

Woman-to-woman suppression and violence in Bangladesh: Myth or reality?

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ABSTRACT

Equality of genders is not only an important social and moral issue, but it is also desirable in order to protect a fundamental human right, produce peaceful societies that maximise human potential, and further sustainable development. In today's world, the topic of violence and suppression committed by women against other women is gaining attention as yet another kind of gender-based violence that has to be discussed in order to create a society in which women and men are treated equally. This problem of women oppressing other women and committing acts of violence against each other is closely connected to the goals of empowering women, advancing their cause, and closing the gender gap more generally. Despite the fact that it has a huge effect on society, however, this issue is not discussed nearly as frequently as "man doing violence to women" (also known as "man-to-woman violence") in Bangladesh. The patriarchal culture of Bangladesh and its predetermined social roles equip the country with all of those unequal power distributions, which are not only carried out by males but also by women. This study demonstrates beyond a reasonable doubt that woman-to-woman suppression and violence in Bangladesh is not a myth but rather a pervasive problem. This study studied the nature, reasons, experiences, and repercussions of woman-to-woman violence in Bangladesh using qualitative interviews and focus-group discussions with respondents. The findings brought to light several ideas for potential solutions to this emerging challenge. This study urges further research and policy initiatives to reduce the prevalence of gender-based woman-to-woman suppression and violence in Bangladesh. It contributes to the growing recognition of gender-based women-on-women suppression and violence in Bangladesh and adds to the growing body of evidence supporting this recognition.

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1. INTRODUCTION

Women in various societies, including Bangladesh, have been oppressed or violated for a long time by not only men but also other women who take part in boosting the social role of a male-dominated or masculine society. This is something that has occurred for a long time. The suppression of women by other women or their dominance over other women does not receive nearly as much attention as the suppression of men or their

supremacy does. Literature (Flood & Pease, 2009) demonstrates, quite correctly, that attitudes toward men's violence against women influence not only the acts of violence committed against women but also the reactions of the victim and those around her to the violence that has been committed. Campaigns aimed at preventing violence often focus on changing people's attitudes for these reasons. These kinds of activities take place not only in nations such as Bangladesh but also in other developed sections of the world. One in every three women in the world is a victim of violence against women (VAW). In some parts of the world, the vulnerability faced by women is far higher (Mannell, et al., 2022).

In several societies, beliefs, conventions, and social institutions serve to legitimate and, as a result, continue the practise of violence against women (PIP, 1999). Bangladesh is one of the countries that is still fighting to increase the participation of women in mainstream society and to establish the agenda for men and women to have equal rights in all aspects of life. The domestic violence against women legislation, the national women's development policy, and the constitution of Bangladesh all contain the requirements necessary to ensure that women's fundamental human rights are protected.

There were a total of 228 women who were victims of domestic abuse between January and June of this year, 2022, according to a recent report that was conducted by Ain o Salish Kendra (ASK). One of the most reputable newspapers in Bangladesh, The Daily Star, released this research; 140 of them were killed, while 42 of them took their own lives. This big number suggests that in spite of these laws and activities made by the forward-thinking government of Bangladesh, Bangladesh still has a noteworthy number of incidences of women being subjected to physical or mental abuse. Because Bangladesh is a patriarchal country, the majority of the responsibility for the violence against women is placed on the male perpetrators. However, this violence against women and suppression of women forms an unequal power relation, dominance, and discrimination in Bangladeshi society, all of which are perpetrated not only by men but also by women. Suppression and violence perpetrated by women against other women is another serious form of violence that has received little to no attention in efforts to reduce violence against women, particularly in Bangladesh. This investigation used qualitative research to show some proof and hint of women's suppression and violence against women as another kind of violence. This study acknowledged that violence against women is another form of violence. The current study builds on previous work (Smeulers, 2015) that used an exploratory approach to show that women have played larger roles than previously thought and are capable of just as much evil as men, despite the fact that far fewer women than men appear to be involved in mass atrocities on the whole. The reviewed literature suggests that researchers should focus more on the effects of oppression and violence against women on issues of development and gender equality.

