

Impact Study
on
***Jaladas* Fisherfolk Community Development**

Study Period: May-June 2011

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Preface

The journey of development inception and intervention of CODEC have been initiated from *Jaladas* fisherfolk villages at Sitakunda, Chittagong in 1985. The experiential learning of this intervention with these traditional fisherfolk villages reinforced the replication and extension of CODEC development program activities in other coastal districts. The success, failures and empirical learning demonstrated from these villages.

This hidebound *Jaladas* fishing community mainly encompassed with external factors such as social negligence, political under estimation and economical exploitation. CODEC identified illiteracy, low caste status in the society, open air human dispose and unhygienic health and sanitation behaviour were the major causes of poverty and isolation of this community. Hence, CODEC initiated development program with this community through dialogue and organization building. Based on organization building CODEC has been facilitating them with education, training, alternative income generating activities with micro-credit support. Consequently, this confined traditional community has been upgraded in manner of social status, dignity and exposure with alternative income sources. Dependency on marine fish catching is now reduced due to squeeze of fishing seasons and declination of fish resources. Meanwhile, they have been searching for alternative income sources out of the boundary of their traditional occupation. Education and alternative income activities are now considered the major means of *Jaladas* livelihood changes. Beside that formation and function of Union based Coordination Committees in combined representation of Muslim, Hindu and Jaladas members and formation and function of *Jele Kallyan Parishad* through participation of 22 *Jaladas* villages determine the strong voice of *Jaladas* fisherfolk community and collective action to claim their rights and entitlements. A total of 675 students (from CODEC School to Graduate level) received scholarship. Total 18 shifts CODEC education centres are being implemented. Occupational skill training (sewing -25, karchupi-20, beauty parlor-13) for 58 girls and 16 boys (driving-7, computer-6, fridge mechanic-2, car painting-1) have been provided.

CODEC initiated this Impact Study for identifying the periodic livelihood changes occurred at the *Jaladas* community since implementation of the CODEC Five year plan 2007-2012. This is a second Impact Study after first Impact Study conducted in 2009. As per recommendations of Mid Term Review of the 5th Phase of Community development Centre (CODEC), this Impact Study measure the short term and long term impact of the various programmes, those have the possibility to become very relevant as a tool of future action for the CODEC.

The CODEC Management must appreciate to Mr. Sultan Mohammed Giasuddin, Director Research and Monitoring and his Study Team to accomplish this Impact Study with their painstaking efforts.

Khursid Alam Ph.D.
Executive Director
CODEC, Chittagong

Acknowledgement

I wish to express my profound gratitude and honor to Mr. Khursid Alam Ph.D., Executive Director, Community Development Center [CODEC] to assign me for conducting this impact study and for his continuous encouragement, high valued opinion and information into this study. It is brilliant and passionate opportunity for CODEC to catch a glimpse of the lives and livelihoods of these *Jaladas* fisherfolk community in study mood where CODEC stepped first of its development journey.

I must register my gratitude and esteem regard to the men and women of *Jaladas* fisherfolk community members of Sitakunda, Chittagong for their bountiful and diligent opinions and sharing their pain and pleasure in regard of prolong development intervention of CODEC at their villages. Indeed, it helped this impact study to heighten the efforts to embrace the whole boundary of CODEC development programme and activities at their villages.

This impact study would not have been possible without the cordial assistance of CODEC Socio-Cultural Development Programme Team (Chittagong District) for providing me with the time, facilitation of village based FGD, identify and recording of facts and figure and other necessary support duly in the period of my field study. Special thanks and gratitude to Alaka Chowdhury, Distict Coordinator, Chittagong and her Team members especially Jibak Barua, Shilpi Rani Kormokar and Farzana Kaiser for their cooperation and accomplishment of this study. Thanks are embedded for Mohammed Jahiruddin, MJ Organizer to stay with me while I had been moving around the villages and interviewing the people.

I cherish the efforts of Masud Hasnat, Programme Officer-Monitoring to assist me with preparing graphical and bar chart with data compilation, Tasadduk Hossian Dulu, Senior Manager Education to assist me for geographical map setting and designing, Pritum Kumar Sha, Programme Officer Monitoring for translation and synopsis of the Case Studies in English, Farhana, Programme Officer HRM and Dino Gosh, Secretary MJ for name list composition in computer. Thanks to Saleha Begum, Asstt. Manager Publication and Documentation, Prabir Bhowmik, Asstt. Manager HRM and Rumpi, Secretary for their efforts about information correspondence and delivery.

I would like to cherish the graciousness of my mother in law Ms. Hosne Ara Begum at Muradpur, Sitakunda for her cordial arrangement and hospitality to the all participants while I was facilitating a FGD with a group of *Jaladas* fisherfolk men and women at her house premises along with Alaka and her team. Thanks to Mohammed Shahidullah for driving the vehicle safely during my travel from city to the Chittagong District office and fisherfolk villages for the study purpose.

I have deep condolence to Monowara Begum, Programme Organizer, CMFP- Barabkunda Branch, who lost her elder son during my field visit on 02 June 2011. He was suffering from cancer for long days and passed away with showering his family in unparallel grieve. For parents who are grieving the loss of a child, there are no words to relieve the tremendous heartache and pain they feel.

Sitakunda Upazilla Map



■ Spots of CODEC Working Villages

GLOSSARY

| | |
|--------------------------------|---|
| <i>Aratdars</i> | Whole seller/Fish Assembler |
| <i>BRAC</i> | Bangladesh Rural Advancement Committee |
| <i>CBO</i> | Community Based Organization |
| <i>CC</i> | Coordination Committee |
| <i>CHW</i> | Community Health Worker |
| <i>CMFP</i> | CODEC Micro-Finance Programme |
| <i>DADAN</i> | Advance Payments as Loans (non-institutional) |
| <i>Dadander</i> | Moneylender |
| <i>DANIDA</i> | Danish International Development Assistance |
| <i>GoB</i> | Government of Bangladesh |
| <i>Gram Shava</i> | Village Cluster Meeting |
| <i>Hilsha</i> | Indian Shad (illisha) |
| <i>Hartal</i> | Gujarati word means ‘Lock of Each Locker’; strike called by political party |
| <i>Jaladas</i> | Slave of Water (traditional fishermen) |
| <i>Jeley Kallayan-Parishad</i> | Apex Organization of <i>Jaladas</i> Fisherfolk Communities: Sitakunda |
| <i>Jobo Unnayan</i> | Youth Development |
| <i>Jatka</i> | According to the Fisheries Law, the <i>hilsha</i> fish size below 9 inches is considered as <i>Jatka</i> |
| <i>PSN Maitree</i> | Production Service Network Friendship |
| <i>Nongar jal</i> | Anchored Net protects the flow of fish to the fishers net |
| <i>Para</i> | Neighborhood |
| <i>Paikers</i> | Middlemen |
| <i>RDC</i> | Resource Development Center |
| <i>Samaj</i> | A samaj is comprised of the members of patrilineal, which have contiguous residence. it is in a sense a confederation of one or more kin groups whose leadership has been entrusted by common consent upon one or more individuals. |
| <i>Sardar</i> | Traditional Leader |
| <i>Salish</i> | Non-Formal Court Where Problems are Mitigated |
| <i>Union Parishad</i> | Lowest tier of Local Government |
| <i>UJCC</i> | Upazilla Jaladas Coordination Committee |
| <i>VGF</i> | Vulnerable Group Fund |
| <i>VO</i> | Village Organisation |
| <i>VGd</i> | Vulnerable Group Development |
| <i>VGF</i> | Vulnerable Group Fund |
| <i>WC</i> | Ward Committee |

i. Executive Summary

CODEC has been working at total 24 *Jaladas* fisherfolk villages under 09 Union Parishad of Sitakunda Upazilla through facilitating total 81 Ward Committees (WCs) and 52 Parents forums (PF). Representing from WCs and PF 09 Union based Coordination Committees (CCs) have been established. Upazilla based *Jeley Kallayan Parishad* has been formed through representation of only *Jaladas* members and functioning to ensure the effective *Jaladas* fisherfolk community mobilization, social and advocacy campaign mainly against sea piracy, health defloration, deprivation of rights and entitlement and environmental degradation through raising strong collective voice to be heard.

Study Methodologies:

- The participatory methods are followed in this study, which involves direct participation, interactive dialogue and observation in the 19 *Jaladas* fisherfolk villages among 24 *Jaladas* villages at Sitakunda Upazilla.
- General Group Interview and issue based Focus Group Discussion (FGD) took places with *Jaladas* organizations (CCs, WCs, PFs) leaders and members through Questionnaire Checklist based on village visit;
- Conduct Case Study interview with the individual members and leaders of this community;
- Review the different secondary data i.e. Programme Plan, Reports and Studies;

Objective of the Study: Identify the periodic livelihood changes occurred at the *Jaladas* community since implementation of the CODEC Five year plan 2007-2012.

Study Findings & Changes:

Food & Shelter: The condition of income and food have been changed gradually in these *Jaladas* fisherfolk villages; the *Jaladas* families have rejected the values and practice of confinement with their inherent traditions and beliefs that they are born only for fishing either it is available or not, but they must go forward to the sea. Due to rising of awareness, realization, organizational mobilization and searching for survival means, the *Jaladas* male and female adult and youth household members are now determined to find the alternative income sources in prolong lean seasons by means of self-employment and wage employment. Rickshaw and van pulling, CNG driving, carpenter helper, contract basis fish netting at local ponds, work at barber shop, work at tea stall, earth and road work, cultivation work, day laborer in agriculture field, engine boat driving, day laborer at ship breaking yard, office peon at local schools, small shop business and small trading etc. are now the male members sources of income. Some *Jaladas* members are engaged in work at paddy lands owned by the Muslims. Numbers of *Jaladas* male members are working in abroad mainly in middle-east countries although the economic recession and some other problems in middle-east have reduced the monthly income of migrated laborer. Chicken, duck, cow, goat raring, net making, paddy husking and domestic work with neighbor Muslims families are the sources of income for female members. *Karchupi* shari design work, wage employment at garments factories, parlor, tailoring and home based sewing etc. are the sources of income for adult women and youth girls. Total 16 *Jaladas* adolescents' girls have been engaged in wage employment with the Persona Beauty Parlor at Chittagong Branch after getting occupational skill development training from CODEC. **Housing Shelter:** Most of the *Jaladas* families do not have own agriculture land properties except homestead land. Some of them do not have even own homestead land, so they live on other people's homestead land. After cyclone on 29th April 1991, they are intended to build the roofs of their houses with tin sheet and surrounding walls with pacca, semi-pacca, muddy and bamboo made wall. They build their houses with high floor to protect against flash flood in rainy season. However, the tin sheets are found low quality and durable maximum two years only. Homesteads of *Jaladas* fisherfolk villages in some places do not have electricity connection due to long process to procure the meter and unable to afford the procured meter. Some of households rented electricity from other homesteads those who have electricity and meter. The homesteads those have electricity; they have TV and dish line at their home.

Capital & Assets Due to lack of surplus income money, uncertainty of income sources and the changing trends of seasons, the rate of improvement in financial capital and assets are low. Meanwhile, know-how and technical skills have been extending and flourishing through apprentice in work and occupational skill training and other means. *Dadan* free loan provided by CODEC transformed some of the *Jaladas* fisherfolk members free from economic exploitation and deprivation of actual fish price. Hence, they are protected from erosion of income and lose of

financial profit. The traditional know how and advance human skills of *Jaladas* fisherfolk community can be elaborated as a capital and assets; which are sea fishing, pond fish netting, fish fry catching, home based goat, cow and chicken rearing, net making, sewing, *karchupi*, fish marketing locally, small trading, fish drying, trawler and marine engine operation and repairing, boat making and repairing, paddy husking, crop cultivation, carpentry, shop keeping, *chira-muri* making, rickshaw/van pulling, vegetable cultivation, parlor job, computer operating, mechanical work and some of the youth members are working in abroad as wage employee.

Mother and Child Mortality, Health, Water and Sanitation: A community organization (Ward Committee and Coordination Committees) based integrated approach facilitated by CODEC Health Programme in collaboration with Government Health Services to *Jaladas* mother and child health provides more comprehensive care by addressing multiple health issues. The key interventions have been instigated by community organizations and CODEC for maternal, newborn, child and reproductive health mainly in the areas of antenatal care, immunization, strengthening health service delivery, stopping early marriage, reproductive health education (Life Education: SHANGLAP, Ward Committee meeting with Health Workers), mother and child health related video show, attend the pregnant women by the Health Workers), prevention and treatment of pneumonia, diarrheal diseases and regular visit of pregnant mother to the qualified doctors and health centers. Hence, mortality rate of mother and child in *Jaladas* fisherfolk communities have been reduced noticeably. Vaccination to mother and immunization to children, health campaign, regular visit of CODEC health worker and awareness raising about pre and post natal health care, child delivery at health center or deliveries are attended by trained birth attendant or qualified doctor, initial breast feeding immediate after giving birth and breast fed for at least two years are the significant reasons of reducing mortality of mother and children in this community. Rates of water borne diseases in this community have been gradually reduced due to changes of health behaviour and improvement of water and sanitation. The *Jaladas* men, women and children are habituated to use water sealed latrine, use safe water for drinking, washing and other necessary purpose and maintain personal hygiene. The male, female and children are habituated to wash hand after coming from latrine and before taking meals. Some of *Jaladas* villages Latifpur and Noapara do not have own ponds for washing and bathing. So they are bound to go to the ponds those are owned by the Muslim neighbors and often they are harassed and humiliated by the neighbor Muslims for using their ponds. In this situation, they use to take bath and wash cloths with tube well water. During conducting this study at field level, some of the *Jaladas* fishermen villages (Boaliakul) are found with few numbers of open latrines.

Access in Education: The intensive education programme initiated in these *Jaladas* villages facilitated by the CODEC i.e. one year to three years Non-Formal Primary Education, one year Life Skill Development Education (SHANGLAP) followed by occupational skill development programme and Scholarship support to the potential and talent students for higher education turned these impoverished *Jaladas* fisherfolk community up to the level of social, economic and political status, dignity and estimation. During study work, the respondents said, "Education programme facilitated by CODEC in our villages has changed us and changed our young generation really. Once upon a time, our *Jaladas* children had been neglected and not allowed to enroll in school or even they were not allowed sit at class room together with other Muslim students. Now the scenario is changed, our boys and girls are regularly going to schools. Some of them are going to college after passing out of SSC examination." Number of 484 adolescents' boys and girls of *Jaladas* fisherfolk communities received occupational skill training on different trades. Number of 40 adolescents' boys and girls are now wage or self employed on different areas of work. Some of the adolescents' girls have been married after receiving the training and stay away from their own village. Most of the trained members could not initiate post training occupation due to lacking of seed capital, required space for productive activities inside the tiny homestead and other inputs.

