further undermine the quality of education and students' overall achievements. It is therefore imperative to promote educational reform as well as to implement projects which complement the formal education system. BRAC initiated the BRAC Education Program - BEP in 1985 in an effort to address some of these challenges.

#### **3.11.1.2 Program**

BEP was initially launched as BRAC Non-Formal Primary Education (NFPE) in 1985. In 2003 it was renamed as BRAC Education Program (BEP). BEP carries out its program activities in accordance with a five-year plan and is active in five major areas:

- **Non-formal Primary Education** is one of the major programs through which BRAC provides quality primary education to underprivileged children.
- **The Pre-primary Schools** program prepares children across the country aged 5 + for primary school entry.

- **The Adolescent Development Program (ADP)** aims at improving the quality of life of vulnerable adolescents, especially girls, by training them in vocational skills, health awareness (including reproductive health) and leadership.
- **The Multi Purpose Community Learning Centres** provide continued learning and IT facilities for all the people in the community and foster community contributions towards promoting education.
- 'The Mainstream Secondary Schools Support' initiative builds the capacities of rural secondary school teachers and helps to improve classroom pedagogy as well as the overall quality of education.

School premises are rented from the community, which also provides safe environments where children can play games or participate in co-curricular activities. The communities also provide clean drinking water and proper sanitation.

According to the 2007 audit report, the annual cost (January to December) of the program is BDT 3,322,331,606 (equivalent to USD 47,461,880 according to current conversion rates). The average cost per learner is USD 23 per year.

### **3.11.1.3 Objectives**

BRAC's general aim is to assist the Government of Bangladesh in its efforts to achieve the Millennium Development Goal (MDGs) and the Education For All (EFA) goals by 2015. BEP's specific objectives are as follows:

- To provide quality primary education for children outside formal education institutions.

- To improve access to education, especially for girls.
- To enhance the success of formal primary education through pre-primary schools.
- To improve the quality of secondary education.
- To empower adolescents by improving their life skills.
- To build capacities through the establishment of lifelong education and learning.

#### **3.11.1.4 Implementation: Approaches and Methodologies**

The program's main target groups are:

children aged 5+ eligible for pre-primary schooling;

out-of-school children (8-10 and 11-14 years), with a special focus on girls;

youth (15-24 years);

poor populations and the unemployed;

ethnic minorities;

families; and

Children with special needs (children from poor urban slums, remote rural/hard-to-reach areas, children with disabilities).

BEP's primary target group comprises women and girls, especially from the rural areas, as they represent the most disadvantaged sector of the population. BEP has recently extended its outreach to children from ethnic minority groups and children with disabilities. Since people are conscious of BRAC and its efforts, enrolment is generally not a problem. BRAC schools provide a child-friendly environment in which students receive individual care and attention. In addition, upon graduation, BRAC students who enroll in mainstream formal schools are provided with follow-up activities by BRAC staff to ensure that they are not overwhelmed by the transition.

Since adolescents realize that an increased awareness of Adolescent Peer Organized Network (APON) issues is beneficial to them, enrolment in adolescent centres is also high. Adolescent centres are open to participants once a week for two hours after school.

Before Multi Purpose Community Learning Centres (Gonokendros) are set up, BRAC staff embarks on meetings with community members, including parents. Membership enrolment is fairly straightforward. For secondary schools students, enrolment is simple, as the Multi Purpose Community Learning Centres are situated on school premises. The retention rate is also very high as community members are given responsibility for the Multi Purpose Community Learning Centre after a certain period.

### **3.12 Facilitators: Profile and Training**

The required facilitator profiles vary depending on the respective program area:

#### **3.12.1 Pre-Primary Schools**

Pre-primary (PP) education is one of the important strategic interventions for promoting the quality of primary education. This intervention serves as a 'school readiness program' for young children to ease their transition from home to formal schooling, and to help them to be familiar with the alphabet and numbers. BRAC began its pre-school intervention in 1997 as a pilot project with 40 schools to provide educational opportunities to young learners who were unable to begin their schooling before the age of six and to prepare these children for formal school. By December 2007, BRAC operating 20,140 pre-primary schools, where 562,652 children were enrolled; 60 percent were girls, and there were over 5,000 students with special needs. There were also 180 schools for children from ethnic

minorities. Since the program started, 2.29 million children have been through the BRAC pre-primary course with 99% completing the course and transferring to primary schools.

### **3.12.2 Primary Schools**

Over the past twenty years the number of BRAC primary schools has grown rapidly. BRAC started work at this level in 1985 with the opening of 22 one-room schools providing three years of schooling up to Grade III. The aim was to develop a school model for poor rural children, especially girls, to equip them in basic reading, writing and numeracy along with life skills. By 2003, the program had expanded to more than 30,000 primary schools providing the full primary education in four years. The one teacher school is operated by the same teacher for the same cohort of children for the entire period of four years and delivers lessons in all subjects. The school timings are flexible and are fixed according to needs. Children do not have to pay any fees and there are no long holidays or homework. The teacher is prepared through induction and in-service refresher training. Special courses are organized at the beginning of each grade on core subjects such as Math's, English, Bangle, Science and Social Studies. Following the national curriculum, BRAC develops textbooks and other materials for up to Grade III and government textbooks are being used in Grades IV and V. As of December, 32,000 primary schools with 32,937 teachers were in operation to cater to the needs of 984,440 children where 65% were girls. Among these, 5,500 schools with 164,835 students (72% girls) were operated by other NGOs with our support. Additionally, 1,415 BRAC primary schools were operated in urban areas with 47,539 students and 2,250 ethnic schools with 57,645 learners were operated in remote areas. BRAC has also been operating 36 clusters schools principally in Dhaka on an experimental basis

to accommodate children from the slums and those who are working. A high level graduation and transfer rate has been maintained in BRAC primary schools. To date 3.80 million children have graduated from BRAC's primary schools with a course completion rate of 93%. Of these, 3.54 million children (66% girls) made the transition to formal schools.

### **3.12.3 Children with Special Needs (CSN)**

BRAC has always ensured that children with special needs are a part of its schools. In 2003, BRAC established a special unit to look at issues of disability and the concept of inclusive education and build awareness among communities. The first step was to create an environment that improved access for these children to the classroom. This resulted in a substantial number of enrolments of children with special needs in its schools. BRAC's current focus is on expanding the range of disabilities that our teaching staff is capable of facilitating as well as improving the quality of education that these children receive in BRAC schools. BRAC employ a holistic approach in its educational program for disabled children. BRAC's staffs have also been given technical support by consultants who have extensive experience in inclusive education. By 2007, BRAC had provided access to school and services to 28,144 children with special needs.

### **3.12.4 Education for Indigenous Children (EIC)**

In 2001, BRAC established a unit to focus on the educational needs of children from Bangladesh's indigenous communities. EIC schools have adapted its teaching model to suit the needs of the indigenous communities and they use the native language of the students for teaching. Teaching and reading materials are produced locally and focus on the children's culture, heritage and their everyday experiences. Currently BRAC operate 2,250 of these specialized primary schools for more than 57,000 students.

### **3.12.5 Community and Formal Schools**

In 1998, BRAC agreed to help improve some government community schools that were failing. New teachers were hired and trained in the BRAC methodology, the communities were mobilized through the creation of school committees, and supervisory structures were put into place. The purpose of these schools was to test new teaching methods and develop new teaching materials. At present, there are approximately 10,000 children in the community and formal schools.

### **3.12.6 Partnership with Mainstream Primary Schools**

One of our key strategies is to support the Bangladesh Government in achieving quality education through partnership. BRAC have organized teacher training in Mathematics and English, management training for head teachers, and orientation sessions for local committee members. BRAC also organize sessions with district level education committees and education officers. Over the last two to three years, BRAC provided training to 934 Mathematics, 926 English and 993 head teachers, and designed a special course for teachers who had no formal training but have been engaged in teaching for at least 3-5 years. Experiences are positive, both teachers and the community find the activities contribute to improving the quality of education and strengthen management. There is a demand to expand the work into new areas.

### **3.13 Secondary Schools**

BRAC has been working with rural secondary schools through its Post-primary Basic and Continuing Education (PACE) program. There are now 18,500 secondary schools in Bangladesh that have 238,158 teachers but only 54% of them are properly trained. In collaboration with the Government,



PACE initiated a secondary school teacher training program in 2002 to bring a qualitative change in teaching and learning in secondary schools. By December 2007, 2,044 schools were participating in our program. BRAC arranged workshops for 9,025 head and assistant head teachers and school committee members, provided management training for 4,145 head and assistant head teachers, and core subject training for 17,714 teachers. The training provided by BRAC complements that of the Government and together they form a comprehensive training package. Mentoring: BRAC have found that schools with mentoring offer a better learning environment which improves student attendance and participation. Under this initiative, 25 students from Grades VI to IX are selected from participating schools to attend a six-day training course on mentoring to develop self-esteem, leadership skills, and creativity. Upon returning to their schools, the mentors form small groups and provide social and academic support to their peers. By the end of 2007, mentoring training has been provided to 543 non-government secondary schools. A total of 14,882 students (49.54 percent girls) received training. Computer Aided Learning (CAL): PACE has been developing CAL materials in Math's, English and Science to be used as self learning tools for teachers, in teacher training and in classrooms where computers are available. These interactive materials are aimed at improving teachers' classroom skills and to give students a better grasp of difficult concepts by providing useful visualizations and making lessons more interesting. A mathematics CD, containing lessons on math's concepts for Grades VI to X has already been published. Another CD on selective lessons from English for Today, Grades IX-X, is being developed. The work of Science is in progress. The contents of the CDs are based on the National Curriculum and Textbook Board (NCTB) textbooks and syllabus. Medha

Bikash (Promoting Talent) was initiated in 2005 to help poor and talented students - those who scored the top grade in the secondary school certificate (SSC) examination at 16 – gain access to higher secondary education. A large number of such students, including BRAC graduates, cannot continue to higher education because of a lack of money. Most of their parents are day labourers, rickshaw pullers or small traders and their monthly income is BDT 3,000 (USD 44) or less. Since higher secondary and further education is more expensive, these students often cannot continue even though they are exceptionally bright. The Medha Bikash program provides these students with financial support to finish their higher secondary education and links them with different sponsors to continue further education. In addition to financial support, they also attend a one week computer course and a twelve-day English course to assist them in accessing higher and further education opportunities. The scheme is proving very successful with 94% of participants achieving A or A+ in their HSC exam in 2007. Chhatra Bandhu : BRAC's new Chhatra Bandhu program introduces volunteering in education to assist poor children who cannot afford private tuition. Most rural students are very poor and cannot afford to go to a private tutor. Many are first generation learners and receive no help from family members. As a result, they remain weak particularly in English, mathematics and science and often perform poorly in examinations; potentially contributing to the dropout rate. PACE has been organizing senior-level students and literate local people to teach these students voluntarily. The tuition support is initially targeted at Grades VI - VIII. It will help students to perform better in SSC examinations, and encourage recipients to continue to HSC. This program is being piloted in one district initially. The program will also start a social movement to promote voluntary work among the population.

### **3.14 Continuing Education Program (CE)**

The Continuing Education Program (CE) was introduced in 1995 and through this component Gonokendros (union libraries) are set up in rural areas to help people maintain their literacy skills, and promote reading opportunities for children, students and adults. They organize skills training in a range of trades in collaboration with the Directorate of Youth Development. Gonokendros also provide computer training for children, students and youth at a low price. By December 2007, Gonokendros had organized computer training for 20,719 people (47% women) and skills development training for 51,683 people (54% women). Initially a Gonokendro is opened with financing from BRAC and the community. Within two years, most have become fully-fledged trusts and are self financing. Out of a total of 1,569 Gonokendros, 1,112 are now trusts managed by Gonokendro Committees. Another 718 will be transformed into trusts by June 2009. Mobile Libraries: These mobile libraries operate as extensions of Gonokendros, reaching women and elderly citizens who are unable to travel. A part-time assistant librarian manages the mobile library, carrying about 100 books to the doorsteps of members by rickshaw van once or twice a week. At the end of 2007, a total of 494 mobile libraries were in operation with 20,111 members (68% women).

### **3.15 Adolescent Development Program**

The Adolescent Development Program (ADP) was established in order to encourage graduates of BRAC schools who do not pursue secondary education to retain their literacy and life skills. The program set up centres called Kishori Clubs (Adolescent Centres) that are safe places where teenagers can read, socialize, play indoor games, take part in cultural activities and have discussions. The program also works to change social

patterns such as early marriage and the practice of dowry. It focus on providing members of the adolescent centres with continued education and resources to empower them economically and socially by helping them to make informed choices and developing their leadership potential. The Adolescent Peer organized Network (APON) program, started in 1999, provides these adolescents with education by their peers on issues typically not discussed in Bangladesh society, including reproductive health, early marriage, women's rights, HIV/AIDS, sexual harassment, drug addition etc. A number of life-skills training courses have also been designed to enhance the status and self-esteem of adolescent girls by increasing their earning potential and financial management skills. An APON Boys course of similar content has also been developed for adolescent boys.

### **3.16 Teaching/Learning Approach and Method**

The language of instruction is Bengali. However, in the case of ethnic schools, a local language is used during the initial grades and is slowly replaced by Bengali using a bridging method. All of the methods and pedagogical approaches used by BEP facilitators tend to be learner centered, interactive, gender sensitive, pro-poor, and child and teacher friendly. The pedagogical approach and methodology used naturally depends on the subject being taught and on the learners' level of knowledge. BEP's teaching methods are committed to the following principles:

- small group activities, such as one-to-one discussions with peers;
- role-play activities, story telling and recitation methods;
- question-and-answer sessions and discussions; and
- field trips.

The techniques named above can be modified according to the learners' prior knowledge and organized from “easy to difficult”, “known to unknown”, “whole to part” and “part to whole”.

### **3.17 Thematic Areas Addressed by the Program**

The specific thematic areas addressed by the program are:

- basic literacy and numeracy skills;
- post-literacy;
- life skills and income generation;
- health;
- the application of ICTs in teaching and learning;
- multilingual contexts;
- family literacy and intergenerational learning;
- supporting literate environments through continuing education;
- teacher training for the formal secondary school level;
- community development;
- gender; and
- Work-based literacy.

As the program is issue-based and focuses on life skills, ADP content includes:

- Social issues: child rights, child marriage, gender, dowries, sexual abuse, substance abuse, child trafficking, domestic violence, acid throwing, divorce, terrorism, etc.
- Health issues: reproductive health, STIs, HIV/AIDS, family planning, personal hygiene, etc.

- Life skills: decision-making, negotiations, effective communication, problem-solving, critical and creative thinking, etc.

### **3.18 Curriculum and Materials**

While other components have their own guidelines/curriculum, BRAC primary schools follow the national curriculum.

BEP develops teaching and learning materials according to the specific needs of BRAC school students. It also develops ADP and continuing education materials. As pupils tend to be first generation learners, they often have no-one at home who can assist them in their studies. Hence, teaching and learning materials must meet a number of criteria and all instructional materials developed and used by BEP are national, competency-based, teacher/child friendly, relevant to the learners' lives, gender sensitive and inclusive in terms of religion, ethnicity and disability.

### **3.19 Community and Parental Involvement**

The community plays a vital role the planning of all BRAC interventions and their implementation. Community members are consulted in advance so that their needs can be taken into consideration. They contribute significantly to the pre-primary and primary school operations of BRAC and the ADP, as well as to post-primary basic and continuing education.

Each school has a School Management Committee (SMC), consisting of seven members, and a Parents' Forum, both of which maintain the school and ensure that the children attend regularly. The SMC also oversees teachers' attendance, school timetables and arrangements for parents' meeting. They also deal with the transition to secondary school once children have completed the primary cycle.

A monthly parents' meeting, facilitated by BRAC Program organizers, is held at the school to discuss parents' roles concerning their children's education. The parents are responsible for their children's progress, regular attendance, cleanliness and hygiene. This involvement fosters better understanding and partnerships between parents and other members of the community.

Mothers are briefed on the concrete objectives and benefits of the adolescent centres before their children participate in the ADP. This improves communication between parents and children and raises awareness on key issues with which adolescents are confronted.

Following initial support from BRAC, the Multi Purpose Community Learning Centres, known as Gonokendros, are run entirely by the community members themselves. They also play an active role on adolescent centre committees.

Furthermore, by running the libraries and learning centres and helping to create a supportive environment for the use of these facilities, the community plays a leading role in the implementation of these program areas.

### **3.20 Monitoring and Evaluation**

Monitoring is considered a crucial element for improving the program's quality. One supervisor usually monitors 20-25 primary schools and 10-15 pre-primary schools selected at random. Evaluations focus on both the qualitative and quantitative aspects of the program. In order to ensure the quality of the evaluation results, standardized guidelines are provided for monitors. Monitors attend all classes and subjects on a given day in order to assess classroom-based teacher-student interactions and the delivery of

lessons. The results are shared with the teachers who will, in turn, discuss any problems identified with the students and take corrective measures.

BEP is based on a complex structure of management and each component has its own supervision and monitoring mechanism. This organizational structure helps to keep all stakeholders informed and permits them to take the necessary initiatives to improve the program's quality. Most of the components are supervised in the same manner and are subject to the following forms and levels of supervision:

**1. Branch Office (Upazila/Union Level):** The branch office is crucial to all components. There are Program Organizers for each program area who acts as the grassroots level supervisor for the respective component. The Pos responsible for primary and pre-primary schools are supervised in turn by a Branch Manager (BM), with the exception of the Pos of PACE and ADP, who are subject to supervision by the area offices.

**2. Area and Regional Office:** Each Area Office has an Area Education Manager (AEM) for primary and pre-primary schools and ADP. PACE, in turn, has a District Manager (DM) who is in charge of the program's administration in the respective area. The remaining Regional Managers (RM) are the most senior supervisors at the field level. All components are subject to their control and their duties include:

- the coordination of all of the AEMs' activities;
- the development of plans for school operation;
- the supervision of staff development; and
- the monitoring of schools and financial matters.



All supervisory staff, such as the BMs, AEMs and RMs, is responsible for communicating with different stakeholders, including governmental and non-governmental organizations, in order to keep them informed and to share control of the program's implementation.

**3. Central Office:** There is a special unit for all BEP components that is located at the head office and is subject to managerial control. Managers bear the full responsibility for all kinds of initiatives and activities within the respective component. They report in turn to the Program Manager (PM), Program Coordinator (PC) and the Director of BEP. So far, three external evaluations of the BEP have been made.

- The 1<sup>st</sup> Annual Monitoring Mission took place from 15 January to 16 February 2006.
- The Mid-Term Review was held in March 2007.
- The Appraisal Team reviewed BEP activities and made recommendations during the period 6-30 April 2008.

Another control mechanism is provided by donors, who not only support BEP financially, but also contribute to its quality improvement and credibility by initiating appraisals, annual monitoring processes, and mid-term/end-of-phase evaluation missions. Consequently, evaluation is usually carried out by both local and expatriate experts.

### **3.21 Impact and Achievements**

BRAC's educational activities started in 1985 with just 22 one-room schools. The activities covered three upazilas, served less than 700 children and were administered by just five staff members. Today, BEP operates on a national level. It reaches 470 of the 482 upazilas in all 64 districts of

Bangladesh. Moreover, the BRAC school models have been replicated on a national and international level. In Bangladesh, 714 smaller partner NGOs are applying the BRAC non-formal school model to provide basic primary education in remote areas. The BRAC school model has also been replicated in other countries of the world such as Afghanistan, Tanzania, Uganda, Sudan and Pakistan.

The following figures give a more detailed idea of BEP's impact:

- Across the country, almost 1.1 million children participate in BRAC schools each year.
- To date, 3.8 million children have graduated from BRAC schools.
- More than 2.3 million children have successfully completed the pre-primary school level.
- The ADP serves over 250,000 learners, while the 1,830 rural libraries in Multi Purpose Community Learning Centres (Gonokendras) and 8,660 Kishori Kendras give members access to a variety of reading materials. Those community learning centres have almost 762,000 members.
- 98% of all students transferred to a primary school after completing the pre-primary course.
- Around 93% of all graduates from primary school transferred to secondary schools.
- 78% of all pupils gain the required skills upon completion of their course.
- Drop-out rate total just 6%.
- 75% of Gonokendros are self-funded.

Students are required to pass the Grade V examination set by the government and over 96% succeed in doing so, showing that BRAC School learners' performance is on a par with that of mainstream primary school pupils. BRAC schools therefore teach learners the same skills as the government schools, even though they enroll and retain a higher proportion of hard-to-reach children, such as girls, who make up 65% of the student body.

### **3.22 Challenges and Future Plans**

BRAC is facing challenges concerning children's access to the BEP. Since most schoolchildren assist their parents with housework and agricultural activities, it is difficult for them to attend school at fixed times. A flexible timetable has thus been developed in BRAC schools.

Ensuring continuous education, including a smooth transition to a higher level of education, has proven to be as challenging as creating viable links to future employment. BRAC staff uses monitoring and research to analyze problems. It also interacts with all BEP stakeholders to develop appropriate solutions. Decisions and/or recommendations are usually elaborated during workshops, meetings, seminars or group discussions.

During its next phase of development (from 2009 to 2014), BRAC plans to expand the BEP by establishing about 33,000 non-formal primary schools and 30,000 pre-primary schools, as well as 7,000 adolescent centres and 700 new Multi Purpose Community Learning Centres (<http://www.braceducation.org>).

### **3.23 Human Rights and Legal Services**

BRAC introduced the Human Rights and Legal Services (HRLS) program in 1986 when a BRAC study on power relations revealed that social conflicts and tensions in rural areas are mostly linked to land and human rights violations and violence against women. Poor people involved in such

conflicts are often denied justice in the village shalish (arbitration). They also suffer severe financial crisis due to resource drains if such conflicts lead to court cases. The HRLS program is therefore aimed at making BRAC's VO members as well as others in the community aware of their basic rights and works to educate them on rudiments of laws that have direct bearing on their lives.

### **3.23.1 Human Rights and Legal Education (HRLE)**

BRAC initiated the HRLE program with the understanding that increasing legal awareness would help community members protect themselves from illegal, unfair or discriminatory practices. The program places emphasis on empowering the rural poor through education on human rights and laws. During 2007, 14,123 HRLE classes were held for 324,962 participants.

### **3.23.2 Law Implementation Committees**

After completion of each HRLE course, the top three performers (based on their willingness to work for the good of the community, level of capacity building, communication and facilitation skills, etc.) are selected from among the participants of each batch to serve as members of the Law Implementation Committee. These groups work as community watchdogs, often acting as arbitrators in minor conflicts and referring major issues to the relevant authorities.

### **3.23.3 Capacity Building of Sheboks/Shebikas**

BRAC has developed a number of Sheboks/Shebikas (male and female paralegal volunteers) to assist the poor in handling various cases of social injustice and human rights violations occurring outside our operational areas and where no support exists from the government or other NGOs. These volunteers provide support to victims by rescuing them from unsafe

situations, referring them to the nearest BRAC office, and arranging immediate medical treatment, counseling and legal support. They also work to ensure the survivor's local protection and social reintegration/rehabilitation and assist them in finding psychological, financial and livelihood options. They offer advice to the poor in land related matters and assist them in gaining access to government resources.

#### **3.23.4 Local Community Leaders Workshops**

BRAC organize workshops at the union level to raise community awareness, generate sensitivity among community members, encourage the participation of local elites, inform the community about the needs of the poorest, and develop strategies for local resource mobilization to benefit the disadvantaged groups. These workshops are a kind of advocacy forum in which the local elites and influential community leaders are encouraged to participate. A total of 1,249 workshops were organized during 2007 with 21,702 participants.

#### **3.23.5 Human Rights Implementation Committees**

Human Rights Implementation Committees are formed following the community leaders workshop with the participation of all attending workshop members. These committees monitor the implementation of laws in their localities. In 2007, 8,772 workshops were organized and attended by 115,783 participants.

#### **3.23.6 Legal Assistance and Legal Aid Clinics**

The Legal Aid Clinic service helps its members as well as poor non-members of the community resolve their conflicts through either Alternative Dispute Resolution (ADR) or the formal legal system. The service provides them with legal advice and assistance in dealing with issues such as dowry,

dower and maintenance, polygamy, divorce, hilla marriage (temporary interim marriage), physical torture, family issues, land issues, money related matters, rape, acid throwing, kidnapping, trafficking, and fraud etc.

The clinics are held once a week at the local BRAC office where program organizers record complaints on civil matters and process the complaints for ADR. BRAC have recruited lawyers as regular staff whose responsibilities are to take action on complaints that require court procedures. When arbitration fails, it forwards the complaints to selected panel lawyers and they in turn take necessary actions to file a regular case in the local court.

Out of a total of 22,531 complaints made, 12,157 have been resolved so far by ADR in 2007. A total of 4,184 cases were filed at court and in 2007, 1,609 judgments were given in favour of our clients. Since the program started in 1998, BRAC has, together with ASK, been successful in obtaining BDT 21.7 million monetary compensation for our members.

### **3.23.7 Human Rights Violation Cases**

BRAC's Legal Aid Program also provides support to victims of rape, acid throwing or other chemical burns, women and child trafficking, attempted rape and murder, repression for dowry and other forms of violence. The services provided for the survivors include rescue operations, medical tests and report collection, filing of police reports, ensuring protection for the survivor, family members and witnesses through the provision of shelters, providing social, legal and psychological counseling, conducting fact-finding or investigations, and forwarding cases to the panel lawyers.

### **3.23.8 Capacity Building of Panel Lawyers**

BRAC has enrolled a number of lawyers to serve as legal representatives for the poor who provide legal support free of charge. These panel lawyers

review cases brought to the HRLS program, decide on course of action for each case and handle all legal proceedings. We provide technical training to the lawyers to build their capacity and involve them in all consultation meetings.

### **3.24 Social Development**

BRAC began its social development program in 1977. It is one of our core programs alongside microfinance, health, education and human rights and legal services. BRAC aim to empower the poorest people by increasing their human, social and political assets so they are aware of their rights can claim their entitlements and resist exploitation.

#### **3.24.1 Health Program**

BRAC has made health interventions an integral part of its development work since its inception in 1972. By improving the health of the population, especially the poor, the BRAC Health Program (BHP) contributes to achieving BRAC's twin objectives of poverty alleviation and empowerment of the poor. Over the years, BHP has evolved reflecting changing national and global health priorities and knowledge.

Though originally administered on a small scale, BRAC's health programs had a nationwide infrastructure in place by the 1980s. With its extensive reach, BRAC carried out the large-scale Oral Therapy Extension Program in the fight against the massive number of diarrhoeal deaths and successfully implemented the Child Survival Program. During the 1990s, BRAC gradually turned its focus to comprehensive service-based programs such as the Women's Health and Development Program and the Reproductive Health and Disease Control Program. The present BHP is a logical extension of BRAC's health interventions of the past. BHP has evolved, gradually

incorporated a holistic set of services that accentuate community empowerment, health, human resources development, service provision and private and public sector linkages. Through this holistic approach, BHP aims to improve maternal, neonatal and child health, reduce vulnerability to common illnesses and control infectious diseases.

BRAC has a history of successful collaboration with the government in scaling up and implementing national health programs. As a partner, BRAC shares the success of many health achievements in the country such as family planning and child immunization and the phenomenal declines in childhood and maternal mortality and morbidity. Currently, BRAC is the principal NGO partner in the Tuberculosis (TB) and Malaria Control Programs, and is actively participating in the government's health, nutrition and population programs.

In 1977, BRAC first started training villagers to promote family planning services and health and hygiene education. This effort has grown into one of the largest national-scale community health volunteer programs in the world. The exclusively female community health volunteers, the Shasthya Shebikas, or Shebikas, currently number 70,000 in Bangladesh and the Shebika model has been successfully replicated in Afghanistan and Uganda. Scaling up successful interventions is an important hallmark of BRAC generally and BHP specifically.

Today, BHP reaches over 92 million people with its core program – the Essential Health Care Program (EHC), including over 86 million people through the Tuberculosis Control Program. As BHP's core program, EHC is a platform for other BHP programs. The EHC structure has enabled broad introduction of other programs such as the Tuberculosis Control and the



Maternal, Neonatal and Child Health Programs. EHC's structure also ensures integration of service delivery at the community level and has successfully integrated the comprehensive approaches with selective primary health care approaches, evidencing that both are necessary for sustainability and scale up of healthcare programs.

### **3.24.2 Economic Development Program**

The Economic Development Program (EDP) is the largest and central program of BRAC, which organizes the poorest of the poor into men's and women's groups at the village level as instruments for concretization and empowerment, for income generating activities facilitated by credit and for implementation various special programs. Economic Development Program consists with four components i.e. micro-finance, enterprise development, targeting the ultra poor and program support enterprise. Economic Development Program is the largest of the BRAC's programs and is the core of all works with the following strategic directions.