In the Integrated Sustainable Development Goal, which was adopted by the government of Bangladesh, "Goal Five" was established for the purpose of promoting gender equality and empowering all women and girls. Therefore, the examination of the severity and impact of this problem will assist the government of Bangladesh in strengthening the laws and policies and enforcing them to achieve gender equality, which shall result in a reduction in the gender divide. With this far-reaching significance in mind, the purpose of the research was to assess whether or not women in Bangladesh are exposed to oppression and violence and, if so, to identify the underlying reasons and repercussions of this phenomenon. In order for participants to get a general understanding of the questions that would be investigated in this study, they were given a few semi-structured sub-questions: a) How are women in Bangladesh facing suppression and violence in society? b) What are the reasons behind this suppression and violence? c) What are the consequences of this violence and suppression in Bangladesh? What are some possible solutions to this problem?

Interviews of a more in-depth nature were conducted in order to fulfil the criterion of the qualitative search. It was discovered that there were a number of fascinating examples in which a daughter complained of being suppressed by her mother or other female family members who controlled or dominated her decision-making within the context of the family. Fear of insecurity and the need to maintain the established informal patriarchal rules, sometimes known as the status quo, were the root causes of this suppression and supremacy. Women in higher-ranking positions in the workplace did not offer their lower female coworkers assistance when they were expecting a child. In addition, there are rare cases in which a minority of women are hesitant to share the workload during the maternity leave of their coworkers. According to the findings of the study, the most significant factor that influences an individual's personality development, decision-making, psychology, leadership, as well as their economic, social, cultural, and political participation is psychological suppression and violence perpetrated by their in-laws' families, colleagues, nearer, and neighbours.

The lack of availability of comparative secondary data sources is one of the reasons why the study has certain shortcomings. As a social problem, it was difficult to assess its impact on the severity of this problem in overall

society. This was due to the fact that the problem was difficult to measure. Despite this, the participants made replies that were full of knowledge, recognising that this important societal problem should be tackled and that additional research is required to eliminate all types of violence against women in society.

2. LITERATURE REVIEW

2.1 Previous studies

The concept of violence perpetrated by women against other women is not new. Numerous nations from around the world have also expressed concern about this issue. The study (Tang, 2021) contributes to the growing acknowledgement of gender-based women-to-women violence in China, where the study verified that it is largely overlooked because to its smaller scale and lower profile compared to men-to-women violence and its perceived lower impact on society. However, other researchers (Weizmann-Henelius, Putkonen, Naukkarinen, & Eronen, 2009; Weizmann-Heneliu, Viemerö, & Eronenac, 2003) focused on some psychological issues associated with the violent female perpetrator, but their behavior's social and overall consequences are rarely found in literature. According to prior research (Heidensohn, 1991), social and economic marginalisation is a significant contributor to female criminal behaviour. Although it did not provide a concrete explanation of women-on-women violence, suppression, and crime.

Violence against women and violence between women are pervasive issues in Bangladesh. Nonetheless, during the course of the research, no significant literature directly linked to the topic was discovered. The VAW surveys conducted in 2011 and 2015 only addressed the underlying issue of violence against women. Here, ambiguous statistics regarding women-on-women violence and suppression were discovered.

