

# **Report**

**on**

**Human Rights (HR) Situation of Women and Minorities  
under EU funded project 'Strengthened Civil Society  
Protects and Promotes Women's Rights' (EIDHR/2017/397-  
087)**

***Submitted to***

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**January 24, 2021**

## **Acknowledgement**

We would like to express our sincere gratitude to the management of NETZ Bangladesh for the opportunity to conduct the study on the human rights (HR) situation of women and minorities under EU funded project 'Strengthened Civil Society Protects and Promotes Women's Rights' (EIDHR/2017/397-087).

The following persons extended tremendous support for completion of the study such as Sara Khatun, Programme Manager, Human Rights and Advocacy and others in NETZ Bangladesh office with major decisions for study design, finalization of data collection tool i.e. questionnaire for survey and guide questions for FGDs and KIs, and make necessary arrangement for data collection, and orientation of the data collectors (field staff of the partner agencies), and support the field enumerators to collect information from CSOs' members and others successfully, provide feedback on the report and others. We earnestly thank relevant personnel in Finance for making necessary arrangements for fund transfer and others while conducting the research.

We are also thankful to the management of partner organisations of the project for making necessary arrangement while data collection, and field investigators who took all the difficulties to visit beneficiaries' houses in remote areas for information collection. We also would like to acknowledge contribution of the beneficiaries, who participated in the survey and FGDs, and key informants for giving time, share relevant information, opinion, experience and understanding during discussion with them.

Finally, once again we thank NETZ Bangladesh management for the occasion of conducting the study. We are hopeful that research findings will provide pertinent information on human rights situation of the targeted working area, and guide taking measures for successful phasing out of the intervention and plan for replicating the model in other areas.

The study findings and report are sole responsibility of the consultants and shall not be taken to reflect views of NETZ Bangladesh, the partner organisations and the European Union.

**Subash Theophil Gomes**  
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## Executive summary

NETZ Partnership for Development and Justice (NETZ) has been implementing a project since January 2018 (until April 2021) named 'Strengthened Civil Society Protects and Promotes Women's Rights' (EIDHR/2017/ 397-087) in partnership with two implementing agencies i.e. WE CAN and DASCOH Foundation with the objective that civil society, democracy activists and human rights defenders (HRDs) proactively enhance the protection and promotion of human rights in 8 sub-districts/upazila under 4 districts (Sirajgonj, Pabna, Naogaon and Chapainawabganj). The NETZ has conducted a research to understand about the human rights situation of women and minorities in the project areas for policy advocacy to protect and promote rights of women and minority (religious and ethnic) people.

The study was conducted using a mixed method approach, such as desk review and collection of primary information such as survey, focus group discussion (FGDs) and key informant interview during the period of October to December, 2020. The survey included 394 members of civil society organizations (CSOs), selected proportionately among males and females, Bengali and Adivashi participants from eight upazilas of four districts at 95% confidence level following systematic sampling procedure. Other than that the consultants conducted 18 focus group discussions (FGDs) with 164 members of civil society organizations (CSOs) formed by the project and interview of 14 key informants mainly community leaders, people's representatives and government officials in relevant departments. Major findings of the research are:

**Demographic information:** Among the survey respondents 55% are female, and male 45%; 74% are Bengalis, Adivashis/ethnic minority 26% and 63% are Muslim and Hindu 33%, Christian 5% and one participant follows Buddhism. 10% are less than 20 years, 29% within the age of 20-29 years, 28% within the age group of 30-39 years, 24% in 40-49 years, 8% are in 50-59 years and 2% are 60 years old and above. 28% went to secondary school (Grade VI-X), 25% in primary school, 23% completed higher secondary certificate examination (HSC) and above level studies, 15% do not have any formal education and 12% school secondary certificate examination (SSC) degree. 77% are married, 21% unmarried, 1% widow and two female participants are separated, and higher percentages of the females (85%) are married than the males (68%).

**Child marriage:** Majority of the survey participants are aware about marriage age of the girls and boys, e.g., 94% respondents told that minimum marriage age for the girl is 18 years (in the HR study of 2019, it was 87%) and 88% mentioned that marriage age for boys is 21 years (while in 2019, 73% mentioned about it). Around 52% participants mentioned that there were child marriages within 12 months, whilst in 2019, 53.6% stated about child marriages. Among them 80% marriages were for girls, 10% for boys and 10% are both for boys and girls.

Reasons for child marriages are poverty or financial insolvency (69%), love/affair between boys and girls (47%), difficulties in arranging marriage for the aged girl (40%) particularly when the girl is over 16/17 years old as the boys party look for younger girls, insecurity of the girls (35%) due to harassment or abuse or rape, closure of school due to COVID-19 (23%) as they stayed home for longer duration than the schooling time, dowry (12%) as the lower the age of the girls the lesser the amount of gifts during or after the marriage ceremony.

There are occasions where the parents arrange marriage of their daughters at a distant place i.e. relative's house when they find resistances to arrange early marriage ceremony at their home. Moreover, there are also incidents when the parents increase the girl's age through affidavit from the district court, so that local people can't take any step to stop the marriage. During COVID-19, some even arranged marriage ceremony at night like after 10.00 pm with only few people so that others can't notice and take any measure to impede the rituals.

Most of the respondents (95%) reported that there are individuals, groups and/or agencies that work for preventing child marriages particularly of girls in their areas, such as Members and Chairman of Union Parishad (78%), NGO staff (77%), members of civil society organization (46%)<sup>1</sup>, upazila government officials (33%), school teachers (12%) and village leaders (11%). They were able to stop child marriages within the last 12 months for more than two-third (69%) of the cases.

CSO members were able to impede some child marriages through personal and collective discussion with parties planning for child marriage (either boys or girls). In addition, their linkages with people's representatives, upazila government officials, and members of law enforcing agency contribute for prevention of child marriages. There are incidents when the girls also take support of others to prevent their marriage. Measures from the upazila administration like mobile court where the people involved with child marriage are fined or jailed or both, support parents not to go with child marriage.

**Gender-based violence (GBV):** Nearly all the survey respondents (99.2%) stated that they are familiar with gender-based violence (GBV) issue (and in 2019, 88.8% reported knowing about it), and 73% participants reported that there were incidents of GBVs (and in 2019, 44.9% told about GBV events) within last 12 months such as slapping (80.6%), beating (46%), forcing to be alone (25.3%), pulling hair (21.5%), hitting (16.3%), kidnapping (13.1%), insulting (11.8%), murder (6.2%) and attempted rape (5.2%). FGD participants recognize domestic violence as husbands shouting at their wives, even beating, not giving food and forcing to leave house. Persons responsible for violence against women are husband (88%), mother-in-law of the

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<sup>1</sup> School teachers and village leaders in many areas are also members of CSO, and it seems that some of the respondents mentioned about one actor instead of two or more; for that reason, contribution of CSO members in preventing child marriage is shown less than the fact/reality.

women (71%), father-in-law (47%), sister-in-law (20%) and for unmarried girls parents (14%), spoilt young boys (14%), and relatives (6%) are responsible.

Reasons for violence against women are financial insolvency/stress or poverty in the family (83%), drug addiction (67%), extra marital affairs (32%), gambling (21%), ignorance about women's rights (15%) , internet (13%) use for personal gratification, negative attitude towards women (10%) and violence in the media (9%). Places of violence against women are at home (88%), public transport i.e. bus, tempo, etc. (43%), on the way to school/college (42%) particularly for female students and quiet place (21%).

GBV survivors seek assistance from their father (44%), mother (42%), and people's representatives (27%), i.e. UP members and chairperson, police (21%), female family members (19%), friends and community/local leaders (18%) and implementing agencies' staff (11%). When GBV occurs local people generally try to solve it within the community/village (97%) through negotiation, take victims to the police station (20%), help to reach the GBV survivors to the health center (16%) and blame the suffers (7%) that they are responsible for what has happened to them. For reducing violence against women respondents recommended making people aware about the issue (77%), strict implementation of the law (58%), counseling services for the women (31%) who experience GBV, sensitisation of young people (19%) about violence against women (VAW), related policies and Acts, so that they are responsive about it, and increase employment opportunities for women (12%) who face diverse types of violence.

CSO members at different levels, knowing about events of VAW, go to the place where such incidents happen and converse with the persons responsible for the action (mainly the husbands for domestic violence) and tell them that their behaviours harmfully affect wife, children, neighbours and others. If they do not stop the practice of violence against women and/or girls, they would inform people's representatives, village court at union level, upazila administration and members of law enforcing agencies. Furthermore, they would help the victims to file against them in the respective courts, and legal action might be taken against them, and if found guilty they might be fined or jailed or even given both for their actions. Information reveals that this approach in many cases helps to change the behaviour of the perpetrator and bring peace in the family.

**Human rights:** The study respondents are conscious that the realization of human rights is important for a dignified living. Some important rights according to them are right to justice (56%), right to life (53%), right to education (46.4%), right to free movement (32%), right to expression of personal opinion (27%) and right to vote (25.9%). And in regards to violation of human rights, 99% respondents mentioned about domestic violence, educational inequality (98%), not getting justice (97%), not being able to practice own religion (96%), land grabbing (94%), facing violence for

belonging to minority group (91%), and discrimination based on gender/ethnic/religious identity (82%). Within last 12 months, participants observed discrimination due to having different political views (79%), person's economic condition (75%), disability (68%), gender (57%), age (53%), religion/belief (39%) and ethnicity (37%).

**Violence against religious and ethnic minorities:** There were cases of violence against minorities (religious and ethnic) like threatening, sexual harassment, land grabbing, eviction from own land and home, torture, rape, destruction of houses and looting, limited access to public services, not being able to hold inherited land, etc. In case of human rights violations, the victims seek justice from people's representatives (93%), police (47%), local political leaders (29%), NGO staff (19%), and government officials at upazila level (6%). While looking for righteousness, they get justice of their issues on some occasions while CSO members provide necessary support to the violent survivors to get justice of the victim's issues.

**COVID-19 and its impact:** Survey respondents mentioned that local people faced difficulties in getting food supply/items (87%), accessing public transport facilities (39%), medical supplies i.e., medicine, masks, hand sanitizer, etc. (37%), visiting doctors and getting medical care (30%) and others during general holidays or lockdown (March 26 – May 31, 2020). Nearly all the respondents (98%) reported that people in their areas got different types of supports e.g. food supply (99%) like rice, oil, potatoes, lentils, salt, sugar, cash/money (93%), soap (54%) for washing hands, mask (49%) for protection from the virus, seasonable vegetables (41) and others from diverse sources during that time, such as local government agencies (84%) i.e. union parishad, NGOs working in the locality (73%), people's representatives (41%), local leaders or individuals (23%) and committee members at different levels.

Due to COVID-19, 45% respondents (either them or member/s of their household) faced loss of work/job. Higher percentages of male (50%) had such experiences than the female (42%) and more of the Bengali (48%) had employment dwindle than the Adivashis (37%). As a result, 83% respondents experienced decline of monthly income, like 37% had little change in income, severe change (decrease) and were unable to arrange basic needs of the family members (34%) and moderate change/income drop (13%). COVID-19 has affected people's life in different ways, i.e. (64%) told about huge impact, moderate impact (25%) and little impact (11%).

The intervention has organized people of diverse professions in different localities of eight upazilas from four districts to be aware of different laws related to child marriage, violence against women and girls, right to get information from public sources and work together with members and chairperson of the union parishad, staff of other NGOs, officials at upazila level and others. Furthermore, making people aware on those issues, and work for prevention of child marriages, stop gender-based violence, support minority people to enjoy equal rights, help local people get services from various sources and have their living condition improved.

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## ACRONYM USED

CS	Civil society
CSO	Civil society organization
FGD	Focus group discussion
GBV	Gender-based violence
HR	Human rights
HRD	Human rights defender
HSC	Higher secondary school certificate examination
KII	Key informant interview
NGO	Non-governmental organization
SMC	School management committee
SSC	Secondary school certificate examination
ToR	Terms of Reference
UN	United Nations
UNO	Upazila Nirbahi Officer
UP	Union Parishad
VAW	Violence against women

# **Report on Human Rights (HR) Situation of Women and Minorities under EU funded project ‘Strengthened Civil Society Protects and Promotes Women’s Rights’ (EIDHR/2017/397-087)**

## **1. Introduction**

NETZ Partnership for Development and Justice (NETZ) is a non-profit organization registered in Germany and Bangladesh. The organization has been working in the country since 1989 to establish human dignity and fight against poverty with a bottom-up and self-help approach.

NETZ is implementing a three years from January 2018 – December 2021 named ‘Strengthened Civil Society Protects and Promotes Women’s Rights’ (EIDHR/2017/397-087) in partnership with DASCOH Foundation and WE CAN with the objective to support civil society, democracy activists and human rights defenders (HRDs) to proactively enhance protection and promotion of human rights and democratisation in Bangladesh.

The project till today has facilitated 3,200 human rights defenders (HRDs) into formation of 128 local and regional civil society organizations (75% from vulnerable groups, and 50% women and girls), 4,800 students in 32 high schools; 640 school management committee (SMC) members and teachers; 44 regional civil society (CS) alliances; 44 public authorities and local elected bodies at regional level; one national CS alliance and CSO platform; and six public institutions at national level. As part of the intervention, a study has been conducted to understand human rights situation of women and minorities in the project areas.

## **2. Background and rationale of the study**

Bangladesh’s Constitution and laws mention about protection of religious freedom and equal rights of people of various beliefs such as Hindus, Buddhists, Christians and others. However, women, minority (religious and ethnic) people are subjected to multiple discriminations on various occasions. People from minority groups rarely have access to political power to influence policies and accountability from the government mechanism.

Furthermore, they frequently face difficulty manifesting their uniqueness, and are deprived of traditional cultural practices, which lead to detrimental socio-economic condition, and ethnic, religious, and cultural identity. Minority women are in weakest position, as they are poorest of the poor, and are excluded from essential services, protection and opportunities for growth and development. In addition, violence against women/girls (VAW/G) exists in cultural, geographical, religious, social and economic situation<sup>2</sup>.

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<sup>2</sup> TOR, page 1;

### **3. Objectives of the study**

**3.1 Overall objective:** The overall objective of the study is to assess human rights situation of women and minorities of eight sub-districts/upazilas under four districts (Sirajgonj, Pabna, Naogaon and Chapainawabganj), and use research findings as reference document for policy advocacy to protect and promote rights of women, religious minorities and indigenous people.

**3.2 Specific objectives:** Specific objectives of the study are to:

- analyse overall human rights situation especially in regard to violence against women, religious and ethnic minority people in the study area;
- figure out role of different actors/groups (political parties, CSOs and others) in responding to violence against women and minorities;
- document best practices that promote peace at community and societal level;
- identify discriminatory policies and laws that allow repressive measures against women and minorities;
- provide recommendations for policy advocacy based on study findings;

### **4. Methodology**

The study was conducted employing mixed method approach, such as secondary data analysis and collection of primary information from the members of civil society organizations (CSOs) or human right defenders, community/female/religious/ethnic leaders, government officials, people's representatives, journalists, staff of implementing agencies and others.

#### **4.1 Secondary data analysis**

The secondary data analysis constitutes accumulated information related to the study, Child Marriage Restraint Act, Women and Children Violence Protection Act and Right to Information Act, project records and reports, relevant documents and studies.

#### **4.2 Primary data collection**

Primary data was collected from the field using quantitative and qualitative data gathering techniques such as, survey, focus group discussion (FGD) and key informant interview (KII). For conducting FGD and KII guidelines with open-ended questions were employed<sup>3</sup>, while survey was conducted with one questionnaire<sup>4</sup>. A brief description of the methods is given below:

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<sup>3</sup> Guidelines contains a list of unstructured questions that were pursued with the informants.

<sup>4</sup> For survey one questionnaire was employed mostly structured questions; while for qualitative information unstructured guide questions were used.

### **4.2.1 Survey**

The consultants conducted one survey among the members of civil society organizations or human rights defenders with one questionnaire comprising mostly structured questions prepared as per study objectives. The survey was carried out among 394 beneficiaries proportionately amid males and females, and Bengali and Adivashi participants from eight upazilas under four districts at 95% confidence level following multi-stage<sup>5</sup> and systematic sampling<sup>6</sup> procedure to figure out their understanding about child marriage and violence against women, and current status of those issues, human rights situation including minority (ethnic and religious) people, actors/groups working for reducing violence against women and minorities and their results, impact of COVID-19 in the lives and livelihood of the people and response from different stakeholders in addressing the situation.

Interview for the survey was conducted by 16 staffs of two partner agencies – eight from each organization i.e., DASCOH Foundation responsible for Chapainawabgonj and Naogoan, and WE CAN for Pabna and Sirajgonj. There was one day orientation for the field investigators where details of questionnaire were discussed and explained over Skype meeting, and necessary modification made in the questionnaire. The consultants had meeting with the staff who carried out the survey while collecting qualitative data in four different areas, and completed questionnaires were checked and feedback given to the respective staff about finishing interview successfully. After the field work there was a second meeting over Skype, where the staff could ask for further clarification about different issues in the questionnaire and send the completed form/s accordingly.