- Develop appropriate, effective and functional organizations of participating households;
- Develop self-sustaining credit entities;
- Increase employment and income generation in poultry, livestock, fisheries, sericulture, social forestry, vegetables production, etc;
- Increase knowledge and action by villagers with respect to their legal and human rights;
- Increase income for the poorest women in the poverty group;
- Improve health of participating house holds;
- Improve organizational capacity of BRAC;
- Improve efficiency of partner organizations.

## **3.25 CARITAS**

### **3.25.1 Historical Perspective of CARITAS**

CARITAS is a Latin word. Literally it means “charity” or universal love. CARITAS prefer “LOVE” which includes all aspects of humanity. CARITAS is a Bangladeshi, local, national, non-profit, development organization, established by the Catholic Bishops’ Conference of Bangladesh, to carry out activities of integrated social welfare and development. CARITAS is registered under of Societies Act XXI of 1860 #No. 3360-B, 11# of 1972-1973. It is also registered with NGO Affairs Bureau No. 009 of 1981 under the Foreign Donation (Voluntary Activities) Regulation Ordinance 1978.

CARITAS was founded in 1967 as the eastern branch of CARITAS Pakistan. Following the cyclone of November 1970 it was re-organized and become known as CORR (Christian Organization for Relief and Rehabilitation), and took on the character of a national organization on January 13, 1971. The name CARITAS was re-introduced in 1976.

Thus, counted from its inception as CARITAS Pakistan it is over 41 years old. But CARITAS prefer to take into account the period since our Liberation as a Sovereign Country and Homeland, Bangladesh. Having new directions CARITAS then became a very important and active organization. In that perspective it has observed its Silver Jubilee in 1997.

CARITAS has its Head Office in Dhaka (no offices abroad). There are seven Regional (or Diocesan) Offices in Barisal, Chittagong, Dhaka, Dinaipur, Khulna, Mymensingh and Rajshahi. In all these places CARITAS is operational in integrated Development, Disaster Management and Human Resource Development, under a central management. CARITAS restricts

itself at present to 77 Thana (sub-district) for integrated development work. During emergencies, such as natural disasters, CARITAS is operational in any part of the country.

### **3.25.2 VISION**

In accordance with the social teachings of the Catholic Church in Bangladesh, CARITAS is in search of a new Humanism which will enable humanity today to find itself anew by embracing higher values of life and friendship, of prayer, contemplation and compassion. CARITAS professes the growth of the person from a less human to a more human state of life through integral development of the “whole person”.

### **3.25.3 MISSION**

CARITAS, thus, is committed to a spirituality in development, i.e., to improvement in the total quality of human life through the harmonious blending of the spiritual, moral, cultural, social, political and economic well being of the person integrated in the society in equal dignity as man and woman.

### **3.25.4 Objectives of CARITAS**

The major objectives of CARITAS are:

- To alleviate poverty by providing micro-credits and group formation,
- To ensure socio-economic development and welfare of the poor and under privileged people especially women, children and indigenous communities,
- To raise awareness, organization building and offering informal education for the rural landless marginal families by their education workers,

- To ensure empowerment of the disadvantaged women and encourage women leadership from planning to implementation level,
- To assist in community health and family planning,
- To strive awareness building and rehabilitation for the drug addicted people,
- To render skill oriented training for the unemployed youths.

### 3.25.5 Activities of CARITAS

CARITAS has 46 projects within 13 major programs. The main programs are as follows:

### 3.25.6 Development Extension Education Service (DEEDS)

It began in 1979 and is operating in 24 Thana with the objectives of empowerment of the rural landless marginal families (partner group) through a continuous process of non-formal education approach. The partner group people are helped to be resourceful so that they are capable of appropriating resources for themselves and become self-sustainable. Till June, 2009 it is operating in 4 districts (Rajshahi, Naogaon, Natore and Pabna), 6 Upazilas, 44 Unions and 717 Villages. The total beneficiary of this project is 37,677 costs T.k. 28, 21,166. Total worker of this project is 169 (male-146 and female-23).

**Table 3.1: Basic Information of DEEDS**

District	Upazila	Union	Village	Number of Beneficiary
Rajshahi	Paba	7	131	6,981
	Puthia	6	96	6,047
Naogaon	Patnitala	8	118	6,061
	Dhamoirhat	8	128	6,713
Natore	Boraigram	7	122	6,456
Pabna	Chatmohar	8	122	5,419
Total= 4	6	44	717	37,677

### **3.25.7 Integrated Human Development Project (IHDP)**

Aims to promote socio-economic development and attitudinal change of the poor and marginalized tribal community, irrespective of caste and creed, of the Barind Tract areas; by imparting literacy and numeracy, help to form small homogeneous groups and organize training on various professional skills. Till June, 2009 it is operating in 3 districts (Rajshahi, Naogaon, and Chapai Nawabgonj), 7 upazilas, 29 unions and 547 villages of Barind Tract areas. The total beneficiary of this project is 20,329 costs Tk.17, 53,364.

### **3.25.8 Gender and Development Program (GDP)**

CARITAS Bangladesh is a Catholic Church Organization and commits itself to total human development by promoting human dignity and creating an environment for development with the mobilization of powerless and the disadvantaged people. Empowerment of the powerless is the essence of its activities. To further empower the once powerless womenfolk through formal and non-formal education with a view to help them develop with human dignity.

CARITAS Bangladesh has started its Integrated Women Development Program (IWDP) in 1992 giving special emphasis on women. Now Integrated Women Development Program (IWDP) is Gender Development Program (GDP). The goal of this program is empowerment of the rural poor women folk for their emancipation from less human condition to more human condition and establishes gender equity in the society. The women in the program area will learn to find out solution by themselves and to gain self-confidence, self-reliance and also social status. GDP is formulated with a clear vision of positive discrimination in favour of women so that they can cope up with the male members in leadership and capacity building but men are not excluded from the process. GDP is being implemented in 7 Thanas

(sub-district) under 7 CARITAS Regional Offices. Accordingly 65% women and 35% men of total target people are covered under this program. Till June, 2009 it is operating in 7 Unions and 80 Villages. The total beneficiary of this project is 5,918 and the total worker of this project is 29 (male-18 and female-11). Till June, 2009 a total 323 groups (male-111 and female-212) have been organized. The “GDP” project of CARITAS has been taken as sample project for this study.

### **3.25.9 Objectives of Gender Development Program (GDP)**

Gender Development Program (GDP) specific objectives are as follows:

- Adult literacy;
- Knowledge about laws relating to early marriage;
- Mobility of women;
- Women’s ability to speak;
- Increased awareness among men;
- Men assisting women’s development;
- Women’ participation in decision-making;
- Actions against violence against women;
- Greater support for girl’s education;
- Women’s status rising not only due to income but also respected for intelligence;
- Women’s ability to debate/argue and negotiate;
- Husband’s assistance in household, and greater allowance made for pregnancy;
- Recognition of justice and legal issues involved in divorce;
- Men’s awareness of domestic violence.

### **3.25.10 Others Program/Project of CARITAS**

- Strengthening support to indigenous communities;
- Economic well-being through Employment Creation and Income Generation Activities. It contains “Sustainable Aquaculture Resource Management (SARM)”, “Management of Aquatic Ecosystem through Community Husbandry (MACH)” and “Sustainable Environment Management Program (SEMP)” and other some projects;
- Community Health and Family Planning;
- Value Education and Teachers Formations;
- CARITAS’s under Privileged Children Preparatory Education Project and Literacy and Health Care Program of Slums;
- Strengthening Spirituality in Development Work;
- Bangladesh Rehabilitation and Assistance Center for Addicts (BARACA);
- Human Resource Development;
- Strengthening the Technical skill through Vocational Training;
- Human Rights Awareness Education;
- Strengthening Capacity in Disaster Management.

### **3.26 Conclusion**

From the above discussion it is clearly found that both of the NGOs (BRAC and CARITAS) main objective is to empowerment of the poor specially women through a number of programs. Both the NGOs fixed their activities to improve the socio-economic condition of the poor women, make them aware about their rights and trying to bring them in a sustainable position. And above those programs non-formal education play the vital role to make the vulnerable women aware about their rights.

## **Chapter Four**

### **SITUATION ANALYSIS OF VIOLENCE AGAINST WOMEN IN BANGLADESH**

#### **4.1 Introduction**

Violence could be anything beginning from verbal abuse to physical torture and even death. According to the law, the term ‘violence’ is defined in the Penal Code of 1860 under the headings ‘Criminal Force’ and ‘Assault’. Section 350 of the Code defines the term ‘criminal force’ as ‘whoever intentionally uses force to any person, without that person’s consent in order to the committing of any offence or intending by use of such force to cause or knowing it to be likely that by the use of such force, he will cause injury, fear or annoyance to the person to whom the force is used, is said to use criminal force to the other’ (BNWLA, 2000).

Violence against women is a common occurrence all over the world. It has no social, economic or racial barriers. There may be scenarios where acts of violence against women occur more under various circumstances and factors, but in all, it is a common thing in most societies- whether the violence be physical or mental. Violence against women exists in almost all countries and cuts across boundaries of culture, class, education, income, ethnicity and age. Even though most societies proscribe such violence, the reality is that violations against human rights are often sanctioned under the cloak of cultural practices and norms, or even through the misinterpretation of religious tenets. Moreover, when the violation takes place within the



home, as is often the case, the abuse is effectively condoned by the silence and passivity displayed by the State and the law-enforcing machinery.

Impacts of developments in the political and economic fields have created some new issues of violence as women emerge in a vast, unorganized working force to supplement the pressure faced by nations, including Bangladesh, to show rapid economic growth. The state policies are driven, with the support of donor countries and international financial institutions, to profit-making schemes and a people-friendly, grassroots oriented development approach has been substituted by one which is geared at supplementing the global market (BNWLA, 2000).

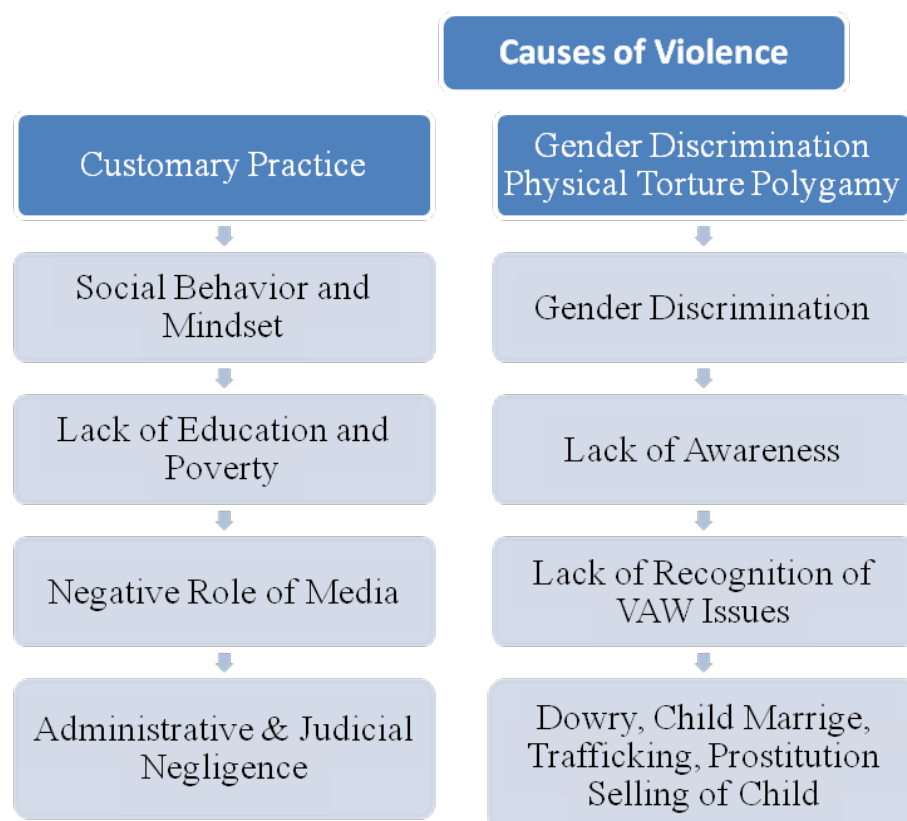
The term “violence against women” means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. Violence against women is prevalent in this country especially against women who come from the impoverished sections of society. Dowry related violence; rape; acid throwing; domestic violence; illegal fatwa; sexual harassment; wage discrimination; and social discrimination against women are widespread occurrences.

As per Odhikar’s statistics, from 01 January 2005 to 28 February 2011, 1257 women were killed, 348 were ill-treated and 243 committed suicide due to dowry related violence; 526 women were victims of acid violence; and 1876

women and 1598 girl children were victims of rape. The same source also shows that in 2010, 216 girls and women were victims of stalking.

Deterioration of law and order situation makes women more vulnerable. Gross violation of women rights has become too common. But it is a matter of regret that administration and the law enforcing agencies are not doing enough to address the problem.

**Figure 4.1: Causes of Violence**



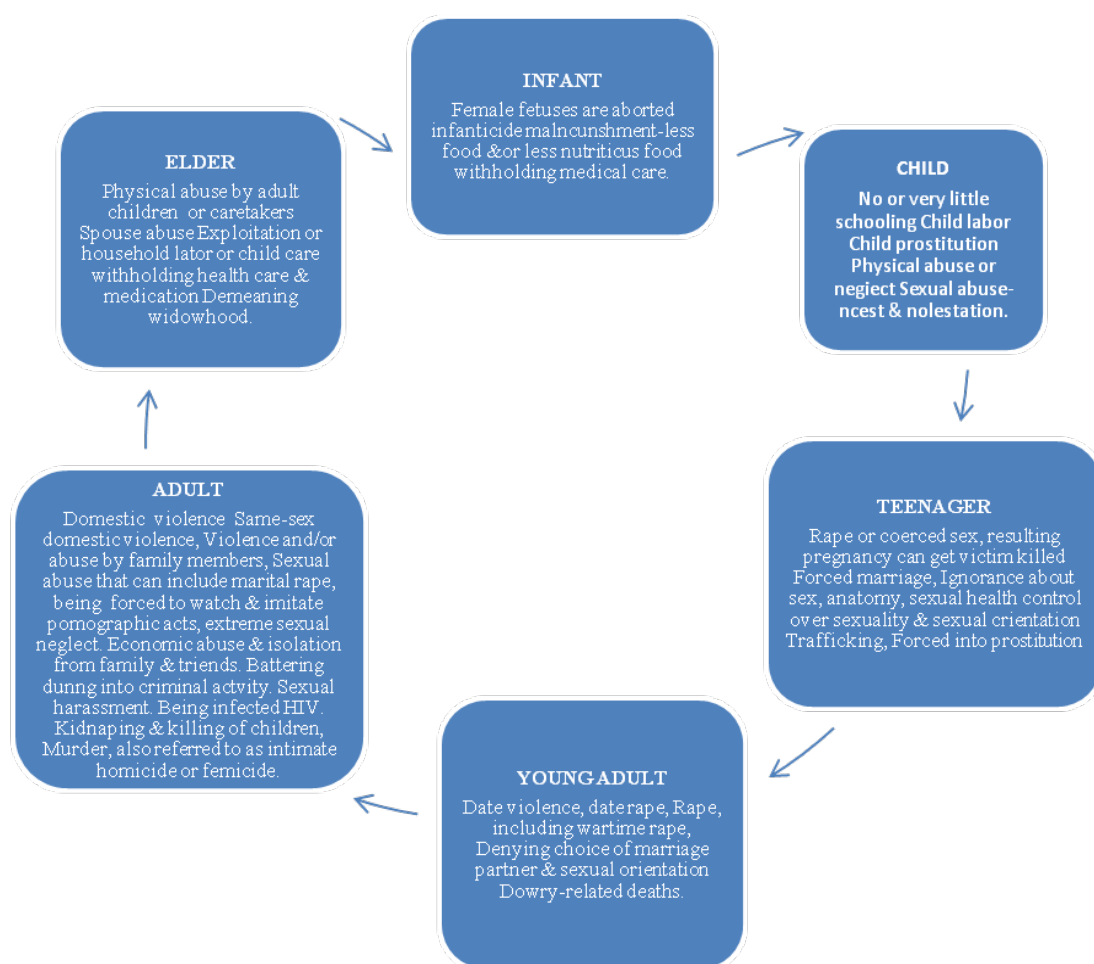
**Source:** Ain-O-Salish Kendra, 2003

Violence against women is not limited to any class, group or locality. Rather it cuts across class, region, age and ethnicity. Women are subjected to different forms of violence and exploitation mainly due to their subordinated position in society in all respects. It is possible to summarize the above

discussion on violence against women and project the types of violence in a spiral where the life time violence and abuse that female infants, children, teenager, young adult, adult and elder may experience at any or many stages in their lifetime.

**Figure 4.2: Violence against women: A Lifetime Spiral**

**(ABUSES ENDURED BY A WOMAN DURING HER LIFE CYCLE)**



**Source:** BNWLW, 2000

There are multitudes of reasons why women face mental and physical abuse. Although violence against women is of various types in different cultures, the common types of violence committed are as follows:

❖ Family violence or Domestic violence: Such violence committed by family members includes

- Physical abuse of married women by husbands and in law.
- Verbal abuse, mental torture of food and other resources.
- Incest: Sexual relation with members having closest blood relations and hence forbidden socially-like father, uncle, brother etc.
- Rape: forcible sexual relation by one or more males;
- Sexual harassment/Indecent assault;
- Acid throwing;
- Kidnapping and abduction;
- Trafficking and Importation for immoral purposes;
- Forced prostitution;
- Murder (following rape or family quarrel).

**Table 4.1: Statistics: Violence against Women- 1 January 2005- 31 December 2010**

Year	Acid Throwing	Dowry			Rape		Stalking
	Women	Killed	Physical Abuse	Suicide	Women	Children	
2010	84	234	122	22	248	311	216
2009	64	227	81	11	213	243	
2008	73	188	71	10	202	252	
2007	96	138	47	13	213	246	
2006	105	243	8	64	412	227	
2005	104	227	19	123	588	319	
<b>Total</b>	<b>526</b>	<b>1257</b>	<b>348</b>	<b>243</b>	<b>1876</b>	<b>1598</b>	<b>216</b>

Source: Odhikar, 2011

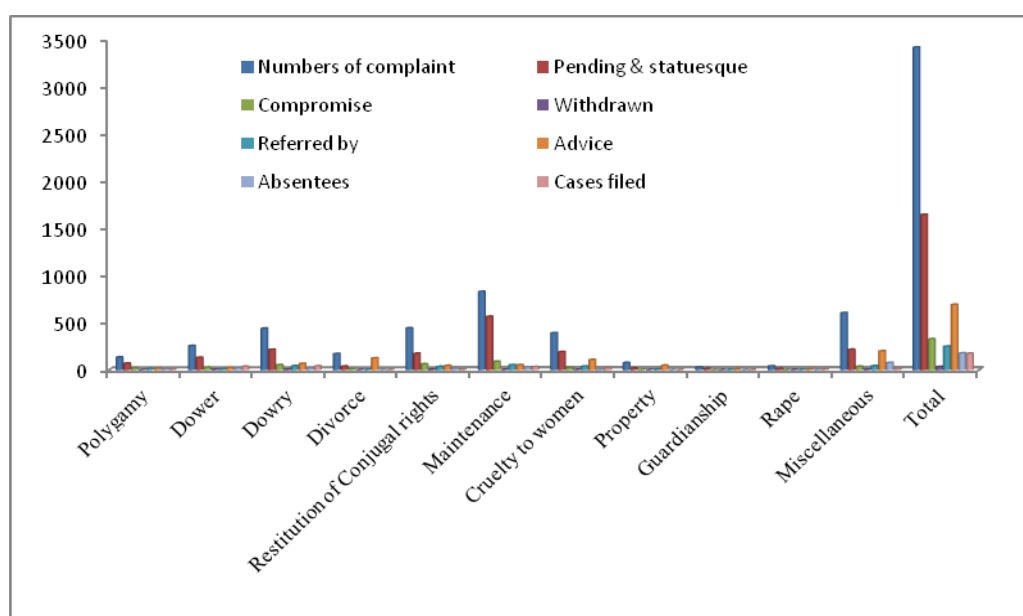
The legal aid clinics of Bangladesh Jatiya Mohila Ainjibi Somity in the year 2005 addressed following complaints with legal actions in 2005.

**Table 4.2: Nature, Number & State of Complaints Received by BJMAS**

Nature of complaint	Numbers of complaint	Pending & statuesque	Compromise	Withdrawn	Referred by	Advice	Absentees	Cases filed
Polygamy	135	70	20	1	12	16	8	7
Dower	256	131	28	5	10	25	21	37
Dowry	440	215	53	5	42	66	18	41
Divorce	172	38	9	1	4	125	3	2
Restitution of Conjugal rights	444	174	63	7	35	45	14	5
Maintenance	829	566	90	3	54	53	30	33
Cruelty to women	392	191	24	2	38	108	3	23
Property	76	17	2	-	6	48	-	1
Guardianship	28	14	1	-	2	9	-	2
Rape	41	13	1	4	3	7	3	10
Miscellaneous	604	216	36	5	43	200	76	14
Total	3417	1645	327	33	249	692	178	175

Source: Legal Aid Cell, BNWLA

**Figure 4.3: Nature, Number & State of Complaints Received by BJMAS**



## **4.2 Types of Violence**

Though violence against women is a common social phenomena in Bangladesh and even elsewhere of the world the nature and type of violence are significantly different. Similarly there are several types of violence against women of the study area. The details description of violence against women in the study area has been presented in chapter five.

### **4.2.1 Domestic Violence**

Women and children are often in great danger in the place where they should be safest: within their families. For many, 'home' is where they face a regime of terror and violence at the hands of somebody close to them – somebody they should be able to trust. Those victimized suffer physically and psychologically. They are unable to make their own decisions, voice their own opinions or protect themselves and their children for fear of further repercussions. Their human rights are denied and their lives are stolen from them by the ever-present threat of violence. This innocent digest looks specifically at domestic violence. The term 'domestic' includes violence by an intimate partner and by other family members, wherever this violence takes place and in whatever form.

The worldwide dimensions of this violence are alarming, as highlighted by studies on its incidence and prevalence. No society can claim to be free of such violence; the only variation is in the patterns and trends that exist in countries and regions. Specific groups of women are more vulnerable, including minority groups, indigenous and migrant women, refugee women and those in situations of armed conflict, women in institutions and detention, women with disabilities, female children, and elderly women (Odhikar, 1 January 2011. Human Rights Report 2010: Odhikar Report on Bangladesh.). This Digest focuses specifically on domestic violence – the

most prevalent yet relatively hidden and ignored form of violence against women and girls. While reliable statistics are hard to come by, studies estimate that, from country to country, between 20 and 50 per cent of women have experienced physical violence at the hands of an intimate partner or family member.

For the purpose of this Digest, the term “domestic violence” includes violence against women and girls by an intimate partner, including a cohabiting partner, and by other family members, whether this violence occurs within or beyond the confines of the home. While recognizing that other forms of violence are equally worthy of attention, this Digest does not cover the violence inflicted on women by strangers outside the home – in public places such as streets, workplaces or in custody, or in situations of civil conflict or war. It does not look at the issue of violence against domestic workers, as this is perpetrated by individuals who are not related. In other words, the term “domestic” here refers to the types of relationships involved rather than the place where the violent act occurs.

It is truly unfortunate that a certain degree of chastisement of a wife by her spouse is generally acceptable in all societies of the world and that woman, by keeping quiet and surrendering to the violent will of their husband’s have encouraged the idea. Unfortunately, domestic violence has in many cases of Bangladesh, led to the death of the victim. Domestic violence, or violence perpetuated in the home or family environment, is a major social problem in Bangladesh (Ameen, 2004). Domestic violence incidences are fairly common and widespread across the country. Women of all economic strata are vulnerable to maltreatment and abuse by husbands, in-laws, and other family members. Available data suggests that the number of cases of domestic violence is increasingly being reported in the newspaper.

Naturally, questions arise as to why women are silent and do not speak out against. Domestic violence? Why do so many victims continue to stay with abusive spouses? First, one has to bear in mind the social context in which women are raised. Bangladeshi women, as part of a patriarchal society, are from an early age, taught to be submissive, tolerant, and self-sacrificing. Furthermore, the social belief that a woman's place is in her husband's home is also deeply rooted in women's self-view and self-worth (BNWLA, 2001). These social values make it extremely difficult for women to assert themselves and speak out against domestic violence. In cases of marital and family conflict, society generally places the blame on the wife and holds her exclusively responsible for failing to build a strong foundation in the family. Consequently, women are reluctant to complain of domestic violence or file cases against their husbands out of fear of unrelenting social stigmatization. A second major reason that women rarely assert themselves in these matters is that women have few alternatives to staying with their husbands. In some cases a woman might return to her paternal home and find shelter with her parents or siblings, but in most cases, women lack family or community support. With no alternative, women realize that they have no choice but to tolerate domestic violence and make the best of their tragic situation.

### **4.3 Factors That Perpetuate Domestic Violence**

#### **4.3.1 Cultural**

- Gender-specific socialization.
- Cultural definitions of appropriate sex roles.
- Expectations of roles within relationships.
- Belief in the inherent superiority of males.
- Values that give men proprietary rights over women and girls.



- Notion of the family as the private sphere and under male control.
- Customs of marriage (bride price/dowry).
- Acceptability of violence as a means to resolve conflict.

#### **4.3.2 Economic**

- Women's economic dependence on men
- Limited access to cash and credit
- Discriminatory laws regarding inheritance, property rights, use of communal lands, and maintenance after divorce or widowhood.
- Limited access to employment in formal and informal sectors.
- Limited access to education and training for women.

#### **4.3.3 Legal**

- Lesser legal status of women either by written law and/or by practice.
- Laws regarding divorce, child custody, maintenance and inheritance.
- Legal definitions of rape and domestic abuse.
- Low levels of legal literacy among women.
- Insensitive treatment of women and girls by police and judiciary.

#### **4.3.4 Political**

- Under-representation of women in power, politics, the media and in the legal and medical professions.
- Domestic violence not taken seriously.
- Notions of family being private and beyond control of the state.
- Risk of challenge to status quo/religious laws.
- Limited organization of women as a political force.
- Limited participation of women in organized political system.

(Source: [www.nation.lk](http://www.nation.lk).)

**Table 4.3: Reports of domestic violence in 9 daily newspapers 2001-2004**

Year of Reporting	2001	2002	2003	2004
Number of Cases of Domestic Violence Reported	530	540	587	1164

Source: BNWLA, 2005

**Table 4.4: Types and number of domestic violence**

Category	2001	2002	2003	2004	2005	2006	2007	2008	Total
Homicide	630	891	849	895	1010	1086	837	720	6918
Suicide	351	702	785	641	563	478	337	281	6260
Physical Violence	128	308	339	853	1350	1118	481	269	4846
Dowry related violence	79	121	147	120	131	112	148	102	960
Dowry related murder	114	169	206	233	208	274	176	170	1550
Forced marriage	6	-	10	4	6	4	10	5	45
<b>Total</b>	<b>1308</b>	<b>2191</b>	<b>2336</b>	<b>2746</b>	<b>3268</b>	<b>3072</b>	<b>1989</b>	<b>1547</b>	<b>20579</b>

Source: Bangladesh Mahila Parishad, based on 14 National Dailies.

#### 4.4 Case study

Beauty (anonymous) in Dhamrai, married with Hossain (anonymous) in 2002. Because of her (B) poverty, she was always criticized by her in laws. She was blamed of theft and beaten for that. Although the money was recovered from another place, she was unfortunately tortured and blamed for different reasons. Finally, she returned to her poor natal home. Even after that, she was blamed by her in laws for the theft of worth tk. 50000/- and 5 gr. Gold. Beauty informed the Vigilance Team members. A salish was arranged at the presence of UNO and the Vigilance Team members. The allegation against Beauty proved false in the salish. Hossain confessed his guilty and promised not to commit any further violence against his wife. With the positive intervention of Vigilance Team Beauty was returned to her family (BNWLA, 2007).

##### 4.4.1 Wife abuse/Wife beating/Torture by Husband

Girls, when married before the age of 18, are at greater risk of physical and psychological violence perpetrated by their husbands or other members of

their extended families. It should be noted that wife beating at home constitutes by far the most common form of violence against women and girls and is a significant cause of injury.

The most frequently occurred and common form of domestic violence against women in Bangladesh is torture by the husband. It is certain that actual incidents of family violence will never be quantified as victims are unprepared to complain about her situation. The most common form of violence against is spousal beating at home. Different criminal behaviors of the husband such as slapping, punching, kicking, hitting with fists or objects, biting, strangling, burning, raping with body parts or penetrating with objects, stabbing and shooting constitute the offense of wife beating. In the most extreme cases, female victims die as a result of their injuries.

The law called ‘Woman & Child Repression Prevention Act – 2000’ deals specifically with women and children and includes measures against domestic violence against women and children. However, the Penal Code does not deal specifically with domestic violence. There is an apparent lack of due diligence in the investigation, prosecution and punishing of domestic violence. Although some shelters exist in the capital city of Bangladesh, the rural areas do not have many shelters.

