

***KNOWLEDGE, THOUGHT and ACTION - Road to succeed***  
***: Baba Shahib Ambedkar***

**Promoting and Protection on the Human Rights of Dalit (PPHRD).**

**Funded by: European Union**

Implementing Organization: Parittran

Evaluation Report

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### **Acknowledgement**

The evaluator conducted his assignment in the month of September 2014 during five days with full participation of Dalit leaders, Bangladesh Dalit Parishad members, Lawyers, Members of Parliament, different service providers, members of human rights defenders, and other key stakeholders. In fact, all the participants had immense contribution and were free and frank to accomplish the evaluation. The evaluator made a number of FGDs and KIIs to get quantitative data and qualitative information for assessment. The checklist was prepared in consultation with the field personnel, the Project Coordinator and the Executive Director for the purpose. It was field tested before finalization. The contribution of the project team in assisting the evaluator in many ways was commendable. Their enthusiasm was remarkable and will be ever remembering. Such a vibrant team is an asset for the organization.

The Executive Director in spite of his sickness accompanied the evaluator in the field and responded to the queries of the evaluator. The evaluator expressed his hearty thanks to him and the Project Coordinator for their unstinting support in conducting the evaluation. The driver deserves much appreciation for his hard work during the evaluation.

The Administrative Officer did lots of hard work to provide first hand information of the project as and when needed. She led a successful communication for every step of the FGD and KII and finalizing the itinerary of the evaluator. Special recognition goes to her.

Finally, and most importantly the evaluator expressed his deepest admiration to the project beneficiaries to give their time during the evaluation. The undersigned is much appreciative of Paritran for all the supports extended during the evaluation period.

It is hoped that the report has captured adequate information on the changes taken place due to intervention of the project.

Subhash Chandra Saha

Freelance Consultant

**Preamble** (Mostly quoted from the Project document)

Bangladesh has a population of 160 million people and it is one of the least developed countries in the world. There is an estimated 5.5 million Dalits living in 64 districts. Most Dalits in Bangladesh are descendants of immigrants from South India. In the 1830s, Dalits were brought to Bangladesh by the British colonial regime to provide menial services for them. Most Dalits are Hindus and some are Christians, and they mainly speak Hindhi, Telegu, Urdu and Bangla.

Caste-based discrimination in Bangladesh includes practices of untouchability imposed by the dominant caste of both Hindu and Muslims communities, such as denial of access to upper caste/Muslim houses, temples, hairdressers, and restaurants. Dalits face discrimination in employment, housing, education, and access to basic services.

The social exclusion of Dalits is manifested in the physical structure of the villages throughout the country. Social and economic interactions of Dalits are mainly restricted by religion, caste and occupation. Dalits in Bangladesh are referred to professions, which are considered impure such as sweeping, sewerage cleaning, tea garden laboring, burring of dead bodies, processing of mastered oil, gardening, shoe and leather work, drum beating, washing etc. Horijon, Sweepers Rishi/cobblers, Jaladas, Nomoshudra, Dhopa, Bormon, Bagdi, Kayputro, Kornidas, Malo, Maimol, Bahera, Rajbongshi communities are known as dalits. They have no access in safe drinking water, sanitation, social justice, standing committee of local governments, political inclusion, Jobs and alternative income option due to belonging in out/low caste.

Professor Majbah Kamam, Department of History, Dhaka University presented research papers in the program titles Dalits Poverty profile organized by MJF (Daily Star, 19 November 2008). He has shown of socio-economic problems and Poverty profile of the Dalits in Bangladesh. More than 80% of Dalits experience discrimination in admission to schools. Dalits parents are actively discouraged by teachers from sending their children. Dalit students are teased by teachers and non- Dalit students. There is a massive economic inequality within the social groups. The wage rate is also determined by caste-based economic discrimination in rural areas. Exclusion of employment in any work or selectively in some types of works in agricultural operation or household work inside house leads to lower level of employment as compared with 'higher caste' workers.

The PRSP has no indication about dalit people. In the same way the national budget made every year does not specify any allocation for them. Dalits are often forced to work for non-Dalits without being paid because they, at times, are dependent on their help. A vast majority of Dalits experience discrimination when trying to get a loan from a bank or a money lender.

Dalits are often kept out of politics and decision- making. They often find it difficult to elect their own leaders and vote in elections where they are commonly threatened with violence to vote against their will or bribed to vote for a particular candidate.

The Dalit people also think that they are born to serve and respect the high ups and other non –dalit people. This is due to socialization processes. There is lack of self-esteem and self-confidence among them. The densely populated and congested housing situation is a desperate sign of the inadequate and unhealthy living conditions. Furthermore, evictions and shifting of housing by the City Corporation, often as a result of land grabbing, are commonly practiced, and leave Dalits without homes.

Women are more sufferers than males within the Dalit community. As most of the Dalit community is systematically integrated in the Hindu caste structure, their social and economic status is much lower to that of males. Likewise, the health and nutritional status of Dalit women is pathetic. The political participation of Dalit women at the ward and union council level is zero. Women have not sufficient education to do any job.

**Goal:**

Contributing to decrease the racial/caste based discrimination by ensuring human rights of social excluded people in Bangladesh.

**Purpose:**

Promoting the human rights of the dalit people through formation, strengthening and training the dalit right based institutions in Bangladesh

**Result/ Outcomes:**

- Strengthened dalits rights based institutions and expanded advocacy initiatives by end of the project period.
- Increased awareness and accessibility in social justice, private and public resources & services of dalits by end of the project period.
- Enhanced quality of education for reducing dropout rate of dalits students by end of the project period.
- Sensitized mainstreaming peoples to show positive attitude towards dalits by end of the project period.
- Project team & target groups skilled to run the project smoothly by end of the project period.

**Project Direct Participants:**

Target groups of proposed action are project implementing staff, upazilla & Districts Service Providers (Govt. & Non Govt.) institution, 26 dalits councils ( 15 upazilla council, 10 district council and 1 central council), 60 Union Based Human Rights defender groups consisting of 25 members in each group, 240 community groups, civil society organization, law enforcing society, local elected body, 37 parliamentarians at Khulna division, upazilla & district administration, social elites, School Management Committee(SMC), Teachers, Lawyers etc. Total number of target groups 15,000(approximately).

**2. Evaluation Objectives:**

The overall objective of the end evaluation has been to assess the relevance, effectiveness, and impact of the project.

The evaluation is based on both primary and secondary sources for data and information. These were generated through discussions with project personnel, members of organized groups, dalit councils, etc. Data and information were also generated through reviewing different documents. The report has covered the major areas of the Objectives of Evaluation (Annexure-1).

3. **Duration:** Five days (22-26) August 2014

**4. Methodology followed and Tools used:**

Focus Group Discussion (FGD) and Key Informants Interview(KII) were the means to collect mainly qualitative information. Stakeholders of various levels were interviewed collectively and individually . They included direct beneficiaries(women and men),Bangladesh Dalit Council members, Police Administration, Social Welfare Officers, Union Parishad Chairmen,Women Affairs Officers, Officers of Youth

Development Dept, Human Rights Defenders, Journalists, School Teachers, School Managing Committee member, Lawyers, Member of Parliament, School Students, Dalit and Non -dalit youths( for details refer to Annexure-2).

The evaluation approach was considered as developmental rather than judgmental. The methodology followed was:

- Review of secondary materials like project proposal, baseline report, and progress reports.
- Briefing meeting on the project with the Executive Director of Parittran and the project personnel.
- Focus Group Discussion with some of the project participants and Dalit Union and Upazila Councilors.

**Tools used:**

- Semi-structured questionnaire
- PRA ( Now and Then )
- Observations

**5. Limitations of the evaluation :**

The evaluation experienced political strikes .which created impediments to attend the planned schedule for interviewing with different interviewees. The planned schedule to meet with Govt. machinery sometimes failed due to their urgent piece of business elsewhere.