Prevention of Early Marriage & Dowry: Throughout intensive intervention of CODEC with education, information, video show, awareness raising training and human rights approach transformed and stop this event of early marriage remarkably in this *Jaladas* fishing community. They are now able to explain the demerits of early marriage, early motherhood. They can explain the laws against the early marriage that 18 years is appropriate age of girl to be married. The *Jaladas* women members confessed in group interview that early pregnancy, women violence and mother mortality are the prominent causes of early marriage. In these villages, now there is a voice of slogan about demerits of early marriage: "It is risky to have a child on lap of child." This study found that early aged girls tend to be pulled out of school prematurely, depriving them of one of their most basic rights to education. Now the access of *Jaladas* children and adolescents' girls to Education and Life Skill Development Programme entrenched the impact on early marriage prevention. Introducing of birth registration and marriage registration

reinforced the prevention of early marriage in this community. CODEC Social Programme intervention focused on prevention of open dowry practice through awareness building to raise increase moral values among all the members and leaders of Ward Committees, Village Organizations, Parents Forum and Coordination Committees at *Jaladas* villages to eliminate the social curse of dowry. Secondly, other activities of organization for poverty reduction, education and employment opportunity are considered very essential means those have been implementing and facilitating through participation of men and women to stand on their own to establish rights and protect their dignity and to protest against any form of discrimination; mainly these three things are making efforts as a strategic and multiple programme to change the practice of dowry and safe the distressed and oppressed *Jaladas* women.

Climate & Environment Changes & Effect: The group interview of this study revealed some overview regarding this issue as; **i.** “Fish resources are declining due to climate change and it is affecting our income source severely, so we need to find alternative income sources;” – One of the respondents in group interview. In previous, they said, “Fish resource is declining due to the curse of God.’ **ii.** Training and workshop arrangement on climate change and disaster preparedness through involving Ward Committees and Coordination Committees along with members and chairmen of local bodies; **iii.** Weather forecast and disaster bulletin need to be broadcast in easy and local language; **iv.** Plantation and forestation on coastal embankment with ensuring regular protection. Expansion of ship yard has been destroying the fish landing ground, road communication to the market and bush of trees those were planted after cyclone in 1991. **v.** Establishment of community radio station with establishing networking among these *Jaladas* villages. The livelihood of *Jaladas* fisherfolk communities are vigorously entwined and vested with the sea water body. So, these communities are very much influenced by the pollution rather than only other factors. It is found that the stomach and water borne diseases spread out in these *Jaladas* villages during the *hilsha* season because of pollution due to poor management and lack of mechanism for disposal of rotten and spoiled fishes in post harvest activities. There is no scientific process or method that is practiced or introduced for fish salting and drying, which is caused of pollution acceleration and affects. The group interview of this study with the *Jaladas* fisherfolk group member revealed that environmental factors of ship breaking yard are now the major concern areas in regard of human health, fish declination, air and water pollution, workers rights, insecure of life safety etc. The *Jaladas* fishing villages of south and north zone of coastal area of Sitakunda Upazilla are now overwhelmed with threats to be displaced or uprooted due to the gradual expansion of ship yard.

Recommendations:

Find the Options of Wage & Self Employment: They have now come out from the close and confined community boundary due to series of prolong intervention of CODEC development programme, so it would be wide and potential scope towards human capacity development in terms of occupational skill development with targeting the new youth generation of this *Jaladas* fisherfolk community. Identify the multiple income sources and arrange training for these male and female youths to be deployed. It should be followed by creating a scope and passage of wage and self employment through linkage with helpful institutions and seed capital support.

Strengthening Organizational Capacity: The capacity of the respective *Jaladas* fisherfolk organizations (Ward Committees, Parents Forums, Coordination Committees, *Jeley Kallayan Parishad*) should be strengthen in terms of organizational management, fund mobilization with income generating activities, community mobilization and linkage development with the local government (safety net programme, health and disaster management committee, arbitration committee etc.), law agencies, fisheries department, livestock department, Jobo Unnayan training department and financial institutions.

Protection of Sea Piracy: The CODEC Advocacy component, Local Government and Fisheries Department should take initiatives in combined to facilitate the series of interactive dialogue and action among the *Jaladas* fisherfolk, coast guards, police and naval force mainly to ensure the security and protection against the sea piracy. The integrated social campaign and advocacy need to be initiated through different means and action at local and national level. The CODEC Advocacy component may take initiative to conduct an action research on “Sea Piracy Affects on Lives & Livelihood” and it would be a prospective instrument to influence the policy makers, law agencies and state guardians to protect the sea piracy.

Main Areas of Involvement and Development:

- Empowerment of Jaladas youth male and female age groups through legal education;
- Advocacy on Jaladas, Women and Child rights & entitlements;
- Work on Jaladas Human Rights and Justice through establishing Legal Support Clinic within their peripheral territory;
- Implementing Health, Sanitation and Housing programme for the Jaladas community;
- Keep continue economic, social, educational and training program for the Jaladas community;
- Advocacy and lobbying for Jaladas community rights, women rights, child rights and also provide legal advice and support for their rights;
- The Jaladas community organizations need to be facilitated for partnership linkage development with Government and other public and private sector for institutional development;

Protection Linkage Development with the Directorate of Environment: The *Jaladas* community organizations should be facilitated to be linked with the support and services of Government Directorate of Environment specially for securing their protection of homestead land and fish harvesting areas against devil and awful expansion of ship yards and other catastrophic causes. Culture and Heritage based Development: Living cultural entities of coastal Jaladas community in Bangladesh should be preserved in terms of developing cultural archive, survey, research, case study and cultural publications. Poetry, folklore, local proverbs, songs, dances, drama, legends, traditional believes, pots and utensils and symbols of coastal Jaladas fisherfolk communities should be promoted at local, regional and national arena through functions, display; documented in press and electronic media and broadcasting through TV and radio.

Future Strategic Action: The recommendations of this study will be stirred with a future strategic action, which will be determined mainly to enhance the institutional capacity of *Jaladas* fisherfolk community organizations to improve and secure their socio-economic lives and livelihood in sustainable manner. i) CODEC development programme intervention would be wide and potential towards human capacity development of *Jaladas* fisherfolk communities in terms of occupational skill development with targeting the new youth generation; ii) Identify the multiple income sources and arrange training for these male and female youths to be deployed. It should be followed by creating a scope and passage of wage and self employment through linkage with helpful institutions and seed capital support; iii) The capacity of the respective *Jaladas* fisherfolk organizations (Ward Committees, Parents Forums, Coordination Committees, *Jeley Kallayan Parishad*) will be strengthen in terms of organizational management, fund mobilization with income generating activities, community mobilization and linkage development with the local government (safety net programme, health and disaster management committee, arbitration committee etc.), law agencies, fisheries department, livestock department, Jobo Unnayan training department and financial institutions; iv) The CODEC Advocacy component, Local Government and Fisheries Department will take initiatives in combined to facilitate the series of interactive dialogue and action among the *Jaladas* fisherfolk, coast guards, police and naval force mainly to ensure the security and protection against the sea piracy. v) The integrated social campaign and advocacy need to be initiated through different means and action at local and national level. The CODEC Advocacy component may take initiative to conduct an action research on “Sea Piracy Affects on Lives & Livelihood” and it would be a prospective instrument to influence the policy makers, law agencies and state guardians to protect the sea piracy.

Conclusion: The sense of realization about their past and present socio-economic and political situation has embarked them in social and economic transition of empowerment and development. The new generation youth male and female members of *Jaladas* fisherfolk community have now come out through breaking the close and confined bonds in search of new occupation for their survival means instead of only fishing. The follow up and sustainability of multifarious projects and activities those have been installed and established in these *Jaladas* villages facilitated by the CODEC need to be managed and maintained by the organizations of them after the ending of projects or programme. The heart and soul ownership, involvement and responsiveness of Ward Committees, Parents Forums, Coordination Committees and *Jeley Kollayan Parishad* are the significant ingredients of follow up and sustainability in this mode. Some of the emerging external issues such as Climate Change and Affects, Sea Rise and Sea Erosion, Environmental Catastrophe, Expansion of Ship Breaking Yard, Prevailing of Arsenic, extension of dense populated squatters inside the *Jaladas* villages are the structural and policy related issues regarding survival or displacement of this community.

Part I

Introduction: Impact Study on *Jaladas* Fisherfolk Community Development

CHAPTER 1: INTRODUCTION

“It is our destiny to be poor. The world is like the five fingers of the hand-the thumb can’t change place with the forefinger--- It depends on God if we can change our conditions” – a Jaladas fishermen said when talking about their situation.

1.1. Background of the Study

In late 1985, CODEC started its development work first at seven Hindu *Jaladas* Fishing villages of Sitakunda Upazilla, Chittagong and afterwards with the pace of time, the programme has been extended to 24 *Jaladas* villages in same Upazilla. It was observed that lack of human dignities, deprivation of rights to resources and justice, environmental risks of the people in these villages have gradually worsened their lives at individual, familial and social level. “The special support activities will be although small credit support for the hard-core poor, establish new credit products for the youths and entrepreneur women, primary school programme for the *Jaladas* communities and health support for the pregnant mother and disadvantage children etc.” (CODEC Five Year Plan: 2007-2012, Page-25). According to this Plan, CODEC has been facilitating and providing assistance to this disadvantaged and vulnerable *Jaladas* community through their collective and organizational platforms i.e. Ward Committees (WCs), Parents Forums (PFs), Coordination Committees (CCs) and *Jeley Kallayan Parishad* to raise their voice to be heard and collective action to address their issues with responsiveness of their organizations.

The purpose of this study is to find out the impact of the CODEC programme at *Jaladas* villages of Sitakunda area starting from the CODEC 5th Phase i.e. from April 2007 to March 2011.

1.2. Study Methodologies:

- The participatory methods are followed in this study, which involves direct participation, interactive dialogue and observation in the 18 *Jaladas* fisherfolk villages.
- Group Interview and issue based Focus Group Discussion (FGD) are facilitated with *Jaladas* organizations (CCs, WCs, PFs) leaders and members through Checklist;
- Conduct Case Study interview with the individual members and leaders of this community;
- Review the different secondary data i.e. Programme Plan, Reports and Studies;
- Review the Findings and Recommendations of Mid Term Review Mission Report (October 2009) regarding *Jaladas*.

1.3. Objective of the Study

Identify the periodic livelihood changes occurred at the *Jaladas* community since implementation of the CODEC Five year plan 2007-2012.

1.4. Study Team:

The study has been conducted by Sultan Mohammed Giasuddin, Director – Research and Monitoring. He was vigorously assisted by Alaka Chowdhury, District Coordinator and her team members of Socio-Cultural Programme, CODEC Chittagong.

1.5. Limitations of the Study

The study schedule was hampered sometimes due to *Hartal* called by opposition political party and other programme intervention. The *Jaladas* women respondents felt shy to talk frequently and express their own opinion in front of their father in laws and other senior male members of their families.

The study was conducted in monsoon season with rain shower and storms created blockade the schedule work of interview at the *Jaladas* villages. Beside that Union Parishad election campaign and vote casting day were also the causes of breaking the programme schedule.

Part II

CODEC Intervention

CHAPTER 2: Programme Intervention Strategy

2.1. Programme Intervention Strategy with *Jaladas* Community:

The prime role of facilitation CODEC commenced at the beginning of its activities in these fishing villages was the inauguration of group based dialogue while listening to the annals of fisher's familial and social lives as dialoguing with women, men, youths and children of these villages. To strengthen the *Jaladas* fishing community and bring its people closer to mainstream society, CODEC has instigated its special programme on *Jaladas* community from the beginning of the fifth phase of Five Year Plan 2007-2012. CODEC initiated Right Based Approach of development through Socio-Cultural Development component. The special support activities are taken with micro credit support for the hard-core poor; establish new credit products for the youths and entrepreneur women, non-formal primary education programme for the *Jaladas* children and health support for the pregnant mother and children. Some of the special projects have been implemented at some of the *Jaladas* villages on demand basis those are the reinforcing transition of their lives and livelihood.

2.2. Challenges of the First Generation Fisherfolk Villages to be addressed by CODEC:

- i. Fish resources are declining day by day and severe subsistence level of livelihood.
- ii. Loosing of fishing gears and life with continuous sea piracy turns them severely insecure.
- iii. No land and homestead for further extension, so they live in overpopulated and high dense slums like houses.
- iv. They do not have access in actual price of the catches as they are engulfed in vicious cycle of *dadan* (advance money conditionally borrowed).
- v. No alternative jobs and moreover they are not interested to turn out from their traditional fishing occupation.
- vi. Hindu fisherfolk villagers believe and assume that CODEC has been gradually withdrawing its development programme and services from their villages.
- vii. The youth boys and girls are jobless and do not have any life skill and occupational skill.
- viii. Government initiatives and services are extremely poor in these villages as well as the fisherfolk communities of these areas are highly neglected.
- ix. The fisherfolk communities do not have any alternatives to fulfill or compensate while they have been victimised by piracy.
- x. Health situation especially of women and children are highly deplorable in these villages.