#### **4.4.2 Case study**

Rina (anonymous) of Awliapur union of Thakurgaon district got married with Munir (anonymous) in 1998 by giving taka 30000/- out of 40000/- as it was promised to pay as dowry at the time of marriage. But due to poverty Rina’s father failed to give the rest of the amount of money i.e. 10000 taka. Both mental and physical torture on Rina was very common by her in laws. She tolerated all these only for the sake of her two children. However, the level of

torture kept on increasing centralizing this issue and on 5 July she had beaten rigorously by her husband and kicked out of her home (BNWLA, 2007).

#### 4.5 Dowry-Related Violence

The recent emergence of dowry in Bangladeshi society is more due to the simple greed and commercialization of marriage than the impact of traditional culture. Newspaper reporting is eloquent testimony of dowry-related violence, torture, death and divorce in Bangladesh, where it cuts across all economic categories. Although unrelated to religion (Islam) economic affluence, black money, cultural practices, discriminatory inheritance rights, demonstration effects, cause dowry related violence. About 75% of total wife killings are due to dowry in Bangladesh. Nevertheless, one of the reasons for this persistent demand of dowry is the rising unemployment among young males especially in rural Bangladesh. In most cases the complete dowry is not paid at the time of marriage. Rather the bride's family pays part of the dowry before the marriage and promises to pay the remainder soon after the marriage. When the bride's family fails to meet the deadline, bride husband and in-laws verbally and physically abuse her to compel her family to pay. The issue of dowry is most probably the most extensive source of domestic violence in Bangladesh. It is found from the reports of leading newspapers in 2006 that many women and children were tortured as a consequence of dowry demand.

**Table 4.5: Dowry-Related Violence, 2006**

Victim	Nature of Violence							Total
	Physical Torture	Murder	Acid Burn	Suicide	Divorced	Abandoned	Illegal Abortion	
Women & Children	69	258	10	8	1	4	1	351

**Source:** BNWLA, 2007

## **4.6 Case study**

When Jinat (anonymous) was married to her husband Jewel (anonymous), her father Noor paid his new son-in-law Tk 10 lakh dowries. Soon after the marriage Jewel began to demand additional Tk 2 lakh dowry money and a new car. He began to torture his wife and urge her to persuade her father to pay the extra dowry. Jinat told her mother about the torture and feared that her husband might kill her anytime. On October 13, 2010, Jinat was found dead at her residence. Her husband first claimed that she had slipped and fell and later suggested that she committed suicide (The Daily Prothom Alo, October 13, 2010).

## **4.7 Torture by in-Laws**

Torture by in-laws is another common form of violence against women in Bangladesh. This is one of the few areas of violence against women in which the perpetrators themselves are often women. While male members of the family are sometimes involved, mother and sister-in-laws are generally responsible for torture on a day to day basis. In 2003, a total of 38 women were reported to be tortured by their husband's family members whereas 40 women brutally murdered by her in-laws (Ain-O-Salish Kendra, 2003).

## **4.8 Polygamy**

Polygamy and civil polygamous marriages are legal in Bangladesh, though the practice is rapidly declining. An estimated 10% of Bangladeshi men are in polygamous marriage; much lower than the average rate found in other nations that permit polygamy. Two of the main reasons why men undergo polygamy are if the wife is unable to bear a male child or is unable to bear any children at all and if the wife has grown 'old' and a younger wife sought. Bangladeshi law lies down that in order to marry again, a man needs the

permission of several people- one being his first wife. This permission is overlooked as being unnecessary in some cases, is threatened or beaten out of the first wife.

#### **4.9 Marital Rape**

It can be defined as any unwanted intercourse or penetration with the wife obtained by force, threat of force, or when the wife is unable to give consent. Although there are no official reports or statistics on marital rape, but marital rape is fairly common in Bangladesh. In Bangladesh, marital rape is excluded from the Penal Code and it is never treated as rape. Cultural and legal attitudes consider that wives should be always ready to meet the sexual “needs” of their husbands. In the Bangladesh Penal Code 1860, section 375, the definition of rape is provided and the exception of marital rape is clearly stated: “Sexual intercourse by a man with his own wife, the wife not being under 14 years of age is not rape.” (BNWLA, 2005)

#### **4.10 Early Marriage/Child Marriage**

Child marriage can be defined as “any marriage carried out below the age of 18 years, before the girl is physically, physiologically and psychologically ready to shoulder the responsibilities of marriage and childbearing” (Stemming Girls' Chronic Poverty, Chronic Poverty Research Centre, 2010 ). Child marriage is broadly defined as marriage before the age of 18. Parents choose to marry off their daughters early for a number of reasons. Poor families may regard a young girl as an economic burden and her marriage as a necessary survival strategy for her family. They may think that child marriage offers protection for their daughter from the dangers of sexual assault, or more generally, offers the care of a male guardian. Child marriage may also be seen as a strategy to avoid girls becoming pregnant outside

marriage. Bangladesh has one of the world's highest rates of early marriage. According to UNICEF figures, 66% of Bangladeshi girls are marriage before the age of 18 and approximately a third of women aged 20 to 24 were married by the age of 15 (UNICEF, 2011). Gender discrimination can also underpin child marriage. Girls may be married young to ensure obedience and subservience within their husband's household and to maximize their childbearing.

In much of the developing world, adolescent and child marriage continues to be a strong social norm, particularly for girls. Early female marriage is associated with a number of poor social and physical outcomes for young women and their offspring. On average, girls who marry as adolescents attain lower schooling levels, have lower social status in their husbands' families, report less reproductive control and suffer higher rates of maternal mortality and domestic violence. ([http://www.unicef.org/protection/index\\_earlymarriage.html](http://www.unicef.org/protection/index_earlymarriage.html)) In addition, these individual outcomes suggest a number of larger social consequences of early marriage, including higher population growth, greater spread of disease, and a higher incidence of orphans. Bangladesh is an appropriate setting in which to examine the practice since the country has one of the highest rates of child marriage worldwide.

In Bangladesh, under the Child Marriage Restraint Act 1929, a girl cannot be married until the age of 18 and boys not before 21. The differing legal ages of marriage for girls and boys is facially discriminatory. Additionally, it appears that even this discriminatory law has had little impact on the prevalence of early marriage in Bangladesh as it is estimated that half of women there are younger than 18 when they marry. The lack of birth registration and lack of awareness of the parents about the bad effects of early marriage makes enforcement of this law difficult. Additionally, early

marriage can lead to early childhood pregnancy. Childbearing during early or middle adolescence, before girls are biologically and psychologically mature, is associated with adverse health outcomes for the both mother and child. (BNWLA, 2005)

#### **4.11 Negative Effects of Child Marriage**

The United Nations Population Fund typifies adolescent females who are married as having:

- Large spousal age gaps;
- Limited social support due to social isolation;
- Limited educational opportunities or no schooling options;
- Intense pressure to become pregnant;
- An increased risk of maternal and infant mortality;
- An increased vulnerability to HIV and other STIs;
- Restricted freedom of movement and social mobility;
- Little access to modern media;
- Lack of skill to become a viable part of the labor market (UNPF, 2005).

##### **4.11.1 High Risk Pregnancy**

It has been believed from the very beginning of world history that one healthy mother means a healthy nation. So, women who are going to be mother deserve special care and attention. For the most part, married women in Bangladesh are not aware of their own sexual and reproductive rights, and have only limited control over their own bodies. It has also been observed that a woman's freedom of choice regarding sexual intercourse, birth control, pregnancy, pre-natal care, and abortion is restricted by the collaborative decision-making of her husband and his family.



#### **4.12 Violence against Domestic Worker/Servants**

Workers live within the household where they work. Domestic workers are of two Domestic workers provide an essential service in society. They work day and night performing daily household chores. A domestic worker is a person who works within the employer's household. Domestic workers perform a variety of household services for an individual or a family, from providing care for children and elderly dependents to cleaning and household maintenance, known as housekeeping. Responsibilities may also include cooking, doing laundry and ironing, food shopping and other household errands. Some domestic types: Those who work inside of the home i.e. household workers/maids, caretaker etc. and those who work outside of the home i.e. car driver, guard/gateman etc. Most of the domestic helps working inside the home are women while most of the drivers and guards are overwhelmingly men. In 2011, the International Labour Organization adopted the Convention Concerning Decent Work for Domestic Workers which covers decent work conditions for domestic workers. Recent ILO estimates based on national surveys and/or censuses of 117 countries, place the number of domestic workers at around 53 million. But the ILO itself states that "experts say that due to the fact that this kind of work is often hidden and unregistered, the total number of domestic workers could be as high as 100 million". The ILO also states that 83% of domestic workers are women and many are migrant workers.

Scenery of torture on domestic worker is appearing frequently by the media now –a-days. Most of the domestic worker in our country is women and children. Normally in a wok there is time limit, but domestic worker have not such opportunity. They are always ready to serve their employer according to their order. It is found now that they are more vulnerable to

violence. Report on media of violence on them by their employer irritates our nerve. National Women Lawyers' Association found that 52 domestic workers were murdered in 2010-2011, and most incidents of torture were not published. In Bangladesh, more than 20 lac people are engaged in domestic work. Among them, 80% are women and children. 18 lac domestic workers are under the age of 15. The High Court has banned employment of children who are less than 12 years as domestic workers.

The government of Bangladesh recognizes the fundamental rights of its worker. These rights include the right of association, right to organize, right to strike, and bargain collectively, right against forced labour, right to acceptable conditions of work. The right to association and right against forced or compulsory are provided for in the Constitution. The others are enshrined in the various labour laws such as the Employment of Labour Act, The Factories Act, and Industrial Labour Relations Ordinance. However, there is no legislation that specifically covers workers in the domestic/household service.

The female household workers face many problems. Both physical torture and sexual harassment are also common. According to statistics compiled by the Mahila Ainjibi Samity, a women lawyers' forum, torture incidents on 121 domestic maids were recorded during the year 2004. Among them, 26 were killed, 33 were physically tortured and 18 were raped. Other than a few, the children working as maids do not have access to any education facilities while many are also denied an adequate diet. As a result, most of them are suffering from malnutrition, which is also deterrent to their proper physical and psychological development. Bangladesh Institute of Labour Studies (BILS) says that at least 797 incidents of inhuman violence against domestic workers took place in the last 10 years. Of them, 398 died from torture, 299 were wounded severely and about 100 became victims of other kinds of

torture. According to various newspapers, at least 25 domestic workers died and nine were brutally tortured till July 2011.

### **4.13 Suicide**

Suicide in Bangladesh is a common cause of unnatural death and a long term social issue. Of all the people reported dead due to suicide worldwide every year, 2.06% are Bangladeshi. In recent years, there has been a tremendous rise in the number of suicides of young women. Many victims of sexual harassment and violence who feel trapped in unbearable situations have resorted to suicide to end their oppression. Another recent trend is the suicide of rape victims who do not receive sufficient support from the state and community. According to a 2010 report by Shaheed Suhrawardy Medical College Hospital, of the 128.08 per 100,000 people who committed suicide in 2010, 89% were women and most they were unmarried. Statistics of *Jatiya Mahila Ainjibi Samit*, Bangladeshi women's organizations shows, that from 2006 to 2010, 40 girls committed suicide as victims of stalking. From 2001 to 2010, 4,747 women and girls committed suicide because of physical and domestic violence (<http://www.businessnews-bd.com>). According to the WHO data published in April 2011 Suicide Deaths in Bangladesh reached 19,697 or 2.06% of total deaths. The age adjusted Death Rate is 13.52 per 100,000 of population ranks Bangladesh 38 in the world (World Bank, Report, 2012). Thus the situation is quite horrible suicide death from violence against women in Bangladesh. Thus the situation is quite horrible suicidal death from violence against women in Bangladesh.

### **4.14 Eve Teasing**

Definition of eve teasing is the most difficult and the most important requirement to find solutions. It is difficult because most often the act is subjective, non-visible, non provable and most importantly confused with sexual harassment. Moreover what constitutes harassment varies from

person to person. 'Eve teasing' is become an often brutal form of sexual harassment that can result in permanent physical and psychological damage and profoundly alter the course of a girl's life. The harassment manifests itself in different ways, ranging from verbal abuse and sexual innuendo to abduction, acid-throwing and rape.

The term 'eve-teasing' has gone farthest from its denotation in recent times in Bangladesh. There are many problems that people of Bangladesh are facing these days rooting from economy, politics, corruption etc. (BNWLA, 2008) However, it has also been facing many social problems which are kept out of awareness until it gets big as an issue. Eve teasing is one of them.

Eve teasing is a euphemism used in Bangladesh for sexual harassment or molestation of women by men. Considered a growing problem throughout the subcontinent, eve teasing ranges in severity from sexually colored remarks to outright groping. Some guidebooks to the region warn female tourists that eve teasing may be avoided by wearing conservative clothing, though eve teasing is reported both by Bangladesh women and by conservatively-dressed foreign women. In Bangladesh, 'eve-teasing' is seemingly innocent name for girls and women being ogled, taunted, harassed, humiliated, sexually molested, and assaulted – and in extreme cases has led to girls being attacked with acid, abducted and raped ([www.stanford.edu/group/ipsblog/cgi.../eve-teasing-in-Bangladesh](http://www.stanford.edu/group/ipsblog/cgi.../eve-teasing-in-Bangladesh)). While there are marches against eve teasing and more recently a law passed to punish those who tease, little is being done to address the underlying cause of this problem – the status of women. Various reasons are suggested for the prevalence of sexual harassment in Bangladesh. Some feel that it is the direct consequence of a puritanical and sexually repressive society, especially one in which women traditionally have no voice and nothing resembling equal

rights. Others insist that the influence of western media is the primary cause. Bangladesh movies, especially those from Bollywood, have a mixed record on sensitivity towards women's issues. A new craze in Bangladesh “eve teasing” led the government to declare June 13, “Eve Teasing Protection Day.” The announcement came in the wake of increasing worry over the numbers of women and girls who have committed suicide as a direct result of this phenomenon.

Eve teasing is an important issue that needs urgent attention. A recent study by the Bangladesh National Women Lawyers Association showed that nearly 90 percent of girls aged between 10 and 18 have experienced eve teasing. About 13,000 women became victims of harassment and violence across the country during January-July, 2008. In 2010, eve-teasing resulted in 20 instances of suicide ([www.stanford.edu/group/ipsblog/cgi.../eve-teasing-in-Bangladesh](http://www.stanford.edu/group/ipsblog/cgi.../eve-teasing-in-Bangladesh)). Thus the eve-teasing become a alarming phenomena of VAW in Bangladesh which lend many women and girl to commit suicide.

#### **4.14.1 Case study**

Munmun (15) of Sonamukhi village, Joypurhat committed suicide in 27/1/2008. She was the 1<sup>st</sup> girl of Sonamukhi Pilot School. The perpetrators Biplob, Delwer and Lutfer from nearby village used to tease her for long time. For some times back they used to call and text her in the mobile phone and threatened her of throwing acid when she denied talking to them. Having threatened and out of fear and shame the poor girl took her life (Daily Ittefaq, 2008).

#### **4.15 Rape**

According to Section 375 of the Bangladesh Penal Code, rape occurs when a man has intercourse with a woman of any age without her consent. Rape, in

this Section, is narrowly defined to mean forced penetration of the male sexual organ in the female vagina. Rape is an act of forced sexual relation with women and girls. Rapes may be marital or extramarital. Under human rights considerations any forcible sexual act without consent is tantamount to rapes whether marital or extramarital. Social taboos and a patriarchal society are two of the reasons why the crime of rape is not always reported or, if the crime is brought to light, lack of proper evidence, poor medical examination of the victim, bribery by the offender, threats to life etc. In most cases, the victims or their family members remain silent due to the social stigma or in fear of the rapist. The rape victims have to undergo severe mental and social problems.

Rape is an unlawful sexual intercourse with a female person without her consent by force or threat of force. It is the most serious and frequently occurred form of violence against women. In our country everyday a huge number of women and girl are being raped. There is various form of rape in Bangladesh such as: rape in work place, rape in domestic environment, rape in police custody, child rape, gang rape, data on institutional rape, spousal rape and rape by intimate male relations are available.

In the last few years, gang rape has become the prevalent form of rape in Bangladesh. Several men kidnap a woman, take her to an isolated place, and take turns raping her.

Under Section 376 of the Penal Code, a man is said to have committed rape when he has sexual intercourse with a woman under the following circumstances:

- Against her will;
- Without her consent;

- With her consent when obtained by threat or coercion;
- With her consent, but consented under deception by the man that he is her husband;
- With or without her consent when she is under 14 years of age and sexual intercourse by a man with a wife who is under 13 years of age.

Nari O Shishu Nirjaton Domon Ain 2000 (Women and Children Repression Prevention Act, 2000), section 10 includes the punishment of other forms of sexual violence, which are not considered rape, but rather are considered molestation. The punishment for these crimes is less than the punishment for rape. To be a rape, the act must fulfill one of the five conditions mentioned in article 375 of the Penal Code. On a positive note, recently, due to awareness drives by NGOs the reporting has increased. Journalists are also playing important role through front paging rape incidents and carrying out follow-up reports.

**Table 4.6: Reported Cases of Rape in 9 Daily Newspapers 2000-2010**

Year of Reporting	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Number of Cases of Rape Reported	564	605	1434	1550	1043	907	706	463	535	454	458

**Source:** Resource Center, BNWLA

#### **4.15.1 Case study**

On November 17, 2009, some miscreants raped a 12 year old girl, a student of Class VI at the Kobirhat Madrasa in Noakhali. The Police arrested two rapist namely Hedayetullah and Jahir Uddin following the incident (Odhikar, 2009).

#### **4.16 Acid Throwing**

One of the most dangerous forms of violence against women is the acid attack. Acid violence is a particularly vicious and damaging form of violence in Bangladesh where acid is thrown in people's faces. The overwhelming majority of the victims are women, and many of them are below 18 years of age. The victims are attacked for many reasons. In some cases it is because a young girl or woman has spurned the sexual advances of a male or either she or her parents have rejected a proposal of marriage. Recently, however, there have been acid attacks on children, older women and also men. These attacks are often the result of family and land dispute, dowry demands or a desire for revenge. ([www.hcs.harvard.edu/~epihc/currentissue/spring2002/swanson.php](http://www.hcs.harvard.edu/~epihc/currentissue/spring2002/swanson.php)) Acid violence drastically changes the life of the victim including education, employment and other aspects of normal life. Survivors often have to face social isolation that further damages their self-esteem and confidence and undermines their professional and personal future.

Acid violence is a relatively common form of violence against women in Bangladesh. The first documented case of acid violence was in 1967 when a young girl had acid poured on her by her 'admirer' when his proposal of marriage was refused by the girl's mother. There is evidence in recent years that there has been an increase in acid attacks.

The President of the People's Republic of Bangladesh approved the Acid Control Act 2002 and the Acid Crime Control Act 2002 on 17 March 2002. The laws were promulgated to meet the demands that acid crimes be controlled and perpetrators receive swift punishment and that the trade in acid and other corrosive substances be guarded by legal checks and balances



to prevent their easy accessibility. The Acid Crime Control Act, this law aims to rigorously control acid crimes. It houses stringent punishments ranging from the death sentence to life imprisonment, to between three to fifteen years imprisonment and a hefty fine.

**Table 4.7: Acid Attack Statistics (1999-2012)**

Year	Numbers of incidents	Numbers of survivors
1999	165	167
2000	240	240
2001	351	352
2002	494	496
2003	416	419
2004	326	333
2005	221	276
2006	182	223
2007	162	199
2008	143	185
2009	125	155
2010	120	158
2011	91	118
2012	59	80
Total	3095	3401

**Source:** Acid survivor's foundation, 2012

#### **4.16.1 Case study**

On October 29, 2009, some unknown miscreants threw acid on two sisters Shila and Shimuli while they were sleeping at Kamalapur village in Khoksha upazila of Kushtia. Their face, eyes, throat and some parts of their body were burnt due to acid. Moreover, Shimuli's 21-month daughter Jyoti was also burnt as she was sleeping with her mother. The family of the women alleged that the police did not arrest the persons named in the FIR (Odhikar, 2009).

#### 4.17 Fatwa

The most significant factor is that fatwa violence is one of the most dangerous forms of violence committed against women. Extremists have begun to use the fatwa (religious edict) as a major tool to violate women's rights in Bangladesh as part of their attempt to propagate their ideology. With the increase in the number of victims to edicts issued by extremists, a debate has begun about the legality of the fatwa in the country. Most of these women were from rural areas, where their crimes were determined by influential local leaders and mullahs who, setting aside the laws of the land, have taken upon themselves the responsibility of dictating social and moral standards of behavior, interpreting religion and meting out extra-judicial punishments. There have also been instances where women accused of "immoral behavior" have been raped.

That is, such *fatwa* are only recognized under specific procedures that provide for the terms on and the extent to which they are practiced. Also, the practice of *hilla* or intervening marriage is still imposed in some places on women whose husband orally divorces her and later wants to take her back. Although this has no legal basis in Bangladesh, often, local leaders issue an illegal *fatwa* for a woman to enter into such an intervening marriage (UNIFEM, 2003).

Fatwa, an Islamic religious declaration which means 'a formal legal opinion', impacts a disproportionate number of women as a repercussion for alleged infidelity or not adhering to traditional gender norms. In cultural practice, punishments can take many forms--whipping, lashing, imposing fines, cutting of the woman's hair or blackening her face all in an effort to ostracize and humiliate the woman and her family. The type of punishment is arbitrarily decided, carried out by community members and has no legal bearing.

**Table 4.8: Fatwa violence (2000-2010)**

Year	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Numbers of cases	31	45	32	46	37	46	39	35	20	35	22
Numbers of filed	-	7	9	5	2	-	8	4	6	13	4

**Source:** Resource center, BNWLA (2000-2004), Ain-O-Shalish Kendra (2005-2010)

**Table 4.9: A statistical overview of different forms of fatwa violence, 2006-2010**

Reasons of fatwa	Forms of punishment					Total
	Hilla	Lashes	Social Boycott	Physical/mental torture	Divorce	
Rape	-	10	3	5	-	18
Premarital pregnancy	-	6	5	2	-	13
Allegation of immoral Character	-	4	1	5	1	11
Extramarital relations	-	6	7	-	-	13
Illegal/ sexual relations	-	3	1	-	-	4
Love affairs	-	11	7	4	-	22
Oral divorce	32	3	21	-	2	58

**Source:** Ain-O-Shalish Kendra (2006-2010)

#### 4.18 Trafficking in Women and Children

The Bangla equivalent of the word ‘trafficking’ is *pachar*. It has a mild connotation which means transfer from one place to another. If the term *pachar* is used in reference to women and children, in Bangla the phrase *nari o shishu pachar* means illegal transfer of women and children from one place to another. Trafficking, which is a serious problem and is considered a violation of human rights, is yet to be internalized emotionally by society at large in Bangladesh and also in other South Asian countries. Generally, traffickers apply the following techniques in recruiting and transporting women and children from Bangladesh. Women and children are generally

recruited from rural areas or small towns. In the transshipment process they are handed over and taken over by numerous procurers, brokers, and intermediaries. In the recruitment process, traffickers enlist the help of local persons and villagers to identify vulnerable families. It has been observed that traffickers operate in an organized network having their agents make contacts with unsuspecting women and children around bus and train stations.

It is very well documented that human trafficking is a significant problem in Bangladesh and has been identified as a source, supplying victims to India and the Middle East and also within Bangladesh to local brothels and factories. Many of these victims are women and young girls who have been tricked or forcibly removed and sold. The rights of all citizens of Bangladesh are protected first and foremost by the Constitutions. The government has also ratified a number of international protocols and treaties that pertain to human rights including the rights of women and children. Likewise the Government of Bangladesh has enacted a number of laws that give effect to these rights.

According to Article 3 of the United Nation's Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (the Palermo Protocol), which supplements the United Nations Convention against Transnational Organized Crime (a) 'Trafficking in Persons' shall mean the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose

of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs;

(b) The consent of the victim of trafficking in persons to the intended exploitation set forth in the subparagraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used; (c) The recruitment, transportation, transfer, harboring, or receipt of a child for the purpose of exploitation shall be considered 'trafficking in persons' even if this does not involve any of the means set forth; and (d) Child means any person under the age of 18. (www.exectimes.com)

#### **4.18.1 Causes of women and child trafficking**

##### **4.18.1.1 Push Factors**

- Lack of economic opportunity;
- Social exclusion;
- Lack of awareness;
- Gender discrimination;
- Migration;
- Poverty;
- Illiteracy;
- Dowry;
- Natural disasters;
- Landlessness and
- Empowerment.

#### 4.18.1.2 Pull Factors

- Demand for services catering Men;
- Urbanization;
- Globalization and free market Economy;
- Economic solvency;
- Better job opportunities;
- Promise of employment and better marriage;
- Influence of mass media; and
- Information technology.

**Table 4.10: Number of registered cases for human trafficking and some other related crimes**

Name of Offense	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Kidnapping	834	1040	896	898	765	722	774	817	858	870
Child Abuse	340	512	475	503	555	662	967	962	1093	1542
Burglary	3654	3959	3883	3356	3270	2991	4439	4552	3456	3101
Smuggling	3076	4746	4499	4182	4334	4734	5202	7962	7817	6363

Source: Website, Bangladesh Police

**Table 4.11: Routes Used by Traffickers**

From where collected	Routes used by traffickers	Borders used by traffickers
Cox's Bazar	Cox's Bazar- Dhaka, Jessore and Satkhira/Dinajpur	Benapole , Satkhira and Hills and its adjacent areas
Laxmipur	Laxmipur- Dhaka, Jessore- Satkhira, Rajshahi-Nawabganj, Dinajpur	Benapole – Satkhira borders, Rajshahi and Nawabganj borders hills areas
Narayanganj	Narayanganj- Dhaka, Jessore and Satkhira, Rajshahi and Nawabganj, Dinajpur	Benapole and Satkhira borders, Rajshahi and Nawabganj borders hills areas
Dhaka	Dhaka- Jessore and Satkhira, Rajshahi and Nawabganj, Dinajpur	Benapole and Satkhira borders and hills areas
Nawabganj	Nawabganj-Shibganj	Different borders at Shibganj
Rangpur	Rangpur- Dinajpur, Lalmonirhat, Nawabganj	Hilly, Patgram and other thana borders and Shibganj border
Lalmonirhat	Lalmonirhat	Patgram Hatibandha Kaliganj
Jessore	Jessore-Benapole	Benapole and its adjacent areas

Source: Bangladeshi Jatiya Mohila Ainjibi Samity

#### **4.18.2 Case study**

Trafficking Victim Sima: Abdulla (age 32 years) maintains a close relation with Rubel, who stays in Hakimpur, India. He often comes to Bangladesh with the intent to take women and children to India. Rubel proposed Abdulla to leave the smuggling business and, in return, offered him a large amount of money if he would help him in the trafficking business. He offered him Tk. 20,000.00 for collecting a fair and good-looking young girl. Abdulla was very tempted by the offer and discussed the matter with his friend. Both of them planned to traffic Sima with the help of Rubel. Abdul posed as a lover and proposed to marry Sima. Eventually, Sima was allured with false promises and trafficked to India (The Daily Prothom Alo, 2010). Thus the situation of women and children is very alarming since. They have to face difficult types of problems every day with new form where prevention and protection measures are nominal and very weak and some cases there is no effective means for protecting the vulnerable women from life treating danger.

#### **4.19 Conclusion**

The above discussion has attempted to highlights the various forms of violence faced by women in Bangladesh and the causes and reasons behind such criminal acts are poverty, lack of proper implementation of the law, ignorance of the law, a high demand for cheap labour here and abroad, lack of education and irregularities and criminalization in the law enforcing agency. Violence against women is not a unique problem in Bangladesh rather it is a worldwide phenomenon. Countless women around the world have been suffering from the public domain to private domain and women are at risk from violence in all areas of life.

Without considering of age, sex and socio-economic class violence against women become a common phenomenon and the violence take place in different forms irrespective social, cultural, economic and psychological arena in Bangladesh. Consequently it is observed that women remain in most vulnerable stage in the society. In this chapter this vulnerable situation has been clearly observed.

## **Chapter Five**

### **BRAC AND CARITAS NON-FORMAL EDUCATION AND PRESENT STATUS OF WOMEN**

#### **5.1 Introduction**

Both BRAC & CARITAS are equally believed in gender justice and diversity and they have worked for decades to integrate gender justice into the programs and eliminate gender injustice from society, such is the opinion of the Founder and Chairperson of BRAC, Sir Fazle Hasan Abed. For BRAC & CARITAS, gender justice and diversity means working simultaneously within the organization and with the society.

The gender justice and diversity (GJD) division works to realize BRAC & CARITAS's vision which is to free the world from all forms of exploitation and discrimination where everyone has the opportunity to realize their potential. The division facilitates services to achieve gender equality within BRAC & CARITAS, focusing on gender equality at the local, national and international levels, where women and men have access to equal rights and opportunities, as they all can act to realize own choices and potentials in economic, social and cultural spheres.