**6. Salient findings and comments:**

**Relevance:** The project is undeniably very much pertinent to the wishes and concerns of the project participants, looking into untouchability issues, prevailing overall socio-economic conditions & the marginalization, vulnerability & exclusion from mainstreaming .Over and above, it satisfies the MDGs (Millennium Development Goals). The objectives of the project are still valid in Bangladesh and local context .Hence needed further support.

**Effectiveness:** The project has covered the planned activities, the participants and working areas .A statement of target and achievement of activities of the project period shows that all the planned activities have been accomplished. The activities contributed in sensitizing the discriminatory status of dalit community, creating self- confidence and self-respect and about their right to avail services of local service providing agencies( Govt. and Non -Govt.), increasing trend of social responsibility of service providers and achieving the desired results with efficacy. Still there is a long way to go. The majority community so called higher caste Hindhu and Muslim (variation exists from areas to areas/ person to person) look down upon the dalit communities. To change their mindset and transform the society into inclusive one is a great concern for the dalit communities. Hence further investment in such project is undeniably much laudable especially for strengthening Bangladesh Dalit Parishad(BDP)on the basis of SWOT analysis toward on the road to sustainability . Political empowerment of the target people needs to be continuously encouraged.

**Efficiency:** Planning & Monitoring systems are there at the central level of Parittran .Comprehensive monthly Management Information System(MIS) is in place and data is generated periodically & compiled at central level to discuss at the staff meeting and for reporting to the Govt and the Donor. Collecting information on changes taking place due to intervention of the project is suggested.

### **Institution Building:**

a) Community level: The project has mobilized and organized dalit communities regardless of gender, age, economic status around groups, giving them an opportunity to become united saying “united we stand, and divided we fall.” Statistics shows till end of the project duration 240 groups with 3814 members (women 2463) organized under the umbrella of the project. These acted as social force to pressurize for justice. They held courtyard meetings and discussed their social problems they encountered, made plan and executed. The togetherness strengthened their will power to overcome the barriers.

The project provided 36 training to 1205 members (women 522) by the project period. It appears that their capacity, self confidence & self-dignity has also developed. Their voice is now heard. They also participated in long march to Dhaka city to clamor their rights and submitted memorandum of understanding to Govt to make Anti Discriminatory Law (ADL) and other pertinent issues..

Their Increase in awareness is a landmark achievement/ (variation exists) especially in the areas of combating against discrimination, right to have access to services of service agencies, their pro-activeness more than ever in preventing child marriage, reducing dropout rate from schooling, fighting against eve-teasing, advocacy for claiming their rights, raising voice for social justice. Their awareness translated into action as evidenced in their behavior and the positive performances stated elsewhere in the report is commendable.

The Interactive Popular Theatre (IPT), which included folk song, drama, role play etc, and courtyard meetings also contributed a lot for mass responsiveness. The interviewees categorically expressed that they are empowered to protest and able to withstand any crisis. Nothing goes unchallenged. In an eloquent voice they said, they need further endorsement to live as human being. Some of the interviewed people said, “No more discrimination. We all are creatures of same God”

The non -dalit personnel like Union Parishad Councilors, Member of Parliament, Lawyers, Teachers and others are of the same opinion. They have now strong foothold to stand against injustice-they said( refer to their interview stated elsewhere in the report) .

b) **Human Rights Defenders:** The project mobilized youth and adolescents through individual and collective contacts as human rights defenders. Till the end of the project period 60 human rights defender groups were formed with 1253 members (women 496). It is a strategic need and has added advantage to strengthen the Dalit community for advocacy in realizing their rights. They held coordination meetings, made an action plan on the basis of their needs. In the meetings they reviewed the planned activities and chalked out the next plan. Being human rights defenders their mobility for social welfare services has increased. Before as girls it was not possible. They enjoy their voluntary work. The Mohesawarpasa Human Rights Defender Group may be a role model for others .

For their capacity building they were trained on human rights, advocacy, social issues like discrimination, sexual and gender based violence and others. The evaluator met with such defenders (refer to the list attached). Being sensitized they said, they were organized for the noble causes. They were found very vibrant (not all ) in realizing their objectives.

During the reporting period, they held rally, human chain, submitted memorandum of understanding (MOU) to the respective departments against discriminatory behavior by the society and the state. They claimed for execution of 15 -point demands stated below:

1. To introduce and enact racial discrimination law

2. To introduce Dalit matters in the national education policy
3. To make separate allocation of fund in the national budget for the Dalit
4. To create a special cell in the newly formed National Human Rights Commission with representatives of Dalit community
5. To ensure Dalit representatives in policy formulation at local and national level
6. To release the lands of Dalit people forcibly occupied by the land grabbers
7. To create quota system for Dalit in all Govt. and Non Govt. services and in education
8. To ensure easy access to bank loan
9. To ensure safety of Dalit girls and women
10. To give preference to Dalit people in Govt. safety net program
11. To allocate Khas lands to Dalit people
12. To ensure casting of votes at their choice
13. To include Dalit matters in the PRSP
14. To ensure access to health services
15. To ensure participation and partnership of the Dalit community in all the social activities.

Against their demands so far they have achieved the following:

1. Dhaka University, Jahangir Nagar University and Kushtia University have introduced 1% quota for Dalit students for admission in higher education. Meanwhile 23 students got themselves admitted for the academic year of 2013-2014.
2. Social Welfare dept has implemented socio-economic development program for Dalit, horijon, and gipsy community in particular sectors of Safety net , education stipend and old age allowance
3. In the year 2012 the Prime Minister of the People's Republic of Bangladesh issued a circular letter with instructions relating to the overall development of Dalit community,
  - 3.a) 80% of the posts involved in cleaning business must be reserved for the *Horijon*, an appropriate quota or posts both in educational institutions and in other employment sectors
  - 3.b) Safety nets e.g senior citizens' benefit, widows' benefits, differently able peoples' benefits ,etc are in place
4. National Human Rights and Law Commission drafted Anti Discrimination Law and submitted to the Ministry of Law and Justice division
5. Special budget allocated in national budgetary provisions for the purpose of housing and development of Dalit
6. The social welfare ministry has carried out a census on Dalit people.



In their journey Bangladesh Dalit Parishad (BDP) has joined them along with community people.

c) **Bangladesh Dalit Parishad (BDP):** Another most salient attribution is the formation of Bangladesh Dalit Parishad (BDP) at different tiers-Union, Upazila, Zilla and National levels (central.) In the long run these institutions will take the responsibility of dalit community for sustainability in the event of withdrawal of outsiders' support. Each BDP guided by their constitution has office-bearers of 21 members (with women and men). They are elected/selected by the general members for three years. Their main objectives are to establish their rights as human beings, self-esteem, fight against violence. Injustice/unfair judgment, discrimination, etc. Generally they hold coordination meetings on half yearly basis, where they make plan, review and make new plan responding to the felt needs of dalit communities.

As many as 548 BDP members (women 145) received training from Parittran to enhance their capacity building on Right to Information Act, Good Governance, Advocacy and Networking building, Leadership and Management among others.

Outcome harvests appeared that they were found animated, organized to protest injustices, keeping up linkages with law enforcing agencies, policy makers, civil society, different duty bearers –locally and nationally, inspiring and creating opportunities to get dalit children in receiving higher education. As a strategy to face any untoward occurrences BDP comes forward and mobilizes the dalit community organized as beneficiary groups. Meanwhile they did some advocacy work to protect rights or change unfair discriminatory or abusive treatment to fair, equal and humane treatment, to gain eligibility for services, etc. Meanwhile they demanded implementation of 15-point demands as stated above. Their styles of advocacy were human chain, rally, long march to Dhaka (capital city) round table discussion, meet the press, campaign through signature collection for more than once. Through these means they were successful to achieve some results (spelt out above). Elimination of discriminatory law, one of their demands is in active consideration of the Government. This has been seemingly possible because of their experience (for last 15 years), ownership feeling (of the dalits, by the dalits and for the dalits). They know where the boot pins. They do for their existence. They are the subjects and objects of their efforts.