### **4.2.2 Focus group discussion (FGD)**

The consultants conducted 18 focus group discussions (FGDs) with 164 members<sup>7</sup> (male 88 and female 76) of civil society organizations (CSOs), union and upazila based committees of human rights defenders and people from different occupations of four districts to understand their role and initiatives in preventing child marriage, violence against women and violation of rights against minority (religious and ethnic) people, situation of COVID-19 during general holidays, support and assistances available from different stakeholders to help the most vulnerable people during that time.

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<sup>5</sup> In multi-stage clustering natural groups (clusters) are sampled initially, with members of each selected group being sub-sampled afterwards (Babbie 2004:208). In case of present study clustering is done based on working areas like district, upazila and union;

<sup>6</sup> Systematic sampling consists of selecting *K*th (e.g., fifteenth of twentieth) case from a complete list or file of population, starting with a randomly chosen case from the first *K* cases on the list (Singleton and others (2005:131), and for present study respondents were selected from the list provided by the implementing agencies in three different districts.

<sup>7</sup> Due to COVID-19 situation participants for FGD were limited to 6-8 respondents;

### **4.2.3 Key informant interview (KII)**

Semi-structured interview was conducted with 14 key informants (male 8 and female 6) mainly community/religious/ethnic leaders, government officials, journalists and people's representatives (UP chairperson) to figure out their understanding, initiatives, contribution and cooperation for prevention of child marriage, violence against girls and women, dealing with violation of human rights situation against religious and ethnic minority, and supporting vulnerable persons during COVID-19.

## **5. Data analysis and interpretation**

Microsoft Access was used for survey data entry and cleaning. Statistical Package for Social Sciences (SPSS) was employed for analysis of the information. For presentation and discussion of the findings, Table (frequency and percentage) and Figures were used, and for preparing graph Microsoft Excel was applied.

The qualitative data collected through focus group discussions (FGDs) and key informant interviews (KIIs) was analyzed based on narratives (what the respondents had told), content (what different stakeholders had talked about most), pattern, grouping and relationship among them.

## **6. Ethical issues in the study**

Standard ethical issues were taken into consideration during data collection like the research team members told the participants about study objectives, and information shared by them would be used only for research purpose, and no one would have access to the data. They are free to participate in the assessment and can withdraw from the discussion at any point if they do not want to continue. No one including the researcher can link any data to particular respondent.

## **7. Triangulation of information**

The consultants employed triangulation in the study i.e. collected data from different sources to compare and used diverse methods to check whether the information is consistent. As such it included multiple data sources, data collection methods, many data collectors and various analytic perspectives (Michael et al. 2007:146-147).

## **8. Findings of the study**

### **8.1 Demographic information**

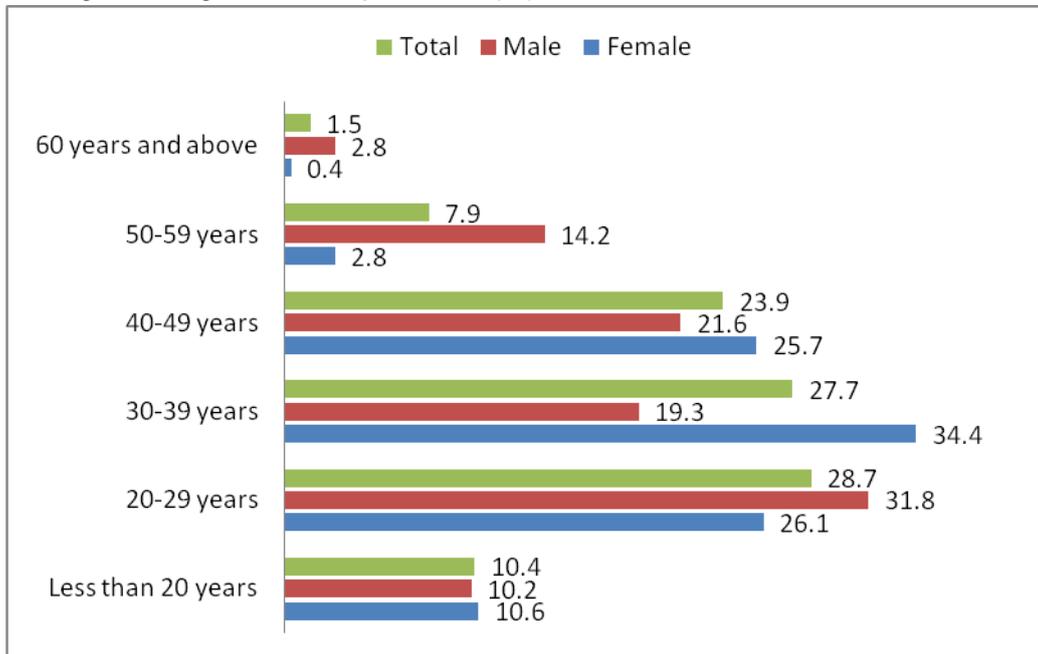
More than half of the survey participants (55.3%) are female (Annexure A, Table 1) and male (44.7%). Concerning ethnicity, 74.1% participants are Bengalis (Annexure A, Table 2), and Adivashis<sup>8</sup> (25.9%); and 62.7% are Muslim and Hindu (32.5%), Christian (4.5%) and one participant follows Buddhism (Annexure A, Table 3).

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<sup>8</sup> In the public documents 'ethnic minorities' is used, not the Adivashis or aboriginal or indigenous people;

Survey respondents (394) come from four districts, i.e., 97 respondents from Chapainawabgonj, Naogaon (99), and Pabna and Sirajgonj (98) each.

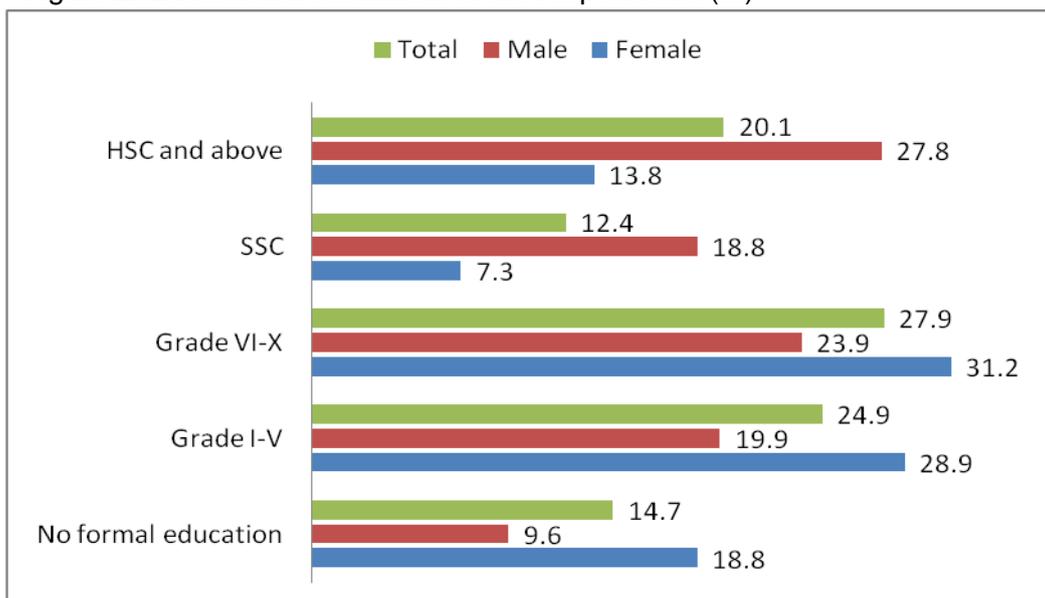
Figure 1: Age of the respondents (%)



Source: Survey, n = 394

Figure 1 depicts that 10.4% of the respondents are less than 20 years, within the age of 20-29 years (28.7%), 30-39 years (27.7%), 40-49 years (23.9%), and 50-59 years (7.9%), and 1.5% are 60 years and above age. Higher percentages of the females (34.4%) are within the age group of 30-39 years, 40-49 years (25.7%); while more males (31.8%) belong to 20-29 years, and 50-59 years and above age (14.2%).

Figure 2: Educational attainment of the respondents (%)



Source: Survey, n = 394

Figure 2 divulges that 27.9% respondents went to secondary school (Grade VI-X), primary school (24.9%), higher secondary certificate examination (HSC) and above level studies (22.6%), no formal education (14.7%) and school secondary certificate examination (SSC) degree (12.4%). More of the female respondents (31.2%) have secondary school level education, primary school (28.9%) and no formal education (18.8%) than the males; while higher percentages of the male (27.8%) have HSC and above degree and SSC (18.8%) than the females.

Majority of the respondents (77.4%) are married (Annexure A, Table 4), unmarried (20.8%), widow (1.3%) and two female participants are separated. Higher percentages of the female participants (84.9%) are married than the males (68.2%); while, more of the males are unmarried (31.8%) than those of the females (11.9%).

## 8.2 Child marriage

According to The Child Marriage Restraint Act 2017<sup>9</sup>, marriage age for the girls is 18 and 21 years for the boys (Section 2.1). Despite significant headway in recent years, Bangladesh has the highest incidence of child marriage in South Asia. UNICEF (2020) reports that there are 38 million child brides who were married before their 18th birthday, including 13 million who got married before the age of 15<sup>10</sup>.

While asked, 93.9% participants stated that marriage age for the girl is 18 years (whereas in 2019 study 87% respondents mentioned about that age), 5.8% reported that girls can get married at any time after their 18<sup>th</sup> birthday (Annexure A, Table 5). On the other hand, 87.8% respondents stated that marriage age for the boy is 21 years (in 2019 study 73% participants talked about that age), while 12.2% mentioned that the boys can marry at any time after their 21<sup>st</sup> birthday (Annexure A, Table 6).

Around 13.2% respondents reported that there were marriages in their families in the last 12 months (Annexure A, Table 7), and among those marriages 51.9% was for the girls, 44.2% for the boys and 3.8% both for the boys and girls. The girls who got married during that time 10.3% of them were less than 18 years at the time of their marriage (Annexure A, Table 9), 18 years old (55.2%) and 19 years and above age (34.5%). On the other hand, the boys who got married at that time, 16.0% were 21 years old, and 22 years and above (84.0%), which indicates that the boys tend to marry at higher age than the approved time compared to the girls (Annexure A, Table 10).

In addition, 52% respondents mentioned that there were child marriages within last 12 months in their locality (Annexure A, Table 11); while in 2019 study 53.6% participants reported that there were child marriages. Among those child marriages

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<sup>9</sup> [https://mowca.gov.bd/sites/default/files/files/mowca.portal.gov.bd/law/fdb57e33\\_02dd\\_43fa\\_a9ce\\_ea6ca269a1d5/Child%20Marriage%20Restraint%20Act,%202017.pdf](https://mowca.gov.bd/sites/default/files/files/mowca.portal.gov.bd/law/fdb57e33_02dd_43fa_a9ce_ea6ca269a1d5/Child%20Marriage%20Restraint%20Act,%202017.pdf), (page 1);

<sup>10</sup> <https://www.unicef.org/bangladesh/en/stories/pandemic-induced-poverty-pushing-child-marriage>

around four-fifth (80.0%) of them were for the girls, 10.2% for the boys and 9.8% both for the boys and girls (Annexure A, Table 12). Child marriage in the project area is decreasing, but the trend has got slowed down due to COVID-19 and closure of school, as some parents find ways to arrange marriage of their daughters secretly.

### **8.2.1 Reasons for child marriage**

FGD and KII participants admitted prevalence of child marriage in their areas. Girl's parents on some occasions justify child marriage, saying that they have got a good proposal from healthy, educated and/or high paid young person for their daughters, and if they neglect the opportunity, they may not get such occasion in the future. In some cases, they also rationalize their decision commenting that the girl appears to be older than the real age and currently looks beautiful, and if she is married off now, she may lose her beauty; hence will face difficulty in getting married at later time.

Whereas, the boy's party look for girls who are at later stage of secondary education like in Grade IX and X. For girl's parents this is a chance that they don't have to look for suitable boy for their daughters. Other than that, the girl's relatives also motivate and support the parents to agree with the proposal, which the girl's mother / father on many occasions can't disregard. Moreover, in some places there is a belief that girl needs to have her first menstruation at father-in-laws house as it brings good luck for the family.

Close to half of the survey respondents (47.3%) mentioned that love/affair between boys and girls is one of the major reasons for child marriage, as the parents prefer to avoid accident like boy/girl leaving the house and getting married from a distant place. Fundamentalist groups remind the parents that they are responsible for bad deeds of their children, and if the children do things against religious teachings, they will be punished by the Almighty for not being able to guide their children. Illiterate or parents with lower education accept those ideas as true, and marry off their daughter before the agreed age.

As for increased awareness among the people, when the parents can't arrange early marriage from their house and/or face resistance from the local people and/or group, they send their daughter to relatives' house in other area so that neighbours can't trace it and complete marriage ceremony secretly from that vicinity. It's only after few weeks that the villagers can realize that the girl is already married, and they have fewer options to intervene into it.

Since the girl needs to be 18 years old at the time of marriage (as per law); hence, the girl's party in earlier days managed to get birth certificate with increased age from the local union parishad. But at present as it is difficult to get such document due to certain procedures, and the mobile court led by the Executive Magistrate like Upazila Nirbahi Officer (UNO) and/or Assistant Commissioner of Land (AC Land) penalize people involved with child marriage e.g. parents, relatives, Imam, marriage register (*kazi*); therefore, the parents sometimes make affidavit of girl's age (where

they can manipulate, i.e. increase age to 18 years or more) mainly by lawyers affiliated with district level courts, so that procedures of the marriage can be completed without difficulty.

In some places when CSO/HRD members (at different levels) facilitated by the project get information, and have evidence of age increase, they can make those lawyers accountable in meetings presided over by the Deputy Commissioner (DC), and if anyone is found responsible of doing such activity, they are asked to make commitment in the public not repeat them in the future.

As survey is concerned, 68.8% respondents reported that poverty or financial insolvency is one of the main reasons for child marriage, and other reasons are difficulties in arranging marriage for aged girl (39.5%) particularly when the girl is over 16/17 years old, as the boy's party look for younger girl, insecurity of the girls (35.1%) due to harassment or abuse or rape and if such accident happens it gets extremely difficult for the parents to arrange marriage of their daughter (Table 1).

Closure of school due to COVID-19 (23.4%) is another reason for child marriage, as the girl is at home for longer time and there is no class or educational activity and has few works to perform in the household; therefore, marrying off them is one good options for their better future, as no one knows when the school will open. On the other hand, many of young boys are at home from their working station as for closure of factory or office for the pandemic situation and general holiday declared by the government (March 27-May 31, 2020), and they can't make time for longer duration in other occasions; as such it was an exceptional opportunity for the both parties to arrange the marriage. Dowry amount (12.2%) motivates poor parents for child marriage like lower the girl's age lesser the number of gifts during or after the marriage particularly for those who can't afford to address the demand of boy's party. Other reasons are getting good boy (5.4%) with advanced education and highly paid job and tradition (2.4%) like parents in the rural areas tend to arrange marriage of their children at earlier age.

Table 1: Reasons for child marriage

Sl. No.	Reasons for child marriage	f	%
1.	Poverty at home	141	68.8
2.	Insecurity	72	35.1
3.	Tradition	5	2.4
4.	Dowry	25	12.2
5.	Love/affair	97	47.3
6.	Difficulties in aged girl's marriage	81	39.5
7.	Closure of school due to COVID-19	48	23.4
8..	Getting good bride	11	5.4
<b>Total</b>		<b>205</b>	<b>-</b>

Source: Survey, n = 205, multiple responses, not applicable for 189

FGD participants told that in earlier days of COVID-19 situation, there were fewer marriages, as there was no or limited vehicles on the street and/or restrictions for

movement and prohibition for public gathering; but from June 2020 as things were getting normal, people started arranging marriage ceremonies mainly after 10:00 pm, when there is few or no movement of people so that others can't understand what is happening. The boy's party with few close relatives would come to girl's house at night by motorized vehicle i.e., auto-rickshaw and others, and complete the marriage ceremony and leave the place within short time with the new bride so that the villagers are uninformed about the incident and can't take any measure or notify others to stop the marriage.

### **8.2.2 Complexity of child marriage**

Girls of child marriage face various problems when they go to husband's house, such as not being able to adjust with the new environment, perform expected responsibilities of new wife, take care of in-laws, etc. Moreover, they are to stay inside the house for longer period than before; furthermore, if she wants to spend time with other girls of her age, but can't do it, as the culture does not allow her to do that. Therefore, when the newly married young girl fails to carry out her anticipated tasks, other members in the family use humiliating words that hurt her. As a result, she feels going back to her parents' house to escape the situation or have a change in her life, but the husband's family in many cases does not want to allow that. During early days of marriage if the girl gets pregnant and can't take care of herself and the baby, situation deteriorates further. There are even cases when the young wife dies due to complicity for premature pregnancy.

If the girl succeeds overcoming all the difficulties during pregnancy and gives birth to a baby in many cases with under-weight, and her health gets deteriorated, and can't perform tasks of new mother, and the situation gets more complex. All these in many cases lead to losing of her earlier beauty i.e., before the days of marriage, and former love and concern from husband and other members in the family fade away.

