ABSTRACT: Women's access to education must be treated as their fundamental right. And it is only through education that they would get the chance to prepare themselves in order to play their roles in nation's social, economic and political spheres as equal members of society. In Bangladesh, very few women can enjoy such rights and live a healthy and prestigious life. At present due to government initiatives, girl's enrolment in primary and secondary education is little bit higher than the boys. Despite of such encouraging scenario, there is a dark side behind this. Due to prejudice, mistaken education from family and society, lack of security, dropout rate of girls is higher and their retention rate is low. Though there are facilities with free education till secondary education, lack of social motivation, mistaken education and increasing rate of violence against in different form, refrain them from education and encourage them in child marriage. Marriage is considered as the alternative to education, which ultimately leads to violence against women due to unpaid dowry. The article will analyse the issues of dowry from some case studies, which will give the indication of the real causes of dowry and how education in a real sense is lacking behind this evil.

Key Words: Formal Education, Family Mistaken Education, Child Marriage, Dowry and Death

Introduction: The lives of Bangladeshi women are so complex that no simple solution is possible to their problems. It is very much impractical in the present context of the Bangladesh scenario to suggest overnight and radical changes in the disparate relationship that exists between men and women in Bangladeshi society. One must, therefore, find ways that are acceptable, if not to all the people, at least to the majority of the population. Through education, one can become self-reliant, more aware of the changes in the surroundings, and have better self-esteem. The role of education in development is so vital that the UN, in its Universal Declaration of Human Rights in 1948, included right to education as one of the fundamental rights of human beings. Its importance is aptly reflected by the various forms of discrimination against women subjected to their social and economic dependence on men in a male-dominated society of Bangladesh. In order to improve their lot, they must have wider access to education. We believe that education as well as change of attitude can only play important roles in bringing about such transformation by enabling them to take the first entry into men’s sphere. Women’s access to education must be treated as their fundamental right. And it is only through education that they would get the chance to prepare themselves in order to play their roles in nation’s social, economic and political spheres as equal members of society. We know that attitudes are difficult to change, but changes are needed in those male attitudes that are derogatory to or patronizing of women, and equally in those attitudes of women that are self-denigrating. Change in attitudes can only be brought about by making the facts known through knowledge we can have of the outer world and of human factors.

Women are the vital contributor of most societies Mothers is very influential person in children’s lives. Educating girls is one of the most important investments that any country can make its own future. Education has also a profound effect on girl and women’s ability to own status and dignity in the society, such as economic independence and political representation. In Bangladesh about 50% of the total population is female, but the literacy rate of female is much lower than that of male. Generally, in our culture where daughters are considered as economic liabilities, many parents are not willing to invest in their education. Because after marriage the girls will go to their in-laws house. Yet in most developing countries women are relatively less educated than men. Girls do not receive the same quality and level of education as do the boys. Generally, in our culture where daughters are considered economic liabilities many parents are
not willing to invest in their education. It is clear evidence that the economic and social rates of return to schooling are quite high, and on the whole, higher for women than for men. Yet in most developing countries women are relatively less educated than men. Girls do not receive the same quality and level of education, as do boys. The inequality in enrolment is worse at the secondary and tertiary level than at the primary level. This is happening because of the mistaken education of the family and pre determined mind set by the society.

**Objectives:** Here dowry related violence in our society has been focused. Some cases have been collected from daily papers and later it is analysed to find out the causes behind the cases and its impact in our society. Question rises whether mistaken education towards women is the real causes of burden of dowry which lead to bride death

- Whether formal education is enough for women empowerment
- Whether mistaken family education is an important barrier for girls education
- How child marriage is related with mistaken education
- How the pressure of dowry is enforcing the girls towards suicide and homicide
- How culture and positive attitude could minimize the pressure of dowry death

**Methodology:** The article is based on literature review. Newspaper clippings from several national dailies have been taken into account in analyzing the grave of dowry violence against women. Both qualitative and analytical methodology was used in this article