Women's rights as human rights campaigns and the link between violence against women and the women's human rights movement have been influenced by UN activities. International organisations and the women's movement are using the human rights approach to exert pressure on national and territorial governments worldwide to adopt laws and gender policies to protect women and improve their access to justice (Ortiz-Barreda & Vives-Cases, 2013). The mental health of women is not the only victim of this violence and oppression. In their study, researchers (Vives-Cases, Ruiz-Cantero, Escribà-Agüir, & Miralles, 2011) revealed that, with the exception of hypertension, all kinds of VAW were strongly associated with physical and mental health indicators of low quality. Even feminists contend that violence is inextricably related to existing gender inequities that make women more susceptible to power abuse and make it harder for them to escape abusive situations (Roggeband, 2021). Moreover, development concerns are associated with it. Researcher (Sen P. , 1998) stated in her study: "organizations working in the field of development are starting to pay more attention to the issue of violence against women because of the negative effects it has on development itself, including the inability of women to fully participate in projects and the denial of their basic human rights". Even while the suppression and violence of women against women is a big issue, Bangladeshi literature focuses primarily on domestic violence, sexual violence, intimate partner violence, etc. Only the past literature (Koenig, Ahmed, Hossain, & Mozumder, 2003; Bhuiya, Sharmin, & Hanifi, 2003) stresses the nature, extent, and drivers of domestic violence against women.

Where researchers (Bates, Schuler, Islam, & Islam, 2004; Schuler, Hashemi, Riley, & Akhter, 1996) indicated that women's social and economic conditions may influence their risk of domestic violence in contradictory and complex ways. Similar conclusions were drawn from the data of another study; Domestic Violence (DV) is a global public health concern because to its devastating effect on women's health (Alam & Sultana, 2022). Depression, particularly postpartum depression, is closely linked to aggression (Tasnim, et al., 2021; Koirala & Chuemchit, 2020).

When analysing the present trend of literature on women's violence from a Bangladeshi perspective, only a few studies were found to have focused on particular components of women's violence, such as intimate relationship violence and sexual violence against women. For instance, researchers (Rahman, Ether, & Islam, 2021; Banarjee, 2020; Naved, 2012) have identified the elements associated with sexual assault against women in Bangladesh. Another study (Hossain, Abdulla, Rahman, & Khan, 2022) investigates the difficulties of intimate relationship violence in Bangladesh. Whereas researchers (Karim, Wahab, Hossain, & Swahnberg, 2022) evaluate the awareness of laws on intimate relationship violence, and others (Akhter, Wilson, Haque, & Ahamed, 2022) offer coping techniques for the victim of intimate partner violence, this study examines the awareness of laws on intimate partner violence.

According to a recent study (Murshid, 2022) approximately 80% of women in Bangladesh are victims of intimate partner violence. The Bangladesh Bureau of Statistics (BBS) also provided a similar suggestion in their earlier poll regarding women-on-women oppression and violence, although this particular pattern of

violence does not have a definite percentage or defining characteristics. There are also increasing notions that COVID-19 has increased the likelihood of domestic violence. When the victim has no choice but to stay at home due to COVID-19 regulations, women's oppression and abuse have reached a new peak.

Intriguingly, a similar piece of work (Hossain, Abdulla, Rahman, & Khan, 2022) suggests eliminating the social prejudice associated with this type of violence and adopting suitable legislative and legal interventions, such as gender-neutral laws, to protect men at home from violence perpetrated by women. Nonetheless, the issue of women against women oppression and violence is too significant within the paradigm of violence against women to lack concrete literature in the Bangladesh setting. This research attempts to fill a gap by providing ideas for consideration to decision-makers and frontline workers combating all forms of violence against women.

2.2 Conceptual discussion

2.2.1 Violence

Measuring and comparing levels of violence against women across individuals or countries are controversial exercises, and yet they remain essential to understanding the phenomenon (Bettio, Ticci, & Betti, 2020). Injuries, deaths, psychological harm, maldevelopment, and deprivation are all results of violence, which is defined as the use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, according to the World Health Organization's WRVH (World Report on Violence and Health) (Krug, Mercy, Dahlberg, & Zw, 2002). There are many violence types, such as sexual violence, domestic violence, gender-based violence, etc. This study explained women-to-women violence as another type of violence that exercise all other violent acts as a form of women violence.