The shortcomings they identified are their poverty hence difficult to volunteer, lack of political empowerment, lack of women leadership. Lack of skills in their professional business like making shoes is a great concern for the dalit especially Rabi Das. In the past, they were the only ones to make and mend shoes. But at present as the Muslims have become involved in this occupation they were deprived of their income. In the early days, they were at least able to earn enough to lead a moderate life. During that time the *Robi dases* were in great demand as their occupation was useful to others. However, due to industrialization and modernization, their income had deteriorated to a great extent leading them to extreme poverty. Hence they need to be trained to cope up with the changed situations and to undergo some non-traditional trades (welding, electronic, electrical, carpentry, masonry etc). This is a dire need of the community having market-driven.

They also wish that Parittran will stand by them as before for another 8-10 years, and to start for own capital formation/savings not out of surplus, even out of their needs, keep linkage with duty bearers and political parties, etc.

**Day observation generated awareness about dalit issues:** During the evaluation period, the project organized 27 events at the district and sub-district levels in observing different days –national and international like Dignity Day, International human rights day, Day for elimination of Racial Discrimination, etc. These events covered procession, discussion, submission of memorandum, signature campaign to 15-point demands, etc. These events shaped immediate results by generating public awareness about

the significance of the days. In these events Govt and Non govt people, dalit community and BDP representatives, mass media, civil society and other people from different walks of life participated.

**Media advocated against discriminations:** A total of 11 media campaigns were organized at the district levels participated by print and electronic media personnel. They were acquainted with updated status of the project, hindrances it encountered and elimination of discriminatory law. In these campaigns, representatives from BDP, dalit community human rights defenders also attended.

The print media- local and national dailies published different events and advocacy issues organized by the project. Among others these included ADL, scope for higher education, etc. A clip file with paper cuttings indicates that as many as 233 events were published in the dailies during the project period. These disseminations helped wider communities to know about dalit and their untold miseries and successes as well.

**Parittran is an organization with a difference:** It is unusual. Experience shows most of the beneficiaries of NGOs when interviewed are much concerned about their economic benefit /development. Same is true for many of the NGOs dealing with Micro credit. Very little intervention is noticed to talk about the issue of discrimination and social harmony. But in case of Dalit groups their prime concern was found to be discrimination. It is an issue of their human rights violation. It has been adequately discussed in their group meetings, coordination meetings of Human rights defenders and Bangladesh Dalit Parishad.

It is a question of their existence. Same is true in case of Parittran as an organization. It is justifiably said, Parittran is a movement. It is a rights based organization. It is an organization with a difference-of the Dalits, by the Dalits, and for the Dalits. However, despite growing protest, ADL is yet to get approval of the Government and many such demands are not yet met.

**Violence against Dalit women during post election protested:** In Bangladesh elections are very often than not tantamount with violence to the minority. Some protest, some do not dare to protest. The post election violence of 2014(January) ransacked 130 Dalit's houses, looted there, and threatened their lives at Avaynagar Upazila of Jessore district. Two dalit women were raped by fundamentalist groups at Hajrail village of Monirumpur Upazila under Jessore district. Such violence and repression in numerous forms put women's lives at risk.

This time it was vehemently objected. They have strengths having their platform- Bangladesh Dalit Parishad. The Parishad did not let it go unchallenged. It demonstrated against that violence. BDP mobilized Dalit community people, organized rally, human chain, and press conference chanted slogan to arrest the rapists and to bring them under exemplary punishment. These sorts of violence are not uncommon but the difference is such occurrences don't go unchallenged and this is due to increased awareness made through the project.

**Social disease like early marriage protested and prevented:** This security concern has been raised in all the areas visited for evaluation. In Bangladesh the legal age for marriage is 21 for boys and 18 for girls. The marriage below those ages is termed as child/early marriage. In spite of national Child Marriage Restraint Act (established in 1929) the authorities rarely intervene to stop child marriages and parents continue to marry off their daughters secretly in connivance with marriage registrars, religious leaders and some corrupt local govt. officials.

In this undesirable situation, the project sensitized the project participants. Being realized of the consequences through popular theatre and courtyard meetings including the messages of the mass media and other NGOs, they took initiatives to plug up child marriages.

This was evidenced from FGDs with human rights defenders, parents and other villagers. They quoted a number of examples of preventing child marriages (for instance: Ms. Joyonti Das and Ms. Sima Das ,

human rights defenders in Khulna Moheswarpasa said, they prevented 8 child marriages in last two years.) They are aware about the consequences that child marriage denies and limits girl's education possibilities. It is a punishable act saying at the early age they become mothers, as a consequence their health breaks and become sick and cannot continue to shoulder the responsibilities of the family and more childbearing. Then the problems started, which leads to violence against them.

In protesting and preventing child marriage personal enmity grows Sometimes the preventers are threatened. There is an eye catching example in this connection. Mr. Milan Das, Executive Director of Paritran was attacked by some perpetrators on his way home in last August 2014(ref: case study attached).

**Teasing/verbal sexual harassment significantly reduced:** This appeared to be a serious problem of young girls and young women, which compelled girls to drop out of schools and marrying off early and face the consequences of becoming mother at the early age. The FGDs in different areas under evaluation raised this issue as one of their security concerns. The parents of the girls were not so open and friendly. So the girls could not share their problems they encountered. Sometimes they apprehended, if they would disclose it to their parents/guardians, their studies may be discontinued and may be married off at the early age, which they did not want.

The project arranged discussion more than once in different areas on this issue with school teachers, sensitized community people through interactive popular theatre performed by adolescent groups, human chain and other means.

The undesirable situations now significantly reduced and almost non- exist in some places. The project PPHRD has many contributions in this regard among other players like media-print and electronic, other NGOs etc.

**Baseline survey** conducted to compare and assess the impact of the project: In line with the project objectives the survey was conducted in the project areas to know the socio-economic situations, effects of caste and work based discrimination, status of the accessibility into information and to the services of service providers of Dalit Community, to know their vulnerabilities, etc. and thereafter to compare the changes taken place after intervention of the project. It covered almost 25% of the beneficiaries in all the project areas.

**Interactive Popular Theatre (IPT):** For mass awareness, Interactive Popular Theatre (IPT) played an important role. The issues for theatre were selected on the basis of the problems encountered by the Dalit community-women, men and children. The issues selected were found to be rights of Dalit community, followed by Right to Information, local govt. and non-govt. services and resources as well as the ways to avail the services, messages of UDHR, Injustice, discriminatory law, Child marriage and its effects, etc. Scripts were prepared by the Theatre Team and staged after rehearsal. After performance of drama, folk song interaction took place among the audience facilitated by the theatre team leader. The impact of the IPT to change the negative mindset into positive ones is encouraging and ever remembering. The IPT staged 140 drama and folk songs during the project period in the project areas.

**IEC (Institutional, Educational, and Communication) materials:** The project developed IEC (Institutional, Educational, and Communication) materials (Poster, Stickers, Leaflet, News Letter etc). To sensitize, reflect and to inspire community people to respond against all forms of racial discrimination these materials also contributed. For the same purpose video documentary films were developed on the Dalits' life and livelihood, socio-economic condition, racial discrimination and their effects etc. These acted as eye opener to the Dalit community and other mainstreaming people.

**Open dialogue eye opener to Dalit community :** The community through these events came to know about mostly the services available to them from the duty bearers who were found much responsive to

extend their services. Besides, *organising open community dialogue* with Govt. & Non-Govt. Community service delivery institutions made them more socially accountable.

The dalit beneficiaries availed social safety net services (old age allowance, disability allowance, VGD, VGF, widow allowance, etc). Their access to community clinic services also increased .During the project period as many as 7656 received such benefits. The service providers said, the Dalit people (not all)still hesitate to come to them and ask for their due rights. They need more awareness about the services .They are to be pro-active for the purpose.

**Legal aid supports** were helpful for the poor victims To help the victims of human rights violation the project provided moral and financial support for the purpose. They also linked the victims with the listed lawyers to advocate in favour the victims. A total of 41 victims during the evaluation period got their support.