After starting its official journey in 2005, the program has a proven track record in facilitating community movement on violence against women (VAW) and children. It helps to build a gender-friendly working environment and community platform. Each individual within BRAC & CARITAS and in the community works as agents of change to establish a just society for men, women and children. Besides, the program has been trying to incorporate the issue of diversity in all programs interventions. It acts as a catalyst to promote sensitivity on issues such as sexual and



reproductive rights, people with different sexual orientation, and people with different abilities and cultural background. In addition to this, GJD is actively involved in the national level policy advocacy through different human rights organizations, networks and alliances of government, non-government, and civil society organizations. GJD further seeks to work with various government departments to implant gender sensitivity and equality in future national policies.

## 5.2 Socio-economic Activities of BRAC and CARITAS

In the study area BRAC and CARITAS implementing various socio-economic, cultural development and capacity building activities among the poor, illiterate and backward section people, particularly among the women and ethnic minority group of people. Among these non-formal education program is the most significant.

**Table 5.1: Educational Status of the Respondents**

Title		Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percent	Frequency	Percent	Frequency	Percent
Educational grade	Illiterate	5	5.0	7	37.0	12	6.0
	Literacy	51	51.0	59	59.0	110	55.0
	Pre-primary	17	17.0	19	19.0	36	18.0
	Primary	10	10.0	7	7.0	17	8.5
	SSC	8	8.0	4	4.0	12	6.0
	HSC	6	6.0	3	3.0	9	4.5
	Graduate	3	3.0	1	1.0	4	2.
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>

Source: Field survey

Table 5.1 shows that most of the respondents are literate as they have been given non-formal education through NGOs particularly BRAC and CARITAS and others voluntary organizations. However, still on significant number women remain uneducated. Nevertheless, only around twenty percent women in the study area are educated who have completed their primary, secondary, higher secondary and graduation degrees.

**Table 5.2: Religion and Types of Family of the Respondents**

Title	Status	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percent	Frequency	Percent	Frequency	Percent
Name of Religion	Islam	85.0	85.0	86.0	86.0	171.0	85.5
	Hinduism	13.0	13.0	13.0	13.0	26.0	13.5
	Others	2.0	2.0	1.0	1.0	3.0	1.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>
Types of family	Single	57.0	57.0	63.0	63.0	120.0	60.0
	Joint	25.0	25.0	27.0	27.0	52.0	26.0
	Extended	18.0	18.0	10.0	10.0	28.0	14.0
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>

Source: Field survey

The above table shows that most of the people (85.5%) of the study area are Muslims by faith and a good number 39 (13.5%) of these are Hindus. Besides these, a few tribal animist and converted Christian people live in these localities. Regarding the types of families, this table shows that sixty percent families are single in nature, one-fourth is joint and the rest fourteen percent are extended types. Due to massive change in economic system and socio-cultural attitude the joint and extended families gradually turn into single families.

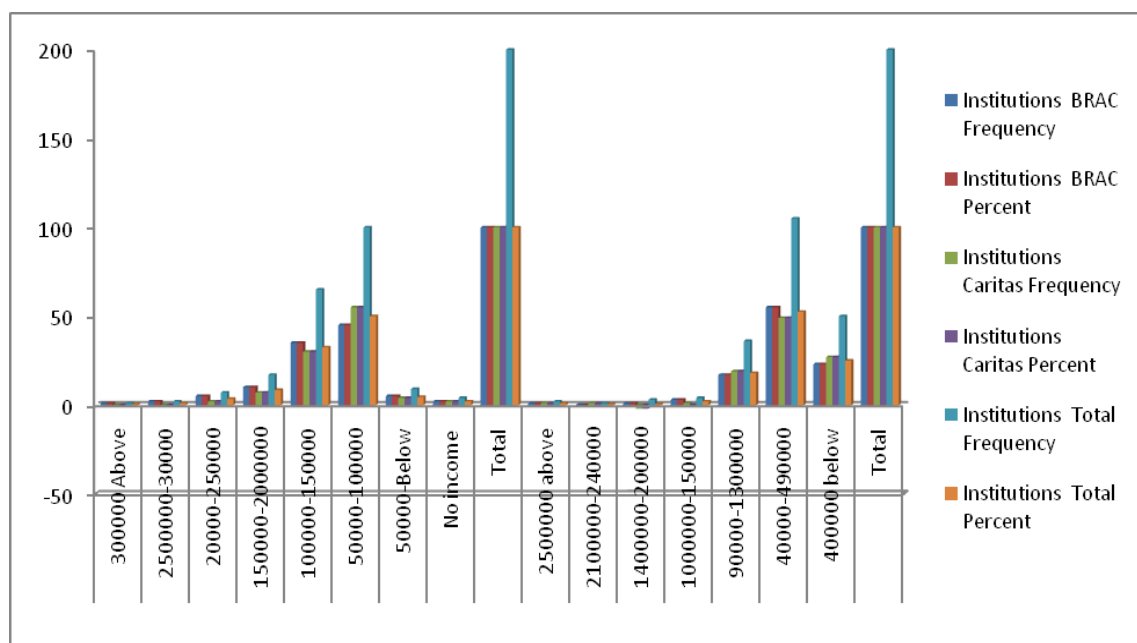
**Table 5.3: Yearly Income and Expenditure of the Respondents**

Title	Status	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentages
Early income	300000 Above	1.0	1.0	-	-	1	.5
	250000-300000	2.0	2.0	-	-	2	1.0
	20000-250000	5.0	5.0	2.0	2.0	7	3.5
	150000-200000	10.0	10.0	7.0	7.0	17	8.5
	100000-150000	35.0	35.0	30.0	30.0	65	32.5
	50000-100000	45.0	45.0	55.0	55.0	100	50.0
	50000-Below	5.0	5.0	4.0	4.0	9	4.5
	No income	2.0	2.0	2.0	2.0	4	2.0
<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>	
Early expenditure	250000 above	1.0	1.0	1.0	1.0	2.0	1
	210000-240000	-	-	1	1.0	1.0	.5
	140000-200000	1.0	1.0	2	2.0	3.0	.5
	100000-150000	3.0	3.0	1.0	1.0.0	4.0	2.0
	90000-130000	17.0	17.0	19	19.0	36.0	18
	40000-490000	55.0	55.0	49	49.0	105.0	52.5
	40000 below	23	23	27	27.0	50.0	25
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>

Source: Field survey

From the above table it is clearly observed that living standard of the respondent is very poor though the costing of living in rural Bangladesh is very easy gradually the price of the commodities increases. Consequently, respondents and their families are gradually suffering from economic hardship. Like income, the expenditure is also very low. From the above table, the level of the respondent is clearly understood from their income and expenditure. It is easily assumed that most of the respondents as well as the poor women fail to meet up their basic needs. So, during the field survey researcher has observed that women who were oppressed and suppressed by their male counterpart and other dominating people of their family and society seldom seek legal or other protection measures rather they remain silent. As a result, the sufferings of poor women are much higher in comparison to the women who are in well to do family and who live in urban educated society.

**Figure 5.1: Yearly Income and Expenditure of the Respondents**

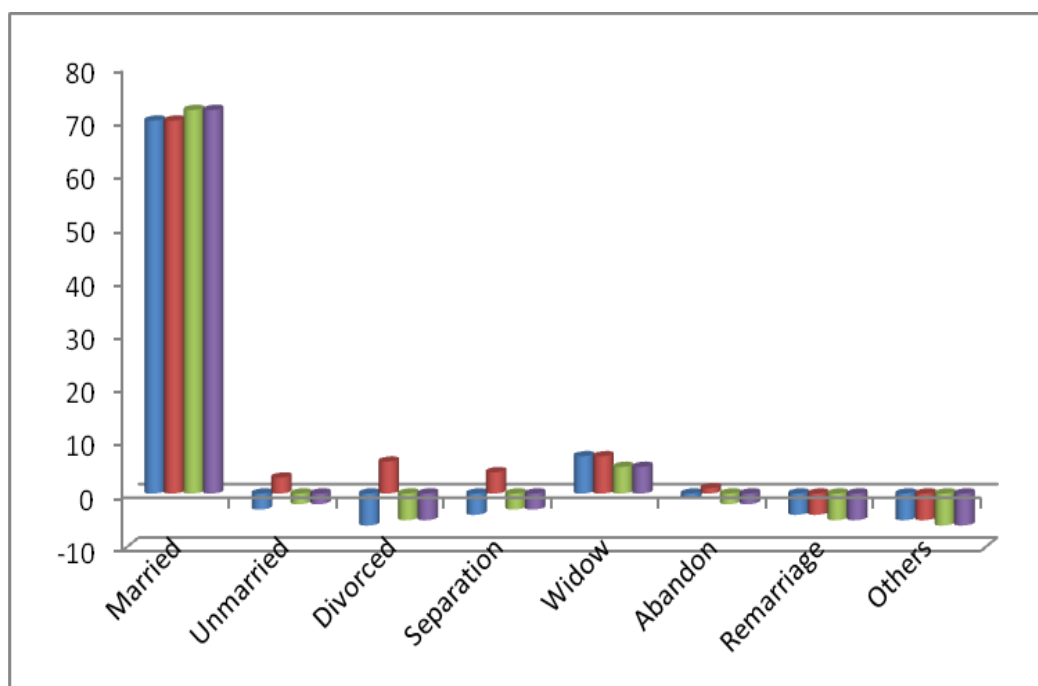


**Table 5.4: Marital Status of the Respondents**

Title	BRAC		CARITAS		Total Number and Percentage
	Frequency	Percentage	Frequency	Percentage	
Married	70	70	72	72	142(71)
Unmarried	03	03	02	02	5(2.5)
Divorced	06	06	05	05	11(5.5)
Separation	04	04	03	03	7(3.5)
Widow	07	07	05	05	12(6)
Abandon	01	01	02	02	3(1.5)
Remarriage	04	04	05	05	9(4.5)
Others	05	05	06	06	11(5.5)
Total	100	100.0	100	100.0	200(100)

**Source:** Field survey

From table 5.4 everybody may easily get a clear picture about the marital status as well as the social status of the rural women. In fact, the socio-economic status of the respondent as well as the rural women are not healthy or happy though more than seventy percent (71.0%) women are married in many cases they do not get proper treatment from their husband or from the other family members as well. Moreover, a significant number woman is suffering from family conflict due to poverty and some other social hazards. Still many women are victimized from social crime in their marital life. Consequently, around six percent (5.5%) women have to face divorce and another four percent women remain separate from their husbands and children. In addition, many respondents opine that they are under threat of divorce and a number of women told that their husband has left them since two years and more.

**Figure 5.2: Marital Status of the Respondents****Table 5.5: Different Types of Oppression and Bad Treatment**

Title	BRAC		CARITAS		Total Number and Percentage
	Frequency	Percentage	Frequency	Percentage	
Physical assault, Early Marriage, Polygamy, Dowry	37.0	37.0	40.0	40.0	77(38.5)
Mental torture, Cheat, Rape	17.0	17.0	21.0	21.0	38(19.0)
Deprivation for rights, Dowry	15.0	15.0	17.0	17.0	32(16.0)
Eve-teasing, early marriage, polygamy	21.0	21.0	19.0	19.0	40(20.0)
Rape and Murder	10.0	10.0	3.0	3.0	13(6.5)
Total	100.0	100.0	100	100.0	200(100.0)

**Source:** Field survey

As we mentioned earlier the poor and uneducated rural women have to suffer a lot in their family and society in almost all sphere of life. Consequently table 5.5 shows that around forty (38.5%) percent women claim that they

have to face a number of violence's like physical torture, early marriage, polygamy, dowry and similar violence in the male dominating society. More serious types of oppression and suppression are also usually taken place in the study area as around twenty (19.0%) respondents claim that they have been mentally tortured, cheated and raped by the miscreant. Similarly sixteen (16.0%) women have been deprived from their socio-economic rights. Twenty (20.0%) percent respondents have mainly suffered from mistreatment and eve-teasing, and the seven (6.5%) percent respondents tell that women are mainly suffering from most grievous offence like murder and rape. So the data clearly show that violence against women is very common in the study area.

**Table 5.6: Scenario of Sector-wise Oppression against Women**

Title	Status	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Type of Oppress or against women	Male Family member	45	45.0	40	40.0	85.0	42.5
	Female member	46	46.0	49	49.0	95.0	47.5
	Both	11	11.0	10	10.0	21.0	10.5
	Other	2	2.0	1	1.0	3.0	1.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>
Sector-wise Oppression Scenario	Family	69	67	55	55	122	61.0
	Family, Society	18	18	19	19	37	18.5
	Office	13	13	23	23	36	18.0
	Others	13	13	23	23	36	18.0
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>

**Source:** Field survey

As it is seen in table 5.6, women of study area and rural Bangladesh are mainly suppressed by several classes of people like male and female family members as per the response of the respondents more than forty percent women are mainly oppressed by the male family members and around fifty percent (47.5%) respondents admit that female family members are mainly oppressed in different stages in their family and the rest ten percent beneficiaries told the researcher that they are oppressed by both types of family members. On the other hand, regarding oppression place maximum

(61.0%) numbers of respondents tell that they are very often victimized in the family and around twenty (18.5%) percent oppressed in the office and similar percent women have to be victim of oppression in different places like in any social gathering.

**Table 5.7: Status of Women taking Organizational Assistance**

Title	BRAC		CARITAS		Total Number and Percentage
	Frequency	Percentage	Frequency	Percentage	
Aid organization, social elite	17	17	19	19	30(18)
Social power & political power	55	55	49	49	104(52)
Nowhere	23	23	28	28.0	51(25.5)
Others	5	5.0	4	4.0	9(4.5)
Total	100	100.0	100	100.0	200(100.0)

**Source:** Field survey

Women in rural Bangladesh have to suffer a lot in the society and violence against them is a common phenomenon as we observe in table 5.5 and 5.6 when most of the respondents claim that violence against them is a ordinary happening in rural Bangladesh. But the women do not get adequate assistance to overcome from their hazards and many of them commit suicide.

**Table 5.8: Major Source of Assistance**

Title	BRAC		CARITAS		Total Number and Percentage
	Frequency	Percentage	Frequency	Percentage	
Local development agency	11	11.0	16	16.0	27(13.5)
Law & arbitration center	27	27(25.0)	24	24.0	51(25.5)
Police administration	43	43	48	48.0	91(45.5)
Political leaders	15	15.0	10	10.0	25(12.5)
All	4	4.0	2	2.0	6(3.0)
Total	100	100.0	100	100.0	200(100.0)

**Source:** Field survey

The vulnerable women usually do not seek any legal and administrative assistance at the initial stage of violence. However, the respondents told that they generally get voluntary assistant from local voluntary organization legal service center, police administrator and some other local social elites. As it is observed in table 5.8 around fifteen percent (13.5%) women get assistance from local voluntary organization (mainly NGO), more than twenty five (25.5%) percent distressed women get help from law and arbitration center and maximum rural women get protection from police administration and the rest twenty five and three percent respondents told that women seek assistance from political leaders and other dominating people respectively.

**Table 5.9: Status of Social Perception about the Violence against Women**

Title	BRAC		CARITAS		Total Number and Percentage
	Frequency	Percentage	Frequency	Percentage	
Serious neglected	21	21(21)	23	23	44(22)
Neglected	44	44(45.0)	49	49.0	93(46.5)
Annoyed	23	23(25.0)	17	17	40(20)
No Perception	12	12(10.0)	11	11.0	23(11.5)
Total	100	(100.0)	100	100.0	200(100.0)

**Source:** Field survey

In table 5.9 the perception of the people about violence against women has been categorically analyzed. In this table more than twenty (22.0%) percent respondents opine that violence against women is generally considered serious social offence. Similarly, another forty six percent (46.5%) respondents told that it is a negligible crime and twenty percent women opine that they are annoyed at the violence and the rest ten percent women did not express any reactions about the violence against women. Thus most of the people in the study area gradually have been conscious about the oppression and violence against them.



**Table 5.10: Comparative Status of Different Types of Violence**

Title	BRAC		CARITAS		Total Number and Percentage
	Frequency	Percentage	Frequency	Percentage	
Rape, Acid throwing	15	15.0	17	17.0	16.0
Murder	35	35.0	38	38.0	36.5
Cheat & Deprivation	33	33.0	27	27.0	60
Above all	12	12.0	15	15.0	13.5
Others	5	5.0	3	3.0	4.0
Total	100	100.0	100	100.0	100.0

**Source:** Field survey

A number of violence is usually taken place against the poor and vulnerable women in Bangladesh as well as in the study area. Table 5.10 show that 16.0%, 36.5%, 60.0%, 5.0% and 6.0% respondents opine that women are generally victimized by rape and acid throwing, murder, cheat, deprivation from ancestor properties and above all some others similar miss deeds accordingly.

**Table 5.11: People Perception Regarding Depriving Women from Ancestor Property**

Title	BRAC		CARITAS		Total Number and Percentage
	Frequency	Percentage	Frequency	Percentage	
Social crime	75	75.0	70	70.0	145(72.5)
Indifference	18	18	22	22	40(20.0)
Not crime	7	7	8	8	15(7.5)
Total	100	100.0	100	100.0	200

**Source:** Field survey

Violence and deprivation is a supplementary phenomenon among the women in developing counties. Consequently, women of the study area suffer a lot from deprivation of ancestor property. Once the people of the study area were not so serious about this deprivation but gradually the women consider this crime very seriously and around seventy five (72.5%) percent women told the researcher that, this a clear social crime and it also creates many crimes including murder. So, this is also a root cause of violence.

**Table 5.12: Enjoy Freedom in Socio-Cultural Actives**

Title	BRAC		CARITAS		Total Number and Percentage
	Frequency	Percentage	Frequency	Percentage	
Always	21	21	27	27	48(24)
Frequently	37	37	48	48	85(42.5)
Not at all	20	20.0	15	15.0	35 (17.5)
Others	18	18	9	9	27(13.5)
Total	100	100.0	100	100.0	200(100.0)

**Source:** Field survey

Once women of the study area do not enjoy freedom at the socio-cultural activities but now gradually they enjoy freedom in these activities as they became aware from the education program of BRAC and CARITAS. The above table shows that around twenty five (24.0%) percent women think that they enjoy full freedom in socio-cultural activities and more than forty (42.5%) percent women think that they do not have equal freedom. But still around twenty (17.5%) percent women think that they do not enjoy freedom at all. Moreover, in the study area women are now more conscious and they very often raise their voice to protect their rights and freedom.

**Table 5.13: Status of Women Regarding Spending Money and get Priority in Getting Nutritious Food**

Title	Sex	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Status of women regarding spending money and priority in getting nutritious food	Male	85	85	78	78	163	81.5
	Female	8	8	13	13	21	10.5
	Equal	7	7	13	13	21	10.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>
Money spending priority in family level	Male	89	89.0	91	91.0	180	90.0
	Female	8	8.0	7	7.0	15	7.5
	Equal	3	3.0	2	2.0	5	2.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>

**Source:** Field survey

As it is mentioned earlier once women of the study area did not enjoy freedom at the socio-cultural activities but now gradually they enjoy freedom in these activities as they became aware from the education program of BRAC and CARITAS. Consequently, the above table shows that almost equal number and percent women enjoy equal rights in spending money irrespective of male and female and they also enjoy equal right in case of getting nutritious food. But still around seven (7.5%) percent women think that they do not enjoy freedom in spending money. Moreover, in the study area now the women are more conscious and they very often raise their voice to protect their rights and a significant number of women have already established the rights of purchasing their necessities as their husbands do this even in the rural area.

**Table 5.14: Treatment Status Usually Get at the Pregnancy Period**

Title	BRAC		CARITAS		Percentage
	Frequency	Percentage	Frequency	Percentage	
Specialist	5	5.0	3	3.0	8 (4.0)
M.B.B.S	7	7.0	5	5.0	12(6.0)
Paramedics	13	13.0	16	16.0	29(14.5)
Homeopath	24	24.0	17	17.0	41(20.5)
Ayurvedik	18	18.0	19	19	37(18.5)
Unnani	7	7.0	8	8.0	15(7.5)
Quack	3	3.0	6	6.0	4.5
Kobirage	17	17.0	23	23.0	40(20.0)
Pulsmit	5	5.0	3	3.0	8 (4.0)
Total	100	100.0	100	100.0	100.0

**Source:** Field survey

As it is seen in table 5.14, women of study area and in rural Bangladesh mainly suffered from proper treatment facility especially at their pregnancy

period. Consequently, the data in this table give us a miserable message regarding their health care status during their pregnancy. In fact, still many mothers do not get minimum health care service. So, violence against women is very common in various socio-cultural sectors in rural Bangladesh.

**Table 5.15: Major (non-financial) Barriers in Getting Health Care Service**

Title	BRAC		CARITAS		Percentage
	Frequency	Percentage	Frequency	Percentage	
Lack of hospital	34	34.0	31	31.0	65 (32.5)
Lack of maternity hospital facilities	33	33.0	28	28.0	61 (30.5)
Lack of expert physician	28	28.0	32	32.0	60 (30.0)
Indifference	5	5.0	9	9.0	14 (7.0)
Total	100	100.0	100	100.0	100.0

**Source:** Field survey

In fact, poor and uneducated rural women have to suffer a lot in their families and societies in almost all sphere of life. Consequently, table 5.15 shows that, around thirty (32.5%) percent women claim that, they do not get proper treatment facilities due to lack of hospital. Similar difficulty is existing for shortage of maternity hospital facilities. More serious types of problems and suffering take place due to shortage of qualified physician. Similarly thirty (30.0%) percent women have been deprived from quality treatment for the shortage of good doctor. Moreover seven (7.0%) percent respondents are indifferent regarding this issue. So the data clearly show that, women in the study area have to face various barriers in getting proper health care services.

**Table 5.16: Status of Women in Participating Social Organization and Rights of Voting**

Title	Status	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Status of Involvement organization	Yes	73	73.0	68	68.0	141	70.5
	No	21	21.0	23	23.0	44	22.0
	Indifference	6	6.0	9	9.0	15	7.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>
Name of the organization	Social	54	54.0	47	47.0	101	50.5
	Political	32	32.0	38	38.0	70	35.0
	Recreational	8	8.0	7	7.0	15	7.5
	Others	7	7.0	8	8.0	15	7.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>
Status of voting rights of women	Yes	88	88.0	88	88.0	171	88.5
	No	7	7.0	12	12.0	19	9.5
	In difference	3	3.0	4	4.0	7	3.5
	Others	2	2.0	1	1.0	3	1.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>

**Source:** Field survey

Still the women of the study area do not get adequate scope to enjoy freedom at the socio-cultural activities but now they involve themselves in difficult socio-political organizations. They enjoy freedom in these activities as they became aware from the education program of BRAC and CARITAS. The above table shows that around seventy five (75.5%) percent women are involved in different organizations and they enjoy full freedom in socio-cultural activities and more than fifty (50.5%) percent women enjoy socio-political rights. But still around ten (10.0%) percent women think that they do not enjoy freedom in exercising their voting rights. Moreover, in the study area now women are more conscious and they very often raise their voice to protect their rights and freedom.

**Table 5.17: Major Barriers in Getting School of Female Children, Women Empowerment and Cooperation from Family in Education**

Title	Status	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Major barriers in getting school of female children	Poverty, Guardians disliking	22	22.0	27	27.0	49	24.5
	Poverty, security	38	38.0	24	24.4	62	31.0
	Poverty, security, guardians disliking	18	18.0	19	19.0	39	18.5
	Poverty, Guardians dislike, eve-teasing	17	17.5	23	23.0	40	20.0
	Others	5	5.0	7	7.0	12	6.0
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>
Major barriers for women empowerment	Illiteracy	22	22.0	27	27.0	49	24.5
	Early marriage	17	17.0	19	19.0	36	18.0
	Socio-economic discrimination	26	26.0	25	25.0	51	25.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>
Cooperation form family in education	Adequate	38	38.0	32	32.0	70	35.0
	Partially	27	27.0	25	25.0	52	26.0
	Sometimes	24	24.0	30	30.0	54	27.0
	Not at all	11	11.0	13	13.0	24	12.0
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>

**Source:** Field survey

Table 5.17 clearly shows that women of Bangladesh become victimized mainly for their backwardness still many women do not get their schooling facilities due to poverty, insecurity, indifference and negligence of their parent or guardians. Around twenty five (24.5%) percent women claim that they remain illiterate due to their poverty and equal numbers of women opine that, insecurity is the main cause of their illiteracy. Similarly, twenty five (24.5%) percent, around twenty (18.0%) percent and more than twenty five (25.5%) percent respondents told to the researcher that women empowerments are being hampered due to

illiteracy, early marriage and socio-economic discrimination accordingly. But still many women do not get adequate co-operation from their family to overcome the major barriers for ensuring their empowerment as they claim around forty (27.0% + 12.0%) percent women do not get adequate co-operation from their family.

**Table 5.18: Opinion Regarding Socio-Political Importance of Women Education**

Title	BRAC		CARITAS		Percentage
	Frequency	Percentage	Frequency	Percentage	
Awareness building	40	40.0	20	20.0	30.0
Self-consciousness, economic power	20	20.0	30	30.0	25.0
Self-consciousness, decision making power	20	20.0	30	30.0	25.0
Security, Socio-political integrity	17	17.0	15	15.0	32(16.0)
Others	3	3.0	5	5.0	8(4.0)
Total	100	100.0	100	100.0	200(100.0)

**Source:** Field survey

Table 5.18 clearly shows that women education is important for overall socio-cultural development of the women community. However, thirty (30.0%) percent, twenty five (25.0%)percent, twenty five (25.0%) more than sixteen (16.0%) percent and around four (4.0%) percent respondent claim that women education is important for awareness building, self-consciousness, economic power, self-consciousness, decision making power, security, socio-political integrity and some other grounds accordingly. So violence against women is persisting due to the absence of above potential factors of women. Thus the protection of the women from the violence heavily depends on the conscious level of them including the mentioned factors.

**Table 5.19: Role of Women in Family to Parliament and Other Social Organizations and Some Socio-Cultural Issues**

Title	Sex	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
To Effective role in family to parliament and other social organizations	Adequate	22	22.0	28	28.0	50	25.0
	Partially	25	25.0	20	20.0	45	22.5
	Average	18	18.0	16	16.0	34	17.0
	Do not know	8	8.0	12	12.0	20	10.0
	Others	7	7.0	5	5.0	12	6.0
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>
Status of rights to property of women	Adequate	24	24.0	27	27.0	51	25.5
	Average	15	15.0	18	18.0	33	16.5
	Partial	47	47.0	38	38.0	85	42.5
	Not at all	14	14.0	17	17.0	31	15.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>
Encouraged to cultural activities	Adequately	25	25.0	28	28.0	53	26.5
	Partially	33	33.0	31	31.0	64	32.0
	Not at all	42	42.0	41	41.0	83	41.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>
Opinion regarding women implementation & Social status	No	35	35.0	25	25.0	60	30.0
	Yes	65	65.0	75	75.0	140	70.0
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>

**Source:** Field survey

The above table shows that women of the study area are enjoying freedom of socio-political right partially and gradually they are achieving some social goals. Subsequently, women role in different stages of life is significance and traditional attitude towards the women are changing gradually. It is observed that women are gradually become vocal regarding their rights and social status. In fact, once women of the study area do not enjoy freedom at the socio-cultural activities but how gradually their enjoying freedom in these activities as they became aware from the education program of BRAC and CARITAS. Moreover, in the study area now women are more conscious and they very often raise their voice to protect their social rights and political freedom.



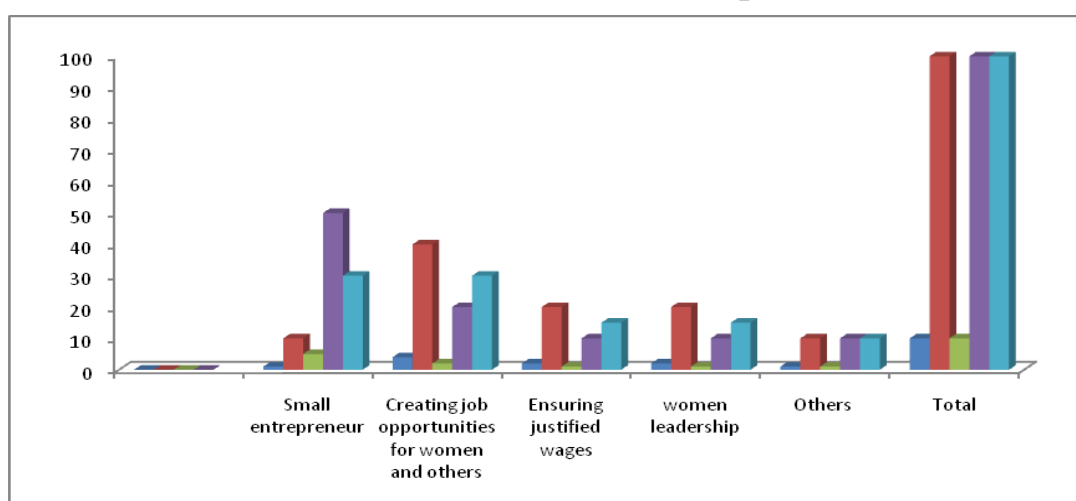
**Table 5.20: Socio-economic Development Programs and Situation Analysis of the Selected Programs and Impact on the Beneficiaries from Facilitators Perceptions**

Title	BRAC		CARITAS		Percentage
	Frequency	Percentage	Frequency	Percentage	
Small entrepreneur	1	10.0	5	50.0	30.0
Creating job opportunities for women and others	4	40.0	2	20.0	30.0
Ensuring justified wages	2	20.0	1	10.0	15.0
women leadership	2	20.0	1	10.0	15.0
Others	1	10.0	1	10.0	10.0
Total	10	100.0	10	100.0	20(100.0)

**Source:** Field survey

The above table shows that women of the study area are enjoying freedom of socio-political right partially and gradually they are achieving some social goals. Subsequently, women role in different stages of life is significance and traditional attitude towards the women are changing accordingly. It is observed that women are gradually become vocal regarding their social status. In fact, once women of the study area do enjoy nominal freedom at the socio-cultural activities but how this trend has been changed and they enjoy freedom in these activities as they became aware from the education program of different development organizations.