**The Gender Gap in Education?**

The question is, if women’s education is so beneficial why does the gender gap in education still persist? Poverty, early marriage, cultural norms, and religious orthodoxy are the major challenges to female education. The Government of Bangladesh and its people understand the value of an educated population. Bangladesh Government has already reached to its target in increasing the enrolment rate of girls. The target was set for 2005 to achieve gender parity in primary enrollment and it has been achieved. During the last 15 years, the primary school enrollment has increased 1.4 times from 11.9 million in 1990 to 16.2 million in 2005. Total primary education enrollment was 11.9 million in 1990 with 6.6 million boys and 5.4 million girls and it has reached 16.2 million in 2005, of whom half of the enrollment was girls. The gender parity of primary enrollment has been attained in 2005. Gender Gap in whole education system is still persisting and women are lagging far behind for empowerment.

**Table: Primary education enrollment, 1990-2005**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Boys (%)</th>
<th>(Girls %)</th>
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<td>8134437</td>
<td>49.87</td>
<td>50.13</td>
</tr>
</tbody>
</table>

*Source: Ministry of primary and mass education*

**Secondary Education:** The target to achieve gender parity in secondary enrollment was set for 2005; however reached desired goal by 1999. During the last 15 years, the secondary school enrollment (including junior, higher secondary and intermediate college combined) has increased 2.8 times from 2.9 million in 1991 to 8.2 million in 2005 (Table 4). During this 15 years period, the male enrollment has increased 2.1
times but girl as high as 4.2 times. This increase in girl’s enrollment during the past 15 years has been a significant phenomenon in Bangladesh.

<table>
<thead>
<tr>
<th>Year</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
<th>Boys(%)</th>
<th>Girl(%)</th>
</tr>
</thead>
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<tr>
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<tr>
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<td>2005</td>
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<td>4036803</td>
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</tr>
</tbody>
</table>

Source: Statistical Profile on Education in Bangladesh, BANBEIS 2006.

Causes of Gender Gap in Education: Lack of education is one of the major causes of backwardness of the women in Bangladesh. This lack helps to perpetuate the inequality between the sexes, both male and female, attends schools in urban areas. The overall female literacy rate is extremely low, and it is three times in the rural areas than in the urban. We can sort out various reasons behind the low literacy rate of women in the rural areas. These are lack of education amongst the adults of the family, distance of the schools, necessity of joining the household works and too many siblings. Early marriage and motherhood are among the most important factors. Both in the rural and urban areas therefore, there is a close but complex connection between education and marriage. Another important factor is to be found in the economic burden--the expenses involved in arranging marriages, giving of dowry and so on. So, it seems to the parents that the sooner they are married, the less money will be wasted on them. They do not want to invest for the education of their daughters who will leave home for her in-laws very soon.

Sometimes it is expected that being educated might make it difficult for her to adjust with the traditional society after marriage, and the parents have to pay more to get an appropriately educated husband. Parents are confronted with the dilemma as to whether the present educational system helps them in preparing the daughter for the domestic role, which they have to play in future. They are also unsure as to whether and how education will affect a girl’s value in the marriage market. Girls who are educated may thus be educated in order to make them more valuable in the marriage market.

Islamic Attitude towards Girls Education: If we consider the matter about women’s education from the Islamic point of view, we would see that Islam attaches great value to education, and prescribes it as the duty of a woman as well as that of men to acquire knowledge. The Holy Prophet said to his followers, “Knowledge enables its possessor to distinguish what is forbidden from what is not. It lights the way to heaven.” In actual practice, the injunctions of the holy Qu’ran in this respect were completely ignored. The Muslim community, as it had misinterpreted many other principles of Islam, considered education for girls also as an unnecessary step. On the other hand, religious education is considered indispensable for rural Muslim women. Social motivation for participation of girls in education is extremely poor and the dropout rate is alarmingly high.

Mistaken Education and the status of women: Despite of progress Bangladesh Government met in the enrolment in primary and secondary education, dropout and retention rate is very high. There are some social causes as well as some attitudinal; problem, girls are not continuing education or if continue not getting independence and empowerment. In order to explore the actual position of the women of Bangladesh, it is necessary to analyze the diverse forces in society which mould the lives of the women who are the focus of the present thesis: “The dilemmas and directions of the women and society are not fortuitous. They are the result of multiple factors which determine the drift of the whole cultural complex considered as a part of the social realities of the period.” There is a need, therefore, before examining the real cause of women’s inferior
position, to know something about the modern contexts of their lives. We know that the factors, which design women’s lives, actually lie within the patriarchal system. These factors combine to define the woman in Bangladesh, and the complexities of her character, her reactions to society. That is why it is not possible to make any simple definition about the status of women in Bangladesh.

