

# **“A study on the Lifestyle of Harijon Community in Dhaka City.”**

**The thesis submitted to the Dhaka University For the partial fulfillment of the award of the degree of Master of Philosophy in Social Welfare.**

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**June, 2022.**

## **DECLARATION**

I, Farzana Yeasmin, hereby declare that the thesis entitled “**A study on the Lifestyle of Harijon Community in Dhaka City**” carried out by me for the degree of Master of Philosophy is a genuine, authentic research work under the guidance and supervision of Dr. Mohammad Hafiz Uddin Bhuiyan, Professor, Institute of Social Welfare and research, University of Dhaka. I also declare that the contents of this are, in full or in parts, have not been submitted elsewhere for the award of any other degree.

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## CERTIFICATE

This is to certify that the work contained in the thesis "**A study on the Lifestyle of Harijon community in Dhaka City,**" submitted by **Farzana Yeasmin (Reg. No: 244)** for the award of the degree of **Master of Philosophy** to the Dhaka University, is a record of bonafide research works carried out by her under my direct supervision and guidance.

I consider that the thesis has reached the standards and fulfilled the requirements of the rule and regulations relating to the nature of the degree. The contents embodied in the thesis have not been submitted to award any other degree or diploma in this or any other university.

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**Farzana Yeasmin**

## **ABSTRACT:**

Harijon who has been dedicating their lives to cleaning our community forever and a day treated as untouchables. Harijon community has been living in dark and vulnerable situations. They continue to be victims of social boycotts. They live at the risk of discrimination, dehumanization, and violence.

The study's purpose is to find out the situation, know about the demographic and family information, livelihood pattern, and recommendation, find out their economic and socio-cultural activities and identify the scenario of discrimination and violence against Harijon community of Dhaka city.

A total of 87 respondents are selected by the purposive sampling method. Questionnaires, field observation, interviews, case studies, and FGD are used to obtain data and information. Various statistical techniques are used during the analyzed data, such as mean, median, standard deviation, variance, and Pearson correlation with SPSS software.

In this study, 48% of participants are male, and 52% are female. 64.4% of respondents are under age 45. Married respondents are 76%, and only 35% used the family planning method. 25% of the respondents are illiterate. 73% of the respondents are cleaner and sweepers. 47.1% of respondents has 5-6 family members. 37.9% of respondents' monthly family income is below 15,000tk. 71.3% of respondents face discrimination in buying land and 62.1% in hotels/restaurants and doing business.

95.8% of respondents said women have no right to guardian property. The main barrier to women's development is poverty and dowry. 66.7% of respondents said they have a high rate of dowry in their marriage. 87.4% of the respondents only cast their votes. 32.2% hide their identity. 52.8% of respondents tease by other community people. 39.1% of the respondents have two children. Only 16.1% go to a private hospital/clinic. 80.5% of respondents and their family member do not change their profession.

Harijon community across the country has been passing an inhuman and substandard life. The overt discrimination against the Harijon designates its reflection in every sphere of socio-economic and political life in Bangladesh society.

**Keywords: Harijon, Lifestyle, Study, Livelihood pattern, Dhaka City.**

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## **LIST OF ABBREVIATIONS:**

<b>M.Phil.</b>	-Master of Philosophy
<b>CEDR</b>	– Convention on the Elimination of All Forms of Racial Discrimination
<b>BDR</b>	– Bangladesh Rifles
<b>FGD</b>	– Focus Group Discussion
<b>NGO</b>	– Non-Government Organization
<b>BDERM</b>	– Bangladesh Dalit and Excluded Rights Movement
<b>NU</b>	– Nagorik Udyog
<b>BDHR</b>	– Bangladesh Dalit Human Rights
<b>DWF</b>	– Dalit Women’s Forum
<b>LGI</b>	– Local Government Institutions
<b>SCLS</b>	– Study of the society for Critical Legal Studies
<b>ECLOP</b>	– Empowerment through Low of the Common People
<b>CBD</b>	– Caste-Based Discrimination
<b>IDSN</b>	– International Dalit Solidarity Network
<b>GO</b>	– Government Organization
<b>CBO</b>	- Community Based Organization
<b>MLSS</b>	– Member of Lower Subordinate Staff
<b>BBA</b>	– Bachelor of Business Administration
<b>HSC</b>	– Higher Secondary Certificate
<b>SSC</b>	– Secondary School Certificate
<b>DCC</b>	– Dhaka City Corporation
<b>UNDP</b>	– United Nations Development Project



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# *"A study on The Lifestyle of Harijon Community in Dhaka City."*

## **CHAPTER: ONE**

### **1.1 Background:**

The Harijon represent the most excluded and underprivileged sections. They belong to the lowest social and ritual class, the "Shudra," according to Hindu belief. The Harijon communities are connected with inviolable and impure cleaning services of waste with a lower cost salary, unstable jobs, inadequate life and society, and legal segregation from the mainstream. They have been facing various forms of distinction in society. They continue to live in dirty and contaminated conditions, either in public housing provided by local governments or in private accommodation in slums and semi-urban and rural areas across the country (Chowdhury 2011). They either live in a town named Mather Patti, a sweeper colony, or on the periphery of the government khash land. The Harijon communities are generally located in the most uninhabitable areas for the preference that they are impure. The Harijon, one of the 44 Hindu cast groups scheduled, is the most ignored aspect of society. One percent of Bangladesh's total population is Harijon (Akhteruzzaman; Haque; and Bushfire 2006). Harijon devoted their lives to cleaning our world forever and treating our community as an untouchable cast for a day. They were honored by Mahatma Gandhi with the title "Harijon," which means God-children. Vishnu's.

The Harijon family has been living in conditions that are dark and insecure. Dirtiness, lousy smell, garbage, and nasty bio products are part of their life [Muzibur Rahman Masud, Daily Jugantor, and Bangladesh]. From the beginning of the establishment of Islam Khan's capital in Dhaka during the 1608 Mughal rule. It is popular to mention that Kanpur, the British colonial government, had mainly brought them to provide them with menial services since the 1830s (Dhaka tribune). Hence, they have generally referred to as Mather (derived from the Persian word Mithras, which means ruler/ prince), meaning degradation and disgust. (Asaduzzaman 2001).

Their language remains Hindi mixed with Jabalpuri, not Bangla (Altaf Parvez, Mazharul Islam 2014). Still, their cultures now vary from the Hindu upper caste and related families, too.

In general, while this group has been engaged in a sweeping and cleaning job, they think of themselves as a generation-by-generation sweeper.

According to the International Convention on the Elimination of All Forms of Racial Discrimination (CEDR) agreement, the Government is bound to fulfill the basic needs of lower caste people in terms of employment, housing, education, and healthcare services (Chowdhury 2011).

There are a number of challenges and constraints which affect Harijon community's rights and equal opportunities to enjoy fundamental human rights, such as the lack of access to education, poverty issue, health, and housing problem, unequal access to work, discrimination against women, bonded labor and child labor (IDSN 2009).

The constitution of Bangladesh safeguards equal rights for all people regardless of race, caste, creed, or religion, and social exclusion is visible in the physical structure of rural and urban areas across the country (Chowdhury 2011). Discrimination against the Harijon community is evident in every aspect of Bangladeshi society, including socio-economic and political life. They stay endangered of prejudice, dehumanization, disturbance, and subjugation through a human track every day. Socially the standing of these communities is insignificant.

## **1.2 Statement of the Problem:**

Harijon communities in Bangladesh face a number of social, economic, political, religious, and cultural types of discrimination that affect all aspects of their personal and public lives. The Harijon community is subjected to political, economic, and social exclusion throughout the country. Their castes have an effect on their access to education, employment, hospitals, the legal system, and the freedom to choose where they live, work, worship, and marry (Islam and Pervez, 2013).

Harijon is excluded from numerous opportunities, growth, and freedom of mobility, wealth, and restricted involvement in social, cultural, and political activities, among other things, because they are an untouchable group.

### **1.3 Rationale of the study:**

Harijon communities across the country, including the capital, have been passing on inhumane and substandard living conditions, as well as unbearable pains, enormous sufferings, serious housing issues, and deep uncertainty. The Harijon spends their nights only to wake up in the morning to clean the filth and garbage that has accumulated in the city. They have been working 365 days a year, but their reserved colonies are being occupied one by one by musclemen. They have been denied access to all civil services, including education and health care. They have spent their days in unbearable sorrow and suffering due to a lack of electricity, clean drinking water, and a reliable source of gas. The number of sweepers hired by the government has also decreased. Their lives haven't changed all that much yet. Furthermore, because the government and semi-government agencies have been recruiting non-professional sweepers from other upper cast communities, the traditional job is becoming competitive. Because they are unable to work in other professions and are poor, they have always been trapped in a cycle of poverty.

The sanitariums in their colonies are unhygienic, so their children suffer from different types of diseases. The female sweepers are being oppressed frequently, but the city corporations and public stations are not taking action against the culprits despite repeated complaints; instead, the authorities oppress them. The pregnant sweepers have no maternity leave or mother care facilities. The community is isolated in terms of political, economic, and mental aspects from the mainstream community. They are not allowed to read in school, eat in the hotel, or sit in the mainstream community public place. The government slogan "Education for all" carries little value for them. Violence, abduction, rape, molestation, torture, destruction of houses, land grabbing, eviction from land, and treating wars are widespread. Most of the Harijon is landless. Housing is the main problem for them. They are severely discriminated against in the labor market and face restrictions; their income level is shallow.

They have no right to cast their vote. Invitation to Harijon in any private feast is quite rare. They are not invited to any government programmers like national and international days etc.

They have no representation in the power structure. Harijon continues to be the victim of social boycott, and they are not allowed to pronounce God's name or touch the holy books.

The students of these communities were teased by the other Community students and shown hatred. Moreover, they are harassed in the police stations when they lodge complaints against miscreants.

Discrimination affects these societies in nearly every aspect of life. Their access to essential amenities is severely limited and discriminated against. The racism of the Harijon community affected our culture and development. It is challenging to develop our society and nation without solving their problem. It is necessary to take initiative measures for their betterment. I think this study will help to know the real situation of the Harijon community in Dhaka city. Besides, this study will be helpful for further research.

#### **1.4 Objective of the research:**

The main objectives of this study are to highlight the situation of the Harijon community in Dhaka City.

#### **The Specific Objective of the study is given below:**

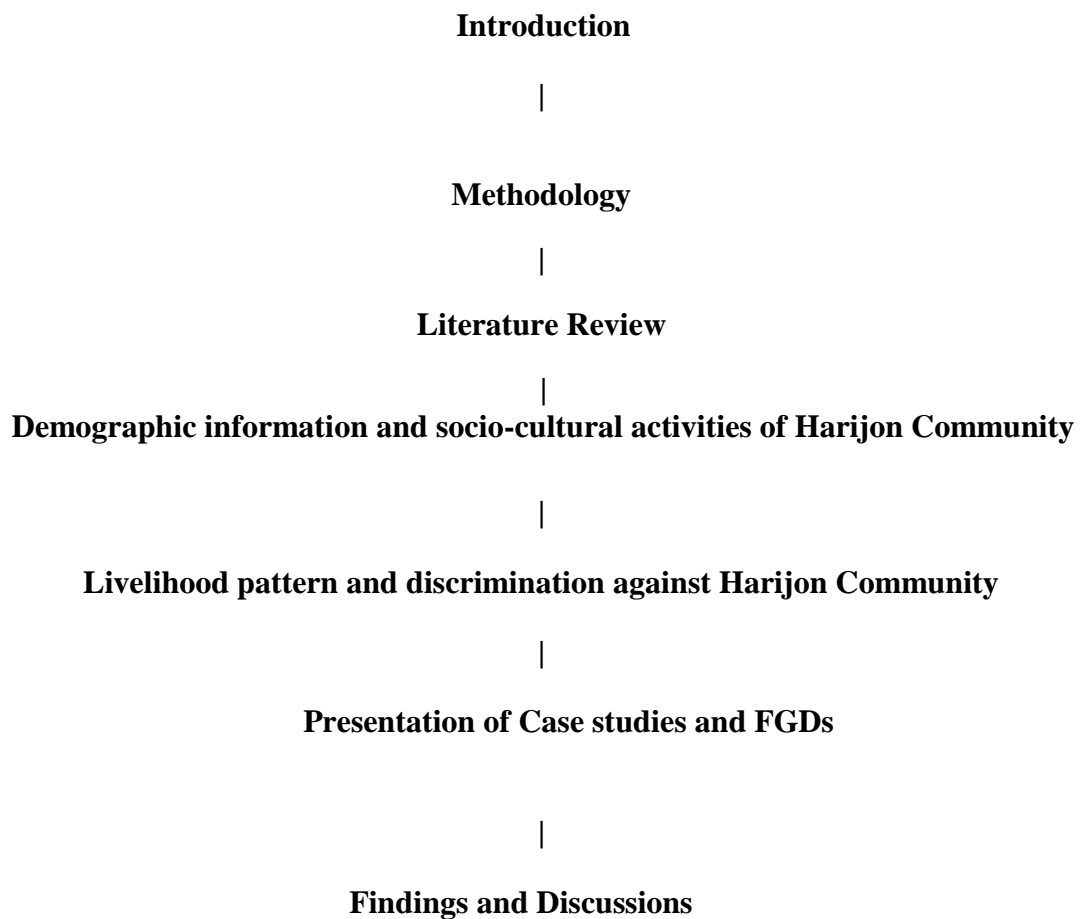
- # Know about the demographic and family information of the Harijon community.
- # Find out the economic and socio-cultural activities of the Harijon Community.
- # Know about the livelihood pattern of the Harijon Community.
- # Identify the scenario of discrimination and violence against the Harijon
- # To know the recommendation of Harijon Community for their betterment.

### **1.5 Assumption of the study:**

Based on the literature, survey, field experience, and expert consultation on the issue of the Harijon community in Bangladesh, the following assumption has been formulated:

1. The economic and socio-cultural activities of the Harijon community are lighted in the study.
2. They are vulnerable in terms of basic human needs.
3. They are the subjects of discrimination and human rights violations.

### **1.6 Organization of the study:**





The study is divided into seven chapters. The study's methodology, including sample size and analysis methods, is presented in Chapter 2, with three of them reviewing relevant literature. Chapter four shows demographic information and the socio-cultural activities of Harijon Community. Livelihood patterns and discrimination against Harijon Community are presented in chapter five. Presentations of case studies and FGDs are shown in chapter six. Findings and discussions are presented in chapter seven.

### **1.7 The Conceptual Definition of the Key Terms:**

- # **Harijon:** Harijon means sweeper or Mather who cleans the city garbage Drain and toilet as a profession.
- # **Lifestyle:** Lifestyle means every part of life, like socio-economic, cultural, political, and religious aspects.
- # **Study:** A detailed investigation and analysis of a subject or situation.
- # **Livelihood Pattern:** A set of activities essential to everyday life that are conducted over one's life span.
- # **Dhaka City:** Dhaka city means Dhaka Metropolitan Area.

### **1.8 Limitations of the study:**

- I. Time limitations
- II. Cost limitations
- III. Another limitation of the study is the area, which is only Dhaka city base.

### **1.9 Location of the Harion colony:**

(1) **Gonoktuli Sweeper Colony:** Gonoktuli city corporation colony was established on 20 acres of land in 58 no. Ward at Dhanmondi Thana by the side of the Bangladesh Rifles (BDR) Headquarters at Pilkhana back then for a hospital. Later it was turned into a sweeper's colony for the city corporation.

Over one lakh sweepers lived in the colony. Gonoktuli city colony is the very old residence of the Hindu Harijon community. Hindu Harijon has been living here till independence. Around 385 families were living here.

The total population of these communities was about 7000. However, they are living in the center point of Dhaka city; the resident is derived from significant facilities like residence, electricity, gas, etc. Now the Harijon communities are living in only a new six-

stored building having the facilities of the attached toilet with water and gas connection. Each floor has ten rooms. Sixty families are living here.

Every family has a room, a toilet & kitchen. Here family means the inhabitant of 8 feet x 12 feet room where live 2/3 generations. Every family has 8-10 members. Most of the time (11 pm-5 pm), the colony has no gas. There is no health care Centre in the colony, only a Harijon Govt. primary school. But the scopes of education of the Harijon' children are limited. There is no teacher who has some expertise in their language.

The eviction drive at Gonoktuli colony left hundreds of low-living sweeper community people homeless on February 13, 2019. Five old buildings had been demolished, which had four floors. The city corporation has given taka 45,000 to its evicted sweepers for a temporary arrangement on Beribadh road & taka 20,000 for people who are not enlisted with the city corporation. The temporary arrangement on Beribadh road has no access to basic amenities, including gas, water supply & toilet facilities (The Daily Star 17 April 2019).

**(2) Dayaganj Warri City Colony:** The colony is located in the old part of the capital. The environment is quite good than other Dalit colonies. The quarter established only 2.2 area of land & it is divided into two sections. One is the Telegu colony & another is the Kanpuri colony. Each sector of the Dayaganj quarter contains a multi-storied building. The colony has its own Mandir & school (Ayesha Siddique).

