

Thematic Strategy Paper

Rights of the Ethnic People (Indigenous Peoples)

**Prepared by
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List of Acronyms

BBS	Bangladesh Bureau of Statistics
CEDAW	Convention on the Elimination of all Forms of Discrimination against Women
CHT	Chattogram Hill Tracts
CHTDF	Chattogram Hill Tracts Development Facility
COPE	Creating Opportunities for the Poor and Excluded People
CSOs	Civil Society Organisations
DCI	Direct Calorie Intake
DFID	Department for International Development
EPR	Excluded People's Rights in Bangladesh
FYP	Five Year Plan
GoB	Government of Bangladesh
IGA	Income Generating Activities
ILO	International Labour Organisation
LF	Logical Framework
MJF	Manusher Jonno Foundation
M&E	Monitoring and Evaluation
MEL	Monitoring, Evaluation and Learning
MLE	Multi Lingual Education
PCR	Project Completion Report
RC	Regional Council
RTI	Right to Information
SMC	School Management Committee
SDGs	Sustainable Development Goals
ToC	Theory of Change
UKAid	A British Initiative for International Development Assistance
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNDP	United Nations Development Programme

1. Introduction:

Manusher Jonno Foundation (MJF) is a national Non-government Organisation (NGO) that promotes human rights and good governance through funding, policy advocacy and capacity building of NGOs and Civil Society Organisations (CSOs). MJF assists in supporting entitlements of the people by building their capacity to demand basic services and raise voice against rights violation through support to the local /national CSO's and peoples movements. MJF also works on the supply side to promote organisations responsiveness towards the demands of the people, especially the poor and marginalised. MJF's work includes policy advocacy which has facilitated enactment of some most progressive and pro-poor laws and policies of the last 15 years.

MJF has gained credibility over the years as an organisation with high standards of financial and programme accountability along with an effective Monitoring and Evaluation (M&E) system capable of reporting on achievements, results and lessons learned. MJF is governed by a nine-member Governing Board comprised of eminent personalities from civil society.

MJF received grant from Department for International Development (DFID) in 2002 as a project of CARE Bangladesh to implement HUGO (Human Rights and Governance) Project. MJF later started its journey as an independent organisation, obtaining registration from NGO Affairs Bureau and Joint Stock Company. Since then MJF received international development grants from A British Initiative for International Development Assistance (UKAid) in two more phases. In 2013, MJF received over 26 million GBP for the Creating Opportunities for the Poor and Excluded People (COPE) Project which was completed in June 2017. In October 2017, UKAid awarded a five-year Project titled '**Excluded People's Rights in Bangladesh' (EPR)** to MJF.

MJF Vision:

A world free from poverty, exploitation and discrimination where people live in dignity and human security.

MJF Mission:

Promotion of human rights and governance through partnership with different stakeholders including duty bearers to ensure dignity and well-being of all people, especially the marginalised.

MJF will support CSO's to work on the following programme areas.

- a. Tackling Marginalisation & Discrimination (including rights of ethnic people theme)
- b. Security and Rights of Women and Girls
- c. Decent & Safe Work (Protection of Workers and Working Children)
- d. Youth & Social Cohesion
- e. Strengthening Public Institutions

Moreover, two other cross cutting issues i.e. Disability issue and Women's Economic Empowerment integrate with all other programmes area.

This thematic paper builds on strengths and experiences of previous years of MJF. The paper, which was developed after a series of consultations with all level of MJF staff, stakeholders and experts, premised lessons learned, contextual realities, EPR Business Case, priorities of the 7thFive Year Plan (FYP) of Government of Bangladesh (GoB) and Sustainable Development Goals (SDGs). It clarifies specific problems associated with thematic issues, programme brief, programme implementation, approach, and

coverage, intended key results, Theory of Change (ToC) and monitoring mechanism for the next five years.

2. Rights of the Ethnic People

‘Rights of the ethnic minority people (Indigenous People)’ programme is combined into the theme ‘Tackling Marginalisation and Discrimination’, because the development issues, context, culture of the indigenous communities are different than other groups of this programme. Thus a separate paper for this segment of the marginalised and excluded group is presented in order to address the target and context specific issues aligned with relevant international, national and local laws, policies, plans and instruments.