**Nature and Extent of Untouchability and Discrimination with mixed experiences at various working areas:** The most striking feature of Dalits' experience is not the extreme poverty that they share with millions of people around the country. What makes the life of Dalits particularly unbearable are the practices of untouchability and the daily humiliation through caste-based discrimination. The Dalit communities are prevented from entering homes of non-dalits, temples, religious program, saloon (hair cutting), tea shops or restaurants, and playgrounds of upper caste Hindu community and other community, social gatherings, wedding ceremonies etc. Reasons assigned are that they live in dirty places, rear pork at homestead being low caste. The Dalit people were served outside the restaurants in broken cups/plates although they pay like other customers.

Such unwanted situations at different project areas of Satkhira, Khulna and Jessore districts were observed and reported during field visits. Bagharpara is a case in point. The shop-owners are the Dalit people. These were rented to non - Dalit people (Muslims and Hindu people). In spite of which the owners are prohibited to enter the shops. It is said, in case other people find that the Dalits were inside the shops they fear they will lose customers.

After intervention of the project, the enormity of such discrimination is decreased but it needs further drive to eliminate the curses of discrimination.

In a religious program of a renowned journalist Mr. Sarker at Kesabpur the Dalit people were invited but were not allowed to sit together with non- Dalit s. This was a disgraceful to them- they vehemently opposed. In protest they left the place with no food. This self- esteem is developed after being sensitized through this project.

**Discrimination in education appeared to trim down:** The discrimination against Dalit School going children in the schools and classrooms once greatly existed. . The reasons why it is decreasing they said, Parittran sensitized children, their guardians, organizing debate, training, meeting/seminar in schools and colleges where students of dalit and non dalit also participated.

The teachers and the fellow children from caste families called the Dalit children by their caste name, not the child's name. Now the mindsets changed. Dalit and non-Dalit children are friends ( not everywhere) but the non -dalit children do not take their food. They are hopeful it will go once after their children educated.

The teachers and non-dalit guardians want mainstreaming and inclusive education, no separate school for dalit students. They suggested for undertaking initiative to change the mindset of mainstreamed communities for equal treatment with all regardless of caste.

**Interest meanwhile amplified for higher education:** The project inspired the adolescents for higher education and motivated dropped out students to resume their education. It reveals that concern of the students particularly for higher education is mounting. Ms. Joyonti Das said, in their area (Moheswarpasa), in 7-8 years ago, there were no SSC passed children. Now the figure raised to 20-25%. They want to become qualified human resource despite their poverty. They said, it is their top priority. It will broaden their intellectual power to take leadership in the society, which is much defenseless at the moment. Their guardians are confident that now their girls will not fall in problem and false hope of marriages. They are much benefited by the project and it should continue.

The discussion on education and other social issues in the courtyard meetings has made the adolescents empowered and equipped to question: Why they did not have education earlier? Now there are a number of students reading in colleges and even in Universities. The Networking body known as Bangladesh Dalit Parishad formed under the auspicious of Parittran claimed for quota system for dalit students to get them admitted to University. This (1%) though minimum is approved and in place.

The project provided some incentives once to 500 poor students at the rate Tk. 500/ each to buy education materials, like books, papers, paying examination fees, with a view to reduce dropout from schools & colleges. Though the amount is small but it was an incentive and inspiration for them.

**Dropout:** The rate has decreased with the increase of awareness, understanding the importance of education, decreasing trend of child marriage, being inspired from others who are going for higher education, role of mass media and other NGOs.

**Lack of participation in political arena and social committees disempowered the Dalit communities:** Dalits are often kept out of politics and decision-making. They often find it difficult to elect their own leaders and vote in elections where they are commonly threatened with violence to vote against their will or bribed to vote for a particular candidate. Their status, rights and duties, access to employment, admission for higher education, control over resources or property, control over even own body, fair judgment etc. are all much linked to political empowerment.

Dalit representation in decision bodies even at local level is absent, e.g. in Standing Committee, School Managing Committee, Temple Committee, Market Committee, etc. It is far to think about upper levels-upazila, zilla and state level. The magnitude and intensity of discrimination could be easily understood that at Bagharpara market (Jessore district) some dalits are owners of shops, mostly rented to non dalit shop keepers. None of them is a member of the market committee. Even they have no access to these shops for shopping apprehending that their sales will reduce if they are found in their shops by non dalit buyers. Dalit community should be encouraged to come forward to partake in politics and clamor for representation in different bodies.

For *mainstreaming* with majority communities the dalit people even gave up rearing pork (traditional business) and sold them (Bagharpara). It was told them that they are involved in uncleanness (rearing pork is one of them), which is an impediment for making friendship with them. None the less it did not work.

There appeared some signs of hope. Ms. Jyonti Das of Moheswarpasa, a human rights defender is a member of Thana Awami League Committee. Master (teacher). Kalipada Das is a Social Welfare Secretary of Puja Organizing Committee. He is also a teacher of a school and Chairman of District Dalit Parishad.

**Fair judgment experienced.** Landless Dalit people got Khas land. They thought khas land belongs to influential people having links with political parties and dominant elites. The dalit people were encouraged, united, came forward with back up support of Parittran. They got Khas land amounting to 15 acres. The members were 40 at Bagerhat (refer to case study-2)

The dalit being weak and the poor did not dare to protest. They raised their voice for fair judgment. They got Khas land with the help of Parittran and Union Parishad Chairman.

### **Project Management:**

**Project Team:** The project team was composed of 28 personnel( 30% women) including three support staffs. The Advocacy Organisers (AOs) reporting to the Assistant Project Coordinators constitute the frontline workforce. They are mostly men and women with Bachelor to Postgraduate level of formal education.

For smooth functioning of the project the project team was oriented on the project, their roles and responsibilities for clear understanding. In addition, they received various training on planning, project implementation plan, human rights, M & E, advocacy, right based approaches, report writing, financial management, etc.

### **Staff Development**

This is an integral part of project management. This is necessary to encircle the horizon of knowledge and skill of the staffs for effective and efficient performance of the project. It appears the project team received training on advocacy, mentoring and monitoring, reporting, program and financial management, module development and a modicum of in-house training. etc.

They appear quite good in terms of manifest sense of commitment to their work. However, it is a matter of concern that they might have critical deficiencies in terms of understanding the key concepts and concerns of Results Based Monitoring with necessary indicators, which the staffs frankly admitted.

### **Dropout of staffs:**

Drop out of staff and termination in different capacities was high and this is for lower honorarium compared to the volume of work (jobs to do), lack of regular payment of salary caused irregular funding, unsatisfactory performance of staffs, etc .

**Staff Work Plan and Monitoring:** In order to see the progress of work, every project staff has monthly work plan. This is a very critical element to project management. In the monthly meeting this is reviewed. Based on the discussion, next monthly plan is done. This is an indication of progress of work (mostly quantitative). This should be kept up.

In addition to this, the staff should submit a tri-monthly or six monthly reports (narrative report) on qualitative information that what these activities have brought changes (so what?) .

**Sustainability:** What is the long term relationship between BDP and Parittran ? How long is the long run? What would happen in the event of withdrawal of outsider's support? Here comes the question of sustainability.

The institution building at the beneficiaries groups and Bangladesh Dalit Parishad at different tiers formed . Each of the institutions need to be capacitated, and empowered based on the SWOT analysis. The

working approach need to be worked out say, who will do what? There is every possibility of formation of Community Managed Organisation in place of Community Based Organisation.

**Trend Analysis:** Comparison of present situations with past situations of dalit community in major areas

The highest score is five (00000). This exercise was carried out through participatory process. It encouraged seeing their changes in a visualized form. But it took time and patience to analyze its indicator. The indicators were selected by the participants.