The Kanpuri colony has two structures: A (6 stories) and B (5 stories). Building A, which has two rooms, houses fifty-four households. Every family has one toilet and a kitchen. Building B houses 50 families, each of whom has one bed, one bathroom, and a kitchen with a gas connection.

However, no water facilities are available there. There is an open reserver in this colony. Everybody has to get their water from here, which is difficult for those who live on the 2nd, 3rd, 4th, 5th, and 6th floors. They have to buy water in the summer due to a shortage of water and load shading.

**(3) Nagira Bazar City Sweeper Colony:** It is the biggest Dalit colony in Dhaka city. This is situated on Aga Sadek road in central Dhaka. More than 5000 people are living here. About 2000 people are Harijon. There are three buildings here, and the rest of the people live in slum-type houses. They can accommodate only one building for the Harijon community, where 50 families live. Those who live in the building have water facilities in their toilet.

But every 200 families have only one place to collect water with four taps. One tap for 50 families. Every 50 families have two toilets without water facilities, 1 for men & the other for women. An old water pump is here. By this pump, water is lifted after 2\3 days. Water is given only one time every day. They have to collect water for various purposes like drink, cook & other work. In the summer season, they have to buy water most of the time because of insufficient water & load shading.

**(4) Gopibug railway sweeper colony:** It is situated in south komlapur, Dhaka. Around 300 families are living here; about 60-65 family is Harijon. Most of them are living in bamboo-made or teen shed houses. They have only eight standard toilets which have no water facilities. They have only one tap. They have to collect supply water, which is given four times every day. The colony has no gas facilities. In the 32 quarter, most of the families live in the rent house. The whole colony will be demolished for the Metro railway project. Some parts of the territory had already collapsed, including a Telegu community school.

## **Chapter: Two**

### **Methodology of the study:**

This chapter discusses how the study was conducted to answer the research questions and test the research assumptions. Adopting a mixed method approach, the study conducted a survey, case study, and organized focus group discussion to collect data. Both qualitative and quantitative data analysis techniques are presented comprehensively with justifications for using tools and techniques.

#### **2.1 Research Process**

Generally, this study was employed a research process. There were seven main stages (problem, assumption, research design, data collection, data analyses, and generalization). The research process started with a literature review in which the problem or research questions were developed by identifying gaps in the literature. In the measurement phase, careful attention has been given to the process of developing the survey questionnaire.

The results from the above mentioned phrase were used to make necessary adjustments to the survey questionnaires. Once it was revised and finalized, this instrument was used to collect data from the sample. Data analysis has been employed to purify the data to get an overall view of respondents.

#### **2.2 Research Design:**

The present study was following multi-methods design that combines both qualitative and quantitative techniques of data collection.

#### **2.3 Study Area:**

The present study was limited to the Dhaka Metropolitan area. Pakistani mad - Nagirabazar, Doyaganj, Gonoktuli Lane Hazaribagh, and Gopibug has been chosen by using purposive sampling, a kind of non-probability sampling procedure.

## **2.4 Population of the study:**

All the people of the Harijon Community of the study area were considered the population of the study. But that person aged 15 and above has been taken under investigation. In addition, every Harijon has been considered a unit of analysis in the study.

## **2.5 Sample and sampling procedure:**

In the study, a multistage sampling procedure was used. Four areas have been chosen purposely. A representative size of Harijon people from the research area has been chosen for the study. In this regard, accessibility and availability of the subject's age have been taken into consideration. Considering the community population size, a representative number of Harijon having knowledge about their problem and better able to provide the necessary information has been chosen for investigation through the use of the convenience sampling technique.

## **2.6 Source of data:**

The entire Harijon and their families were the primary sources of data. In addition, secondary sources of data such as books, periodicals, journals, and government and non-government organizations' reports were also surveyed for better understanding and knowledge of doing the research well.

## **2.7 Data collection procedure:**

A semi-structured interview was administered for data collection. In collecting data, qualitative as well as quantitative methods have been used in the study. 87 samples, 12 cases, and 3 FGDs have been taken in this study. With respect to gathering data, an interview schedule with a set of questions related to study variables was used. Before doing that, a pre-test of the schedule is also administered to standardize the interview schedule. In collecting qualitative data, partial participant observation will also be applied as a supplementary technique for receiving data from the respondents. The conclusion has been made according to the information from the data collection. A recommendation was made according to the findings.

## **2.8 Data Analysis Techniques:**

This study was a multi-methods design; both qualitative and quantitative technique of data analysis and presentation was applied. In particular, the study's qualitative data has been analyzed and presented by the interpretive approach to provide in-depth insight into the study problem. The data collected from the study field was edited by using a computer. In analyzing quantitative data, descriptive statistics (percentage, mean, median, mode, and standard deviation) are followed. Moreover, inferential statistics such as correlation were used to measure the association between variables studied. Data analysis was performed by using Statistical Package for Social Science (SPSS). The findings of the study were presented in tabular as well as graphical forms.

## **Chapter Three**

### **Literature review**

Very few publications have been published on the basis of different kinds of experiments on Harijon community. Some discussions could be taken from those, which will help to understand the Harijon community's critical position.

**Ali A.F. I and et al. ware; conducted a paper entitled “Occupation, Income, Education, and Modernization among the Horizon community of Bangladesh”: A Sociological Profile in 2015.**

Based on empirical evidence, the current article aims to reveal occupational, educational, and economic status, as well as intra and intergenerational mobility, and to assess the impact of low-status respondents—the Horizon of Chittagong region.

Social survey and observation were taken as the method. Most of them are pursuing traditional occupations (sweeper). The changing occupational rate is so high. For different reasons, people change in their occupations. Most of the respondents are in low-income groups.

The respondents opted for the present; their low-status positions are socially determined. They have no formal education. The respondents' literacy rate is extremely poor. Fathers and mothers are uneducated among the respondents.

Respondents shared a desire for their children to attend secular educational institutions. Parental attitude toward higher education is more significant for the sons than the girls indicating another kind of gender inequality. Self-employed respondents are more modern. Hindus widow remarriage is strongly prohibited.

Because of their low-status occupation and low socioeconomic and political power, this group is at the bottom of society. No case study and no FGD were conducted. No recommendation is suggested.

**Bhatt Chan, K. B and et al. were direct a paper heading “Caste-based Discrimination in Nepal”: in 2009.**

This study prominently draws attention to the diverse nature of Dalit population. The study, however, advocates caste-based discrimination, including untouchability.

The plight of Nepal's Dalit is discussed in this article. It was an empirical study. Data were gathered through focus group sessions, evaluation, interviews, and case studies.

Dalit account for 14.99% of Nepal's population. A significant percentage of the total respondents were unaware of caste-based untouchability clauses in the constitution. The Dalit have an especially high rate of poverty. Caste-based untouchability is so high. Most of them are prohibited from entre public places like a temple.

The majority of Madhesi Dalit have no own ground. The majority of Dalit families have no own land. Dalits make up more than half of the wage jobs. For a day's work, Dalit males earned an average of Rs 96 and females an average of Rs 78. In only three months, they pay 60 percent of the interest. Food insecurity affects the majority of Dalit households.

A significant number of children of the Dalit community are outside of the school system. The literacy rate of Dalits is not so high. Half of the children are dropout of school at the primary level.

Dalit girls and women are the primary victims of trafficking. Dalit women suffer from the digitization of poverty. Both Dalit and non-Dalit men discriminate against female Dalits. They determine in every sphere of life like socio-economic, labor market, politics, education, health sector, irrigation, and land.

**Chowdhury I. U has conducted a work entitled “Caste-based Discrimination in South Asia: A Study of Bangladesh” - in 2008:**

This paper explores the essence and degree of untouchability, descent, and work-based discrimination and social exclusion in contemporary Bangladesh society.

In-depth interviews, Focus Group Discussions (FGDs), and case studies were used to gather quantitative and qualitative data for the analysis.



The minority representation in Parliament should have been 18% (60 members out of 330). Minorities have had almost no presence in the Ministry of International Affairs, Home Affairs, or Defence. Most of the Dalits have no formal education. They face discrimination in every area of life.

They have the least interest in general or higher education. Dalits both Hindu and Muslim, take out loans to cover their basic expenses and are handled unfairly by doctors and nurses in various health facilities.

According to the survey findings, Dalits from both groups face extreme discrimination when renting rooms/houses outside of their exclusive areas, when buying and selling property, and when applying for a loan, and are barred from entering non-Dalit homes, including toilets.

Both groups face greater prejudice when using a public cemetery, woods, or hills, commuting by rail, and receiving relief and recovery in the event of a disaster. Students from Dalit groups are not eligible to stay in hostels or dormitories. They were mocked by their peers and teachers at school, and they were discriminated against when it came to using the bathroom.

They are not permitted to vote or support candidates without the permission of prominent non-Dalits or their community's representatives. For reasons such as searching for work outside of their conventional employment, inter-caste marriage, and going against community norms/values, the Dalit continue to face social boycott.

Hindu Dalits face extreme discrimination; they are prohibited from pronouncing God's name or touching sacred scriptures and are required to work in their traditional occupations. The overwhelming majority of them are compelled to abandon their villages.

They are harassed in the police station. Violence against the Dalit is a common practice. Dalit women suffer multiple forms of discrimination.

According to the results of the focus groups, Dalits from both communities face extreme discrimination when it comes to voting in municipal elections and trade union elections, as well as engaging in local decision-making. Dalits have no representation in the power structure of the locality.

Both Hindu and Muslim Dalits face discrimination in terms of entry, grading examination papers, and being named as teachers in schools, as well as being elected or assigned to the school management committee.

The study provides a wealth of knowledge about Dalits. However, there is no mention of the Dalit community's suggestion. The study gives us tiny details about the Dalits' actual attitudes, community networks, and reactions in Bangladesh, which is crucial for understanding their regional situation.

**Chowdhury S. L. K Was conducted a paper titled “Traditional Profession and Livelihood: A Study on Sweeper Community”- in 2011:**

The study's goal is to discover the traditional profession's pattern, the sweeper community's livelihood condition, and the causes of living in poverty in Bangladesh. The data was gathered through interviews and focus group discussions (FGDs).

In contrast to the general population, the results indicate that the sweeper's entire household is deprived of socio-economic benefits. They had to mask their real address in some situations to get a better job.

The bulk of the sweeper's households is burdened by excessive spending relative to wages. They are dependent on loans from the black market. In both urban and rural areas, no household owns the land. Most of them hope that their children to be educated and will do a better job. Most of the family has a record of paying dowry in marriage.

They have not changed their occupation drastically over the generations for a number of reasons. In some cases, they may not have access to public places, religious establishments, or good hotels and their children may face prejudice in gaining admission to a general school. In addition, they have been suffering discrimination in different forms.

According to the report, the sweeper population has been living in dangerous and unstable conditions. Furthermore, they have been exposed to multiple types of prejudice.

In this research, the sweepers of Chittagong city were examined in terms of their profile, livelihood practices, attitude toward their traditional work, empowerment, education, health and hygiene, and so on. Many essential aspects of the Horizon community's life, such as political, religious, and socio-cultural knowledge, are missing from this report. No case study was performed.

**Dr. Sultana and Tania have conducted a study entitled —Sweeping Practice and Knowledge about Occupational Safety and Health Hazards of Sweepers” in 2018:**

Street sweepers play a vital role in sustaining city health and sanitation. Street sweepers are exposed to a number of risk factors, including dust, bio aerosols, volatile organic matter, and mechanical stress, which may contribute to occupational diseases.

The research was carried out to assess the sweeper's workplace safety and health risks. The data was gathered through a semi-structured questionnaire and a face- to-face interview with the respondents. This study shows the sweepers working environment, their income, and most importantly health problems of the sweepers.

Respondents' monthly compensation varies. Most respondents are unaware of the value of hygiene and do not use protective equipment. Some of the respondents had not been injured at work in the previous year, while others had been injured several times. Most respondents say they don't have any health issues at work.

The majority of respondents work a 10-hour a day. Low back pain, knee pain, headaches, fever, cold and cough, chronic bronchitis, asthma, eye disorders, and skin disease are among respondents' health issues. The bulk of the respondents has a fever and a skin ailment.

Occupational protection, health risks, occupational accidents, illnesses, and socio-economic status were all illustrated in this report. Unfortunately, the research is restricted to the Shamoly area. Even though no case study was performed and no recommendations were made.

**Gebremedhn and Raman ware guided a paper named “Socio-economic and health status of street sweepers of Mekelle city of Ethiopia” in 2019:**

A questionnaire survey was conducted to assess the socio-economic and health status of street sweepers in Mekelle, Ethiopia, using a random sampling technique.

The majority of the sweepers worked every day of the week for a pittance of 500-1500 Birr per month. They acquired a variety of health concerns as a result of dealing with municipal solid waste daily. Cuts and lacerations, respiratory and eye disorders, and musculoskeletal problems were the most severe health concerns. They mentioned fractures from falls, joint pain, cough, asthma, low back pain, and dysentery, among other items.

The findings of the study also identified major disparities in health problems between sub-cities. Sweepers in the Qedamay Weyane sub-city were the hardest hit. The employers did not offer any medical assistance to these sweepers. They had to deal with workplace problems, including bad weather early in the morning, insults, and sexual harassment from motorists. The majority of the sweepers were unhappy with their employment. The social and health conditions of Mekelle's street sweepers were appalling.

**Hossain, M. A deeds an article caption with “Effectiveness of education on health: A cross-cultural comparison between Muslim and Horizon Communities in Rajshahi Metropolitan City in Bangladesh”- in 2012.**

The purpose of the study was to examine and compare how education influences health outcomes between Muslim and Horizon communities in Rajshahi metropolitan city of Bangladesh.

A simple random sampling procedure was applied to collect data. The present study showed that education greatly influenced health outcomes.

The overall data clearly shows that educational status attainment in Of Muslim Community was higher than in the Horizon community. The Muslim community was privileged in different available healthcare opportunities in the study area.

Proper educational knowledge positively enhances to get a healthy lifestyle, and communal destitution is existed to get educational attainment and take health care facilities.

The respondents were concerned about family planning methods. Educational knowledge made them conscious about primary diseases, how and where to take diagnosis and treatment of their suffering diseases. Respondents had sanitary latrines and used pure drinking water. A large number of respondents had no knowledge about safe delivery.

The present study argues that inequality, deprivation, and dominance in the rural power structure between the two communities influence the study area's status attainment.

The study is only Rajshahi City Corporation based. Therefore, no case study was conducted in this research.

**Indian institute of Dalit studies was guided an article named with “Caste Discrimination and Social Justice in Sri Lanka: An Overview” in 2009.**

Caste is less important and noticeable in Sri Lanka. In Sri Lanka, there are three caste systems: Sinhala, Sri Lankan Tamil, and Indian Tamil.

The patterns of caste-based discrimination in Sri Lanka are discussed in this paper. The study employed various methodologies like the interview and focus group discussions for identifying and assessing caste-based discrimination.

CBD is thought to affect between 20% and 30% of Sri Lankans, according to the report. The Indian Tamils may have the highest proportion of people affected. In plantation communities, access to services such as water and sanitation facilities is still minimal. Double discrimination is widespread among underprivileged caste groups in minority ethnic groups.

Poverty and landlessness are so high, as evident in over-crowdedness, congestion, poor housing, line rooms in plantations, and slum-like urban environment in Mahaiyawa.

In Indian Tamil societies, there are significant social issues such as alcoholism, domestic violence, insufficient housing, and widespread poverty. These societies' women could be seen as particularly vulnerable.

They were more excluded from power, land ownership, and sources of honor and human

dignity in Sinhala society. In Henawala, educational achievement was low; therefore, the bulk of the population was engaged in traditional craft occupations. Gubbayama settlements in Mallaham low caste craft village-like Henawala. In Jaffna, the Sri Lankan 'Tamil' caste system is the most rigid.

**Islam. F conducted a report name with “Dalit women in Bangladesh: Multiple Exclusions:” in 2011: Nagorik Udyog and Bangladesh Dalit and Excluded Right Movement**

This study explores Dalit Women’s participation in the political sphere- at the national level as well as local and community level.

The study aims to understand the socio-economic conditions of the Dalit community in Bangladesh, the situation of women, and to find out the nature of discrimination, exclusion, and violence.

Because of their caste and gender, Dalit women face prejudice, exclusion, and violence. Dalit women's status is defined by the socio-cultural, economic, and political circumstances of Dalit people in Bangladesh today and the extreme levels of exclusion and marginality.

Dalit women in Bangladesh are denied political representation and are subjected to systemic deprivation, isolation, and neglect, according to the report. Case study was taken to collect information.

For many centuries, the Dalits have been confined to a single room. These small spaces are often used for income-generating activities.

With open sewers, a Shortage of toilets and bathrooms, and uncollected garbage blocking water, Dalit colonies are often unclean and unhygienic.