Ethnic people are named in many different terms across the world - *Janajati*, *Adivasi* (India, Nepal), native, aboriginal, and the first nation in the West. In Bangladesh, they are termed as ‘tribal’, ‘minority’, and ‘small-ethnic minority’ in the national constitution through the 15th amendment. However, given the vast diversity of the people, International Labour Organisation (ILO) uses an inclusive terminology ‘Indigenous and Tribal Peoples’ in C 107 (1957) and C 169 (1989). ILO Convention 169 reads:

‘Peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.’

MJF will support CSO’s to work with the **ethnic people** of Chattogram Hill Tracts (CHT) and plain lands such as Bandarban, Khagrachari and Rangamati Districts in CHT, and Sylhet, Moulvibazar, Rajshahi, Naogaon, Dinajpur, Sherpur, Netrokona where there is high concentration of indigenous people.

Definition: Ethnic people in Bangladesh are from the minority community, popularly known as *Adivasi* or Indigenous, living in certain pockets of geographical location with their own distinct language, culture and way of life. They are generally marginalised and discriminated by the state and society. Mainstream or majority population along with the State deprives or excludes ethnic population from a full participation in social, political and economic life. As a result, they are unable to exercise powers and gain access to services and resources which are the key factors for enjoying their basic and fundamental rights and lead a life of well-being and dignity. Rights of ethnic people theme aims to empower and enhance capabilities of targeted ethnic communities to gain access to services and resources to improve their lives and livelihoods.

3. What Causes Exclusion and Marginalisation of the Ethnic People

‘Social exclusion’ is a process through which individuals or people are systematically deprived of enjoying (or denied full access to) various rights, opportunities and resources that are normally available to the members of different groups, and which are fundamental to social integration and observance of human rights within that particular group.¹

¹https://en.wikipedia.org/wiki/Social_exclusion, 2016

Different studies found that low economic opportunities, specific geographic locations, exclusion, deprivation and dispossession of lands are the main drivers of poverty among the ethnic peoples in Bangladesh (Barkat et al., 2009 a. b.; Adnan, 2004; Kamal et al., 2006).

The factors that have led to the exclusion and marginalisation of the ethnic people in Bangladesh are as follows:

Lack of access to services: The historical subjugation and injustices faced by indigenous peoples, non-recognition of their distinct identities, traditions, cultures and customs, lack of political participation and engagement in decision-making, and denial of access to basic services were, among others, compounding factors that motivated the member-states to be engaged in the two-decade-long negotiation for framing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Bangladesh is one of the 11 countries that abstained and it has not changed its position yet. Nevertheless, at the domestic level, its top political leadership has promised several times to work together with the indigenous communities for the implementation of the UNDRIP.

The indigenous people of Bangladesh are also deprived of services from the government and other organisations due to negligence and non-recognition of their indigenous state. The 7th FYP (FY 2016-2020) rightly illustrates the existing status of the indigenous people by stating “The ethnic communities in Bangladesh are the most deprived of economic, social, cultural and political rights, mainly due to their ethnic status. Ethnic identities are creating barriers to ethnic minority people's inclusion in wider social networks” (Planning Commission 2015).

Education of Indigenous children and youth: At the national level, the government has undertaken a few measures to improve the state of education of Indigenous children and youth. The Education Policy adopted in 2010 states that “measures will be taken to ensure the availability of teachers from ethnic groups and to prepare texts in their own languages” and, in this regard, “the inclusion of respective Indigenous communities will be ensured”². After years of dialogue, lobbying and advocacy, the government finally managed to distribute the pre-primary level books in five Indigenous languages, namely Chakma, Garo, Kokborok, Marma and Sadri in January 2017. However, the government is yet to take any measure to train the adequate number of qualified teachers with the necessary language skills in the aforesaid languages. Moreover, the government has not yet come up with a concrete plan for introducing mother-tongue education into the subsequent stages including bridging strategy for students graduating from the pre-primary level and for other Indigenous languages that have not been covered in the first phase. If pre-primary education of all Indigenous children can be effectively ensured, it would significantly improve the state of education of Indigenous youths in the future.