2.2.2 Suppression

The term 'suppression' is used in this study with a close link with the term 'Oppression'. According to academic research (Napikoski, 2020), oppression is the unjust application of power to keep people from realising their inherent dignity and freedom. That person may be socially marginalised as a result. It can also mean mentally burdening someone, such as with the psychological weight of an oppressive idea. Oppression is harsh and biased treatment towards an individual or group of people. Where suppression means putting an end to something by force, this can be a process or an activity. This subject woman-to-woman violence includes both force and action. Hence, the term 'suppression' is more suitable for this study than 'oppression'.

3. METHODOLOGY

The phenomenological approach required thirty in-depth and five informal interviews. Using the semi-structured interview, a Focus Group Discussion (FGD) was conducted to obtain a broader perspective and separate the findings from the in-depth interviews. For the purpose of identifying the units and segments pertinent to this study, data were collected with the consent of respondents, and their confidentiality was ensured. The researcher used criterion sampling to pick women who had endured repression and abuse at the hands of family, society, and other institutions. Their experiences assisted the researcher in investigating and comprehending the challenges and describing the phenomena. A special effort was made to comprehend how women or victims view this issue as another kind of violence. The FGD with the victim included further aspects of the pattern of repression and abuse, as well as obstacles to resolving these issues. Between sixty and ninety minutes was allotted for interviews and focus groups.

In addition, this study has utilised netnography to collect observational data on the current nature and degree of suppression and violence against women. As there was a dearth of relevant research in this subject, several social networking pages yielded pertinent information. The study found many social media channels (such as legal aid for women, psychological assistance, motherhood assistance centres, etc.) where the majority of Bangladeshi women share their feelings regarding oppression and abuse. This study was able to assess the social context and provide cultural insights regarding women's violence and gender issues in Bangladesh thanks to their candid ideas and perceptions, which served as a source of data. Journal articles, books, newspapers, dissertations, and grey literature were also examined for secondary data.

4. RESULTS AND DISCUSSION

4.1 Woman-to-woman suppression and violence in Bangladesh

Women's development, equality in political, social, and organisational participation, and the health indices of women, particularly mothers and children, have advanced significantly in Bangladesh. However, gender-based violence remains a terrible occurrence here. In Bangladesh, women are the daily targets of discrimination,

exploitation, and violence, as pointed out by a researcher (Zaman, 1999) in her study on women's violence. Solid qualitative data supports the notion that patriarchal societal norms and masculine ideals contribute to violence against women. In Bangladesh, men's attitudes on gender and sexuality were aligned with patriarchal norms saying that wives should obey their husbands, which contributed to the justification of VAW when women transgressed or men felt the need to reinforce these gender roles (Mannell, et al., 2022; Namy, et al., 2017; Islam & Karim, 2013). These gender norms dominate Bangladesh's sociocultural practises.

Women are disregarded, confined inside a cultural framework, and shaped by the patriarchal system's dogmatic beliefs (Hossain A., 2016). This patriarchy not only governs the mentality of men, but also the mentality of women in any given society, Bangladesh being no exception. Participants generally believed that violence against women is practised in our society. First, they were questioned about women-on-women violence and oppression in their families. Participants opined that women are repressed by other women. The suppressing pattern is mental and psychological. In certain instances, it escalates to physical violence. In discussing the incidence, frequency, and intensity of violence and Suppression, it became clear that women's suppression and oppression in Bangladesh are an everyday occurrence. The most prevalent phenomena in the family include dominance, restriction on subordinate female members, verbal influence over significant personal, political, and career-related decisions, and physical violence.

When asked about the experience of organisational and institutional women with women's violence and suppression patterns, they stated that they had been subjected to mental and psychological control. Women who were victims of this situation reported the kind of suppression, such as verbal taunting or bullying, psychological dominance, jealousy, demotivation, and personal intervention.