The lives of Bangladeshi women are largely influenced by traditional and social norms that make them economically dependent. Thus, gender gaps exist in all spheres of life, e.g. health, legal rights, economic participation and decision-making. It seems that the root of all these disparities lies in a misconceived and misapplied education. The neglected education of women is the grand source of the misery. The conducts and manners of women in fact evidently prove that their minds are not in a healthy state. A Vindication of the Rights of Women’ by Mary Wollstonecraft was a revolutionary book, which might have changed society’s perception on women. She was the first woman who raised her voice against the unequal and unjust treatment received by the women.

The most important cause responsible for women’s inferior position and identified by the liberal feminists is that women are always judged first as women and second as human beings. On the other hand, men are judged individually on their own merits. In Mary Wollstonecraft’s consideration, as member of the human species the women should have the same opportunity in all the areas of life. After the French Revolution, it became clear to Mary Wollstonecraft that women were the subjects to men, but not to the Republic. Women as citizens and as individual beings were devoid of the right to vote, right to property. It became clear that the status of woman as an independent person was still unchanged Wollstonecraft identified some main causes responsible for discrimination against women and also put her suggestions to overcome these. Generally, women like to consider marriage as the highest good or ultimate end of life. In this connection, she suggested if women got proper education, they would be able to apply deliberate and rational choice regarding marriage. The main thing that Wollstonecraft wanted to say is that through proper education, women could acquire self-respect. Habitual slavery to first impressions which developed in childhood is another reason due to which women are less rational than men. Domestic environment was identified as the most significant cause responsible for discrimination against women both in society and at home. Wollstonecraft suggested that women should be capable of performing duties within domestic sphere in a self-reliant way. Domestic work will not be slavery if it is done willingly. And women would get rid of ignorance and discard emotional aspects from their nature to a great extent. According to Mary Wollstonecraft, unless women could achieve the art of coquetry, she would not be able to face any crisis. Rousseau also had advocated the same opinion. She was very much confident that equality of women would be possible if they could destroy their parasitic attitude and if women could forget all pre-conceptions of pleasing men and withdraw herself from maternal duties. Women should consider themselves first as a rational being, second, as a citizen and lastly as a mother. It should be expected by all that women and men should receive equal protection from the state and civil law because both are citizens of a state. Wollstonecraft also added that ‘It is justice, not charity that is wanting in the world.’ The liberal feminists believe that traditional social institutions like family trained women in a way that they became an integral part of male persons’ identity. From the early life of childhood, girl learns to be submissive, to be emotional and to take interest in personal and family affairs, whereas the boy learns to be competitive, unemotional and outward-looking. The above-mentioned roles for male and female were socially created which ultimately becomes the permanent structure of a society. In this connection, we can mention Simone de Beauvoir’s famous phrase, “One is not born but rather becomes a woman.”

Regarding marriage, Mill emphasized on legal treatment. He thought that family is a voluntary association, where it is not necessary for one to rule over another as in case of a business partnership. Mill believed that power and privilege within a family and also in society are the result of potential voice, which comes from the capability of earning subsistence. According to Mill, marriage should be recognized as any other profession. In that case, any woman would be able to choose freely either to marry or to follow other profession. Both Wollstonecraft and Mill are of the opinion that acquiring rationality similar to men is the best way to acquire equal position with men in society. In that case, similar education should be received by both male and female. Thus, according to the liberal creed, liberation of women is not only in favour of women but also of society. Liberal feminism is based on a number of presuppositions. They are derived from a more general theory of liberalism itself. These pre-suppositions may be summarized as follows:

These pre-suppositions may be summarized as follows
1. Essentially men and women are same.
2. Accordingly, both men and women should be treated equally, especially in public affairs.
3. According to Liberalism, equality means equality before the law and equal opportunities to
   Take part in public activities.
4. And, such equality is based on the rights of a citizen.
5. The franchise right is the most fundamental right for women

Methodology: The article is based on secondary data collected from some newspaper clipping on violence against women. Both qualitative and analytical methodology was used in this article.