Exploitation and deprivation of women and girls: From January to December 2016, there were 53 cases of human rights violations against Indigenous women in Bangladesh in which a total 59 Indigenous women and girls were the victims of sexual and physical violence (Annual Human Rights Report published by Kapaeeng Foundation).

The CEDAW Committee is concerned that disadvantaged groups of women and girls, including Dalit women, women with disabilities, elderly women, Rohingya refugee women and women of ethnic minorities face multiple intersecting forms of discrimination due to their gender, health, indigenous identity, caste and socio-economic status. The Committee is in particular concerned about:

²Ministry of Education, Government of the People's Republic of Bangladesh (2010) Education Policy 2010, pp. 8, Bangladesh.

- (a) The sexual and gender based violence against ethnic minority women for land grabbing purposes and the militarisation of indigenous areas, particularly in the CHT³;

Lack of income opportunities: Indigenous peoples' livelihood strategies are based on their traditional occupations. Yet, national development policies often consider traditional livelihood activities as no longer relevant and sometimes seek to discourage them, even in the absence of viable alternatives. Across different regions, traditional occupations consist of a series of activities, such as farming, hunting, fishing, gathering and craft production, which meets the needs of the community. Those activities are deeply embedded in the community's cultural and social life. What is deemed 'traditional' is the range of occupations and their interrelation and not only the specific activity in itself.⁴

In many instances, indigenous peoples are combining traditional occupations such as cultivation and handicrafts with wage labour, often as a necessity. Their shrinking land base often no longer allows for traditional activities to serve as the sole source for securing livelihood. For example, in the CHT in Bangladesh indigenous *jum* cultivators have lost their lands in the context of a long-lasting conflict but also in connection with development projects.

Entrenched extreme poverty: Bangladesh has achieved a remarkable progress in regard to reducing extreme poverty. In 2010 the percentage of extreme poor in the total population was 17.6 against 13.1 in 2013 and 12.4 in 2014 (Sen and Ali, 2015). This success was however only partly shared with the ethnic minorities⁵. Government data on ethnicity and poverty is scarce. Barkat et al, (2009 a, b) conducted important analyses on CHT and plain land ethnic people, which identify an achievement gap between national poverty reduction and other ethnic groups' experiences.

Dispossession of land of Indigenous peoples: Land dispossession is the main problem faced by the Indigenous peoples of Bangladesh. Like other countries of the world, the lands, forests and territories of the Indigenous peoples in Bangladesh have been and are still being taken away without free, prior and informed consent of the Indigenous people to build 'Dams', 'Reserve Forests', 'Protected Areas', 'National Parks', 'Eco-parks', tourism, and even for settlement of government-sponsored non-indigenous migrants and establishment of military bases and training centers. In *Khasi* hills under Moulvibazar District, more than 1,000 Indigenous families have been facing threats of eviction from their ancestral homeland by a government project called Eco-parks initiated in 2001.⁶

With a little legal protection, Indigenous people can rarely recover the lands they traditionally occupied. Sometimes government agencies in the name of development work take over the lands belonging to them. All over the North of Bangladesh, Indigenous people say they are concerned about what they call encroachment onto their traditional homelands by Bengali settlers. Indigenous communities are mostly situated in remote, rural areas, where they lack infrastructure and access to larger markets⁷.

Government has formed a "Land Commission" for CHT more than a decade ago but this could not become functional due to lack of commitment from their side and the Indigenous leaders are also not cooperating because it was not constituted by taking them on board. Unfortunately, GoB is not yet a

Committee on the Elimination of all Forms of Discrimination against Women (CEDAW) 2016, Concluding observations on the eighth periodic report of Bangladesh, UN Documentation No. CEDAW/C/BGD/CO/8, page 10

⁴Inter-Agency Support Group on Indigenous Peoples' Issue, Thematic paper towards the preparation of the 2014 World Conference on Indigenous Peoples, page 3

⁵ Ethnic minorities and indigenous peoples are used synonymously in the text

⁶AIPP Study Report

⁷Indigenous people of Bangladesh, G. M. Quader (former Member of Bangladesh Parliament).

signatory to the ILO Convention 169 and neither ratified the UNDRIP which are international instruments to protect the rights of the Indigenous people.