**Figure 5.3: Socio-economic Development Programs and Situation Analysis of the Selected Programs and Impact on the Beneficiaries from Facilitators Perceptions**



**Table 5.21: Challenges in implementing of their BRAC and CARITAS services**

Title	BRAC		CARITAS		Percentage
	Frequency	Percentage	Frequency	Percentage	
Expert manpower	3	30.0	1	10.0	20.0
Financial crises	1	10.0	3	30.0	20.0
Infrastructural limitation	2	20.0	1	10.0	15.0
Unconsciousness	1	10.0	3	30.0	20.0
Indifferent	2	20.0	1	10.0	15.0
Others	1	10.0	1	10.0	10.0
Total	10	100.0	10	100.0	20(100.0)

**Source:** Field survey

Table 5.21 clearly shows that women empowerment is important for overall socio-cultural development of the women community. However, twenty (20.0%) percent, twenty (20.0%) percent, fifteen percent (15.0%), more than sixteen (16.0%) percent and around four (4.0%) percent respondents claim that women education is important for awareness building, self-consciousness, economic power, self-consciousness, decision making power, security, socio-political integrity and some others socio-cultural sectors accordingly. So violence against women is persisting due to the absence of above potential factors of women. Thus the protection of the women from the violence is heavily dependent on the conscious level of them including the mentioned factors.

**Table 5.22: Challenging Aspect in Implementing Non-formal Education Project**

Title	BRAC		CARITAS		Percentage
	Frequency	Percentage	Frequency	Percentage	
Illiterate Beneficiaries	1	10.0	2	20.0	15.0
Religious orthodoxy	3	30.0	1	10.0	20.0
Financial crisis	1	10.0	3	30.0	20.0
Political presser	2	20.0	3	30.0	25.0
Others	3	30.0	1	10.0	20.0
Total	10	100.0	10	100.0	20(100.0)

**Source:** Field survey

Table 5.22 clearly shows that women empowerment is important for overall socio-cultural development of the women community. However, fifteen (15.0%) percent, twenty (20.0%) percent, twenty five (25.0%) percent more than twenty (18.0%) percent and around five (4.0%) percent respondent claim that women empowerment is important for illiterate beneficiaries, religious orthodoxy, financial crisis, political pressure, and some other accordingly. So violence against women is persisting due to the absence of above potential factors relating to the women rights. Thus the protection of the women from the violence is heavily dependent on the conscious level of them including their socio-cultural rights and overall status in the society.

**Table 5.23: Over Political Presser Hampering Non-formal Education Program**

Title	BRAC		CARITAS		Percentage
	Frequency	Percentage	Frequency	Percentage	
Political leader	2	20.0	1	10.0	15.0
Political Worker	3	30.0	4	40.0	35.0
Religious leader create	3	30.0	2	20.0	25.0
Govt. authority obstacle	2	20.0	2	20.0	20.0
Others	-	-	1	10.0	5.0
Total	10	100.0	10	100.0	20(100)

Source: Field survey

Table 5.23 clearly shows that women empowerment is important for overall socio-cultural development of the women community. However, fifteen (15.0%) percent, thirty five (35.0%) percent, twenty five (25.0%) percent more than twenty (18.0%) percent and around five (5.0%) percent respondents think that women empowerment is important for political leader, political worker, religious leader create, Govt. authority obstacle, and some other political factors accordingly. So violence against women is persisting due to the absence of political hazards of women. Thus the protection of the women from the violence is heavily dependent on the conscious level of them including the above factors.

**Table 5.24: Experience of the Facilitators and Introduction of Non-formal Education**

Title	Education Program	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Length of service	1-5	1	10.0	3	30.0	40.0	20.0
	5-10	4	40.0	5	50.0	90.0	45.0
	10+	5	50.0	2	20.0	70.0	35.0
	Total	10	100.0	10	100.0	200.0	100.0
Status of Non-formal education	1-5	-	-	2	20.0	20.0	10.0
	5-10	3	30.0	3	30.0	60.0	30.0
	10-15	4	40.0	5	50.0	90.0	45.0
	15+	3	30.0	-	-	30.0	15.0
	Total	10	100.0	10	100.0	200.0	100.0

**Source:** Field survey

Table 5.24 clearly indicate that most of the facilitators are experienced and their practical effort make the vulnerable illiterate women conscious about their various types of rights as they can fight against the violence.

**Table 5.25: Practical Achievement of the Beneficiaries in Socio-economic Sectors**

Title	Status	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Level of satisfaction	Yes	9	90.0	7	70.0	16	80.0
	No	-	-	1	10.0	1	5.0
	Others	1	10.0	2	20.0	3	15.0
	Total	10	100.0	10	100.0	20.0	100.0
Status of satisfaction	Excellent	5	50.0	2	20.0	7	35.0
	Good	3	30.0	2	20.0	5	25.0
	Average	1	10.0	3	30.0	4	20.0
	Below Average	1	10.0	2	20.0	3	15.0
	Others	-	-	1	10.0	1	5.0
	Total	10	100.0	10	100.0	20.0	20(100.0)
Sector wise status of services	Increasing income	4	40.0	2	20.0	6	30.0
	Establishing rights in family	1	10.0	1	10.0	2	10.0
	Social consciousness	3	30.0	5	50.0	8	40.0
	Politically active	1	10.0	2	20.0	3	15.0
	All above	1	10.0	-	-	1	5.0
	Total	10	100.0	10	100.0	20.0	100.0

**Source:** Field survey

Table 5.25 clearly shows that women education is important for overall socio-cultural development of the women community. So violence against women is persisting due to the absence of above potential socio-political rights of women. Thus the protection of the women from the violence is heavily dependent on the conscious level of them including the mentioned factors. In almost all aspects of the achievement BRAC and CARITAS non-formal educational program the satisfactory level is not up to the mark due to external and internal inefficiency and hazards. In some aspects the required achievement is not satisfactory. However, it is concluded that as per the observation of the facilitator's, voluntary organization is paying a significant and supplementary role for protecting violence against women and strengthening women role is inspired through non-formal educational program.

**Table 5.26: Practical Achievement in Education Program of the Beneficiaries of BRAC and CARITAS**

Title	Education Program	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Different Types of lesion BRAC/Caritas provide	Human rights & legal aid education	15	15.0	13	13.0	28.0	14.0
	Human rights and legal education, other education programs	35	35.0	30	30.0	65.0	32.5
	Human rights, women & children law, gender equality	40	40.0	42	42.0	82.0	41.0
	Human rights, women leadership, adult education	8	8.0	11	11.0	19.0	9.5
	Women & Children law, Literacy, Human rights	2	2.0	4	4.0	6.0	3.0
	Total	100	100.0	100	100.0	200.0	100.0
To get lesion from non-formal education program	Yes	83	83.0	85	85.0	168.0	84.0
	No	15	15.0	10	10.0	25.0	12.5
	In different	2	2.0	5	5.0	7.0	3.5
	Total	100	100.0	100	100.0	200.0	100.0

**Source:** Field survey

The above table shows that both BRAC and CARITAS provide some basic lesson among the poor illiterate women as they can protect themselves from various types of violence and socio-cultural deprivation. Among these education legal rights, human rights and income generating lesson usually get priority. Besides these BRAC and CARITAS arranges some awareness building programs for the destitute women.

**Table 5.27: Status of Gender Discrimination and Necessity of Female Education**

Title	Status	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Opinion regarding necessity of reducing gender discrimination	Yes	75	75.0	78	78.0	153.0	56.5
	No	20	20.0	18	18.0	38.0	19.0
	Indifferent	5	5.0	4	4.0	9.0	4.5
	Total	100	100.0	100	100.0	200.0	100.0
Opinion about Gender disparity and its importance is ongoing education system	Yes	78	78.0	76	76.0	154.0	57.0
	No	18	18.0	19	19.0	37.0	18.5
	Indifferent	4	4.0	5	5.0	9.0	4.5
	Total	100	100.0	100	100.0	200.0	100.0
On going education system enough in mitigating gender disparity	Yes	76	76.0	85	85.0	161.0	80.5
	No	19	19.0	12	12.0	31.0	15.5
	Indifferent	5	5.0	3	3.0	8.0	4.0
	Total	100	100.0	100	100.0	200.0	100.0
Status of opinion of the respondent	Awareness about VAW is necessary	79	79.0	78	78.0	157.0	78.5
	Awareness about VAW is not so necessary	15	15.0	18	18.0	33.0	16.5
	Others	6	6.0	4	4.0	10.0	5.0
	Total	100	100.0	100	100.0	200.0	100.0

**Source:** Field survey

In this table respondents opinion has been presented about several aspects of gender disparity and necessity of female education as well as awareness building have been incorporated.

**Table 5.28: Role of Education in Reducing Gender Discrimination**

Title	Status	Institutions					
		BRAC		CARITAS		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Opinion regarding female education and job	Yes	75	75.0	76	76.0	151.0	75.5
	No	20	20.0	19	19.0	39.0	19.5
	Indifferent	5	5.0	5	5.0	10.0	5.0
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>
Opinion and necessity of up to date education	Yes	85	85.0	70	70.0	155.0	72.5
	No	12	12.0	25	25.0	37.0	18.5
	Indifferent	3	3.0	5	5.0	8.0	4.0
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>
Opinion regarding women higher education	Yes	76	76.0	85	85.0	161.0	80.5
	No	19	19.0	12	12.0	31.0	15.5
	Indifferent	5	5.0	3	3.0	8.0	4.0
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>
Opinion regarding encouragement to cultural activities	Yes	80	80.0	85	85.0	165.0	82.5
	No	12	12.0	10	10.0	22.0	11.0
	Indifferent	8	8.0	5	5.0	13.0	6.5
	<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200.0</b>	<b>100.0</b>

**Source:** Field survey

The above tables show that still many women are not conscious about their legal and socio-cultural rights and many of them even do not realized the importance of education in combating VAW. Nevertheless, the BRAC and CARITAS provided and arranged non-formal education for them. Consequently, more than seventy (72.5%-80.5%) percent women of the study area opine in favors of female education and involvement in socio-cultural activities. However, a good number of miserable and academic as well as awareness building program are being implemented to cope with the above miserable condition of women by BRAC and CARITAS in the study area and elsewhere in Bangladesh.

### 5.3 Case Study

As it is mentioned in the methodology along with social survey and observation, some case studies have been done to get the in-depth idea about the real types of violence against women.

**Case Study-1**  
**Parul Begum a Victim of Husband Greed**

Parul Begum (23), daughter of Md. Azhar, a day labourer of Fulbaria village of Rajshahi District got married Abul Hossain son of Rashid of in the same village in 2010.

As a day labourer, Parul's father was not able to give her anything in her marriage and for that her in-laws used to torture her both physically and mentally. She was always criticized by her husband and in-laws. She tolerated all these only for the sake of her children. However, the level of torture kept on increasing centralizing this issue and on 15 September 2012 she had been beaten rigorously by her husband and sent to her father's house. Her husband threatened her if she came back without money he would marry again. Parul Begum heard about BRAC Legal Services. She complained before the BRAC office of Puthia Upazila. On 19.12.2012 BRAC office sent a notice to her husband to come to their office for salish but he did not respond to the notice. Then a second notice was sent to Rashid to come with his parents. They attended the salish timely but disagreed when they were asked to take back Parul without dowry. When they were given threat of jail, they agreed to take back her and promised not to torture her again for dowry and BRAC salish board took bond from them. BRAC office followed up the issue in a regular basis.

**Case Study-2**  
**Lima's Deprivation from Unregistration of Marriage**

Lima (not real name) has been married to Hasem (not real name) of Dhopapara village of Bhalukgachhi Union Parishad under Puthia Upazilla of Rajshahi District in the year 2000 but the marriage was not registered. After being aware about of the importance of registration of marriage, she had been requesting her husband to register the marriage. During this period of



request she was physically tortured by her husband. Subsequently the marriage was registered. After the marriage Hasem claimed Tk. 1 Lac for business. Lima's father gave TK. 1 Lac to Hasem. After few days he demanded more money but Lima refused to bring again from her father. Hasem then started physical and psychological abuse to Lima. She also claimed that he was having an affair with a girl named Sima (not real name). On May 17, 2011, Lima confronted her husband and requested him to discontinue his affair with Sima. Hasme physically tortured her and turned her out of the house, keeping their two children with him. On 24 June, 2011, her husband married Sima. In order to get custody of her children and to protest her husband's second marriage without her permission, she appealed to the BRAC office. The organization sent a notice to Lima's husband regarding the matter. However, when he did not comply, the need for legal action was confirmed. Lima filed a case under the Muslim Family Laws Ordinance and another case for the recovery of Lima's two children.

### **Case Study-3** **Aklima, a victim of Dowry**

Aklima (anonymous) of Bocktiarpur village under Durgapur Upazilla got married with Tofazzal (anonymous) in 2003. Aklima was the third daughter of six of her parent's children. Her father was too poor to take the burden of his big family, which also included her paternal auntie. One fine morning her father decided to arrange marriage of Aklima who was only 13 years old. Her father knows that if he gave his daughter in marriage at this age he would not have to pay dowry as much as he would have to pay if she became an adult girl. Unfortunately after her marriage her husband started to torture her for more dowries and also intended to send Aklima one day to her father's house to bring the dowry. When she refused her husband started to beat her with a log. The neighbors saved her.

#### **Case Study-4**

#### **Helpless Maina a victim of Early Marriage**

Maina (anonymous) of Bocktiarpur village under Durgapur Upazilla was 16 years old when she was married. She studied up to class seven. Before her marriage she wanted to be a teacher after the completion of her study. Unfortunately, her father arranged her marriage due to their acute poverty. Maina being of tender age and therefore dependant on her parents could understand that, there was no way out for her other than to marry. Maina is aware that child marriage is a legally punishable offence and the girls should not marry until the completion of 18 years. But Maina was helpless and was emotionally presumed to give her consent to marry when she was only 16 years.

#### **5.4 Legal Empowerment**

BRAC & CARITAS's human rights and legal aid services program is dedicated to protecting and promoting human rights of the poor and marginalized through legal empowerment.

The blend of branded legal literacy initiatives throughout the country with comprehensive legal aid services help spread the awareness needed to mobilize communities to raise their voices against injustices, discriminations and exploitations—whether at the individual or collective level. In fact, these programs have created an enabling environment for the poor and marginalized to seek equitable justice through formal and informal systems.

HRLS operates 517 legal aid clinics in 61 of 64 districts across Bangladesh and is the largest NGO-led legal aid program in the world. It is worth noting

that BRAC and CARITAS are working for a rights based approach to human development.

The program's activities include legal education, legal aid service provision via Legal Aid Clinics, which includes an alternative dispute resolution (ADR) mechanism, rescue operational support, counseling, and legal references, staff training and capacity building.

At the same time along with the above services both BRAC and CARITAS 'Barefoot Lawyers' impart legal literacy and spur sustainable social change by raising awareness and informing people of their rights. They operate on a 3P model of 'Prevent-Protest-Protect' and are usually the initial contact points in their communities when human rights violations occur.

Networking and strengthening partnerships are amongst our core areas of work. Alongside providing direct service, with partner support from like-minded legal aid and human rights institutions, HRLS is able to assist in the conduction of Writ Petitions and Public Interest Litigations (PILs). In addition, they also engage in knowledge-generating sessions to collaboratively achieve mutual strategies that directly impact the lives of vulnerable communities.

## **5.5 Community Empowerment: Addressing Violence against Women**

Addressing violence particularly violence against women through building community awareness, community mobilization for prevention and coordinating support to victims is a key programmatic area of our

Community Empowerment Program. CEP's approach involves mobilizing and engaging rural communities to monitor and prevent human rights violations towards creating a safer environment, particularly for women and children. CEP's interventions in addressing violence against women involve the following;

### **5.6 Identification and Reporting**

Community based organizations facilitated by CEP i.e. Polli Shomaj serve as a strong network for identification and reporting of incidents of violence particularly violence against women such as acid attack, rape, physical torture, murder, fatwa, etc. The reports are verified and sent to BRAC & CARITAS Headquarters within 24 hours of identification.

### **5.7 Survivor Support**

Coordinated support (emergency medical and legal aid as they'll as long term support for rehabilitation and social reintegration including shelter) is provided for the survivors through collaboration with other BRAC & CARITAS programs and partner organizations.

### **5.8 Social Mobilization for Violence Prevention**

Based on the field reports CEP creates awareness among the communities and mobilizes them through trainings, GO/NGO coordination workshops, debates, quiz competitions in the formal educational institutions, etc. which are being held to prevent and monitor different forms of violence against women and children. This is particularly done through Polli Shomaj and Popular Theatre.

## 5.9 Violence Database

Reports of violence sent from the field are stored in a central database which enables analysis of the data and provides directions for future action.

## 5.10 Gender Justice & Diversity: Key Areas of Work

### 5.10.1 Promote & sustain gender equality in organizational development

#### 5.10.2 Capacity development

As per BRAC senior management decision all BRAC staff have been getting gender sensitization training since 2012.

Type of training/ workshop	No of participants	Male	Female
Gender Sensitization Training (GST) –TARC base	708	622	86
Gender Sensitization Training (GST) – field base	952	693	259
Gender Awareness and Analysis Course (GAAC)	198	165	33
Gender policy & Sexual Harassment Elimination (SHE) Policy Orientation	1688	1536	152
<b>Total</b>	<b>3546</b>	<b>3016</b>	530

Source: BRACK Manual

### 5.10.3 Gender Focal Point

Gender Focal Points (GFP) are responsible to address gender equality through their program interventions following Gender Policy 29. Focal points are nominated by the respective units and play a vital role to ensure equal and fair working environment for both men and women in their own program and department. They especially try to retain and increase women staff in their unit and organize Gender Policy, SHE policy Orientation, National Women Development Policy discussion and other conceptual discussion within their respective units.

### **5.11 BRAC Investigation Team**

GJ&D section is strongly involved with the core investigation team of BRAC to investigate sensitive cases on abuses and harassment and also violation of BRAC HR Policy, Gender Policy and She Policy. BRAC GJ&D section also provide individual and group counseling to all staff of BRAC as required. In this year special training on “Strengthening Capacity on Investigation related to Sexual Harassment and Abuse” was organized for all members of investigation team, share unit and special investigation team member.

### **5.12 Mainstreaming Gender Equality in Program**

Provide technical support to develop program wise Gender Analysis Framework, assist in formulating and reviewing manual, guideline, PP & IEC materials of different programs, develop gender sensitive monitoring indicator.

### **5.13 Gender Quality Action Learning (GQAL) Program in the STUP area**

GQAL operates at the household level to stop domestic violence and gender based discrimination. The aim is to create a gender friendly attitude in rural areas for women's empowerment and to develop gender-sensitive relationships within families and communities through awareness-building and community mobilization. The program has made a significant impact by creating community movements for women and children, increasing men's awareness of women's education, foods, nutrition, division of labour, rest and recreation, domestic violence, control and access to resource, health issues and increasing male participation in household work.

### **5.14 MEJNIN Program**

MEJNIN or "Meyeder Jonno Nirapod Nagorikatto" (Safe Citizenship for Girls) is operating with the target group of adolescent girls, their parents, teachers and other stakeholders in the community across urban areas encouraging them to take a stand against sexual harassment in public places and ensuring their access to justice and public support. The project currently supports 15,000 students from 60 schools in 4 Thanas in Dhaka city in partnership and alliance with -

- 53 students watch groups : working as an active change maker in the school level and building solidarity, assertiveness and sharing with peers and parents
- 16 Community Watch Groups: working in the community program area to combat sexual harassment collectively
- Other BRAC program, local women and human rights organizations, Ministry of Women and Child Affairs, Ministry of Education, Bangladesh Police, Prothom Alo (Bandhu Shova) and Local news papers

### **5.15 Nationally and Internationally Networking and Lobbying**

Advocacy for National Policy and Law formulation, review and reform GJ&D Section maintains a strong network with national and international women rights organizations and networks. At the national level it works as a team member of Shamajik Protirodh Committee on Bangladesh National Women Advancement Policy, Sexual harassment and other social issues relates with Human Rights Violation, Jatiyo Konna Shishu Advocacy Forum on Child Rights, WECAN campaign to end DVAW, Naripakhkha with Social issues regarding Women rights, Violence's and also involved with the campaign of men engage to end VAW.

***Trainings and assistance provided:***

- Gender Awareness and Analysis
- Gender and Social Change
- Gender and Reproductive Health
- Gender and HIV/AIDS
- Gender and Rights
- Gender awareness and Analysis and HIV/AIDS

**5.16 Gender Awareness Analysis Course (GAAC)**

The focus of the course is to develop their understanding, analytical skills and positive attitudes towards gender equality, human rights and dignity in promoting development programs

***Course contents:***

- Various theoretical concepts on Gender
- Impact of Gender relations in Development
- Understanding gender equity, equality, mainstreaming and empowerment
- Organizational gender sensitivity
- Gender analysis in programs
- Mainstreaming gender equality in institutions

**5.17 Gender and Social Change (GSC)**

Participants will learn about the role of critical gender analysis in organizational social change, and will also receive instruction in specific techniques of incorporating gender into program design, implementation and monitoring.

***Course Contents:***

- Status of women in society
- Social analysis
- Gender in social transformation
- Gender and feminism
- Gender discrimination in society
- Women and the modernization process



## **5.18 Gender in Reproductive Health**

The course re-orientes participants about the gender relations in reproductive health and introduces approaches to incorporate them in development projects.

### ***Course Contents:***

- Gender sensitive programming
- Gender equity and human rights within the health service providers
- Gender relations in health within the current socio-economic context
- Developing a common understanding of the reproductive rights related concepts and documents.

## **5.19 Gender and Rights**

Assist people to develop program with a view of promoting Gender Equity and Human Rights focused on Reproductive Health and HIV/AIDS services Programming.

### ***Course Contents:***

- A theoretical framework for gender concept and rights.
- A practical outline of gender division of labour
- A systematic approach to identify areas of gender discrimination
- Linkage gender and Health
- RH, HIV/AIDS, Gender & Rights Issues in International Charter & Conventions.
- A theoretical framework on appraisal of programs through gender lens
- A systematic approach of mainstreaming gender and program planning.

## **5.20 Gender Awareness and Analysis & HIV/AIDS**

Assist participants in their understanding, analytical skills and positive attitudes with a view to promote Gender equity focused on HIV/AIDS services programming.

**Course Contents:**

- Theoretical concepts of Gender
- Division of labour
- Access to and control over resources
- Linkage Gender and Health
- HIV/AIDS & Gender
- Human rights, gender and HIV/AIDS
- Men's involvement in health services

### **5.21 Human Resource Development through Education, Formation and Capacity Building**

Caritas as well as public and private educational institutions impart quality education; and remote rural children of *adivasi*, minority caste and destitute children have access to quality education.

#### **BRAC**

#### **Human Rights and Legal aid Services Program Component**

<b>SL.</b>	<b>Name of Component</b>
01.	Human Rights and Legal Education Course (HRLE)
02.	Odhikar Bastobayon Committee (OBC)
03.	Local Community Leaders Workshop (LCL)
04.	Capacity Building of Odhikar Shebi
05.	Legal Aid a) Legal Aid Clinic Alternative Dispute Resolution (ADR) Court Cases and Litigation
06.	Capacity Development of Panel Lawyers
07.	Human Rights Violation Issues (HRVI)
08.	Networking and Partnership
09.	Legal Reform and Policy Advocacy

**Source:** BRAC Program Filed.

## **5.22 Conclusion**

As we observed various aspect of women issues and protection and development initiative in different chapters particularly in chapter Three and Four, theoretically in this chapters the practical aspect of those issues have been presented on the basis of field based evidence where the three basic dimension have clearly observed i.e. (1) women socio-economic crisis and vulnerability, (2) GO's and NGOs' efforts to protect them and (3) the impact on women of different socio-economic program along with the scope, limitation, strength and weakness of those programs.

## **Chapter Six**

### **WOMEN'S RIGHTS LEGAL MEASURES IN BANGLADESH**

#### **6.1 Introduction**

Bangladesh was liberated on 16 December 1971. After Liberation Bangladesh government guaranteed equal rights for women and took a lot of steps for women development. Besides, there are so many acts, ordinances, and laws for women development in Bangladesh. These are as follows:

##### **I. Civil Laws**

Civil Laws mean the non-religious laws. These cover rights under the Constitution of the People's Republic of Bangladesh, the Codes of Criminal and Civil Procedure, the Penal Code, Labour Laws and laws relating to protecting women. In general all these laws are applicable to all sections of society. Besides, there are some Personal Laws which comes from different religious beliefs.

##### **I.i Constitutional Rights**

The Constitution of the People's Republic of Bangladesh was written in 1972, after the country's independence in 1971. The Bangladesh Constitution of 1972 with its various amendments, has by different articles contained therein, upheld the various Rights of Women. It has guaranteed the various Rights of Women, as follows:

##### **Article 9**

The state shall encourage local Government institutions composed of representatives of the areas concerned and in such institutions special

representation shall be given, as far as possible, to peasants, workers women (CRB, Article 9).

### **Article 10**

Steps shall be taken to ensure participation of women in all spheres of national life (CRB, Article 10).

### **Article 11**

The Republic shall be a democracy in which fundamental human rights and freedoms and respect for the dignity and worth of the human person shall be guaranteed (CRB, Article 11).

### **Article 15**

It shall be a fundamental responsibility of the state to attain, through planned economic growth, a constant increase of productive forces and a steady improvement in the material and cultural standard of living of the people, with a view to securing to its citizen –

- (a) the provision of the basic necessities of life, including food, clothing, shelter, education and medical care;
- (b) the right to work, that is the right to guaranteed employment at a reasonable wage having regard to the quantity and quality of work.
- (c) the right to reasonable rest, recreation and leisure; and
- (d) the right to social security, that is to say, to public assistance in cases of undeserved want arising from unemployment, illness or suffered by widows or orphans or in old age, or in other such cases (CRB, Article 15).

**Article 17**

The state shall adopt effective measures for the purpose of –

- (a) establishing a uniform, mass-oriented and universal system of education and extending free and compulsory education to all children to such stage as may be determined by law;
- (b) relating education to the needs of society and producing property trained and motivated citizens to serve those needs;
- (c) removing illiteracy within such time as may be determined by law (CRB, Article 17).

**Article 19**

- (1) The state shall endeavor to ensure equality of opportunity to all citizens.
- (2) The state shall adopt effective measures to remove social and economic inequality between man and man and to ensure the equitable distribution of wealth among citizens, and of opportunities in order to attain a uniform level of economic development throughout the Republic (CRB, Article 19).

**Article 20**

- (1) Work is a right, a duty and a matter of honors for every citizen who is capable of working and everyone shall be paid for his work on the basis of the principle “from each according to his abilities to each according to his work (CRB, Article 20).

**Article 27**

All citizens are equal before law and are entitled to equal protection of law (CRB, Article 27).

**Article 28**

- (1) The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex or place of birth.
- (2) Women shall have equal rights with men in all spheres of the State and of public life.
- (3) No citizen shall, on grounds only of religion, race, caste, sex or place of birth be subjected to any disability, liability, restriction or condition with regard to access to any place of public entertainment or resort, or admission to any educational institution.
- (4) Nothing in this article shall prevent the State from making special provision in favour of women or children or for the advancement of any backward section of citizens (CRB, Article 28).

**Article 29**

- (1) There shall be equality of opportunity for all citizens in respect of employment or office in the service of the Republic.

No citizen shall, on grounds only of religion, race, caste, sex or place of birth, be ineligible for or discriminated against in respect of, any employment or office in the service of the Republic.

**Nothing in this article shall prevent the State from –**

- (a) making special provision in favour of any backward section of citizens for the purpose of securing their adequate representation in the service of the Republic;
- (b) reserving for members of one sex any class of employment or office on the ground that it is considered by its nature to be unsuited to members of the opposite sex (CRB, Article 29).