S. No	Indicators	Past (before project started i.e 2 yrs before)	Now (after 2 yrs i.e during the time of evaluation)
1	Unity among the Dalit community	0(disorganized ,hence disempowered)	000
2	Awareness of their situations in the society	0000	00
3	Discrimination( access to temple, hotel, saloon ,tea shops etc)	0000	000(variation exists )
4	Social harmony among all the people regardless of caste , religion etc)	00000	000(variation exists )
5	Child marriage	0000	00
6	Polygamy	0000	00
7	Violations against women	0000	000
8	Teasing	0000	000
9	Cleanliness	00	0000
10	Personal hygiene	00	0000
11	Access to and use of social safety net services	0	000
12	Receiving higher education (boys and girls)	0	000
13	Dropout rate	0000	0
14	Enrolment in schools	00	0000
15	Getting govt. employment	00000	0000
16	Contesting in local Govt. election (Union Parishad /Upazila etc)	00000	00000

17	Participation in arbitration	00000	0000
18	Protest against injustice( wages/violations etc)	00000	00
19	15-point demands met	Not demanded	Demand raised but hardly met, long way to go.

### Challenges encountered

The journey of Parittran with this project in achieving desired results was not so flowery. There were many challenges they encountered .Some of them were:

- *Political unrest /violence hindered implementation of scheduled plan of activities.*

Due to post election violence of 2014(January) the Hindu minority suffered much and undertook heavy loss of property and belongings. Fearing rape threats, female members of Hindu families were sent away to their relatives' homes by their families in the working areas of the project. Their temples were ransacked by the opposition parties. People of this community and other innocent people were deeply concerned of their security in the country.

- *Untouchability and Descent-Based Discrimination*

Both the Hindu minority and the Muslim majority have a hierarchical caste system with discrimination ,exclusion and practices of untouchability against the Dalits.Till today Government has not passed Anti Discriminatory Law (ADL) despite repeated demands . This hindered human rights violation and protection of constitutionally guaranteed human rights, for example right to avail equal opportunities – employment even in the lowest levels in the public and private sectors despite meeting the required criteria.

- *Low literacy rate has a major hindrance in looking for alternatives to their traditional or hereditary occupations.*

*Domestic violence carries on the idea that this violence does not matter:* The implicit indifference of society in matters of domestic violence perpetuates the notion that domestic violence is legitimate and making domination by the male counterpart in the family is acceptable. Women also consider their husbands as second God and do not dare to disclose it in public apprehending the consequences.

- *Lack of participation in political arena disempowered the Dalit communities.*
- *Child Marriage Restraint Act does not assure the parents/guardians that their daughters will not be harassed at home or elsewhere:*

When the human rights defenders or group members suggest parents/guardians for not to marry off their girl child at the early age saying its bad effects and Child Marriage Restraint Act then they faced some arguments like” Does the society ensure the safety of their daughters”?



- *Inclusion of Dalit leader in the Standing Committee is a great challenge*

## **Conclusion:**

The dalits are the deprived peoples in the country and also elsewhere. This deprivation is closely related to the attributed characteristics they are born with. The society especially the upper ones have made them marginalized. Hence it should be reconstructed with constant interaction among the whole community regardless of caste, religion and poor and rich .They face discrimination in almost all spheres of life though its magnitude is reducing. Ice started to melt. Their access to higher education and vocational education to switch over to another profession and participation in administrative structure is yet to come about for the Dalits.

The objective of the evaluation is to assess the extent that the project has been able to achieve the stated objectives and the impact it has had on the targeted socially excluded groups of the Dalit. The evaluation also assessed the overall project inception in terms of relevance of the set objectives and strategy to achieve the desirable results of social change and empowerment of the marginalized groups targeted in this project.

On the whole, the project appears to have made considerable progress with respect to awareness and advocacy to realize their demands but in changing the mindset of so called upper caste Hindhu it is warranted to continue their journey.

To my considered opinion, Paritran needs unqualified support for many more years to eliminate discrimination and protect and protest violence against them.

The future designed projects should focus elimination of caste based discrimination and their integration into mainstream development especially in promoting their rights to employment, education, and economic independence through skills development.

The foregoing analysis raises some pertinent questions and makes some general suggestions for future action. It is hoped that this report will be used as a basis for further discussion and reflection among Paritran staff and appropriate actions can be undertaken there from.

## **Interview with project key stakeholders( refer to the list attached)**

**Members of Parliament (MP):** The MPs, Mir Shawkat Hussain Badsha of Bagerhat constitution, Ms. Monnojan Sufian of Khulna constitution and Mr. Swapan Bhattecharjee of Monirampur constitution of Jessore said, the dalits are poverty –stricken, literacy rate is lower. low Income . According to their perceptions there are some positive changes and steps taken by the Govt to respond to their demands .These are : their accessibility in different service providing agencies increased, special allocation of fund is made in social welfare dept,1% quota provided for admission in Universities for dalit learners, population census for dalit community made separately etc.

Monnujan Sufian said that she will raise Anti Discriminatory Law (ADL) issue in the parliament for discussion and decision. Everybody in the country has equal rights- they opined. They further said that the dalit should raise their voice to materialize their demands.

**Journalists:** The evaluator came across some journalists familiar with the activities of Parittran. They were Md. SR Sayed of Keshabpur Municipality, Mr.Tarun Mondal of Bagharpara of Jessore. It appears Parittran has good relations with them. They were happy to say that their activities are encouraging, reportable and covered in their dailies –national and or local .Thus is drawn the attention of the administrative bodies and mass people. They said; the dalit communities under the project coverage are now mobilized and more sensitized than previous days. Their voice against unfair judgment never goes unchallenged. Movement against discrimination gained the momentum. There created linkage (connectivity) among the dalit institutions formed called Bangladesh Dalit Parishad, a networking body. Parittran has many inputs in this regard to make them functional and proactive.

**Teachers and School Management Committee (SMC):** They advocated equal opportunity for all students irrespective of caste created by the society. They are not in favor of setting up different schools for dalit students. They justified for inclusive education and not exclusive one to broaden their mind to change their mind set so that after entering into jobs they do not suffer from inferiority complex, becoming outspoken .

They suggested for increasing awareness on discrimination, to take care so that the girls do not face eve teasing, creating an environment so that non -dalit do not call them by their caste., change mind set of mainstreamed society people.

To enter into job market they need to receive higher education. The more is the rate of education the less is the discrimination of caste and creeds.

Real education helps evaporating the superstitions. This will help increasing income , raising their voice and choi

**Service Providers** (duty bearers- like Social Welfare, Youth Development Dept, Women Affairs Office, and Community Clinic): The interviewed personnel (refer to the list) of different service providing institutions said, in their areas dalits of different communities live .To the best of their knowledge they are now more aware of their rights and discrimination they encountered compared to the situations of 2-3 years before. Their voice is now heard. Their mobility is noticed. Progressively they are becoming more interested to go for higher education. Some boys and girls were found reading in the colleges and the Universities.

Their accessibility to different service providing institutions has started to take place. It is getting momentum. But still it is less compared to non- dalits . Hence there is a long way to go. It is suggested to make them pro-activeto claim their due rights. From their side there is no discrimination.

To realize their demand, to transform the society to an inclusive one and to fight against violation of human rights, all the community people regardless of caste, religion, gender should be sensitized on social harmony. There needed dialogue, seminar, workshop among them to end up the so called superstitions propogated and germinated by so called upper castes Hindu community and Muslim community as well .

Almost same opinion were expressed by Upazila Youth Development Officers, Government of Bangladesh (refer to the list). They categorically mentioned their sufferings from inferiority complex. No religion has divided people, higher caste and lower caste. All are creatures of God. The divisions are created by the society, hence it can be reconstructed by the society.

They said, dalit community still lack awareness about deprivation and claiming of their rights. They are kept excluded from the mainstreamed society. Govt and NGOs should come forward to stand by them. Separate study is suggested to understand the extent of services that the Dalit community entertained so far and also to include some representatives of Dalit community in the Standing Committee to raise their matter in the meeting and take necessary steps for their entitlement in services.

BRDB Officers of Bagerhat (refer to the list) said, the Dalit community hardly attend to them; probably they are not aware about the services available at different service providers. Until they are organized, it will be difficult for them to fight against all perils and destructive behavior against them. Empowerment – politically, economically and socially is very essential for their existence. A vibrant organization of their community is warranted. They need proper back up support in this regard.