Overall, the land rights situation has remained alarming since 2016. According to the Kapaeeng Foundation, “at least six indigenous people have been killed, including five from plain land and one from CHT, and 84 persons were injured in land related incidents in the country. The lives and livelihoods of at least 31,693 families, 600 families from CHT and 31,093 families from the plain land have faced threat in connection to land grabbing. Besides, 1,208 houses belonging to Indigenous people were burnt to ashes in the plain land”⁸.

4. Situation in Bangladesh

Bangladesh is a country of cultural and ethnic diversity, with over 45 Indigenous groups speaking at least 35 languages, along with the majority Bengali population. According to the 2011 Census, the country’s Indigenous population is approximately 1,586,141⁹ which represent 1.8% of the total population of the country. However, indigenous people claim that their population stands at about 5 million¹⁰. Approximately 80% of the indigenous population live in the plain land districts of the North and South-East of the country,¹¹ whereas the rest reside in the CHT. In the CHT, the indigenous people are commonly known as *Jummas* for their traditional practice of swidden cultivation (crop rotation agriculture), locally known as *jum*. The GoB does not recognize Indigenous people as ‘Indigenous’ but rather as ‘tribal people’. Nevertheless, since the 15th amendment of the Constitution, adopted in 2011, people with distinct ethnic identities other than the mainstream Bengali population are now mentioned as ‘small ethnic minority’¹². However, only cultural aspects are mentioned, whereas issues related to indigenous peoples’ economic and political rights, not least their land rights, remain ignored. The CHT Accord of 1997 was a constructive agreement between Indigenous people and the GoB. Still, even after 19 years, major issues in the Accord, such as devolution of power and functions to the CHT institutions, preservation of the tribal area characteristics of the CHT region, demilitarization, rehabilitation of internally displaced people, remain unaddressed.

The situation of the Indigenous people in the world is not encouraging. According to an estimate, there are about 370 million Indigenous people spread across 70 countries¹³. Individual groups practice their uniqueness, different from those of the dominant communities they live in. For centuries, Bangladesh is enriched with the culture of different *Adivasi* ethnic communities. The convention No. 169 and Article No. 1 of the ILO accepted in 1989 says; “Indigenous peoples in independent countries (are those) whose social, cultural and economic conditions distinguish them from other sections of the national community and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations”

⁸Kapaeeng Foundation 2017, Human Rights Report 2016 on Indigenous Peoples of Bangladesh, Kapaeeng Foundation, Dhaka.

⁹Bangladesh Bureau of Statistics, 2011: Population and Housing Census 2011, Government of the People’s Republic of Bangladesh, Dhaka, p. 3.

¹⁰Barkat, A. 2015: Political Economy of Un-peopling of Indigenous Peoples: The Case of Bangladesh. Paper presented at the 19th biennial conference, Bangladesh Economic Association, 8-10 January 2015, Dhaka.

¹¹Halim, S. 2015: “Land loss and implications on the plain land *Adivasis*,” in S. Drong: Songhati, Bangladesh Indigenous Peoples Forum, pp. 72.

¹²Article 23A stipulates that “The State shall take steps to protect and develop the unique local culture and tradition of the tribes, minor races, ethnic sects and communities”

¹³www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf

In Bangladesh, Indigenous peoples in the plain land were the victims of ethnic cleansing after 1947. Many indigenous people villages faced communal attack in the 1950s and 1960s in Mymensingh region and thousands of Garo, Hajong, Koch, Barman, Hodi and other religious minorities migrated to India for safety issue. Their lands were taken away. For the communal political violence, indigenous peoples lost their lands and properties. Their economy was totally destroyed. After independence in 1971, no policy was adopted for the Indigenous peoples of the plain land. Indigenous peoples in the plain land have historically been discriminated and excluded from mainstream development interventions. There is no government institutions or ministries for the plain land indigenous peoples.

Many people in Bangladesh are poor, but with few exceptions, indigenous peoples are by and large the poorest among the poor. They face discrimination in education, employment, and civil rights. Decades of violence between Indigenous-led insurgents and government security forces in the CHT gave rise to social tensions which still persist despite the signing of a peace accord nearly twenty years ago. Allegations of serious human and civil rights abuses against members of Indigenous communities surface every now and then.