The majority of respondents are illiterate, according to a sample study. Women from Dalit are not permitted to participate in panchayat meetings or even express their opinions. Men are the breadwinners of most households. Except for the Bede community, the Dalit community does not sanction remarriage due to social burdens.

A Dalit woman's home can be the most dangerous place in the world. Gender inequality and domestic abuse affect their professional and financial lives. Due to a lack of

education and economic dependence, Dalit women were confined to their homes and did not engage in public activities.

Due to household jobs, early marriage, and verbal harassment at school, Dalit girls drop out of school. A few women are active members of various NGOs such as BDERM, NU, BDHR, and DWF. Only a tiny percentage of women have been interested in politics. Dalit women have voted in elections on a regular basis, but their decisions are affected by their male family members.

The majority of respondents agree that women's greater political participation and the rise of Dalit women's leadership are only possible if the root causes of their exclusion, such as poverty, caste, and gender discrimination, are addressed. This research looked at every aspect of Dalit women's lives in order to gain a thorough understanding of their situation. There was no focus group discussion.

**Islam m. and et al. published a report titled “Access to water, sanitation, and hygiene (wash) for Dalits in Bangladesh: challenges and ways forward” in 2015. Nagorik Udyog and Bangladesh Dalit and Excluded Rights Movement (BDERM).**

This study seeks to understand the current state of wash in Dalit communities all over the world. In order to enhance Dalit access to washroom facilities, this exploratory study aims to examine the issue, identify solutions, and make recommendations to interested parties. The interview was taken as a method to collect information.

#LGIs (Municipalities, Union Parishads, and City Corporations) and other government agencies pay inadequate attention to Dalits' lack of access to clean water and sanitation.

#the majority of respondents claimed that the latrines they used had no roof or a broken roof, preventing them from being used during rainy seasons. The latrines made of a tin shed and plastic that lack electricity are not only a significant threat to girls' and women's privacy, but they are also unsanitary and pose a range of health risks.

# Ring slab latrines account for 32% of latrines in rural Dalit villages, pit latrines for 25%, and hanging or open latrines for 43%. In rural areas, the majority of them depended on shared latrines.

In Dalit colonies in Dhaka city, on average, 16 households or 84 people use one water point. In terms of latrines, on average, eight families with 40 people have only one latrine.

#In rural areas, most Dalit relied on traditional tube wells for drinking and other needs, while the rest relied on surface water.

This research only tries to understand the actual situation of wash among Dalit communities across the country. But no case study was taken.

**Islam M. and et al. prepared a report named “Challenges and Prospects for Dalit securing their right to Education in Bangladesh” in 2015: Nagorik Udyog and BDERM.**

The purpose of this report is to explore the education status of Dalits in Bangladesh. Interview and Focus Group Discussion is used as a method of data collection.

Dalit communities are not specially addressed in government mechanisms to ensure their educational development or link them to the existing services. As a result, the education status of the Dalit community is still inferior. A majority of their children are dropouts of school.

Most of the children of the Bede community have never gone to school. Teachers do not cooperate in helping Dalit children to understand lessons.

They face discrimination in admission and adverse behavior from the teacher due to their caste and family identity. Dalit students are not allowed to sit in the front row or use standard plates and utensils. Poverty is the main barrier to their access to education.

Untouchability, discrimination, and the language of the curriculum are other important impediments to their educational development.

In the Dalit culture, female education is often neglected as the cause of physical insecurity and communities' attitudes. Insecurity of jobs, caste-based discrimination, and workplace untouchability prevent Dalits from educating their children.

The study only focused on education. No case study was conducted.



**Islam and Nath directed a study entitled “Socially -excluded People in Bangladesh: Causes and Processes” in 2012.**

The primary aim of this evaluation is to define the types of exclusion that hold certain social groups in poverty and explain the methods that can be used to combat them. Interview schedules and FGDs are taken as a data collection technique.

In terms of services to the poor offered by local agencies, including non- government (NGO), government (GO), and community-based organizations (CBO), the study explores social exclusion at various levels, including state, economy, culture, and family.

Agriculture practises in the region are being lied about by socially excluded citizens. Some of them work in the conventional industry. A significant number of them want to change occupations. Women in this region are ready to engage in agriculture.

The labor market is very poorly paid. It is very tough to get a regular job. The quality of their basic health care service is too poor.

They do not own anything. They are unable to negotiate. Their kids are unpredictable and drop out. They can't find steady work that pays well. For dowries, they sell their possessions. Neighbors do not provide food, do not allow gleaning of crops, and do not lend money. They receive no financial aid from non-governmental organizations.

They are not living; they are surviving. They have no voice, no bargaining power. They have no assets. They are kept isolated from the leading society. They feel inferior to other people in the community.

**Kabir, A, et al. conducted a study titled „„A qualitative exploration of socio-cultural determinants of health inequities of Dalit population in Dhaka city, Bangladesh" –in 2018.**

The aim of this study was to look into the socio-political and cultural factors that lead to Dalits' health disparities in cities.

A qualitative exploratory research design was used. Interviews and focus group conversations were used to collect data.

Dalit men and women (mean age +SD 30 +10), community leaders, and non-

governmental organization staff were among the participants.

Members of these Dalit communities' well-being are affected by a number of social, economic, and political factors. Dalit are traditionally identified with a caste-based social system, and this identification embeds and reinforces existing vulnerabilities.

Precarious access to health care or inadequate health care for Dalits is an essential manifestation of these disparities, with consequences for the economic and social lives of Dalit communities living in geographically limited spaces.

A deeper understanding of the specific factors of socio-cultural determinants of health inequality is needed to mitigate the adverse effects of discrimination and improve Dalit health status.

**Kalayaan. and Dr. Suresh Kumar. M were conducted a work named with “Study on socio-economic conditions among scavengers with particular reference to Ganeshapuram, Thiruverampur Block, Tiruchirappalli district” in 2014, Indian Journal of applied research, vol.:12(4), pp.: 224- 555,2014.**

The primary goals of this study are to assess the respondents' economic status and lifestyle. In this analysis, a descriptive research design was used. A proportionate random sampling approach was used to select respondents. Data was collected using the interview schedule process.

The majority of them were deprived of adequate nutrition. They were exposed to social stigma and prejudice. Their profession was misunderstood by society. A substantial number of respondents were owed money by various financial institutions. A majority of the respondents were living in their own house, and they were in savings habits. Half of the respondents had asserted. A majority of the respondents did not have nutritional food.

Half of the respondents were getting benefits from the govt. Or NGO. More than half of the respondents have not faced discrimination from society, and they had job permanency.

The present study shows that scavengers have low socioeconomic status because of their job nature and society views. Half of the respondents are not joining their association.

No case study was conducted in this research.

**Klaus Kuhl, Kooperationsstelle Hamburg IFE GmbH, and Germany were direct a study named with “Cleaners- The situation of cleaners and ways for improvement” in 2018.**

Despite the fact that the cleaning industry is growing into an important part of the European economy, cleaners face a number of challenges, including low perception and self-perception, strenuous manual labor, MSDs, the use of a wide range of chemicals, biological hazards, a high risk of injury communication problems, abuse, working alone, and psychosocial issues. The cleaning industry employed more than 3.75 million workers in 2008, up 5% from the previous year. Part-time employees account for a significant proportion of the workforce. Women make up a substantial number of staff. Migrant staff and people from ethnic backgrounds make up a considerable number of cleaners. In private households, there are many self-employed individuals.

Many undocumented workers, such as immigrant workers, are working illegally. As a result, they deal with dangerous materials and are often forced to accept low wages and unsafe working conditions. Accidents and work-related diseases may result from exposure to these hazards and risks.

Chemical exposure may result in breathing difficulties, inflammation of the eyes and mucous membranes, skin dermatitis, respiratory disorders, cancers, central nervous system symptoms, and reproductive issues.

Slips, trips, and falls, as well as cuts and bruises, musculoskeletal and cardiopulmonary disorders, physical strain, heat stress, heat rash, intertrigo, skin maceration, and bacterial or fungal infection, are all examples of physical hazards.

Cleaning workers are also at risk for a number of biological diseases, including HIV, hepatitis A, B, and C. Stress and stress-related illnesses such as cardiovascular, digestive, and immune disorders are all compounded by psychosocial causes. Pesticides, heavy metals, flame retardants, plasticizers, anesthetic gases, and surfactants are all new health threats.

Domestic employees typically have a poorer conditions regarding wages, sick leave, holiday pay, working hours, and obligations. They also neglect workers' compensation and are unable to report a violation.

**Mitra, S conducted a study titled "Disease and Health condition of scavengers in Bangladesh" in 2016.**

The principal purpose of the study is to identify the conceptual risks, the health problems, and treatment patterns, as well as the socio-demographic status of scavengers.

Data was collected mainly through questionnaires, field observations, and interviews. The purposive sampling approach was used to pick 200 respondents.

A large number of respondents were male. A greater number of respondents are married and live in rented houses. Most of the respondents have no education, and their monthly income is very low.

The majority of respondents changed their clothing on a regular basis but did not bathe or clean their teeth. The bulk of them were using tap water. A substantial number of scavengers do not consume their food adequately or on a daily basis.

The bulk of scavengers are smokers. Low back pain, flu, common cold, headache, gastric pain, skin rashes, asthma, diarrhoea, sleep disturbances, and minor cut and nick injuries were the most common injuries they experienced at work.

Scavenging is an inhuman unhygienic economic activity harmful to their health because of work in an unpleasant environment. They suffer from various diseases but cannot afford treatment by the doctors due to a lack of awareness & poverty.

In this study, no case was taken, and no recommendation was mentioned. On the other hand, my new research focused on every sphere of Horizon community with its own recommendation.

**Parvez and Islam directed a work name with “Bangladesher Dalit Samaj-Boisamma, Bonchona O Asprishawta” in 2013.**

This study aims to understand the present situation of untouchability, discrimination, and deprivation surrounding Bangladesh's Dalit society. The interview schedule and Focus Group Discussion were taken as a method of data collection.

According to the survey results, a significant number of Dalit students attend school. But most of the children are dropout of school because of poverty, engage in income-generating activities, and untouchability. Due to their identity, they faced problems getting admission to higher study; they were also avoided by their classmates. Most of the colonies had noisy and unclean environments.

Poverty, untouchability, and malnutrition were the main barrier to their cultural life. They faced problems taking food in hotels and restaurants; they could not eat together during the social festival, and the local hotel kept separate cups for them.

In their community, they had a class conflict. Marriage and relationships were limited in their own religion and caste. A small number of Hindu Dalits were converted to Christian for better livelihood.

Dalits have the right to cast their vote; their family has no political involvement. Politicians never come to their colony except for the election. In the national-level election, Dalit had no candidate. Therefore, they never participated in the campaign or an election.

According to the organizer's opinion, survey data, and focus group discussion, Dalit women had various problems, like early marriage, dowry, and insecurity. It was so difficult to get a literate bridegroom for a literate girl. So, guardians had no interest in women's education.

The women had no right to their parent's property and land. They were fallen in the significant problem of getting married to another caste. Women have no right to work outside of the colony.

This paper examined the situation of untouchability, discrimination, and deprivation surrounding the Dalit society of Bangladesh. This paper also highlighted the lifestyle of the Dalit community of Bangladesh. But no case study was conducted.

**Prashanth and Kirubakaran conducted a work named “A study on the socio-economic status of manual scavengers in India in 2018.**

The aim of this paper is to look into the socioeconomic status of manual scavengers after the act was passed (Prohibition of employment of manual scavengers and their rehabilitation Act 2013).

Both primary and secondary data were used in this analysis. The primary data was collected from 300 respondents through an interview schedule using a simple random sampling process, and the secondary data was gathered from a variety of sources, including books, research papers, and blogs.

The majority of the respondents have been working as manual scavengers for more than 15 years, according to the report. The majority of the respondents have not completed the tenth grade. The pay ranged from Rs70 to Rs300. The monthly expenditure, on the other hand, was about Rs 1000. (65 percent).

A significant percentage of the respondents' children are being educated/are educated. The well-being of the majority of these manual scavengers is harmed in some way. Only a small percentage of those surveyed had a job. The government aided the bulk of the respondents.

The "Prohibition of jobs as manual scavengers and their rehabilitation Act, 2013" has had no substantial effect on the socioeconomic status of manual scavengers in India. Only a small portion of the respondents are aware of the prohibition.

The study only discuss with socio-economic status of manual scavengers. No case study and no FGDs were taken. No recommendation was suggested.

**Rahman, S Ph.D. was guided a paper named with" An Ethnographic Journey through the Lives of Urban Dalit's in Bangladesh" in 2016:**

Dalit is the self-designated political term for castes in South Asia that were historically considered untouchable, according to the Hindu Varna system. In Bangladesh, an estimated 5.5 million people are Dalit (IDSN, 2006)

The study's purpose is to provide some insight into Dalit community dynamics, which will aid future program initiatives aimed at improving Dalit life and livelihood. Data was obtained using qualitative analysis methods such as observation, depth interviews, focus group conversations, primary informant interviews, and case studies.

Urban Dalits in the study's selected northern districts have been living in deplorable socioeconomic conditions. The extreme problem and health hazards for the Urban Dalit under this study are shortage of saving water, insufficient sanitation and drainage system, and lack of hygiene. Illiteracy is at an all-time high. Children face discrimination in schools as a result of their untouchability and social stigma.

Poverty appears to be a significant factor in school dropout. Traditional cleaning and sweeping work are the main sources of income for urban Dalits. Their earnings from their job are insufficient to meet their basic needs. Dowry is a very common practice.

They don't have a voice in the local power system. The marginalization of Dalits can be seen in their lack of access to land, jobs, economic opportunities, public spaces, and other essential services. Women are the most oppressed Dalit people. As a result, Dalits conceal their identities and migrate to escape social isolation.

**SCLS research team conducted a study entitle with "The Horizon community of Chittagong: darkness breath the lamp": in 2018.**

The study is destined to depict the lifestyle, culture, occupation likings, educational demography, availability of justice in the community, etc.

Afield research has shown that only 5-6 students from this community study at the university. There are approximately 42% of school-going, but the dropout rate is so high. Uneducated remain 1%.Most of the Horizon works in City Corporation, and the rate of changing their sweeping profession is not so high. Most of the Horizon earns a little.

They don't get any leave like annual, sick even maternity leave. They have to give a replacement worker at the time of sickness.

Most of the Horijon goes to the public hospital. Horizons avail fewer facilities, several facilities like electricity, lack of water supply, and inappropriate drainage system. A Horijon never marries outside of their community. Ordinary people of civilized society don't visit their houses and don't even sit with them. They are ignorant of the law and getting legal aid access.

**Siddequa, A conducted a work titled “The Sweeper Community in Bangladesh: A study on the nature of social and economic exclusion and vulnerability”- in 2017.**

The research's primary purpose is to find out the nature and extent of socio- economic exclusion, discrimination, and vulnerability of the sweeper community in contemporary urban Bangladesh.

The study is based on primary data, and four hundred sweeper households were surveyed using a structured questionnaire. The survey data was collected through field observation and twenty in-depth case studies.

The study focused that caste hierarchy based on religious principles is a homogeneous moral system or positive values on which Hindus of all strata or caste are in consensus. This study also identified the community's dominant identity as a human being and their salient identity as imputed by mainstream society.

It further reveals that their jaat or caste position has been created as explicit from the hierarchy among themselves. They think that their present stigmatized identity is the main barrier to their advancement.

The respondents are mostly illiterate. Most of the sweeper children are engaged in child labor. They generally do not get equal treatment and legal protection. The sweeper is involved in their traditional low-level job because of their low level of education and skills.

They frequently face underemployment, harassment, and other problems at their workplace. Eviction is common in the life of sweepers. Socially their standing is negligible.



The study presents us a little about the nature of social and economic exclusion and vulnerability.

**Surinder and Ghanshyam Shah were conducted a study caption with  
-Comparative Contexts of Discrimination: Caste and Untouchability in South  
Asia” in 2010:**

The research for this paper was conducted in Bangladesh, Nepal, Pakistan, and Sri Lanka. The paper provides a brief overview of the current Dalit situation in each region, as well as particular issues of social inequality, prejudice, and deprivation faced by Dalit groups.

Even though the definitions of untouchability and its origins (religion or tradition) differ across religions, as do its manifestations, which range from physical contact and residential segregation to taboos and prohibitions on inter-dinning, physical movement, or pursuing occupations of their choosing, the impact on those at the bottom is very similar, namely economic deprivation.

**Tiwiari, R directs a book name with “The Horizons of Bangladesh: Living with the Injustice of Untouchability” which was published by Empowerment through Law of the common people (ELCOP) in 2016.**

The book's mission is to campaign for community legal change to break the cycle of abuse and ensure the Horizons' empowerment in Bangladesh. In four sweeper colonies in Dhaka and Rajshahi, the interview was conducted with the so-called untouchables, or Horizon.

The perpetuation of their suffering is attributed to religious untouchability and ensuring periods of deprivation.