Analysis of the pattern of Violence against Women and child marriage

Child Marriage: Cultural and Social Attitudes: The cause of early marriage in Bangladeshi society is first and foremost religious prejudices and social security. Actually, child marriage facilitates the continuation of patriarchy, since it depends on the authority of the male family members to arbitrarily decide the future of their children. Through the institution of child marriage, the parents seek to ensure the purity and chastity of the girl until she marries. In support of child marriage, many argue that prepubescent girls are at risk of rape, sexual abuse and molestation, any of which would render not only them but also their female siblings unmarriageable. Female child marriage therefore, is seen as a preventative measure and a proactive solution to the problem of child abuse. As well, both families benefit in that one reduces the number of children to be fed while the other acquires free domestic help. So long as girls remain unmarried they must continue to reside in the home of a male member of their family (father, uncle, brother, grandfather) and are viewed, therefore, as a burden both financially and in terms of the increased responsibility of ensuring that they remain “marriageable” as they get older.

In a poor rural family the economic burden of unmarried daughter who would not be a good investment for the future also means that girls are married as soon as possible. Therefore, economic considerations have an effect on the age of marriage. This can operate in another manner. Muslim weddings in Bangladesh involve a great amount of expenditure for the bride’s family which some families can ill afford, especially if they have a number of daughters. The presence of an unmarried girl over the age of 16 is often a sign of poverty.

It is a common picture that the parents of a daughter, unmarried beyond a certain age, face the criticism and ridicule of society. This is true both for urban and rural areas, although there may be differences as to what is considered the proper age. According to Therese Blanchet, “Unmarried adolescent girls spell danger. They are hidden, marginalized and teased. This is especially pronounced in rural society where they are still an anomaly.” Though there has been some change in the attitudes of the people, this change does not correspond to the minimum age set down by law. In Bangladesh, where the majority of the population is rural, child marriages below the age prescribed by the Act is still the rule, rather than the exception. Most of the child marriage leads to a pressure of dowry, in a result young bride are tortured, burnt and doe after beating and many type of torture.

Dowry: The Constitution of Bangladesh considered women as equal to men, but that become more theoretical and bookish issue rather than practical. Women in every class are receiving some form of violence, mild, moderate, verbal and extreme like killing, burning and beating. They are constantly exploited from their basic rights. The violation of women’s rights is the violation of human rights. There are many forms of domestic violence; dowry is the most important among them. Upper class, middle class and lower class all are facing the situation varies only in degree. It seems to them that they bring burden by marrying a woman and women are considered as a money making machine to their husband. Once they failed, they become the subject to torture which turns to death or divorce.

The institution of dowry is responsible for many types of violence against and repression of women. Dowry or joutuk, as it is known in Bengali, is a type of marriage payment made in goods or property by the bride’s side to the groom and his family. This ranges from non-violent mental torture such as the constant threat of abandonment and divorce to physical acts of violence, such as beating or even murder. Suicides of young married women are also largely attributed to dowry demands. The sharpening of focus on women’s issues which followed the UN declaration of the Women’s Decade (1976-85) and the publicity given by newspapers and various women’s rights groups to the abuse of young married women due to non-payment of dowry, a very recent phenomenon among Bengali Muslims have been instrumental in bringing family violence against women to public attention. Even the limited news–coverage (in the words of one editor, “This is just the tip of the iceberg”) suggests that while men figure both as aggressors and victims in family violence, the overwhelming majority of women figure only as victim of family violence. The number of female victims’ abnormal death including homicide occurring at families is considerable and the number of women who suffer from beatings and torture inflicted by husbands and in-laws is likely to be much greater. These shocking facts has compelled Bangladeshi society to acknowledge that the most treacherous form of danger which threatens the safety of a Bangladeshi woman is hidden right in her home which is socially regarded as the safest place for her to be in. Some grim items have become a regular feature in newspaper. The nerves of the reading public are jolted every morning by reports of such sensational and shocking cruelty committed by apparently sane people on their near and dear ones.
The presentation of reported incidents of family violence mentioned in the newspaper shows that statistically the most ‘dangerous’ and ‘unsafe’ relationship in the family from a woman’s point of view is the marital state. The demands for dowry often continue after marriage, and the wife may be forced to suffer physical and mental torture for the inability of her parents to fulfill her husband’s and his family’s additional and continuing demands. The inability of the wife’s family to pay dowry may cause the marriage to end in divorce or the husband to marry again in order to procure more dowry. According to Ananda Bazar Patrika, March 20, 1989, the institution of dowry was responsible for the breakup of 200,000 marriages in Bangladesh each year according to the National Association of Marriage Registrars. Actually, the practice of mahr has been replaced by dowry in the form of money, property and gifts given to the groom by the bride’s family in the last two decades. Dowry system is very much associated with women’s lower status. It is a significant source of violence against women and can have a powerful influence on a women’s relationship with her original new one.” We have seen that mistreatment on account of dowry may be the result either of demands for additional dowry or on account of failure to pay the originally promised dowry.