On the other hand, current wife no more attracts him, the husband starts looking for new one who appears to be beautiful and healthy than the first wife, which on many instances is the beginning of conflict between the young couple. The young man starts ignoring his wife, spend more time outside, even begin taking drugs, and behave aggressively after coming from out, and even starts beating wife, and at one point that turns into divorce. And the young married girl is back to her father's house with the baby without any assurance of getting support from the husband to take care of herself and the child, as the nuptial is not registered (due to child marriage) and she does not have any legal paper to claim supports from the husband according to the law.

#### **Child marriage: A complex issue**

During field work the consultants visited Union Parishad for key informant interview of the respective chairperson, and found him presiding over an arbitration (commonly known as *salish*) related to child marriage of Sazida who is 14 years old. She got

married two years back when she was in Grade VI. She even had her first menstruation at her father-in-law's house after six months of the marriage.

The girl had numerous miseries at her husband's house, like she was not given enough food to eat, and often asked to do several tasks one after another, and during that time in many cases either she did not understand what she was expected to do or could not do them as for her limited ability. As things were not as per the expectations of other members in the family, the mother-in-law would scold and even beat her including her husband. She sometimes wished going out of the house, but she was not allowed to do so, as it is against the tradition. Due to all these she was so frustrated that she somehow managed to go her parents' house and did not want to return to her husband's house anymore. The purpose of the *salish* was to agree on a satisfactory solution of the situation for the both party.

The main dilemma is what the girl would do, will she continue staying at her parents' house or go to back to husband's house. After sometime of the discussion, it became clear that the meeting members including the chairperson prefer that the girl go back to her father-in-laws' house with the condition that the members of that house are considerate about girl's situation and treat her well.

After the meeting when asked the chairman told that "Since the marriage ceremony has already been taken place, and we can't separate it now or she can't go for divorce, as the marriage is not registered due to child marriage. Since divorce is not possible, the girl will not get any support from her husband; furthermore, the parents will have to pay high amount of dowry, if they want to get her re-married. Unless the parents are aware about legal issues of child marriage and take right decision, young girls like Sazida will continue to pay the price".

The members of different committees facilitated by the project even though explain such consequences of child marriage to the girl's parents or relatives before the event takes place, but the parents in many cases don't pay attention to them, and when it really happens like conflict, pressure for dowry and/or even divorce they do realize its effects, and admit their mistakes. And by that time it is already too late, and they can't take measure to correct it, and the parents are to take responsibility not only of the daughter, but also of grandchild/children which is a double burden for them. Since in many cases the marriage is not registered; therefore, the girl's party can't claim any benefit from the former husband, and the boy harvest benefit of limitations of the system, get relieve of the old wife and re-marry another young girl.

#### **Building the broken relationship**

CSO members in Pabna during FGD mentioned one of such incidents of child marriage. The girl is from a poor family; due to financial insolvency, the parents arranged her marriage, when she was 15/16 years old with a young boy in the locality who maintains livelihood working in other's land as day labour. After one year of the marriage the young wife gave birth to a baby boy. For becoming mother at earlier age, she lost her earlier health and beauty. Hence, the husband does not

get any attraction to her, and started behaving aggressively with his wife, even beating when disagreements were in extreme stage, spending more time outside of the home, and build new relationship with another girl.

After sometime when the young wife could not tolerate them any more left her husband's house and went back to her parent. The CSO members of that area came to know about that and realize that the person will re-marry and the former wife will not get any support from the husband, as the marriage is not registered; therefore, some CSO members talked with the boy and his parents, told them that if they don't bring the wife back, and want to arrange re-marriage of the boy, they will help her to file case in the village court (as they already had some discussion the UP chairperson) or even to the local police station.

The boy and his parents realized that they are going to be in big problem (because from other's people experience, they know that the CSO members will not tolerate any injustice); therefore, they agreed with the proposal, and brought the wife back home and made commitment that they would not repeat their transgression in the future. According of the FGD participants, situation is alright from then on and they don't hear any incident of misbehaviour from the husband to wife.

Since the mobile court led by the UNO and/or AC Land penalize (fine and/or captivity or both) people involved with child marriage like parents, bridegroom and relatives, marriage register (*kazi*), and priest (*Imam*); therefore, there is a panic among them that if the incident is made public, they will face punishment. For that reason, people who perform wedding ceremony try to keep it secret or in some cases some of them even don't want to get engaged with the ritual out of fear. There are also cases when the *kazi* don't keep marriage record in formal register book, rather keep it in duplicate copy, so that they can't be caught and made responsible for their illicit action.

When marriage registration by the *kazi* is not possible, the guardians perform religious part of the ceremony only with support of the *Imam*. There are also cases when the registered *Imam* does not want to be present for the ceremony if they know about child marriage, then the guardians take help of the *Imam* who are not known in the locality or don't have affiliation with formal body recognized by the government like Islamic Foundation, so that they can't be caught or there is little danger of being penalized.

### **8.2.3 Preventing child marriage**

Most of the respondents (94.7%) reported that there are individuals, groups and/or agencies (including local governments) in their areas that work for preventing child marriage (girls). Table 2 illustrates that 77.5% respondents recognize role of the members and chairperson of Union Parishad for prevention of child marriage, NGO staff (76.9%), civil society organization members or human rights defenders (45.8%), upazila government officials (32.7%), school teachers (12.3%), village leaders

(11.3%), village head or traditional leaders (5.4%) particularly in the Adivashi areas, students (2.9%), and neighbors (1.6%) of the girls and boys.

More than two-third of the survey respondents (69.4%) reported that there are individuals, groups and/or agencies in the locality that work for prevention of child marriage, and were able to stop child marriage in their areas within last 12 months (Annexure A, Table 12).

Table 2: Preventing child marriage

Sl. No.	Preventing child marriage	f	%
1.	Upazila government officials	122	32.7
2.	UP members/chairperson	289	77.5
3.	Village leaders	42	11.3
4.	School teachers	46	12.3
5.	Students	11	2.9
6.	Neighbours	6	1.6
7.	NGO workers	287	76.9
8.	Traditional leaders	20	5.4
9.	CSO members	171	45.8
	<b>Total</b>	<b>373</b>	<b>-</b>

Source: Survey, n = 373, multiple responses, not applicable for 21

The CSO/HRD members at different levels try to make parents or people who have girls to be married off not to go for child marriage. In some cases, the parents listen to them and refrain from giving marriage of their daughters and wait till it is right time for the wedding. But there are parents who find ways or excuses to get their girls married off before 18 years of age. There are parents who know that if the CSO/HRD members come to know about child marriage, they will take all measures to impede the wedding ceremony; therefore, parents don't discuss issues related to marriage of young child with them.

It has been observed that many of the girls are aware about minimum marriage age and/or don't want to get married before the agreed age. And in many cases they prefer to complete SSC or those who are good in education want to go for higher studies. Therefore, when there is a proposal for marriage and they don't want to marry at that time, they tell parents about their ideas, but when they fail, seek support of CSO/HRD members and others. There are also cases when girl herself calls the UNO or Upazila Women Affairs Officer (UWAO) to stop the marriage.

There are many incidents where the CSO/HRD members were able to prevent child marriages. Few FGD participants also shared their experience of impeding child marriages, as they are from the locality, and known to the people like women and girls. When there are pressures for early marriage from the parents the girls in many cases talk to the members of these committees and try to prevent the marriage. CSO / HRD members initially talk to the parents and try to convince them not to go for child marriage; and if it does not work they inform the people's representatives i.e.

UP members and chairperson, and at later stage upazila government officials and members of law enforcing agency.

One FGD participant and member of a CSO, Mr. Salim (35) shared his experience of prevention of child marriage in his area, like, as he said,

“One late evening I was sitting at a tea stall in the local bazaar with some of my friends. After sometime one person informed me that there would be a marriage ceremony of a girl of Grade VIII in the nearby area, as he knew that we work for prevention of child marriage. Being informed from that person that I rushed to the house where the ceremony was taking place, and realized that news was correct. I observed that there were few people, and the official marriage ceremony would start soon. I also could identify the boy’s guardian who was an old man, but well-known to me. I inquired about the issue to that person, and when the person realized that he would have difficult time in handling the issue, he apologized to me as he knows that I work for prevention of child marriage in the area, and left the place including other persons with him”.

As he knew the girl well, so when the boy’s party departed from the house, the girl came out of the place where relatives were preparing her for the wedding ceremony and to see and thank him. The girl was so happy and pleased that the marriage is stopped, and she is saved, as she did not want to marry at that time, but somehow was forced to give consent because she was an orphan and her relatives did not want to take care of her anymore. Mr Salim with immense satisfaction told the consultants before other FGD members that ‘I will never forget such thankful face of a girl who just has experienced an enormous safe in life’.

There are occasions when initiatives of UP Member fail, and the UP chairperson sends village police to stop child marriage; and if it does not work the chairperson himself/herself on some occasions go to the spot to prevent the marriage. And it has been possible due to the interventions of CSO/HRD members. One of the UP chairpersons shared with the consultant/s that he gets primary information about child marriage from the CSO/HRD members as they have good network in the area. He told the researchers that whenever he comes to know about such incidents, if required he would go to the place with the respective UP Member, CSO/HRD members and local leaders to prevent the marriage, and according to him in many cases he is successful in doing so.

There are happenings when primary discussion fails, the CSO/HRD members inform the UNO and/or UWAO or members of law enforcing agency in the local police station to prevent the marriage. When the Upazila Nirbahi Magistrate comes and the marriage has already taken place, s/he punishes the parties involved with the child marriage, either fine or jail, or both as per the law. Sometimes, it becomes difficult for the magistrate to fine or jail the poor people on humanitarian ground and/or keep request of the local people/leaders; therefore, the magistrate sometimes asks

respective people to report them before the ceremony takes place mainly the religious one, so that all the parties can have a win-win solution.

There are cases when the marriage (child) ceremony has already taken place, at that time the parents are asked by the magistrate to make commitment in writing that they would wait till the girl and boy reach the approved age for marriage, and after that they can start living as husband and wife. However, there are also incidents where the girl's parents in consultation with the boy's guardians send the girl to her husband's house after few months of the agreement, when there is no one to monitor the agreement and/or people are busy with their work and can't make time to look into the details of it.

When the arrangement for early marriage don't succeed, parents who understand the negative effect of child marriage, express gratitude to the CSO/HRD members. On the other hand, there are parents who do not want to recognize the consequence of child marriage, blame the members for losing opportunities for their children's future i.e., boy from rich family and/or good educational background and/or highly paid job-holder. But when the parents see divorce of the daughters after sometime of the marriage, or feel pressure for dowry, and/or the girls experience negative effects for premature pregnancy and problems related to it, they realize their mistakes. At that stage when asked about the decision, the parents regret saying that they have made a mistake and is paying the price of their actions. The CSO members and people's representatives use such example while convincing other parents who think of arranging child marriage.

When asked if there has been any increase of child marriage in their area since the COVID-19 pandemic started, 59.1% respondents reported that there has not been any increase of child marriage during that period (Annexure A, Table 13), 30.2% stated that there has been little increase of child marriage, moderate increase (8.1%) and huge/big increase (2.5%).

### **8.3 Gender-based violence**

World Bank (2013) states that gender-based violence refers to harm or threat of hurt perpetrated against a person based on her/his gender. It is rooted in unequal power relationships between men and women; thus, women are more affected by it. GBV is often used interchangeably with 'violence against women' and can include sexual, physical, economic and psychological abuse. It manifests in various forms including physical, emotional and sexual violence, sexual exploitation, discrimination and harassment<sup>11</sup>. The nature and extent of different types of GBV vary across cultures, countries and regions; such as sexual violence, sexual exploitation/abuse and forced prostitution, domestic violence, trafficking, forced/early marriage, rape, etc.

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<sup>11</sup> World Bank (2013), Sexual and Gender-based Violence: What is the World Bank Doing and what have we learned? Page 5; <https://openknowledge.worldbank.org/bitstream/handle/10986/16733/832090WP0sexua0Box0382076B00PUBLIC0.pdf?sequence=1&isAllowed=y>

Nearly all the survey respondents (99.2%) stated that they are familiar with the issue of gender-based violence (GBV); whereas in last year study 88.8% respondents reported knowing about it. While speaking about forms of violence against women, 79.8% participants stated about slapping, followed by beating (52.2%), rape (29.7%), forcing to be alone (26.3%), kicking (23.5%), threatening with weapon (19.9%), hitting (18.7%), forcing to leave home (18.4), beating after getting drunk (12.3%), attempted rape (10.7), pulling hair (9.2%) and others (Table 3).

Table 3: Understanding of GBV

Sl. No.	Understanding about GBV	f	%
1.	Slapping	312	79.8
2.	Hitting	73	18.7
3.	Beating	204	52.2
4.	Kicking	92	23.5
5.	Pulling hair	36	9.2
6.	Threatening with weapon	78	19.9
7.	Forcing to be lonely/alone	103	26.3
8.	Attempted rape	42	10.7
9.	Rape	116	29.7
10.	Beating after getting drunk	48	12.3
11.	Forcing to leave home	72	18.4
<b>Total</b>		<b>391</b>	<b>-</b>

Source: Survey, n = 391, multiple responses, not applicable for 3;

Around three-fourth of the respondents (73.4%) reported that there were incidents of gender-based violence in their areas within last 12 months, while in 2019 study 44.9% mentioned about GBV events (which means there has been 28.5% increase of GBV in 2020, and COVID-19 could be the reason for the augment). In regards to occurrences of violence against women, 80.6% respondents stated about slapping (Annexure A, Table 14), beating (46%), forcing to be alone (25.3%), pulling hair (21.5%), hitting (16.3%), kidnapping (13.1%), insulting (11.8%), murder (6.2%) and attempted rape (5.2%). FGD participants also acknowledged domestic violence like husbands shouting at their wives, sometimes even beat and force to leave house.

Survey respondents opined that for the married women, husband (87.6%) is mostly responsible for violent behaviors against them (Annexure A, Table 15), followed by mother-in-law of the women (71.1%), father-in-law (47%), sister-in-law (20.3%); and for girls and women in general, parents (13.7%), spoilt young boys (14.2%), relatives (6.1%) and powerful people are the perpetrators of GBV.

### 8.3.1 Reasons for violence against women and girls

Violence against married women them happens due to financial stress (83.2%) of the husband (Annexure A, Table 16). When the household faces financial crisis or does not have enough income to meet the basic necessities of family members, and if the husband fails to perform his roles as household head that results into argument/conflict between the couples, and at one point when husband can't control him starts beating wife. Financial situation of many households has got worsen due

to COVID-19, and a good number of people lost earning sources, and with limited income were not able to manage family expenses.

Drug addiction/alcohol abuse (66.5%) is another reason for VAW, particularly when it goes beyond control, and addicted husband neglects family responsibilities, even forces wife to arrange money for drugs from her parents which results into quarrel between them and violent behaviors against wife. Many FGD participants remarked that drug addiction particularly taking *yaba* tablet is in increase and during COVID-19, more males (young) have got addicted to it due to loss of work or limited scope for employment. CSO members at different levels take initiative to make vulnerable people to drug addiction realize negative effects of it and stop drug business in the area. In some cases, they are successful in convincing people refraining from drug use, but face difficulties in preventing it's selling as many influential people like political leaders, members of law enforcing agencies and others are involved with it.

Extra marital affairs (32.2%) is another reason for VAW, particularly in cases where one of the partner is out of home for employment (within and/or outside of the country), and the partner is engaged in relationship with other (in most cases it is developed through mobile phone). Gambling (20.6%) on the part of the male is a cause for VAW mainly in time when the husband does not perform family responsibilities, waste money or household resources for that or even ask wife to arrange money from her parents to continue the practice.

Ignorance about women's rights or not recognizing them like men with same dignity and rights (14.7%) does not inspire some male to respect girls and women, and try to use them for their own gratification. Mobile phone use (14.5%) brings dissonance among the married couple in cases when one partner works out of home and want to communicate, but gets his/her phone engaged as s/he speaks to another person. Both young male and female develops relationship with other person/s that none can understand in the initial stage but when it gets intricate and goes beyond their control, they realize its outcome. Internet use for personal pleasure (12.9%), negative attitude towards female (9.6%) and violence in the media (8.6%) stimulate young boys for harassment (including sexual one) of the young girls.

CSO/HRD members (both male and female) shared their experiences of such violent happenings and how they had solved some of them. A number of them told the consultants that when they come across such violent behaviour occurrences, individuals good at discussion and convincing others, would talk to the offender that their behaviours negatively affect many people such as wife, children, neighbours and others; and if they don't stop unexpected practice, CSO members will support the victim i.e., woman to file case in the village court or with the local police station. When the committer of GBV realizes that steps taken by CSO/HRD members will lead to jail or fine and/or even both, they commit changing their attitude and behaviour, and not repeating them in the future.

### 8.3.2 Dowry

Even though law forbids dowry<sup>12</sup>, and many often claim that at present it is not in practice, but during field work, discussion with FGD participants and key informants reveal that dowry exists in different forms like the boy's party may not ask for gift / money before or at the time of marriage rather would expect that girl's parents would give whatever is possible for the welfare of the newly couple, which appears to be more beneficial than demanding dowry.