2.3. CODEC Programme Elements at *Jaladas* Villages of Sitakunda, Chittagong

- i. CODEC has been working at 24 *Jaladas* fisherfolk villages/paras under 09 Union Parishad of Sitakunda Upazilla through facilitating total 81 Ward Committees (WCs) and 52 Parents forums (PF). Representing from WCs and PF 09 Union based Coordination Committees (CCs) have been established. One Upazilla based *Jeley Kallayan Parishad* has been formed through representation of only *Jaladas* members and functioning to ensure the effective *Jaladas* fisherfolk community mobilization, social and advocacy campaign mainly against sea piracy, health defloration, deprivation of rights and entitlement and environmental degradation through raising strong collective voice to be heard;
- ii. Human Rights, Para-legal and Occupational Skill development training related to income - generation and often closely related to the credit programme;

- iii. Non -formal primary education for children;
- iv. Life skill development (SHONGLAP) programme followed by occupational skill development programme for the Jaladas adolescents girls;
- v. Provision of credit for income generating activities in the form of short, medium and, in special cases, long term from the CODEC Micro-Credit Programme;
- vi. The Support Programme; CODEC is working as a facilitator with other Donors, NGOs as well as with GOB to coordinate the channelizing the social, health and sanitation, disaster preparedness services to the *Jaladas* villages;
- vii. According to the different CODEC's periodical reports and records of last four years, the following changes and inclination are observed and found in the *Jaladas* fisherfolk communities;

Figure-01: List of Multiple Donors based Projects at *Jaladas* Villages/Para

| Sl. | Name of Village | Name of Project | Remarks |
|-----|-------------------|---|--|
| 01 | Latifpur/Nayapara | Danida | Going on |
| 02 | South Salimpur | Danida, Dipicho | Dipicho project ended in 2010 |
| 03 | North Salimpur | Danida, Dipicho, PSN | Danida & PSN is going on |
| 04 | Mirja Nagar | Danida, Showhardo, STRØMME Foundation | Showhardo project ended in 2009 |
| 05 | Shanitagore Para | Danida, Showhardo, STRØMME Foundation | SHANGLAP Center funded by SF ended in 2010 |
| 06 | Gabtoli | Danida, Showhardo, STRØMME Foundation | Danida & STRØMME Foundation are going on |
| 07 | Bagula Bazar | Danida | Going on |
| 08 | Sitalpur | Danida | Going on |
| 09 | Sonaichori | Danida | Going on |
| 10 | South Goramara | Danida | Going on |
| 11 | North Goramara | Danida | Going on |
| 12 | Boro Kumira | Danida, Dipico, Manusher Jonno | Danida & Manusher Jonno are going on |
| 13 | Kazi Para | Danida, STRØMME Foundation | Danida going on |
| 14 | Boalia | Danida, Showhardo, Manusher Jonno | Danida & Manusher Jonno are going on |
| 15 | North Bashbaria | Danida, Showhardo, Manusher Jonno | Danida & Manusher Jonno are going on |
| 16 | Barabkunda | Danida, Showhardo, Manusher Jonno | Danida is going on |
| 17 | Guliakhali | Danida, Showhardo & STRØMME Foundation | Danida & STRØMME Foundation are going on |
| 18 | South Basat Nagar | Danida | Going on |
| 19 | South Syedpur | Danida, STRØMME Foundation, Showhardo | Danida is going on |
| 20 | West Syedpur | Danida, Manusher Jonno, STRØMME Foundation UNESCO, Showhardo, | Danida & STRØMME Foundation are going on |
| 21 | North Bakkhali | Danida, UNESCO, STRØMME Foundation | Danida & STRØMME Foundation are going on |
| 22 | Bogachator | Danida, Showhardo | Danida is going on |
| 23 | South Bakkhali | Danida | Going on |
| 24 | Muradpur | Danida | Going on |

2.4. Supplementary Reinforcement of other Projects

The study identified that the *Jaladas* villages those have been intervened with numbers of projects such as STRØMME Foundation, Dipicho, Showhardo and Manusher Jonno in parallel with the Danida have a holistic reinforcement towards significant improvement of lives and livelihood. The implementation of multiple projects funded by other donors together with Danida has been entrenched with supplementary forces to implement of CODEC Five Year Plan 2007-2012.

Part III

Facts and Findings of Programme Impact

CHAPTER 3: CHANGING TRENDS OF LIVELIHOOD

3.1. At a Glance: Periodic Livelihood Changes

Figure: 02

| Sl. | Focus Areas of Intervention | Periodic Livelihood Changes | | | |
|---|--|--|---|---|---|
| According to the Five Year Plan:2007-2012 | | 2007-2008 | 2008-2009 | 2009-2010 | 2010-2011 |
| 1 | Fish resources are declining day by day and severe subsistence level of livelihood. | The community members initiated to find out the alternative income sources through their organizational participation & discussion facilitated by CODEC. | <p>Problems, causes & effects identified followed with identifying the alternative income sources in the monthly series meetings of <i>Jaladas</i> organizations.</p> <p>Training, micro-credit support from CODEC & linkage development with the local government services through activation of <i>Jaladas</i> community organizations.</p> | <p>The programme integration at 24 <i>Jaladas</i> villages established with expansion of community organizations, consequently a common agenda prepared to address the identified factors & alternative income activities.</p> <p>Beside fishing, alternative wage & self employment initiated due to survival means.</p> | <p>Beside the seasonal fishing, <i>Jaladas</i> fisherfolk are now engaged in alternative income activities after receiving occupational skill development training from CODEC.</p> <p>Non-trained members are engaged in wage & self employment with rickshaw, van cart pulling & day labourer at local factories, ship yard & agriculture field.</p> |
| 2 | Loosing of fishing gears and life with continuous sea piracy turns them severely insecure. | <i>Jaladas</i> organizations initiated dialogue, meeting & seminar with the local administration & law agencies at Upazilla level; so the respective agencies concern about the issue. | <p>The prevailing situation is reduced remarkably especially the harmful uses of <i>nongar jal</i> fully stopped due to action of the law agencies.</p> <p>The police patrol increased in fishing season.</p> <p><i>Jaladas</i> fishermen have access to the cell phone number of police to call them in any crisis and emergency period.</p> <p>Local UP Chairmen response to the complains of <i>Jaladas</i> fishermen.</p> | The sea piracy rates reduced mainly due to two reasons; <i>firstly</i> , increasing mobilization of law agencies at coast and <i>secondly</i> , the fishing seasons squeezed. | <p>Some of the fish landing areas are now secured due to patrol duty of police.</p> <p>Union, Upazilla and District administration concern & activated about the security & protection of fishermen.</p> |
| 3 | No land and homestead for further extension, so they live in overpopulated and high dense slums like houses. | The villages squeezed by sea erosion, ship yard expansion & blocked in behind with the boundary of neighborhoods. | ⇒ | ⇒ | <p>Some solvent families purchased lands for extension with new houses.</p> <p>Numbers of houses are partitioned with new rooms.</p> <p>Some houses built with cement & concrete.</p> <p>Some families built houses on rented land.</p> |

| | | | | | |
|---|--|--|--|--|---|
| 4 | They do not have access in actual price of the catches as they are engulfed in vicious cycle of <i>dadan</i> (advance money conditionally borrowed). | In late decade of ~90, CODEC provided <i>dadan</i> free loan to 150 <i>Jaladas</i> fishermen to come out from the vicious cycle of exploitation. From that period, remarkable numbers of families are now free from entrap of <i>dadan</i> loan. | CODEC micro credit support for fishing kept the few numbers of <i>Jaladas</i> fishermen free from <i>dadan</i> loan & they are benefited by selling catches at market directly by their own efforts. | Few numbers of <i>Jaladas</i> families invest their own financial capital in fishing season. | ⇒ |
| 5 | No alternative jobs and moreover they are not interested to turn out from their traditional fishing occupation. | Fish resource declining compelled to the fishermen to find out the alternative income sources & it was the major concern issues of their organizations. | Numbers of <i>Jaladas</i> fisherfolk members engaged in multifarious income sources; some are engaged with wage & self employment with receiving training & some are as a daily laborer. | They engage in fishing on peak season although fish resources declined & in lean season they engage in different works whatever locally available for survival. | Trained youth with occupational skill are engaged in alternative income sources; however some of them stuck up due to lacking of seed capital & other support after the training. |
| 6 | Hindu fisherfolk villagers believe and assume that CODEC has been gradually withdrawing its development programme and services from their villages. | ⇒ | Interdependency improved among the <i>Jaladas</i> members through regular meetings; collective actions & this process reduce the dependency on CODEC. 24 <i>Jaladas</i> villages formed & established their own apex organization “ <i>Upazilla Jeley Kallayan Parishad</i> ” based on own agenda & collective action representation from <i>Jaladas</i> local organizations. This apex organization is working as a spokesman of 24 <i>Jaladas</i> villages | Mobility of hidebound <i>Jaladas</i> community increased beyond their boundary; it helps them to be linked with the local government services & access in their rights & entitlements. | Though the <i>Jaladas</i> community presumes the CODEC as their protection & shelter, however they now have access in government & non-government delivered information, knowledge, services & resources. The Union based Ward Committees & Coordination Committees where Muslims, Hindu & <i>Jaladas</i> members are participating equally; some of these organizations are functioning under the leadership of <i>Jaladas</i> . Total 94 youth boys & girls are now studying in college & university. |
| 7 | The youth boys and girls are jobless and do not have any life skill and occupational skill. | ⇒ | The youth boys & girls are selected by their organizations & trained with homestead vegetable gardening, fish culture, cow fattening, sewing, computer operating & literacy, report & feature writing in news paper etc. and these open a new avenue for them to access in income sources. Five <i>Jaladas</i> educated girls engaged in | Total 35 female youths & 04 male youths received training on car driving, refrigerator & air-cooler mechanics, electric house wiring & beautician & engaged in income activities. Six male & female adolescents are engaged in teaching at CODEC schools. | ⇒ Six youth female is working at PSN project as a teacher. |

| | | | | | |
|----|---|---|--|--|--|
| | | | <p>teaching at CODEC facilitated schools.</p> <p>Five batches of adolescents' girls of 08 <i>Jaladas</i> villages who are SHANGLAP graduated received <i>karchupi</i> training & one batch received sewing training & most of them are engaged in income sources.</p> <p>One male youth is now working in abroad who received computer training.</p> | <p>One male youth is engaged in SHANGLAP center as an animator.</p> <p>Three adolescents' girls are engaged in <i>karchupi</i> training as a Trainer.</p> <p>All of these productive & income generating activities improved the economic & social status of <i>Jaladas</i> community.</p> | |
| 8 | Government initiatives and services are extremely poor in these villages as well as the fisherfolk communities of these areas are highly neglected. | ⇒ | Access of <i>Jaladas</i> mother & children in health services increased after conducting 07 dialogue sharing workshops at Union & Upazilla Health complex with doctors, government officials, UP chairmen & civil society members. | ⇒ | <p>Access of vulnerable <i>Jaladas</i> members in VGD, VGF, widow pension introduced & increased.</p> <p>In each quarter, each <i>Jaladas</i> family receives 20 kg rice in the period of <i>jatka</i> fish catching prevention.</p> |
| 9 | The fisherfolk communities do not have any alternatives to fulfill or compensate while they have been victimized by piracy. | They have to buy their pirated fishing gears specially nets by paying money from business miscreants & pirates without any bargaining & complain. | ⇒ | ⇒ | ⇒ |
| 10 | Health situation especially of women and children are highly deplorable in these villages. | ⇒ | As mention above | ⇒ | ⇒ |

The following data and findings regarding transitions have been identified through interactive dialogue in group, questionnaire and checklist based group interview and Focus Group Discussion (FGD) in manner of participation of male and female members and leaders of *Jaladas* Fisherfolk communities at Sitakunda, Chittagong where CODEC is working. Total 485 male and female members and leaders of total 18 *Jaladas* fisherfolk villages actively participated in this process.

3.2. Food & Shelter:

Income & Food Security: The conditions of income and food security have been improved among the households of *Jaladas* fisherfolk community in this area. This traditional *Jaladas* community had been confined with inherent traditional occupation marine fish capture only. Fishing is a seasonal occupation depends on peak and lean seasons in whole year. In previous years, the fishing season was extended and prevailed up to nine months and remaining three months were engraved as lean seasons. It was the period of preparation for fishing in next season. However, the income and food security have been threatened while the nine months fishing seasons squeezed in six months and later three to two months only over the years.

Now the condition of income and food have been changed gradually in these *Jaladas* fisherfolk villages; the *Jaladas* families have rejected the values and practice of confinement with their inherent traditions and beliefs that they are born only for fishing either it is available or not, but they must go forward to the sea. Due to rising of awareness, realization, organizational mobilization and searching for survival means, the *Jaladas* male and female adult and youth members are now determined to find the alternative income sources in prolong lean seasons by means of self-employment and wage employment. Rickshaw and van pulling, CNG driving, carpenter helper, contract basis fish netting at local ponds, work at barber shop, work at tea stall, earth and road work, cultivation work, day laborer in agriculture field, engine boat driving, day laborer at ship breaking yard, office peon at local schools, small shop business and small trading etc. are now the male members sources of income. Some *Jaladas* members are engaged in work at paddy lands owned by the Muslims. Numbers of *Jaladas* male members are working in middle-east countries although the economic recession and some other problems in middle-east have reduced the monthly income of migrated laborer.

Chicken, duck, cow and goat rearing, net making, paddy husking and domestic work at neighbor Muslims families are the sources of income for female members. *Karchupi* shari design work, wage employment at garments factories, beautician at parlor, tailoring and home based sewing etc. are the sources of income for adult women and youth girls. Total 16 *Jaladas* adolescents' girls have been engaged as beauticians at Persona Beauty Parlor at Chittagong Branch after getting beautician training facilitated by CODEC. The initial monthly salary is an amount of Taka 4000.00 only for each individual. Three male youths are now engaged with car driving after getting training on vehicle driving. At present, seven *Jaladas* male youth are enrolled in computer literacy and operating skill development and electricity wiring training programme under Government *Jobo Unnayan* Training programme and three *Jaladas* male youth are enrolled in computer literacy and operating skill development training programme under private training institution.

Some male youth got driving skill training, however, most of them are not deployed in driving profession due to unable to procure driving license caused of lacking money and hazardous process to procure the license. Hence, they are now engaged in their tradition sea fishing. CODEC Micro-Finance Programme (CMFP) operation at some of *Jaladas* fisherfolk villages have been withdrawn and slimmed due to CMFP policy, livelihood and season changing pattern of this community. It is difficult for them to repay the loan on weekly basis as per policy of CMFP. However, some of the members are borrowing loan from other NGOs. One of the youth members at Muradpur *Jaladas* village borrowed loan Taka 7000.00 from BRAC. He bought a recondition rickshaw with this money and now he is earning through paddling it by own. So, these are the main sources of income and food. Beside this, the social, cultural and economic boundary between *Jaladas* fisherfolk community and neighborhood Muslim and Hindu communities gradually disappeared.

In previous years, most of them lived in starvation with one time meal only as they could not afford two or three meals in a day due to prolong lean season and non-access to alternative income activities. Now the families are able to arrange and buy foods for three meals in a day due to multi-farious income sources. However, some of them have only subsistence level of financial capital and assets and most of them do not have financial capital and household assets.

There were prevailing of superstitions among the *Jaladas* fisherfolk communities that pregnant women should not take protein and nutritious food. Because it would enhance the size of baby larger in mother womb and difficult for mother to deliver the larger baby. Consequently, the pregnant women of this community suffered from malnutrition, low hemoglobin and other pre and post natal diseases. Due to health programme and health service linkage development, now the pregnant women are allowed to take nutritious food and the new born infants are given breast feeding with concern of health and hygiene. The

female members those are engaged in food preparation for the household members are now able to explain the usefulness of nutrition for children and adults.

The organizational efforts and voices of *Jaladas* fisherfolk community organizations (Ward Committees and Coordination Committees) made concern to the Union Parishad, Upazilla Parishad and Fisheries Department at workshops and meeting regarding their starvation in the period of *jatka* catching prevention in the sea. As a result, from the year 2011, the Upazilla Fishery Department initiated to distribute 10 kg rice to each *Jaladas* family through respective Union Parishad. Beside that the destitute, aged and helpless women of *Jaladas* fisherfolk community have now access to social GoB safety net support provided by Union Parishad.

There are sea firing rehearsal and demonstration often takes place at Sitakunda coastal belt mobilized by the Bangladesh Military Force. For the sake of life security, the fishermen are prohibited to go in sea for fishing in the firing period. These *Jaladas* fisherfolk families are not compensated by the military authority either in cash or in kind in this fish catching prohibited period. The income of the peak fishing season are frequently hampered and overwhelming threatened by the sea piracy and fishing net snatching by the intruders in the sea fishing ground. As a result, income and food security become uncertain along with losing assets.