We know that cats and other domestic animals are useful as long as they do what they are supposed to do and remain available at the pleasure of their master; even if that pleasure includes kicking, so be it. But woe to that cat who leaps away too quickly or bites or claws back. Woe to the wife whose family refuses or is unable to pay a dowry, the cause of a host of murders. Most men in our society look upon women as domestic animals placed on earth to serve or please them. Women have no more sensibilities, no more rights, and no more soul than a cat. They can be maltreated with much impunity, at least until the laws and courts provide the protection, which women need and deserve.

Dowry Prohibition Act of 1980: In Bangladesh, the percentage of marriages in which dowries are demanded and paid has increased in the rural areas in recent years. The institution has become so crucially important that the inability to pay dowry may mean that the daughter of the family remains unmarried. Bangladesh is the third country in this sub-continent (the first being India, the second Pakistan) that had to recognise the increase in this system and take heed of the problems caused. On March the 13th 1979, a female member of the parliament, Mrs. Deulat Nessa Khatoon M. P. introduced the Bangladesh Anti-dowry Bill as a Bill to safeguard the rights and status of women. She was an M. P. from the ruling party. Dowry Prohibition Act of 1980, as amended by Dowry Prohibition Amendment Ordinance 1986. Sec. 3, states. “If any person, after the commencement of this Act, gives or takes or abets the giving or taking of dowry, he shall be punishable with imprisonment which may extend to five years and shall not be less than one year, or with fine or with both” (The Bangladesh Gazette, Extract, April 2, 1986). The maximum penalty for dowry was thus increased from one year to five years with the Additional Provision Act (since it came into effect from the end of 1981). Act of 1980 has failed to achieve its objectives of stopping the escalation of the practice. We can mention here that the practice of dowry is responsible to a great extent for the unequal treatment to daughters. Undeniably the costs involved in getting a daughter married have increased greatly with the rapid spread of the dowry system. According to Barbara Miller’s hypothesis, negligence to female folk and the costs involved in marriage are strongly connected.

Some Case Studies from Daily Newspaper
Housewife Beaten to Death for Dowry
Published; Tuesday, 08 January 2013, Financial Express

A housewife was beaten to death by her husband and in-laws for dowry at Bausia village hijla upazila of the district last night. The deceased was identified as Maksuda Begum, 20 daughter of late Abdul Kader of Baherchar village under the same upazilla. Family sources said Monir Hossain, 25, son of Shafiuddin used to torture Maksuda Begum over dowry after their marriage. Last night, Monir and his family members started torturing Maksuda indiscriminately in demand of Taka 50,000 as dowry from Matsudo’s father. Maksuda was rushed to a local hospital in a critical condition where on duty doctors declared her dead. The victim’s brother filed a case in this regard. Police arrested Monir and his father Shafiuddin, in this connection.

