

Report on 16 Days of Activism Against Gender-Based Violence, 2024

The Story Circle: Enhancing Connections through Community Storytelling

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1. Background:

Nice Foundation is a feminist development organization working for Dalits, women, girls, children, transgender and PWDs since 2005. Every year we celebrate International Human Rights, Women and Girls Day, and 16 days of activism. As part of it we have celebrated this year with a new dimension including the Story Circle program. This sounds like a powerful initiative for enhancing community bonds and addressing important social issues. By focusing on personal storytelling, it provides participants with the opportunity to express themselves and be heard, which leads to greater empathy and understanding among diverse community members. The emphasis on marginalized voices is particularly important, as it ensures that a range of experiences is represented, helping to highlight and address systemic inequalities. This approach facilitates healing for individuals who share their stories and educates listeners, fostering a sense of solidarity and shared purpose.



Overall, the Story Circle was instrumental in building resilient and interconnected communities, where everyone feels valued and empowered to contribute to the ongoing dialogue about important social issues.

Objective: The Story Circle initiative strengthens community ties and raises social awareness by providing a safe space for storytelling, especially for marginalized individuals. This practice validates their experiences while fostering empathy and understanding among participants, promoting healing and connection.

By sharing narratives, the program tackles vital social issues like gender equality, women empowerment and discrimination, encouraging collective action. Participants learn from one

another, challenge stereotypes, and feel a sense of belonging. The Story Circle ultimately seeks to build a more empathetic and informed community, inspiring collaboration for meaningful changes benefiting all. It triggers the molding of a positive role-playing a character who can be the motivator of social and behavioral change issues.

Participants: In this event, diverse communities participated including an additional District Commissioner, District Women Affairs Officer, Upazila Women Affairs Officer, Social welfare officer, Lawyers, women human rights activists, adolescents, Community young women leaders, transgender, PWD, teachers, doctors, NGO worker, project staff and Government media.

Output: A storytelling session yields significant outputs, enriching both individual participants and the community as a whole. By sharing and listening to diverse personal and cultural narratives, participants foster deeper empathy and mutual understanding, breaking down barriers and building stronger connections. These sessions also improve communication skills, empowering individuals to articulate their experiences and emotions more effectively. The collective storytelling process strengthens community bonds, creating a sense of unity and trust. The stories shared often inspire future community initiatives and collective actions that address social issues. Additionally, the stories often inspire new ideas and collaborative actions to address social issues like discrimination or inequality. Furthermore, storytelling preserves cultural heritage, promoting an appreciation for diverse traditions and experiences. Through these shared experiences, participants also forge new relationships and collaborations that can extend beyond the session, contributing to long-term community cohesion and social impact.



2. Introduction

At the beginning, the moderators gave a PowerPoint presentation on the conceptual issues including the objectives of the session. Violence is a type of behavior that unjustly seeks to control the behavior of another, to unjustly harm someone physically or mentally. When a person is subjected to any kind of violence just because of his gender identity, that is gender-

based violence. Generally, not all categories of men are victims of violence, only all types of women are victims of violence in one way or another. According to the United Nations Declaration 1993, violence against women is behavior that harms women physically and emotionally. They are subjected to some discrimination which harms them socially and economically.

Every year from November 25 to December 10, millions of people from all over the world take part in 16 days of campaigning activities against violence against women. The main goal of this campaign is to inform everyone that women's rights mean human rights, women's oppression means human rights violations. Storytelling can be a great medium to address gender-based violence. We have tried to create an environment where they spontaneously tell their



stories, they cry themselves, make us cry, and awaken our conscience by hacking at the roots of traditional beliefs, dogmas and ideas of society. Again the stories of their struggle and forwarding against the streams were also inspiring; The meaning of life for them is the name of their attempt to go against this current, overcome hundreds of obstacles and come forward to prove wrong the conventional beliefs and ideas of the society. Everyone's story is like a screenplay. The gruesome picture of their neglect, torture, and oppression they presented was so heart-wrenching at times that it beat the story of the movie.