Housing Shelter: Most of the *Jaladas* families do not have own agriculture land properties except homestead land. Some of them do not have even own homestead land, so they live on other people's homestead land. In previous years, they live in thatches, jute bag, plastic sheet and date tree leaf made houses. But now specially after cyclone on 29th April 1991, they are intended to build the roofs of their houses with tin sheet and surrounding walls with pacca, semi-pacca, muddy and bamboo made wall. They build their houses with high floor to protect against flash flood in rainy season. However, the tin sheets are found low quality and durable maximum two years only. Homesteads of *Jaladas* fisherfolk villages in some places do not have electricity connection due to long process to procure the meter and unable to afford the procured meter. Some of households rented electricity from other homesteads those who have electricity and meter. The homesteads those have electricity; they have TV and dish line at their home. In early years, it was found that the all family members (parents, children and aged members) live together densely in single room and there was no privacy. Now they intend to build and reconstruct their houses with partition and small rooms. Some houses are found with possessing little quantity of furniture with maintaining good looking interior setup. The pacca and semi-pacca buildings have been constructed at new purchased land mainly through remittance from the male members working in abroad. Some families borrowed bank loan to construct or reconstruct their houses. Those have little space surrounding houses; they initiate vegetable gardening at that small space.

In most cases, TVs and furniture are not purchased by the respective households rather they got these as a dowry of son's wedding ceremony. However, homesteads and houses of some *Jaladas* villages like South Selimpur, North Selimpur, Latifpur and Kumira are now look in the vein of high dense squatters or slums. Because they have been squeezed due to acceleration of sea erosion caused of ship breaking yard and other prolong affects. Consequently, they are unable to move back or cross any side of the boundary due to blockade and boundary of the Muslim or Hindu neighbors.

Figure: 03 Season Based Income (in thousands) of 18 Jaladas Fisherfolk Villages

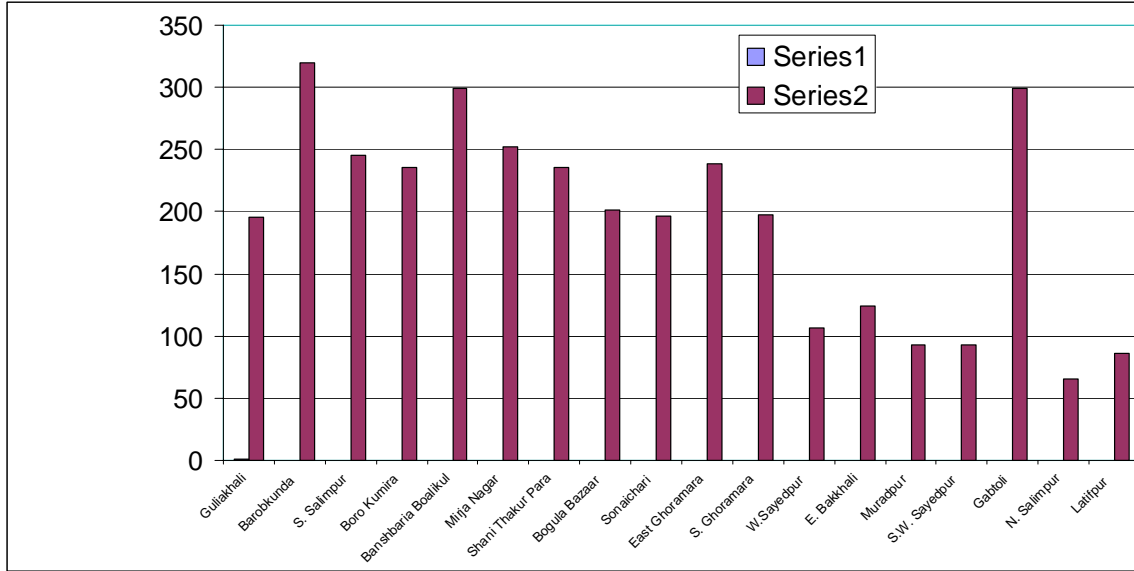
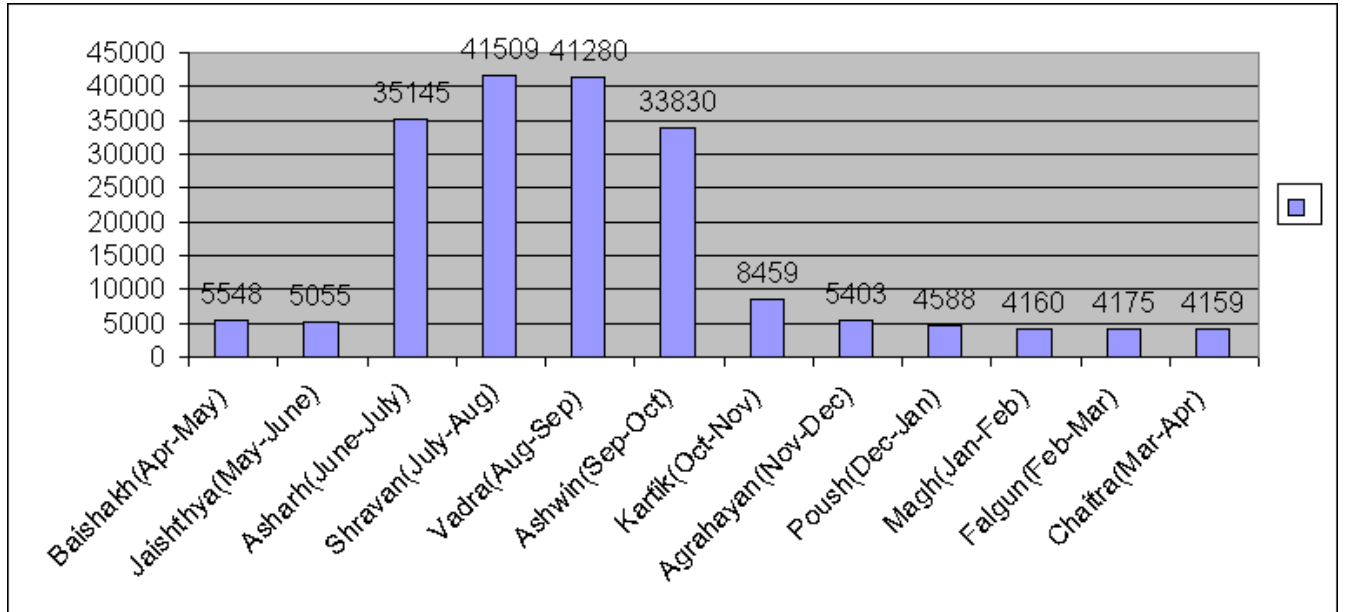


Figure: 04



Case Let: 01

Light of CODEC Removes the Darkness

Name: Bisnubala

Husband's Name: Haridas

Address: Guliakhali, Shitakundo, Chittagong

Bisnubala is one of the women who changed their life after having some kind of opportunities from CODEC. As she said that the days were too much worst in compare to the present condition. She was illiterate and just lived as a dependent housewife like the others in her territory, she was just a women who don't even know that how to live her life. She had no idea about what is happening just beyond the boundary of her house. Being an illiterate person, she couldn't try to discover anything new for herself and was a kind of happy with that so called life. But this is not that she never dreamed for a different life but there was nothing she could do because there was no scope by what she can turn her life into a right direction. Not only that she was illiterate but the family was also suffering from a huge financial crisis that starts from the beginning of the family. They took loan with a high interest rate and then go for fishing as the only occupation of them was fishing. So when the money comes to the house most of the percentage has just cutoff by the loan and the interest of the loan. She was totally out of conscious about the problems of the society and she was also unknown about the problems like gender discrimination, early-marriage, dowry system etc. so the life of Bisnubala was like other *Jaladas* women. The change that happens or become possible in her life has not just happened in a day, it was a process through she meets CODEC.

According to her, the light of CODEC changed her life, and now she has lots of thing what has changed her life and still now changing toward the light of peace and prosperity. First of all, she becomes a member of CODEC facilitated village organization and by taking micro credit she just get escaped from the *Dadan*. Then she started with the adult literacy programme which helps her to discover herself and she learned how to read and write. Now she is acting as a president of Parents Forum. Not only education programme there are some other things helped her to change her life, some initiative like micro finance and other social programme changes the way of living. Now she is well known to the local government, non government facilities, healthcare facilities, food and nutrition. Bisnubala said that she and her family is now living a good life enlighten by education and financial soundness not only that an aware life also. She compares her life of today with the past life before 22 years. She also said that like her the other families of the *Jaladas* fishermen village are now very much happy with their new life. She is very thankful to CODEC.

Case Study Interview & written: Farzana Kaisar

Translation & Synopsis in English: Pritum Kumar Sha

3.3. Capital & Assets

Due to lack of surplus income money, uncertainty of income sources and the changing trends of seasons, the rate of improvement in financial capital and assets are low. Meanwhile, know-how and technical skills have been extending and flourishing through apprentice in work and occupational skill training and other means. *Dadan* free loan provided by CODEC transformed some of the *Jaladas* fisherfolk members free from economic exploitation and deprivation of actual fish price. It is found in this study that many *Jaladas* families now calculative aware about the economic exploitation of *dadan* loan, so they try to build a capital for fishing season from their income sources and manage to invest their own financial capital in fishing season. Hence, they are protected from erosion of income and lose of actual fish price and financial profit.

The indigenous knowledge and advance human skills of *Jaladas* fisherfolk community can be elaborated as a human capital and assets; which are sea fishing, pond fish netting, fish fry catching, home based goat, cow and chicken raring, net making, sewing, *karchupi*, fish marketing locally, small trading, fish drying, trawler and marine engine operation and mechanical repairing, boat making and repairing, paddy husking, crop cultivation, carpentry, shop keeping, *chira-muri* making, rickshaw/van pulling, vegetable cultivation, parlor job, computer operating, mechanical work and some of the youth members are working in abroad

as wage employee. One youth male member of Guliakhali *Jaladas* village is now working in Middle East who received computer operating training from CODEC.

3.4. Mother and Child Mortality, Health, Water and Sanitation:

Before the development intervention of CODEC in *Jaladas* fisherfolk communities, the poor health adversely affects family income, care giving and productivity among the families of this community. Illness and death of mother and children contribute to the impoverishment of *Jaladas* families through medical expenditure they can't afford, reducing income capital and assets for health treatment necessities such as food and education. Every year numbers of *Jaladas* women endured life threatening complications during pregnancy and child birth, often suffering long term reproductive disability. Maternal nutrition during pregnancy was critical, as malnutrition can lead to pregnancy and birth complications as well as low birth weight. Younger mothers especially those had been early married more likely to be threatened in complication during pregnancy and childbirth.

A community organization (Ward Committee and Coordination Committees) based integrated approach facilitated by CODEC Health Programme in collaboration with Government Health Services to *Jaladas* mother and child health provides more comprehensive care by addressing multiple health issues. The key interventions have been instigated by community organizations and CODEC for maternal, newborn, child and reproductive health mainly in the areas of antenatal care, immunization, strengthening health service delivery, stopping early marriage, reproductive health education (Life Education: SHANGLAP, Ward Committee meeting with Health Workers), mother and child health related video show, attend the pregnant women by the Health Workers), prevention and treatment of pneumonia, diarrheal diseases and regular visit of pregnant mother to the qualified doctors and health centers. Hence, mortality rate of mother and child in *Jaladas* fisherfolk communities have been reduced noticeably. Vaccination to mother and immunization to children, health campaign, regular visit of CODEC health worker and awareness raising about pre and post natal health care, child delivery at health center or deliveries are attended by trained birth attendant or qualified doctor, initial breast feeding immediate after giving birth and breast fed for at least two years are the significant reasons of reducing mortality of mother and children in this community.

The rate of underweight children under five years is reduced although newborns at some *Jaladas* villages are found with low birth weight. Pregnant/lactating mothers are provided with vitamin supplement and nutritious food. Solo parents are availing of health services in exchange of money through breaking boundary of superstitions. However, in most of the time, either doctor or medicines are not available at health centers or complex. In compare to married male adults, the female adults are more aware and familiar about family planning due to conversation with CODEC health worker. They sometimes arrange the attendance of Family Planning Worker. However, the *Jaladas* married women are unable to adopt the different methods of family planning mainly due to lack of materials support or availability from the part of government family planning department. Most of them even don't know the recent declaration of government about Taka 3000 is given to the married women with children who will adopt ligation.

The underground water of Sitakunda coastal area is contaminated with arsenic poison. Most of the shallow tube wells of this area are marked with arsenic contamination. CODEC provided numbers of deep tube wells in these villages to secure safe drinking water. Rates of water borne diseases in this community have been gradually reduced due to changes of health behaviour and improvement of water and sanitation. The *Jaladas* men, women and children are habituated to use water sealed latrine, use safe water for drinking, washing and other necessary purpose and maintain personal hygiene. The male, female and children are habituated to wash hand after coming from latrine and before taking meals. Some of *Jaladas* villages Latifpur and Noapara do not have own ponds for washing and bathing. So they are bound to go to the ponds those are owned by the Muslim neighbors and often they are harassed and

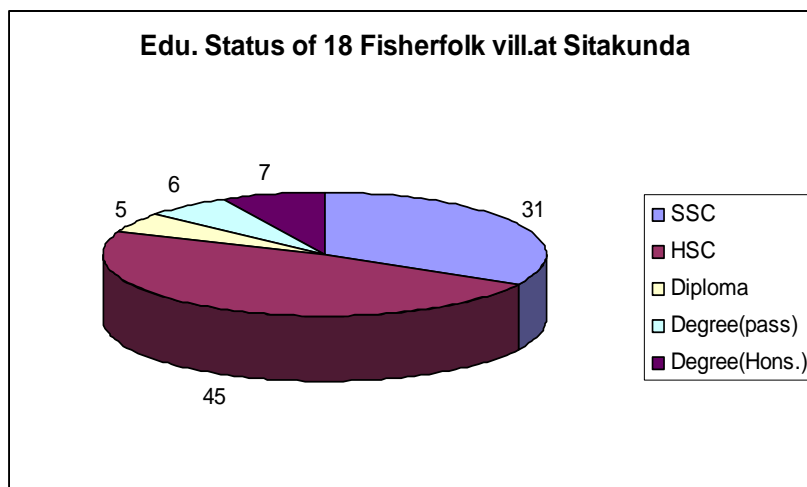
humiliated by the neighbor Muslims for using their ponds. In this situation, they use to take bath and wash cloths with tube well water. During conducting this study at field level, some of the *Jaladas* fishermen villages (Boaliakul) are found with few numbers of open latrines.