Housewife killed for Dowry in Chuadanga
Published; Sunday, 16 December 2012, Financial Express

A housewife was killed by her husband for dowry in village Dottail under Chuadanga Sadar upazila of the district Thursday afternoon. The deceased was identified as Sathi Akhter (20), daughter of Abdul Aziz and wife of Hafizur Rahman of village Dottail of the upazila. Victim’s father Abdul Aziz said Sathi Akhter got
married to with Hafizur Rahman four months back. During her marriage Hafizur was given TK 50,000 and other household furniture as dowry. Tk 100000 again and from time to time tortured her for the money.

**Housewife Commits Suicide over Dowry in Chuadanga**
Published: Wednesday, 30 January, 2013-02-02, Financial Express

A housewife committed suicide by hanging herself from a Bearn in village Faridpur school para under Amdanga upazila of the district on Monday evening. The deceased was identified as Shaina khatun (35) daughter of late Nuru Sheikh, wife of Monjil ali also mother of two children of village Faridpur school para of the upazila. Police said that shahina Khatun was married to Monjil ali 15 years ago. Recently Monjil had demanded Tk 50,000 from Shahina’s family as dowry. But Shahina failed to bring the demanded money. At one stage she went to the cow shed and committed suicide by hanging herself from a Bearn in the evening at 7 pm.

**Teenaged Housewife Brutally Chained up for Payment of Dowry**
Published: 07th June 2008, The Daily Prothom Alo

Shilpi (18) years old teenage housewife is punished in feudal way as she did not withdraw the case against dowry. She was been bitten in this way for almost 2 months by the members of her in laws family. She is now mentally ill due to chronic physical and mental torture. Shilpi is the daughter of farmer Abu of Baulaf ‘char diyara kochuya’. She was married with Jahangir Farayezi (25) son of Shamsul haque Farayezi of the same Iceland almost one and a half year ago. Abu gave 20 thousand taka in cash and gold of 35 thousand taka price and other valuables cost 30 thousand taka for the happiness of her daughter. But only after the one and half month of the marriage Jahangir demand another 50 thousand taka from Shilpi’s parents. But as Abu failed to pay the dowry so Shilpi had been cruelly bitten. Shilpi sued against her husband under the child abuse law in patuakhali. After that her husband started brutal torture on shilpi. They put chili powder in her body sensitive parts of her body. Sometimes she would kept chained on ground or cot without any blanket. She did not get regular food and bath. In the mean time Jahangir married for second time and at 22 May Jahangir “I will not torture any more one my wife” gave this statement and get a relies from the child abuse law. But Jahangir still continued torturing Shilpi to withdraw the case against Jahangir. And they again chained her up for two days. The local journalists got news and inform the local police station. The inspector rescued Shilpi but she is still did not get relies from mental illness.

**Wife is Killed by Beaten for Dowry in Dhaka**
Published: 14th January 2008, The Daily Janakantha

Rehana Begam(22) is killed by cruelly beaten by her husband in Badda of Dhaka city. Husband Roton Miya is missing after the incident. Jashimuddin brother of the killed woman informed us, Rehana Begam was married with Roton Miya 5 years ago. After some months of marriage Roton often would beat his wife for 1 lack taka dowry. For this demand they gave some money for several times to Roton Miya. But the their sister’s luck did not change and the brutality continued. It was 8am of Friday morning, Roton started his brutality in the ma-92 no holding of Merul Badda. Roton left their sister senseless. Jashimuddin got the news at 11am and rushed to her sister’s house and found Rehana senseless there. He took her to DMCH and filed a case under “nari o shisu domon ayin.” But at Saturday 11pm Rehana Begam took her last breath.

**Wife is killed for dowry in Shampur**
Published: 05th April 2008, The Daily Prothom Alo

Jannatul ferdous Jhinu (24) mysteriously died in Shampur of Dhaka city. Police took her body at last Thursday from Rasulpur. She is died for brutality of her husband Mirajul Islam, claimed her family. They claimed, Jannatul is killed for dowry. Her husband is missing after the incident. They had two children Joy(7) and Raka(3). Jhinu’s cousin, A.K.M. Shohidul Islam said, Jhinu was married with shaon at 2000. They gave 10 ‘vori’ gold and 2 lack taka cash in the marriage. Recently Jhinu’s husband put presser on her for bringing another 6 lack taka cash. But as Jhinu’s family failed to pay the expected dowry, Jhinu was killed with active help of Shoaon’s father, mother, and siblings, claimed victim’s family members. After the incident a case is filled in the shampur thana.