3. Methodology

The stories were collected methodologically through interactive humorous discussion though not in a typical manner. The protagonists who told their stories in the day-long session on storytelling are the overall scenario of the backward communities of Bangladesh. The difference here is only that they get a chance to come to this forum and talk about their insults and humiliations, others don't even get that opportunity. The characters who have told their stories here are a reflection of thousands of neglected, backward societies in Bangladesh. One of the challenges of the workshop was to encase them in an environment where they could spontaneously bring out all the unspoken



pain inside them. By widening the gesture of brotherhood and solidarity, such an emotional atmosphere was created in the workshop that they all became a burning flame; No artificial pressure or tempting offers were needed to reveal their inner selves. The workshop created an atmosphere in which each of the women in the case studies spoke freely of the neglect, abuse, and harassment they had been subjected to; there were no barriers, no so-called rules of society, and they were talking about their hardships. Though they were assured prior to the utterance that all the tale would be kept confidential. Even though they were suggested, if they want, to be anonymous.

After hearing the case stories the participants were divided into 5 groups on 5 categories of story and has discussed among themselves.

Hearing the many stories we have selected following case stories for reporting purposes.

4. Personal Stories

Case Study – 1: Early Marriage -The Curse Turned Keya to Empowerment

Keya Mohalder (26), is named like a beautiful flower name. That girl could have been the monsoon queen. But social prejudices like child marriage destroyed her life in the bud. As a teenager, when she was old enough to dream, she had to be crushed by the cruelty of her mother-in-law and sister-in-law. The mental abuse inflicted on her has always saddened us and made us wonder how a mother-in-law or sister in law can abuse another young child as a woman. She gave her consent to use her photo in the report.



Keya is a victim of child marriage. Keya's story is one of immense strength, resilience, and a relentless fight for her own identity in the face of overwhelming adversity. At the tender age of 16, when most girls were finishing their studies and dreaming of their futures, she was thrust into the world of adulthood far too soon. Married off at such a young age, her dreams of completing her education were shattered. She was a student of class ten, still struggling to understand who she was and where her life was headed, but fate had other plans. When she arrived at her father-in-law's house, she was mentally abused by her mother-in-law and sister-in-law. Upon entering her father-in-law's house, Keya faced a harsh and unforgiving environment. At that time, she was young, and didn't understand many things, but she tried her best to work and did work hard. But despite all this, her mother-in-law didn't like her. Her mother-in-law and sister-in-law, instead of offering her support, subjected her to mental abuse, making her feel unwanted and isolated. Keya, in her youth and naivety, didn't fully understand the gravity of the situation, but she could feel the weight of every harsh word, every unkind look, and every time she was made to feel less than. Yet, despite the emotional scars, she tried. She worked tirelessly, hoping that her efforts would be seen, and that her dreams would somehow rise from the ashes of her broken spirit. But the cruelty she faced only grew, and the longing for freedom became a constant ache in her heart. There were days when the darkness seemed all-encompassing. She often found herself yearning to escape the torment of her in-laws, but the chains of tradition and the weight of societal expectations held her captive. At times, the pain felt so intense that she wished to vanish, to escape the agony and

the unrelenting pressure. The emotional turmoil of her marriage was crushing, and the loneliness she felt in a house full of people was unbearable.

Then came the unimaginable tragedy: her husband passed away. While the loss of a loved one is always painful, for Keya, it was also the catalyst for change. His death, though tragic, gave her the chance to break free from the shackles of her in-law's house. It was a bittersweet release, but it was also the beginning of her journey toward self-discovery and independence.

In 2017 Keya came in contact with Rabeya, Nice Foundation, and became the Community Young Women Leader. She received many training and attended meetings in the Nice Foundation. Keya said, "The CYWL mentorship opened up my eyes". She remarried a person with the condition that she would continue her education. But even as she embraced this new chapter in her life. The dream she had abandoned years ago was reignited. With unwavering determination, she re-entered the classroom, facing each day with the hope that her future could still be rewritten. She began her studies again, taking on the challenge of completing her honors degree, year by year, despite the many obstacles in her path.

Throughout her struggles, Keya was never alone. Her family—especially her parents—stood by her, offering emotional support when she needed it the most. Her neighbors, too, became her pillars of strength, reminding her that there was a world outside of the pain she had endured. They gave her the courage to keep going, to believe that she could rise above her circumstances.

Today, Keya is in her third year of honors studies, a symbol of resilience and the power of perseverance. Her journey has been long, filled with moments of despair, but also moments of triumph. She is proof that no matter how harsh the struggles, the human spirit can endure, heal, and soar. Her story is one of survival, of reclaiming her dreams, and of finding the strength to build a new future. Keya is no longer just a victim of circumstances—she is a fighter, an example of what it means to rise from the ashes and embrace the possibility of a brighter tomorrow.