3.5. Access in Education

The intensive education programme initiated in these *Jaladas* villages facilitated by the CODEC i.e. one year to three years Non-Formal Primary Education, one year Life Skill Development Education (SHANGLAP) followed by occupational skill development programme and Scholarship support to the potential and talent students for higher education turned these impoverished *Jaladas* fisherfolk community up to the level of social, economic and political status, dignity and estimation. During study work, when the *Jaladas* members of these villages were asked, “What is the remarkable change happened in your community in last five years?” Promptly they answered the word first “Education”. They said, “Education programme facilitated by CODEC in our villages has changed us and changed our young generation really. Once upon a time, our *Jaladas* children had been neglected and not allowed to enroll in school or even they were not allowed sit at class room together with other Muslim students. Now the scenario is changed, our boys and girls are regularly going to schools. Some of them are going to college after passing out of SSC examination” (Audhar Chand *Jaladas* & Shadan *Jaladas* in group interview at Barabkunda *Jaladas* village).

In the year of 2011, total 29 boys and girls have been appeared in SSC examination from 19 *Jaladas* fisherfolk villages at Sitakunda and out of 29, 27 boys and girls secured GP score and two have been unable to secure success in this examination. It is found at Bhatiary *Jaladas* village that in this year of 2011, one boy is studying at college, 50 boys and girls read in high schools and near about 200 children are enrolled and regularly going government primary schools. The major effect of education in *Jaladas* villages is preventing the early marriage and upliftment of social status. It is hardly to find any adult woman who cannot write her name. Number of 484 adolescents’ boys and girls of *Jaladas* fisherfolk communities received occupational skill training on different trades. Number of 40 adolescents’ boys and girls are now wage or self employed on different areas of work. Some of the adolescents’ girls have been married after receiving the training and stay away from their own village. Most of the trained members could not initiate post training occupation due to lacking of seed capital, required space for productive activities inside the tiny homestead and other inputs.

Figure: 03 Education Status



Case Let: 2

The Story of a Shining Star

May there is a bright spirit inside every soul but not all of them can shine like this young man did, the man is Nirvodon Das. Nirvodon Das is the 4th child of Jotish Mohon Das and Monibala Das from Muradpur *Jaladas* fishermen village. Among the nine brothers and sisters he is the only one who passes SSC, and his younger brother is now reading in class nine; rest of his siblings are just became detached from the school after continuing their career maximum to class five. This is not just anything else that resists them from study but lack of financial backup, the poor fisherman Jotish Mohon cannot afford education for all of the children he got. But the case is different when it is about the youth Nirvodon, he just walks through the way of school and college and now he is studying for completing his BBS. Nirvodon said that the only thing he could now think that helping out the young people from the ignored position where there is no light of education. The thing helps Nirvodon himself to come out from the dark position is his determination and the help of CODEC. That was impossible to think for any young boy or girl of the *Jaladas* fishermen village to complete the college classes and going for Bachelor degree before the man Nirvodon tore out from his position or situation. He is the first being of the village who is going for higher education and this is just because the determination of him and the help of CODEC. The way he passed is not decorated with roses but it was throne there at almost all the steps. He completed his class 10 and then was in a fix about his Secondary School Certificate exam just because of having no money which was necessary for attending the exam. Then he applied to CODEC for help and by getting the help and using his fortitude he pass the SSC exam, then he goes for HSC and now he is busy with his higher education. At every steps of his student life the help of CODEC was very much necessary, and Nirvodon think that now it is possible for anyone to go for good education from the fishermen's village if there is willpower because there is enough help for the student then the past. CODEC itself is now running some education program and Nirvodon is also helping the school going students to continue their study and this is without any kind of remuneration. The only thing important for Nirvodon is to help the students for making themselves strong enough to face the mainstream of our society. At past times it was impossible for the fishermen's to participate any social decision making and they were very much deprived about the service and facilities or rights what they really deserves. But now this is not happening the people of fishermen's village is coming out of the darkness and facing the society and walking with the society. Nirvodon said that the change is positive and now the people is asking for things, asking for facilities, asking for education, asking for rights and etc. and when the people are asking that means they are really developing and dreaming for their own worth. Nirvodon is not just a name but become a shining star who could be followed for the generation next of the fishermen's village. Nirvodon is serving the students without considering any kind of boundaries like religion or social class to make them developed. Last year Nirvodon has just tried for the Army but he was lay-off for some disturbance in his eyes as the recruitment cell said. He was very upset then but now he is happy and continuing his journey with his people and developing the society by helping his people.

Case Study Interviewed and Written: Aloka Chowdhury

Translation in English: Pritum Kumar Saha

3.6. Access to information, knowledge, services & resources

This hidebound and traditional community was customized with indigenous knowledge, traditional beliefs and superstitions. These practices keep them confined from the information and knowledge of the outside world. Consequently, lack of information and knowledge keep them deprived from accessing in services and resources from the part of society and government. These trends and customary traditions in *Jaladas* fisherfolk community have been transformed gradually through development intervention of CODEC.

Access to information, knowledge, services and resources have been stimulated and accelerated in this community mainly through internal and external processes and means initiated and facilitated by the CODEC. These processes and means are owned by the organizations of the community i.e. Ward Committees, Parents Forums and Coordination Committees those are the main sources of gathering and sharing all of these elements. The collective sharing of new information enriches their knowledge and energizes them to take collective action to have access in basic services and resources. Informed *Jaladas* members are better equipped to take advantage

of opportunity, access services, exercise their rights, and hold the local bodies and service providers accountable. Critical areas where information is most important include local government and power structure performance, resources and law agencies services, rights and justice, health and education. Information, communication and knowledge instruments have been playing a pivotal role in broadening access of this community to services and resources. Combined initiatives and facilitation of CODEC and *Jaladas* community organizations enhance this capacity through group discussion, service and resource institute visits, participation and membership with different forums, issue based community video show, education and life skill education (SHONGLAP), training, Human Rights Education and interactive dialogue forums with the duty bearers and service providers etc. As a result, the *Jaladas* fisherfolk communities have now sufficient access in education, mother and child health care service, disaster preparedness, government declared service deliveries, women rights and justice etc. Beside that the attention and concern of respective Union Parishad, Upazilla Parishad and Law enforcement agencies regarding the problems and issues of *Jaladas* fisherfolk communities functionally improved.

A Tale of a Leader

Case Let: 4

Name: Upendra Jaladas

Age: 57 years

Address: Bashbaria Boaliakul, Shitakundo, Chittagong.

It was a dream comes true for Upendra Jaladas to deliver speech in a ceremony where the chief guest was Honorable Minstar of Ministry of Finance. According to Upendra Jaladas this becomes possible for the hardship of Upendra Jaladas and the help initial help of CODEC. Upendra Jaladas is a fisherman aged about 57 and living in Boaliakul village of Sitakundo Upazila and father of two daughters and three sons. He is basically a fisherman but in his free times he also does some agro activity. He is one of the beneficiaries of CODEC's different projects. Once upon a time he was a tiny fisherman who couldn't ensure the food security for his family. But the things are changed now and he becomes the leader of Boalikul Fisherfolk village, there are 700 people from 136 families who respect him as their leader. He was an illiterate fisherman and there were no facilities of school there when he was young but two of his children are now teaching in CODEC's Child Education Center, who were once admitted there as a student. Not only that, he is now the president of Fishermen Coordination Committee and Upazilla Fisherfolk Coordination Committee.

There is many more achievement of his life which is remarkable and he cannot ever imagine that before 20 years from now. Upendra *Jaladas* said that he become a member of CODEC's different activities and helped people also to make them aware about their life what brings him the success of today. He becomes an icon for the other fishermen who are now following his and doing better for their livelihood. Upendra *Jaladas* is now become self independent in some cases like communication with government and non government organizations for facilities and helps, what helps him a lot to achieve the position of today. According to Upendra *Jaladas* some positive change happens which affects the total community not only him, the changes are the village is now aware of dowry, early marriage, divorce etc. he said that he is one of the important person for the meetings and trails and as he is aware of the laws and rules he can easily handle the problems. Upedra said this become possible only for the help of CODEC and his family is now living a prestigious life just because of the helps provided by different programs. He is very much thankful to CODEC.

*Case Study Interview & written: Mohammed Jahiruddin
Translation & Synopsis in English: Pritum Kumar Sha*

3.7. Social & economic power & own institution

Within the self-enabling community organizational process, there are various forces which have impact on women's lives of *Jaladas* fisherfolk communities as well as various points of entry of CODEC development programme intervention at which these forces have impact on women's lives. These can be determined as follows:

- Institutional forces of Ward Committees, Parents Forums and Coordination Committees;
- Social mobility of women and experiences (group membership, leadership, equal participation in decision making process, non-domestic employment, non-formal and formal education, social networks, access to services and resources like skills training, paralegal training, justice of village arbitration court, credit and information);

Domestic violence is a health, legal, economic, educational, developmental and human rights problem. CODEC strategies are designed to operate across a broad range of areas depending upon the context in which they are delivered. Key areas for CODEC intervention include:

- Institutional dialogue forums at own Ward Committees, Parents Forums and Coordination Committees;
- Advocacy and awareness raising
- Life Skill Development programme : SHANGLAP and education for building a culture of nonviolence;
- Human Rights, Gender and Paralegal training;
- Direct service provision to victim survivors;
- Networking and social campaign;
- Video show on women rights;

Improved Power-Relationship: The study found the improvement of power relationship inside and outside of the households. Throughout intervention of different social, education, training, video show programme, social campaign, workshop and seminar facilitated by CODEC improved the power-relationship between men and women within their organizations and inside outside of the *Jaladas* fisherfolk families. The study identified the following impact indicators in this regard:

- Prompt response and action of their organizations (WC, PF, CCs) to any case of women rights violation;
- Decreased incidence of early marriages, of marriages with open dowry and wife-beating;
- Increased role of women in their organizations and household decision-making and intra-household allocation of food and other resources;
- Reduced dependence by women on local *Jaladas Sardars* for advice or for settling disputes as they are now able to settle any dispute within their own organizations; Ward Committees and Coordination Committees;
- Increased solidarity within local community organizations (Ward Committee, Parents Forum and Coordination Committees) for women;

- Increased contact between women and local bodies (Union Parishad) with representation of community organizations;
- Increased bargaining power of women within their own families;
- Increased participation of *Jaladas* women in local *shalish*;
- Increased bargaining power of their organizations with the local bodies;
- Increased participation of *Jaladas* women in local elections (both as informed voters and as vote casting);
- Increased awareness of status, rights and role as a citizen of Bangladesh;
- Increased mobility and participation especially of women in the public sphere such as meeting, workshop, experience sharing with students, media and visitors from outside and overseas;
- Increased respect gained from being able to sign one's name and reading being a member of a WC or CC and leader;
- Increased discipline: regular attendance at Ward meetings and carry out the responsibilities vested by the organization;
- Increased ability to diagnose and address the common problems;
- Increased mutual self-help, e.g. raising contributions to help a tortured woman or someone who has not been able to mitigate the family problem;
- Development of representative and accountable leadership;
- Increased ability to resolve conflicts within the Ward Committee without outside interference
- Increased knowledge about the laws against women violence;
- Increased access to the necessary information, services and resources from the part of public and private sector at local level;

Case Let: 03

“Coming of CODEC, Changing of *Jaladas*”

Billa Rani is a *Jaladas* woman living at north Bakkhali fisherfolk village that as derived from impoverish fisherfolk family. Name of her husband is Shadhan *Jaladas*. Her father's home and father-in-Law's home are situated at same place adjacent to each other. She lost her father at her early age. In 1991, her mother had been admitted at women organization “*Nijeder Gori Mohila Somiti*” (our own women organization) facilitated by CODEC. She was a first and pioneer member of this organization. Every week Billa Rani accompanied her mother while she attended weekly meeting. She was so curious to hear the voices of meeting discussion. However, she was unable to understand the matters those were discussed. She lost her mother at her age of 10. Billa Rani has been admitted in same women organization after few years of death of her mother. Later she has been married with Shadhan *Jaladas*. She is a regular member of weekly meeting. She tries her level best to deposit a thrift saving in collective fund. She maintains her attendance regular although sometimes she is unable to deposit savings.

Gradually Billa Rani has been involved with all programme activities facilitated by the CODEC and her organization. At present, she is a General Secretary of her Ward Committee and Executive Committee Member of Syedpur coastal Coordination Committee. She is also an active member of Parents Committee. There are distinctive differences found between her early impoverished life and present dignified life. In past, she tolerated all sorts of humiliation and tortures silently accepted as a destiny. She did not have any voice to protest against any violence occurred to her. She did not have any idea about education, rights and development. Whatever happened in her life or lives of fisherfolk community, she conceived these as common factors of their destiny. She did not have institutional education; however she enrolled in adult education programme initiated by CODEC. This event opened the door of exposure to her life. She is voluntarily leading her organization and mobility of the disadvantaged women in her community. Her social and leadership capacity has been grown up through receiving numbers of need based training courses facilitated by the CODEC. She explained about her knowledge and experiences, “Training and education from CODEC have been remarked with building confidence, competency and inspiration for the all members of our community. We can now raise our voice against any injustice and violence against our community. We have now access in rights and entitlements. We can now sit together with local Chairman, Members, Thana Police and deliberately able to express our problems and claim our demands.” Billa Rani is now playing a role of adviser and arbitrator regarding any family conflicts and

violence arised at her *Jaladas* village. She is now a dignified women leader in her *Jaladas* village. Distressed women and victims of violence use to come for advices to her and assistance for justice. She is now always involved with family decisions taken by her husband's and laws. Once upon a time, doctors and staffs of Union Health Complex claimed fees illegally for health services delivered to the *Jaladas* women and children. Billa Rani protested against this illegal practice of health complex through organizing and mobilizing huge numbers of women infront of health complex. Now the doctors and staffs of health complex are delivering their services to the poor *Jaladas* women and children without claiming any fees as following the rules of Government Health Department.

She has two boys and two daughters. Elder son is read in class VIII at Shekherhat high school and elder daughter is now read in class V and youngest one read in class IV at CODEC School. Once her elder son was deprived by the school teachers from government scholarship what he deserved and entitled as a good student in his class. The school management and head master provided the scholarship to a Muslim student who was actually low performer in compare to her son. Billa Rani came to know about this misdealing matter through a meeting of Parents forum. She placed a protest to the school management and teachers against this misdealing with her son. School Management and Head Teacher claimed that her son is irregular in school, so he would not be entitled to get this scholarship. Billa Rani challenged this note of message, so the school management was bound to check the attendance register of her son. After checking his attendeance, he was found as a regular student with no absence. Later, this boy got the government scholarship that was neglected and under estimated by the school teachers as because he derived from *Jaladas* fishers. Consequently, Billa Rani is now holding an honorable position in the school among the all parents.

All of these events turned her more vocal and confident especially to raise voice against any violation and crimes. All of these features and scenario empowered her inside and outside of the *Jaladas* fisherfolk community. She said, "Education and realization about our rights and entitlements are the major turning points for our *Jaladas* community facilitated by CODEC. So, I want to say" she concluded, "Coming of CODEC, Changing of *Jaladas*."