**Lawyers for victims' support** :The evaluator met with some lawyers (refer to the list attached). It revealed from discussions with them that enormity of human rights violations, violations against women and the like have dwindled. They extended their support in case of abusing child and women, human trafficking, other violences, etc. The Dalit community is marginalized, backward community, poverty-stricken. They have no ability to bear the cost of court cases. They thanked Parittran to provide their support both morally and economically. They were in imperative to keep up all out efforts to make the society aware of peace building and justice and to amicably settle the issues that fall under mediations. In this regard, a social harmony among all the community regardless of caste , religion . The Dalit community should not suffer from inferiority complex.

**Victims** :“We are poor, low caste people. We have no strength to stand against the higher caste –some victims in a frustrating frame of mind voiced.

They do not get fair judgment. The powerful and musclemen those have links with people involved in politics, and police administration dominate them. However, they get support from Parittran to bear expenses for the court cases, if required, besides, awareness on social issues like early marriage, polygamy, dowry, education and health etc They do not dare to protest against them. They realized without unity among them they cannot exist.

#### **Way Forward:**

- All out efforts should be made for mainstreaming and social harmony should prevail hence inter caste dialogue is warranted
- Further investment in such project is undeniably much laudable especially for eliminating discrimination from the society
- Strengthening Bangladesh Dalit Parishad(BDP)on the basis of SWOT analysis towards the road to sustainability .
- Political empowerment of the target people needs to be continuously encouraged.
- Collecting information on changes(result based) taking place due to intervention of the project is suggested.
- Scholarships should be properly allocated for the Dalit children in order to encourage higher education.Quota system should be introduced in all sectors –education, job opportunities ,etc

- Parittran should create opportunities for the youths for vocational education to choose non-traditional business or enter into job markets and arrange skill training to cope with the modernization.
- Initiatives to build more awareness about the Dali situation should be undertaken by the Govt, other NGOs and the media.
- There needed consolidation of efforts of Parittran in the days to come. Number is strength. Hence Parittran should plan for a systematic expansion and replication of the activities in other areas.
- To constantly interact with young organized volunteers who can keep up highlighting the negative effects of teasing and counseling the teasers to change their mindset otherwise they will have to face the consequences
- Parents to behave with their daughters friendly so that they do not hesitate to share their problems with them.
- To raise voice for enforcement of law relating to early marriage and strengthen birth registration system as a first step to enforcing laws.
- The opportunities for higher education of adolescents should be well thought of. They should be given scholarship. More is the educated persons, less is the discrimination.
- The Dalit community should continue raising their voice to eliminate discrimination and ensure equal in the eyes of the state.

### **Annesure-1: Objectives of Evaluation**

The evaluation will have a particular emphasis on impacts, lessons learnt to date, sustainability and strategizing for the completion of the project. It will assess the project's effectiveness and impact in achieving its intended objectives, and its impact on the lives of project participants/target groups and non-participants, and the factors influencing the project. These included:

- Examining the relevance of the project to the priorities and need of the target groups(dalits),
- Examining the ability of the project and dalit councilors to protest the discrimination against dalits to live in an inclusive society,
- Examining the ability of the project in claiming rights and ensuring access to better services to local resources.

#### Relevance

- How relevant are project objectives to project participants' needs
- How relevant is the implementation strategies to project participants' skills, capacity and needs

#### Effectiveness

- Strengths and weaknesses of the approach used by Parittran in planning and implementation of its activities

#### Sustainability

- Assess if the benefits will be maintained due to the current interventions and after the expected project phase (for example, what is the opportunity to work through and with existing councils in order to ensure further sustainability of the project?)

- Assess the minimum time requirements for community sustainability and to exit from the current intervention (for example, how long it may take for the adolescents to be able to continue when PARI leaves?)
- What linkages have been made between dalit community, other NGOs and Government, and examine the community's capacity to identify and access to resources as required.

#### Annexure-2: List of interviewees

Name of person/group interviewed.	Profession/ Position/Group Member	Village	Upazila	District
1. Altapole Kaiputrapara Development Group	Para Development Group (PDG) or Community Groups	Altapole Kaiputrapara	Keshabpur	Jessore
2. Ms. Ullashi Mondal	Community Groups	Altapole Kaiputrapara	Keshabpur	Jessore
3. Mr. Sujit Mondal	Community Groups	Keshabpur	Keshabpur	Jessore
4. Mr. Semanta Biswas	Community Groups	Sultan Nagar	Bagharpara	Jessore
5. Ms. Aloka Biswas	Community Groups	Sultan Nagar	Bagharpara	Jessore
6. Ms. Chandana Das	Community Groups	Sultan Nagar	Bagharpara	Jessore
7. Atul Mondal	Village Physician	Sultan Nagar	Bagharpara	Jessore
8. Krisnapada Biswas	Community Groups	Sultan Nagar	Bagharpara	Jessore
9. Ms. Shefali Das	Community Groups	Srirampur	Keshabpur	Jessore
10. Mr. Adhir Das	Community Groups	Srirampur	Keshabpur	Jessore
11. Mr. Mandar Das	Community Groups	Srirampur	Keshabpur	Jessore
12. Md. Raj Ali Dhofadar	Social Worker	Srirampur	Keshabpur	Jessore
13. Mr. Bishwa Das	PDG	Srirampur	Keshabpur	Jessore
14. Ms. Sulta Das	PDG	Arabpur	Keshabpur	Jessore
15. Ms. Usha Das	PDG	Arabpur	Keshabpur	Jessore
16. Ms. Shikha Das	PDG	Arabpur	Keshabpur	Jessore
17. Mr. Ashim Das	PDG	Arabpur	Keshabpur	Jessore
18. Mr. Kreettibas Das	Assistant Teacher	Bahadurpur	Jessore	Jessore
19. Mr. Bishnu Das	PDG	Arabpur	Keshabpur	Jessore
20. Dipali, Biplab & Nalin Biswas	Human Rights Defender	Sultan Nagar	Bagharpara	Jessore
21. Mr. Adhar Das	Human Rights Defender	Bashbaria	Keshabpur	Jessore
22. Md. Hafizur Rahman	UP Chairman	Dhalgram	Jessore	Jessore
23. Md. Abu Bakar Abu	UP Chairman	Majidpur	Keshabpur	Jessore
24. Ms. Swapna Debnath	Union Health Worker	Baliadhangha		