Case Study – 2: Rising from the Shadows of Women's Violence

Shemanti Mondol (40) was named keeping in mind that she might surpass the horizon through her merit and prosperity. But reality happens reversed. How she was dejected from her dear & near ones reflected through her voice on telling her life sketch. She gave her consent to use her photo in the report.

Every Women has many dreams in her life. Shemanti is a women who had a thousand dreams in her eyes. Shemanti's life has been a journey of unimaginable pain, yet her strength and resilience have guided her through the darkest of times. She was a victim of child marriage, like so many young girls whose futures are stolen before they even have a chance to dream. Married off at an early age, Shemanti was thrust into a world where she was subjected to both physical and mental abuse by her in-laws, particularly her mother-in-law and sisters-in-law. These women, who should have offered her comfort and support, instead became the source of her torment.

They cruelly taunted her, telling her that she would never be able to have children, further deepening her sense of worthlessness. Yet, despite their cruel words, Shemanti became pregnant at her husband's request. What should have been a joyous occasion quickly turned into a nightmare. Instead of offering her care and protection during her pregnancy, her in-laws escalated their cruelty. They subjected her to intense physical labor, forcing her to do backbreaking work with the sole purpose of causing her to miscarry. The violence and emotional abuse intensified, and her once-hopeful spirit began to crumble under the pressure.



When Shemanti went into labor, her in-laws showed no concern for her well-being. They kept her at home, leaving her to suffer in silence for two entire days without any medical attention. It was only when the neighbors intervened and forcefully took her to the hospital that she received the care she desperately needed. Tragically, the baby she carried did not survive, passing away just two days after the cesarean section. As if the loss of her child wasn't enough, Shemanti's own health deteriorated rapidly. She spent a harrowing month and ten days in the hospital, fighting for her life. The trauma she endured, both physically and emotionally, was immense.

Upon returning home, Shemanti thought she could find some peace, but the abuse resumed almost immediately. The constant mental and physical torture from her in-laws persisted as if her suffering was never enough. The pain she experienced seemed never-ending. It was only after three years, when she conceived again, that the same cruel treatment began once more. The cycle of violence, manipulation, and mistreatment threatened to break her, but Shemanti refused to surrender to it.

She came in contact with the Nice Foundation and was motivated to be self-reliant. She has received leadership and skill development training besides feminism. She and her husband decided to start a small business besides day labor selling. It break free her from the toxic environment that had plagued her life for so long, and Shemanti found the courage to stand up for herself. When she started earning her husband consulted with his other family members and decided to live near the market place. This decision was a turning point in her life. She also take care of her mother-in-law by giving cash often.

Shemanti's journey to independence was not easy. She faced many challenges, but she never gave up. She engaged in various income-generating activities, working tirelessly to support herself and her family. With each passing day, she became more self-reliant, gaining the strength to rise above the abuse and the trauma of her past.

Case Study – 3: Suborna's Journey of Overcoming Discrimination

Suborna Mollik (36), Ramkrishnopur, Dumuria a teenager, is the epitome of platonic love. How a tender dream shattered into pieces, we heard from her own voice in the storytelling session. How insulation poured over her only because she looked dark..... She wants to be anonymous.

The story we will share today proves the extreme degradation of our social system. Subarna is an example of how a woman in society goes through struggle and suffering. No matter how much we talk about anti-discrimination or equality, our society has not reformed yet. Every year, the dreams of thousands of girls are broken just because of some superstitions, caste discrimination, and body shaming or skin color. When a girl is questioned by society, family or close people about her physical structure or complexion, she becomes extremely depressed. Subarna's story stands as a glaring example of the deep-seated flaws in our social system. Despite all the progress society claims to have made in fighting discrimination and advocating equality, thousands of dreams are shattered every year under the weight of superstitions, caste bias, body shaming, and skin color discrimination. The struggles of young women like Subarna highlight how these injustices persist, leaving indelible scars on their psyche.

Subarna grew up in a modest household, a bright and ambitious young girl whose dreams were as big as her determination. However, society had a way of undermining her confidence. From an early age, she faced criticism for her dark complexion—whispered judgments from relatives, unsolicited comments from strangers, and hurtful taunts from peers. These remarks, trivial to some, cast a shadow over her self-esteem.

During her teenage, Subarna fall in love with a boy from her school. For four long years, she kept her feelings hidden, nurturing her affection quietly. Encouraged by her friends, she finally mustered the courage to confess her love to him. But the boy's reaction was nothing short of cruel. Instead of appreciating her bravery or valuing her intellect, he insulted her, questioning her worth and mocking her appearance.