The VAW study provides statistical evidence of the actual situation of women-on-women violence and suppression (2011, 2015). The depiction of women-on-women violence and oppression was partially reflected in the report's designation of the category as non-partner violence. About 8% of women reported a recent incident of non-partner physical abuse in the past 12 months, while nearly a quarter of women (23.8%) claimed a lifetime experience of such violence, according to the research-based VAW survey 2011 (Hossen, 2014). The category researcher discovered a significant proportion of female perpetrators among these non-partners, including female teachers, unknown women, and female health workers. Recent acquaintances, moms, stepmothers, nanad (sister-in-law), Jaa (sister-in-wife), law's bhabi (brother's wife), sasuri (mother-in-law), colleagues or women at the workplace, female friends, etc.

Unfortunately, the exact percentage of female offenders of violence and suppression against women is not considered in this poll. The study on violence against women has exploded during the past two decades, notably in the areas of intimate partner violence and sexual assault, according to findings (Hossen, 2014). Despite the amount of such research, there is a significant knowledge gap about violence against women (Hossen, 2014). This study provides food for thought about the emerging understanding that women are not only victims but also play a significant part as offenders in cases of women's violence and suppression. Similarly, the study determined that women are primarily repressed by their environment. A suppressor has no unique characteristics, qualities, positions, or abilities. They include the mother, mother-in-law, in-laws, family members, aunt, neighbour, coworker, hostel mate, older sister, and employee, among others.

4.2 Persuading factors of woman-to-woman violence

This study also investigates the factors behind women's suppression and violence against women and found some acrimonious facts. These include:

4.2.1 Patriarchal Dominance in Society

Gender norms in society largely determine how women will be treated at home and in the wider community. According to the participants, the study largely emphasised the role that patriarchy plays in maintaining stereotypical worldviews. "Patriarchy as a system of social structures and behaviours in which men rule, oppress, and exploit women" is how one scholar (Sultana, 2012) defines it. There is a common misconception that this means men in the current society or a male oppressor figure who is violent or abusive to women. Women-on-women violence is generally underreported or ignored in the setting of a patriarchal society (Tang, 2021). In contrast, patriarchy is a social system, and its adherents are a distinct social group (Johnson, 2007).

One interview participant said:

"I am only twenty-one years old public university student and I have a career plan. But my family, especially my very own mother is forcing me to marry a man who is wealthy but not supportive of further education. My mother was married at the age of seventeen and she thinks I am too old and have no right to be choosy in the marriage market".

The mother in this case is illustrative of the patriarchal heritage of a society in which she was a victim and eventually adapted to it. Chowdhury (2009) provided further clarification on this topic when she highlighted Sangari's ideas on patriarchy, which contend that the home is more than just a site of women's indoctrination and oppression; it is also a site of daily resistance to several forms of injustice. She adds that women's approval and involvement are necessary for patriarchy to persist. Men recognise the weaknesses of women and use that knowledge to maintain their exploitation and oppression of women under the patriarchal system. Females in Bangladesh want patriarchal rule for other females but not for themselves. Women often take advantage of their daughters-in-law, but secretly wish for their own daughters to be set free. In this way, they contribute to the perpetuation of patriarchy (Chowdhury, 2009). The oppression of women and violence against women are deeply established in Bangladeshi society, which is dominated by men and steeped in patriarchy and gender stereotypes. Patriarchy is a social norm that allows for the subjugation of women as well as men.

4.2.2 Victimization

According to focus group discussions and the replies of women who have been victims or witnessed perpetrators' behaviour in their lifetimes, victim women believe that this is an acceptable way to treat other women. This is the psychological state people reach when they are trapped in this cycle of misery. The experience of victimisation, however, tends to shatter this illusion of invulnerability, establishing in victims a new and unexpected sensation of vulnerability that is frequently accompanied by psychological suffering, according to other sources (Perloff, 1983). Although exact victimizations may vary, it appears that a wide variety of victims exhibit similar psychological reactions. It is argued that victims' psychological pain is caused mostly by the destruction of fundamental beliefs about themselves and the world (Janoff-Bulman & Frieze, 1983). In addition, the study indicated that their assumptions about other women stem from their own experiences as victims, and that they favour repetition and oppose alternation infrequently. For instance, some of the participants in the focus group discussion described a similar experience when asked if they had seen or witnessed it practise in their community. Participant said:

"I am a working woman and when I became a mother it felt near to impossible to make a balance between my job and motherhood. It added extra mental pressure and depression when my mother-in-law told that she was used to change the urination nappy of her children five to six times per night and pointed her finger at me as I am using diapers for my child. Directly and indirectly, she calls me extravagant and lazy for doing so. She never helped me for a single day; on top of that, she hates my access to such comfort and wishes I should suffer the same comfortless condition she did before when she was mother".

Another participant shared her bitter experience-

"After five months later of my marriage, my husband and my mother-in law started to beat me for dowry. My mother-in law always scolded me saying women shouldn't come empty handed to their husband's. My parents get tired fulfilling their expectations in every special occasions. It became a frequent activity and they didn't even stop torturing me when I was pregnant. So, I had to leave my family and end my marriage after seven years of my married life".

4.2.3 Control and coercive behavior

Study wonderly showed that when women got priority to decide for other women, they try to control them by following their perception and mentality. Sometimes it is manipulated by her victim's history of dominance by other males and females for being a woman. The accurate definition of controlling and coercive behavior is found in the statutory guidance issued under section 77 of the serious crime act 2015 by the Government of UK: (i) Controlling behavior is a range of acts designed to make a person subordinate and dependent by isolating them from sources of support, exploiting their resources and capacities for personal gain, depriving them of the means needed for independence, resistance, and escape, and regulating their everyday behavior. (ii) Coercive behavior is an act or a pattern of acts of assault, threats, humiliation, intimidation, or other abuse that is used to harm, punish, or frighten the victim.

The action of similar controlling and coercive behavior was also found in the study where women experienced similar control and coercive behavior in their family and workplace occurred by other dominating women.

One male participant frankly revealed:

"I wouldn't believe it, if I did not witness the situation. I am working under a woman boss, who is very dominant and controlling to other female colleagues and subordinates. One of my female colleagues submitted her pregnancy leave letter in front of me and my lady boss bullied her straightaway saying-

management shouldn't recruit female workers as they waste official time and create a work burden during pregnancy leave. This matter leaves me speechless because a woman should understand and support other women in her tough time rather than humiliate her".

One female participant shared another story:

"We live in an extended family where most of the expenditure is maintained by my vasur (Husband's elder brother). That is why, vabi (Husband's elder brother's wife) is very controlling towards us. She misbehaves with me on every silly matter such as- touching her home appliances, fridge, utensils and so on. My age-old mother- in law also fears her as she is even rude with her too".

Most of the time, dominating women with controlling personality is driven by an extreme level of anxiety to feel safe or the victim of similar dominance.

4.2.4 Lack of education

Illiteracy is another important factor that the researcher marks. Illiterate women suffer from low self-esteem and stress, which leads them to behave negatively towards others women. The study identified that victims were mainly illiterate or less educated and a good percentage of perpetrators also had a maximum representation of illiterate women. Because women who are affected by illiteracy are usually weak and do not have the power to defend their benefits and interests, as the illiterates, who are often poor and live in dependency and subordination associated with an absence of social justice and protection either in their relationship with society or state institutions, because of this, illiterate women represent an oppressed category; they do not affect the stream of events, and they feel inferior since they depend on others in many things in their daily life (Naciri, 2018). Some instances of women oppressing other women owing to illiteracy were discovered by the researcher. One participant shared her bad experience stating:

"I have three daughters. My mother-in-law accused me that it was totally my fault for not having a boy as we are two sisters and we have no brother. But I have gone through a newspaper report that scientifically women can't be responsible for children's gender issues. My mother-in-law is uneducated and I would never be able to make her realize that it's not my fault. And not having a boy child is not an abnormality".