25.Md. Mijanur Rahman	Union Health Worker	Chingra	Keshabpur	Jessore
26.Mr. Santosh Debnath	UZ Social Welfare Officer	Bagharpara	Bagharpara	Jessore
27.Abdulla Al mamun	UZ Social Welfare Officer	Keshabpur	Keshabpur	Jessore
28.Mr. Pulak Shikdar	UZ. Youth Dev Officer	Keshabpur	Keshabpur	Jessore
29.Md. Nazimuddin	UZ. Youth Dev Officer	Bagharpara	Bagharpara	Jessore
30.Ms. Moushami Akhter	UZ. Women Affairs Officer	Keshabpur	Keshabpur	Jessore
31. Abu Bakar Siddique	Advocate	Keshabpur	Keshabpur	Jessore
32.Ms. Tapati Das	Victim	Burihati	Keshabpur	Jessore
33.Ashim Das	Victim	Boga	Keshabpur	Jessore
34.Tarun Mandal	Journalist- Dohakola Union	Baghapara	Baghapara	Jessore
35.S.R. Sayeed	Keshabpur Municipality	Keshabpur	Keshabpur	Jessore
36.Khairul Islam	Police Officer ( Sub Inspector)	Keshabpur	Keshabpur	
37.Tapan Biswas	Police Officer ( Sub Inspector)	Kotwali Model Thana	Kotwali Model Thana	Jessore
38.Mr. Swapan Bhattecharjee	Member of Parliament	Monirampur	Monirampur	Jessore
39.Krisnapada Biswas	UZ.BDP - Chairman	Dhalgram	Bagharpara	Jessore
40.Arobindu , Biswas	BDP - Chairman	Arabpur	Jessore Sadar	Jessore
41.Bishnupada Biswas	Organizing Secretary-BDP	Arab pur	Jessore Sadar	Jessore
42.Bikas Biswas	Education Secretary, BDP	Monorpur	Bagharpara	Jessore
43.Bipul Biswas	General Secretary-Zila-BDP	Ghope	Jessore Sadar	Jessore
44.Tapan Biswas	Joint Secretary-BDP	Ghope	Jessore Branch	Jessore
45.Mita,Bristi,Ripon, Jadab and Prosenjit	School Students	Altapur	Keshabpur	Jessore
46.Subir,Anyok,Imran akibur	Non -dalit youths	Altapur	Keshabpur	Jessore
47.Md. Mokbul Hussain	Headmaster, Keshabpur Madhu Shikka Niketoan	Pazia	Keshabpur	Jessore
48. Abdur Rahim	Assistant Headmaster, Molgram Girls' High School	Molgram	Keshabpur	Jessore
49.Abdur Rahman	Member of School Managing Committee	Srirampur Govt Primary School	Kesobpur	Jessore
50.Ms. Panchamala Das	PDG	Maheswarpasa	Doulatpur	Knulna
51. Ms. Dipali Das	PDG	Maheswarpasa	Doulatpur	Knulna
52. Ms. Sumi Das	PDG	Maheswarpasa	Doulatpur	Knulna
53. Ms.Sagorika Das	PDG	Maheswarpasa	Doulatpur	Knulna
54.Mr. Rajan Das	PDG	Maheswarpasa	Doulatpur	Knulna
55.Ms.Seema Bashfore	PDG	Hariganpara	Khulna city corporation	Khulna
56.Ms. Joshada Rauth	PDG	Hariganpara	Khulna city corporation	Khulna
57.Ms. Purnima Rauth	PDG	Hariganpara	Khulna city corporation	Khulna
58.Ms.Uma Rauth	PDG	Hariganpara	Khulna city corporation	Khulna
59.Ms. Asma Islam	Non dalit-Civil Society	Hariganpara	Khulna city corporation	Khulna
60.Ms. Shipra Rani Dom	PDG	Hariganpara	Khulna city corporation	Khulna

61.Ms. Alomati Das	PDG	Dumuria	Dumoria	Khulna
62.Ms. Chanmoni Das	PDG	Dumuria	Dumoria	Khulna
63.Ms. Jayanti Das	PDG	Dumuria	Dumoria	Khulna
64.Mr. Ramendra Nath Chatterjee	Civil Society	Dumuria	Dumoria	Khulna
65.Mr. Dipak Das	PDG	Dumuria	Dumoria	Khulna
66.Mr. Liton Das	PDG	Dumuria	Dumoria	Khulna
67.Md. Manik Gazi	Civil Society	Baka	Paikgacha	Khulna
68.Ms. Lakshi Das	PDG	Baka	Paikgacha	Khulna
69.Mr. Sukumar Das	PDG	Baka	Paikgacha	Khulna
70.Muslema Begum	Human Rights Defender	Maheswarpasa	Doulatpur	Khulna
71.Jyonti Rani	Human Rights Defender	Maheswarpasa	Doulatpur	Khulna
72.Biswajit Das	Human Rights Defender	Maheswarpasa	Doulatpur	Khulna
73.Mr. Shekhar Sarker	Human Rights Defender	Khornia	Dumoria	Khulna
74.Naosher Ali	Human Rights Defender	Khornia	Dumoria	Khulna
75.Polash Das	Human Rights Defender	Khornia	Dumoria	Khulna
76.Sk. Didar Hussain	Chairman	Khornia UP	Dumoria	Khulna
77.Dr Salim Hussain	Community Medical Officer	Barakpur	Digholia	Khulna
78.Md.Sanju Mallick	Community Health Clinic	Charera	Dumoria	Khulna
79.Md.Sayed Habibur Rahman	UZ Social Welfare Officer	Dighalia	Dighalia	Khulna
80.Anowar Hussain	Social Welfare Officer	Maheswarpasa	Doulatpur	Khulna
81.Md. Enamul Haq Khan	UZ Youth Dev dept	Dighalia	Doulatpur	Khulna
82.Ms. Suraiya Siddiqua	UZ Women Affairs Officer	Dumoria	Doulatpur	Khulna
83.Ms. Nargis Fatema Jamin	Zilla Women Affairs Officer	Ser-E-Bangla road	Doulatpur	Khulna
84. Kanij Fatema Amin	Advocate	Judge curt Khulna	Khulna	Khulna
85.Ms. Sheuli Das	Victim	Maheswarpasa	Doulatpur	Khulna
86.Amjad Hussain	Journalist	Dighalia	Doulatpur	Khulna
87.Abdul Latif Moral	Journalist	Dumoria	Doulatpur	Khulna
88.Shikder Akkach Ali	Sub Inspector	Paikgaccha Thana	Paikgaccha	Khulna

89.Mr.Liton Mallick	Sub Inspector	Dumoria Thana	Dumoria	Khulna
90.Monnujan Sufian	Member of Parliament	Railgate	Doulatpur	Khulna
91.Mr. Sanjoy Das	BDP Chairman	KhulnaCity Corporation	Doulatpur	Khulna
92.Mr. Alok Das	BDP General Secretary	Tippna	Dumoria	Khulna
93.Master Kalipada Das	Chairman, BDP Khulna Zila	Maheswarpasa	Doulatpur	Khulna
94.Mr. Sudanshu Das	BDP General Secretary	Putimari	Dumoria	Khulna
95.Shakti,Tumpa,Pranta Das	School Students	Maheswarpasa	Doulatpur	Khulna
96.Srabonti,Shanta,Lakhmi Das	School Students	Gollamari	Sonadanga	Khulna
97.Fatema Khatun	Youth- Non Dalit	Maheswarpasa	Doulatpur	Khulna
98.Abir Hussain	Youth-Non Dalit	Maheswarpasa	Doulatpur	Khulna
99.Ismail Hussain	Youth- Non Dalit	Gollamari	Sonadhanga	Khulna
100. Tama Khatun	Youth-Non Dalit	Gollamari	Sonadhanga	Khulna
101.Anjan Kundu	School Teacher Barakpur High School	Dighalia	Dighalia	Khulna
102. Mijanur Rahman	District Higher Education Officer	Zilla Education Officer	Bagerhat	Bagerhat
103. Master Kalipada Das	School Managing Committee Member	Kartikkul	Doulatpur	Khulna
104.Alok Das	School Managing Committee Member	Khornia High School	Dumuria	Khulna
105.Kabita Das, SreeRam Das	Guardians- KUET	Maheswarpasa	Doulatpur	Khulna
106. Mr.Jasuda Das,	Guardian	Gollamari	Sonadanga	Khulna
107.Mr. Kartik Das	Guardian	Gollamari	Sonadanga	Khulna
108.Putuli,Radhika,China Basanti and Chabi	PDG	Dhopapara	Kachua	Bagerhat
109.Mukta Khanam	UP Member	Rajnogor	Rampal	Bagerhat
110.Kalidas Das	Chairman, BDP Bagerhat Zila	Fayla	Fokirhut	Fokirhut
111.Mala Rani Das	PDG	Citalmary	Citalmary	Bagerhat
112.Subrata,Bashanti, Josna,Anjan and Puja	Human Rights Defender	Kocua	Kocua	Bagerhat
113.Pervin Akhter,Bharati Rani	BRDB Officers	Rampal	Rampal	Bagerhat