“Someone like you? Loving me?” he scoffed, sneering at her dark skin.

Subarna was devastated. The rejection didn't just hurt; it cut deep into the wounds society had already inflicted on her. For weeks, she spiraled into despair, convinced that her appearance defined her value. The thought of ending her life consumed her as the world around her seemed increasingly suffocating.

When a girl is rejected by the man she loves, her dreams are shattered. Her sorrow did not stop there, she was one such woman whose marriage is settled by her family, but t because of her skin color the groom's family refused. In this situation, Subarna decided to suicide but one of the community Young Women leaders created by the Nice Foundation motivated her and encouraged her “You are not alone”, stand up, the complexion is God-gifted, and this is your beauty”. They consoled her, reminded her of her talents and dreams, and urged her to reclaim her life. Slowly but surely, Subarna began to pick up the pieces. She poured her pain into her studies, using the insults as fuel to drive her forward.

Years later, Subarna emerged stronger and more accomplished than she ever imagined. She was looking for a job and studied hard to be enrolled in the Primary school. She became a respected teacher, admired not only for her intellect but also for her compassion and resilience. She found love again, marrying a kind and supportive man who valued her.

Subarna's journey is not just a story of personal triumph but a testament to the resilience of women who rise above societal prejudices. Her success stands as a reminder that worth is not determined by appearance but by character, perseverance, and the courage to defy the odds. And yet, her story also raises a question: How many more Subornas must suffer before society truly embraces equality and justice for all?

Case Study – 4: Name: Aparna's Journey: From Heartbreak to Hope

Aporna Bhattacharya (46), Basurabad, Batiaghata a lady who returned to the mainstream of livelihood with the cooperation and solidarity of her husband, is describing her journey among all odds. How gentle, sober and considerate a husband can be; her husband was portrayed in the session. Only his generosity enables him to receive her warmly, even though she was in love with another one earlier. She gave her consent to use her photo in the report.

Aparna's story is a poignant reflection of the challenges many young women face in a society that often disregards their emotional well-being. It's a tale of heartbreak, despair, and ultimately, resilience—a reminder of the strength women possess to overcome even the most daunting obstacles.

As a teenager, Aparna fell in love with a young man who seemed to have it all—charm, ambition, and success. Like many young girls, she dreamed of a future filled with love and partnership. But those dreams came crashing down when she realized she had been deceived. The betrayal shattered her, leaving her emotionally broken and disoriented.



The weight of the heartbreak seeped into every aspect of her life. Aparna's focus on her studies faltered, and her examination results reflected her inner turmoil. Her once-bright future seemed to dim under the cloud of disappointment and despair. Her family, concerned about her emotional state and future, made the decision to marry her off. While well-intentioned, this decision brought with it a new set of challenges. The pressures of adjusting to a new family, coupled with her unresolved trauma, left Aparna feeling more overwhelmed and mentally devastated.

At her lowest point, when hope seemed a distant memory, the unconditional support of her sister-like friend Soma and her husband became a lifeline. Soma, with her empathy and understanding, stood by Aparna's side, encouraging her to confront her pain and rebuild her confidence. Soma's husband also offered guidance and support, treating Aparna as a member of his own family. Together, they created a safe space where she could begin to heal.

Gradually, Aparna found the strength to rise again. She began to reclaim her identity, rediscover her passions, and pursue new opportunities. With determination and the love of those around her, she transformed her pain into purpose. She married a man but cannot forget her love which is known to her husband. This is a cast problems that she faced with her beloved boy. She has an autistic girl of 20 years which inspired her to social work.

Today, Aparna is a beacon of hope and a source of inspiration as a **Community Young Women Leader**. She dedicates her life to empowering women, drawing from her own experiences to connect with those who feel unheard and unseen. Her leadership has sparked change in her community, fostering a culture of resilience and mutual support among women.

Aparna's journey from heartbreak to leadership is a testament to the transformative power of compassion, friendship, and inner strength. It reminds us that even in our darkest moments, with the right support and determination, we can rise to achieve greatness and help others do the same.