Case Study Interview & Written: Aloka Chowdhury Translation in English: S.M.Giasuddin

3.8. Prevention of Early Marriage & Dowry:

Early Marriage: Throughout intensive intervention of CODEC with education, information, video show, awareness raising training and human rights approach transformed and stop this event of early marriage remarkably in this *Jaladas* fishing community. They are now able to explain the demerits of early marriage, early motherhood. They can explain the laws against the early marriage that 18 years is appropriate age of girl to be married. The *Jaladas* women members confessed in group interview that early pregnancy, women violence and mother mortality are the prominent causes of early marriage. In these villages, now there is a voice of slogan about demerits of early marriage: "It is risky to have a child on lap of child." This study found that early aged girls tend to be pulled out of school prematurely, depriving them of one of their most basic rights to education. Now the access of *Jaladas* children and adolescents' girls to Education and Life Skill Development Programme entrenched the impact on early marriage prevention. Introducing of birth registration and marriage registration reinforced the prevention of early marriage in this community.

The *Jaladas* parents were feeling that marrying off a daughter at a tender age can help them economically while also keeping the girl "safe" from unwanted sexual advances. It violates their rights to personal freedom and growth. The *Jaladas* members and leaders of Ward Committees discourage early marriages by interactive dialogue with parents and young *Jaladas* men and women about the implications of the early marriage practice on girls. They said that early marriage constitutes a violation of a girl's human rights primarily because it deprives her of the right to give full and free consent to marry. All of these they learned from training and education on human rights, video show and media campaign.

Curse of Dowry: The dowry cases are prevailing in this *Jaladas* fisherfolk community due to unemployment, lack of income source and poverty. The study found that most of the parents arrange marriage for their son in exchange of big amount of dowry cash money (Taka 50000 to 100000) or sometimes in kinds. They do this only to arrange and secure dowry money for their daughter's marriage. It means the parents try to collect dowry money for their daughters through taking dowry money of their son's marriage. Hence, dowries as an illegal and unjustified demand and discrimination against women are prevailing in hide or open in this community. In group interview of this study, the parents couple said, 'Dowry is a problem of whole society accepted by all, if I do not agree to give dowry on the occasion of

my daughter's marriage, some other parents will capture the bridegroom with offering competitive amount of dowry money. As a result, our daughter will not be married and she may be aged. The aged daughter will require big amount of dowry money.' Education expenditure and dowry expenditure for a daughter both are considered by some of the *Jaladas* parents as a 'double burden' support in aspect of economic capacity. Consequently, the respective parents are unable to afford education for their daughter and initiate to arrange marriage with dowry.

3.9. Climate & Environment Changes & Effect

Climate Change and Effect: Climate change is a significant and emerging threat *firstly* to the income source as the fishing seasons have been squeezed with declining of fish resources in the sea. *Secondly* health of the communities and *thirdly* the sea erosion and ship yard become a double burden of environmental degradation and climate change affect for the *Jaladas* villages, which has already turned these villages into a dense slum quarters especially North and South Selimpur. Continue of climate change may increase the prevalence of diseases. Children are most vulnerable to climate change as this can make them more vulnerable to diseases. The sensitivity of *Jaladas* about climate change affect is moderately realized through providing training to the numbers of *Jaladas* youth groups on disaster preparedness, rescue team development and demonstration. They have been provided with emergency equipments support such as life jacket, life buoy, rain coat, torch light, radio and first aid box. They have also been facilitated to build collaboration with Red Crescent and Union Parishad during emergency period. The group interview of this study revealed some overview regarding this issue as follows:

- "Fish resources are declining due to climate change and it is affecting our income source severely, so we need to find alternative income sources;" – One of the respondents in group interview. In previous, they said, "Fish resource is declining due to the curse of God.'
- Training and workshop arrangement on climate change and disaster preparedness through involving Ward Committees and Coordination Committees along with members and chairmen of local bodies;
- Weather forecast and disaster bulletin need to be broadcast in easy and local language;
- Plantation and forestation on coastal embankment with ensuring regular protection. Expansion of ship yard has been destroying the fish landing ground, road communication to the market and bush of trees those were planted after cyclone in 1991.
- Establishment of community radio station with establishing networking among these *Jaladas* villages;

Environment: Pollution and *Jaladas* fisherfolk life influence each other and vice-versa. In the aspect of environment degradation, pollution is an accelerating factor that aggravates poverty of the *Jaladas* community. The impacts on fisheries on environmental degradation in this coastal area are severely worst. They live on the door way where all sorts of environmental and ecological disruption take place. Any disruption or imbalance that occurs in the territory ultimately affects the *Jaladas* villages' pockets where the community exists.

The livelihood of *Jaladas* fisherfolk communities are vigorously entwined and vested with the sea water body. So, these communities are very much influenced by the pollution rather than only other factors. It is found that the stomach and water borne diseases spread out in these *Jaladas* villages during the *hilsha* season because of pollution due to poor management and lack of mechanism for disposal of rotten and spoiled fishes in post harvest activities. There is no scientific process or method that is practiced or introduced for fish salting and drying, which is caused of pollution acceleration and affects.

The group interview of this study revealed that environmental factors of ship breaking yard are now the major concern areas in regard of human health, fish declination, air and water pollution, workers rights, insecure of life safety etc. The *Jaladas* fishing villages of south and north zone of coastal area of Sitakunda Upazilla are now overwhelmed with threats to be displaced or uprooted due to the gradual expansion of ship yard.

4. Findings & Recommendations of Mid Term Review Mission Report-October 2009 (Page 10): Addressed & Changes

Finding-1: Despite the CODEC initiative to free the fishing community from the moneylenders, the *Jaladas* are still bound to accept the exploitation by moneylenders due to their weak socio-political situation;

Changes: This impact study found, this situation has been changed moderately in three manners; *firstly*, numbers of fisherfolk male and female members are not borrowing money now from *Dadandar* or moneylenders due to their engagement with profitable businesses or wage employment. The CODEC *dadand* free loan support and training facilitation on alternative Income Generating Activities stirred this change. *Secondly*, some of the *Jaladas* fisherfolk members of these villages are not borrowing loan money with high rate of interests due to their occupational transition into wage employment where physical capital is more required rather than financial capital. *Thirdly*, some of the *Jaladas* members engaged in fish catching occupation are bound to borrow money from *Dadandar* or moneylenders for the security of fish catches throughout the activities of fish landing and carrying although occupationally they do not need to borrow loan money from these middlemen.

Finding-2: Due to their social isolation and economic vulnerability, the *Jaladas* are not in a position to send their children to the normal primary schools. The CODEC schools in *Jaladas* villages thus give an opportunity for the children to study at least three years. The CODEC support in terms of admission fees, examination fees and books has enabled some children to go to secondary and high school;

Changes: This situation has been changed remarkably in last two years as this study mentioned and portrait as above (Chapter-03: Access in Education and Qualitative Status of Education for Children and Adolescents).

Findings-3: Health services in terms of immunizations and the drinking water and sanitation situation have both improved in *Jaladas* villages, and linkages between the *Jaladas* communities and the local administrations have been improved.

Changes: It has been sustaining with more improvement. Meanwhile, CODEC initiated PSN *Maitree* project at one of the *Jaladas* villages from 1st January, 2011 to promote Health service and Education for All. The health services are secured and delivered by a qualified physician to the *Jaladas* community members as well as surrounding neighbor Muslims and Hindu community members.

Findings -4: Some of the planned skill development training to the youth in *Jaladas* villages has been carried out, but until now very little of the skill training has been utilized;

Changes: This situation is improving slowly because it is found in this study that post training support to the training recipients' of occupational or enterprise skill development training often need seed capital for starting the business. It is seen that numbers of participants of driving training recipients are unable to procure the license due to lack of money and hazardous process to procure the license. However, most of the training recipients have their efforts to utilize their skill where the post training support (technical and financial) is not remarkably necessary.

Findings-5: *Jaladas* representation in the newly constituted Ward Committees and CCs is very low. Due to their long isolation from the rest of the society, they prefer to revive and strengthen their previous organizations, including CCs, more organized and higher level of advocacy is required to effectively publicize the issues faced by the *Jaladas* community.

Changes: This situation has been improved because, formation and reformation of *Jaladas* village based Word Committees and Upazilla based *Jeley Kallayan Parishad* those are highly representation of *Jaladas* members and homogenous. Some of mixed Coordination Committees with Muslim and *Jaladas* fisherfolk members are found functioning with *Jaladas* leadership those are now holding the elected post of President and Secretary beside the Muslim community Leaders in the Executive Committees of Union based Coordination Committees.

Part IV

Recommendations

CHAPTER 4: RECOMMENDATIONS

“Even if I don’t have any kith and kin, I am a son of the sea. The broad sea is my wealth and inheritance. What else do I need? I am like any fisherman on the seashore. And I have the advantage of knowing my job. I can steer a boat on any sea. I can get through any whirlpool. Nobody will be little me in that.” - Palani (CHEMMEEN, THAKAZI S. PILLAI)

A. The specific recommendations have been entreated in the FGDs and Group Interview discussion:

A.1. Find the Options of Wage & Self Employment: Marine fish resources declination, sea piracy, intruders of Muslim community in fish catching, fish fry collection and squeezing of fishing seasons; all of these trends and factors are gradually terminating the *Jaladas* fisherfolk community from their inherent and traditional occupation. Hence, it is emerging to search new avenue of occupation, income sources and resources for them. Multiple income sources (wage and self employment) are emerging demand for this community. This hidebound *Jaladas* community especially adult males and females are now explored and engaged with different and available income sources inside and outside of the villages. However, these are very scattered, temporary and unstable income means they adopted mainly for survival. They have now come out from the close and confined community boundary due to series of prolong intervention of CODEC development programme, so it would be wide and potential scope towards human capacity development in terms of occupational skill development with targeting the new youth generation of this *Jaladas* fisherfolk community. Identify the multiple income sources and arrange training for these male and female youths to be deployed. It should be followed by creating a scope and passage of wage and self employment through linkage with helpful institutions and seed capital support.

A.2. Strengthening Organizational Capacity: The capacity of the respective *Jaladas* fisherfolk organizations (Ward Committees, Parents Forums, Coordination Committees, *Jeley Kallayan Parishad*) should be strengthen in terms of organizational management, fund mobilization with income generating activities, community mobilization and linkage development with the local government (safety net programme, health and disaster management committee, arbitration committee etc.), law agencies, fisheries department, livestock department, Jobo Unnayan training department and financial institutions.

A.3. Protection of Sea Piracy: The CODEC Advocacy component, Local Government and Fisheries Department should take initiatives in combined to facilitate the series of interactive dialogue and action among the *Jaladas* fisherfolk, coast guards, police and naval force mainly to ensure the security and protection against the sea piracy. The integrated social campaign and advocacy need to be initiated through different means and action at local and national level. The CODEC Advocacy component may take initiative to conduct an action research on “Sea Piracy Affects on Lives & Livelihood” and it would be a prospective instrument to influence the policy makers, law agencies and state guardians to protect the sea piracy.

A.4. Collective Efforts of *Jaladas* Organizations in Collaborative Support of CODEC

- Empowerment of *Jaladas* youth male and female age groups through legal education;
- Work on *Jaladas* Human Rights and Justice through establishing Legal Support Clinic within their peripheral territory;
- Implementing Health, Sanitation and Housing programme for the *Jaladas* community;
- Keep continue economic, social, educational and training program for the *Jaladas* community;
- Advocacy for *Jaladas* community rights, women rights, child rights and also provide legal advice and support for their rights;
- The *Jaladas* community organizations need to be facilitated for partnership linkage development with Government and other public and private sector for institutional development;

Part V
Future Strategic Action & Conclusion

CHAPTER 5: Future Strategic Action

“Nature uses only the longest threads to weave her patterns, so that each small piece of her fabric reveals the organization of the entire tapestry.”- Richard P. Feynman

The recommendations of this study will be stirred with a future strategic action, which will be determined mainly to enhance the institutional capacity of *Jaladas* fisherfolk community organizations to improve and secure their socio-economic lives and livelihood in sustainable manner.

A. Community Managed Major Activities of Future Strategic Action:

- i. CODEC development programme intervention would be widen and potential towards human capacity development of *Jaladas* fisherfolk communities in terms of occupational skill development with targeting the new youth generation;
- ii. Identify the multiple income sources and arrange training for these male and female youths to be deployed. It should be followed by creating a scope and passage of wage and self employment through linkage with helpful institutions and seed capital support;
- iii. The capacity of the respective *Jaladas* fisherfolk organizations (Ward Committees, Parents Forums, Coordination Committees, *Jeley Kallayan Parishad*) will be strengthen in terms of organizational management, fund mobilization with income generating activities, community mobilization and linkage development with the local government (safety net programme, health and disaster management committee, arbitration committee etc.), law agencies, fisheries department, livestock department, Jobo Unnayan training department and financial institutions;
- iv. The CODEC Advocacy component, Local Government and Fisheries Department will take initiatives in combined to facilitate the series of interactive dialogue and action among the *Jaladas* fisherfolk, coast guards, police and naval force mainly to ensure the security and protection against the sea piracy.
- v. The integrated social campaign and advocacy need to be initiated through different means and action at local and national level. The CODEC Advocacy component may take initiative to conduct an action research on “Sea Piracy Affects on Lives & Livelihood” and it would be a prospective instrument to influence the policy makers, law agencies and state guardians to protect the sea piracy.

A.1. Output

Output 1: Resource Development Centers (RDCs) are established and functional under facilitation of respective *Jaladas* CCs. As an organ of the CC, a RDC will be entrusted with the role of linking with extension agencies.

Output 2: *Jaladas* CCs have beneficial access to the external resources and governmental/non-governmental and private sector extension services (info, knowledge, skills and care) in the areas of agriculture, livestock, small enterprise, wage employment and fishery/aquaculture. Through RDC, the members are receiving the services.

Output 3: The *Jaladas* fisherfolk communities are mobilized and have a voice on contemporary coastal issues (human rights, climate change, effect of ship breaking yard, sea piracy etc.). There are laws and regulations on how to implement them at local level. Here, the issue how to help *Jaladas* CCs develop as a local pressure group to seek implementation of the existing laws.

Output 4: *Jaladas* women represented in CCs are responsive and articulate as elected or selected members or leaders in different social, education and local bodies/committees. The *Jaladas* women members in the CCs have not achieved enough unless they actively participate in local bodies or committees where their interests are addressed.

B. Facilitated and Growth Support Activities of Future Action

- i. Empowerment of *Jaladas* youth male and female age groups through legal education;
- ii. Work on *Jaladas* Human Rights and Justice through establishing Legal Support Clinic within their peripheral territory;
- iii. Implementing Health, Sanitation and Housing programme for the *Jaladas* community;
- iv. Keep continue economic, social, educational and training program for the *Jaladas* community;
- v. Advocacy for *Jaladas* community rights, women rights, child rights and also provide legal advice and support for their rights;
- vi. The *Jaladas* community organizations need to be facilitated for partnership linkage development with Government and other public and private sector for institutional development;

B.2. Output:

Output 1: *Jaladas* CCs have beneficial access to the external resources and governmental/non-governmental and private sector extension services (info, knowledge, skills and care) in the areas of agriculture, livestock and fishery/aquaculture.