### **Article 36-39**

Article 36-39 ensures fundamental rights to all citizens irrespective of sex, race and religion (CRB, Article 36-39).

### **Article 65**

According to Article 65 the Constitution State is empowered to create indirectly elected women reserved seats in the legislature (CRB, Article 65).

### **I.ii The Code of Criminal Procedure 1980 and the Code of Civil Procedure 1908**

The Code of Criminal Procedure (CrPC) and the Code of Civil Procedure (CPC), along with the Penal Code, the labour laws and some other branches of our legal system are legacies of the colonization of the Sub-continent by the British Empire. These Codes contain some provisions for women. Section 497 of the CrPC, for example, makes ‘womanhood’ one of the grounds on which bail may be granted, along with ill health and other such misfortunes. Again, this Code also contains a provision, which shows just one example of how a women’s identity is merged into her husband’s. Section 198 of the Code provides that when a girl or a woman is defamed, her parents or husband are also included in the matter as ‘persons aggrieved’ and are capable of bringing action against the defamer. Thus woman cannot even defend her own good name alone (Khan, 2001).

The Code of Civil Procedure of 1908 (the CPC), lays down in Sections 56, 130 and its Order 33 rule 1, that women are exempted from arrest for debt and also from appearance in court. This latter provision of the CPC is acknowledgement of the fact that many women lead lives behind the purdah as ‘purdanishin women’, or women who do not appear before men other than their husbands, brothers, sons and fathers and who do not move in mixed society (Khan, 2001).



### **I.iii Labour Laws**

In the Bengal Payment of Wages Rules, it is laid down that no deduction should be made from the wages of a person less than fifteen years of age or of a woman for breach of contract. In the Workmen's Compensation Act it is laid down that where compensations have to be distributed, 'No payment of lump sum as compensation to women or a person under legal disability shall be made otherwise than by deposit with the Commissioner' (Ali, 2001).

The Shops and Establishments Act, the Tea plantation Labour Ordinance 1962 and the Factories Act 1934 all lay down the rule that women are not to be employed between the hours of eight in the evening to six the following morning or other than seven in the morning to eight in the evening on the same day (Ali, 2001).

There are also provisions in these various labour laws relating to the provision for various facilities in the workplace for women. In some cases these provisions are mandatory. For example, Section 7 of the Factories Act states 'in every factory where more than fifty women workers (are employed) there be provided and maintained a suitable room or for the use of the children under the age of six of such women.' In others, an option is given to the Government, but not to the employer. For example, the Plantation Labour Ordinance - applicable to the tea gardens in Sylhet and Chittagong - provides, in Section 12, that 'the ... Government may make rules providing that every tea plantation wherein forty or more women workers are employed... the employer shall provide and maintain in such manner and of such standard as may be prescribed, rooms for the use of children of the women workers as are below the age of six years.' There are, as well, provisions of different kinds, which protect women from exposure to dangerous machinery such as the provisions, which bar women from being

employed in any part of a cotton - processing factory where a cotton opener machine is at work. There are also various provisions for maternity leave and benefits - which restrict both employer and employee. Section 3 of the Bengal Maternity Benefit Act 1939, for example, states that 'No employer shall knowingly employ a woman during the six weeks immediately following her date of delivery.' These provisions are all meant to be steps towards the protection of women in the workplace, and also include facilities for hygiene, ventilation, fire prevention, food and general security (Ali, 2001).

Furthermore, the growing trade in the garments manufacturing sector has led to a wild scramble for the hurried construction of factories to meet with foreign demands. These factories hardly have any women - friendly facilities. There is poor sanitation, poor ventilation and no fire escapes. This has led to a large number of deaths (mostly female) due to suffocation and the mad crush of workers trying to flee from a burning factory through limited exits (Ali, 2001).

#### **I.iv The Penal Code**

The Penal Code prevalent in Bangladesh contains chapters and provisions aimed at protecting women from various kinds of violence. Some of the different areas of violence it lists are kidnapping, wrongful confinement, trafficking, slavery, assault, battery, causing miscarriage, rape, acid throwing and forced labour (Ali, 2001).

It is settled law that in any case of rape, the evidence of the prosecutrix must be corroborated. This means that an independent witness must testify to the truth of the allegation. There are cases where the victims of rape have not been examined by the magistrate or where the doctor has failed to examine the victim thoroughly (Ali, 2001).

The flinging of acid – usually sulphuric acid or battery acid – on the bodies and faces of young women and girls became such a popular means of ‘revenge’ by jilted or spurned lovers or suitors that in the 1980’s a new provision was added to the Penal Code to prevent this sort of act of violence. However, this has not stopped the crime and it is still a means of ‘paying back’ especially in the small towns in the different districts of Bangladesh (Ali, 2001).

### **I.v The Jail Code**

The Jail Code of 1923 is not a single volume but a collection of laws and regulations controlling the jail system in Bangladesh. This Code was, as the date shows, introduced by the British colonists in the Indian sub-continent. The Jail Code mirrors the security and protective measures provided for female inmates (Ali, 2001).

Female warders are required to supervise women prisoners, who are segregated from their male counterparts by separate cellblocks. There are provisions for ‘Class A’ female prisoners to act as warders, but only if they have served more than half of their sentence. Even if there is only one female prisoner in the whole jail, there must be a female warder for her. Children under six years of age are allowed to stay with their mothers behind bars, and the Code also provides for separate hospital facilities for female inmates (Ali, 2001).

There are also provisions in the Code, which allow a female inmate to obtain a specific quota of oil for her hair and to ask for a female friend to stay with her if she is the only female prisoner in the jail (Ali, 2001).

In reality, however, there is a serious lack of hygiene in the jails and female prisoners with children suffer greatly from lack of proper nutrition. Female

jail authorities and doctors are scarce and there have been cases of women prisoners raped by their male jailers, even during the act of taking them to the prison hospital (Ali, 2001).

**Family Law:** Family laws pertain to the legal relations between family members in the form of marriage, divorce, inheritance and property rights. These may derive from either secular or religious sources, or both. Shariah laws derive from Islamic law and include matters of family law (Murshed, 2002).

## **II. Personal Laws**

In Bangladesh there are many different kinds of laws based on the different religions of the country, such as the Personal laws of Muslims, Hindus and Christians, which mete out differential treatment between men and women. Personal law means the law governing an individual's marriage, divorce, custody and guardianship of children and of their property inheritance, maintenance, etc (Huda, 1994).

### **II.i Muslim Personal Laws**

Approximately eighty five per cent of the population of Bangladesh is Muslim by faith. Muslim laws which govern the Muslim community of Bangladesh have been modified by statute, custom and case laws. (Khan, 2001) In Bangladesh legislation is another source of Muslim Law. In Some situations Muslim Law gives equal rights to men and women but in many others women enjoy less privileges and advantages compared to men which arise partly out of the tenets of Islam and partly out of social and cultural practices. The main areas of discrimination are marriage, divorce, guardianship and custody of children, and inheritance rights (Hamid, 1996).

**a. Marriage**

A young woman is contract marriage without her consent, often at a young age. Traditionally, marriage is universal and early marriage is preferred (Alter, 1986). The concept of marriage in Islam is similar to a legal contract. There is a formal offer to marry and a formal acceptance by the parties concerned, the consent of both parties - the man and woman - is necessary, and, like usual contracts, it may be broken under certain conditions (Khan, 2001).

Under Islamic Law marriage is a contract drawn up between two parties, the bride and the groom, the consent of the bride therefore being as important as the groom. In practices however, arranged marriages, specially among the uneducated and in rural areas, assume the tacit consent of the bride who at time of marriage is handed over by the father to the groom who now becomes her guardian (Hamid, 1996).

The laws allow a minor to be given in marriage by the guardian until he/she reaches puberty, and although this would be against the Child Marriage Restraint Act, such a marriage even under the Act would not be void. The Dissolution of Muslim Marriages Act of 1939 allows a girl given in child marriage to repudiate the marriage has not been consummated. In the case of the male, the right to repudiate continues to be valid even if he has ratified the marriage either expressly, or implied as by payment of dower or by cohabitation. A minor female can give herself in marriage but the right to dissolve the marriage on application to the court is conferred by the court to her guardian and not to the minor herself. The same does not hold true in the case of a male (Hamid, 1996).

Under the Muslim Law, the bridegroom has to pay mehr or dower, i.e. an agreed sum of money or equivalent in gold or other valuables either at the time of marriage if demanded, or upon dissolution of marriage. But in most cases such demands are not made mainly due to social norms and partly due to the fear of incurring displeasure of the husband (Khan, 1988).

A Muslim male can contract valid marriage with a Muslim, Jew or a Christian, but a Muslim woman can do so only with another Muslim (Hamid, 1996).

The Muslim Family Law Ordinance of 1961 also provides for compulsory registration of Muslim marriages and has been consolidated by the Muslim Marriages and Divorces Act (1974) and Registration Rules (1975). In spite of such preventive measures cases of unregistered marriages continue to surface especially in rural areas where ignorance and poverty combine to put women in a disadvantageous position (Hamid, 1996).

### **b. Divorce**

Divorce is a field where the most flagrant inequality between husband and wife exists. The husband has the right of unilateral divorce, while the wife has a delegated power to divorce. The most popular form of divorce, now checked by statute, but still prevalent in rural Bangladesh, is Talaq-E-Bain or verbal divorce, where the man declares 'talaq' thrice, thus ending the marriage. The divorce is not registered nor the authorities notified of it. However, the two other forms of divorce, which have been legally recognized by the Muslim Family Laws Ordinance 1961, are Talaq-E-Ahsan and Talaq-E-Hasan. The Two are based on the principle that there is a three-month waiting period (Iddat) prior to the marriage being dissolve (Khan, 2001).

As has been mentioned, the wife has a delegated power of divorce (called Talaq-E-Tawfiz), which requires the intervention of the court. However, there is a form of divorce, called Khula, which a wife can initiate herself and which does not require the court's intervention. Unfortunately, in order to exercise this right, the wife must be willing to give up or revoke something in exchange. Usually it is her claim on her dower that she revokes (Khan, 2001).

Section 7 of the Muslim Family Laws Ordinance 1961, lays down the procedure by which a Muslim man may divorce his wife. Sub-section 1 states that 'Any man who wishes to divorce his wife shall, as soon as may be after the pronouncement of talaq ....give to the Chairman notice in writing of his having done so and shall supply a copy thereof to the wife. There are no specific grounds or reasons for a divorce mentioned. Indeed, a man does not need any grounds on which to divorce his wife. However, if she is expecting a child, he shall have to wait until the pregnancy ends till the divorce becomes effective. Ninety days must laps from the sending of the notice to the Chairman, in order to finalize the divorce. This is a precaution in case the wife might be pregnant or the parties to the divorce change their minds and do not wish to go separate ways after all. After the laps of ninety days the divorce becomes final (Khan, 2001).

Where the husband is allowed by law to divorce his wife without any grounds whatsoever, the plight of a wife is totally the opposite. According to the Dissolution of Muslim Marriages Act of 1939, there are specific grounds which a woman must prove in order to divorce her husband. These conditions are listed in Section 2 of the Act and are as follows:

1. that the whereabouts of the husband have not been known for a period of four years;

2. that the husband has neglected or failed to provide for her maintenance for a period of two years;
3. that her husband has illegally taken another wife;
4. that her husband has been sentenced to a period of seven years or more;
5. that the husband has failed to perform, without reasonable cause, his marital obligations for a period of three years;
6. that the husband was impotent at the time of the marriage and continues to be so;
7. that the husband has been insane for a period of two years or is suffering from leprosy or a virulent venereal disease (Saira, 2001).

To add injury to the insult, in the matter of the husband being impotent, the court, before passing a decree of divorce on that ground, will first satisfy themselves of the physical condition of the husband by ordering him to satisfy to the court 'within a period of one year from the date of such order that he has ceased to be impotent, and if the husband so satisfies the court within such period, no decree will be passed on the said grounds (Saira, 2001).

Thus, not only are the women's chances of obtaining a decree bracketed into specific categories, while a man can divorce his wife at any time he pleases - and for any reason-the court must also be satisfied that her reasons for divorce are genuine, thus putting her rights under further outside control. It is bad enough that she only has the power to divorce her husband if he had delegated such power to her in the marriage contract. To add to the misery of the wife, if she instigated the divorce, she has no right to maintenance from her husband-and there is no system of alimony in Bangladesh either. Such



restrictions and checks on a wife's right to instigate a divorce are further proof of male control of women's human rights (Saira, 2001).

### **c. Maintenance during a Marriage and after Divorce**

In a patriarchal society like Bangladesh, it is quite natural to think that women will depend on their husbands and the latter will maintain them during the course of marriage. Maintenance is seen as a way in which to relieve a woman of the burden of providing food and shelter and in many instances, of keeping her in purdah. Men are seen as the primary earners of the family and the head of a household. Unfortunately, many women in poverty stricken sections of the country are the heads of their homes (Saira, 2001).

Under the Muslim Family Laws Ordinance (1961), a wife might file a suit in the same suit. It is not necessary for her child to file a separate suit for maintenance or to become co-plaintiff with the mother in the suit (Saira, 2001).

In the event of divorce, maintenance of the divorced wife, under Muslim Law, as interpreted and practiced in Bangladesh, is for 3 months 10 days only, yet the Quran provides an injunction whereby a righteous Muslim husband is to provide maintenance for his divorced wife according to her status as long as she does not remarry. The Muslim women of Bangladesh has accepted the concept of maintenance for a period of 3 months 10 days yet in our neighboring country the a Muslim minority female tried to seek maintenance for the rest of her life after being divorced on the basis of the Indian Code of Criminal Procedure, and obtained the maintenance on the basis of Surah Baqara Ayat 242 (Huda, 1994).

### **d. Custody and Guardianship of Children**

In Islam, there is a careful distinction between custody and guardianship on one's child or children. One would be tempted to compare the two to the terms

‘possession’ and ‘ownership’ respectively. The mother is never entitled to the guardianship of her children. This right lies with the husband and, after him, his father and brothers. However, the mother is responsible for the care and custody of her children in the event of divorce. The son is kept in his mother's custody till he is seven years of age and a daughter till she reaches puberty and a father is responsible for the maintenance of the children while they are in their mother's custody. A mother may lose custody of her daughter before this period if the mother marries a stranger who is not barred to the children by the rules of consanguinity. The Guardian and Wards Act as well as a substantial number of case laws on the subject have modified these rules. The consideration of the welfare of the children is paramount in the eyes of the court and now takes precedence over the rights of the parents. In the case of guardianship of children however the situation is quite different. Under the Guardian and Ward Act the mother may apply to the court to be appointed as guardian to her children, but in the case of minor children with property, unlike Hindu laws, this does not give her any added advantage over being a custodian, as guardians have very limited rights to mother's property (Huda, 1994).

#### **e. Inheritance**

According to the Muslim inheritance Law, a Muslim female is entitled to inherit property in 4 capacities:

- (i) As a wife or wives and in the presence of offspring she/they is /are entitled to  $1/8^{\text{th}}$  share collectively in her/their deceased husband's property. However, in the absence of any offspring the share is increased to  $1/4^{\text{th}}$ . But in case of the husband, the percentage of the share is doubled to read  $1/4^{\text{th}}$  in the presence of offspring and  $1/2$  in the absence of any offspring. It must be clearly understood that while the  $1/8^{\text{th}}$  or  $1/4^{\text{th}}$  share is to be equally divided between co-wives if any, yet the husband enjoys his share alone.

- (ii) A daughter if alone and in the absence of her brother is entitled to get  $\frac{1}{2}$  of her deceased parent's estate. In case there are two or more daughters then collectively they inherit  $\frac{2}{3}$ <sup>rd</sup> of their deceased parent's property. In the event the deceased parent leaves behind a son (s) and a daughter (s) then such a daughter (s) inherit the deceased parent's property as a residuary together with her their brother (s). In that case the ratio is half of what the brother inherits.
- (iii) As a mother, the Muslim female inherits  $\frac{1}{6}$ <sup>th</sup> of her deceased child's property but in the absence of any child of the deceased person, the share of the mother is increased to  $\frac{1}{3}$ <sup>rd</sup>.
- (iv) As a full sister, the Muslim female, in the absence of a son or a grandson, father, grandfather, etc., shall inherit  $\frac{1}{2}$  of her deceased brother's property. (Huda, 1994)

In the classification of heir's, a son's children are sharers and residuary but a daughter's children are distant kindred. Again the principles of succession among sharers and residuary which rule that if a son or daughter predeceases the father, the children of the deceased lose their inheritance rights to the grandfather's estate often render the children of the predeceased son/daughter destitute. The Muslim Family Law Ordinance of 1961 modified this law and provides that the children of the predeceased son or daughter will inherit the share which the predeceased son or daughter would have inherited if he or she had been alive. The Ordinance however makes no provision for the widow of the predeceased son and she does not stand to inherit anything of her husband's property (Huda, 1994).

## **f. Polygamy**

Although Islam makes provision for polygamy in the case of men, the Muslim Family Laws Ordinance of 1961 provides that no man during the subsistence of existing marriage shall contract another marriage without prior written permission of the Arbitration Council which must among other requirements, seek the consent of the existing wife to such a marriage. This legislation has not proved very effective because lengthy court procedures and related expenses discourage women or their families, especially the poor, to bring violations of the legislature to court (Huda, 1996).

Section 6 of the Muslim Family Laws Ordinance 1961, lays down five conditions a man must fulfil prior to entering into a polygamous marriage. These are:

- a. He must first submit an application seeking permission to the Union Chairman - along with a prescribed fee - stating his reason for the proposed marriage.
- b. He requires the written permission of the Arbitration Council (which receives his application via the Chairman).
- c. He requires the permission of his existing wife - and must state her consent in his application to the Union Chairman (Saira, 2001).

## **II.ii Hindu Personal Law**

Law, as understood by a Hindu, is a branch of 'Dharma', a term derived from the root 'to support' or 'to maintain'. Dharma means law or duty or 'the essential quality of a person or thing'. Like Muslim Law, Hindu Law is believed to be of divine origin. The law is divided into two schools: Mithakshara and Dayabhaga (Saira, 2001). In West Bengal and Bangladesh, the Dayabhaga school of Hindu Law is followed.

The rights of women have been curtailed under both the schools of Hindu law, and specially in the Dayabhaga school. For example, under Muslim Law, a mother comes before a father in the order of succession, whereas, in the Dayabhaga School, the father's position is paramount (Saira, 2001). Modern Hindu Law has lost most of the tenets and doctrines of ancient Hindu law (Saira, 2001).

### **a. Marriage**

A study of the legal rights and duties of a Hindu woman requires an understanding of the role marriage plays in her life. The subservience of a Hindu woman is not only directly to God, but also indirectly to her father and husband. Marriage seems to be her destiny from both social and religious point of view. The paramount of patriarchal duty is for a father to get his daughter married. Hindu marriages are seen as a holy union for the performance of religious duties and is a sacrament. According to Brierly in his 'Major Legal Systems of the Worlds': 'Marriage regarded as sacrament by the Hindu religion was traditionally analyzed in Hindu law as a gift of the wife by her parents to the husband; the wife being the object of the contract, did not have to consent. Marriage was indissoluble and polygamy was authorized'. The same prevails in Bangladesh today, though polygamy is not regarded as enthusiastically by Hindu men as by their Muslim brethren.

Further, the religious character of a Hindu marriage is seen from the fact that the marriage is supposed to create an indissoluble union between husband and wife-which will last beyond the grave. It is for this reason that there is no divorce in Hindu marriage laws, and thus it is totally unlike Muslim marriage laws which consider such unions a contract which can be broken. However, in India the introduction of a divorce law has made the dissolution

of Hindu marriages possible. Unfortunately, the law is not applicable to the Hindu community in Bangladesh (Saira, 2001).

Hindu widows can now remarry under the Hindu Widows Remarriage Act introduced by the British in 1856. No religious ceremony is necessary and a civil marriage suffices. However, under the general principle of Hindu Law, if a widow remarries, she cannot retain the property of her previous husband. Thus, a widow's rights to inherit her husband's property are conditional on her capacity to confer spiritual benefits on her dead husband. She loses such right if she remarries (Saira, 2001).

## **6.2 Child Marriage**

Child marriages are still valid and desirable by custom. However, the introduction of the Child Marriage Restraint Act in 1929 has restrained such practices. Unfortunately, the Act does not affect the validity of such a marriage under Hindu Law and in most cases (again in rural Bangladesh) it is ignored. Hindu girls have no option of repudiating their marriage once they reach puberty. As per Hindu law, every Hindu has the right to marry, irrespective of his age, physical or mental health or plurality of wives. Hindu women are given no choice, since the bride's consent to the marriage is deemed unnecessary. However, in Bangladesh today, some Hindu women are asserting their rights as to when they will marry and whom they will wed.

Since marrying off one's daughter is a paternal duty, the father's estate is charged with the wedding expenses of the unmarried girl. If she is of a very young age when she is married, her father remains responsible for her maintenance till she attains puberty (Saira, 2001).

**b. Maintenance**

A Hindu husband is under a legal obligation to maintain his wife, minor son, unmarried daughter and aged parents, whether he possesses any property or not. A wife is entitled to be maintained by her husband. However, in order to be maintained by him, Hindu law says that she is bound to reside with her husband and discharge her marital duties. If she quits him on her own accord, she cannot claim separate maintenance.

As soon as a Hindu woman marries, she becomes the responsibility of her husband and his family. All her expenses and maintenance are on their shoulders (Saira, 2001).

**c. Divorce**

Divorce under Hindu law in Bangladesh is not recognized and thus impossible. To try and counteract or 'neutralize' the ill-effects of a marriage turned sour, a Hindu may have several wives and, unlike the Muslim tenets, there is no provision for equal treatment. Nor is a husband's unequal treatment ground for demanding relief. However, such an ill-treated co-wife may leave her husband's house and would be entitled to maintenance (Saira, 2001).

**d. Guardianship and Adoption**

The father is always the guardian of the children, regardless of their age. A mother has rights, but inferior to those of the father. The father's rights under Hindu law regarding the guardianship of his children are an extension of his patriarchal rights which have, however, been modified by the Guardian and Wards Act, where emphasis has been laid on the welfare of the child.

The guardian of a child had extensive rights to deal with the property of the minor. These rights are much wider than those given under the Act or those

enjoyed by a guardian under Muslim law. The Indian law on this is modified. However, since it has not crossed borders and entered Bangladesh, Hindu guardians here still enjoy this advantageous position in respect of their ward's property. Another advantage a Hindu father has over the mother is the ability to appoint a guardian of his children by will. The mother has the right of guardianship merely by way of trust and is thus unable to delegate it.

The Hindu Law has no provision of divorce but permits separate residences. Where the circumstances are such that the wife has to live apart or separate from the husband, she is entitled to maintenance by the husband. Hindu law does not make registration of marriages compulsory. Inheritance by Hindu females is restrictive. An unmarried daughter has the right to inherit her father's property but she is quite on the bottom of the line of succession. A Hindu widow has only a life interest in her deceased husband's estate.

Muslim law does not recognize the institution of adoption, though childless Muslim families in Bangladesh do adopt children. An adopted child under Muslim law does not inherit from his adoptive parents on their death. However, the institution of adoption in Hindu law plays a vital role. Adoption here is not for the fulfillment and satisfaction of parental needs, but for the spiritual benefit to the father's soul upon his death (Saira, 2001).

#### **e. Inheritance**

The Dayabhaga school of law which governs Hindus in Bangladesh recognizes succession as the means of inheritance. The right of inheritance under this school arises from 'spiritual efficiency'. People who can spiritually benefit the deceased are the most entitled to succeed. Every coparcener of a Dayabhaga family takes a definite share in a joint



family/ancestral property so that it passes to his heir on his death and not to succeeding co-parcener.

Obviously, women are not in the 'most favored' category. Widows, daughters, mothers, and even paternal grandmothers are competent to inherit, merely due to the fact that they may have sons and grand-sons who will perform the rites necessary for the salvation necessary for the salvation of the soul of the deceased (Khan, 2001).

### **The Widow**

After the passing of the Hindu Women's Right to Property Act, 1937, the widow is now entitled to inherit the property with her son/sons and she will inherit the same share as him. The interest she inherits is called the 'widow's estate'. However, under the Act, a widow is not entitled to get agricultural property as part of her inheritance. She can only receive maintenance from that.

Of course, when a Hindu widow remarriages, she loses all interest she inherited in her deceased husband's estate. This disability does not bar her from owning property outright. Under the Dayabhaga School, a husband may make a gift to his wife outright. This gift is included in the category of property called 'stridhan' (women's property). This is the wife's property alone, given to her by her parents, her brother or a relative at the time of her marriage, or gifted to her by her husband. All such property is covered by the Hindu Women's Right to Property Act, 1937 (Saira, 2001).

Therefore, a widow is entitled to maintenance from her husband's estate unless she does any one of the following acts:

1. She remarries;
2. She lives apart from her deceased husband's family for immoral or improper reasons.

However, a widow has no power to transfer her interest, except for legal necessity. Upon her death, her estate does not go to her heirs, but to the next heir of her deceased husband, known as a 'reversioner' (Saira, 2001).

### **The Daughter**

A daughter cannot inherit if her mother is alive. Thus, in default of the widow, the daughter succeeds. The daughter also takes limited interest in the estate of her father. On her death, her interest reverts to her father's heirs, the reversionary.

In the case of daughters, unmarried ones get priority over those with sons, since the father has died before fulfilling his paternal duty of getting them wed. Married daughters with only daughters of their own, barren married daughters past their child-bearing age and widows without sons are blatantly excluded from inheritance, as they have failed to produce sons for the appeasement of the departed one's soul. However, a barren, married daughter can stop inheritance of her father's property by a reversioner if she adopts a son, with her husband's permission. An 'unchaste' daughter is banned from the line of inheritance. However, once the estate is vested on her, it cannot be divested by subsequent unchastely.

It is to be noted here that under Dayabhaga law, unchastely of a wife, daughter or mother excludes a female from inheriting from a male, but not from inheriting from another female. Thus, 'unchaste' women can inherit stridhan (Saira, 2001).

From all that has been written about the legal status of Hindu women, it can easily be seen that all the bias and disabilities she faces stems from her marriage and the almost compulsory duty to produce sons. However, Indian

legislature has taken steps in reforming at least part of the Hindu (orthodox) law relating to the status of women. There is, thus no reason, why Bangladesh should not do the same for its Hindu population and why the law here should lag behind.

### **II.iii Christian Personal Law**

The Christian community in Bangladesh is a very small one and is governed by the religious norms brought to them by Catholic missionaries during the British Raj and by the British legislators in the Subcontinent at that time. A majority of the Christians in Bangladesh today are Roman Catholic, and thus, not all members of the community will observe the laws relating to divorce for Christians in Bangladesh. The laws that have been framed by the Victorian legislators for the Raj reflect the anxiousness of the legislators to protect men and women where as a result of conversion or mixed marriages, the Christian partner was at risk (Saira, 2001).

#### **a. Marriage**

The marriage of Christians in Bangladesh is governed by the Christian Marriage Act of 1872. The age of marriage, according to this law is over 16 years for the man and over 13 years for the woman. However, in reality, such 'young' marriages do not take place for all practical purposes.

A Christian woman under the Act of 1872, who marries a non-Christian and by the rites of her husband's religion, is deemed not to have contracted a valid marriage, even though the marriage may be recognized and deemed valid in the husband's religion. The purpose, it seems, is to protect a woman from unilateral divorce, since a marriage solemnized according to the Act can only be dissolved under the provisions of the Divorce Act of 1968. However, a Christian woman was 'protected' by this law till 1968 (Saira, 2001).

## **b. Divorce**

The law that governs divorce here is the Divorce Act of 1869. It is an extension of the divorce law prevalent in Victorian England at that time. This law was later modified in England, but the benefits of the modification have never reached the Subcontinent. Like the Muslim divorce law, here, too, we find biased provisions.

According to the Divorce Act, a Christian man can obtain a divorce from his wife on the grounds of adultery alone. That is the only pretext necessary to divorce his wife. On the other hand, the almost complicated conditions a Christian wife must have to face in order to dissolve her marriage are:

1. If her husband has changed his religion and married for a second time;
2. If he has committed adultery or bigamy with adultery;
3. If he has married another woman with adultery;
4. If he has committed rape, sodomy or bestiality;
5. If he has committed adultery coupled with such cruelty as without adultery would entitle her to divorce by judicial separation.

Furthermore, according to the Act, a husband bringing a petition for divorce before the court can make the alleged adulterer a co-respondent to the petition. No such move can be made by the wife instituting a divorce petition. However, a husband is 'excused' from making such a move if the wife (the respondent) is leading the life of a prostitute or if the name of the alleged adulterer is unknown or if he is dead. A husband may sue the co-respondent, if known to him, for damages for the loss of his wife. A wife, however, has no such redress here either (Saira, 2001).