There are also discussions that since girl's family currently spend limited amount of money for arranging meals of the guests and relatives due to COVID-19, for restrictions or limitation in inviting number of guests for such party; therefore, the girl's parents can give that money for their future of the new couple. There are evidences when the boy's party don't ask for money before or during the marriage ceremony, but when the married woman is pregnant the boy's family would expect money saying that it will be used for the new baby and mother. The pregnant woman does not object such discussion, as she also thinks that such decision will support her and the child; while the girl's parent also take into consideration of such proposal with the idea that it will be beneficial for their daughter and the grandchild.

It was also observed that the dowry rate is high for re-marriage of the divorced or aged women; while for the younger girls the dowry rate is low. On the other hand, the boy with well-paid and respected job has high demand in the marriage market, and is usually rewarded with higher amount of dowry. For the women who don't inherit parents' property, many of them justify the dowry as it allows them to get a part of their share from family resources, as one FGD participant told that 'I support dowry as we cannot inherit father's property, and thus are deprived of family assets; therefore, I want my share, I don't care whether you call it dowry or others, and if I don't get it now, I will never have it'.

### 8.3.3 Looking for assistance in time of GBV

Table 4: Seeking help from others in case of GBV

Sl. No.	Seeking support from others	f	%
1.	Husband/partner	98	24.9
2.	Mother	166	42.1
3.	Father	174	44.2
4.	Female family members	73	18.5
6.	Friends	71	18.0
7.	Community/local leaders	71	18.0
8.	NGO staff	42	10.7
9.	People's representative	105	26.6
10.	Police	84	21.3
11.	Neighbours	103	26.1

Source: Survey, n = 394, multiple responses

<sup>12</sup> [https://mowca.gov.bd/sites/default/files/files/mowca.portal.gov.bd/law/a1a8b9de\\_924b\\_4559\\_971a\\_4d1850c5ce36/আইন,%20২০১৮.pdf](https://mowca.gov.bd/sites/default/files/files/mowca.portal.gov.bd/law/a1a8b9de_924b_4559_971a_4d1850c5ce36/আইন,%20২০১৮.pdf), sector 2.b, page 2;

In most cases (87.6%) the violent behaviors against girls and women take place at home (Annexure A, Table 17), followed by incidents of GBV in the public transport i.e., bus, tempo, etc. (43.7%), on the way to school/college (41.9%) particularly for the female students and at quiet places (20.6%). A large amount (83%) of the respondents reported that GBV survivors (girls and women) tell others or look for help when they experience violence. In 44.2% cases they seek assistance from their father, mother (42.1%), people’s representatives (26.6%), neighbours (26.1%), husband (24.9%), police (21.3%), female family members (18.5%), friends and community/local leaders (18%) and staff of implementing agency (10.7%) (Table 4).

### 8.3.4 Resolving incidents of GBV

In case of GBV incidents, local people generally try to solve it within the family / community (97%) i.e., negotiation/compromise, take the victims to the police station (19.8%), help the sufferers to take health services (16%) and blame the sufferers (6.6%) (Annexure A, Table 18). About 69.8% respondents know the responsible person/s for violent behaviors (Annexure A, Table 19); and (65.8%) participants remarked that the perpetrators of VAW get punished for their deeds; while others for some reasons can’t be brought under justice system (Annexure A, Table 20).

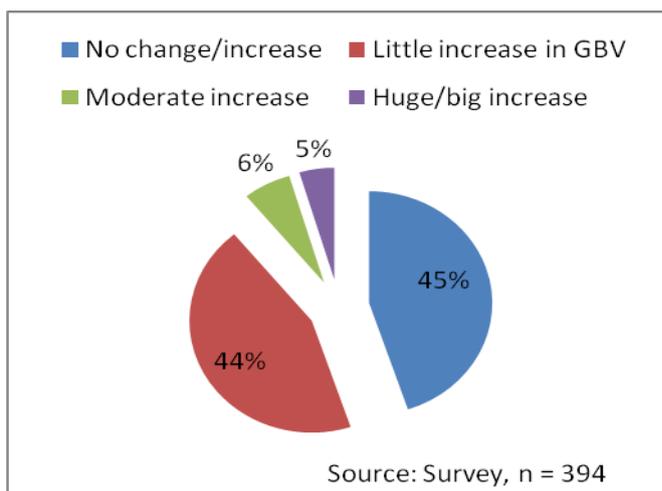
For reduction of violence against women, 77.4% respondents recommended making people aware about the issue (Table 5), stricter implementation of the laws (58.4%), counseling services for the women (30.7%) who experience GBV, education of young people about VAW, related policies and Act so that they are responsive about it (19.3%), and increase employment opportunities for women (11.9%).

Table 5: Measures for reducing violence against women

Sl. No.	Measures for reducing GBV	<i>f</i>	%
1.	Make people aware about GBV	305	77.4
2.	Educate young people about GBV	76	19.3
3.	Counseling service for the GBV survivors	121	30.7
4.	Increase employment opportunity for the women	47	11.9
5.	Stricter implementation of the laws	230	58.4

Source: Survey, n = 394, multiple responses

Figure 3: Change/increase of GBV events during COVID-19 (%)



More than half of the respondents (55%) reported about increase of GBV during COVID-19, i.e. 44.2% told about little increase, moderate increase (6.3%) and huge increase (4.6%) in their locality as people stayed home for longer duration (Figure 3) at that time; while 44.9% of the participants feel that there has not been any increase of violence against girls and women in the study locations.

## 8.4 Human rights

For 55.6% respondents' human rights mean right to justice (Annexure A, Table 21), right to life (52.5%), right to education (46.4%), right to free movement (31.7%), right to expression of personal opinion (26.6%), and right to vote (25.9%). While inquired, 96.2 participants remarked that human rights are important for dignified life.

Regarding human rights violation, 99.0% respondents mentioned about domestic violence (Table 6), educational inequality (97.5%), not getting justice (97.2%), not being able to practice own religion (96.2%), land grabbing (94.2%), facing violence for belonging to minority group (91.4%), and discrimination based on gender/ethnic/religious identity (82.0%).

Table 6: Human rights violation issues

Sl. No.	Human rights violation issues	<i>f</i>	%
1.	Domestic violence	390	99.0
2.	Educational inequality	384	97.5
3.	Not getting justice	383	97.2
4.	Not being able to practice own religion	379	96.2
5.	Land grabbing	371	94.2
6.	Facing violence for belonging to minority group	360	91.4
7.	Discrimination based on gender/ethnic / religious identity	323	82.0

Source: Survey, n = 394, multiple responses

While speaking about discrimination within last 12 months, 79.2% survey respondents stated that about unfairness for having different political views (Annexure A, Table 22), followed by economic condition of the person (74.6%) i.e. being poor, disability (68.3%), gender (56.6%), age (52.5%), religion or belief (39.3%) and ethnic origin (37.3%).

### 8.4.1 Violence against minority people

When asked 12.4% respondents reported that there were incidences of violence against minority (religious and ethnic) in their locality (Annexure A, Table 23). About violence against minority people 51% participants stated about threatening (annexure A, Table 24), sexual harassment (32.7%), land grabbing and physical torture (22.4%), eviction or forcing to leave home (18.4%), rape (10.2%) and destruction/breaking of houses and looting (8.2%). More respondents (87.2%) reported that those events happened 1-4 times within last 12 months (Annexure A, Table 25), 5-9 times (10.3%) and one respondent talked about more than ten times. People responsible for violent behaviors against minority are influential individuals (73.5%) in the area, neighbours (34.7%), and religious fundamentalists (10.2% and others (Annexure A, Table 26).

Participants of FGDs and KIIs reported about some incidents and process of land grabbing of the minority (religious and ethnic) people within last one year, e.g. in one case powerful/influential people (in Pabna) forcefully occupied land of a Hindu person with false documents. When the minority leaders arranged a meeting with other local leaders and the person was asked to be present and show documents for his claim. After going through the papers, the meeting participants realized that those are counterfeit, and asked the occupier to withdraw his claim and leave the land, otherwise case will be filed against him. After the discussion the person left control of the land, but secretly proposed the land owner that if he would sell the plot, he is ready to buy it. The minority leaders understand that the present owner can't keep the land for long; rather he will have to sell it to that person after some time, as he resides at a distant place, and can't always take care of it.

The ethnic minority leaders of Chapainwabgonj reported of several cases of forceful occupation of Adivashi's land by the Bengalis with forged documents. In some cases, the Adivashis got ruling from the respective court about their ownership, but can't take any measure of possessing or take control of the land, as they get threatening from the present occupier that if they go to the land, they will be killed. The Adivashis can't take the risk, because they realize of not getting necessary assistance from the members of law enforcing agency to recover the lands. Even if, for few cases they receive help for a while, but none will get backing for longer period; therefore, they can't take steps of recovering the land; influential people continue holding Adivashis land. The ethnic leader/s that works for rights of their own people, receive warning that they will be murdered if they continue their effort for the Adivashis, and some even can't move alone at night.

#### **Dealing with injustices: a long journey for the Adivashis**

Marzina Baskey (35) along with other ethnic minority people of the same community resides next to a big pond owned by respective department of the government. The community people use the pond water for daily purposes like washing, cleaning, bathing and others. In 2019 Marzina got lease of the pond from the department for fish cultivation and other purposes for three years. After one year of successful operation

of the lease, one person (Bengali male) from another area came to see Marzina and told her to leave the tenure of the pond as he had taken its lease long days back. As Marzina refused to do so that person got angry and started sending strange messages, even proposed to marry her, even though she is already married.

When Marzina realized that the situation is getting complicated he informed the local UP member. After that the person got furious and started circulating rumour that he has an affair with Marzina and will marry her soon, but Marzina repeatedly protested behaviours of that person. It was more than two weeks that the conflict has started and one day Marzina was returning home with some of her relatives from another place. Suddenly the man stopped their vehicle and pulled her out of the van and started beating her. Marzina got serious wounds at different parts of the body and became senseless after short time. Nearby people helped her getting admitted into the local hospital. After three days of the incidents, Marzina filed a case against that person with support of the DASCOP Foundation staff (implementing partner NGO) as she is also a member of the local CSO facilitated by the organization. After few days the criminal was arrested by the police and sent to jail. For Marzina its a temporary solution, but what will happen in the future, and for how long will she be able to fight against the unjust system, structure and practice in the society, and inhuman treatment done to her and live peaceful life like other ordinary citizens in the country.

The ethnic people are deprived of accessing various public services like water and sanitation facilities, electricity, communication (road and vehicle) and others. When outsiders visit two communities (Bengalis and Adivashi), they realize the differences between them, like the first one will have good roads, drinking water sources, toilets, electricity and others; whilst, the second one either will have no or limited access to those facilities. The people's representatives if approached would say that they have been trying and would take some more time to improve the situation or there are budget limitations, but they are trying and things will get better soon.

In regards to loss of land, local leaders and/or Bengalis would say that the Adivashis drink locally made wine too much, and for that they borrow money from the rich people, and when they can't refund them, they are to sell their land to those people with lower price. When asked, Adivashis would reply that it might be true in earlier days, but at present with more people getting formal education, incidence of drinking local wine has reduced significantly. Furthermore, if the ethnic minority wants to sell his/her land; they need permission of the Deputy Commissioner (DC) of the respective district, which in many cases is a lengthy and complicated process, and system requires several documents; as such, selling Adivashi's land is difficult now, unless they are forcefully occupied by the powerful Bengalis with false documents with support of corrupted people in land department.

#### **8.4.2 Looking for justice**

In case of violence against minorities, most of the respondents (96.4%) stated that the victims look for justice. While seeking righteousness, more people (92.9%) look

for assistance from the people’s representatives in the UP (Table 7), police (46.6%), local political leaders (29%), NGO staff (19.2%), and government officials at upazila level (5.8%). In regards to getting justice, 57.4% reported about sometimes, on few occasions (27.9%), most of the time (11.1%) and always (3.6%).

Table 7: Looking for justice

Sl. No.	Looking for justice	F	%
1.	Local political leaders	110	29.0
2.	People’s representatives	353	92.9
3.	Upazila government officials	43	11.3
4.	Police	177	46.6
5.	Staff of NGOs	73	19.2
6.	Govt. Officials at Upazila level	22	5.8

Source: Survey, n = 380, multiple responses, not applicable for 14;

### 8.5 People’s life during COVID-19

Nearly all the survey respondents (96.2%) stated that people in their areas get information about risks and prevention of COVID-19 from different sources. But majority respondents (86.8%) faced difficulty in getting food supply/items during early days of COVID-19 i.e. general holidays (March 26 – May 31, 2020) as everything was closed at that time; accessing public transport facilities (39.3%) due to restriction in movement of bus, tempo and other transports; medical supplies i.e. medicine, masks, hand sanitizer, etc. (36.5%) as some of those items were not available in the market; visiting doctors and getting medical care (30%) since many of these facilities were closed or services of different diseases were not available due to panic of getting infected by the virus; hygiene and sanitary products, and soap (7.4%) because the shops were either closed or unavailability of related items, and maternal or child health care services (5.1%) due to insufficient supply (Table 8).

Table 8: Difficulties in accessing services during COVID-19

Sl. No.	Difficulties in accessing services	F	%
1.	Food supply	329	83.5
2.	Medical supplies (medicine, masks, etc.)	144	36.5
3.	Hygiene and sanitary products, and soap	29	7.4
4.	Maternal or child health care services	20	5.1
5.	Visiting doctors and getting medical care	118	30.0
6.	Public transport facilities	155	39.3

Source: Survey, n = 394, multiple responses

More than half of the respondents (58.7%) told that people in their areas were occasionally been without enough food or good quality foods, 30.9% participants reported that they had food, but faced difficulties in finding necessary items as the shops were closed or they were not available in the local market due to transportation problem, 10.4% beneficiaries stated that people’s access to food had not change, i.e. they had normal food like ordinary time (Annexure A, Table 27).

Greater part of the respondents (80.4%) reported that the people in their areas had faced difficulties accessing health care services during early days of COVID-19, e.g. 37.5% participants told about mild changes in health care services like instead of in-person visits to the physicians they had to get advice through telephone, 31.3% had experienced severe changes in health care related services and were unable to access required health care, 11.4% had moderate changes in health seeking behaviors i.e. delaying doctor's appointments (Annexure A, Table 28).

### 8.5.1 Assistance available during COVID-19

Nearly all the respondents (98.2%) mentioned that people in their areas received support from different sources during COVID-19 (Annexure A, Table 29). Higher percentages of participants (84.1%) reported about service availability from government sources channeled through local government agency, i.e. union parishad; followed by assistance from various non-government organizations (NGOs) working in the locality (72.9%); people's representatives at different levels (41.1%) like union parishad, upazila parishad, member in the parliament (MP) and others; local leaders or individuals (22.9%) and/or people from different occupations including members of CSO/HRD facilitated by the project; and local organizations (9.1%) like youth club and others (Table 9).

Table 9: Sources of assistance

Sl. No.	Sources of assistance	F	%
1.	Government departments	323	84.1
2.	NGOs	280	72.9
3.	Local organizations	35	9.1
4.	People's representatives	158	41.1
5.	Local leaders / individuals	88	22.9
	Total	384	100.0

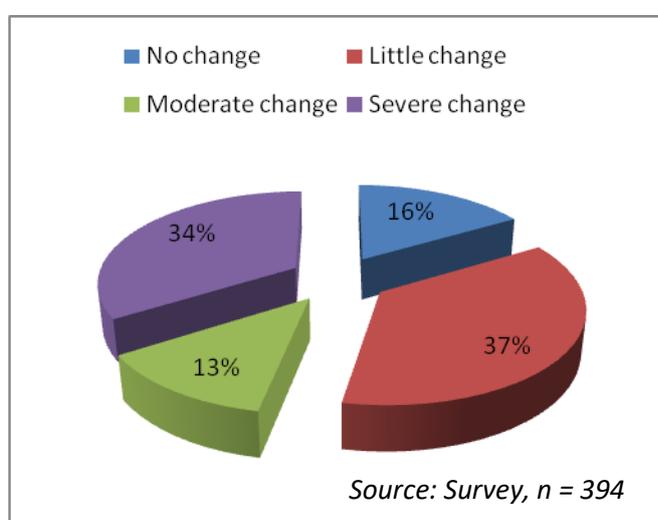
Source: Survey, n = 384, multiple responses, not applicable for 10

Nearly all the respondents (99.5%) reported that poor people in their areas received food supply like rice, oil, potatoes, lentils, salt, sugar; followed by 92.7% participants who told about getting cash (money) so that the people can buy required items from the market; soap (54.2%) for washing hands; mask (49%) for protection from the virus; seasonable vegetables (41.4%) produced in the locality and others (Annexure A, Table 30). Members of union parishad level HRD in one area raised fund of Tk. 700,000, where the respective UP chairperson contributed of Tk. 300,000 from his pocket when he saw that people from various professions in the union have taken initiative of supporting the poor or affected people. FGD participants shared their experience of how people from diverse occupations helped the needy people in various ways like distribution of food items e.g., rice, vegetables and others. In another area, the UP chairperson asked the HRD members to distribute vegetables produced in his land among the needy individuals from the local market brought by his people.