Their vulnerability is amplified by immediate physical factors such as homelessness, substandard housing, and low-wage jobs. Women make a major financial contribution, but they remain underrepresented in conventional justice systems.

The biggest challenges to children's education are financial difficulties or family circumstances. They are exposed to different types of stigma at school. Dropout happens

as a result of this. Women are the most insecure because they are trapped in the concentric traps of patriarchy, caste, and class. They may not have access to the conventional legal system.

Access to basic needs qualifies the study subjects for a productive life; no proper accommodation, Noland, inadequate food and wages, and bad health and sanitation facilities. Traditional justice systems, such as panchayat or somaj, are heavily dominated by men and discriminate against women and minorities. The panchayat proceedings demonstrate elite capture, political power, and elite supremacy. These books assist the researcher by presenting information on Horizon inequality.

Discussion from the above it is found that most of the research was done to know about the Dalit community in a fixed area. Very view research was done to find out the lifestyle of Harijon community in Dhaka city. According to that reality, Syed Lutful Kabir Chowdhury, Sultana Tania, A.F. Imran Ali, et al., SCLS research team, ELCOP, Ayesha Siddique, Afzal Hossain, and Santa Mitra found the scenario of socio-economic condition, health hazards, different types of discrimination and violence in their work, according to those findings present research was conducted to know about the situation, socio-economic condition, the scenario of discrimination and violence and the ways forward with their own recommendation of the Harijon community in Dhaka city in brief.

## **CHAPTER: FOUR**

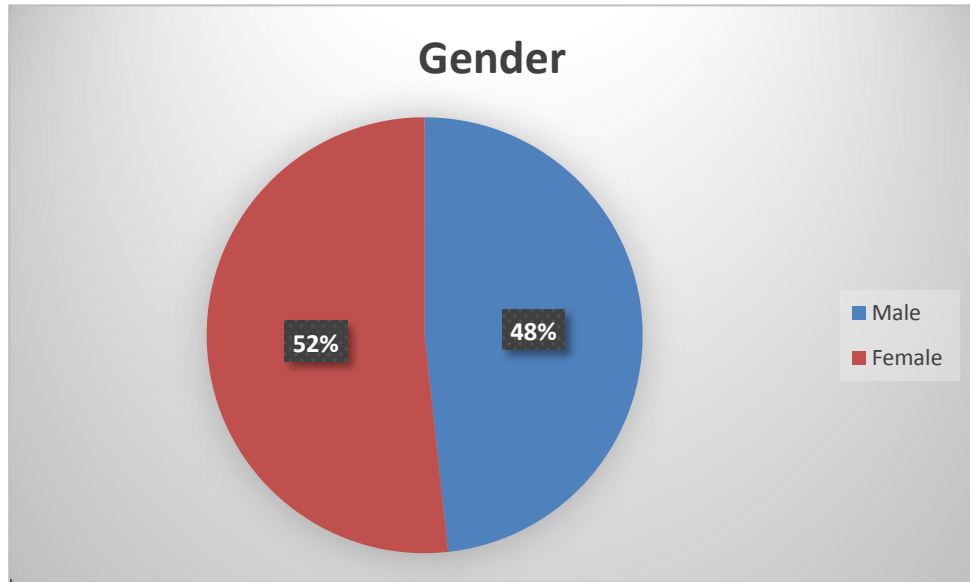
### **Demographic information and socio-cultural activities of Harijon community:**

This chapter shows the Demographic information and socio-cultural activities of Harijon community.

Demographic information shows the characteristics of a population of a particular group - such as age, marital status, gender, occupation, education, and income.

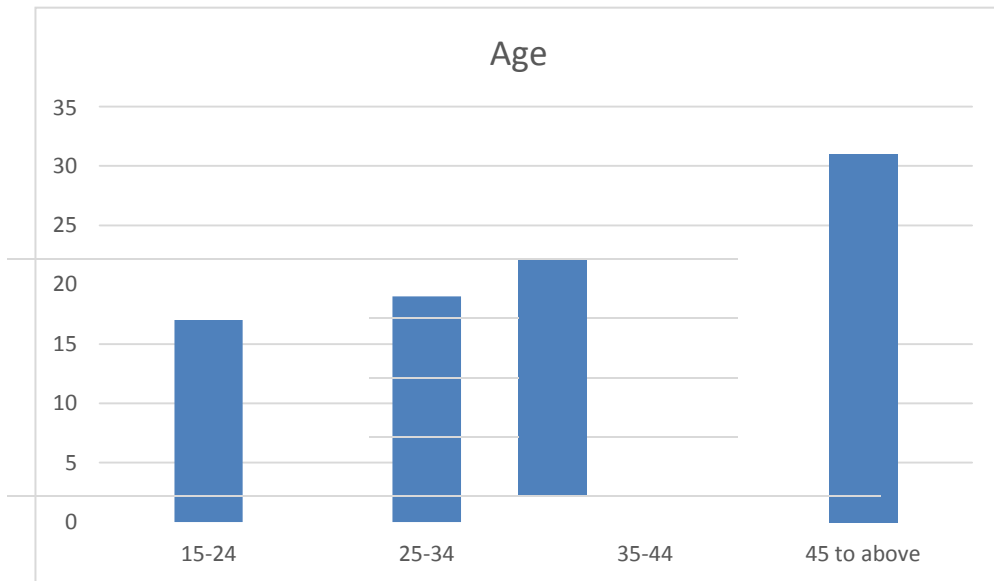
Socio-cultural activities help to know about the people and their family backgrounds. Factors of socio-cultural are dowry, drinking, drug addiction, culture, language, religion, etc. Culture enhances our quality of life and increases overall well-being for both individuals and communities.

**Demographic and family information:**



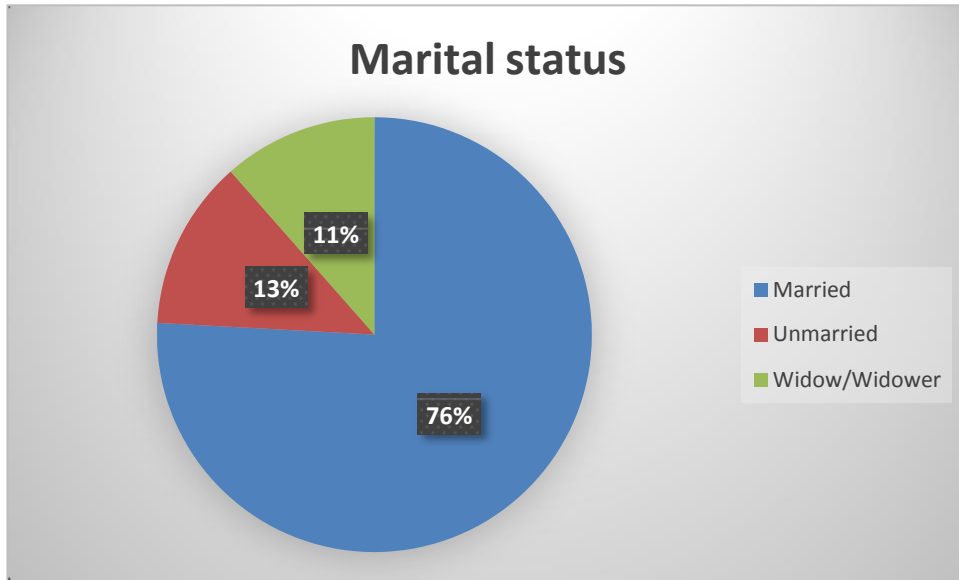
**Fig- 1 Distribution of Respondents by Gender**

The distribution of respondents by gender is presented in figure 1. According to figure 1: (52%) of the respondents included in the study are female, and (48%) are male. Therefore, the numbers of female respondents are more than that of male.



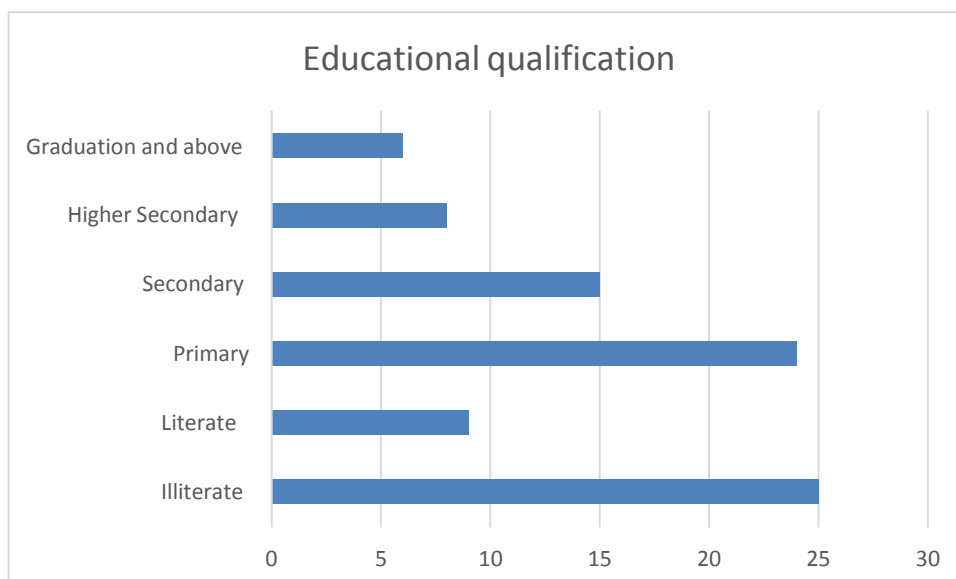
**Fig -2 Distribution of respondents by age.**

The distribution of the respondents by age is presented in figure 2. It appears from the figure that the respondents are mostly distributed 35.6% among the age group of 45 years to above, 35-44 years 22.9%, and 25-34 years 21.8%. The remaining 19.5% is in the age group of 15-24 years. The average age of the respondents is 35 years.



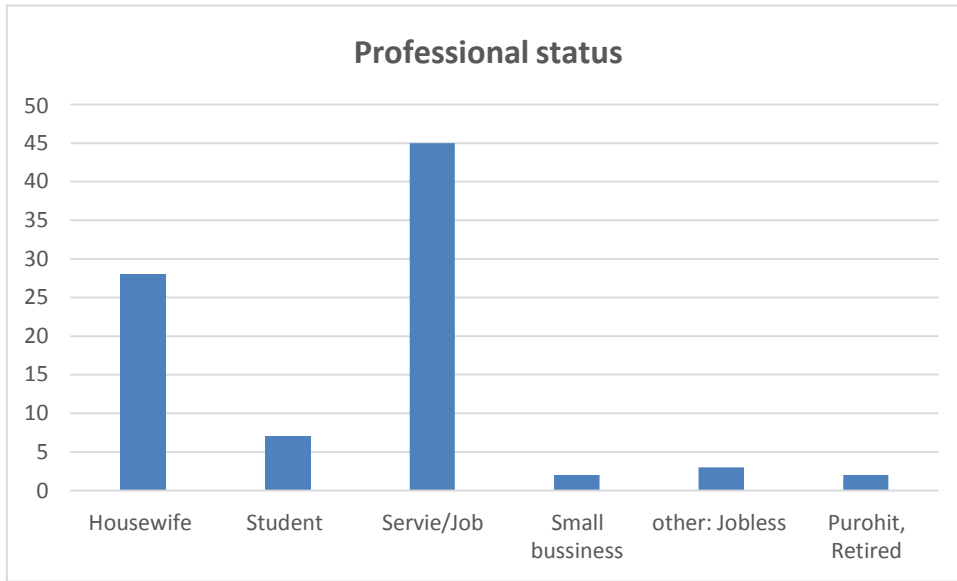
**Fig -3 Distribution of respondents by marital status**

The distribution of respondents by marital status is presented in figure 3. The above figure shows that a significant portion of respondents (76%) are married. 13 % are unmarried & rest the, 11% are widows/widowers.



**Fig -4 Distribution of Respondents by the level of Education.**

Figure 4 shows the distribution of respondents by the level of education. According to figure 4- 28.7% of total respondents are illiterate. They cannot read and write. Present data shows from the study that some 10.3% of respondents have little knowledge about numerical and can understand monetary calculation. 27.6% of respondents complete their primary education, and 17.2% of respondents attend secondary school. The higher secondary rate is very low, 9.2%, among the Harijon. Only 6.9% of respondents are graduates.



**Fig -5 Distribution of respondents by professional status.**

The distribution of respondents by professional status is shown in fig 5. Most of the respondents (51.7%) are service holders. 32.2 % are housewives & 8.0% are students. The professional status of small businesses, purohit, and retired is 1.14%. Among the respondents, 3.44% are other- jobless. According to professional status, a service holder is more than others.

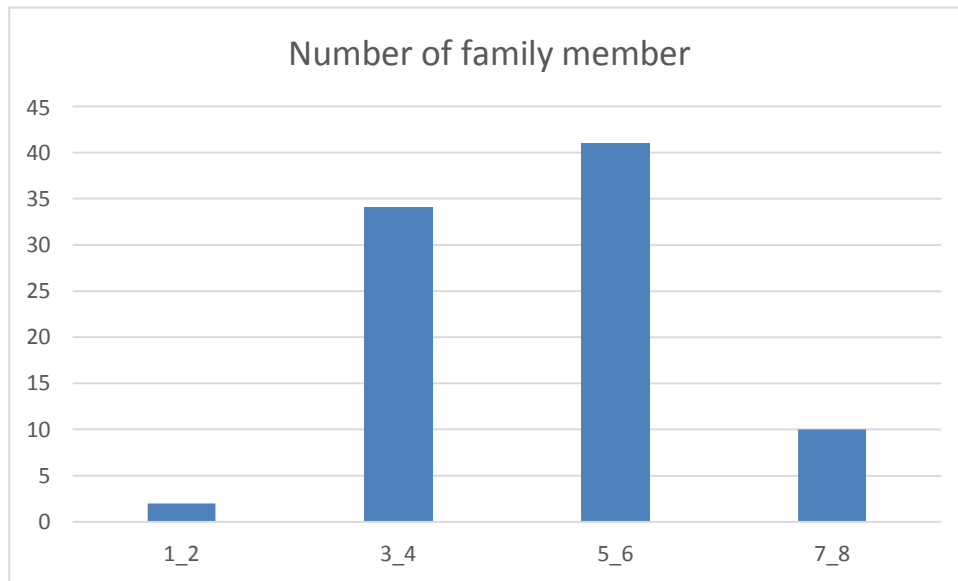


**Table1-Types of job:**

Types	Count	Percentage
Sweeper	19	36.5
Cleaner	19	36.5
Teacher	02	3.8
Clark/accountant	02	3.8
Other	03	5.8

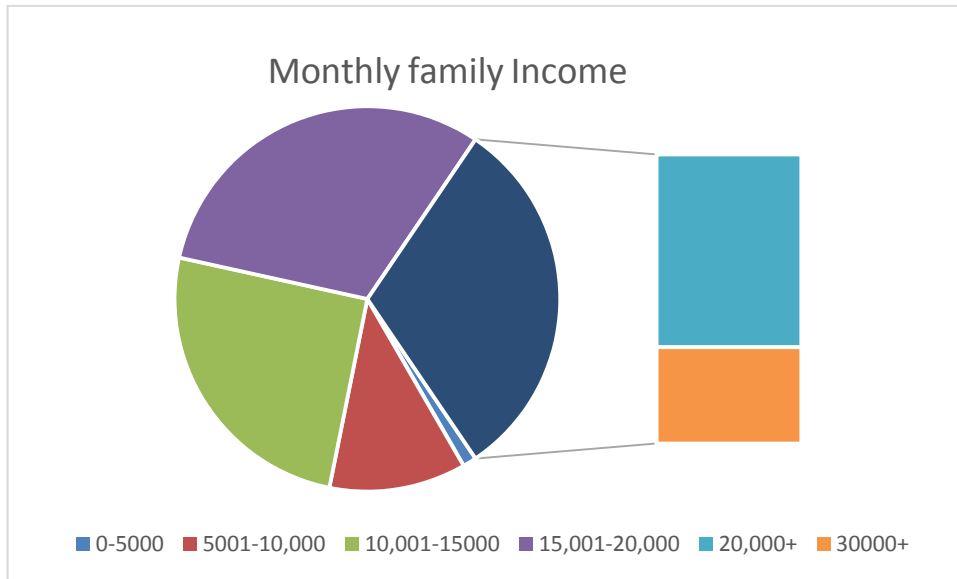
Harijon is employed to perform sweeping and cleaning jobs. According to table 1, Most of the respondents are sweepers and cleaners; the rate is 36.5% and 36.5%. Only 3.8% of respondents are a teacher. 3.8% of respondents are Clark/accountant. 5.8% of respondents worked other jobs like word boy, storekeeper & lab attendant. Therefore, most of the Harijon is involved in sweeping and cleaning jobs.

Harijon is involved in this traditional employment because of caste discrimination, poverty, and low level of education and skill.