A wife is entitled to alimony pending litigation and to costs when she defends a suit brought against her on charges of adultery. Under the Act, an innocent wife receives no more than one third of her husband's income as alimony, this, too, while she remains unmarried after the divorce. Where, however, the wife is found guilty, it is laid down that the court may, if it thinks, fit, order such settlement as it thinks reasonable to be 'made of such property or part thereof, for the benefit of the husband or the children of the marriage or both (Saira, 2001).

Under the Divorce Act, however, a wife who had instigated divorce proceedings may seek a protection order with respect to her property and her earnings acquired after separation, to prevent her husband from enjoying them. A married woman also enjoys such protection by virtue of the Married Women's Property Act 1874 (Saira, 2001).

### **c. Guardianship and Custody of Children**

The guardianship of children, as contained in the Divorce Act, takes into consideration that under Common Law the father was the natural guardian of the children, but states that the court has complete discretion and the welfare of the child must be taken into paramount consideration. The child, however, must be brought up in the father's faith and the mother may lose guardianship if the child is not so brought up. The Guardian and Wards Act of 1890 is usually referred to in cases of custody and guardianship of children of a Christian marriage (Saira, 2001).

### **d. Inheritance**

According to the Christian laws prevalent in Bangladesh today, a husband and wife have equal shares in each other's property. They both receive half of each other's estate. Sons and daughters also have equal shares in their

deceased parent's property. The provision for making a will is also present. According to law, a person may will his or her property to any person. The provisions of the will, however, come into effect only after his death.

The Christian Personal Law like the Hindu Personal Law regards marriage to be a sacrament. The marriage of Christians is governed by the Christian Marriages Act, 1972 whereby any one party who is a Christian can marry in accordance with the provisions laid in the Act. Under section 10 of the Bangladesh Divorce Act 1869, a Christian male is entitled to divorce his wife through the relevant Court on the only ground of adultery, while a Christian wife can divorce her husband through court on seven (7) difficult specific grounds including adultery and sodomy (Huda, 2001).

## **II. Women under Development programs**

Women have been considered as a target group of the development plans of the country. Efforts have been made to bring women in the mainstreams of development after the emerging of Bangladesh in 1971. These are as follows:

### **First Five-Year Plan**

During the First Five-Year Plan (1973-1978) no specific role was visualized for women except rehabilitation of war affected women and their children under the Social Welfare Division. Initially only one project aiming towards rehabilitation of women and children was taken up (Saira, 2001).

### **Two-Year Plan**

The Two Year Plan spanning 1978-1980 was characterized by a move from welfare to development-oriented efforts. Women's development was centrally focused on.

The Second Five Year Plan, spanning 1980-1985 emphasized undertaking more dynamic and diversified programs. The major objective here was to create an atmosphere for increasing women's development skills and activities. This was aided by expanding opportunities for specialized training, skill development, credit programs, etc (Saira, 2001).

### **Third Five-Year Plan**

The Third Five-Year Plan, spanning 1985-1990 built upon the Second Five-Year Plan's activities. To achieve over all integration of women in the development process, the Plan has specific objectives to reduce imbalances between the development of men and women. (Huda, 2001)

### **Fourth Five-Year Plan**

The Fourth Five-Year Plan (1990-1995) has, as its objectives, the acceleration of economic growth, poverty alleviation and increasing self-reliance on its agenda. Development policies with regard to women were placed within the context of a macro-economic framework for a multi-sartorial thrust. Special attention was given to increased opportunities for income generation, access to institutional credit and organizational building for participation in bottom-up planning. The plan has pledges to improve the lot of women, specially their economic condition, by initiating certain steps. These steps are as follows:

1. Skill development and training programs for women ;
2. Credit schemes;
3. Job opportunities and housing for working women;
4. Child-care facilities and crèche and legal aid for battered women (Huda, 2001).

### **Fifth Five-Year Plan**

The Fifth Five-Year Plan of 1997-2002 articulates the goals of the National Policy for Women's Advancement but does not include all the recommendations of the Sectoral Needs Assessment reports of different ministries, which had been carried out by the government in 1996. The Plan highlights the need 'to eliminate all discriminatory laws, rules, regulations and practices governing the family, social, cultural, economic and political aspects of life (Saira, 2001).

### **6.3 Participatory Perspective Plan**

A draft Participatory Perspective Plan 1995-2010, formulated by the government in 1995, sets the goal of eliminating all forms of discrimination against women. Its targets include increasing the female literacy from 24% to 50% by year 2000; raising the adult literacy rate to 62%; increasing the enrolment of girls in primary schools by 94%; ensuring health for women by the year 2000; ensuring adequate nutrition for women and girls; and increasing the share of women's employment from 8% to 30% by the year 2000 (Saira, 2001).

### **6.4 National Policy for Women's Advancement**

The Government of the People's Republic of Bangladesh adopted and announced the National Policy for Women's Advancement in March 1997.

Objectives are given below:

1. Ensure equality between women and men at all spheres of lives.
2. Establish women's human rights.
3. Develop women as educated and efficient human resources.
4. Eradicate poverty among women.



5. Establish equality between men and women in administration, politics, education, sports, family life and all other socio-economic spheres.
6. Recognize women's contribution in social and economic spheres.
7. Eliminate all forms of oppression and violence against women and adolescent girls.
8. Empower women in the fields of politics, administration and economy.
9. Develop appropriate technology for women and ban application of harmful technology for women's well-being.
10. Ensure housing and shelter for women.
11. Rehabilitate affected women due to natural calamities and armed conflict.
12. Meet needs of women in specially difficult circumstances.
13. Ensure appropriate support services for development of women.
14. Assist talented and genius women in development and enhancing their qualities.
15. Ensure Gender perspective including projection of positive images of women and girls child in the mass media.
16. Ensure security for widows, spinsters, abandoned and barred women.
17. Ensure security for women in all spheres of national, social and family life.
18. Ensure adequate health and nutrition for women (Khan, 2001).

## **6.5 National Plan of Action**

In 1996 a draft for a National Plan of Action for the Advancement of Women in Bangladesh was completed by the Ministry for Women's and Children's Affairs. It provides for the formation of a 42-member National Council for the development of women, under the Prime Minister as chairperson, for the advancement of women. The Government is collaborating with some non-government women's organizations in the

planning and policies of the proposed Plan of Action. The Plan of Action as seen by the Government, aims to eradicate poverty; ensure equality in education; economic policies involving more women's participation; sharing of resources; elimination of discrimination; ensuring the human rights of women and empowerment of women to work for equality, development and peace (Saira, 2001).

#### **IV. Other Laws Protecting Women**

Bangladesh government has amended and promulgated several Acts and ordinances in an effort to safeguard women's legal rights and to improve their social status.

##### **6.6 The Suppression of Immoral Traffic Act 1933**

This Act lays down that any person who detains any female under the age of eighteen years in any house or room or place where prostitution is carried out will be punished (Saira, 2001).

##### **6.7 Dissolution of Muslim Marriage Act, 1939**

Under the Dissolution of Muslim Marriage Act, 1939, a woman is entitled to obtain decree of the dissolution of her marriage on some specific grounds like impotency or insanity of husband or desertion, non-maintenance, or imprisonment of husband for a long period, etc (Huda, 1994).

##### **6.8 Muslim Family Laws Ordinance 1961**

The Muslim Family Laws Ordinance 1961 gave women the power to utilize their delegated power of divorce. The process laid down in the Family Laws Ordinance is, however, lengthy and complicated (Khan, 2001).

### **6.9 Muslim Marriages and Divorces (Registration) Act, 1974 and Rules 1975**

The Muslim Marriages and Divorces (Registration) Act, 1974 states, in Section 3, that ‘notwithstanding anything contained in any law, custom or usage, every marriage solemnized under Muslim Law shall be registered in accordance with the provisions of this Act.’ The Ordinance and Rules of 1975 made the process of divorce by the wife less complicated (Khan, 2001).

### **6.10 Dowry Prohibition Act, 1980**

The Dowry Prohibition Act of 1980 (later amended in 1982 and 1986) forbidding anyone from demanding dowry is the most noteworthy of these. This law has made the giving and accepting of dowry illegal and a punishable offence (Khan, 2001).

### **6.11 Cruelty to Women (Deterrent Punishment) Ordinance, 1983**

The Cruelty to Women (Deterrent Punishment) Ordinance of 1983 was promulgated to act as a deterrent to cruelty towards women. Under this law, for kidnapping or abducting women, trafficking in women and attempt to cause death or committing rape there is provision of transportation of life or death penalty (Khan, 2001).

### **6.12 Child Marriage Restraint (Amendment) Ordinance 1984**

In the field of child marriage, the Child Marriage Restraint (Amendment) Ordinance 1984 has increased the legal minimum ages of marriage. The Marriage Restraint Act, 1929 had sought to restrain the solemnization of marriages of children below the age of 18 for the boy and 14 years for the girl. The Muslim Family Laws Ordinance (MFLO) of 1961, section 12 had risen the girl’s age to 16 years. The Amendment of 1984 raised the legal

marriage ages for both sexes, for the male to 21 years and for the female to 18 years and prescribed punishments to anyone marrying below that age. Under section 4, substituted by the Child Marriage Restraint (Amendment) Ordinance 1984, the following provided:

Punishment for male adult above twenty-one years of age or female adult above eighteen years of age marrying a child. Whoever, being a male above twenty-one years of age, or being a female above eighteen years of age, contracts a child marriage shall be punishable with simple imprisonment which may extend to one month or with fine which may extend to one thousand taka, or with both (Monsoor, 1929).

### **6.13 Muslim Family Laws (Amendment) Ordinance 1982 and 1983**

Muslim Family Laws (Amendment) Ordinance 1982 and 1983 relating to polygamy, divorce and inheritance rights and administrative reforms in their implementation (Khan, 2001).

### **6.14 Penal Code (Second Amendent) Ordinance, 1984**

The Penal Code (Second Amendent) Ordinance, 1984 has been made to provide protection to people (especially women) from attack by corrosive substance by providing capital punishment (Khan, 2001).

### **6.15 Family Court Ordinance, 1985**

The establishment of family of family courts (Family Court Ordinance 1985) is a significant step in legal reforms which provides that cases relating marriage, divorce, maintenance, child custody etc. are to be tried by Munsifs at the upazila level. This has made possible speedy disposal of cases with a nominal fee of Tk. 25.00 for each case (Khan, 2001).

### **6.16 Cruelty to Women (Deterrent Punishment) (Amendment) Act 1988**

The Cruelty to Women (Deterrent Punishment) (Amendment) Act of 1988 lays down sections punishing those who perpetrate crimes against women. For example, there are punishments for those who traffic in women, for rape, for causing death during rape, etc. However, this law was repealed in 1995 by the introduction of the Women and Children Repression (Special Provisions) Ordinance 1995. The features of this new law are the setting up of Special Tribunals, fixed deadlines for investigations, trials in absentia and the death sentence for rape, death caused by rape, gang rape, death caused by torture for dowry and trafficking in children (Khan, 2001).

### **6.17 Statutory Laws for Children**

The fundamental rights of children, their basic need and the duties of the state towards them, are provided by Part III of the Constitution of Bangladesh, which deals with the fundamental rights and freedoms of the country's citizens. Articles 27, 28 and 31, concerning equality before the law, non-discrimination on grounds of race, religion, caste, sex or place of birth and right to protection of law respectively, lay down the general principles regarding the protection of children and others from all forms of discrimination. However, these constitutional provisions have been proved inadequate in ensuring these rights. Not only must society itself create the appropriate environment for these rights to be engendered, it should be noted that there are inadequate legislative, judicial, administrative or other measures in force to guarantee the enforcement of these rights (Ali, 2001).

Apart from the Constitution, there are other statutory laws which protect the child - the Children's Act of 1974, the Children (Pledging of Labour) Act of

1933, the Suppression of Immoral Traffic Act of 1933, the Penal Code of 1860 (as amended by the State), the Criminal Procedure Code of 1896 (as amended by the State), the Employment of Children Act of 1938, the Factories Act of 1965, the Guardian's and Ward's Act of 1890, the Employment of Children Act 1938 and the Child Marriage Restraint Act of 1929 (Ali, 2001).

### **6.18 National Policy on Children**

The Government also drafted a National Policy on Children in 1993 - which is still in draft form (and is expected to remain so for some time). It has the principle objectives to harmonize child development activities with the provisions of the CRC. Its objectives are:

Survival;

1. Education/psychological development;
2. Family environment;
3. Assistance to children in specially difficult circumstances;
4. Best interest of the child; and
5. Protection of legal rights (Ali, 2001).

### **6.19 Women and Children Repression (Special Provisions) Ordinance 1995**

The features of this law are the setting up of Special Tribunals, fixed deadlines for investigations, trials in absentia and the death sentence for rape, death caused by rape, gang rape, death caused by torture for dowry and trafficking in children (Khan, 2001).

## **6.20 The Nari O Shishu Nirjatan Doman Ain 2000 (The Repression of Violence Against Women and Children Act 2000)**

This act is the latest in the several protecting women and children. It has stringent provisions for crimes such as rape, trafficking, abduction, death caused by rape, gang rape, rape in police custody. It also provides for the death sentence as a maximum penalty (Ali, 2001).

## **6.21 Women and Children Repression Prevention Act of 2003**

The Repression of Women and Children (special enactment), Act, xviii of 1995 has been amended by the Act in 2003. The new Act made changes mainly with the intention to minimize the huge number of pending cases and to expedite disposal of cases without inordinate delay. A limit of 120 days was provided in the Act of 1995 this limit was extended up to 180 days for giving enough time for trial of cases under the Act of 2000 (The Daily Star, 2006).

The Women and Children Repression Prevention Act of 2003 (Nari O Shishu Nirjatan Doman Ain of 2003) uses and defines the terms sexual abuse and sexual harassment for the first time. Section 10 states that if any male, in order to satisfy his carnal desires, touches the sexual or any other organs of any woman or child with any organs of his body or with any other object, his action will amount to sexual abuse or abuses the modesty of any woman or makes any indecent gesture, his act shall be deemed to be sexual harassment and for this such male will be punished by rigorous imprisonment for a term which may extend up to ten years but shall not be less than three years and shall additionally also be liable to fine (The Daily Star, 2006).

## **6.22 Acid Crimes Prevention Act 2002**

The Acid Crime Prevention Act 2002 contains provisions regarding trial procedures, investigation of offences and negligence of investigating officers, medical examination and so forth. Section 4 of the Acid Crime Act, 2002 prescribes death penalty or rigorous imprisonment for life including fine taka not more than one lakh if any body causes death or makes an attempt to cause death to any child or woman by using any burning substance, e.g. acid, import, production, storage, sale or usage of acid without a license is a punishable offence. However, the Acid control Act, 2002, provides for the formation of a national council to control the selling use, production, import, transportation and storing of acid (The Daily Star, 2006).

## **6.23 Suppression of Violence Against Women and Children Bill 1998**

In early 1998, the Parliament introduced a new Bill, the Suppression of Violence Against Women and Children Bill 1998. This contained stringent provisions against acts of violence against women, but had its drawbacks as well. The Bill was strongly opposed by the women activists and human rights organizations and was taken up by the parliament for further debate. In January 2000, the National Parliament passed the Repression Against Women and Children Bill 2000 into Law. This piece of legislation is an improved version of the 1995 law of the same name, which has now been repealed. The new piece of legislation provides punishment for trafficking in women and children, kidnapping, rape, giving and accepting dowry, death due to dowry demands, etc. It also provides punishment for bringing false cases against any person for any crime under this Act. According to this Act, all the offences mentioned will be non-bailable ones – but unlike the 1995 law, there is no provision for the death penalty - that being totally dependent on the discretion of the presiding judge (Khan, 2001).



## **6.24 Bangladesh Women's Rehabilitation Foundation**

Immediately after the Liberation War the Government of Bangladesh concentrated on relief and rehabilitation programs and in line with this approach in 1974 established the Bangladesh Women's Rehabilitation Foundation for women who had been widowed, raped, and otherwise made victims of the social upheaval, which characterized the emergence of Bangladesh (Hamid, 1996).

## **6.25 Bangladesh Jatiyo Mohila Sangstha (BJMS)**

Bangladesh Jatiyo Mohila Sangstha (BJMS), the main agency under the Ministry of Women's Affairs, was established in 1976 as the apex organization of women and was authorized by the government to federate and coordinate women's organizations. One of its objectives is – to formulate policies on women and children and adopt measures for safeguarding their rights as guaranteed by the Constitution and law (Khan, 2001).

## **6.26 Women's Affairs Division**

In 1976, in the wake of women's movements worldwide, the Women's Affairs Division was created (Hamid, 1996).

## **6.27 Bangladesh National Women's Association**

In 1976, the Government created the Bangladesh National Women's Association and also set up a women's cell in the President's Secretariat. The aims of this Association and cell were to monitor women's rights, their violations and the development of women (Khan, 2001).

## **6.28 Ministry of Women's Affairs**

In 1978 the Women's Affairs Division was upgraded to the status of a Ministry of Women's affairs. Bangladesh thus became the first country in

Asia and the Pacific region to have established a full-fledged Ministry to deal with women's development issues. The Ministry for Women's Affairs was established to formulate policies and programs for development of women in Bangladesh (Khan, 2001).

The Ministry consists of two directorates – Social Welfare Directorate and Women Affairs Directorate with its zila (district) and upazila (sub-district) offices. Three agencies of the Ministry namely Bangladesh Women's Rehabilitation and Welfare Foundation, Women's Affairs Cell and Women's Development Academy were merged in 1982 to create the women's Affairs Directorate (Khan, 2001).

### **6.29 Bangladesh Shishu Academy**

Another agency of the MWA is the Bangladesh Shishu Academy which is entrusted with the recreational and motivational aspects relating to children (Khan, 2001).

### **6.30 National Women's Training Academy**

In 1980 the National Women's Training Academy was instituted. The initial investments by the state was therefore concentrated in infrastructure building, the funding being met from various sectors as Women's affairs had no separate budget of its own (Khan, 2001).

### **6.31 Female Quota in Public Service Reservation**

The Constitution of Bangladesh ensures equal rights to men and women and at the same time recognizes the unequal status of the later in all spheres of life. In an effort to redress the situation of women and bring them at par with men, a number of measures and policies were adopted by the government. One of the most important of these measures is the reservation of a given percentage of jobs for women in the public services. Reservation quota for

women in public services was first promulgated under a notification of the government in 1976, which was a direct outcome of a greater national awareness created about the centrality of women's role in the development process with the declaration of 1975 as the International Years of Women and 1976-85 as the UN Decade of Women (Khan, 2001).

### **6.32 Legal Aid Society**

To ensure effective implementation of legal rights, Legal Aid Society has been formed with the support of the Ministry of Women's Affairs and existing laws have been translated into easy languages and distributed to all women organizations in the country and local bar association (Khan, 2001).

### **6.33 Vulnerable Group Feeding (VGF) and Vulnerable Development (VGD) Program**

The Ministry of Relief and Rehabilitation started VGF (Vulnerable Group Feeding) program under the World Food Program (WFP) for the distressed women in 1975. VGF (Vulnerable Group Feeding) program was changed into VGD (Vulnerable Group Development) in 1988. 31.25 kg of food stuff are given to each of the VGD listed distressed women of the country per month for two year (Siddika, 2001).

### **6.34 Conclusion**

Women's position in Bangladesh is vulnerable to any type of man-made or natural calamities. The situation needs to be improved. Government's different policy and programs for women development is not helping much to reduce sufferings of the women especially rural and urban poor women. To improve the legal status and to protect the real rights of women in Bangladesh, the rights that ratified Bangladesh among the United Nations Charter, Law, Conventions and Conferences, should be implemented vis-a-vis the implementing the women's rights, policy, programs in Bangladesh.

## **Chapter Seven**

### **SUMMARY OF THE FINDINGS, RECOMMENDATION AND CONCLUSION**

Bangladesh was liberated on 16 December 1971. After Liberation Bangladesh government guaranteed equal rights for women and took a lot of steps for women development. Besides, there are so many acts, ordinances, and laws for women development in Bangladesh. In this research it is observed that along with the government most of the NGO's specially BRAC and CARITAS are implementing a number of legal, educational, socio-economic and cultural measures for strengthening women right. Nevertheless, in this section the achievement of BRAC and CARITAS in non-formal education program and overall situation of women, particularly in nature and types of violence protection measures have been analyzed on the basis of field data. Major findings of the study in the light of practical data and information have been presented here.

#### **7.1 Summary of the Findings**

It is seen that most of the respondents are literate as they have been given non-formal education through NGOs particularly BRAC, CARITAS and others voluntary organizations. However, still a significant number of women remain inexpert. Nevertheless, only around twenty percent of women in the study area are educated who have completed their primary, secondary, higher secondary and graduation degrees as the women and their family get financial support and nursing from BRAC and CARITAS.

It is observed that most of the people (85.5%) of the study area are Muslims by faith and a good number and percent (13.5%) of these are Hindus. Beside

these, a few tribal animist and converted Christian people live in these localities. Regarding the types of family in the study area shows that sixty percent families are single in nature, one-fourth is joint and the rest fourteen percent are extended type. Due to massive change in economic system and socio-cultural attitude the joint and extended families gradually turn into single families.

From the table 5.3 it is clearly observed that the living standards of the respondents are very poor though the cost of living in rural Bangladesh is very easy but gradually the price of the commodities are increasing. Consequently, respondents and their families are gradually suffering from economic hardship. Like the income, the expenditure is also very low. From the table 5.3 the level of the respondent in terms of income and expenditure, it is easily assumed that most of the respondents as well as the poor women fail to meet up their basic needs. So, during the field survey researcher observes that women who are oppressed and suppressed by their male counterparts and other dominating people of their family and society seldom seek legal or other protection measures rather they remain silent. As a result, the suffering of poor women are much more higher in comparison to the women who are from well to do family and who live in urban educated society but at present many women are vocal to protect themselves as the BRAC and CARITAS provide them inspiration and courage.

In fact, the socio-economic status of the respondents as well as the rural women are not healthy or happy though more than seventy percent (71.0%) women are married in many cases they do not get proper treatment from their husband or from the other family members of their husband as well. Moreover, a significant number of women are suffering from family conflict due to poverty and some other social hazards. Still, many women are

victimized from social crime in their marital life. As it is found in chapter five that around six percent (5.5%) women have to face divorce and another four percent women remain separate from their husband and children. In addition, many respondents opine that they are under threat of divorce and a number of women told that their husbands left them around two years or more.

As it is mentioned earlier the poor and uneducated rural women have to suffer a lot in their family and society in almost all sphere of life. Consequently, it is seen that around forty (38.5%) percent women claim that they have to face a number of violence like physical torture, early marriage, polygamy, dowry and similar violence in the male dominating society. More serious types of oppression and suppression are also usually taken place in the study area as around twenty (19.0%) respondents claim that they have been mentally tortured, cheated and raped by the miscreants. Similarly sixteen (16.0%) women have been deprived from their socio-economic rights, twenty (20.0%) percent respondents have mainly been suffer from mistreatment and eve-teasing, and around seven (6.5%) percent respondents claimed that women are mainly suffer from most grievous offence like murder and rape. So, the data clearly show that violence against women is very common in the study area.

It is seen in the field data women of the study area as well as in rural Bangladesh are mainly suppressed by several classes of people like male and female family member. As per the response of the respondent's more than forty percent women are mainly oppressed by the male family member and around fifty (47.5%) percent by female members. It is admitted that female family member mainly oppressed them in different stages in their family and the rest ten percent beneficiaries told to the researcher that they are oppressed by both types of family member. On the other hand, regarding

oppression place maximum (61.0%) number of respondents is very often victimized in the family and around twenty (18.5%) percent oppressed in the office and similar percent women have to face oppression in different places like in office or in any social gathering.

Women in rural Bangladesh are suffer a lot in the society and violence against them is a common phenomenon as we observe in the table 5.5 and 5.6 when most of the respondents claimed that violence against them is a ordinary happening in rural Bangladesh. But the women do not get adequate assistance to overcome from this hazard.

The vulnerable women usually do not seek any legal and administrative assistance at the initial stage of violence. However, the respondents told that they generally get voluntary assistant from local voluntary organizations, legal service center, police administrator and some other local social elites. As it is observed in the table 5.8 around fifteen percent (13.5%) women get assistance from local voluntary organization (mainly NGO), more than twenty five (25.5%) percent distress women get help from law and arbitration center and maximum repressed women get protection from police administration and the rest twenty five and three percent respondents told that women seek assistance from political leaders and other dominating people of their society respectively.

It is also seen that the perception of the people about violence against women has been categorically analyzed. In table 5.7 shows more than twenty (22.0%) percent respondents opine that violence against women is generally considered serious social offence. Similarly another forty six (46.5%) percent respondents told that it is a negligible crime and twenty percent women opine that they are annoyed at the violence and the rest ten percent

women do not express any reaction about the violence against women. Thus most of the people in the study area are gradually having been conscious about the oppression and violence against them.

A number of violence is usually happened against the poor and vulnerable women in Bangladesh as well as in the study area. Table 5.10 shows that 16.0%, 36.5%, 60.0%, 5.0% and 6.0% respondents opine that women are generally victimized by rape and acid throwing, murder, cheat and deprivation accordingly.

Deprivation and violence is a supplementary phenomenon among the women in developing countries. Consequently women of the study area suffer a lot from deprivation of ancestor property. Once the people of the study area were not so serious about this deprivation but gradually the women considerer this crime very seriously and around seventy five (72.5%) percent women told to the researcher that this is a clear social crime and it also creates many crime including murder. So this is also a root and main cause of violence.

Once the women of the study area do not enjoy nominal freedom at the socio-cultural activities but now gradually they enjoy freedom in these activities as they became aware from the education program of BRAC, CARITAS and some similar voluntary organizations. It is observed that around twenty five (24.0%) percent women think that they enjoy full freedom in socio-cultural activities and more than forty (42.5%) percent women think that they do not enjoy socio-cultural freedom. But still around twenty (17.5%) percent women think that they do not enjoy freedom at all. Moreover, in the study area now women are more conscious and they very often raise their voice to protect their social rights and political freedom. It is



observed that almost equal number and percent women enjoy equal rights in spending money in respective of male and female and they also enjoy equal right in case of getting nutritious food. But still around seven (7.5%) percent women think that they do not enjoy freedom in spending money. Moreover, in the study area now the women are more conscious and they very often raise their voice to protect their economic rights and a significant number of women have already established the rights of purchasing their necessities as their husband do even in the rural area.

As it is seen women of study area and in rural Bangladesh are mainly suffer from proper treatment facility specially at their pregnancy period. Consequently the data in this table give a sad message regarding their health care status in their pregnancy period. In fact, still many mothers do not get minimum health care service. So oppression against women are very common in various socio-cultural sectors in rural Bangladesh.

In fact, poor and uneducated rural women have to suffer a lot in their family and society in almost all sphere of life. It is seen that around thirty (32.5%) percent women claimed that they do not get proper treatment facilities due to lack of hospital and other supporting facilities. Similar difficulty is also existing for shortage of maternity hospital facilities. More serious types of problems and suffering take place due to shortage of qualified physician in the rural area. Similarly thirty (30.0%) percent women have been deprived from quality treatment for the shortage of good doctor. Moreover seven (7.0%) percent respondents are indifferent regarding their health care service. So the data clearly show that women in the study area have faced various barriers in getting proper health care services.

Still the women of the study area do not get adequate scope to enjoy freedom at the socio-cultural activities but now they involve themselves in difficult

socio-political organizations. They enjoy freedom in these activities as they became aware from the education program of some voluntary organizations like BRAC and CARITAS. It is observed that around seventy five (75.5%) percent women are involve in different organizations and they enjoy full freedom in socio-cultural activities and more than fifty (50.5%) percent women enjoy socio-political rights. But still around ten (10.0%) percent women think that they do not enjoy freedom in exercising their voting rights.

It is seen that women of Bangladesh become victimized mainly for their backwardness still many women do not get their schooling facilities due to poverty, insecurity, indifference and negligence of their parents or guardians. Around twenty five (24.5%) percent women assert that they remain illiterate due to their poverty and equal number of women opines that insecurity in the school is the main cause of their illiteracy. Similarly, twenty five (24.5%) percent, around twenty (18.0%) percent and more than twenty five (25.5%) percent respondents told to the researcher that women empowerments are being hampered due to illiteracy, early marriage and socio-economic discrimination accordingly. But still many women do not get adequate co-operation from their family to overcome the major barriers for ensuring their empowerment as they claim around forty (27.0% + 12.0% = 39.0%) percent women do not get adequate co-operation from family members.

It is clearly seen that women education is important for overall socio-cultural development of the women community. However, thirty (30.0% ) percent, twenty five (25.0%) percent, twenty five (25.0%) percent, more than sixteen (16.0%) percent and around four (4.0%) percent respondents claimed that women education is important for awareness building, self-consciousness, economic power, decision making power, security, socio-political integrity and some other function accordingly. So violence against women is

persisting due to the absence of above potential factors of women. Thus the protection of the women from the violence heavily depends on the consciousness level of them including the mentioned factors.