**Search for the commonalities among the Dowry violence cases**

There are many causes for dowry demand and violence against women. The causes are more or less common are identified from the case studies:
Mindset: The predetermined mind set of the people of Bangladesh is that women are born to wed in other sense born to sell in terms of money, asset in the form of dowry. In most family girls are considered as liabilities, they are considered as a parasite, no value and recognition of child bearing and household work. As they are not earning money, someone else in the family has to spend money to secure her life in husband’s or in-laws house. She is considered as a money making machine. The scenario in upper class middle class and lower class are different. Both in middle class and lower class dowry demand is high, because of economic insolvency. Upper class demand because of completion and status.

Poverty is one of the main causes of dowry violence among middle class and lower class. Poverty makes people greedy, needy which enhance their expectation to get dowry from bride’s house. On the other hand in middle class and lower class family girls are considered as liabilities subject to criticism if not married, religious prejudice they are committed to give dowry in their daughter’s marry. In future due to economic crisis they cannot fulfil their promise, so their daughters become subject of dowry violence.

Ignorance: Knowledge makes people aware about their rights and laws against violence which leads them to raise voice against any injustice. As they are not aware about the guilt and punishment of dowry, they take it very normal issue to give dowry to the bridegroom. Sometimes they confused with dower and dowry and get a religious misinterpretation. Due to illiteracy, mistaken family education, lack of information, especially in remote areas electronic and print media do not work, the girls belong to these areas become the victim of dowry.

Mistaken Education: Patriarchy is the main evil which makes the male person to think superior than women. They think that they are the caregiver of the wives, so they have every authority to take money in the form of dowry. In case of educated dowry demand is very low or hidden in other forms.

Modern Islamic Interpretation of Dowry: Dowry and Dower are often misunderstood and misused concept in Bangladesh. Islam does not permit dowry, as it is practiced in most Muslim societies. Dowry is not the English translation of dower. Dower is the ‘bride gift’. At the time of the marriage, the groom commits to hand over and actually hands over to the bride a sum of money called dower which is a token of his willing acceptance of the responsibility of bearing all necessary expenses of his wife. This is the original meaning of dower. However, in real life, dower has taken a back seat and in its place, the bride groom party exacts money, fat gifts, even property, from the bridal side as a condition for the former’s willingness to enter into the marriage relationship.

Dowry is a totally un-Islamic practice. In Islam, women are not ‘owned’ by their families and should not be traded with in this manner. It is an insulting practice. In the jahiliyah society before Islam, this money was regarded as the property of the girl's guardian. The practice of dowry among ignorant Muslims is a result of the influence of the evil practices of the society they live in. Islam does not put any financial burden on the father of the girl. A Muslim father is told to get her daughter married away in a most simple Nikah ceremony solemnized by a Qazi/priest in a mosque, witnessed by his close relatives and friends. He is not even required to throw a luncheon to the handful of invitees assembled for this occasion. In fact, it is desirable on the part of the groom that he offers a reception/Walima to his near and dear ones without forgetting the poor people of his society.

Prophet Muhammad (SAW) shows the safest and the most reasonable way in this case in his tradition which is “The most advantageous nikah (marriage) is the one which is the easiest.” (Abu Daud, Nikah: 31) He advised a marriage that everyone can carry out and to spend a suitable amount of money. Islam teaches that the dowry should be reduced and made simple, and that this is in the interests of both the husband and the wife. In the first era of Islam marriage was a simple affair, without pomp or ceremony. Any expenditure incurred in its performance was quite minimal, and not a burden on either family. Indeed, the Prophet (SAW) stated: ‘the most blessed marriage is one in which the marriage partners place the least burden on each other.’ (al-Haythami, Kitabe Nikah, 4:255)

The example of such a simple marriage was set up by none other than the Prophet Muhammad (SAW) himself. He got his daughters married in the simplest possible manner.