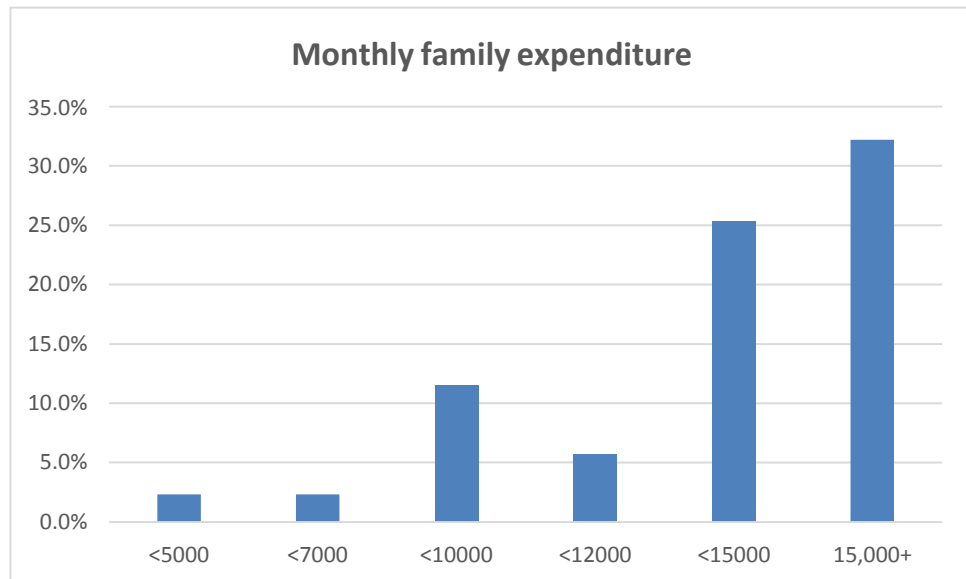
**Fig -6 Distribution of respondents by a family member.**

The distribution of respondents by a family member is presented in fig 6. According to that, 47.1% of respondents, 47.1% have 5-6 family members. 39.1% of respondents have 3-4 family members & 11.5% of respondents have 7-8 family members. A significant number of the respondents have family members 5-6.



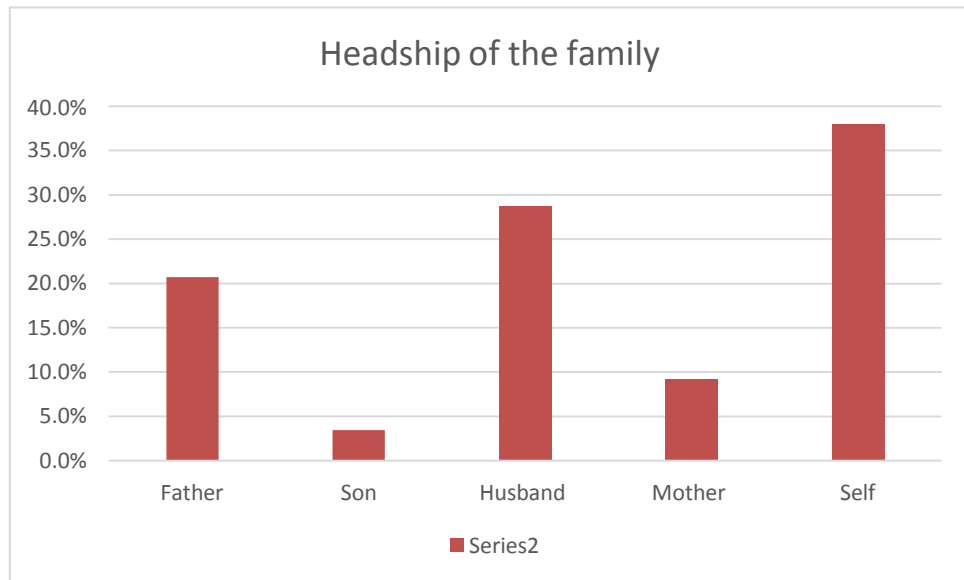
**Fig -7 Range of monthly family income of the respondents.**

The monthly family income is shown in fig: 7. According to fig 7-Only, 1.14% of respondents' monthly family income is 5,000 taka. 11.5% respondents monthly family income is 5,001-10,000 taka. 25.3% respondents monthly family income is 10,001-15,000 taka. Most of the respondent's 31.03% monthly family income is 15,001-20,000 taka. 20.7% respondents income is 20,000+ and 10.3% respondents income is 30,000+. The average monthly family income of the respondents is below 13,000 takas. Most of the respondents are lower- middle-class people with a lower standard of living.



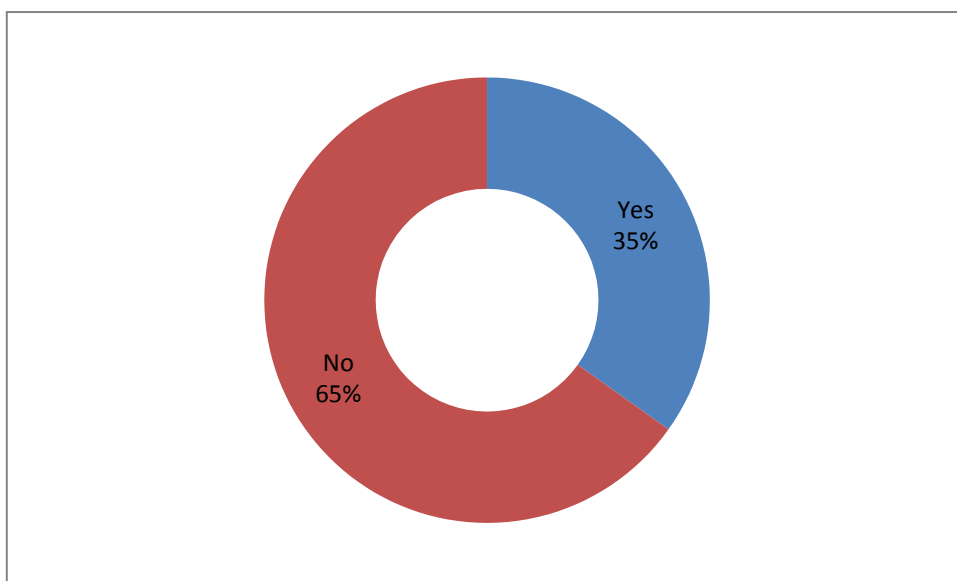
**Fig -8 Range of monthly family expenditure**

Fig -8 shows the Range of monthly family expenditure of the respondents. Only 1.14% and 1.14% of respondents have a very low level of monthly family expenditure, up to 5,000 and 7,000 takas. Another 12.6% of the Harijon household's expenditure is 10,000taka. (25.3%) respondent's family expenditure is near about 15.000 takas. Most of the respondents (32.2%) family expenditure is 15,000+. The average monthly family expenditure of the respondents is nearly about 15000. Their family expenditure is so high than their income.



**Fig -9 Headship of the family**

Fig -9 presented the headship of the family. Father-headed households are 20%. Son-headed households are 3.44%. Husband-headed household's are 28.7%. Mother-headed households are 9.19%. Most of the respondents (37.9%) households are self-headed. Males head the majority of the households.



**Fig -10 User of the family planning method**

Fig 10 shows the User of the family planning method. According to married respondents (75.9%), users of the family planning method are 35%. Most of the married respondents, 65%, do not use the family planning method.

**Table-2- Types of methodology:**

Types	Count	Percentage
Pill	08	34.8
Condom	15	65.2

Table 2 presented types of methodology .34.8% of respondents used Pill & 65.2% of respondents used condoms as a family planning method. The rate of using a condom is high than a pill.

### **Economical and socio-cultural activities**

**Table 3- Religion:**

Types	Count	Percentage
Hinduism	87	100
Islam	-	-
Christianity	-	-
Buddhism	-	-
Other	-	-

Table 3: shows that all of the respondents are Hindu (100%).

**Table 4- Number of children:**

Number of children	Count	Percentage
1	17	22.4
2	34	44.7
3	16	21.1
4	02	2.6
0	05	6.6

Table 4 shows the number of children. According to the table, 22.4% of respondents have one child, and A significant number of respondents, 44.7%, have two children.21.1% have three children. Only 2.6% of respondents have four children. The rest of them have no children. The Harijon community has no more children.

**5. Educational status of the children:**

**Running:**

Educational status of the children	Count	Percentage
Primary/running	26	42.6
Secondary/running	19	31.1
Higher secondary/running	07	11.4
Graduation/running	04	6.6

Table 5- presents the educational status of the children: At present, 42.6% of children's education is running at the primary level, 31.1% at the secondary level, 11.4% at the higher secondary level, and 6.6% at the graduation level.



## 6. Drop out:

Primary/drop out	26	42.6
Secondary/drop out	29	47.5
Higher secondary/drop out	02	3.3
Graduation/drop out	01	1.6

Table 6 shows the level of dropout. According to the table, most children drop out of school, 42.6% in the primary & 47.5% in the secondary level. The rest drop out at 3.3% in higher secondary and 1.6% in graduation.

## 7. Causes of dropout:

Causes of drop out	Count	Percentage
Poverty	27	46.6
Economical problem	15	25.9
Early marriage	05	8.6
Own liking	10	17.2

Table 7- Causes of dropout: The main cause of the drop out is poverty which a rate is 46.6%. The economic problem is another cause which a rate is 25.9%. Early marriage is an essential cause of dropouts which a rate is 8.6%. Many children, 17.2%, are dropouts of their liking.

## 8. Addiction:

Types of addiction	Count	Percentage
Smoking	28	32.2
Betel leaf	14	16.1
Tea	23	26.4
Weed	7	8.0
Alcohol	5	5.7
No addiction	10	11.5

Table 8 shows the percentage of addiction. 32.2 % of respondents are smokers, 16.1% are addicted to Betel leaf, 5.7% take weed, 26.4% take tea, 5.7% are alcoholics, and 11.5% respondents have no addiction.

## 9. Spent of leisure time:

Types	Count	Percentage
Watch TV program	65	74.7
Play	05	5.7
Travel	06	6.9
Cultural activities	03	3.4
We have no leisure	11	12.6
Gossip	13	14.9
Personal work	02	2.3

Table 9 shows the Spent of leisure time: Most of the respondents, 74.7%, spent their leisure time watching TV programs. 5.7% spent their leisure by playing., 6.9% traveling., and 3.4% of respondents spent their leisure cultural activities. 12.6% of respondents said they had no respite. 14.9% spent their leisure by gossiping, and the remaining 2.3% of respondents spent their leisure by doing their work.

### 10. Identical problem in hotel or business:

Identical Problem	Count	Percentage
Yes	54	62.1
No	33	37.9

Table 10 presented identical problems in hotels or businesses. Again, most of the respondents, 62.1 %, have to face exact problems in hotel/business.37.9% face no discrimination in this regard.

### 11. Types of problem:

Types	Count	Percentage
People change their attitude	06	6.9
Do not want to serve food	27	31.0
Use separate crockeries	21	24.1
Business is limited only in the colony	07	8.0
Other caste people do not come	28	32.2
Nobody agree to do business with them	14	16.1
Other	23	26.4

Table 11 shows the types of problems.6.9% of respondents said people change their attitude when they come to know their identity.31.0% said that hotel authorities do not want to serve food, and 24.1% said they use separate crockeries to serve food.8% respondents said their business is limited only in the colony. .32.2% said that other caste people do not come to their business place.16.1% said nobody agrees to do business with them, and the rest of the 26.4% face different problems.

### 12. Problem with getting a better job:

Problem	Count	Percentage
Yes	78	89.7
No	09	10.3

Table 12 shows Problem with getting a better job. Most of the respondents, 89.7%, have to face problems to get a better job. The rest of the 10.3% face no problem in this regard.

### 13. Types of problem:

Types	Count	Percentage
Identity problem	57	65.5
Money problem	24	27.6
We hide our identity and address	06	6.9

Table 13 highlights the types of problems. To get a better job majority of the respondents to have to face an identical problem of 65.5% & money problem 27.6%.The rest, 6.9%, hide their identity to get a better job.

#### 14. Problem in Marriage:

Types of problem	Count	Percentage
No right to marriage to another caste	87	100
We Cannot marry as own liking	59	67.8
Dowry system	81	93.1

Table 14 focuses on the problem in marriage. Of the respondents, 100% said they have no right to marry another caste. 67.8% of respondents said they could not match to their liking. Another problem in marriage is dowry (93.1%). The rate of dowry is so high. Dowry is the main problem in the union of Harijion community

#### 15. Situation of women:

Situation	Count	Percentage
No female member punched	70	80.5
No right in guardian property	84	96.6
No right in divorce or second marriage	87	100
No right to go outside	16	18.4

Table 15 shows the situation of women. 100% of respondents said that the female has no right in divorce or in the second marriage. 96.6% said that females have no ownership in a guardian's property. 80.5% said they have no female member in their punch. Very few colonies have female member in their punchaed. 18.4% said women have no right to go outside of the colony for work. The situation of women is vulnerable.

## 16. Barrier in women's development:

Types of barrier	Count	Percentage
Poverty	69	79.3
Illiteracy	07	8.0
Early marriage	01	1.1
Dowry	58	66.7
Lack of awareness	30	34.5
Family restriction	34	39.1

Table 16 highlighted Barriers to women's development. The main barrier to women's development is poverty 79.3% & dowry 66.7%. In addition, the rate of illiteracy and early marriage is 8.0% and 1.1%. Another barrier is lack of awareness 34.5%, and family restriction 39.1%.

## 17. Maternity facilities:

Types of facilities	Count	Percentage
6months leave with pay	06	6.9
3months of leave without pay	06	6.9

Table 17 highlights Maternity facilities. The female job holder said they have six months leave with pay in govt. Job (6.9) % and three months go without pay in non-govt. Job (6.9%) as maternity facilities.

### 18. Working hours in a day:

Working our	Count	Percentage
8 hours	40	45.9
24 hours	05	5.7

Table 18 focus on working hour in a day. Most of the respondents, 45.9%, said they have to work 8 hours a day. 5.7% of respondents said they have to work 24 hours to earn a little.

### Table- 19 political involvements:

Types	Count	Percentage
Work for the support of political parties	01	1.1
We can take part in the local election	01	1.1
We only cast our vote	76	87.4
No relation in politics	25	28.7

According to table 19, only 1.1% of respondents said he works to support political parties. Only 1.1% said they could take part in local elections. Most of the respondents, 87.4%, said they only cast their vote. A significant number of respondents, 28.7%, said they have no relation to politics. Harijon community has no political involvement.

## 20. Visit of political leader:

Time	Count	Percentage
At the time of the election	22	25.3
Several times	44	50.6
At the time of puja	11	12.6
Never	10	11.5

Table 20 shows the Visit of political leader. 25.3% of respondents said political leaders only visited their colony at the time of election. 50.6% of respondents said political leaders saw their colony several times. 12.6% of respondents said political leader visited their territory at the time of puja. A significant number of respondents said political leader never visited their colony.

## 21. Govt. /non-govt. service in the community:

Service	Count	Percentage
Government	79	90.8
Non-government	79	90.8

Table 21 focus on Govt. non-govt. service in the community. According to the table the community has govt. & non-govt. service. Both are 90.8%.



## 22. Types of service:

Types	Count	Percentage
Health	79	90.8
Education	23	26.4
Microcredit	79	90.8

Types of services are presented in table 22. Major Service provided in the community is health 90.8% & microcredit, 90.8%. Education is another essential service which a rate is 26.4%.

## 23. Membership of NGO:

Membership	Count	Percentage
Yes	24	27.6
No	63	72.4

Table 23 highlights the membership of NGO. 27.6% of respondents is member of NGOs. However, a large number of respondents are not a member of NGOs.

## 24. Name of the service providing NGO:

Name	Count	Percentage
Burro Bangladesh	17	19.5
Plan Bangladesh	23	26.4
SHETU	07	8.0
UNDP	21	24.1
Save the children	17	19.5

Table 24 shows the name of the service-providing NGO. According to the respondents, the service-providing NGOs of their community are Burro Bangladesh, Plan Bangladesh, UNDP, save the children & SHETU.

**25. Govt. social service activities:**

Govt. social service activities	Count	Percentage
Yes	36	41.4
No	51	58.6

Table 25 highlighted govt. In social service activities. 41.4% of respondents said their community has gov.t social service activities. However, a significant number of respondents said their colony has no govt. social activities.

**26. Types of activities:**

Types of activities	Count	Percentage
Old age allowance	30	83.3
Disability allowance	09	25.0
Blanket	08	22.2

Types of activities are shown in table 26. Most of the respondents, 83.3% said their colony people get the old age allowance.25.0% said their colony people get a disability allowance, and 22.2% said they get a blanket also.

**27. Number of loan receivers:**

Having loan	Count	Percentage
Yes	24	27.6
No	63	72.4

Table 27 shows the loan. 27.6% of respondents have a loan. Most of the respondents, 72.4%, have no loan.