Case Study – 5: A Journey of Strength and Transformation

Bharoti Dhali (44), Basurabad, Batiaghata, Khulna *Bharoti is woman who can be titled with a real example of women empowerment. In her tale she enlighten all the women folk; how a child marriage victim like her can illuminate all the down trodden women folk to fight directly against the motion where in Local Government election, she may compete with the women only as there is a reserved seat for them but thinking out of box she compete with all irrespective of male & female. She gave her consent to use her photo in the report.*



Bharoti's story begins with a painful reality that countless young girls face—being forced into child marriage. At a tender age, she was married off into a large joint family, her dreams and aspirations set aside without consideration. This union was not her choice, and from the moment she entered her in-laws' home, her life became a series of struggles.

In her new household, Bharoti faced an oppressive environment. The family imposed strict rules, confining her to the house and denying her basic freedoms. She was expected to shoulder heavy responsibilities, from cooking and cleaning for the entire family to fulfilling the expectations of a dutiful daughter-in-law. Despite her efforts, nothing she did seemed to satisfy them.

Physical and mental violence became a part of her daily life. Her in-laws often berated her, blaming her for trivial matters and subjecting her to verbal abuse that left her emotionally scarred. Financially, she was entirely dependent on them, and they used this to control her. Requests for even small personal needs were met with scorn, making her feel powerless and humiliated.

The isolation compounded her misery. Bharoti was not allowed to step outside the house, cutting her off from her family and friends. She felt trapped, her life reduced to a cycle of servitude and silence. A year into her marriage, Bharoti became pregnant. While the child brought a glimmer of hope, it also deepened her despair. She feared that her dreams would remain unfulfilled, and her life would be confined to the walls of her in-laws' home.

Yet amidst all this darkness, Bharoti found an unexpected source of light—her husband. Unlike his family, he treated her with love and respect. Though she often considered leaving, his unwavering affection and support gave her the strength to endure. Over time, this love became the foundation upon which she rebuilt her life.

With her husband's encouragement, Bharoti began to challenge the restrictions placed on her. She started stepping out of the house and participating in some training provided by different NGOs in the area. She came in contact with Government service providers and got long training on Local Service Providers in Livestock and Agriculture. Out of her service, she earns that brought her a sense of independence and self-worth. Her determination grew, and she refused to let her past define her future.



Bharoti's resilience eventually led her to break free from the confines of societal and familial expectations. She became very popular in the area and was elected in the Local Elected Body member—a remarkable achievement for a woman who had once been denied even the freedom to leave her home.

Today, Bharoti is an independent and confident woman. Her journey from a victim of child marriage to a leader in her community is a testament to her courage and perseverance. While the scars of her struggles remain, they serve as a reminder of her strength and the heights she has reached despite all odds.

5. Intersectionality and Vulnerable Groups

During designing of the storytelling workshop we have considered the intersectionality and vulnerable groups. Our working area and focus is on these groups. We have selected the participants from these groups who have been victims and or survivors. Intersectionality is the concept that multiple forms of discrimination and oppression intersect and interact to create unique experiences of inequality and marginalization. When it comes to gender-based violence, an intersectional approach is necessary to address the complexity of social identities and experiences of those affected by it. This means acknowledging and addressing the multiple forms of discrimination and oppression that contribute to gender-based violence, and ensuring that all individuals, regardless of their social identities, have equal access to resources and support to prevent and respond to violence. By recognizing and addressing the unique experiences of those who are most marginalized, we can work towards a more just and equitable society, free from violence and oppression.

In Bangladesh, particularly in remote areas, women and girls are often deprived of opportunities for education, employment, and ownership of assets and property and are treated as subordinate to men. Women in these areas are often excluded from decision-making in the household and rarely participate in community decision-making. This social and gender discrimination creates an environment where violence against women occurs and is tolerated. In turn, violence against women causes further discrimination, as the effects of gender-based

violence (GBV) restrict women's freedoms and participation in society, further perpetuating this negative cycle.

In Bangladesh, almost two thirds of married women have experienced some form of violence by their husband at least once during their marriage. Gender-based violence and threats against women constrain their mobility and participation in community-level decision-making. Address how factors like gender identity, age, disability, ethnicity, or socioeconomic status intersect with GBV.

6. Community and Institutional Responses

aDuring the session we have tried to correlate and connect the issues with the social



responsibility of community and institutions. There are village courts and village informal justice systems which are usually mitigate the conflicts and cases settled like GBV. However, these are mostly driven by the political leaders and community influential leaders which are not fairly functioning in favor of victims except a very few. Violence against women, sexual harassment and abuse to murder - violence against women takes many forms. But, the problem is rooted in structural injustices, which have developed over centuries of patriarchal mindsets. We still nurture a patriarchal culture that denies women their dignity and rights and puts them at greater risk.