Sen and Ali (2015) argue that non-income poverty is also widespread in the CHT, particularly education and health indicators, due to geographic conditions. Barkat et al. (2009a) using the Direct Calorie Intake¹⁴ (DCI) method found that among ten plain land ethnic communities in Greater Sylhet and Mymensingh 60% of the indigenous people were absolute poor compared to only 39.5% of the rural Bengalis. Hardcore poverty among plain land Indigenous peoples is also significantly higher (24.6%) than the hardcore poverty (17.9%) in rural Bangladesh (Barkat et al. 2009a). Using a similar method, Barkat et al. (2009b) found in the CHT about 62% of households in the CHT region, irrespective of ethnicity, live below the absolute poverty line (below 2,122 k.cal), while about 36% are hardcore poor (below 1,805 k.cal) (Barkat et al. 2009b). Most importantly, the poverty status of women in the CHT is of greater concern as 94% of them live below the absolute poverty line and about 85% below the hardcore poverty line based on the DCI method (Barkat et al., 2009b). The well-being status of plain land ethnic people has been documented by Barkat et al. (2009) using the deprivation index. According to this index, 'Patro' ethnic peoples are the most deprived in the plain land, with a score of 3.7 points (on a scale of "0" to "8" with "0" being the most deprived). They are followed by Santal-3.9 points, Pahan-4.2 points, Oraon-4.3 points, Dalu-4.4 points, Hajong-4.6 points, Khasia-4.7 points, Garo-5.4 points, Rakhain-5.1 points, and Mahato-5.6 points. On the other hand, in rural CHT poverty is about 1.6 times higher than other parts of rural Bangladesh and is the most socially deprived region in Bangladesh (BBS, 2013).

Furthermore, Indigenous women are more vulnerable in all aspects, economically, socially, and politically. They face multiple discrimination as women in general as well as Indigenous women by their society and also by the wider society. Some plain land Indigenous communities follow matriarchy, but all the CHT Indigenous communities practice patriarchal society. They do not have right to land as per their traditional laws and practices nor allowed to take any decision related to land.

The situation of Indigenous women remains a concern. In 2016, Bangladesh was under a review by the United Nations Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) and the situation of Indigenous women was partially addressed through effective lobbying and advocacy work from different Indigenous organisations. The concluding observations highlighted that the

¹⁴ Food intake or direct calorie intake is used as the threshold to measure poverty. A daily intake of less than 2,122 calories equates to absolute poor, while a food intake less than 1,805 a day equates to hard core poor.

government should “effectively investigate all reports of gender-based violence against Indigenous women connected with land grabbing and take measures to bring those responsible to justice”. Furthermore, the following issues were mentioned - indigenous identity, sexual and gender-based violence for land grabbing purposes and militarization in indigenous areas, particularly in the CHT¹⁵.

According to a MJF study on ‘Unaccounted work of CHT Indigenous Women’ by Prof. Ainoon Naher, Jahangirnagar University, Bangladesh in 2013 – rural Indigenous women are involved with 43-45 types of different work under nine categories of household activities. The study also states that ‘in average women work at least 16 hours a day. There is also wage discrimination between women and men. However, like other women in the country, their contribution is neither accounted nor valued as a work in the family, society and nationally.’”

5. MJF’s Previous Work

In the last 16 years, MJF has successfully facilitated the programme on ethnic minorities (CHT and plain land) through more than 22 direct partner organisations. The primary focus of the programme was to build the capacity of the Community Based Organisations (CBOs) to and target beneficiaries for improved social wellbeing, organisation and mobilisation for rights claiming and economic livelihood. MJF effectively achieved results on ensuring accessibility into primary education, mass awareness raised, access to resources and services increased; income level (women) increased and practice of indigenous culture strengthened.

Through a long working experience with this group, MJF has many achievements in the socio-economic development of IPs, such as income increase of women and men, access to local government services, access to quality education, reduction of school drop-out children, education in mother tongue, enhanced capacity of local NGO’s etc.