Fatimah (RA.) was his favourite daughter, but he neither gave her a lavish dowry nor did he send things to her home after the wedding, and even when she made a request to him for something of a material nature, he only gave her the benefit of his counsel in line with taqwa and good a’mal.
Recommendations

- Dowry is a social evil and should be treated socially by developing awareness among the stakeholders.
- Punishment should be ensured, Government should take a specific action plan to implement the laws.
- Adolescent girls should take vowed to resist early marriage and dowry.
- Family should value both son and daughter equally.
- Islamic leaders should take initiatives to make the people understand the hatred of dowry in Islam.
- Imam of the mosque should publicize the message that dowry demand will be resisted and reported to the police.
- Electronic media and printing media should play a preventive role through drama, talk show, dialogue and TV spots.
- Educational institutions could arrange workshops, seminars to raise the voice of women and family against dowry.
- Curriculum of the books from primary to tertiary level should reflect the harm of dowry and the strength to resist it socially.
- Textbooks should avoid gender stereotyping role.
- Civil Society should play a role model against dowry.

Conclusion: The lives of Bangladeshi women are so complex that no simple solution is possible to their problems. It is very much impractical in the present context of the Bangladeshi scenario to suggest overnight and radical changes in the disparate relationship that exists between men and women in Bangladeshi society. One must, therefore, find ways that are acceptable, if not to all the people, at least to the majority of the population.

Dowry-related violence is now an everyday event in our country. The law against dowry is stringent enough to act as a deterrent. But the reality of the wretched lives of young women, particularly among the less educated sections of society, is that they still have to justify their presence in the husband’s family by bringing in money and other valuables from their parents’ home.

So it’s the right time to take proper steps against Dowry. If failed to make proper solutions of the problems, then our next generation has to face more problems than we are having right now. This is a high time to resist both early marriage and dowry. The only way to resolve the problem is formal education as well family education in real sense. Misinterpretation of Islam and undue fatwa should be strongly protested. Islam is the most progressive religion, so any question regarding its mal practice should be resisted.

If we consider the matter about women’s education from the Islamic point of view, we would see that Islam attaches great value to education, and prescribes it as the duty of a woman as well as that of men to acquire knowledge. The Holy Prophet said to his followers, “Knowledge enables its possessor to distinguish what is forbidden from what is not. It lights the way to heaven.” In actual practice, the injunctions of the holy Qu’ran in this respect were completely ignored. Usually, women’s minds are conditioned from their birth. They are forced to relate everything to the male, to their families and even to society. Women’s mind must be liberated, so that they can begin to think of themselves to be individual persons and, like the male, learn to think and to lead. Women can then, with their newly born consciousness, become more useful members of their families. A woman’s body belongs to her -- it does not belong to her race or community that can ostracize her, kill her, or murder her. Man-woman relationship should be on an equal level. And, it would be possible if both sexes act from the same principle. Women must be allowed to found their virtue on knowledge, which is possible through education by the same pursuit as men. For, they are now made so inferior by ignorance and low desires. Women must embark on a determined struggle to achieve liberation of the body, the intellect and the spirit of womanhood from fear, enslavement and oppression.

We believe that education as well as change of attitude can only play important roles in bringing about such transformation by enabling them to take the first entry into men’s sphere. Women’s access to education must be treated as their fundamental right. And it is only through education that they would get the chance to prepare themselves in order to play their roles in nation’s social, economic and political spheres as equal members of society. We know that attitudes are difficult to change, but changes are needed in those male attitudes that are derogatory to or patronizing of women, and equally in those attitudes of women that are self-denigrating. Change in attitudes can only be brought about by making the facts known through knowledge we can have of the outer world and of human factors. Through education in a real sense from formal and informal family education, women and girls of Bangladesh could resist any injustice in the form of violence especially dowry. Proper education makes one empowered from economical, social, and intellectual side which develops a power to understand which is right and wrong, ultimately strength to resist violence. Universally it is not desired any violence against women, it is hatred by Islam, Islam is a religion
of peace and the person who are violating Islam in the name of Islam should be punished immediately. Bride burn is no more desirable, it is a right time to raise voice from national and international perspective.

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