4.2.5 Envy and jealousy

Envy may occur when a person lacks what another has and either desires it or wishes that the other did not have it. It occurs when the superior qualities and achievements of the possessions of another are perceived as reflecting poorly on the self. Envy is typically experienced as a feeling of inferiority, longing, or ill will towards the envied person (Salovey & Rodin, 1984; Neu, 1980). On the other hand, jealousy may occur when a person either fears losing or has already lost a meaningful relationship with another person to a rival (Parrott, 1991). Jealousy may be experienced in several ways, but typically these are thought to include fear of loss, anger over betrayal, and insecurity (Parrott, 1991).

Participants of my study also recognized it as a very common problem. One respondent specified:

"My mother-in law, my jaa, (wife of husband's brother) and my nanad (husband's sister) gossip about us most of the time. They called my husband with the nickname "Bou Pagla" ('uxorious'- very fond of wife). They don't like that my husband loves me unconditionally and fulfill all of my desires according to his solvency".

In this study, women's suppressive and violent culture in family and institutions can sometimes be categorized as envy and jealousy, when women feel discomfort about other women's good status, family matters, success, appearance, attire, etc. These cases are mostly seen in near relatives, neighbors, co-workers, or colleagues who are not well-wishers. Verbal dominance, Bullying, and psychological pressure are mostly the results of these cases. Researchers (Tribou & Kidd, 2022), identify another side of this coin, and mention that women may mirror masculine leadership styles to gain or retain status which may result in women leaders lashing out at other women.

4.3 Myth and reality analysis: Which side is evident in Bangladesh?

Women-to-women suppression and violence is a reality, but the term 'women-to-women suppression and violence' is hardly pronounced in gender equality studies. An interesting fact is that, in the era of the multiple feminism paradigm, the status of women is not developed hand in hand with the diminishing gender disparity in Bangladesh. The thought of women being responsible for their own gender's misery and despair has often remained inconspicuous to women's movement actors. This 'reality' of women to women suppression and violence in Bangladesh is theoretically backed by Social Role Theory. Role theory concerns one of the most

essential features of social life, characteristic behavior patterns or roles. It explains roles by presuming that persons are members of social positions and hold expectations for their behaviors and those of other persons (Biddle, 1986). Behaviors are not inherently good or bad; rather, social norms establish what is acceptable or unacceptable (Girshick, 2009).

People behave following how their social roles are preset and determined. Sex differences and similarities in behavior reflect gender role beliefs that turn, represent people's perceptions of men's and women's social roles in the society in which they live (Eagly & Wood, 2012). They (Eagly & Wood, 2012) also stated: "Gender roles shape how people see themselves, which eventually crystallises into their gender identity. The vast majority of individuals internalise at least some facet of the cultural meaning attached to their sex, giving birth to the formation of these identities". A person's social role is the set of collectively held assumptions about how members of a given social category or those in a given social rank should act. Consensual expectations regarding what members of a group do (descriptive norms) and injunctive norms (what members of a group ought to do; ideal role norms) both play a role (Eagly & Karau, 2002). These are also synonyms of social Gender stereotypes. This is also uttered by researcher (Nazneen, 2016) where she has stated: "To generate framing effects, consider how social identities are shaped through the use of symbols, etiquette, rituals, clothing codes, and segregation to make people feel like they belong to radically distinct groups with radically different rules. The structure of the experiment allows for parallels to be drawn with everyday encounters. We are constantly reminded of our gender identification through practically all of our behaviours and words, which may seem strange at first. From a young age on, we are exposed to a variety of stereotypes and assumptions, including that women are weaker than males, that they are less capable in math and science, and that they never hold positions of authority, and that true men don't weep and that men should be in charge. Different cultures may emphasise gender roles to varying degrees, but everyone is aware of the existence of distinct gender identities".