Bangladesh is credited with some of the most progressive policies to address violence against women and girls (VAWG). We also have national Action Plans to prevent VAWG and child marriage, painstakingly drawn up with inputs from some of the most well-known gender experts in the country. Institutions from union parishads up to district-level ones have been given responsibilities and have also been empowered to take action. And yet, the system does not work.

This is not to say the system does not work everywhere. We have found excellent examples of dedicated government officials who have stopped scores of child marriages or have taken

action against perpetrators of rape and assault. Unfortunately, those jailed for such crimes are out on bail thanks to loopholes in the system or due to political patronage.

But so much for the systems and institutions. What does the rising violence against our women, children, and girls say about our society? What message are we giving to our children, youth, and men in general? Do we ever teach our youth that being male does not make them a superior being or that they are not actually born with aggressive dominating behaviour? It is the socialising they get at home, school, and from society that makes them act and behave the way they do. Which brings us to the upbringing that children receive in families. As long as boys are treated as the preferred offspring, patriarchy will remain entrenched and manifest itself in such perverted actions.

Another important point that is mostly ignored is, patriarchy negatively impacts men, too, as they face undue pressure to be the main bread-earners for the family and to take on all familial responsibilities. Thus, they showcase traits such as dominance, arrogance, and aggression. Women, on the other hand, are not taught to rebel, take charge or protest, leaving them with lower levels of self-worth and confidence.

The other important issue that needs to be addressed is our justice system. It is nearly impossible for victims of sexual violence to get justice as the conviction rate for such cases is between two to three percent – meaning 97 percent of perpetrators believe that they will get away. VAWG thrives in a system where people are not held to account for negligence of duty because bribes, extortion, and misuse of power determine the outcome of cases filed for rape and sexual assault.



7. Lesson Learnt:

The Lesson learning message they give to society during storytelling session is in below.

- Shouldn't get married at a young age and have to be self-sufficient before get married.
- One should not be dependent on others.
- Have to say 'No' and Know how to protest.
- Increase the capacity of communication and network.
- Know how to overcome all obstacles.
- Family and friends must be together in any situation.
- Dreams are not limited to just getting a job or choosing a life partner.
- No discrimination based on class, crest or race

8 . Recommendations and Calls to Action

Following are some recommendations forwarded by the participants to reduce the vulnerability related to GBV that are picked up from the storytelling learning:

- Enhancing linkages and referral pathways between services and support available for survivors and persons at-risk of GBV where necessary to ensure a coordinated multi-sectoral system.
 - Strengthening national system capacities that can meet the needs of persons at-risk of GBV.
 - Increasing the availability, access and quality of services and supports available to survivors and persons at-risk of GBV in all locations particularly hard-to-reach locations.
 - Inclusion of GBV prevention programs that work with diverse communities to address the harmful gender norms and gender inequality.
 - Transitioning to predictable multi-year financing to support GBV service provision.
 - Providing direct and flexible funding, resources, and opportunities to feminism promotional organization, for humanitarian, peace building.
 - Commitment to the promotion of gender equality across all spheres and in collaboration with relevant stakeholders through enacting and enforcing legislation that guarantees equal rights for women and girls.
 - Supporting learning, evidence-building, research, and advocacy initiatives for under privileged women
 - Youths should be engaged in activities that promote women's equality.
 - We must ensure women know how and where to access information and services in response to gender-based violence, including psychosocial and physical health, and legal services.
- Ensure participation of women, women leaders, women's networks and organisations, persons with disabilities, transgender, adolescents, and other vulnerable groups in decision-making and in planning and implementing the GBV campaign

Conclusion

The campaign is a continuous process that will be observed every year to shield the rights of women for reduce gender-based violence in society. Bangladesh boasts a long history of activism to end discrimination and violence against women and girls. Over the last 20 years, youths have also joined as partners to address this issue, which is the most significant manifestation of the inferior position of women and girls in our society. However, in spite of the activism, increased partnerships, and awareness, violence continues unabated in the private and public domains in the form of rape, gang rape, early marriage, and sexual harassment. Working to eradicate gender-based violence (GBV) is a complex and long-term endeavor. We need collaborative efforts across sectors and governance institutions to understand the history of violence in Bangladesh and how its gendered nature is exacerbated by the devastating effects of patriarchy.

Note: The photo-group or individuals are used here with the pre-consent of all individuals. This can be used by CREA-FON anywhere without our concern.