Output 2: Children of *Jaladas* and other minority communities have access to non-formal education and subsequently get enrolled into formal schools.

Output 3: The children of the coastal communities gradually access higher level education.

Output 4: Parents Forums attached to primary schools demand quality education (following defined criteria). This deals with the issue that even though the children of the coastal communities are still school-going and not receiving the quality education.

Output 5: Dropped out *Jaladas* adolescents girls (secondary level) have graduated with Life Skill Education (SONGLAP).

Output 6: The members of the *Jaladas* fisherfolk organizations are skilled in loan-absorptive IGAs. This Output refers to the development of skills which addresses climate change and market linkage along with the production.

Output 7: The *Jaladas* RDC-team in specific and CCs are more skilled in organizational development, advocacy and networking with public agencies. The fact that service providers seldom visit the target people and the target people lack capacity on how to approach public and private agencies for safe and quality services drive to the conclusion that their representatives learn it and help them connect with the service providers. The types of skills include communication skills, local advocacy and networking skills.

CHAPTER 6: CONCLUSION

The sentiment and belief that were prevailing "God's curse for killing innocent fish" was widespread, and there is a general resignation to the fact that as members of the fishermen's caste, the Jaladas, they are predestined to be fishermen, and nothing else. The caste and family bonds are strong among this community. It is difficult for them to find jobs outside the villages, not least due to their minority status.

The above statement about the sentiment and belief has been changed literally and virtually among these *Jaladas* fisherfolk community people. Now they can assess the situation in analytical and justified ways through examining the facts and factors those are affecting their lives and livelihood. The sense of realization about their past and present socio-economic and political situation has embarked them in social and economic transition of empowerment and development. The restless efforts of CODEC into this transition stirred them to change their beliefs and mind through rigorous education, information, collective organizational bondage, collective dialogue, collective voice and action.

The new generation youth male and female members of *Jaladas* fisherfolk community have now come out through breaking the close and confined bonds in search of new occupation for their survival means instead of only fishing; *firstly*, the fish resources are declining and seasons are squeezed. *Secondly*, the new avenue of professions is introduced them with building confidence and competency. In previous, they were not linked with new or alternative professions remarkably even after providing occupational skill development training. Now it is gradually changing, however the post training support is very important in this aspect.

The follow up and sustainability of multifarious projects and activities those have been installed and established in these *Jaladas* villages facilitated by the CODEC need to be managed and maintained by the organizations of them after the ending of projects or programme. The heart and soul ownership, involvement and responsiveness of Ward Committees, Parents Forums, Coordination Committees and *Jeley Kollayan Parishad* are the significant stairs of follow up and sustainability in this mode.

Some of the emerging external issues such as Climate Change and Affects, Sea Rise and Sea Erosion, Environmental Catastrophe, Expansion of Ship Breaking Yard, Prevailing of Arsenic, extension of dense populated squatters inside the *Jaladas* villages are the structural and policy related issues regarding survival or displacement of this community. Government Policy and Plan Institutions need to be concerned about all of these transitions and terminations. This natural born and hidebound fishing community needs to be protected and promoted through their rigorous inclusion in micro and macro social, political and economic policies and plan initiated by the Government Institutions as well as National and International NGOs and Donors.

The legacy of CODEC intervention and encounter of its development work cannot be accomplished and its development milestones cannot be detected without anchoring the legacy of this *Jaladas* fisherfolk community, where CODEC stepped first to start the journey of development 26 years ago. Whatever the events have been happened to this vulnerable *Jaladas* community in terms of transition and development in last 26 years, till this moment, they dignify the CODEC as their defender and spokesman.

We must learn to view change as a natural phenomenon - to anticipate it and to plan for it. The future is ours to channel in the direction we want to go... we must continually ask ourselves, "What will happen if...?" or better still, "How can we make it happen?" - Lisa Taylor



**Terms of Reference
For the
Impact Study on “CODEC Intervention with *Jaladas* Fisherfolk Communities”**

A. Background:

The *Jaladas* community are the most disadvantaged and vulnerable community in the coastal belt of Bangladesh. They are the traditional *Hindu* Fishermen who by generations are living on fishing only. As the fishery resources are depleting due to over fishing and pollution, their income is reducing day by day. On the other hand exploitation, natural calamities affect, lack of education, deprivation of social services and human right have turned them into the impoverished and most neglected segment of the society. Their vulnerability has been further intensified due to the oppression of the *Dadanders/Mahjans* and sea piracy.

In late 1985, CODEC initiated its development intervention at seven *Jaladas* villages of Sitakunda Upazilla in Chittagong and afterwards with the pace of time, the programme has been expanded to 24 *Jaladas* villages of the same district.

“The special support activities will be although small credit support for the hard-core poor, establish new credit products for the youths and entrepreneur women, primary school programme for the *Jaladas* communities and health support for the pregnant mother and disadvantage children etc.” (CODEC Five Year Plan: 2007-2012, Page-25).

The main objective of this study is to find out the Impact of the CODEC programme at *Jaladas* villages of Sitakunda area in Chittagong starting from the CODEC 5th Phase i.e. from April 2007 to March 2011.

B. Tasks of the study:

The Tasks of the study to find out the answers of the following question through interactive dialogue and observation with target members of *Jaladas* community at Sitakunda where CODEC has been implementing Five Year Plan 2007-2012.

B.1. Objective:

Identify the periodic livelihood changes occurred at the *Jaladas* community since implementation of the CODEC Five year plan 2007-2012.

B.2. Research Design /Proposal

The researcher must develop a research design/proposal before to start the study. The study cannot be started before the approval of the research design/proposal.

| Research objectives | Information to collect related to each objective | Respondents | Method of Data Collection | When & Where | Who will collect data |
|---|---|---|---|--|---------------------------------------|
| Identify the periodic livelihood changes occurred at the <i>Jaladas</i> community since implementation of the CODEC Five year plan 2007-2012. | <ul style="list-style-type: none"> • Food & shelter • Income & income sources • Capital & assets • Women & child Health • Safe water • Sanitation • Education • Access to information, knowledge, services & resources • Social & economic power & own institution • Climate & environment changes & effect • Early marriage & dowry | <p>Target household of <i>Jaladas</i> community</p> <p>Members & Leaders of Ward Committees, Parents Forums & Coordination Committees</p> | <p>Interview and Focus Group Discussion (FGD) with organizations (CCs, WCs, PFs) leaders, members and other relevant stakeholders through field visit;</p> <p>Review the different secondary data i.e. Programme Plan, Reports and studies;</p> <p>Discussion with CODEC personnel and other stakeholders at field level;</p> | <p>May to July 2011</p> <p><i>Jaladas</i> villages, CCs Offices under CODEC Chittagong District Office, Barabkunda, Chittagong</p> | S.M.Giasudin & respective field staff |

C. Output :

- i. A precise report comprising identified livelihood changes in terms of health, education, livelihood and areas of potentialities and prospects;
- ii. The major achievement and deviations in respect of CODEC Five year plan;
- iii. Recommendations of precise strategies for this *Jaladas* communities in future prospects;

D. Reporting:

The draft report will be accomplished within 30 June 2011 and final report will be accomplished and submitted with 31 July 2011.

Study Conduct:

Sultan Mohammed Giasuddin
Director Research & Monitoring
CODEC

Approved:

Khursid Alam Ph.D
Executive Director
CODEC

Annexure -2: Demographic data of Sitakunda Upazilla

Sitakunda Upazila (CHITTAGONG district) with an area of 483.97 sq km, is bounded by MIRSHARAI upazila on the north, PAHARTALI thana on the south, FATIKCHHARI, HATHAZARI and PANCHLAISH upazilas on the east, SANDWIP upazila and SandwipCHANNEL on the west. *Sitakunda* (Town) consists of 9 wards and 21 mahallas.

It has a population of 34530; male 50.50%, female 49.50%. *Administration* Sitakunda thana was established in 1899 and was turned into an upazila in 1983. The upazila consists of one municipality, 11 union parishads, 61 mouzas and 107 villages. *Religious institutions* Mosque 280, tomb 8, temple 49, Buddhist temple 3, most noted of which are Shah Mosque, Baro Awlias Mazar, Kalu Shah Mazar, Fakir Hat Mazar, Sitakunda Shankar Math, Labanakhya Mandir, Chandranath Mandir, Shambunath Mandir. *Population* 274903; male 55.34%, female 44.66%; Muslim 84.91%, Hindu 14.40%; Buddhist, Christian and others 0.69%.

Literacy and educational institutions Average literacy 41.1%; male 49.3% and female 30.6%. Educational institutions: cadet college 1, college 4, high school 24, junior school 3, primary school 73, madrasa 10, military academy 1. Noted educational institutions: Sitakunda Degree College (1968), Sitakunda Government High School (1913), Faujdarhat Cadet College (1958).

Newspapers and periodical Weekly Chaloman Sitakunda. *Cultural organisations* Co-operative society 120, club 151, cinema hall 2, press club 1, public library 1.

Main occupations Agriculture 15.3%, forestry 2.77%, fishing 3.27%, agricultural labourer 8.61%, wage labourer 2.64%, industry 3.27%, transport 2.84%, commerce 13.88%, service 32.76%, renting house 1.01%, construction 1.01%, others 12.64%. *Land use* Total cultivable land 12140.83 hectares, fallow land 1640 hectares; single crop 25.46%, double crop 57.95% and treble crop land 16.59%. *Value of land* The market value of the land of the first grade is approximately Tk 15000 per 0.01 hectare.

Main crops Paddy, betel leaf, ginger, turmeric, onion, chilli, bean and vegetables. *Main fruits* Mango, jackfruit, papaya, guava, coconut, betel nut, *bungi* (kind of melon) and watermelon. *Poultry* 23.

Communication facilities Roads: pucca 112 km and mud road 256 km; railways 37 km, rail station 6, ferry-ghat 5. *Traditional transport* Bullock cart (nearly extinct). *Manufactories* Cement factory 1, jute mill 12, textile mill 6, re-rolling mill 10, shipyard 66, rice and flour mill 189, saw mill 20, brick field 13, others 45. *Cottage industries* Goldsmith 25, tailoring 150, pottery 82, blacksmith 26, bamboo & cane work 84, bidi factory 6. *Hats, bazars and fairs* Hats and bazars are 19, most noted of which are Barabkunda Hat, Mohantar Hat, Suklal Hat, Fakir Hat, Baro Darogar Hat; fair 2 (Shiva Chaturdashi Mela and Chaitra Sankranti Mela). *Main exports* Bean, melon, rubber and betel leaf.

NGO activities Operationally important NGOs are CODEC, VERC, CARE, BRAC, ASA, GRAMEEN BANK, YPSA.

Health centres Upazila health complex 1, infectious disease hospital 1, railway TB hospital 1, family planning centre 11 and veterinary treatment centre 1.

Source: Banglapedia 2006

Annexure-3: Primary data checklist for the Study

1. Increase or reduce of access in food and nutrition security:
2. Main sources of income and changes in income & sources with causes:
3. Increase or reduce the rates of death of mother and children with causes:
4. Increase or reduce of access in safe water:
5. Increase or reduce of access in water and sanitation:
6. Qualitative changes in homestead:
7. Changes of family size with children, youths, adults and aged persons:
8. Access in education and qualitative status of education for children and adolescents:
9. Reduce or increase the rates of early marriage:
10. Reduce or increase the rates of dowry:
11. Reduce or increase the rates of women violence:
12. Improvement of access in information, knowledge, services and resources:
13. Environmental changes and affects on lives and livelihoods of the community:
14. Climate changes and effects on lives and livelihoods of the community:
15. Types and numbers of own organizations and what are the major achievements through these organizations:
16. Increased or reduced of family based assets and causes:
17. Increased or reduced of family based money capital and causes:
18. Increased or reduced of family based bank or post office savings:
19. Local administration and arbitration system are functioning in favour of Jaladas fisherfolk communities and causes:
20. In this coastal zone, this community is facing what types of present and future risks? What are their own strategies to meet these risks?

Annexure: 04 List of the Respondent for FGD Program in Different Jaladas Villages

| Serial No. | Name of the Respondents | Village |
|-------------------|--------------------------------|--------------------|
| 01 | Kiron Bala | Uttar Solimpur |
| 02 | Ruby Rani | Uttar Solimpur |
| 03 | Laxmi Das | Uttar Solimpur |
| 04 | Biddya Rani | Uttar Solimpur |
| 05 | Rupa Das | Uttar Solimpur |
| 06 | Prio Bala | Uttar Solimpur |
| 07 | Sopna Das | Uttar Solimpur |
| 08 | Shafali Das | Uttar Solimpur |
| 09 | Anonto Das | Uttar Solimpur |
| 10 | Minoti Das | Uttar Solimpur |
| 11 | Ramkrishno Das | Uttar Solimpur |
| 12 | Kali Das | Uttar Solimpur |
| 13 | Jibon Das | Uttar Solimpur |
| 14 | Moharaj Das | Uttar Solimpur |
| 15 | Maya Rani | Kumira |
| 16 | Gita Rani | Kumira |
| 17 | Sotty Ronjon | Kumira |
| 18 | Nomita Das | Kumira |
| 19 | Jattra Mohon | Kumira |
| 20 | Horitara | Latifpur Natunbari |
| 21 | Patessori | Latifpur Natunbari |
| 22 | Annondo | Latifpur Natunbari |
| 23 | Brishnu | Latifpur Natunbari |
| 24 | Anjona | Latifpur Natunbari |
| 25 | Alo | Latifpur Natunbari |
| 26 | Jonaki | Latifpur Natunbari |
| 27 | Soti | Latifpur Natunbari |
| 28 | Lucky | Latifpur Natunbari |
| 29 | Nomita | Latifpur Natunbari |
| 30 | Krishna | Latifpur Natunbari |
| 31 | Jamuna | Latifpur Natunbari |
| 32 | Nonibala | Latifpur Natunbari |
| 33 | Suma | Latifpur Natunbari |
| 34 | Dhoni | Latifpur Natunbari |
| 35 | Pranessori | Latifpur Natunbari |
| 36 | Rotna | Latifpur Natunbari |
| 37 | Rupna | Latifpur Natunbari |
| 38 | Nikunjo | Latifpur Natunbari |