114.Kaosar Pervin	Women Affairs Officer	Bagerhat Sadar	Bagerhat Sadar	Bagerhat
115.Faroque Hossain	Advocate	Judge curt Bagerhat	Bagerhat	Bagerhat
116.Ajad Haq	Journalist	Mithapukur	Bagerhat	Bagerhat
117. Dihidar Zahidul Islam	Journalist	Bagerhat	Bagerhat	Bagerhat
118.Mir Shawkat Hussain Badsha	Member of Parliament	Bagerhat	Bagerhat	Bagerhat
119.Kalidas Das	Chairman BDP	Foyla	Fokirhat	Bagerhat
120.Nayan Das	Organizing Secretary	karapara	Bagerhat Sadar	Bagerhat
121.Arati Rani Das	General Secretary	Kachua	Kachua	Bagerhat
122.Subodh Das	Chairman	Kachua	Kachua	Bagerhat
123.Rinku,Jayanta,Shimla,Sadhna,Moushami	School Students	Kachua	Kachua	Bagerhat
124.Sayem Hussain	Non dalit Youth	Kachua	Kachua	Bagerhat
125.Abdus Karim	Teacher	Karapara	Bagerhat Sadar	Bagerhat
126.Putul Rani Das	UZ BDP	Kachua	Kachua	Bagerhat
127.Mamata Rani Das	Guardian	Bagerhat Sadar	Bagerhat Sadar	Bagerhat
128.Mongal Rani Das	PDG	Nagerbazar	Bagerhat Sadar	Bagerhat
129.Mamata Biswas	PDG	Nagerbazar	Bagerhat Sadar	Bagerhat
130.Shabana Rabidas	PDG	Nagerbazar	Bagerhat Sadar	Bagerhat
131.Bashirul	Chairman	Karapara UP	Bagerhat Sadar	Bagerhat

### Annexure-3

### Case study-1

On 28/08/2014 Mr. Milan Das, Executive Director of Parittran along with his driver, Mr. Azizur Rahman were returning to their office from Shyamnagar. They went there to see one of their well wishers, Father Luigi Pazzi at Shyamnagar on that day.

While crossing the Mirzapur Bazar, four perpetrators with two motorcycles crossed his car and forcibly stopped them near Dhalbaria corner and beat the driver first and then hit Milon Das with iron rod and hockey stick .

His left leg was broken seriously. Milon became senseless. Hearing the news, his colleagues- Bikash Das, Bahrul Islam and Shanti Mondal came at the spot and admitted him in A. Hossain Clinic at Khulna. During his stay there some perpetrators reportedly were contemplating to beat him again in the clinic. Then he was transferred to another hospital, Islamic Bank Hospital, Khulna. He underwent operation there and was advised to go for bed rest.

After occurrence a team from Parittran and Bangladesh Dalit Parishad lodged a complaint to Tala Police station (no. 47. dated on. 14/9/14) despite threat from unknown caller for not to complain. Till writing the report, the case is under investigation.

A fact finding team from Parittran was assigned to unearth the issue and find out its causes. Reasons surfaced out revealed that Milon Das got a mobile call from the number 01922-620596 named Niloy .He disclosed that they took the revenge of trying to stop the marriage of one girl child, Ruma Das. (Ruma Das is a daughter of Ashok Das, Vill. Lakshmanpur). Sanjoy Das (husband of Ruma Das) and his father-in-law, Ashok Das were the planners of the incident.

## **Case study-2**

### **Dalit community acquired Khas Land**

Rampal Upazila in the district of Bagerhat is surrounded by rivers and canals. They are being silted with sediments gradually and turning into cultivable land. The powerful people having links with political parties and Govt machinery are availing those lands. In this Upazila hundreds of landless dalit people live .Parittran mobilized them and formed small groups and Bangladesh Dalit Parishad (BDP) at the Upazila level. In May 2013 the dalit community under the leadership of BDP brought out procession, and submitted MOU of 10-point demands to the Upazila Nirbahi Officer, Md. Zillur Rahman. He listened to them with his eyes. This assurance inspired the dalit leaders.They made a plan to acquire 15 acres of khas land at Hurka Union (No. 06).Once they called in a meeting for the purpose where Mr. KaliDas Das ,President of Bagerhat district BDP, Area Coordinator, Mr. Bhavotosh Mondal, Advocacy Organiser ,Mr. Gopal Sarker and local dalit group members were present.

Parittran was informed of this opportunity. They sensitized the leaders and inspired them to come forward to avail the khas land saying it is the initiative of the Govt to distribute khas land among the landless people. They marked 15 decimals of land with the help of a land surveyor and made a dam surrounding the land on voluntary basis.

The influential people were not happy to see the movement of the Dalit people and threatened them for not to take any steps to acquire the land.But the dalit people did not listen to them.They were almost 40 people Once 20-22 people of them implanted seeds. Theylooked after them until they get crops. Almost two months passed. It looked green and then ripened and looked golden. They were very happy to see the crops .The Parittran officials came for visit . The dalit people inspired . Time came for harvesting

.They got good crops amounting to 65 maunds . They divided 40 maunds among 40 people and kept remaining 25 maunds for seeds to use in the next season. They organized a festival of eating new rice. They eloquently thanked Paritran to stand by them and expressed their gratefulness to the Union Parishad Chairman for his cooperation. The poor landless Dalit never thought that they would be owners of Khas land. They had the idea that khas land belongs to the powerful people.

Paritran Statistics:

Sl. No	Major Activities	Event			Participant/ Members				
		Target	Achieve	% Achievements	Target	Achieve	M	F	% Achievements
1.	No. of Community Groups	240	240	100%	3600	3814	1351	2463	106%
2.	No. of Human Rights Defenders(grs)	60	60	100%	1200	1253	727	496	104%
3.	No .of Bangladesh Dalit Parishad at different levels	26	26	100%	546	546	401	145	100%
4.	No. of students received stipend (boys and girls)	1000	1000	100%	1000	1000	546	454	100%
5.	No of drama staged	140	140	100%		38215	12765	<b>25450</b>	---
6.	No. of media campaign ( TV talk show and Supplementary documents publish in dailly news paper	03	03	100%					
7.	No. of days observed	22	22	100%	6600	5197	2496	2701	79%
8.	No. of workshop to formation upazilla based dalits councils	15	15	100%	675	660	392	268	98%
9.	No. of Workshop on the district level dalits council	5	5	100%	250	190	154	36	76%
10.	No. of Coordination meeting with Upazilla Dalits Council	60	60	100%	1500	1430	892	538	95%
11.	No. of Coordination meeting with District Dalits Council	20	20	100%	500	490	397	93	98%
12.	No. of Press conference in part of policy and media advocacy for Anti Discriminatory Law.	11	11	100%	330	360	326	34	109%
13.	No. of Project launching meeting will be organized at upazilla level	15	15	100%	600	624	398	226	104%
14.	No. of Court yard meeting	5432	5432	100%	81480	65801	19475	46326	81%
15.	No. of Rally, human chain, memorandum submission at the upazilla level	15	15	100%	4500	4570	2350	2220	101%
16.	No. of training on legal awareness, governance & networking	10	10	100%	300	334	169	165	111%
17.	No. of Workshop & Training on RTI act at Upazilla level	15	15	100%	450	524	368	156	116%
18.	No. of dialogue with LGs, Govt. & Non-Govt. Community service delivery institution.	28	28	100%	840	902	581	321	107%
19.	No. of Issue based discussion and debate competition at school and college level.	30	30	100%	4500	3440	1280	2160	76%
20.	No. of advocacy meeting with higher education authority to adaptation the dalits quota.	02	02	100%	140	129	100	29	92%
21.	No. of dalits youth conference for human rights education	02	02	100%	200	209	156	53	104%
22.	No. of workshops with private and public service providers	15	15	100%	600	576	356	220	96%

23.	No. of Discussion of Dalit Leaders with Civil Society members, politicians /parliamentarians, law enforcing agencies and others to raise awareness and protection of dalit human rights.	10	9	90%	600	554	394	160	92%
24.	No. of Advocacy seminar and workshops to sensitization of mainstreaming peoples	1	1	100%	100	85	68	17	85%
25.	No. of Dalits convention on national level	1	1	100%	250	700	445	255	280%
26.	No. of Strengthen Dalits council member, human rights defenders groups, local govt. and non govt. service providers through skill development training	15	15	100%	450	518	272	246	115%
27.	No. of Training on Democracy & Policy advocacy	6	6	100%	180	200	103	97	111%