## 8.5.2 Impact of COVID-19

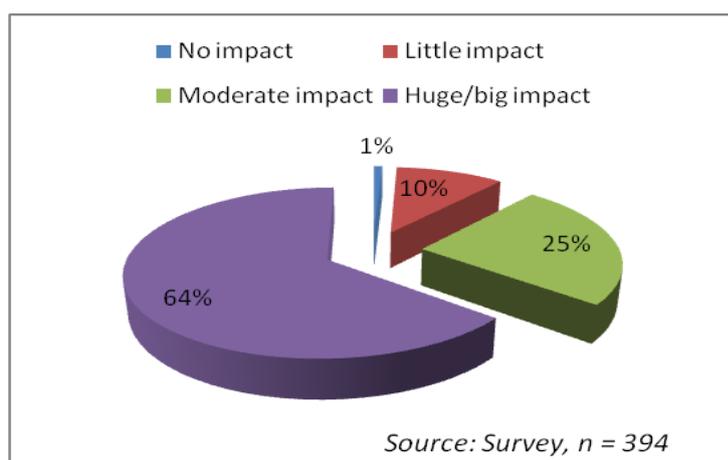
Close to half of the respondents (45.4%) reported that either s/he or member/s of their household experienced loss of employment during general holiday (March 26 – May 31, 2020) due to COVID-19; higher percentage of male respondents (50.3%) mentioned about loss of work (Annexure A, Table 31) than the females (42.2%). On the other hand, more of the Bengali respondents (48.3%) stated about employment loss (Annexure A, Table 32) than the Adivashis<sup>13</sup> (37.3%). As location of the respondents is concerned, more participants from Naogaon (76.8%) reported about reduction in work opportunities (Annexure A, Figure 1), followed by beneficiaries in Chapainawabgonj (64.9%), Pabna (27.6%) and Sirajgonj (13.3%).

Figure 4: Change in household income (%)



Majority of the respondents (83.5%) reported about decrease of monthly income due to COVID-19 (Figure 4); and more of the participants (36.5%) stated about little change in income, followed by 34% beneficiaries who faced severe change (decline) and were unable to arrange basic needs of the family members, and moderate change (12.9%). More of male participants (36.4%) affirmed about severe decrease in monthly income; while higher percentages of the female (17.9%) mentioned about no change in income (Annexure A, Table 33).

Figure 5: Impact of COVID-19 on people's life (%)



Around two-third of the respondents (64%) mentioned that COVID-19 has made huge / big impact in people's lives in their locality (Figure 5), followed by 25% participants who told about moderate impact, and little impact (10%) and no impact (1%)

## 9. Discriminatory policies and laws that create room for repressive measures against women and minorities

<sup>13</sup> As more of the Adivashis are engaged with agriculture work than the Bengalis;

## **9.1 Discrimination based on gender**

Despite constitutional proscription, discrimination against women is common. A raft of personal laws, based on religion, embed discrimination in respect to choice regarding marriage, rights within marriage, its closure and inheritance. Absence of decision-making power within family and community, lack of access to health care, nutrition, education and employment opportunities promote pervasive practice of child marriage.

## **9.2 Laws related to violence against women**

The family law is designed based on religion; although the civil society has been advocating to endorse a universal family law with equal rights in marriage, divorce, support, and custody of children, adoption and inheritance; but the government has not taken any measure about it. Furthermore, restrictions have been put on Article 2 and 16.1 (c) of UN Convention on Elimination of All Forms of discrimination against women (CEDAW).

Divorce and property distribution is accomplished as per religious guidelines. Even if, the Law Commission after reviewing the article and has advocated to withdraw the objection; but the government has not done anything about it yet; although many Islamic countries don't consider it to be against the Quran or *Sunnah*.

The government's recent endeavour for new special provision to the Child Marriage Restraint Act 2017 will make the situation worse for women and girl child and make them more vulnerable to violence. This special provision is against the constitutional right of the citizens to protect fundamental rights, enjoy equal opportunity before the law (Article 27), and not being subject to gender discrimination (Article 28).

The most persistent fear is that every girl child is said to be underage in the special provision and there is no age limit. In addition, 'best interests of the child' has not been properly explained. There is a child protection committee working from district to ward level, whose responsibility is to stop child marriage and help child and his / her family in case of special situation; but it is difficult to guess how far they will be able perform their tasks. Furthermore, it is not clear at what age marriage of a child may be permissible by the court.

There are few progressive initiatives, laws, policies, and court orders and Acts to stop violence against women, i.e. Women and Children Violence Protection Law 2000, Domestic Violence (Prevention and Protection) Act 2010, High Court order and guidelines to prevent sexual harassment, declaration of *fatwas* as extrajudicial punishment, direction to stop physical punishment in educational institutions, Pornography Control Act 2012, Children Act 2013, abolishment of two-finger test or virginity test, hotline to prevent child abuse, etc. The main hurdle to stop violence against women is thought to be weak or no application of law, delays in the judiciary and the culture of 'no justice'.

### **9.3 Discrimination based on ethnic identities**

The 15th Amendment to the Constitution inserted a new fundamental principle with respect to protection and development of culture and traditions of small ethnic minorities. This provision has important impacts on Article 28 (4) which allows the state to take 'special measures' for benefit of backward classes of people; however, there endures obscurity regarding extent of their dealings. Even so indigenous people in the country continue to face discrimination, unreasonably vulnerable to land grabbing and continuously rejected legal compensation.

### **9.4 Discrimination based on religion**

The Constitution of Bangladesh originally foresaw the State as a secular institution where politics was to be completely unaffected of religion<sup>14</sup>. However, the Eighth Amendment of the Constitution adopting 'Islam' as the state religion creates division between Muslims and non-Muslims. Even though the 15th Amendment in 2011 restored its secularism as a 'fundamental principles of State policy', its retaining of Islam as the state religion is averse to the achievement of secularism and serves to imbed discrimination between Muslims and others. Even discrimination against religious minorities by the State ensues through the Vested Property Act<sup>15</sup> that targets religious minorities (Hindus), depriving from their land. Religious minorities have also experienced discrimination in getting protection from the state in cases of communal attack or violence in different areas of the country on various occasions.

## **10. Good practices**

Some of the good practices of the initiatives are:

- The project has supported people from different occupations at different levels i.e. village, union, upazila and district to get organized informally into CSO/HRD in the targeted areas, and prepared them through training, discussion meeting, gathering, information sharing and others, so that they work to protect the rights of vulnerable people in the society such as women, girls and minorities (ethnic and religious).
- The CSO/HRD members make people aware about negative effects of child marriage, violence against women and defend human rights through personal contact, discussion, meeting, experience sharing, drama, human chain, etc.; which allows people to have deeper understanding on the issues and work on them accordingly.

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<sup>14</sup> Saleem Samad, "State of Minorities in Bangladesh: From Secular to Islamic Hegemony", Country Paper presented at "Regional Consultation on Minority Rights in South Asia", 20-22 August 1998, Available at: [http://mukto-mona.net/Articles/saleem/secular\\_to\\_islamic.htm](http://mukto-mona.net/Articles/saleem/secular_to_islamic.htm)

<sup>15</sup> Naeem Mohaiemen, "Rights of Religious Minorities", in ASK, Human Rights Report 2008, Available at: [http://www.askbd.org/hr\\_report2008/15\\_Religious.pdf](http://www.askbd.org/hr_report2008/15_Religious.pdf)

- The CSO/HRD members at different levels discuss and work on three important laws, such as Child Marriage Restraint Act, Domestic Violence Act (DVA) and Right for Information Act (RTI). Ordinary people in the country generally don't get the opportunity to know and work on those regulations. The current intervention has created opportunities for the people to know about them and get benefit from their implementation.
- When CSO/HRD members come to know about issues related to child marriage and violence against women, they discuss about it with the respective persons like parents, relatives, husband and others, that help to realize negative effects of child marriages, consequences of domestic violence on family members and neighbors, so that they stop child marriages and violent behaviors towards females. When their primary attempts fail, they consult with other people in the area, e.g., members and chairperson in the UP, government officials in the upazila, police, and find out solution of those issues.
- Female CSO/HRD members' personal experience, mainly of those who were married at an earlier age, contribute in preventing child marriages as they can tell others the difficulties that they had faced in their lives. Thus, they can convince parents better not to arrange child marriages of their daughters. Furthermore, the girls also can talk to them, explain their situation about proposal for marriage and have guidance regarding measures to be followed in resolving the situation.
- There is a tendency among the females to keep domestic violence issues within themselves. Because of the awareness raising on VAW by the CSO / HRD members, the victims now look for assistance from others, such as, family members or local leaders. When the perpetrator realizes that other people in the area know about his violent behaviors towards wife, and there are evidences that many have changed their conducts, if they don't transform they will face consequences of it, like, getting case filed in the village court under union parishad and/or local police stations or in the court.
- The CSO/HRD members take initiatives in solving conflicts among different groups, e.g on drug addiction and sexual harassment through discussion and negotiation. Without their initiative it would get complicated for the conflicting parties, e.g going to the police station/court it would cause more suffering for the individuals involved in it including loss of time and money.
- When human rights violation occurs in the area like land grabbing, physical and sexual harassment, rape and others, which the CSO/HRD members can't solve in their capacity, they organize human chain, publish the case in the newspapers, inform others and/or local administration, so that respective persons take measures to solve them.
- Current intervention has created an opportunity for the people of different occupations who want to work for other people in the society. The results of the initiatives can be seen as a model for other people of different locations

who want to be active to enhance human rights situation of the deprived people and group. The model can be replicated in other areas of the country so that vulnerable people get benefits of such initiatives.

## **11. Conclusion**

Most of the study respondents are aware about marriage age of boys (e.g. 21 years) and girls (i.e. 18 years). During last 12 months there were child marriages in the project locations particularly due to COVID-19 and prevalence is higher among the girls than the boys. Poverty, insecurity, love/affairs between boy and girl, closure of schools due to COVID-19 for the girls and longer holidays for the boys (those who are in employment) and dowry (younger girls have lower dowry) are some reasons for child marriages. There are people/agencies that work to prevent child marriages such as people's representatives, NGO staff, CSO/HRD members at different levels, school teachers and students, and government officials at upazila level. There are evidences where the CSO/HRD members made people aware about the negative effects of child marriages and take measures to impede bridal.

Nearly all the survey respondents are familiar with gender-based violence (GBV), and three-fourth of the participants mentioned that there are incidents of VAW in their areas. Some forms of GBV are slapping, beating, forcing to be alone, pulling hair, hitting, kidnapping, insulting, murder and attempted rape. Reasons for VAW are financial crisis, drug addiction, extra marital affairs, gambling, ignorance, mobile phone and internet use for personal gratification. Persons responsible for GBV are husband, mother-in-law, father-in-law, sister-in-law, parents, spoilt young boys and relatives. GBV survivors (women and girls) seek assistance from close family members, people's representatives, neighbors, husband, village leaders and others.

In case of GBV incidents local people try to solve it within the family/community through negotiation/compromise, take the victims to the police station, and help the survivors to take health services and others. For reducing violence against women and girls, the participants recommended making people aware about the issue, strict implementation of the laws, counseling the GBV survivors, educating the young people about it, and creating employment opportunities of the women. CSO/HRD members at different levels (village, union and upazila) are successful in helping people responsible for GBVs to make conscious about negative effect of their conducts on others and change their behaviors, and lead normal family life.

Project participants realize that human rights are important for leading dignified life; and domestic violence, not being able to practice own religion, land grabbing, belonging to members of minority group, and discrimination based on gender/ethnic/religious identity are some instances of human rights' violation. Ordinary people face discrimination or harassment due to different political views, disability, religion or belief, sexual orientation, ethnicity and age.

There are occurrences of violence against minority (religious and ethnic) like threatening, sexual harassment, land grabbing, eviction from own home, rape, destruction of houses and looting, etc. In case of violation of human rights, the victims look for justice from people's representatives, police, NGO staff, local political leaders, village leaders, government officials at upazila level and CSO/HRD members facilitated by the project; and on some occasions the victims get justice about issues related to violation of rights. The CSO/HRD members take necessary measures or initiatives for peaceful co-existence among different groups of people, avoid hostile situation and solve conflicting events.

The intervention has created opportunities for people of different professions, such as farmers, students, teachers, job-holder, business person and women, housewives, local leaders and others to know about laws related to prevention of child marriage, GBV and getting information, and make other people aware about the effects of child marriages and VAW, take measures to stop child marriages and solve violence against married women and girls, support and work with local government agencies like union parishad, upazila parishad and others in implementing the respective laws, help neighbors for improved life, support people to enjoy benefits of existing system, policies, information and structure for better living.

Constitution of the country guarantees fundamental rights of its citizens. Moreover, there are laws that affirm equality or special protection of the minority people. It is also true that there are limitations in those Acts and system, and lack of necessary support and cooperation regarding their implementation from local administration, members of law enforcing agencies, and others that lead to deteriorating human rights situation, i.e., land grabbing, eviction from land/home, torture and harassment, not being able to enjoy equal rights, and continue cultural and religious practices. However, measures need to be figured out to sustain work for promotion of human rights of the minority people, and prevention of child marriage and GBV from various sectors in the long run even after the end of this project.

## **12. Recommendations**

Based on field findings, discussion with different stakeholders, present study recommends the following for a similar initiative in the future:

- Take steps of sharing good practices of preventing child marriages and GBV of one area with the CSO/HRD members of other locations.
- Continue including stakeholders involved with marriage such as *kazi*, *imam*, *Ghatak* (match maker) and others so that they refrain from getting engaged with child marriage.
- Strengthen initiatives of CSO/HRD members so that they continue their efforts of stopping attempts of increasing girl's age through affidavit made by district level courts in cooperation with the Deputy Commissioner (DC).

- Encourage CSO/HRD members and other like-minded people to remain watchful so that parents can't arrange marriage of their daughter from distant place or relatives' houses.
- Motivate CSO/HRD members continue practice of sharing negative effects of child marriage on girl's health, life and new-born child, and other family members and ask parents to desist from arranging child marriage.
- Make ordinary people of different ages aware about women's rights, legal aspects of VAW/GBV and inspire them to treat girls and women equally in the family and society. If there are cases of VAW they should take measures of solving them locally, and /or village court or others, depending on their nature and legal perspectives.
- Work with other groups or organizations that promote rights of the minority people (religious and ethnic) so that individuals from minority group enjoy rights to land, house, safety, security, movement, access to services and facilities, and justice in case of violation of rights.

## Annexure A

Table 1: Sex of the respondents

Sl. No.	Sex of the respondents	<i>f</i>	%
1.	Female	218	55.3
2.	Male	176	44.7
<b>Total</b>		<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 2: Ethnicity of the respondents

Sl. No.	Ethnicity of the respondents	<i>f</i>	%
1.	Bengali	292	74.1
2.	Adivashi	102	25.9
<b>Total</b>		<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 3: Religion of the respondents

Sl. No.	Religion of the respondents	<i>f</i>	%
1.	Muslim	247	62.7
2.	Hindu/sanatan	128	32.5
3.	Buddhist	1	0.3
4.	Christian	18	4.5
<b>Total</b>		<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 4: Marital status of the respondents

Sl. No.	Marital status of the respondents	Female		Male		Total	
		<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1.	Unmarried	26	11.9	56	31.8	82	20.8
2.	Married	185	84.9	120	68.2	305	77.4
3.	Widow	5	2.3	-	-	5	1.3
4.	Separated	2	0.9	-	-	2	0.5
<b>Total</b>		<b>218</b>	<b>100.0</b>	<b>176</b>	<b>100.0</b>	<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 5: Marriage age of the girls

Sl. No.	Girls' marriage age	Female		Male		Total	
		<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1.	Less than 18 years	-	0.5	1	0.6	1	0.3
2.	18 years	205	94.0	165	93.8	370	93.9
3.	Any time after 18th years	13	5.0	10	5.7	23	5.8
<b>Total</b>		<b>218</b>	<b>100.0</b>	<b>176</b>	<b>100.0</b>	<b>394</b>	<b>100.0</b>

Source: Survey, n = 399

Table 6: Marriage age of the boys

Sl. No.	Boys' marriage age	Female		Male		Total	
		<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
2.	21 years old	189	86.7	157	89.2	346	87.8
3.	Any time after 21st years	29	13.3	19	10.8	48	12.2
<b>Total</b>		<b>218</b>	<b>100.0</b>	<b>176</b>	<b>100.0</b>	<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 7: Marriage in the family within last 12 months

Sl. No.	Marriage within last 12 months	<i>f</i>	%
1.	Yes	52	13.2
2.	No	342	86.1
<b>Total</b>		<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 8: Marriage of the boys/girls

Sl. No.	Marriage	<i>f</i>	%
1.	Boy's marriage	23	44.2
2.	Girl's marriage	27	51.9
3.	Both boy and girl	2	3.8
<b>Total</b>		<b>52</b>	<b>100.0</b>

Source: Survey, n = 52, not applicable 342

Table 9: Girl's age at the time of marriage

Sl. No.	Marriage	<i>f</i>	%
1.	Less than 18 years	3	10.3
2.	18 years old	16	55.2
3.	19 years and above	10	34.5
<b>Total</b>		<b>29</b>	<b>100.0</b>

Source: Survey, n = 29, not applicable 365

Table 10: Boy's age at the time of marriage

Sl. No.	Marriage	<i>f</i>	%
1.	21 years old	4	16.0
2.	22 years and above age	21	84.0
<b>Total</b>		<b>25</b>	<b>100.0</b>