It is clearly indicated that most of the facilitators are experienced and the practical efforts make the vulnerable illiterate and conscious about their various types of rights as they can fight against the violence.

It is clearly seen that women education is important for overall socio-cultural development of the women community. So violence against women is persisting due to the absence of above potential factors of women. Thus the protection of the women from the violence heavily depends on the conscious level of them including the mentioned factors. In almost all aspects the achievement of BRAC and CARITAS non-formal educational program is almost satisfactory though due to some external and internal inefficiency and hazards in some aspects the required achievement is not satisfactory. However, it is concluded that as per the observation of the facilitator's voluntary organizations are paying a significant and supplementary role for protecting violence against women and strengthening women role in inspiring of their life particularly through non-formal educational program.

It is observed that that both BRAC and CARITAS provide some basic lessons among the poor illiterate women as they can protect themselves from various types of violence and socio-cultural deprivation. Among these education legal rights, human rights and income generating lesson usually get priority. Beside these, BRAC and CARITAS arrange some awareness building programs for the destitute women.

The respondents opinion has been presented about several aspects of gender disparity and necessity of female education as well as awareness building has been incorporated.

Data shows that still many women are not conscious about their legal and socio-cultural rights and few of them even do not realize the importance of education in combating VAW. Nevertheless, the BRAC and CARITAS are providing non-formal education for them. Consequently, more than 72.5%-80.5% women of the study opined in favor of female education and involvement in socio-cultural activities. However, a good number of measures and academic as well as awareness building program is implementing to cope with the above condition of women by BRAC and CARITAS in the study area and elsewhere in Bangladesh. Besides, the field observation some findings are also mentioned worthy.

## **I. Civil Laws**

Civil Laws mean the religious laws. These cover rights under the Constitution of the People's Republic of Bangladesh, the Codes of Criminal and Civil Procedure, the Penal Code, Labour Laws and laws relating to protecting women. In general all these laws are applicable to all sections of society. Besides, there are some Personal Laws which comes from different religious beliefs.

***I.i Constitutional Rights:*** The Constitution of the People's Republic of Bangladesh was written in 1972, after the country's independence in 1971. The Bangladesh Constitution of 1972 with its various amendments, has by different articles contained therein, upheld the various Rights of Women. It has guaranteed the various Rights of Women like. Article 9, Article 10, Article 11, Article 15, Article 17, Article 19, Article 20, Article 27, Article 28, Article 29, Article 36-39, Article 65.

**Legal and administrative measures:** Labour Laws, The Penal Code, The Jail Code, Family Law, Personal Laws, Muslim Personal Laws (Like

Marriage, Divorce, Maintenance during a Marriage and after Divorce, Custody and Guardianship of Children, Inheritance, Polygamy), Hindu Personal Law (Like Marriage, Child Marriage, Maintenance, Divorce, Guardianship and Adoption, Inheritance) Christian Personal Law (Like Marriage, Divorce, Guardianship and Custody of Children, Inheritance). Along with the above measures both GO's and NGO's adopt some development program for strengthening women rights and for their protection.

**Development Measures:** Women under Development programs (Like First Five-Year Plan- 1973-1978, Two-Year Plan- 1978-1980, Third Five-Year Plan- 1985-1990, Fourth Five-Year Plan-1990-1995, Fifth Five-Year Plan- 1997-2002) Participatory Perspective Plan, National Policy for Women's Advancement, National Plan of Action.

### **Other Laws Protecting Women**

Bangladesh government has amended and promulgated several Acts and ordinances in an effort to safeguard women's legal rights and to improve their social status among these, The Suppression of Immoral Traffic Act 1933, Dissolution of Muslim Marriage Act, 1939, Muslim Family Laws Ordinance 1961, Muslim Marriages and Divorces (Registration) Act, 1974 and Rules 1975, Dowry Prohibition Act, 1980, Cruelty to Women (Deterrent Punishment) Ordinance, 1983, Child Marriage Restraint (Amendment) Ordinance 1984, Muslim Family Laws (Amendment) Ordinance 1982 and 1983, Penal Code (Second Amendment) Ordinance, 1984, Family Court Ordinance, 1985, Cruelty to Women (Deterrent Punishment) (Amendment) Act 1988, Statutory Laws for Children, National Policy on Children, Women

and Children Repression Prevention Act of 2003, Acid Crimes Prevention Act 2002, Suppression of Violence Against Women and Children Bill 1998.

**Organizational efforts for women rights:** It is also observed that for ensuring women rights a number of organization have been developed with the help of nation and international, government and non-government efforts. Among these the following are worthy noting;

Women's Affairs Division, Bangladesh National Women's Association, Ministry of Women's Affairs, Bangladesh Shishu Academy, National Women's Training Academy, Female Quota in Public Service Reservation, Legal Aid Society, of BRAC- gender justice & diversity, legal empowerment, Bangladesh: community empowerment program, flourishing legal and human rights education, legal and services, community empowerment addressing violence against women etc.).

## **BRAC**

### **Human Rights and Legal aid Services Program Component**

<b>SL.</b>	<b>Name of Component</b>
01.	Human Rights and Legal Education Course (HRLE)
02.	Odhikar Bastobayon Committee (OBC)
03.	Local Community Leaders Workshop (LCL)
04.	Capacity Building of Odhikar Shebi
05.	Legal Aid d) Legal Aid Clinic Alternative Dispute Resolution (ADR) Court Cases and Litigation
06.	Capacity Development of Panel Lawyers
07.	Human Rights Violation Issues (HRVI)
08.	Networking and Partnership
09.	Legal Reform and Policy Advocacy

Source: BRAC Program Filed.

In fact, the above efforts also strengthening women rights and protecting violence against women in Bangladesh.

## 7.2 Recommendations

On the light of above findings and observation, the researcher formulates the following recommendations as the role of voluntary organization can be more effective particularly in the field of protecting women from various types of violences.

- The solution lies not only on education but also on enlightenment of both males and females of our society. Only then they will be able give due respect to each other, rather than dominance or suppress of the weaker sex.
- In order to improve the situation of women and make them self-reliant and useful manpower the women community should be educated properly through GO's and NGOs' effective and active participation. It is not possible for the formal system of education alone. A large number of women who are not covered by the formal education system or who drop out of the system can be covered by non-formal systems of education such as education through NGOs.
- To improve the conditions of the socially disadvantaged women and their children, the country must strengthen the legal and social support for equality, dignity, social integration and empowerment to protect and ensure their rights through strengthening NGOs role in this field.
- The present legal and policy framework such as affidavit procedure should be reviewed to support the destitute and helpless beneficiary women of BRAC and CARITAS and all other concerned government departments and public representatives will be essential and highly welcome.
- Commitment of women managers is a function of a complex set of socio-economic and cultural factors. As revealed by the study, there remains enough scope to enhance the level of commitment of women managers in

Bangladesh. Some of the policy implications that follow from the study may be stated below;

- There is the need to ensure equal concern for both men and women in respect of development aspects like training, promotion and placement;
  - It is necessary to create a environment for both men and women to work together with due attention to unique requirements arising out of gender difference;
  - An effective mechanism to monitor organizational policies pertaining to gender issue needs to be developed.
- Political pressure should be reduced over the NGOs as they can implement their program smoothly.
  - Various orthodoxy people create hazard in implementing NGOs development program. So government should be careful and sincere in this regard as they can work in full swim.
  - Still many women are indifferent about their rights so domiciliary service may be incorporated in non-formal and awareness building program.
  - There is the need to ensure equal concern for both men and women in respect of development aspects like training and creating implement and self-employment;
  - Women's participation in economic activities should be increased;
  - To increase loan facilities for women entrepreneurs on the basis of their need in different sectors through existing NGOs development programs.
  - In cases where women are victims of domestic violence or torture by the husband, priority should be given to circumstantial evidence and



procedure should be changed accordingly and NGOs role should be strengthened;

- In order to improve the situation of women in the locality, the organization of women, provision for economic support and professional training, consciousness raising and development projects for women are needed.
- It is also a policy of the Bangladesh Government to recognize, support and strengthen the role of BRAC and CARITAS and the private sector. This policy extends to children and women development also. But the real task is to put this policy into practice. There is an urgent need, within the institutional framework of the government, to foster a positive and supportive attitude towards BRAC and CARITAS and the private sector on the line of the governmental policy.
- Finally, it is suggested that along with the different stakeholders the print and electronic media should be more active for strengthening women empowerment and protection.
- Provisions will be created for mass-awareness on human rights of the SDW. For this purpose, mass-media, seminars, workshops etc will be used for creating local opinions on their favor. The present legal and policy framework such as affidavit procedure shall be reviewed to support the destitute and helpless women. The help of NGOs and all other concerned government departments and public representatives will be essential and highly welcome.
- The effective and sustainable implementation of the women's empowerment and gender equality agenda requires the involvement of both governmental and non-governmental organizations and institutions, as well as international organizations.

- Let us re-dedicate ourselves now and for the future to the principles and goals we adopted at various international forum so that within the time-frames agreed by the conferences.
- President of Karmojibi Nari Shirin Akter said that the prime minister should be responsible for bringing the change in the policy where the issues of women's empowerment, equality and their power of decision-making have been omitted.
- She demanded to the government to ensure equal wage for women workers, amendment to labour laws and sharing of total profit.
- To increase loan facilities for women entrepreneurs and for the basis of their need in different sectors is a must.
- People of Bangladesh are predominantly inclined to Islamic values. In public policy its reflection should be well considered. Public policy has to face challenging task as far as the all-encompassing nature of Islam is concerned. Again, people have to be vigilant towards popular interest of the rules hidden in religious politicking.
- For achieving an ambitious goal, it is often necessary to reform and recast the existing system. Beside political bodies, bureaucracy is a powerful institution within the government. Although Bangladesh has opted for the promotion of market economy, it inherits dominant and huge bureaucracies which are reluctant and not reactive to change. But appropriate policy of children and women development cannot be formulated and implemented without their active support and involvement. Reorientation of bureaucracy, therefore, is obviously a pertinent issue for the success of children and women development.

- It is also a policy of the Bangladesh Government to recognize, support and strengthen the role of NGOs and the private sector. This policy extends to children and women development also. But the real task is to put this policy into practice. There is an urgent need within the institutional framework of the government to foster a positive and supportive attitude toward NGOs and the private sector on the line of the governmental policy.

### **7.3 Conclusion**

In chapter one the introductory issue has been presented where NGOs role in strengthens the socio-economic development in general and empowering women in particular has been incorporated in the context of developing country like Bangladesh. Chapter two is very important part in this study as the whole blue print of the study has been described. In fact, the quality of a research work mainly depends on its methodological concept and construction. After clarifying the methodological aspects of this study in chapter three, a brief description of selected NGOs (BRAC and CARITAS) and their objectives with special reference to the women empowerment and awareness building through non-formal education have been systematically presented. In chapter four, some crucial issues of violence against women have been incorporated with some evidence of existing literatures and newspaper reports, where the actual scenario of violence against women has been clear to all. Similarly, in chapter five, the achievement of NGOs and remarkable changes of woman life have been presented on the basis of field data from several socio-cultural perspectives. However, the legal and constitutional provisions for protecting woman rights have been analytically presented in the context of international conventions and treaties. Finally, the major observations of the study have been presented in the concluding chapter seven.

In the final concluding remark it is strongly believed that along with the voluntary organization more research and observation are essential for eradicating and protecting violence against women. Other stakeholder should be alert to make the people conscious and empowering the women along with strengthening their knowledge and economic power.

In fact, for achieving an ambitious goal, it is often necessary to reform and recast the existing system. Besides political bodies, bureaucracy is a powerful institution within the government. Although Bangladesh has opted for the promotion of market economy, it inherits dominant and huge bureaucracies that are reluctant and not reactive to change. But appropriate policy of children and women development cannot be formulated and implemented without their active support and involvement. Reorientation of bureaucracy and strengthening the role of NGOs, therefore, are obviously pertinent issues for the protection and development of women.

The development of a nation not only depends on men but also on women simultaneously. Without active participation of women, no nation can be developed; BRAC and CARITAS are working with this view.

Women's position in Bangladesh is vulnerable to any type of man-made or natural calamities. The situation needs to be improved. Government different policies and programs for women development are not helping much to reduce sufferings of the women both in the rural and the urban areas. To improve the legal status and to protect the legal rights of women in Bangladesh, the rights that ratified Bangladesh among the United Nations Charter, Law, Conventions and Conferences, should be implemented vis-a-vis up grading the women's rights, policy and programs in Bangladesh.

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## **Appendix Questionnaire**

<b>The Role of Non-formal Education of NGOs to Combat Violence Against Women: A Study on Two NGOs in Rajshahi District</b> <i>(Questionnaire for the Facilitator)</i>
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(Collected data will be used only for this research purpose and the identity of the respondent remain completely secret)

2. What is the length of your job?  1-5       5-10    10+
3. What sorts of jobs are done by your organization?
  - Socio-economic developing  education & consciousness  Economic development
  - Women rights and Health consciousness  Human rights & political consciousness
  - legal aid and relief from violence  Environment protection  Others.
4. How do you implement these programs?  Formal  Non-formal  Other educational activities
5. Mentioned the name of socio-economic development programs?  Small entrepreneur
  - Entrepreneur  Marketing  Creating job opportunities for women and others  Ensuring justified wages  women leadership etc.
6. What are the women rights related programs?  Women status  Women role in discussion making  succession  Guardianship  Legal rights of women  Family court  Human rights  Adult Franchise  Others
7. What are the means of helping women to organize themselves?  providing information thought organization  co-operation  others
8. What sorts of health assistants are providing? Reproductive health  Curative and preventive  Mother and child care  Family planning  Others
9. What types of lesson do you give them on environment?  Pollution protection  Fertilizer and insecticide  Arecanicosis and water pollution and Plantation  Others
10. What are the major challenges in implementing of these jobs?  Financial  Social
  - Political  Unwillingness  Expert and skill manpower  Others
11. What sorts of support do you get from the concern authorities?  Adequate  Average  Non-cooperation  Inadequate  Others

12. What is the most challenging aspect in implementing the project?  Illiteracy  Financial Crisis  Political presser  Religious orthodoxy  Others
13. What difficulties you have to face for your illiterate beneficiaries?  Fail to understand the guidance  Non-participation in program  Create obstacle  All
14. How political presser hamper your program?  Govt. authority obstacle  Political leader  
 Political leader create obstacle  Lengthy Political decision making  All
15. Is Religious Orthodoxy create any obstacle?  Yes  No
16. If yes what?  By creating negative attitude  Non-participating in development project  Creating protraction  All
17. What is form of your institution teaching?  Formal  Non-formal
18. What lesson are included in your non-formal educational program?  Literacy education  
 Legal Education  Health education  Socio-Political education  All
19. Do you think included lessons are adequate?  Adequate  Average  Not adequate  Other
20. What is process and technique of your non formal education?  Well-organized class room  
 Open discussion  Through selected text book  Others
21. When you introduced your education formal?  1-5  5-10  10-15  15+
22. Do you think women become more conscious after getting the lesson?  Yes  No
23. If yes?  Increasing income  establishing rights in family  Social consciousness  
 Politically active  Others
24. What are the real picture of violence against women of your program area?  Good enough  
 Good  Average  Not good  Bad  Others
25. If not good (Positive) why ?  Still women are suppressed by their male counter part  
 Women are deprived form their socio-economic and legal right  Women fail to participate in economic activities  All

Please give your opening how gender discrimination could be mitigating through education

**The Role of Non-formal Education of NGOs to Combat Violence Against Women: A Study on Two NGOs in Rajshahi District**  
(Questionnaire for the Beneficiaries)

(Collected data will be used only for this research purpose and the identity of the respondent remain completely secret)

1. Name of the

Respondent:.....

2. Sex:                     Male       Female

3. Religion:             Islam       Hinduism       Buddha       Christian       Others

4. Address: Maholla/Road no.....House no.....Union.....Word no.....

Upazilla.....District.....

5. Please tell me the types of your family:       Single       Joint       Extended

6. Details information about your Family members:

Title	Head of the family	Age	Education					Occupation		Land	
			Illiterate	S.S.C	H.S.C	Graduate(Honors/ Degree pass)	Master Degree	Others	Main	Sub	Agri culture (in in decimal)
Self											
Spouse											
Father											
Mother											
Father-in-law											
Mother-in-law											
Son/Brother											
Daughter/Sister											
Others											

7. Please tell me your yearly income?  No income     50000-below     50000-100000

100000- 150000     150000-200000     200000-250000     250000-300000   

300000-above

8. Please tell me your yearly expenditure?  Nil  40000-below  40000-490000  90000- 130000  100000-150000  140000-200000  2100000-2400000  2500000-above
9. Please tell me the ownership of your house?  Own  Rent  Khas Land  Abadan building  
 Abadan land  Others
10. Do your family members get three times meal?  Yes  No  At times  Never  
 Others
11. Are women suppressed?  Yes  No
12. If yes, types please?  Rape  Snitching  Physical assault  Threat  Murder  
 Acid throwing  
 Fatawa  Eve-teasing  Early Marriage  Polygamy  Trafficking  Dowry  
 Others
13. Women are suppressed by whom?  Male member  Female member  Both  Others
14. Women are suppressed in which sector?  Family  Social  Political  Others
15. Women are usually suppressed by whom (outside the family)?  Dominating people  
 Mastan  Collogue  Others
16. What types of violence are occurred by the dominating people?  Humiliation  Financial  Cultural  All
17. In case of non-economical violence which are usually occurred?  Rape  Snitching  
 Physical assault  Threat  Murder  Acid throwing  Fatawa  Eve-teasing  Early Marriage  Polygamy  Trafficking  Dowry  Others
18. In case of physical violence which are usually occurred?  Rape  Snitching  Mental pressure  Threat  Financial deprivation  Others
19. Generally what technique applied for suppressed the women?  Religious sentiment  
 Social custom  Physical force  Economic power  All
20. Generally what technique applied for suppressed the women in family?  Religious sentiment  Social custom  Physical force  Economic power  All
21. Generally what technique applied for suppressed the women in society?  Religious sentiment  Social custom  Physical force  Economic power  All
22. To fight against the above suppressions what power the women applied?  Legal assistant  Social Power  Political  Others



23. Where the women get legal aid?  Local development agency  Law & Arbitration center  Police Administration  Political leaders  All
24. Give details what are the types assistance and ways process of getting assistant?
- a.
- b.
- c.
- d.
25. What is the social perception about the violence against women?  Serious neglect  Average  As usual  Not at all
26. Which crime is most seriously neglected?  Rape  Acid throwing  Murder  Cheat & Deprivation  All
27. Do you consider think Dowry is a social suppression?  Yes  No  Indifferent
28. What is the social perception about under mining women?  Social crime  Not crime  Indifference
29. What is the social perception about depriving women from ancestor property?  Social crime  Not crime  Indifference
30. Marital status:  Married  Unmarried  Divorced  Separation  
 Widow  Widower  Abandon  Others
- (Mention please).....
31. What was a your age at marriage?.....Years
32. Do you enjoy freedom in selection your life partner?
- Completely  Partially  No  Not at all  Others
33. Do you support any dowry in marriage?  Yes  No  Indifference
34. There was any demand?  Yes  No
35. If you are unmarried, at which stage you want to get married?
- After complete the study  After getting a job  After self dependent  According to guardian's decision  Silent
36. Who get priority in getting nutritious food?  Male  Female  Both
37. Who get priority in spending money in your family?  Male  Female  Both
38. Is there any restriction regarding seclusions of female member of your family?
- Not at all  No  Sometimes  Always  Yes
39. Is there any restriction of letting out of the female member of your spouse?
- Not at all  No  Sometimes  Always  Yes

40. Do you share all subjects with your family?

- Always     Sometime     Seldom     Not at all

Indifferent

41. What are the procedures of making decision of the following familial subject?

Subject	Self	Spouse	Father	Mother	Both	All Family Member	Relatives
Selling and Buying Properties							
Building House							
Children Education							
Selecting Profession							
Marriage of the Children							
Treatment							
Bearing Child							
Birth Control							
Abortion							
Voting							
Selecting Menu							
Others							

42. What type of treatment usually given at the pregnancy ?  Specialist     M.B.B.S     Paramedics     Homeopath     Ayurvedik     Unnani     Quack     Kobirage     Others

43. What types of behavior do you expect at the period of pregnancy?  Good   

Average

44. Do you think women get adequate health care service?     Yes     No

45. If not, why? (tell details).....

46. Are you involve in any organization?  Yes     No     In difference

47. If yes, what is the type?     Social welfare     Political     Recreational

48. Do your female member get equal opportunity spending money?     Yes     No

49. If no, why? (please mention)

a.

b.

c.

d.

50. Are free in voting?     Yes     No     In difference

51. In not, who decided?  Spouse     Boss     Other

52. Do female child face difficulty in getting education?   Yes     No     In difference

53. If yes, why?  Poverty     Security     Guardians disliking     Distance     Secculation     Eve-teasing     Others

54. What are the major barriers for women empowerment?  Illiteracy  Child marriage  Dowry  Social Attitude  Tradition  Insecurity  Employment  Economic Discrimination
55. 48. Do you think family plays main role in achieving education?  Yes  No  Sometimes
56. If yes, did you get adequate cooperation from your family?  Yes  No
57. If not, Why? (Multiple ans. is acceptable)
- Poverty  Involve in job due to poverty  Seclusion  Self indifference
  - Pre-matured death of father  Early marriage  Illness  Unconsciousness of guardian
  - Insecurity  Gender discrimination  Others (Please specify).....
58. Do you think every women should provide education as per their needs?  Yes  No
59. If Yes, why? (More than one ans. is acceptable)
- Awareness building  Self-consciousness  Decision making power
  - Achieving confident  Developing values  Social status  Economic power
  - Developing livelihood Others (Please specify).....
60. Please opine your idea what changes may bring education? (More than one ans. is acceptable)
- Awareness building  Self-consciousness  Decision making power
  - Achieving confident  Developing values
61. Please give your opinion about empowerment of women:
62. Do you think women are hard working?  Yes  No  Do not know
63. Do you think women get enough opportunity to play effective role in family to parliament and other social organizations?  Yes  No  Indifferent
64. Is women participation in election urgent?  Yes  No  Do not know
65. Is women rights to property is very essential?  Yes  No  Do not know
66. Dose profession increased women status in family or society?  Yes  No  Do not know
67. Do you support educated women should involve in service?  Yes  No  Do not know
68. Do female children education reduce the rate of early marriage?  Yes  No  Do not know
69. Do you think up to date education is necessary?  Yes  No  Do not know

70. Are women less advanced in higher education?  Yes  No  Do not know
71. Do you think girls should be encouraged to cultural activities?  Yes  No  Do not know
72. Do your spouse more financial allocation for women education  Yes  No  Do not know
73. Is it a effective investment for strengthening women education?  Yes  No  Do not know
74. Do you think aged women should provide education as per their needs?  Yes  No  Do not know
75. Do you think the main cause of gender discrimination is low education rate of women in gross root level?  Yes  No  Do not know
76. Do you think for reducing gender discrimination women education is necessary?  Yes  No  Do not know
77. Do you think the gender disparity issue get adequate importance is ongoing education system?  Yes  No  Do not know
78. In ongoing education system enough in mitigating gender disparity?  Yes  No  Do not know
79. If not, why? (Please explain).....
80. How BRAC/Caritas reducing gender discrimination give details?
- a. b.
- c. d.
81. What lesson BRAC/Caritas provide?
- a. b.
- c. d.
82. Do you get any lesson from non-formal education program?  Yes  No
83. If yes, mention the name?  BRAC  Caritas  Others
84. What types of lesson BRAC and Caritas provide in family level?  Gender equality  Child rearing  women status  All
85. Give detail about the role of BRAC and Caritas in strengthening gender equality?
- a. b.
- c. d.
86. What is the standard of BRAC and Caritas?  Good  Average  Not good  Others
87. Does BRAC/Caritas start their education program in time?  Yes  No
88. If not, Why?  Teacher late  Learners late  Some learners late  Others

89. Is BRAC/Caritas education is quality enough?  Yes  No  Others
90. Is the center follow the direction of BRAC/Caritas?  Yes  No
91. If Yes, What is the level?  Good  Average  Not good  Others
92. Is their adequate gender related lesson?  Good  Average  Not good  Others
93. Are the women learners interested enough to the lesson?  All  some  most of them  others
94. What are the major challenges in implementing of these jobs?  Financial  Social  Political  Unwillingness  Expert and skill manpower  Others
95. How the authority can mitigate the above challenges?  to appoint expert teacher  infrastructure  Prize  participation of elite  Others
96. Are there any hindrance in providing lesson?  Yes  No
97. If yes what are those?  shortage of expert teacher  infrastructural  Disinterest of the student  Social barrier  Others
98. What roles the institution can plays to mitigate the above difficulties?  To appoint qualified teacher  To build infrastructural  prize  Participation of social elite  All
99. Do you have any suggestion to enhance the quality of non-formal education which can play more effective role in empowering women to light against suppression and oppression?
- a.  b.
- c.  d.
100. Do you think that the women rights are violated?  Yes  No
101. If yes what are those?  Fundamental  Fatawa  Child Labor  Political violence  Other
102. Mentioned the major causes of violence of women?  Economic discrimination  Social discrimination  Religious misinterpretation  Social system  All
103. what types of women are suppressed massively? Poor and illiterate  Middle class illiterate  Higher educated  Others
104. Does the non-formal education through play any role in reducing VAW?  Yes  No  Indifferent
105. If yes, how (Give details)? Ans: .....
106. How NGO play positive role in enhancing living standard of destitute women in Bangladesh?  Yes  No  Indifferent

107. If yes mark the followings?  Human rights  Primary health care  reproductive health  preventive & curative measure  Mother and child care  Family planning  Social Networking  Creating human value
108. How BRAC/Caritas enhancing women rights?  Creating awareness  Non-formal education  Direct legal aid  All
109. Mention the name of the services which are provided by BRAC/Caritas? Socio-economic development  education and awareness  Women rights and health  Human rights and political  Legal Assistance  Environment related  All
110. Mentioned the name of socio-economic development programs?  Small entrepreneur  
 Entrepreneur  Marketing  Creating job opportunities for women and others  Ensuring justified wages  women leadership etc.
111. What are the women rights related programs?  Women status  Women role in discussion making  succession  Guardianship  Legal rights of women  Family court  Human rights  Adult Franchise  Others
112. What are the means of helping women to organize themselves?  Providing information thought organization  co-operation  others
113. What sorts of health assistants are proving? Reproductive health  Curative and preventive  Mother and child care  Family planning  Others
114. What types of lesson do you give them on environment?  Pollution protection  Fertilizer and insecticide  Aresenicosis and water pollution and Plantation  Others
115. What are the major challenges in implementing of these jobs?  Financial  Social  Political  Unwillingness  Expert and skill manpower  Others
116. What sorts of support do you get from the concern authorities?  Adequate  Average  Non-cooperation  Inadequate  Others
117. What sorts of support do you get from the concern authorities to meet up these limitation?  Adequate  Average non-cooperation  Inadequate  Others
118. What is the most challenging aspect in implementing the project?  Illiteracy  Financial Crisis  Political pressure  Religious orthodoxy  Others
119. What difficulties you have to face for your illiterate beneficiaries?  Fail to understand the guardians  Non-participation in program  Create obstacle  All
120. What types of barriers are arise for inadequate fund?  all beneficiaries do not get service coverage  Limited service  All

121. How political pressure hamper your program?  Govt. authority obstacle  Political leader  Political leader create obstacle  Lengthy political decision making  All
122. Is religious orthodoxy create any obstacle?  Yes  No
123. If yes what?  By creating negative attitude  Non-participating in development project  Creating protraction  All
124. Do you get non-formal education form this institution?  Yes  No  Indifferent
125. If yes what are the agencies?  BRAC  CARITAS  Grameen Bank  Others
126. What lessons are included in BRAC/Caritas non-formal education program?  Human rights and legal education  Pre-primary education  Development project related education for the adult  Multi purpose education  Adult education  Primary  Others (more than one answer is acceptable)
127. Please give details description of what lesson you have achieved from BRAC and Caritas and how?

a. Name of lesson	b. process of learning
1.	1.
2.	2.
3.	3.

128. Does these lesson help to reduce VAW?  Yes  No
129. If yes, how (give details)?
- a. b.
- c. d.
130. Is government education system is enough for mitigating VAW?  
 Yes  No  Indifferent
131. Is BRAC and Caritas Non-formal education is enough for strengthening women rights?  
 Yes  No  Indifferent
132. If no, give appropriate and suggestion?

Suggestion-

1:.....

Suggestion-

2:.....

Suggestion-

3:.....

133. Do you think the lesson on women rights and others socio-cultural aspects is enough for combating VAW?  Yes  No  Indifferent

134. If no, give suitable suggestions?

Suggestion-

1:.....

Suggestion-

2:.....

Suggestion-

3:.....

135. Please give your opening how gender discrimination could be mitigating through non-formal education

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