**28. Source of taking a loan:**

Source	Count	Percentage
NGO	10	41.7
Somite	14	58.3

Table 28 focuses on the Source of taking a loan. Again, 41.7% of respondents are taking loans from NGOs, and 58.3% are taking loans from somite.

**29. Problem with getting a loan:**

Types of problem	Count	Parentage
High-interest rate	07	29.2
Take jamanat	16	66.7
Other	01	4.2

Table 29 highlights the Problem of getting a loan.29.2% of respondents said the interest rate is so high. That 66.7% of respondents said the main problem with getting a loan is a jamaat. However, 4.2% of respondents said they also face other issues in getting a loan.

### 30. Savings:

Savings	Count	Percentage
Yes	49	56.3
No	38	43.7

Table 30 shows savings. Half of the respondents (56.3%) have savings. However, a large number of respondents have no protection.

### 31. Types of savings:

Types	Count	Percentage
Weekly	02	4.1
Monthly	21	42.9
DPS	26	53.1

Types of savings are presented in table 31. Half of the respondents, 53.1%, have DPS & 42.9% have monthly savings. Weekly savings have only 4.1% of respondents.

### 32. Investment:

Having investment	Count	Percentage
Yes	03	3.4
No	84	96.6

Table 32 shows investment. Only 3.4% of respondents have the investment. The majority of the respondents, 96.6%, have no investment.

### 33. Types of investment:

Types	Count	Percentage
Multipurpose loan	01	1.1
Business	02	2.3

Table 33 shows the types of investment. 2.3% of respondents have a business investment, and only 1.1% has an investment in the multipurpose loan sector.

### 34. Cultural involvement:

Cultural involvement	Count	Percentage
Yes	21	24.1
No	66	75.9

Table 34 shows cultural involvement. Only 24.1% of respondents or their children have cultural involvement. The majority of the respondents or their children have no cultural involvement.

### 35. Types of involvement:

Types	Count	Percentage
Music	05	23.8
Dance	06	28.5
Sports	08	38.1
Drawing	05	23.8
Acting	01	4.8

Types of involvement are presented in table 35. Many respondents or their children are involved in music (23.8%) & drawing (23.8%). 28.5% have involvement in dance & 38.1% in sports. The rest of them have involvement in acting.

### 36. Socio-cultural festival:

Types	Count	Percentage
Durgapuja	87	100
Diwali	87	100
Holi	87	100
Pohela Baishak	87	100
Chaitra songcranti	87	100
Manosha puja	87	100
Sorosshoti puja	87	100

Table 36 shows the socio-cultural festival of Harijon community. The major socio-cultural celebration of this community is Durgapuja. Diwali, Holi, Pohela Boishak, Chaitra songcraft, Manocha puja, and Sorosshoti puja. Their socio-cultural festival is closely related to Hindu culture.

### 37. Maintaining own language and culture:

	Count	Percentage
Yes	17	19.5
No	70	80.5

Table 37 highlighted Maintaining of own language and culture. The majority of the respondents, 80.5%, cannot maintain their language & culture. Only 19.5% of the respondents say yes in this regard.

**38. Facing problem:**

	Count	Percentage
Yes	70	80.5
No	05	5.7

Facing problems are shown in table 38. Most of the respondents, 80.5%, face issues in this regard. On the other hand, 5.7 % of respondents face no problem.

**39. Types of problem:**

Problem	Count	Percentage
Others cannot understand our language	11	15.7
Other people tease & criticize us	46	65.7
Laugh to see our wearing style of Shari	19	27.1
Only colony base	07	10.0

Types of problems are presented in table 39. The majority of the respondents, 65.7% said that other people tease & criticize them. 27.1% said other people laugh to see their wearing style Shari. 15.7% of respondents said that others could not understand their language. The rest of the respondents, 10.0%, said that their cultural activities are only colony

## Chapter-5

### **Livelihood pattern, discrimination, and violence against Harijon community**

This chapter shows livelihood patterns, discrimination, and violence against Harijon community.

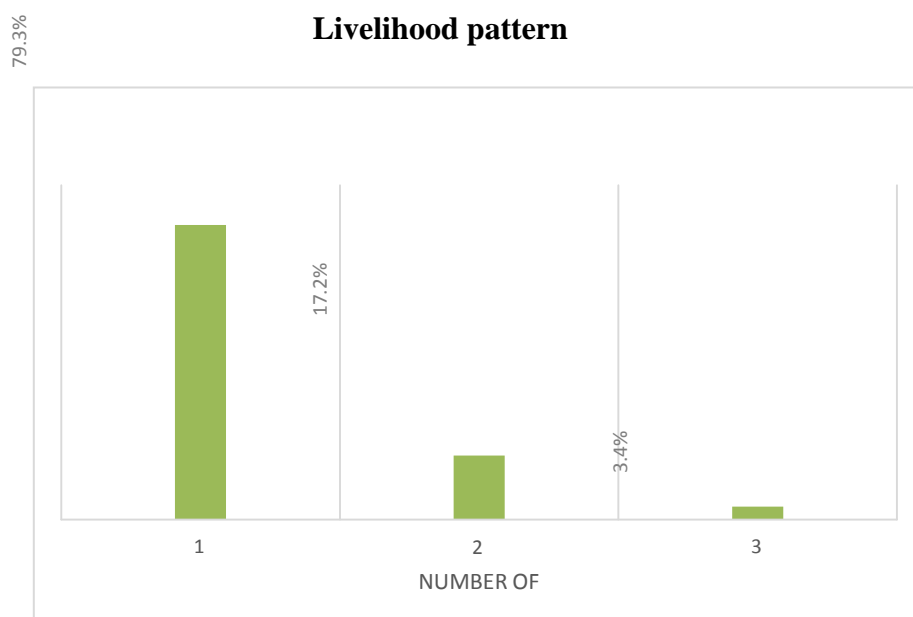
**Livelihood:** Livelihood is defined as a means of securing the necessities of life, like food, water, shelter, clothing, and medicine.

**Discrimination:** Discrimination is defined as distinguishing differences between things or treating someone as inferior based on their race, sex, national origin, age, or other characteristics.

**Violence:** The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either result in or have a high likelihood of resulting injury, death, psychological harm, maldevelopment, or deprivation (Krug. may 1,2017).

Different types of violence are physical violence, psychological violence, sexual violence, cultural violence, and neglect. Violence scares out participating in neighborhood activities, limits business growth and prosperity, strains education, justice, and medical systems, and slows community progress





**Fig -11 Numbers of rooms:**

Fig 11 shows the number of rooms. Most of the respondents, 79.3%, have only one room. Only 17.2% of respondents have two rooms. Very few respondents have three rooms. They have to live 2/3 generations in a single room. Accommodation is the major problem of Harijon community.

**40. Types of the house:**

Types	Count	Percentage
Bamboo made	07	8.0
Tensed	24	27.6
Building	56	64.4

Table 40-shows the types of houses. Only 8% of respondents have bamboo-made houses. A large number of respondents, 27.6%, have tensed house. And most of the respondents, 64.4%, lived in a building.

#### 41. Problem to rent house & buy land:

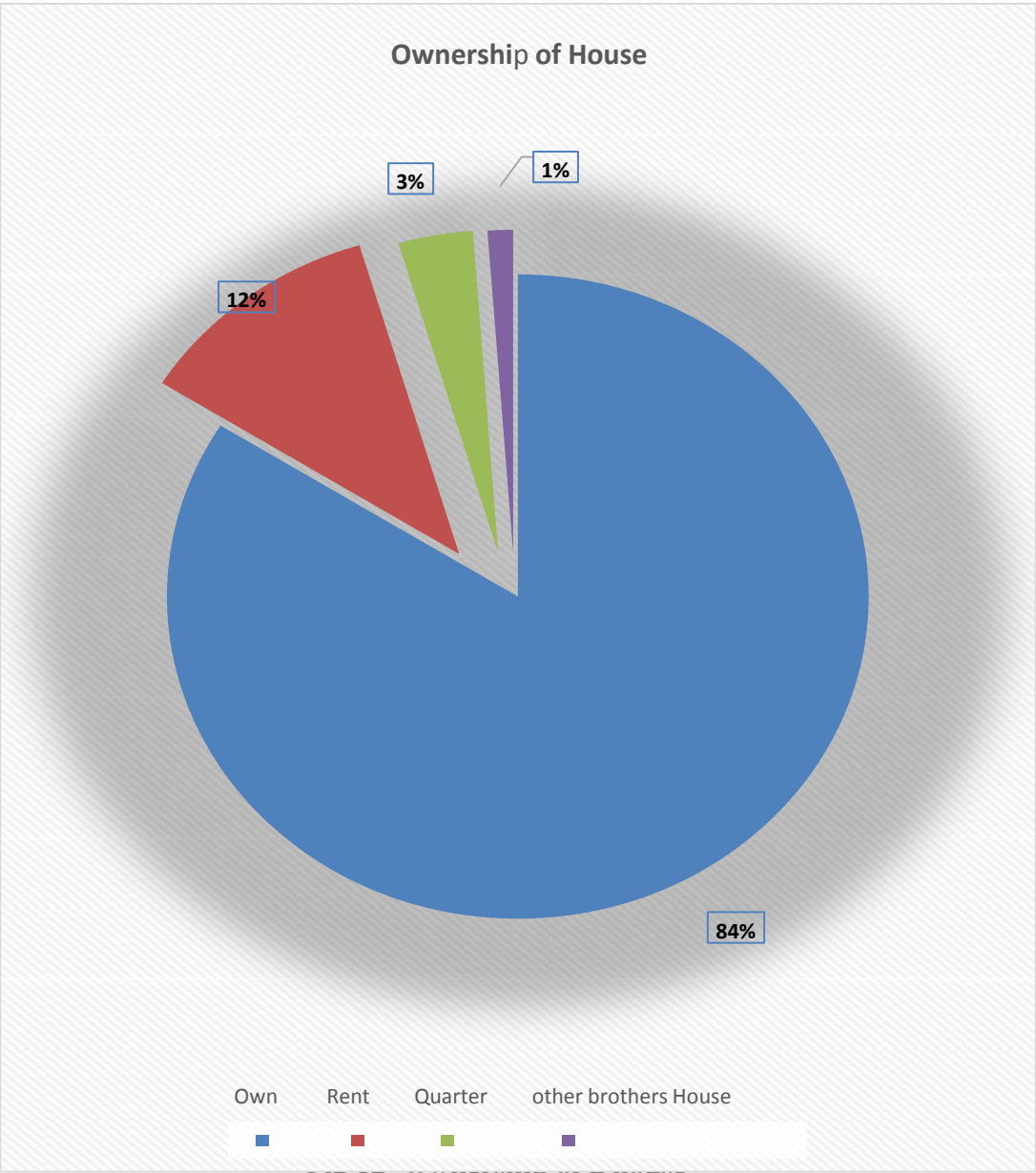
Having problem	Count	Percentage
Yes	62	71.3
No	19	21.8

Table 41 shows the Problem of renting a house & buying land. Again, a significant number of respondents, 71.3%, have to face the problem of renting a home & purchase land. On the other hand, 21.8% of respondents face no problem in this regard.

#### 42. Types of problem:

Types	Count	Percentage
Economical	61	70.1
Identical	24	27.6
Professional	05	5.7

Types of problems are presented in table 42. Most of the respondents, 70.1%, have to face economic issues, and a significant number of respondents, 27.6%, have to face the identical problem. And the rest, 5.7% of respondents, have to face professional issues. The economic situation is the main barrier for Harijon community to rent a house and buy land outside the colony.



Most of the respondents (84%) are the owner of the house. 12% of respondents live in a rented house, and 3% live in a quarter.

#### 43. Taking health care

Govt. hospital/Health complex	87	100
Private hospital/Clinic	14	16.1
Pharmacy	-	-
Homey doctor	-	-
Other	-	-

Table 43 shows taking health care. Only 16.1 % of respondents are taking health care from a private hospital. 100% are taking health care from the government Hospital. They never go to the pharmacy or homey doctor to take health care.

#### 44. Opinion on taking health care:

Opinion	Count	Percentage
We face no problem	49	56.3
Everybody help us	18	20.7
Economical problem	20	23.0

Table 44-shows Opinions on taking health care. Most of the respondents, 56.3%, face no problem bringing health care. 20.7% of respondents said everybody helps them in this purpose. On the other hand, 23.0% of the respondents face economic difficulties. The financial crisis is the main barrier to taking health care.

#### 45. Disease of the family member:

Types of disease	Count	Percentage
Heart	08	23.5
Gastric	02	5.9
Diabetic/Hormonal	10	29.4
Skin	01	2.9
Gwynne	04	11.8
Eye	03	8.8
Other	06	17.6

The disease of the family member is presented in table 45. The health condition of the respondents & their family members is exemplary. The rate of heart disease is 23.5% & the speed of diabetic\hormonal disease is 29.4 %. The rate of gastric is 5.9%. The rate of skin disease is only 2.9%. The rate of Gwynne and eye diseases is 11.8% and 8.8%. The rate of other diseases is 17.6%. The rate of heart & diabetic/hormonal disease is more than in others.

#### 46. Environment of colony/house:

Environment	Count	Percentage
Hygienic	56	64.4
Unhygienic	31	35.6

Table 46 shows the environment of the colony/house. 64.4% of the colony/house environment is hygienic & 35.6% is unhygienic.

#### 47. Types of latrine:

Types	Count	Percentage
Sanitary	87	100
Non-sanitary	-	-

Types of latrine are shown in table 47. The entire community (100% of the respondents) has a sanitary toilet.

#### 48. Number of toilet users:

User	Count	Percentage
75	15	17.2
50	16	18.4
3-4	25	28.5
5-6	28	32.2
7-8	03	3.4

Table 48 presents the number of toilet users. 17.2% of respondents said they have to use one toilet on average 75 persons. 18.4% of respondents use one bathroom on average 50 persons. The rest of the respondents use the family toilet. 28.5% use one toilet on average for 3-4 persons, 32.2% use one bathroom on average for 5-6 persons, and 3.4% use one toilet on average for 7-8 persons. The number of a person depends on their family member.

**49. Source of drinking water:**

Source	Count	Percentage
Tube well	-	-
WASA	87	100
Other	-	-

Table 49- shows the Source of drinking water.100% of the respondents collect drinking water from the WASA line, which is the only source of drinking water.

**50. Taking of meal:**

Time	Count	Percentage
2	14	16.1
3	68	78.2
4	05	5.7

Table 50 presented the taking of meals. Most of the respondents, 78.2%, take their meal three times a day. However, 16.1% take their meal twice a day, and 5.7% take their meal four times a day.

## Discrimination and violence:

### 51. Types of discrimination in educational institutions:

Types of discrimination	Count	Percentage
Teachers only know our identity	12	13.8
We hide our identity	15	17.2
We never bring our classmate to our home	03	3.4
There is no discrimination	36	41.4

Table 51- presents types of discrimination in an educational institution. According to the table, a significant number of respondents face discrimination in educational institution. 13.8% said only teachers know their identity. 17.2% of respondents hide their identities. 3.4% said they never bring their classmate into their home. A large number of respondents said nowadays; there is no discrimination in educational institutions.



**52. Facing social discrimination:**

Social discrimination	Count	Percentage
Yes	49	56.3
No	38	43.7

Table 52 shows facing social discrimination. Half of the respondents, 56.3%, meet social discrimination. 43.7% of respondents face no social discrimination.

**53. Types of discrimination:**

Types of discrimination	Count	Percentage
We hide our identity	28	57.1
Negligence from others	10	20.4
Nobody wants to make a relation	11	22.4

Types of discrimination are presented in table 53. Half of the respondents, 57.1%, said they hide their identity to avoid social bias. In addition, 20.4% mentioned negligence from others, and 22.4% said nobody wants to relate with them.

#### 54. Facing religious discrimination:

Religious discrimination	Count	Percentage
Yes	0	0%
No	87	100%

Table 54- highlights that are facing religious discrimination. Of the respondents, 100% said their community faces no religious discrimination.

#### 55. Identical Torture:

Types of torture	Count	Percentage
Physical	0	0
Mental	19	35.2
Eviction	30	55.6
Fare	0	0
Other	05	10.2

Identical torture is presented in table 55. The majority of the respondents, 55.6%, fear eviction, and 35.2% face mental torture for their identity. In addition, they have other types of problems (10.2%).

**56. Punishment giving legislative authority of colony based crime:**

Legislative authority	Count	Percentage
Panchayet	70	80.5
Salish	0	0
Court	0	0
Local counsellor	0	0
Committee	17	19.5

Table 56 shows Punishment giving legislative authority to colony- based crime. Again, most of the respondents, 80.5%, said Panchayet is the central legislative authority of colony base crime.19.5% of respondents also mentioned the committee.

**57. Attitude of Thana and police:**

Types of attitude	Count	Percentage
Help us	20	22.9
Do not help	30	34.5
Want money	11	12.6
Do not go	26	29.9

The attitude of thana and police are presented in table 57. A few respondents, 22.9%, said thana/police help them. However, a large number of the respondents, 34.5% said thana/police do not allow them, and 12.6% said thana/police want money in their need.29.9% of respondents do not go to thana/police.