Source: Survey, n = 52, not applicable 269

Table 11: Child marriage in the area

Sl. No.	Child marriage prevention	<i>f</i>	%
1.	Yes	205	52.0
2.	No	189	48.0
<b>Total</b>		<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 12: Child marriage of the boys/girls

Sl. No.	Marriage	<i>f</i>	%
1.	Boy's marriage	21	10.2
2.	Girl's marriage	164	80.0
3.	Both boys and girls	20	9.8
<b>Total</b>		<b>205</b>	<b>100.0</b>

Source: Survey, n = 205, not applicable for 189

Table 13: Child marriage since COVID-19 started

Sl. No.	Child marriage during COVID-19	<i>f</i>	%
1.	No increase	233	59.1
2.	Little increase	119	30.2
3.	Moderate increase	32	8.1
4.	Huge/big increase	10	2.5
<b>Total</b>		<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 14: Incidents of GBV

Sl. No.	Incidents of GBV	<i>f</i>	%
1.	Slapping	233	80.6
2.	Hitting	47	16.3
3.	Beating	133	46.0
4.	Pulling hair	62	21.5
6.	Threatening with weapon	57	19.7
7.	Forcing to be lonely/alone	73	25.3
8.	Insulting	34	11.8
9.	Kidnapping/abduction	38	13.1
10.	Murder	18	6.2
11.	Attempted rape	15	5.2
<b>Total</b>		<b>289</b>	<b>-</b>

Source: Survey, n = 289, multiple responses, not applicable for 105

Table 15: Person responsible for GBV

Sl. No.	Responsible person for GBV	<i>f</i>	%
1.	Husband	345	87.6
2.	Father-in-law	185	47.0
3.	Mother-in-law	280	71.1
4.	Sister-in-law	80	20.3
6.	Parents	54	13.7
7.	Spoilt young boys	56	14.2
8.	Relatives	24	6.1
9.	Powerful people in the area	22	5.6
<b>Total</b>		<b>394</b>	<b>-</b>

Source: Survey, n = 394, multiple responses

Table 16: Reasons/causes for GBV

Sl. No.	Reasons for GBV	<i>f</i>	%
1.	Alcohol abuse/drug addiction	262	66.5
2.	Gambling	81	20.6
3.	Financial stress	328	83.2
4.	Negative attitude towards females	38	9.6
6.	Ignorance	58	14.7
7.	Violence in the media	34	8.6
8.	Internet	51	12.9
9.	Mobile phone	57	14.5
10.	Extra marital affairs	127	32.2
<b>Total</b>		<b>394</b>	<b>-</b>

Source: Survey, n = 394, multiple responses

Table 17: Places where GBV occurs

Sl. No.	Places of GBV	<i>f</i>	%
1.	At home	345	87.6
2.	On the way to school/college	165	41.9
3.	Quiet place	81	20.6
4.	In the public transport (bus, tempo, etc.)	172	43.7
<b>Total</b>		<b>394</b>	<b>-</b>

Source: Survey, n = 394, multiple responses

Table 18: Responses of the local people

Sl. No.	Places of GBV	<i>f</i>	%
1.	Take perpetrators to the police	78	19.8
2.	Take the survivors to the health centre	63	16.0
3.	Try to solve it within the family/community	382	97.0
4.	Blame the survivors	26	6.6
<b>Total</b>		<b>394</b>	<b>-</b>

Source: Survey, n = 394, multiple responses

Table 19: Knowing the perpetrators of GBV

Sl. No.	Knowledge about GBV perpetrators	<i>f</i>	%
1.	Yes	275	69.8
2.	No	119	30.2
<b>Total</b>		<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 20: Punishment of GBV perpetrators

Sl. No.	Knowledge about GBV perpetrators	<i>f</i>	%
1.	Yes	181	65.8
2.	No	94	34.2
<b>Total</b>		<b>275</b>	<b>100.0</b>

Source: Survey, n = 275, not applicable for 119

Table 21: Understanding about human rights

Sl. No.	Understanding of human rights	<i>f</i>	%
1.	Right to life	207	52.5
2.	Right to education	183	46.4
3.	Right to justice	219	55.6
4.	Right to expression of opinion	105	26.6
5.	Right to movement	125	31.7
6.	Right to vote	102	25.9

Source: Survey, n = 394, multiple responses

Table 22: Discrimination within last 12 months

Sl. No.	Facing discrimination	<i>f</i>	%
1.	Ethnic origin	147	37.3
2.	Gender	223	56.6
3.	Age	207	52.5
4.	Religion or belief	155	39.3
5.	Disability	269	68.3
6.	Different political views	312	79.2
7.	Economic condition	294	74.6

Source: Survey, n = 394, multiple responses

Table 23: Violence against minority people

Sl. No.	Violence against minority people	<i>f</i>	%
1.	Yes	49	12.4
2.	No	345	87.6
<b>Total</b>		<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Table 24: Types of violence against minority people

Sl. No.	Violence against minority people	<i>f</i>	%
1.	Threatening	25	51.0
2.	Sexual harassment	16	32.7
3.	Land grabbing	11	22.4
4.	Physical torture	11	22.4
5.	Forcing to leave home	9	18.4
6.	Rape	5	10.2
7.	Breaking of house and looting	4	8.2
<b>Total</b>		<b>49</b>	<b>100.0</b>

Source: Survey, n = 49, not applicable for 345

Table 25: Frequency of violent behaviors

Sl. No.	Frequency of violent behaviors	<i>f</i>	%
1.	More than ten times	1	2.7
2.	5-9 times	4	10.3
3.	1-4 times	34	87.2
<b>Total</b>		<b>39</b>	<b>100.0</b>

Source: Survey, n = 39, not applicable for 355

Table 26: People responsible for violence against minority

Sl. No.	Responsible people for violent behaviors	<i>f</i>	%
1.	Influential people in the area	36	73.5
2.	Neighbours	17	34.7
3.	Religious fundamentalist	5	10.2
<b>Total</b>		<b>49</b>	<b>100.0</b>

Source: Survey, n = 49, not applicable for 345, multiple responses

Table 27: Difficulties in food consumption during COVID-19

Sl. No.	Difficulties in food consumption	<i>f</i>	%
1.	Access to food has not changed	41	10.4
2.	Had food, but difficulty in finding items	120	30.9
3.	Occasionally been without enough food or good quality foods	228	58.7
<b>Total</b>		<b>389</b>	<b>100.0</b>

Source: Survey, n = 389, not applicable for 5

Table 28: Difficulties in health care services during COVID-19

Sl. No.	Difficulties in accessing health care service	<i>f</i>	%
1.	Did not try to access care, or didn't need care	49	12.8
2.	No changes to medical health care	26	6.8
3.	Had mild changes, such as telehealth instead of in-person visits	144	37.5
4.	Had moderate changes (delays in appointments)	45	11.4
5.	Severe changes and were unable to access needed health care	120	31.3
<b>Total</b>		<b>384</b>	<b>100.0</b>

Source: Survey, n = 384, not applicable for 10

Table 29: Receiving supports from different sources during COVID-19

Sl. No.	Receiving supports during COVID-19	<i>f</i>	%
1.	Yes	384	98.2
2.	No	7	1.8
	<b>Total</b>	<b>391</b>	<b>100.0</b>

Source: Survey, n = 391, not applicable for 3

Table 30: Types of assistance

Sl. No.	Types of assistance	<i>f</i>	%
1.	Food supply	382	99.5
2.	Cash	356	92.7
3.	Vegetables	159	41.4
4.	Soap	208	54.2
5.	Mask	188	49.0
6.	Hand sanitizer	14	3.6
	<b>Total</b>	<b>384</b>	<b>100.0</b>

Source: Survey, n = 384, not applicable for 10

Table 31: Loss of employment/job/work

Sl. No.	Loss of employment	Female		Male		Total	
		<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1.	Yes	92	42.2	87	49.3	179	45.4
2.	No	126	57.8	89	50.3	215	54.6
	<b>Total</b>	<b>218</b>	<b>100.0</b>	<b>176</b>	<b>100.0</b>	<b>394</b>	<b>100.0</b>

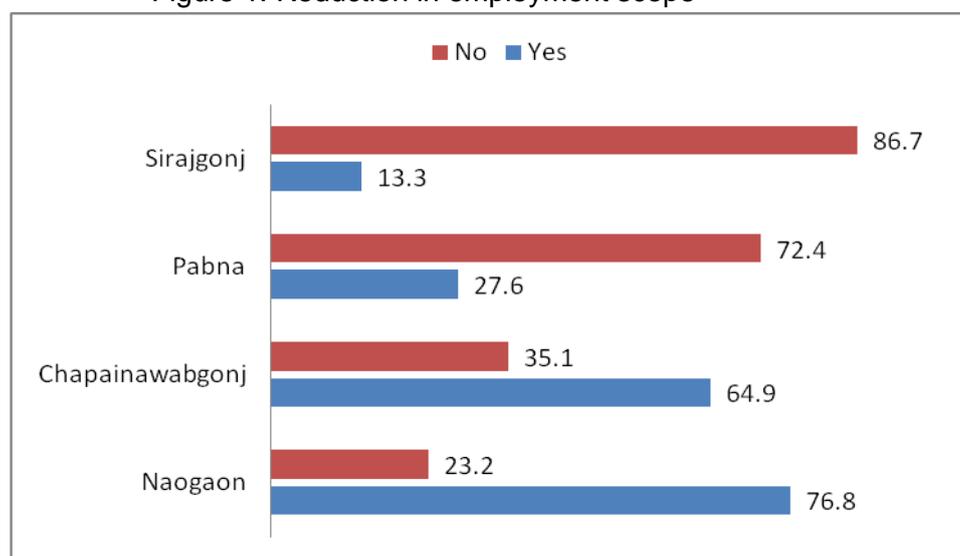
Source: Survey, n = 394

Table 32: Loss of employment/job/work

Sl. No.	Loss of employment	Bengali		Adivashi		Total	
		<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1.	Yes	141	48.3	38	37.3	179	45.4
2.	No	151	51.7	64	62.7	215	54.6
	<b>Total</b>	<b>292</b>	<b>100.0</b>	<b>102</b>	<b>100.0</b>	<b>394</b>	<b>100.0</b>

Source: Survey, n = 394

Figure 1: Reduction in employment scope



Source: Survey, n = 394

Table 33: Change in monthly family income due to COVID-19

Sl. No.	Loss of employment	Female		Male		Total	
		<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1.	No change in household income	39	17.9	26	14.8	65	16.5
2.	Little change in income	79	36.2	65	36.9	144	36.5
3.	Moderate change in income	30	13.8	21	11.9	51	12.9
4.	Severe change	70	32.1	64	36.4	134	34.0
	<b>Total</b>	<b>218</b>	<b>100.0</b>	<b>176</b>	<b>100.0</b>	<b>394</b>	<b>394</b>

Source: Survey, n = 394

## Annexure B: Questionnaire for the survey

### Consent of the interviewees

NETZ Bangladesh has been implementing a three years (2018-2020) project called 'Strengthened Civil Society Protects and Promotes Women's Rights' 'EIDHR/2017/397-087' in cooperation with two partner organisations WE CAN and DASCOH Foundation in Sirajgonj, Pabna, Chapainowabgonj and Naogaon with financial support from the European Union. To understand human rights situation of the targeted people in the project location the organisation is conducting a study; As such, we will be talking for about 60 minutes. We thank you for your readiness of being part of the discussion, and we assure you that information of the discussion will be kept secret and used only for study purpose. With your consent we want to start the discussion.

Ques. No.					
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Date of interview:

Interview start time:

End time:

*(Instruction: please circle the appropriate number/s, and then write the number/s in the right side box)*

#### A. General Information

<b>(A_1)</b>	<b>Name of the respondent:</b>	
<b>(A_2)</b>	<b>Sex of the respondent:</b> Answer: 1 = Female; 2 = male; 3 = Others (specify):	<input style="width: 80px; height: 20px;" type="text"/>
<b>(A_3)</b>	<b>Ethnicity of the respondent:</b> Answer: 1 = Bengali; 2 = Adivashi; 3 = Others (specify):	<input style="width: 80px; height: 20px;" type="text"/>
<b>(A_4)</b>	<b>Religion of the respondent:</b> Answer: 1 = Islam; 2 = Hindu; 3 = Buddhist; 4 = Christianity; 5 = Others (specify):	<input style="width: 80px; height: 20px;" type="text"/>
<b>(A_5)</b>	<b>Name of the district that respondent come from;</b> Answer: 1 = Naogaon; 2 = Chapainawabganj; 3 = Pabna; 4 = Sirajganj	<input style="width: 80px; height: 20px;" type="text"/>
<b>(A_6)</b>	<b>Age of the respondent</b> Answer: 1 = Less than 20 years; 2 = 20-29 years; 3 = 30-39 years; 4 = 40-49 years; 5 = 50-59 years; 6 = 60 Years and above;	<input style="width: 80px; height: 20px;" type="text"/>
<b>(A_7)</b>	<b>What is your educational qualification?</b> Answer: 1 = No formal education; 2 = Grade I - V; 3 = Grade VI - X; 4 = SSC; 5 = HSC; 6 = BA and above education;	<input style="width: 80px; height: 20px;" type="text"/>
<b>(A_8)</b>	<b>Marital status of the respondent:</b> Answer: 1 = Unmarried; 2 = Married; 3 = Divorced; 4 = Separated; 5 = Widow; 6 = Deserted;	<input style="width: 80px; height: 20px;" type="text"/>
<b>(A_9)</b>	<b>What is your occupation?</b> Answer: 1 = Job; 2 = Self-employed; 3 = Business/running grocery shop; 4 = Household work; 5 = House helper; 6 = Day labour (agriculture); 7 = Day labour (non-agriculture sector); 8 = Student; 9 = Do not do any work; 10 = Unable to work; 11 = Others, specify:	<input style="width: 80px; height: 20px;" type="text"/>
<b>(A_10)</b>	<b>Have you or has anyone in your household experienced a loss of employment / job since March 2020?</b> Answer: 1 = Yes; 2 = No; 77 = Do not want to share; 88 = Can't say;	<input style="width: 80px; height: 20px;" type="text"/>
<b>(A_11)</b>	<b>Has there been any change in total monthly family income since COVID-19 started?</b> Answer: 1 = There has been no change to our household income; 2 = Yes, there has been small changes, but we are able to meet our needs and pay bills; 3 = Yes, there	<input style="width: 80px; height: 20px;" type="text"/>

	has been moderate changes and we made cuts, but we are able to meet basic needs and pay bills; 4 = Yes, there have been severe changes and we are unable to meeting basic needs or pay bills 77 = Do not want to share; 88 = Can't say;	
<b>B. Marriage age of the girls and boys</b>		
<b>(B_1)</b>	<b>Can you please share with us the age of the girls as per existing law?</b> Answer: 1 = Less than 18 years; 2 = 18 -19 years; 3 = 20 years and above; 4 = Others, specify: _____ ; 88 = Can't say;	<input type="text"/>
<b>(B_1)</b>	<b>Can you please share with us the age of the boys as per existing law?</b> Answer: 1 = Less than 21 years; 2 = 22-23 years; 3 = 24 years and above; 4 = Others, specify: _____ ; 88 = Can't say;	<input type="text"/>
<b>(B_3)</b>	<b>Was there any marriage in your family within last 12 months? Answer: 1 = Yes; 2 = No; 77 = Do not want to share; (If the answer is no, then go to the question no. B_7)</b>	<input type="text"/>
<b>(B_4)</b>	<b>If the answer is yes, was it a marriage of girl or boy?</b> Answer: 1 = Boy's marriage; 2 = Girl's marriage; 3 = Both boy and girl; 77 = Do not want to share; 88 = Can't say; (If the answer is 1, then skip question no. B_5)	<input type="text"/>
<b>(B_5)</b>	<b>If it was a marriage of a girl, what was the age of the girl during that time?</b> Answer: 1 = Under 18 years; 2 = 18-19 years; 3 = 20 years and above; 4 = Others, specify: _____ 77 = Do not want to share; 88 = Can't say;	<input type="text"/>
<b>(B_6)</b>	<b>If it was a marriage of a boy, what was the age of the boy during that time?</b> Answer: 1 = Under 21 years; 2 = 22-23 years; 3 = 24 years and above; 4 = Others, specify: _____ 77 = Do not want to share; 88 = Can't say;	<input type="text"/>
<b>(B_7)</b>	<b>Was there any child marriage in your area in the last 12 months?</b> Answer: 1 = Yes; 2 = No; 77 = Do not want to share; (If the answer is no, then skip question no. B_8)	<input type="text"/>
<b>(B_8)</b>	<b>Was it a marriage of a boy or girl?</b> Answer: 1 = Boy; 2 = Girl; 3 = Both boy and girl: 77 = Do not want to share; 88 = Can't say;	<input type="text"/>
<b>(B_9)</b>	<b>Was there any case where people in the area could stop child marriage within last one year?</b> Answer: 1 = Yes; 2 = No; 77 = Do not want to share; 88 = Can't say; 99 = Not applicable / there was no child marriage in the area;	<input type="text"/>
<b>(B_10)</b>	<b>If there is any child marriage in the area, according to your opinion what is/are the reason/s for it? (Multiple answer possible)</b> Answer: 1 = Poverty at home; 2 = Insecurity; 3 = Tradition; 4 = Dowry; 5 = Love/affair; 6 = Difficulties in aged girl marriage; 77 = Do not want to share;	<input type="text"/>
<b>(B_11)</b>	<b>Is there any individual/group/organization that provides to stop child marriage (particularly girl)? (If the answer is No, then skip B_12)</b> Answer: 1 = Yes; 2 = No; 77 = Do not want to share;	<input type="text"/>
<b>(B_12)</b>	<b>If the answer is yes, who are they? (multiple answer possible)</b> Answer: 1 = Upazila government officials; 2 = UP members/chairman; 3 = Village leaders; 4 = School teachers; 5 = School students; 6 = Neighbours; 7 = NGO workers; 8 = Parents; 9 = Village/traditional leader; 10 = Others, specify: _____ 77 = Do not want to share; 88 = Can't say;	<input type="text"/>
<b>(B_13)</b>	<b>Since the COVID-19 started has there been any change/increase in child marriage in your area?</b> Answer: 1 = No, there has not been any increase; 2 = Yes, there has been little increase in child marriage; 3 = Yes, there has been moderate increase in child marriage; 4 = Yes, there has been huge/big increase in child marriage; 77 = Do not want to share; 88 = Can't say;	<input type="text"/>
<b>C. Gender-based violence</b>		
<b>(C_1)</b>	<b>Have you heard the 'word' gender-based violence?</b> Answer: 1 = Yes; 2 = No; 77 = Do not want to share; 88 = Can't say;	<input type="text"/>
<b>(C_2)</b>	<b>Can you please share with us, what do you understand by gender-based violence? (multiple answer possible)</b>	<input type="text"/>