6. Lessons from Previous Work

Past experience from COPE shows that the ethnic people (Indigenous peoples) are unable to exercise their social, economic and political rights due to the state’s negligence and non-recognition which are leading to the identity crisis, marginalisation, exploitation, and denial of rightful entitlements, inaccessibility to resources and services and economic opportunities. Following are the lessons, MJF learnt, from the previous working experience by facilitating programme on ethnic minorities.

MJF learning from COPE Project (What worked well)

MJF’s long term working experience with the Indigenous community finds that community capacity building, community ownership and acceptance facilitates sustainability of development efforts such as: active and effective operation of School Management Committee (SMC) and associate platforms directly contribute to better school management, quality education and participatory governance. Also, adoption

¹⁵ Committee on the Elimination of all Forms of Discrimination against Women (CEDAW) (18 November 2016), concluding observations on the eighth periodic report of Bangladesh, UN Document No: CEDAW/C/BGD/CO/8.

and promotion of existing community ideas seems very useful and worked effectively. Some of the ideas such as community /social lodging, traditional rice bank were used and found effective.¹⁶

United Nations Development Programme (UNDP)-Chattogram Hill Tracts Development Facilities (CHTDF) review also found that community empowerment through Para Development Committees was impressive for outreach and service delivery to the grassroots communities¹⁷.

For plain land indigenous peoples, strengthening community platform and community driven movements were helpful to influence policy makers and wider civil society. Working on land rights created more sustainable impact on livelihood.

However, there are also some challenges and issues in understanding of development activities, capacity of partners, effective linkage with government services to claim entitlements and coordination among donors.

What did not work well

MJF-CHT Programme in the beginning started advocacy on land issue/ land rights, but could not do much rather some of the Indigenous individuals as well as organisations in CHT were harassed and tortured by the security forces. Advocacy for constitutional recognition as ‘Indigenous Peoples’ also did not work, rather Government termed them as ‘small ethnic minority’ through the 15thNational Constitution amendment in the year 2011.

Also, UNDP-CHTDF found that the project could not achieve expected results from value chain enhancement interventions within the planned timeframe, and also long term sustainability of health and education interventions suffered.¹⁸.

7. Programme brief

Goal: Establish wellbeing and dignity of Ethnic Peoples

Outcome:

- Ethnic people including persons with disabilities have access to services and resources (agriculture extension, education etc.) and safety-net.
- Improved social status of ethnic women and girls for reducing violence against women.
- Restored and preserved indigenous identity, knowledge, tradition and culture.
- Ethnic women and men including persons with disabilities have better income and livelihood options/opportunities.

Outputs:

- Ethnic people are organized and formed people’s organisations;
- Ethnic people claimed their rights and entitlements;
- Public service institutions are sensitised to providing services to the ethnic people;
- Ethnic children received quality primary education;
- Policy advocacy influenced duty-bearers to ensure access to quality services;
- Women and girls group members are aware on women human rights, leadership and rights of the ethnic people;

¹⁶CHT Programme Evaluation in 2012 by Professor. Niaz Ahmed Khan, Dhaka University

¹⁷UNDP-CHTDF final review report, June 2015

¹⁸UNDP-CHTDF final review report, June 2015

- Traditional leaders and men /boys are aware on women human rights and rights of the ethnic people;
- Women and girls groups are capacitated to raise their voice against violence and inequality;
- Ethnic women are represented at different traditional and local forums/institutions;
- Traditional leaders capacitated on traditional laws and practices, and Indigenous rights instruments;
- Education institutions ensured inclusion of Multi Lingual Education (MLE);
- Traditional handicrafts, culture, medicinal and herbal plants are promoted;
- Laws and policies related to Indigenous peoples are reviewed and recommended for amendment/ new policy;
- Groups' skill developed on Income Generating Activities (IGA), entrepreneurship and market linkage
- Groups are capacitated on environment friendly agriculture, horticulture, livestock, fisheries for alternative livelihood;
- Groups' capacity developed to adopt innovative ways of food preservation and marketing;
- Ethnic extreme poor people support increased for sustainable livelihood options; and
- Groups received and linked to financial assistance for IGAs.