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| 39 | Gopal Das | Latifpur Natunbari |
| 40 | Komla | Shoni Thakur Para |
| 41 | Shena Das | Shoni Thakur Para |
| 42 | Bashuri | Shoni Thakur Para |
| 43 | Shuvrada | Shoni Thakur Para |
| 44 | Niyoti | Shoni Thakur Para |
| 45 | Pakhi | Shoni Thakur Para |
| 46 | Shefali | Shoni Thakur Para |
| 47 | Milon | Shoni Thakur Para |
| 48 | Shova | Shoni Thakur Para |
| 49 | Laxmi | Shoni Thakur Para |
| 50 | Usha Das | Shoni Thakur Para |
| 51 | Shoti Rani | Shoni Thakur Para |
| 52 | Rina | Shoni Thakur Para |
| 53 | Padma | Shoni Thakur Para |
| 54 | Laxmi | Shoni Thakur Para |
| 55 | Nipur | Shoni Thakur Para |
| 56 | Shova | Shoni Thakur Para |
| 57 | Khilabala | Shoni Thakur Para |
| 58 | Chandana | Shoni Thakur Para |
| 59 | Rita | Shoni Thakur Para |
| 60 | Bakul | Shoni Thakur Para |
| 61 | Juti Bala | Shoni Thakur Para |
| 62 | Dhan Bala | Shoni Thakur Para |
| 63 | Bashonti | Shoni Thakur Para |
| 64 | Radha Rani | Shoni Thakur Para |
| 65 | Ratna | Shoni Thakur Para |
| 66 | Shishu Bala | Shoni Thakur Para |
| 67 | Dulal | Shoni Thakur Para |
| 68 | Mondula | Shoni Thakur Para |
| 69 | Jagonnath | Shoni Thakur Para |
| 70 | Madon Mohon | Shoni Thakur Para |
| 71 | Ajit | Shoni Thakur Para |
| 72 | Shanti | Shoni Thakur Para |
| 73 | Shova | Shoni Thakur Para |
| 74 | Bali | Shoni Thakur Para |
| 75 | Shabita | Shoni Thakur Para |
| 76 | Kanon | Shoni Thakur Para |
| 77 | Raj | Shoni Thakur Para |
| 78 | Purnima | Shoni Thakur Para |

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| 79 | Anonto | Shoni Thakur Para |
| 80 | Krishna | Shoni Thakur Para |
| 81 | Anita | Shoni Thakur Para |
| 82 | Bozbala | Shoni Thakur Para |
| 83 | Nirubala | Shoni Thakur Para |
| 84 | Nepali | Gabtali |
| 85 | Anonda Mohon | Gabtali |
| 86 | Krishna | Gabtali |
| 87 | Chaya Rani | Gabtali |
| 89 | Panju | Gabtali |
| 90 | Nepu Rani | Gabtali |
| 91 | Menka | Gabtali |
| 92 | Deb Rani | Gabtali |
| 93 | Rima | Gabtali |
| 94 | Kajolee | Gabtali |
| 95 | Milon | Gabtali |
| 96 | Pranbala | Gabtali |
| 97 | Kalpona | Gabtali |
| 98 | Monpakhi | Gabtali |
| 99 | Monbala | Gabtali |
| 100 | Nanda Rani | Gabtali |
| 101 | Shenapoti | Gabtali |
| 102 | Rikha | Gabtali |
| 103 | Karuna | Gabtali |
| 104 | Oirapoti | Gabtali |
| 105 | Prova Rani | Gabtali |
| 106 | Lucky | Gabtali |
| 107 | Shanti | Gabtali |
| 108 | Priyanka | Gabtali |
| 109 | Mita | Gabtali |
| 110 | Dashi Das | Mirza Nagar |
| 111 | Shefali | Mirza Nagar |
| 112 | Nisha | Mirza Nagar |
| 113 | Shetu | Mirza Nagar |
| 114 | Mohon | Mirza Nagar |
| 115 | Rinku | Mirza Nagar |
| 116 | Bappi | Mirza Nagar |
| 117 | Rupa | Mirza Nagar |
| 118 | Chandana | Mirza Nagar |
| 119 | Ratna | Mirza Nagar |

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| 120 | Shanta | Mirza Nagar |
| 121 | Cheno | Mirza Nagar |
| 122 | Shajota | Mirza Nagar |
| 123 | Meghna | Mirza Nagar |
| 124 | Rumpa | Mirza Nagar |
| 125 | Sairo | Mirza Nagar |
| 126 | Shreedebi | Mirza Nagar |
| 127 | Anita | Mirza Nagar |
| 128 | Niyoti | Mirza Nagar |
| 129 | Shemoli | Mirza Nagar |
| 130 | Upendra Das | Boaliakul Jele Para |
| 131 | Nandahori Das | Boaliakul Jele Para |
| 132 | Horibondhu Das | Boaliakul Jele Para |
| 133 | Giri Das | Boaliakul Jele Para |
| 134 | Gobinda Das | Boaliakul Jele Para |
| 135 | Gopal Das | Boaliakul Jele Para |
| 136 | Shugondha Das | Boaliakul Jele Para |
| 137 | Khushi Das | Boaliakul Jele Para |
| 138 | Monju Rani Das | Boaliakul Jele Para |
| 139 | Shurjalal Das | Boaliakul Jele Para |
| 140 | Bongabala Das | Boaliakul Jele Para |
| 141 | Anita Rani Das | Boaliakul Jele Para |
| 142 | Komla Das | Boaliakul Jele Para |
| 143 | Akhil Das | Boaliakul Jele Para |
| 144 | Nakul Das | Boaliakul Jele Para |
| 145 | Nakul Das | Boaliakul Jele Para |
| 146 | Jagodish Das | Boaliakul Jele Para |
| 147 | Rashmohon Das | Boaliakul Jele Para |
| 148 | Tufan Das | Boaliakul Jele Para |
| 149 | Biplob Das | Boro Kumira Jele Para |
| 150 | Mithun Das | Boro Kumira Jele Para |
| 151 | Antor Das | Boro Kumira Jele Para |
| 152 | Rubel Das | Boro Kumira Jele Para |
| 153 | Anu Das | Boro Kumira Jele Para |
| 154 | Swapno Das | Boro Kumira Jele Para |
| 155 | Jhunu Das | Boro Kumira Jele Para |
| 156 | Doli Das | Boro Kumira Jele Para |
| 157 | Bashu Deb Das | Boro Kumira Jele Para |
| 158 | Ashim Das | Boro Kumira Jele Para |
| 159 | Sudhiranjon Das | Boro Kumira Jele Para |

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| 160 | Bimol Das | Boro Kumira Jele Para |
| 161 | Goura Das | Boro Kumira Jele Para |
| 162 | Gobinda Das | Boro Kumira Jele Para |
| 163 | Uttam Das | Boro Kumira Jele Para |
| 164 | Dhrubo Das | Boro Kumira Jele Para |
| 165 | Dulal Das | Barobkunda Jele Para |
| 166 | Subash Das | Barobkunda Jele Para |
| 167 | Juboraj Das | Barobkunda Jele Para |
| 168 | Sunil Das | Barobkunda Jele Para |
| 169 | Bhola Das | Barobkunda Jele Para |
| 170 | Sonaram Das | Barobkunda Jele Para |
| 171 | Sujon Das | Barobkunda Jele Para |
| 172 | Chumki Das | Barobkunda Jele Para |
| 173 | Nipur Bala Das | Barobkunda Jele Para |
| 174 | Bipula Das | Barobkunda Jele Para |
| 175 | Shanu Das | Barobkunda Jele Para |
| 176 | Ruma Das | Barobkunda Jele Para |
| 177 | Doli Das | Barobkunda Jele Para |
| 178 | Porimal Das | Barobkunda Jele Para |
| 179 | Parul Bala | Barobkunda Jele Para |
| 180 | Dipali Das | Barobkunda Jele Para |
| 181 | Ruma Das | Barobkunda Jele Para |
| 182 | Milon Bala | Barobkunda Jele Para |
| 183 | Nashpati Das | Barobkunda Jele Para |
| 184 | Brihoshpati Das | Barobkunda Jele Para |
| 185 | Bimola Das | Barobkunda Jele Para |
| 186 | Lipika Das | Barobkunda Jele Para |
| 187 | Mongali Bala Das | Barobkunda Jele Para |
| 189 | Brindabon | Barobkunda Jele Para |
| 190 | Suvashi | Barobkunda Jele Para |
| 191 | Doshrot | Barobkunda Jele Para |
| 192 | Raju Das | Barobkunda Jele Para |
| 193 | Sadhon Das | Barobkunda Jele Para |
| 194 | Adhor Chan | Barobkunda Jele Para |
| 195 | Laxmi | South Solimpur |
| 196 | Nila | South Solimpur |
| 197 | Rajib Das | South Solimpur |
| 198 | Nikel Das | South Solimpur |
| 199 | Prova Rani | South Solimpur |
| 200 | Bokul | South Solimpur |

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| 201 | Nilu Rani | South Solimpur |
| 202 | Sujota | South Solimpur |
| 203 | Rina | South Solimpur |
| 204 | Vaggasshori | South Solimpur |
| 205 | Rina | South Solimpur |
| 206 | Shandha Rani | South Solimpur |
| 207 | Armad | South Solimpur |
| 208 | Shiba Rani Das | South Solimpur |
| 209 | Laxmi Rani Das | South Solimpur |
| 210 | Ratna Rani | South Solimpur |
| 211 | Boloram | South Bakkhali Jalagram |
| 212 | Dhirandra Kumar Jaladas | South Bakkhali Jalagram |
| 213 | Billa Rani | South Bakkhali Jalagram |
| 214 | Tufan Jaladas | South Bakkhali Jalagram |
| 215 | Shotto Rani | South Bakkhali Jalagram |
| 216 | Milon Jaladas | South Bakkhali Jalagram |
| 217 | Lucky Rani | South Bakkhali Jalagram |
| 218 | Mithun Chokraborty | South Bakkhali Jalagram |
| 219 | Thakur Das | South Bakkhali Jalagram |
| 220 | Jadulal | South Bakkhali Jalagram |
| 221 | Badol Das | South Bakkhali Jalagram |
| 222 | Laxmi Rani | South Bakkhali Jalagram |
| 223 | Nidul Kanti Jaladas | North Sayedpur |
| 224 | Santos Jaladas | North Sayedpur |
| 225 | Manik Jaladas | North Sayedpur |
| 226 | Horilal Jaladas | North Sayedpur |
| 227 | Horimohon | North Sayedpur |
| 228 | Krisnopodo | North Sayedpur |
| 229 | Maya Rani | North Sayedpur |
| 230 | Nitai | North Sayedpur |
| 231 | Krisnopodo | North Sayedpur |
| 232 | Komola Rani | North Sayedpur |
| 233 | Gopal | North Sayedpur |
| 234 | Mohananda | North Sayedpur |
| 235 | Kalan Jaladas | North Sayedpur |
| 236 | Motilal | West Sayedpur |
| 237 | Pramlam | West Sayedpur |
| 238 | Shimul | West Sayedpur |
| 239 | Sujit | West Sayedpur |
| 240 | Gorchan | West Sayedpur |

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|-----|-----------------|---------------------------|
| 241 | Kingku | West Sayedpur |
| 242 | Khuki Bala | West Sayedpur |
| 243 | Minu Bala | West Sayedpur |
| 244 | Kalachan | West Sayedpur |
| 245 | Mita Rani | West Sayedpur |
| 246 | Brehashpati | West Sayedpur |
| 247 | Moti Bala | West Sayedpur |
| 248 | Ananta Bala Das | South Ghoramara Jele para |
| 249 | Alo Rani Das | South Ghoramara Jele para |
| 250 | Jamuna Rani Das | South Ghoramara Jele para |
| 251 | Nilu Rani Das | South Ghoramara Jele para |
| 252 | Tulshi Rani Das | South Ghoramara Jele para |
| 253 | Monitara | South Ghoramara Jele para |
| 254 | Abala Rani | South Ghoramara Jele para |
| 255 | Chaya Rani | South Ghoramara Jele para |
| 256 | Dhuko Rani | South Ghoramara Jele para |
| 257 | Chabi Rani | South Ghoramara Jele para |
| 258 | Sharasati | South Ghoramara Jele para |
| 259 | Aorjun Das | South Ghoramara Jele para |
| 260 | Jatos Das | South Ghoramara Jele para |
| 261 | Monhari | South Ghoramara Jele para |
| 262 | Juti Lal | South Ghoramara Jele para |
| 263 | Monkrisna | South Ghoramara Jele para |
| 264 | Horilal | South Ghoramara Jele para |
| 265 | Bindulal | South Ghoramara Jele para |
| 266 | Horibindu | South Ghoramara Jele para |
| 267 | Shantosh | South Ghoramara Jele para |
| 268 | Thaku Rani | South Ghoramara Jele Para |
| 269 | Kalpana Rani | South Ghoramara Jele Para |
| 270 | Chabi Rani | South Ghoramara Jele Para |
| 271 | Jhosna Rani | South Ghoramara Jele Para |
| 272 | Mina Rani | South Ghoramara Jele Para |
| 273 | Sukhi Rani | South Ghoramara Jele Para |
| 274 | Rupali Rani | South Ghoramara Jele Para |
| 275 | Monmohan | South Ghoramara Jele Para |
| 276 | Gorangga Das | South Ghoramara Jele Para |
| 277 | Nil Mohan | South Ghoramara Jele Para |
| 278 | Ramash Das | South Ghoramara Jele Para |
| 279 | Putul Bala | South Ghoramara Jele Para |
| 280 | Tarani Das | South Ghoramara Jele Para |

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| 281 | Parul Bala | South Ghoramara Jele Para |
| 282 | Sujan Das | Sonaichori Jele para |
| 283 | Gita Rani | Sonaichori Jele para |
| 284 | Bakul Das | Sonaichori Jele para |
| 285 | Moni Bala Das | Sonaichori Jele para |
| 286 | Bina Das | Sonaichori Jele para |
| 287 | Jalsundari | Sonaichori Jele para |
| 289 | Maloti | Sonaichori Jele para |
| 290 | Shapali | Sonaichori Jele para |
| 291 | Sharasati | Sonaichori Jele para |
| 292 | Nirbala | Sonaichori Jele para |
| 293 | Nirubala | Sonaichori Jele para |
| 294 | Kusum Bala | Bagula Bazzar Sitalpur Jele Gram |
| 295 | Jamuna Das | Bagula Bazzar Sitalpur Jele Gram |
| 296 | Shaibba Rani | Bagula Bazzar Sitalpur Jele Gram |
| 297 | Fulmala | Bagula Bazzar Sitalpur Jele Gram |
| 298 | Chaya Rani | Bagula Bazzar Sitalpur Jele Gram |
| 299 | Phakhi Rani | Bagula Bazzar Sitalpur Jele Gram |
| 300 | Parul Bala | Bagula Bazzar Sitalpur Jele Gram |
| 301 | Moni Bala | Bagula Bazzar Sitalpur Jele Gram |
| 302 | Himangsu | Bagula Bazzar Sitalpur Jele Gram |
| 303 | Pratig Das | Bagula Bazzar Sitalpur Jele Gram |
| 304 | Uttam Das | Bagula Bazzar Sitalpur Jele Gram |
| 305 | Monhori Das | Bagula Bazzar Sitalpur Jele Gram |