	<p><b>Answer:</b> 1 = Slapping; 2 = Hitting; 3 = Beating; 4 = Kicking; 5 = Shaking; 6 = Pulling hair; 7 = Hitting on the head; 8 = Threatening with weapon; 9 = Threat of physical torture; 10 = Threat of sexual violence; 11 = Forcing to be alone/lonely; 12 = Insulting; 13 = Denial of health care services; 14 = Depriving from education opportunity; 15 = Not allowing to go out; 16 = Improper sexual comments; 17 = Forceful kissing; 18 = Touching sexual parts of the body; 19 = Attempted rape; 20 = Rape; 21 = Beating after getting drunk; 22 = Forcing to leave home; 23 = Not giving food, clothes and others; 24 = Others, specify: _____; 88 = Cannot say;</p>	<table border="1"> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> </table>								
(C_3)	<p><b>Do you know any girl or women in the area who have experienced GBV within last one year?</b>  <b>Answer:</b> 1 = Yes; 2 = No; <b>(If the answer is No, then skip C_4)</b></p>	<table border="1"> <tr><td></td></tr> </table>								
(C_4)	<p><b>If the answer is, what types of GBV they experienced within last one year? (multiple answer possible)</b>  <b>Answer:</b> 1 = Slapping; 2 = Hitting; 3 = Beating; 4 = Pulling hair; 5 = Hitting on head; 6 = Threatening with weapon; 7 = Threat of sexual physical violence; 8 = Threat of sexual violence Insulting; 9 = Leaving alone; 10 = Insulting; 11 = Not allowing to go out; 12 = Improper sexual comments; 13 = Touching sexual parts of the body; 14 = Attempted rape; 15 = Rape; 16 = Gang rape; 17 = Killing after rape; 18 = Sexual harassment; 19 = Kidnapping/abduction; 20 = Dowry; 21 = Throwing acid; 22= Murder; 23 = Not giving food; 24 = Others, specify: _____; 88 = Cannot say;</p>	<table border="1"> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> </table>								
(C_5)	<p><b>Can you please tell us who is responsible for violence against girls and women? (multiple answer possible)</b>  <b>Answer:</b> 1 = Husband; 2 = Relatives; 3 = Father-in-laws; 4 = Mother-in-laws; 5 = Sister-in-laws; 6 = Brother-in-laws; 7 = Parents; 8 = Unknown people; 9 = Spoilt young boy; 10 = Powerful people in the area; 11 = Others (specify); _____ : 77 = Do not want to share; 88 = Can't say;</p>	<table border="1"> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> </table>								
(C_6)	<p><b>What do you think are the causes of violence against girls and women? (multiple answer possible)</b>  <b>Answer:</b> 1 = Alcohol abuse; 2 = Gambling; 3 = Financial stress; 4 = Negative attitude towards female; 5 = Family history of violence; 6 = Ignorance; 7 = low education level; 8 = Mental health issues; 9 = Violence in the media; 10 = Internet; 11 = Mobile phone; 12 = Extra martial affairs; 13 = Dowry; 14 = Unemployment; 15 = Others (specify); 77 = Do not want to share;</p>	<table border="1"> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> </table>								
(C_7)	<p><b>Can you please tell us where does the GBV generally take place or happen? (multiple answer possible)</b>  <b>Answer:</b> 1 = At home; 2 = Within the area; 3 = While going to school/college; 4 = Quiet place; 5 = In the public place (like market); 6 = In the public transport (bus, tempo, etc.); 7 = Working place; 8 = Others (specify);</p>	<table border="1"> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> </table>								
(C_8)	<p><b>Do the survivors of GBV tell others or look for help when they experience violence?</b>  <b>Answer:</b> 1 = Yes; 2 = No; <b>(If the answer is No, then skip C_9)</b></p>	<table border="1"> <tr><td></td></tr> </table>								
(C_9)	<p><b>To whom do women most often go for help, when they have been victims of some forms of violence? (multiple answer possible)</b>  <b>Answer:</b> 1 = Husband/partner; 2 = Mother; 3 = Father; 4 = Male family members; 5 = Female family member; 6 = Relatives; 7 = Friends; 8 = Community/local leaders; 9 = Medical practitioner; 10 = NGO workers; 11 = People's representative; 12 = Government officials; 13 = Police; 14 = Women group members; 15 = Village / traditional leaders; 16 = Neighbours; 17 = Others, specify: _____ 77 = Do not want to share;</p>	<table border="1"> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> </table>								
(C_10)	<p><b>What do the community people do when GBV occurs? (multiple answer possible)</b>  <b>Answer:</b> 1 = Take perpetrators to the police; 2 = Take the survivors to the health centre; 3 = Try to solve it within the family/community; 4 = Do not take any measures; 5 = Blame the survivors; 6 = Others, specify: _____ 77 = Do not want to share;</p>	<table border="1"> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> </table>								
(C_11)	<p><b>Do you know the person/s responsible for GBV?</b>  <b>Answer:</b> 1 = Yes; 2 = No; 77 = Do not want to share; <b>(If the answer is No, then skip C_13)</b></p>	<table border="1"> <tr><td></td></tr> </table>								

<b>(C_12)</b>	<b>Do they get punished for their deeds?</b> Answer: 1 = Yes; 2 = No; 77 = Do not want to share;	<input type="text"/>						
<b>(C_13)</b>	<b>In your opinion, what can be done to prevent violence against girls and women in the area? (multiple answer possible)</b> Answer: 1 = Make people aware about GBV; 2 = Education of the youth; 3 = Counselling services for the women; 4 = Increase employment opportunities for the women; 5 = Stricter application of the laws; 6 = Others (specify): 77 = Do not want to share;	<table border="1"><tr><td><input type="text"/></td><td><input type="text"/></td></tr><tr><td><input type="text"/></td><td><input type="text"/></td></tr><tr><td><input type="text"/></td><td><input type="text"/></td></tr></table>	<input type="text"/>					
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<input type="text"/>	<input type="text"/>							
<input type="text"/>	<input type="text"/>							
<b>(C_14)</b>	<b>Since the COVID-19 started has there been any change/increase in violence against girls/women in your area?</b> Answer: 1 = No, there has not been any increase; 2 = Yes, there has been little increase in violence against girls/women; 3 = Yes, there has been moderate increase in violence against girls/women; 4 = Yes, there has been huge/big increase in violence against girls/women; 77 = Do not want to share; 88 = Can't say;	<input type="text"/>						

### D. Human Rights

<b>(D_1)</b>	<b>When the term 'human rights' is mentioned, what first comes to your mind? (Multiple answer possible)</b> Answer: 1 = Right to life; 2 = Right to education; 3 = Right to justice; 4 = Right to expression of opinion; 5 = Right to movement; 6 = Right to rally; 7 = Child rights; 8 = Right to vote; 9 = Others, specify: ; 77 = Do not want to share; 88 = Can't say	<table border="1"><tr><td><input type="text"/></td><td><input type="text"/></td></tr><tr><td><input type="text"/></td><td><input type="text"/></td></tr><tr><td><input type="text"/></td><td><input type="text"/></td></tr></table>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>							
<input type="text"/>	<input type="text"/>							
<input type="text"/>	<input type="text"/>							
<b>(D_2)</b>	<b>Do you feel that human rights are relevant to your life?</b> Answer: 1 = Yes; 2 = Somewhat; 3 = Not really; 4 = Definitely not; 77 = Do not want to share; 88 = Can't say	<input type="text"/>						
<b>(D_3)</b>	<b>Are the followings human rights/violation issues</b>							
	<b>Issues</b>	<b>Yes (1)</b>	<b>No (2)</b>	<b>Can't say (88)</b>				
<b>(D_3_1)</b>	Domestic violence							
<b>(D_3_2)</b>	Educational inequality							
<b>(D_3_3)</b>	Not getting justice							
<b>(D_3_4)</b>	Not being able to practice own religion							
<b>(D_3_5)</b>	Land grabbing							
<b>(D_3_6)</b>	Facing violence for belonging to minority group							
<b>(D_3_7)</b>	Discrimination based on gender / ethnic / religious identity							
<b>(D_4)</b>	<b>In the last 12 months have any people personally felt discriminated (i.e. somebody is treated less favorably than others because of a specific personal feature, such as age, gender or minority background) against or harassed on the basis of one or more of the following grounds?</b>							
	<b>Issues of consideration</b>	<b>Yes (1)</b>	<b>No (2)</b>	<b>Do not want to share (77)</b>				
<b>(D_4_1)</b>	Ethnic origin							
<b>(D_4_2)</b>	Gender							
<b>(D_4_3)</b>	Age							
<b>(D_4_4)</b>	Religion or belief							
<b>(D_4_5)</b>	Disability							
<b>(D_4_6)</b>	Different political views							
<b>(D_4_7)</b>	Economic condition							
<b>(D_4_8)</b>	Access to education							

(D_5)	In your opinion, how common the discrimination happens in the lives of people like you?														
	Issues of consideration	Always (5)	Most of the time (4)	Some-times (3)	Rarely (2)	Never (1)	Do not want to share (77)								
(D_5_1)	Ethnic origin														
(D_5_2)	Gender														
(D_5_3)	Age														
(D_5_4)	Religion or belief														
(D_5_5)	Disability														
(D_5_6)	Different political views														
(D_5_7)	Economic condition														
(D_5_8)	Others (specify)														
(D_6)	<b>In general, how concerned are you about your own and family?</b> Answer: 1 = Very concerned; 2 = Concerned; 3 = Not concerned; 77 = Do not want to share; 88 = Can't say;								<input type="text"/>						
(D_7)	<b>Do you feel secured in the place where you live?</b> Answer: 1 = Yes; 2 = No; 77 = Do not want to share;								<input type="text"/>						
(D_8)	<b>How do you rate security of the place where you reside now?</b> Answer: 1 = Very secured; 2 = Secured; 3 = Not secured; 4 = Very unsecured; 77 = Do not want to share;								<input type="text"/>						
(D_9)	<b>During last 12 months, was there any incidence of violence in your area particularly for the people of minority (religious and ethnic like Adivashis)?</b> Answer: 1 = Yes; 2 = No; 77 = Do not want to share; (If the answer is no, then go to question no. D_13)								<input type="text"/>						
(D_10)	<b>If the answer is yes, what are they? (multiple answer possible)</b> Answer: 1 = Threatening; 2 = Sexual harassment; 3 = Rape; 4 = Forcing to leave home; 5 = Breaking of house and looting; 6 = Land grabbing; 7 = Physical torture; 8 = Murder; 9 = Arrest; 10 = Detention and torture; 11 = House search; 12 = Planned attacked and injured; 13 = Female trafficking; 14 = Others, specify: 77 = Do not want to share;								<table border="1"><tr><td></td><td></td></tr><tr><td></td><td></td></tr><tr><td></td><td></td></tr></table>						
(D_11)	<b>How often did this happen within last one year?</b> Answer: 1 = More than ten times; 2 = 5-9 times; 3 = 1-4 times; 77 = Do not want to share; 88 = Can't remember;								<input type="text"/>						
(D_12)	<b>Who is responsible for such violence? (multiple answer possible)</b> Answer: 1 = Members of ruling party; 2 = Influential people in the area; 3 = Religious fundamentalists; 4= People having connection with the government and local administration; 5 = Neighbors; 6 = Others, specify: 77 = Do not want to share; 88 = Can't say;								<table border="1"><tr><td></td><td></td></tr><tr><td></td><td></td></tr><tr><td></td><td></td></tr></table>						
(D_13)	<b>Do people look for justice when such face violence or violation of human rights takes place?</b> Answer: 1 = Yes; 2 = No; 77 = Do not want to share; 88 = Can't say;								<input type="text"/>						
(D_14)	<b>From whom do they look for assistance? (multiple answer possible)</b> Answer: 1 = Local political leaders; 2 = Members of ruling party ; 3 = People's representatives; 4 = Upazila government officials; 5 = Police; 6 = Staff of NGOs; 7 = Members of local civil society organizations; 8 = Others, specify: 77 = Do not want to share;								<table border="1"><tr><td></td><td></td></tr><tr><td></td><td></td></tr><tr><td></td><td></td></tr></table>						
(D_15)	<b>How often do the victims/sufferers get justice, if there is violation of human rights?</b> Answer: 1 = Always; 2 = Most of the time; 3 = Sometime; 4 = Only on few occasion; 5 = Never; No; 77 = Do not want to share;								<input type="text"/>						

## E. Impact of COVID-19

<b>(E_1)</b>	<b>Do you get information about COVID-19 risks and prevention?</b> <b>Answer:</b> 1 = Yes; 2 = No; 77 = Do not want to share;	<input type="text"/>						
<b>(E_2)</b>	<b>As a result of COVID – 19, have you experienced any difficulty in accessing any of the following basic goods and services?</b> <b>Answer:</b> 1 = Food supply; 2 = Medical supplies (medicine, masks, hand sanitizer, etc.); 3 = Hygiene and sanitary products, and soap; 4 = Family planning commodities; 5 = reproductive or maternal or child health care services; 6 = Visiting doctors and getting medical care; 7 = public transport facilities; 8 = Others, specify: 77 = Do not want to share; 88 = Can't say;	<table border="1"><tr><td><input type="text"/></td><td><input type="text"/></td></tr><tr><td><input type="text"/></td><td><input type="text"/></td></tr><tr><td><input type="text"/></td><td><input type="text"/></td></tr></table>	<input type="text"/>					
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<input type="text"/>	<input type="text"/>							
<input type="text"/>	<input type="text"/>							
<b>(E_3)</b>	<b>Has your access to food changed since COVID-19 started?</b> <b>Answer:</b> 1 = No, our access to food has not changed; 2 = Yes, we have had enough food, but difficulty getting to the store or finding items; 3 = Yes, we have occasionally been without enough food or good quality foods; 4 = Yes, we have frequently been without enough food;	<input type="text"/>						
<b>(E_4)</b>	<b>Has your access to medical health care changed since COVID-19 started?</b> <b>Answer:</b> 1 = No, we have not tried to access care, or we haven't needed care; 2 = No, there have been no changes to our medical health care; 3 = Yes, we have had mild changes, such as appointments moved to telehealth instead of in-person visits; 4 = Yes, we have had moderate changes, such as delays in your appointments; 5 = Yes, we have had severe changes; you have been unable to access needed health care services; 7 = Others, specify: 77 = Do not want to share; 88 = Can't say;	<input type="text"/>						
<b>(E_5)</b>	<b>Do you practice social distancing now since COVID-19 started?</b> (i.e., reduced your physical contact with people outside of your home in social, work, or others by avoiding large groups and staying 3-6 feet away from other people when out in public) <b>Answer:</b> 1 = Yes; 2 = No; 77 = Do not want to share;	<input type="text"/>						
<b>(E_6)</b>	<b>Since the spread of COVID – 19, has the level of violence in your neighborhood increased, decreased, or stayed the same?</b> <b>Answer:</b> 1 = Increased; 2 = Decreased; 3 = Stayed the same; 77 = Do not want to share; 88 = Can't say;	<input type="text"/>						
<b>(E_7)</b>	<b>Have local people received any support from individuals/government agencies / NGOs since the spread of COVID–19?</b> <b>Answer:</b> 1 = Yes; 2 = No; 77 = Do not want to share;	<input type="text"/>						
<b>(E_8)</b>	<b>If 'yes', from whom they received supports/services? (multiple answer possible)</b> <b>Answer:</b> 1 = Government agencies; 2 = NGOs; 3 = Local organization; 4 = People's representatives; 5 = Local leaders/individuals; 6 Others, specify:	<table border="1"><tr><td><input type="text"/></td><td><input type="text"/></td></tr><tr><td><input type="text"/></td><td><input type="text"/></td></tr></table>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>		
<input type="text"/>	<input type="text"/>							
<input type="text"/>	<input type="text"/>							
<b>(E_9)</b>	<b>If the answer is yes, then what kind of support have you received or do you receive? (multiple answer possible)</b> <b>Answer:</b> 1 = Food supply; 2 = Cash; 3 = Health care and medicine; 4 = Others, specify: 77 = Do not want to share;	<table border="1"><tr><td><input type="text"/></td><td><input type="text"/></td></tr><tr><td><input type="text"/></td><td><input type="text"/></td></tr></table>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>		
<input type="text"/>	<input type="text"/>							
<input type="text"/>	<input type="text"/>							
<b>(E_10)</b>	<b>Overall, considering all the possible ways your life may have been impacted by the COVID-19 pandemic, how much has it impacted your day-to-day life?</b> <b>Answer:</b> 1 = It has not impacted my life at all; 2 = It has impacted my life a little; 3 = It has moderately impacted my life; 4 = It has extremely impacted my life; 77 = Do not want to share; 88 = Can't say;	<table border="1"><tr><td><input type="text"/></td><td><input type="text"/></td></tr></table>	<input type="text"/>	<input type="text"/>				
<input type="text"/>	<input type="text"/>							

### Types of questionnaire Check

1 = Back check:	Name:	Date:
2 = Accompany check:	Name:	Date:
3 = Checked by the supervisor:		Date:

**Thank you very much for giving time and kind cooperation**  
**Annexure C: Guide questions for focus group discussion with members of CSO**

### Consent of the interviewees

NETZ Bangladesh has been implementing a three years (2018-2020) project called 'Strengthened Civil Society Protects and Promotes Women's Rights' 'EIDHR/2017/397-087' in cooperation with two partner organisations WE CAN and DASCOH Foundation in Sirajgonj, Pabna, Chapainowabgonj and Naogaon with financial support from the European Union. To understand human rights situation of the targeted people in the project location the organisation is conducting a study; As such, we will be talking for about 60 minutes. We thank you for your readiness of being part of the discussion, and we assure you that information of the discussion will be kept secret and used only for study purpose. With your consent we want to start the discussion.