8. MJF's Thematic Approach

The above narrative, status from the national statistics and the situation analysis strongly suggest that, for Indigenous community development, there is a strong need for integrated service delivery and rights-based programmes.

In order to achieve the intended results and outcomes of EPR Project, MJF will undertake the following strategies through its downstream partners:

- Strategies to increase the **demand side** impacts:
 - Supporting and mobilising the ethnic minority communities (Indigenous peoples) to become aware of their rights, to come together, identify rights and develop collective agenda for raising their voices and social mobilisation. The agenda then will be pursued through collective actions such as rally, demonstration, petitions for lobbying with official bodies.
 - Capacity building of the local partner NGOs, CSOs, CBOs to increase their effectiveness to support the social mobilisation.
 - Limited innovative service delivery option will be added and scaling up of the innovations tried in the last phase like organic farming, working with diverse poorest ethnic minority for food security and natural cold storage for production and marketing.
- Strategies to improve the **supply side** responsiveness:
 - MJF partners will work with the relevant service providing institutions to strengthen their systems and processes to make them enable greater efficiency in the delivery of services, responsiveness and sensitivity to all citizens,
 - MJF will introduce different social accountability tools to its partners and build their capacity to motivate public institutions, monitor and assess quality services received by the indigenous peoples and address specific challenges that the socially excluded people face in accessing services.
- Strategies to promote and implement Indigenous People related **law and policy** for enabling the environment:

- MJF and its partners will work on policy and legislative advocacy to enact, introduce or reformulation of the policies and the laws in favour of the ethnic minority community people, and proper implementations of those policies and laws. More specifically MJF will work closely with the Parliamentary Cocus, Land Commission and CHT Regional Council (RC) for achieving civil and political rights. With CHT Ministry and CHT RC for improving and incorporating the development issues for the poor indigenous people.
- MJF and its partners will adopt strategies to promote a sustainability of outcomes and institutions, such as creating linkages and platforms to negotiate with the government at policy level, human capital building for institutional sustainability.

MJF will also adopt the following mechanism, built on the above mentioned strategies:

- Build capacity of the ethnic community people through awareness raising, training, cross learning visit and related interventions. And also create an opportunity to monitor the service delivery by introducing Governance Performance Monitoring.
- Skill development training support for income generation and economic empowerment.
- Support service delivery for extremely poor/ vulnerable groups in regard to education, IGA (Agriculture, Livestock, and entrepreneurship), safety net support and others relevant services.
- Capacity building initiatives for public institutions to increase their responsiveness to the ethnic community people i.e. training, meeting, seminar, workshop, dialogue, etc.
- Mass mobilisation and creation of social movements against the violation of human rights of ethnic minorities.
- Sensitisation of Govt. institutions, policymakers and civil society to uphold the rights of ethnic communities.
- Create linkages and platforms among communities and CSOs.
- Develop/strengthen network, alliance, forum among the organisations working on similar issues related to rights of the ethnic minorities.
- Capacity building support for partner organisations (NGO's/CSO's).
- Promotion and preservation of culture, diversity and traditions of ethnic minorities.
- Carry out research on development and right issues of ethnic communities to create ground based evidence such as on alternative livelihood, existing law and policy review, market value chain etc.
- Facilitate and advocate for formulation, reformulation, implementation of laws, policies, and regulations for ethnic minorities rights and development.

9. Programme Coverage

Target Population and Location:

- **Population:** CHT and plain land Indigenous people.
- **Institutions:** Education Institution and departments, Land Department, Local Government (including traditional governance system and Hill District Council), Regional Council, Social Welfare Department, Agriculture Extension Offices, Ministries (Land, Social Welfare, CHT, Fisheries & Livestock, Planning), PMO, Human Rights Commission, Law Commission, Parliamentary Standing Committees, CSOs, Networks, Community platforms, PNGOs, Corporate bodies and Political parties.

- **Priority Locations:** CHT and plain land where Indigenous people are living such as Bandarban, Khagrachari and Rangamati Districts in CHT, and Sylhet, Moulvibazar, Rajshahi, Naogaon, Dinajpur, Sherpur, Netrokona in plain land districts of the country.