### Information about profession:

#### 58. Opinion about own profession

Opinion	Count	Percentage
Money is needed to get a govt. sweeper/cleaner job	21	33.3
Job facilities is limited	20	31.7
Muslim/other community people take our job	22	34.9

Table 58 highlighted opinions about their profession. A significant number of respondents (33.3%) said that money is needed to get a govt. Sweeper/cleaner job. 31.7% of respondents said their job facilities are limited. Most respondents (34.9%) said that Muslim/other community people take their job.

#### 59. Rate of changing profession

Changing of profession	Count	Percentage
Yes	17	19.5
No	70	80.5

Table 59 shows the rate of changing professions. The rate of changing careers is 19.5%.

## 60. Types of taking new profession

Types of taking new profession	Count	Percentage
Teaching	04	23.5
Business	02	11.8
Purohit	01	5.9
Accountant/Clark	03	17.6
MLSS/Pion	03	17.6
Storekeeper/Word boy	02	11.8
Lab attendant	01	5.9

Table 60- highlights types of taking a new profession. Most of the respondents & their family members take official jobs. Some also bear the teaching profession 23.5%. The rate of handling business and storekeeper jobs both are 11.8%. The rate of taking clerical and mass jobs both are 17.6%. Lab attendants and purohit both are 5.9%. Both of them hide their identity by taking on new professions.

**61. Main barrier/problem of the Harijon community:**

Main barrier	Count	Percentage
Discrimination	27	31.0
Illiteracy	10	11.5
Shelter	25	28.7
Poverty/Economic problem	50	57.5
Lack of employment/Problem in job	74	85.0
Water & sanitation problem	31	35.6
Lack of gas facilities	16	18.4

Table 61-focuses on the main barrier/problem of the Harijon community. The main barriers to Harijon community are lack of employment (85.0%), poverty/economic problems (57.5%), and water /sanitation. (35.6%), discrimination (31.0%) and shelter (28.7%), illiteracy 11.5%, lack of gas facilities 18.4%.Lack of employment, poverty, discrimination, and shelter are the main obstacles to the Harijon community.

**Table 62- Way of a solution:**

Way of solution	Count	Percentage
Awareness-raising	22	25.3
Give up discrimination	35	40.2
Create job facilities	81	93.1
Education	35	40.2
Expansion of govt. & non-govt. operation	65	74.7
Stop early marriage/dowry system	24	27.6
Fixed shelter	26	29.9
Qualification based job	15	17.2
Loan system without interest	03	3.4

The way of the solution is highlighted in table 62. Harijon community- recommended some way of solution which is awareness-raising (25.3%), give up discrimination (40.2%), create job facilities (93.1%), education (40.2%), expansion of govt. and non govt. co-operation (74.7%), qualification based job (17.2%), stop early marriage & dowry (27.6%), fixed shelter (29.9%) and loan system without interest (3.4%). Create job facilities and expansion of govt. & non govt. co-operation is the urgent need for the betterment of the Harijon community.

## **CHAPTER: Six**

### **Presentation of Case studies and FGDs**

This chapter presents Case Studies and FGDs. 12 Case Studies and 3 FGDs are conducted. To make the study comprehensive, Case Studies and FGDs are used.

#### **Case studies:**

##### **Case-1: “I got no better job for my identity though I have graduation with Hons.”**

Bappi Das from Tikatully. He works in American Ambacy as an MLSS. He has completed his graduation with Hons. He tried many better jobs but did not get anyone for his identity. Colony address and identity is the main barrier to his development. Now he got this job by hiding his identity and address. They face problems renting houses and buying land because of identity and economic crisis. In school and college, I always hide my identity. They face identical problems in hotel\restaurant and doing business. In hotels \ and restaurants, they are not served food. In their business institutions, other caste people never come. Their business is limited only to the colony. Capital is the other barrier in business. We can marry to our liking in our caste. We have two female members in our panchayat. Ownership of the guardian's property and dowry in marriage depends on the guardian's own liking. So we always hide our identity to avoid discrimination. Everywhere we introduce ourselves as Hindus. Job is the main problem in our community. We need a qualification-based job for our betterment.



**Case-2:” We never make friends with other caste and bring our classmates in the colony.”**

Shyamoli Das from Gopibug. She takes preparation for university admission. We had three rooms but now have only one room because of eviction. Erection of Metro railway project our colony will be demolished after the Durga puja. Everywhere we hide our identity and introduce ourselves as Hindu. In educational institutions, only teachers know our identity. We never make friends with other caste and never bring our classmates into the colony. One person’s doing hotel business outside of the colony, hiding his identity. We didn’t get any better job for our identity and address. We must do the job of sweeper or cleaner. We have a female member in our panchayat. Females have no rights in guardians' property and work outside of the colony. The main barrier to women's development is dowry, lack of awareness, and family restrictions. We get no help from Thana or the police in our need. The main problem of our colony is unemployment, sanitation, and water. For every purpose, we have to depend on reserved water. It is necessary to create job facilities according to qualifications.

**Case-3:” We have no facilities of disability allowance in our colony.”**

Madhu rani from Gopibug. She had completed HSC. Her husband is a pion. He passed class Eight. She worked as a teacher in Telegu Community School in their colony, directed by Save the Children. But the school was demolished due to the erection of the Metro Railway project. The whole colony will be demolished after the Durga puja. We never get a higher educated husband. Because the rate of higher education for the male is too low for the female, through higher education, we get no better job for our identity. To get a government sweeper\cleaner job, a lot of money is needed. In our colony, the rate of love marriage is more. Always we feel the fare of eviction. Everywhere we hide our identity. We have no facilities for disability allowance in our colony. Trying a lot, I did not sanction a disability allowance for my brother. The main problem of our colony is gas, water, sanitation, and shelter. It is necessary to create self-employment and fixed cover for our betterment.

**Case-4:" We must do the sweeping or cleaning job even after graduation."**

Mukti Das from Tikatully. She studies BBA at Central Women's College. I never face any discrimination for my identity. Teachers and classmates never neglect me. We have limited opportunities for jobs. Most of the time, even after completing graduation, we must do the job of sweeper or cleaner. In our community, dowry and owner of guardian's properties depends on the guardian's liking. Our socio-cultural and religious festivals are limited only to the colony. We never make relationships with others. Her main barriers to women's development are poverty, lack of awareness, and family restriction. Their community's main problems are illiteracy, economic crisis, and unemployment. We need qualification-based jobs for our betterment. We never get a higher educated husband because higher education is too high for our females than males.

**Case-5:" Other caste people teases us for our wearing style of Shari and language."**

Laxmi rani from Gopibug is a woman 50 years old. For economic problems, she could not be able to continue her Child's education more than the secondary level. Everywhere we have to hide our identity and introduce ourselves as Hindus. We have to serve food in separate cookerries if we go to any hotel or restaurant. In our business place, other caste people did not come. But they can take our money when we buy something from their business place then caste doesn't matter. We never maintain our culture. Other caste people tease us for our wearing style of Shari and language. Political leaders never come to our colony, even when demolishing the settlement. Police and Thana did not help us in our need; they wanted money. Many NGOs, researchers, govt. Institutions have taken data several times, but we get no benefit yet. We need fixed shelter and job facilities, give up discrimination and stop the dowry system in our marriage.

**Case-6:" You are a sweeper; why do you need MLSS job?"**

Babu Das from Pakistani mad. I couldn't complete my education after secondary because of poverty. I work three places as a sweeper but earn only 9000 takas. I tried everywhere for govt. Cleaner job but did not get it because of money. Now, Muslims are taking our job. When I applied for an MLSS post in DCC, they said you are a sweeper; why do I need an MLSS job. "We have only one room but three generations. We separate ourselves by using a curtain. Everywhere we face a problem with our identity such as rent house, buying land, in a job, in hospital, in hotel\restaurants even in educational institutions. When we studied, we faced intense discrimination from our teachers and classmates. In a hotel, we have to serve food in separate cookerries. There is a hotel in Tikatully where no Horizon can enter. We have no leisure. We have to work 24 hours to earn a little. Political leaders come to our colony only when we invite them. If anyone dies in our colony, only a counselor comes for his vote. We have a fare of eviction. Thana and the police want money for our needs. Our colony's main problem is unemployment, drainage system, sanitation facilities, water, and dowry. Govt. may solve this by creating qualification- based job facilities, explaining cooperation, stopping dowry, and giving up all forms of discrimination.

**Case-7:" Nowadays it is too tough to get Govt. or DCC sweeper job without a lot of money."**

Siju lal form Pakistani mad. He is a cleaner at Dhaka University. He could not complete SSC due to property. Everywhere, they were hiding their identity. Our community people never got a better job because of identity. We have to work as a sweeper or cleaner through a higher degree." Nowadays, it is too taf to get Govt. or DCC sweeper job without money. "More than Muslim takes our job. Our business is limited only to our colony. Nobody wants to do business with us. Political leaders visited our colony only when we invited Puja. We have a fare of eviction always. DCC intends to build a new erection by demolishing 200 houses. Off this, a conflict has occurred between DCC and Horizon community, and now the project is hanging. Marinjillabazar was built by acquiring Horizon area. The drainage system problem outside of the colony we suffer a lot from water logging, but DCC administration never pays attention.

**Case-8:” We face no discrimination because everywhere we hide our identity.”**

Amrita Rajbangsi from Gonoktuli. She is a university graduate. She works at Dhaka University as an accountant. Her husband is also a graduate. He works in DCC at the officer level". We face no discrimination because we hide our identity everywhere. "Everywhere we introduce ourselves as Hindu. In school and college, only teachers know our identity. Our community people have no capital for doing business. Dowry and ownership of guardian's property of women depend on guardian living. The main barrier to women's development is poverty, lack of awareness, and family restrictions. The main problem in our community is unemployment and discrimination. It is necessary to give up discrimination, create qualification-based employment facilities, stop the dowry system and increase the higher education rate for our betterment.

**Case-9:” We get no educated bridegroom for our educated bride.”**

Mala from Gonoktuli. She works at Dhaka University as a sweeper. I had room in the building, but DCC demolished that for building new construction. I got 45 thousand takas as compensation. My elder daughter is a graduate of Eden Mohila College and works as a teacher in a kindergarten school. But everywhere, she hides her identity. Everybody has known us as Hindus. Everywhere we hide our identity to avoid discrimination. We have no right to enter a hotel\restaurant. Our children get no better job through higher education due to uniqueness. We have no capital for doing business. We get no educated bridegroom for our educated bride. We only search govt. Job. In our marriage, the rate of dowry is too high. The rate increases according to the bridegroom’s quality and position. We have no female members in our panchayat. Women have no right to the guardian's property. Consistently we have the fare of eviction. Now a day's, other caste and religious people take our job. It is impossible to get govt—a position without a lot of money above five lacs. The main problem of our community is dowry, unemployment, shelter, and economic crisis. Stop dowry government can solve our problem by giving up discrimination, creating job facilities, and increasing higher education.

**Case-10:" Government and NGO"S take data several times, but we get no benefit yet."**

Seema Rani from Gonaktuli. She is a Hons. Student. Her husband is a DCC cleaner. Due to an economic problem, her husband could not complete his SSC—everywhere, we hide our identity. To avoid discrimination, we introduce ourselves as Hindus. Only teachers know our identity. We never make friends with others. Never bring our classmates into the colony. We do not get a better job because we have no money. Though higher degrees, we must do the sweeper or cleaner job. We never get a taller educated husband because the rate of higher education is too low for our males than females. Many NGOs, researchers, and govt. Institutions take data several times, but we get no benefit yet. It is necessary to increase govt. and NGOs cooperate for our betterment.

**Case-11: "Now a day, we face no discrimination because everywhere we hide our identity and address."**

Shamlal from Gonaktuli and his wife both work at Dhaka University as a sweeper. They have three daughters who are completed post-graduation from DU. Now they are working as an accountant and college teachers. His son-in-law is also a post-graduate and works at the officer level in DCC. In his childhood and student life, he also faced discrimination from classmates and sometimes teachers. They could not enter any hotel\ restaurant or barbershop. He could not complete his SSC due to poverty. But now, he or his daughters face no discrimination because they introduce themselves as Hindu and hide their identity. We also use the University address. "We never get a better job without hiding our identity. The main problem of our community is unemployment because other caste people now take our job. It is necessary to give up discrimination and create job facilities according to qualifications for our betterment. My relative Joylal converted to a Muslim to get a better job.

**Case-12:” we never participate in the election because we have no money.”**

Undam Kumar from Gonoktuli works at Dhaka University as a sweeper. He is also a secretary of 22 no. Word Awamileg Dhaka. Now a day’s, there is no more discrimination in Dhaka. In our childhood, we could not enter and eat food inside the local hotel\restaurant; after a conflict, they reserved separate cookeries for us. But now we face no problem. We face no discrimination to get a better job—two boys from my colony fight for BCS viva. We cannot do business outside the colony because we have no capital. Dowry and ownership of the guardian's property depend on the guardian's liking. Facilities of maternity leave vary according to job types". Our community people never participate in the election because we have no money. —Now Muslims take our job because we have no money to take the job. The main problem in our community is unemployment and poverty. It is necessary for the expansion of govt. And non-government cooperation; create job facilities for our betterment.

**Findings of Focus Group Discussions:**

Focus Group Discussion is arranged during August 2019 in three Horizon colonies of Dhaka: Gonoktuli, Gopibug, and Nagirabazar. The main purpose of the Focus Group Discussion is to find out Horijon community's socioeconomic, cultural, and professional life, livelihood pattern, vulnerability, and discrimination. The participants of Gonoktuli and Gopibug are women. The participants of Nagirabazar are men. An average of 8-10 persons from different categories is included in the FGDs. The internal scenario of Horijon community from the Focus Group Discussion is given below:

**\*Condition of Accommodation:** Two or three generations have to live in a house of one room. There is no opportunity to increase the area of the house through a family member raised. Buying land or renting a home outside the colony is not so possible. Because they did not have enough money. Identity is the main problem for this purpose.

**\*Condition of Education:** Now a day, every child of the Harijon community goes to school regularly. The rate of higher education for females is more than males. After completing the primary\secondary level, boys are engaged in work. The reason for this is poverty and not getting a better job. Now they face no discrimination in this sector because they hide their identity. They never bring their classmate into the colony and never make friends with another caste.

**\*Condition of Health:** Every Harijon colony has an Immunization and Family Planning program. They face no discrimination in the health sector. But they have economic problems in getting better treatment. Their health condition is better. Most of them get treatment from govt. hospital.

**\*Water and sanitation:** The Harijon of Gonoktuli and some of Nagirabazar who live in the building have their toilet attached to their room with water facilities. But Harijon of Gopibug and Nagirabazar, who live in the teen shed house, have to use a shared toilet. In Nagirabazar, there are separate standard toilets for males and females. More than 50 families use one bathroom. They have to reserve water for every purpose. They get supply water only 1\2 times a day. They must collect water from the preserver or tap except for Gonoktuli and some of Nagirabazar.1 tap for more than 50 families.

**\*Condition of Marriage:** Harijon has no right to marry with other caste and sub caste. They can marry as their liking in their caste. The rate of dowry is so high. It varies on the bridegroom's qualifications. They have to give more dowries to their educated daughter to find an educated husband.

**\*Condition of job:** They have to work sweeper or cleaner job through higher education. But now, other castes and religious people have taken their position. A lot of money is needed to get govt. Or DCC sweeper or cleaner job. We get no better job for our identity and address. So they have to work 2\3 places to earn a little.

**\*Condition of women:** They have no female member in their panchayat. Females have no right to guardian's property, divorce, and remarriage. Females of Gopibug have no right to work outside of the colony. The main barriers to women's development are poverty, dowry, and family restrictions. Getting a higher educated bridegroom for a taller, educated daughter is challenging.

**\*Involvement in politics:** They have no relations in politics. They only cast their vote. They have no money to participate in the election. Political leaders come to their colony only during puja and elections.

**\*Government social service activities:** Family Planning, education, and health departments provide their services in the colony. The colony has social safety net programs like old allowance, disability allowance, and blanket distribution program.

**\*Non-Government activities:** Plan Bangladesh, UNDP, Save the Children, and SETU provide their microcredit, education, and training program. Every colony has somite. The rate of interest is too high.

**\*Own language and culture:** They have a reach language and culture limited only in their colony. Other people cannot understand their language. Everyone teases them. Everybody laughs to see the wearing style of Shari.

**\*Scenery of discrimination:** Everywhere, they hide their identity. Hotels or restaurants use separate cookeries for them. They are prohibited from entre some hotels or restaurants. To avoid social discrimination, they change their title.

And take new titles such as Lal, Das, etc. People of another caste never come to their business place. The whole seller does not want to sell goods. Their business is limited only to the colony.

**\*Torture:** They face two types of torture mental torture and fear of eviction. Thana and the police want money in their need.