Bangladesh is not an outlier in reality. This study has yielded similar results to the theoretical position about the mindset and culture of performing social roles and stereotypes towards women, which is not only practised by men but also by women in current society. In Bangladesh, suppression and violence against women are a fact, not a myth. The society defines how a woman should live, and all that controllers, women suppressors, and violent offenders do is uphold this invisible social order.

4.4 Woman-to-woman suppression and violence: Aftermath

If we are unable to recognise the repercussions of our actions, the problem of violence and suppression against women will continue to go unaddressed. The patriarchal mechanism is one of the most essential factors that contributes to the development of a society's ethos, values, and culture, and it is one of the causes that was revealed in this study to be responsible for the suppression and violence against women. Women who are born into that society are brought up with those ideals, and they internalise them. Later on, women in their roles as victims end up creating further victims for themselves and others through control and oppression. Therefore, it is a repetitive social process in which one's function in society is largely predetermined. The various expressions of violence against women all stem from the same foundation, which consists of a deeply ingrained collection of attitudes, beliefs, and practises. They are characterised by the patriarchal system and the male-dominated society, both of which contribute to the subjugation of women and to social injustice (Westhof, Rooy, Montano, Souza, & Graham, 2011).

Among Bangladesh, patriarchy, various types of stereotyped social standards, and others may unquestionably be found in the majority. On the other hand, alongside this, it is also something that cannot be disregarded that occurs when women view other women as a rival to themselves. If they have ever been the target of prejudice at the hands of another woman, they are more likely to engage in the same behaviour themselves when they have the chance to do so. As a result, the depressing truth is that women are the only ones who wind up being affected in the end. Not only are women victims of domination, suppression, and abuse at the hands of men, but also other women.

Therefore, women end up being the primary victims, which results in a lack of empowerment for women and eventually contributes to gender inequality and the gender gap. In Bangladesh, progressive women's groups and equality programmes are working to narrow the gender gap that exists between men and women in the country. In spite of this, the loophole in question continues to be disregarded, either on purpose or unintentionally. In order to find a solution to this issue, it is necessary to address the policies, plans, laws, and general socio-cultural lag. The research found a few recommendations that were compiled from the opinions of respondents and victims, in addition to the primary focus of the secondary source.

Important suggestions may come in a variety of forms. To begin, it would be useful to estimate or formally assess the rate of violence and suppression against women. Second, this study found that most of the underlying reasons for violence and suppression against women are linked to women's psychological problems. Therefore, it is important to take a balanced approach to women's mental health. As a third point, having more resources available to them helps ensure their safety. The next step is to ensure that perpetrators face consequences for their actions, and for laws and statutes pertaining to women to include unambiguous definitions of Suppression and violence, regardless of who does them. Create effective policy, legislation, or awareness-based preventative strategies. Finally, it is important to implement empowerment initiatives, social value practise, and stereotype mentality combat in order to lessen aggression and suppression against women.

5. CONCLUSION

Women's suppression and violence continue to receive less attention than male oppression, brutality, and dominance. Women can be suppressors, oppressors, and perpetrators of all forms of women's violence. Also prevalent in Bangladesh are instances of women-on-women oppression and violence. This is evident from both this study and the Bangladesh Bureau of Statistics' survey on violence against women. Even though it is becoming increasingly important, there is a dearth of relevant literature on this topic. The primary purpose of the study was to shed light on the realities of women-on-women suppression and violence in Bangladesh. The theoretical underpinnings, such as social role and patriarchy, are related with it, and this study discloses additional persuasive aspects that contribute to these infractions.

Women's empowerment and development have gained momentum worldwide, and women's rights are seen as human rights. This study on women-on-women violence and repression provides policy enhancements. It is necessary to conduct a survey to comprehend the severity of the problem, which significantly affects women's rights and empowerment in Bangladesh. Respondents and victims feel that actual empowerment measures, social value practise, opposing stereotyped mentalities, effective education, and governmental actions should be implemented to decrease these stigmas.

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