10. Institutional Capacity of MJF

The programme for Ethnic People has always been a priority area of MJF, contributing largely towards the overall achievement of the organisation. During the last 16 years MJF directly built rapport with the Ministry of Chittagong Hill Tracts, CHT RC and three Hill District Councils. MJF has exceptional experience to work with CHT RC as a partner. Support to networks and coalition of the IPs has been a major success of MJF. The traditional leaders of CHT and plane land *Adivasi* were also key stakeholder of MJF. All the major networking organisations like: Kapaeeng Foundation, *Adivasi* Forum, MLE Forum jointly raised their voice with MJF. The convening ability of MJF is seen as a major strength where different stakeholders come together to collaborate and learn.

This programme so far has been run by a small team lead by one MJF's Director. Two staff from ethnic minority community will continue to play a significant role in further expanding the strong platform and portfolio. Institutionally MJF's strategic level staff members (Executive Director and Directors) have long-term experience in guiding such programme.

11. Integration of Cross Cutting Issues

Women human rights, gender equality, combating violence against women, disability, environmental protection related development concerns will be addressed as cross-cutting issues. Vulnerable and the most marginalised women, persons with disabilities will be included during beneficiary selection and group formation. Specific activities will be taken to ensure safety-net for them. Representatives from these groups will be linked to forums, networks and alliances to work on women rights issue. They will be provided training on women human rights so that they can raise voice and take collective actions in case of women rights violation.

MJF Gender Mainstreaming section and Capacity Building unit will be consulted for this in all stages of the programme – thematic paper preparation, designing, planning and implementation. Environment friendly agriculture will be encouraged and promoted such as Integrated Pest Management, production and use of organic and vermin compost etc.

12. Risk Analysis

Risk of Ethnic People theme will be dealt with through MJF's overall risk management strategies, to be furnished by M&E department.

13. Monitoring, Evaluation and Learning (MEL):

Monitoring, Evaluation and Learning (MEL) of MJF has developed its system in light of the principles of rights based approach. The MEL approach of EPR Project is dedicated to gain knowledge and evidence and explore best practices to understand the progress and apply the learning to enhance programme efficiency and effectiveness.

MJF will adopt a simplified M&E system for the EPR Project, which will basically emphasize routine process monitoring and tracking results from the grassroots level. During inception phase, MJF will develop a detailed plan for process monitoring and framework for capturing evidence and learning. MJF has drafted a Logical Framework (LF) and ToC. MJF will revisit its M&E framework in line with the ToC and the LF milestones and targets. After finalise both LF and ToC, it will outline data requirements, data sources, data collection and analysis, and how M&E will be undertaken, including key evaluation questions. The revised M&E system will guide MJF and its' partners' projects to track the regular progress and capture the changes.

M&E system will emphasize the learning and sharing to gain critical analysis from wide range of relevant stakeholders and embrace critical insights to fine tune programme strategies. This system will give an emphasis on systematic documentation of lessons learned in EPR phase. A number of surveys and action research will be done to collect programme and EPR Projects M&E information, using both quantitative and qualitative methods. Detailed indicators will be finalised through a participatory discussion process with DFID and MJF. However, some of the research questions and indicators are suggested in the following table:

Name of the Programme	Key research question (suggested)	Key Indicators
Tackling Marginalisation & Discrimination (including rights of ethnic people theme)	<ul style="list-style-type: none"> ▪ How marginalised people/community are organized to claim their rights? ▪ How marginalised people/community advanced their social status in the society? ▪ How indigenous identity, knowledge, tradition and culture persevered? 	<ul style="list-style-type: none"> ▪ Number of marginalised people received <i>khas</i> land ▪ Number of people engaged to protect rights violation activities ▪ Number of marginalised people represented in social committees/forums ▪ Number of <i>Adivasi</i> students education through their mother tongue

MJF will also develop a beneficiary feedback mechanism to understand the programme success, challenges in relation to the strategies. MEL of MJF will communicate its evidences and changes to donors, other development actors, decision-makers, champions and other audiences, using a range of medium (report, documentation, sharing session, workshop, press & social media), and will use it to advocate for reform.

Annex 1: Theory of Change (ToC)