We will take notes to make sure that we do not miss what you have to say. We hope that this is OK with you? We really want to hear what you have to say, and there is no wrong answer to any question. With your consent we want to start the conversation.

Location:

Date of FGD:

Duration (start time and end time):

Name of moderator:

Name of note-taker:

(Would please tell us your name, age, educational attainment, what do you do (profession), how are you, and others

Sl. No.	Name of the participant	Age	Sex	Religion	Occupation	Educational attainment	Marital status
1.							
2.							
3.							
4.							
5.							
6.							
7.							
8.							
9.							
10.							

1. How many are you in the CSO/group, when did you start working together, how did you get organized, who helped you to come together; have all members been continuing from the beginning or some have joined in the middle or some has discontinued; what are the reasons for discontinuation?

2. Do you sit for meeting, if yes, how often, what do you discuss, do you keep record of the discussion, who keeps the record; what other activities do you do, do you keep their records; how do you do them; do you face any problem in doing your work; how do you solve them; do you see any result of your work and what are they?

3. Do you receive any support from the local people (leaders, union parishad and others), police, upazila parishad, WE CAN or DASCOH, other NGOs in doing your work, and what are they; in what extent those support help you in doing your work?

4. Do you see any change in the lives of the people that you work for; what are they; what strategies help you in achieving those results; do you feel any change is needed in the way that you do your work; if yes, what are they?

### **Gender-based violence (GBV)**

5. Are there any incidents of violence against women and girls (GBV) – psychological (threats, humiliation, etc.), physical (slapping, beating, etc.), sexual (harassment, rape, etc.), and economic (denying education, job, access to credit, marketplace) in your area? When, where and how often do those incidents happen; how is the problem now compared to earlier years?

6. Who are the perpetrators of GBV particularly sexual violence (people in the authority, family members, local people, others); do they get penalized for their deeds; are they brought into legal system and get punishment of their offense?

7. What about violence between married couples; do you know cases where married women face physical, emotional/psychological, economic, sexual violence by their husbands; can women take any measure to stop/prevent the violence, if yes what do they do and what are the results; if not why they can't/don't?

8. If a woman or young girl suffers violence (including sexual one); do they tell others about it; whom do they inform (family members, health workers, police or others); from whom do they look for support (relatives, health workers, police, etc.) and what assistance do they get from them; what are the agencies that provide services for GBV survivors and what support do they provide; do they address their needs?

9. What initiatives do or can you take to stop or reduce cases of violence against women and girls; what are the results; are you successful in doing work, if not, what are the reasons; what can be done to enhance the situation?

### **Child marriage**

10. At what age do girls and boys get married in your area; do girls get married before 18 years and boys before 21 years; if yes, what are the reasons; do parents need to pay dowry while arranging girl's marriage; if yes, what are the reasons; can you do anything to stop it?

11. Can you do anything to stop child marriage, to what extent you are successful in doing so; do you get or take any support from others in preventing child marriage; from whom do you get support; how helpful are those assistance; how is easy or difficult it is to prevent child marriage; what more can be done in this area?

### **Human rights situation**

12. Do you observe cases of discrimination due to age, gender and minority issue in your area; can you do anything about it; if yes, what do you do and what is the result; is the situation improving or deteriorating; what can be done to get it better?

13. During last one year, was there any case of violation of human rights particularly against the minority (religious, ethnic and others) such as attack, land grabbing, breaking/burning of houses, looting, beating, sexual harassment and others; if yes, what do the sufferer do to

address them, could you do anything to help them; if yes, what did/could you do and what was the result; do you get any support from the local leaders and administration to deal with the issue; do you think situation of human rights is worsening or improving; what can be done to improve the situation?

### **COVID-19 and its impact**

14. How COVID-19 has affected your/people's life and livelihood (work, job, business and others) and income; are there cases where people have lost their works due to COVID-19, how is the livelihood condition now; how did/do people manage/arrange your basic necessities during this time?

15. How is the food in-take state of the people now, can people arrange required food for your family members, can they have regular meals like you did before COVID-19 started, if not, why, and how do they manage the situation?

16. If someone is sick in your area, can they have treatment like before, if not, what are the reasons; how has COVID-19 has affected your health seeking behavior and arrangement; is there any case that someone got infected with the virus; are there treatment facilities available for the infected people; do people follow prevention practices like hand washing, wearing mask, social distancing, etc.?

17. Do you think that there has been an increase of violence against women or girls due to COVID-19; if yes, what are the reasons; could you do anything to stop or prevent it; if yes, what did you do and what are the results?

18. How the child marriage situation is now; has it increased due to COVID-19; if yes, what are the reasons; could you take any measure/s in preventing child marriage; how successful are you in doing so?

19. Other than you, are there people/groups/organizations that work for promotion of human rights, peace and justice, preventing child marriage, stopping violence against women and girls, in your area; what do they do; do you cooperate and coordinate with them in doing your work; what is the result?

Do you have anything that you would like to add with this discussion? Do you have any question for us? Thank you very much for making time for the discussion.

***Annexure D: TOR***

Terms of Reference for Annual Survey on the Human Rights (HR) Situation of Women and Minorities under EU funded project 'Strengthened Civil Society Protects and Promotes Women's Rights' (EIDHR/2017/397-087)

## 1. Introduction

NETZ Partnership for Development and Justice (short: NETZ) is a non-governmental organisation which promotes human rights and justice in Bangladesh with a focus on the most vulnerable and marginalised people to create an enabling environment in the society for demanding good governance, a non-discriminatory society and social justice.

NETZ has started to implement a project titled "Strengthened Civil Society Protects and Promotes Women's Rights" (EIDHR/2017/397-087) in partnership with WE CAN and DASCOH Foundation. The overall objective of the project is that civil society, democracy activists and Human Rights Defenders (HRDs) proactively enhance the protection and promotion of human rights and further democratisation in Bangladesh. As part of this action, a study is planned on the human rights situation of women and minorities in the project areas.

## 2. Background and rationale

Bangladesh is a secular, pluralistic parliamentary democracy; its Constitution and other laws protect religious freedom and ensure equal status and equal rights to people of all religious faiths – Hindus, Buddhists, Christians and others. But it's a common phenomenon in Bangladesh that women, religious minorities and ethnic people are subjected to multiple discriminations. They have long been systematically, historically and institutionally facing challenges and being discriminated in everyday lives, including educational, economic, political, social and personal sphere. People from minority groups rarely have access to political power to influence policies, or a government that is accountable to them. Furthermore, they frequently face obstacles manifesting their minority identity, such as not being able to speak their own language freely and enjoy traditional cultural practices.

Consequently, people who belong to minority groups are disadvantaged not only by virtue of their socio-economic status and diminished human development capabilities, but also by virtue of their ethnic, religious, or cultural identity, which is frequently devalued by others. Minority women are in the weakest position of all. They are typically the poorest of the poor, frequently excluded from essential services and protection, and deprived of opportunities for growth and development. Violence Against Women (VAW) is a phenomenon that exist even beyond cultural geographical, religious, social and economic context. The social, political and economic aspects of this violence need to be explored in a wider prospect to understand its root causes and to develop measures to improve the situation.

## 3. Objectives of the study

**A. Overall Objective:** The overall objective of this survey is to assess the human rights situation of women and minorities in 8 sub-districts under 4 districts which will be used as reference documents for policy advocacy to protect and promote the rights of women, religious minorities and indigenous people.

### **B. Specific Objectives**

- Analyse the overall human rights situation especially in regard to violence against women, religious minorities and ethnic people in study area;
- Analyse the role of different actors/groups (including political parties, state and CSOs) in creating and responding to violence against women and minorities;
- Document best practices in the in study area that promotes peace at community level as well as societal level;
- Analyse discriminatory policies and laws that create room for repressive measures against women and minorities;
- Develop recommendation for policy advocacy based on findings of the study;

#### 4. Scope of work

##### 4.1 Geographical coverage

The study shall cover the 8 sub-district under 4 districts (Sirajgonj, Pabna, Chapainawabganj, Naogaon) and national level of Bangladesh. The study shall be conducted within 20 August 2019 until 01 October 2019.

##### 4.2 Mandatory report structure

The study must follow the formal report structure provided below. The consultants are free to include new sub-chapters under the chapter structure provided below, if feasible, to improve the overall structure of the report.

Mandatory report structure

	Topic	Pages	Remark
	Cover page	1	this part is not counted for overall maximum length of 25/30 pages for the report*
	Table of content	1	
	List of abbreviations	1	
	Acknowledgement		
1.	Executive summary	1	
2.	Objective of the study	1	
3.	Methodology	1	
4.	Context and problem analysis	2-3	
5.	Introduction and overview	1	
6.	Situation of violence against women: physical torture, sexual harassment, rape, attempt to rape, dowry, acid throwing, domestic violence, murder	4-5	
7.	Situation of violence against religious minorities and adivashis: forcing religious minorities to leave home, threat, land grabbing, displacement from home, looting, burnt down, destroy temple, forced conversion, physical violence	8-10	
8.	Role of different actors/groups (including political parties, state and CSOs) in creating and responding to violence against women and minorities	2	
9.	Discriminatory policies and laws that create room for repressive measures against women and minorities.	2-3	
10.	Best practices that promotes peace at community	2-3	

11.	Recommendations	2-3	
12.	Conclusion	1	
	Annex (might include e.g. a) ToR of the study; b) Checklist, questionnaires and other data/information gathering instruments, c) list of references and literature, d) list of conducted interviews; e) final timetable of the study		

\* Please note: The mentioned page numbers for the individual chapters are only rough suggestions. At the same time they provide an indication how much focus/priority should be given to which topic.

## 5. Consultants

A consultant team comprised of 2 researchers (1 female and 1 male) will be involved for the particular task for 2 years (20 working days per year). One annual survey will be done in each year. The objectives need to be addressed in each annual survey. Among two consultants one will take the lead to coordinate the survey and compile the report and will be responsible to submit the final report to NETZ.

## 6. Required qualifications

The researchers should have at the minimum the following qualifications:

- Experience in working with human rights especially rights of minorities and women.
- Profound knowledge on existing policies and laws relevant to the issue of rights of minorities.
- Sound knowledge in social science research and in the coordination of research teams.
- Sufficient and well-documented publication that proves writing (in English) and analytical skills.
- Independent from NETZ, i.e. not related to NETZ.
- Willingness to travel to areas where violent attacks took place.
- Involvement in human rights activism including different movements to promote and protect rights of women and other marginalised people will be given preference.

## 7. Tasks and duties

- Meet with the relevant staffs of NETZ and the PNGOs to get clear idea about the requirements and expectations of NETZ regarding the study.
- Orientation of assistant researchers regarding the study and tasks by the key consultant.
- Relevant literature review on VAW and repression against minorities.
- Developing research design along with methodology for the study and sharing with NETZ for receiving and adjusting feedbacks.
- Visit the survey areas to facilitate focus group discussions (FGD), interviews and meetings.
- Analyse violence related data compiled by local and regional CS actors including PNGOs under the action.
- Presentation and discussion of findings of the draft report with NETZ.
- Facilitate small group discussions with national level civil society.
- Finalisation and submission of the study report, including feedback from NETZ

## 8. Expected outputs and deliverables

All consultants will prepare their individual report. Among them one consultant will compile the study report, reflecting the data gathered from primary and secondary sources. The report will also include analysis of the findings and the consultants' interpretation of such data considering the objectives mentioned above. The report will be in English having a length of approximately between 15-20pages (single spacing, 12 Times New Roman or 11 Arial, all margins 2.5 cm) and submitted to NETZ.

## 9. Time frame

The time for the study comprises a total of 20 working days to conduct and compile the each report. A total of 2 reports will be prepared within the timeframe. 1<sup>st</sup> draft report will be prepared by 21 September 2019 and final report will be submitted by 5 October 2019.

### 9.1 Tentative timetable

The study work comprises a total of 20 person-days including 5 days' field visit (in total). The study team will work its work from 20 August 2019. The detailed schedule for the feasibility study will be finalised in cooperation with the selected consultant on the basis of the following template.

Template for detailed study schedule and quantity structure

Sl. No.	Activity	Date	No. of days	Total days	Responsible person
1.	Preliminary meeting and discussion	20.08.2019	1	1	NETZ staff
2.	Planning, setting methodology and incorporating feedback of NETZ	21.08..2019	1	1	Consultant and NETZ
3.	Review project documents and secondary literature	22 -23.8.2019	2	2	Consultant
4.	Travelling to selected study area and back to Dhaka	31.08.2019 - 06.09.2019	2	2	Consultant
5.	Field visit, interview, meeting with PNGO staff and start writing process	1-5.9.2019	5	5	Consultant
6.	Facilitate a small group discussion with national level CT platform	12.09.2019	1	1	Consultant
7.	Compiling the first draft report	15-19.9.2019	5	5	Consultant
8.	Presentation and discussion on findings of the draft report with NETZ.	22.09.2019	1	1	Consultant
9.	Finalising the report, adjust feedback of NETZ	29.09.2019 - 01.10.2019	2	2	Consultant
<b>Total</b>			<b>20</b>	<b>20</b>	

## 10. Fees

For the remuneration, individual agreements will be prepared with the individual consultants. In addition to the remuneration, NETZ will also pay cost of travel, accommodation, food, stationeries and/or any other necessary expenditure on fixed term basis (based on a detailed calculation). The amounts for the travel cost will be paid (100%) to the consultants after submission of vouchers.

Consultants will receive 30% of the total remuneration and 100% of travel costs as mentioned in the detail calculation after signing the ToR. Remaining 30% of remuneration will be paid after submitting draft report and 40% will be paid after approval of the final report by NETZ. Tax and VAT on remuneration will be borne by the consultants and deducted from the source of payment as per the rules and procedures of Government of Bangladesh.

#### 11. General conditions

- NETZ reserves the right to disagree with any incomplete work and consequently NETZ may retain the last instalment of the remuneration.
- The contracting authorities also reserve the right to amend this contract at any time according to the necessity of the project given prior communication.
- The contract may be terminated if the consultants are found non-compliant to the terms and conditions of the contract.
- NETZ will have the copyright of all results and documents elaborated under this assignment. Any publication also in extracts needs prior approval of NETZ.

Name & Designation	Signature
Mr. Habibur Rahman Chowdhury Country Director NETZ Partnership for Development and Justice	
Ms/Mr. X Consultant-1	Ms/Mr. X Consultant-2

#### Consultancy for a Project to conduct Annual Survey

NETZ Partnership for Development and Justice, a Germany-based international development organization is going to commission individual consultant(s)/consultancy firm to conduct annual survey on the human rights situation of women and minorities funded by EU 'Strengthened Civil Society Protects and Promotes Women's Rights Projects'. Interested consultant/consultancy firms are invited to apply as individual or as a team for carrying out the annual survey with technical and financial proposals.

#### Details of the scope of works are outlined in the Terms of Reference.

Applicants must submit both the technical and financial proposals along with the CVs of the team members. Only shortlisted applicants will be contacted for interview.

To apply, please send the required documents with cover letter to this email address [mashiur@netz-bangladesh.de](mailto:mashiur@netz-bangladesh.de) by **30 June 2019** with a copy to [zakir@netz-bangladesh.de](mailto:zakir@netz-bangladesh.de) Please mark the subject line of your email '**Application for conducting Annual Survey**'.