## **Chapter: Seven**

### **Findings and discussion**

This chapter deals with the study's findings on The Lifestyle of Harijon community in Dhaka City. The questionnaire covers the issues of demographic & family information, economic & socio- cultural activities, livelihood pattern, the scenario of discrimination & violence, knowledge about own profession, and the recommendation according to objectives.

#### **Know about the demographic & family information of the Harijon community:**

In this study, 52% of respondents are female, and 48% are male. 64.4% are under the age of 45, and 35.5% are up to 45. In addition, a significant portion of respondents, 76%, are married, 13% are unmarried, and the rest of 11% is a widows.

Most of the respondents are illiterate 28.7% have no educational background. 10.3% of respondents have little knowledge about numerical and can understand monetary calculation. 27.6% of respondents have completed their primary education, and 17.2% of respondents are attending secondary school. The higher secondary rate is shallow, 9.2%, among the Harijon. Only 6.9% of respondents are graduates.

Most of the respondents, 51.7% are service holders, 32.2% are homemakers, and 8% are a student. A large number of respondents are sweepers and cleaners, which is 73%. Only 7.6% of respondents are a teacher and Clark/accountants. 5.8% respondents worked other jobs like word boy, storekeeper, and lab attendant.

47.1% of respondents have 5-6 family members, 39.1% have 3-4 members, and 11.5% have 7-8 members. It is found that the majority of the respondents are lower-middle-class people with a lower standard of living. The average monthly family income of the respondents is below 13 000 taka, and monthly family expenditure is near about 15,000 takas. Their family expenditure is so high than their income.

Husband/father/son headed family is 51.5%. Only a few numbers of widows (9.19%) are the headship of the family. According to married respondents, a user of the family

planning method is 35% which is not so high.65.2% of respondents used condoms, and the rest of them used pills as a family planning method.

**Find out the economic and socio-cultural activities of the Harijon community:**

All of the respondents (100%) are Hindu. According to married respondents, 22.4% have one child, 44.7% have two children, 21.1% have three children, and only 5.7% have no children. Currently, 42.6% of children's education is running at the primary level, 31.1% at the secondary level, 11.4% at the higher secondary level, and 6.6% up to graduation.

Most of the children drop out of school at the primary and secondary levels, which are 42.6 % and 47.5%. The leading cause of dropout is poverty which is 46.6%. The economic problem is another cause which is 25.9%.

Many respondents have an addiction to smoking (32.2%), tea 26.4%, betel leaf 16.1%, alcohol 5.7%, and 11.5% respondents no addiction. Most of the respondents (74.7%) spent their leisure time watching TVprograme.12.6% of respondents have no leisure.

A significant number of the respondents (62.1%) face identical problems in hotels/businesses. Hotel authorities do not want to serve food. Other cast people do not come to their business place.89.7% of the respondents have to face identical money problems to get a better job. They have no right to marry another cast. The main problem in marriage is dowry.

The female has no right to divorce or remarriage. They have no ownership of guardian property. The main barriers to women's development are poverty and dowry.45.9% of the respondents said they have to work 8 hours a day, and 5.7% said they have to work 24 hours to earn a little. The female gets six months' leave with pay in govt. Job and three months leave without pay in non-govt. Job as maternity leave.

28.7% of the respondents said they have no relation to politics.87.4% said they only cast their vote. 25.3% of the respondents said political leader only visits their colony at the time of election.

The entire Harijon colony has govt. And non-govt. Service. Primary Service which is provided in the colony is health and microcredit.

27.6% of the respondents are a member of NGOs and have a loan. Service-providing NGOs of the community are Burro Bangladesh, Plan Bangladesh, UNDP, save the children, and SHETU.

Their colony has govt—social service activities like old age allowance, disability allowance, and blanket giving program. Most of the respondents are taking a loan from somite. The main problem with getting a loan is jamanat.

56.3% of respondents have savings. 53.1% have DPS, and 42.9% have monthly savings. Only 3.4% of respondents have an investment. 2.3% of respondents have a business investment. Only 24.1% of respondents or their children have cultural involvement in music, drawing, dance, and sports. On the other hand, they celebrate all the religious and socio-cultural festivals of the Hindu community like Durgapuja, Diwali, Holi, Pohela baishak, Chaitra songcranti, Monosha puja, Sorosshoti puja, etc. 80.5% of respondents said that they have to face problem to maintain their own language and culture. Other people teased and criticized them; they also laughed to see their wearing style of Shari.

### **Know about the livelihood pattern of the Harijon community**

Most of the respondents have only 1 room which is 79.3%, and only 17.2% have two rooms. Most of the respondents live in a building which is 64.4%, rest of them have tensed and bamboo-made houses.

Most of the respondents, 84%, are the owner of the house, and 15% live in rent house/quarter. 71.3% respondents have to face a problem renting and buying land. 70.1% of respondents have to face economic, 27.6% identical and 75.7% professional problem.

100% of the respondents were taking health care from govt. hospital. 23% of the respondents face economic difficulties in taking health care. The health condition of the respondents and their family members is good. The rate of the heart (23.5%) and diabetes (29.4%) disease is more than any other disease.

64.4% environment of the colony/house is hygienic. 100% of the respondents have a sanitary latrine. 17.2% of respondents have to use one toilet on average 75 persons, and 18.4% have to use on average

50 persons. The rest of them use the family toilet. 100% of the respondents said the WASA line is the only source of collect drinking water.

Most (78.2%) respondents take their meals three times a day, and 16.1% take two times a day.

### **Identify the scenario of discrimination and violence against the Harijon community**

34.4% of respondents have to face discrimination in educational institutions.

56.3% of respondents have to face social discrimination. Most respondents noticed that they hide their identities to avoid social discrimination. Nobody wants to make relation with them.

It is found that the community people face no religious discrimination. Most of the community people have the fear of eviction. They also face mental torture for their identity.

Panchayet is the main legislative authority of colony-based crime. Many respondents said they get no help from Thana/police. They do not go there. Thana/police want money.

It is mentioned that all of the respondents said money is needed to get a govt. Sweeper/cleaner job. Now a day's, job facility is limited because Muslims and other community people are taking their job.

The rate of changing professions is not so high, only 19.5%. Most of the respondents and their family members (52.9%) are taking an official job like accountant/Clark, MLSS/pion, store keeper/word boy, and lab attendant. Some also bear the teaching profession. Both of them hide their identity.

The study also identified that the main barrier to Harijon community is lack of employment, poverty/economic problem, the problem of water and sanitation, discrimination in the shelter, and illiteracy.

### **To know the recommendation of Harijon community for their betterment**

According to Harijon community's recommendation, some way of solutions to overcome their problem is awareness-raising, giving up discrimination, creating job facilities, education, and expanding of govt. and NGO co-operation, fixed shelter, stop the early marriage, and dowry.

## **Conclusion & Policy Recommendations:**

Harijon and Excluded Communities have to face discrimination in social, economic, political, religious & cultural activities-affecting, all aspects of their personal and public lives. The main obstacles that lie in the way of fulfilling the right of Harijon communities are focused on in this study.

**To remedy this situation, the actions that are urgently required are given below:**

- 1) Harijon is not the owner of their colony. Invariably they have the fare of eviction. Most of the families are living in a room. To avoid these, Harijon should be given permanent shelter with legal rights.
- 2) The dropout rate is so high in the Harijon community. The educated and qualified Harijon get no better job for their identity, so the community people are uninterested in education. To prevent dropouts and ensure the higher education quota system should be introduced with stipends/scholarships at all levels of education. Furthermore, introducing curriculum in the mother tongue in the primary class, midday meals, and mass awareness is necessary in this regard (NU and BDERM 2015).
- 3) Harijon people need specialized health services in their colony.
- 4) The rate of poverty is so high, which is one of the main barriers to Harijon community. For this, they cannot be able to bare their child's education and treatment. NGOs could not play an influential role in poverty alleviation. Govt. and non-govt. The initiative is necessary for this purpose.
- 5) Educated and qualified Harijon face discrimination in getting a decent job for their identity. Their working area is fixed only in the traditional position. Educated and qualified Harijon should be considered for a decent job. Alternative income-generating activities, work-oriented vocational training, and financial support for self-employment must be needed. The quota system must be ensured in their traditional job.

- 6) Harijon literally does not have any political rights besides casting a vote. They have no participation in any level of committees of political parties. The involvement of Harijon in the political parties should be promoted to facilitate their inclusion in decision-making, providing them with a more excellent voice and reducing their exclusion. To promote leadership among Harijon, Political parties should nominate them at least in the local government election. (Monjurul, Afsana & Zakir 2015).
- 7) Harijon women have no right to decide the family level. They are deprived of their guardian's property. Women have hardly participated in the panchayat or Salish; even they have no right to speak. Women need to be empowered in this regard.
- 8) Socio-economic and political awareness-raising is required among the Harijon community regarding social education should be undertaken by the Govt., NGOs with the help of mass media to improve their status.
- 9) The dowry and early marriage rate is so high in this community. Therefore, it is necessary to stop early marriage and the dowry system for women's development.
- 10) The water and sanitation facilities are too poor in the Harijon community. Govt. should take the necessary step to ensure priority access to promoting water and sanitation services for the Harijon community.
- 11) Harijon communities have their own rich culture, which never reaches mainstream society. As a result, mainstream people often disrespect their culture (Monjurul, Afsana & Zakir 2015). Interactivities and cross-cultural bondage should be developed between mainstream society and the Harijon society (SCLS Research Team 2018).
- 12) State-sponsored social security schemes can ensure their development. Recognize Harijon as the marginalized and vulnerable community and address their issue in the development policy and planning appropriately.
- 13) The government should make the existing legal aid services more accessible for the Harijon and the excluded communities. The government should amend the legal aid rules to incorporate a special allowance of legal aid to the Harijon Community who needs access to justice. (SCLS Research Team 2018).

**14)** Every colony has a micro-credit program, which cannot influence their betterment. In this regard, the expansion of govt. And non-govt. Co-operation with human development and skill development initiatives is necessary. The strategy should be developed by the Govt. and NGOs to enable the Harijon community to have access to all sorts of benefits and facilities enjoyed by other citizens.

Harijon community is at the lower echelon of the society mainly for their low- status occupation also low socioeconomic and political power. However, 14% of the national budget has been allocated for the well-being of the poor and marginal people. It is impossible to achieve "Sustainable Development Goal- 2030" and create a democratic "Sonar Bangla" founded on the principles of equality, liberty, and secularism while the Harijon community remains outside of mainstream society.

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- 1.7) Monthly family income:  0-5,000  5,001-10,000  
 10,001-15,000  15,001- 20,000  20,000+
- 1.8) Monthly Family Expenditure:  
5,000 7,000 10,000  
 12,000  15,000 15,000+
- 1.9) Headship of the family:  Father  Son  Husband  
 Mother  Brother  Myself
- 1.10) Do you use family planning method?  Yes  No
- 1.11) Type of methodology:  Pill  Condom  IUD  Norplant  
 Ligation  Vasectomy

### **Economical and Socio- Cultural Information:**

- 2.1) Religion:  Hinduism  Islam  Christianity  Buddhism
- 2.2) How many children do you have?
- 2.3) Up to which level they studied?  
 Primary  Secondary  
 Higher Secondary  Graduation and above
- 2.4) Which level they drop out?  
 Primary  Secondary  
 Higher Secondary  Graduation and above
- 2.5) Causes of dropout:  Poverty  Early Marriage  Negligence  
 Economical problem  Other ( )
- 2.6) What do you do in your leisure?  
 Watch cable TV program  in Sports  
 Travel  in cultural activities  
 We have no leisure  other ( )

2.7) Do you have any type of addiction?

- Smoking
- Betel leaf Tea
- Weed
- Alcohol
- No addiction

2.8) Do you face any negligence in a hotel /restaurant or in business for your identity?

- Yes
- No

2.9) Types of negligence?

- They do not want to serve food
- They use separate crockeries to serve food
- Other caste people do not come
- Nobody wants to trade with us
- Other ( )

2.10) Do you face any problem to get a better job for your identity?

- Yes
- No

2.11) Types of problem:

- 
- 

2.12) What types of problem you have to face in marriage?

- We have no right to marry other caste people
- We cannot marry as our own liking
- We have dowry system in our marriage
- Other ( )

2.13) What is the condition of women in your society?

- We have no female member in our panchayet
- Female have no right in guardian's property
- Female have no right in divorce or second marriage
- Female have no right to go outside
- Other ( )

2.14) What is the barrier of women's development?

- Poverty  Illiteracy  Early marriage  Dowry  
 Lack of awareness  Family restriction  other ( )

2.15) How many hours you have to work in a day?

- 8hours  10hours  12hours  Other ( )

2.16) What type of maternity facilities you have?

- ( ) months leave with  ( ) months leave without p  
 No facilities  Other ( )

2.17) What types of relation you have in politics?

- We have no right of election  We only caste our vote  
 We cannot caste our vote  we work for the support of political parties  
 We can take part in local election  we have no relation in politics.

2.18) When does the political leader come to your colony?

- At the time of election  several time  
 Never come  other ( )

2.19) What kind of service you get in your community?

- Government  Non-government

2.20) Types of service:

- Health  Education  Awareness  
 Microcredit  Legal  Other ( )

2.21) Are you a member of any NGO?  Yes  No

2.22) What is the name of the service providing NGO in your colony?

- BRAC  ASA  Grameen Bank  
 Local  Other ( )

2.23) Do your colony have any Government social service activities:

Yes  No

2.24) Types of activities:

2.25) Do you have any loan?  Yes  No

2.26) You get loan from where?  Bank  NGO  Mahajan

Somitee  Other ( )

2.27) You face what type of problem to get loan?

Do not agree to give loan  Behave roughly

Interest rate is too high  Take jamanat

We have no loan  Other ( )

2.28) Do you have any savings?  Yes  No

2.29) What type of savings do you have?

Daily  Weekly  Monthly  DPS  other ( )

2.30) Do you have any investment?  Yes  No

2.31) What type of investment do you have?

2.32) Do you or your children have any cultural involvement?  Yes  No

2.33) What type of involvement?  Music  Dance  Sports  Drawing

Acting  Reciting  Other ( )

2.34) What type of religious and socio-cultural festival you have celebrated?

Durgapuja  Diwali  Holi  Pohela Baishak

Chaitra songcrafti  Manosha puja  Sorosshoti puja

2.35) Do you maintain your own language and culture?  Yes  No

2.6) Do you face any problem to do that?  Yes  No

2.36) What type of Problem?

other people do not understand our language

other people tease and criticize us  other ( )

### **Livelihood pattern**

3.1) How many rooms do you have?  1  2  3  4

3.2) What is the type of your house?

Hut  wooden  Bamboo made  Tin shed  Building

3.3) Do you face any problem to rent house or buy land outside of the colony?

Yes  No

3.4) what type of problem?

Economical Problem  Identical Problem

Professional problem  other ( )

3.5) Ownership of the house?  Own house  Rent house  Other ( )

3.6) Where you take health care?

Govt. hospital/health complex  Private hospital or clinic

Pharmacy  Homey doctor  other ( )

3.7) What is your opinion of taking health care?

3.8) What type of disease you or your family members have?

Heart disease  Neuron disease  Gastric

Diabetic and Hormonal  Skin disease  Nephron disease

Cancer  Eye disease  Gwynne  other ( )



- 3.9) Type of colonies/house environment:  Hygienic  Un hygienic
- 3.10) What type of latrine do you have?  Sanitary  in sanitary
- 3.11) How many people use 1 toilet?
- 3.12) You collect your drinking water from where?
- 3.13) How many times do you take your meal?

### **Information about Discrimination and Violence:**

4.1) What Types of negligence you have to face in educational institutions?

- 

4.2) Do you face any social discrimination?  Yes  No

4.3) Types of discrimination:

- 

4.4) Do you face any religious discrimination?  Yes  No

4.5) Types of discrimination:

- 

4.6) What type of torture you have to face for your identity?

- Physical  Mental  Eviction  
 Fare  Other ( )

4.7) If any crime happens in your community then you get judgment from where?

- Panchayat  Salish  Local counsellor  Court  Other ( )

4.8) What is the attitude of police or Thana in your need?

-

**Information about profession:**

5.1) What is your opinion about your profession?

5.2) Does any one of your family member has change his/her profession?

Yes     No

5.3) What types of new profession he/she has taken?



## **Guideline of Case studies and FGDs**

### **2) Guideline of Case Studies:**

In this study 12 cases are taken from the study area. Guideline of case studies is given below:

- 1) Do you have any issues with your identity?
- 2) What kinds of harassment do you have to deal with?
- 3) What are the challenges to your community' development?
- 4) What are the obstacles to women's advancement in your community?
- 5) What are your thoughts about the job?
- 6) Do you get any kind of govt. /non govt. cooperation in your colony?
- 7) Do you have any recommendations to resolving your issue?

### **3) Guide line of FGDs**

In this study three FGDs are conducted in three Harijon colony of Dhaka city named Gonoktuli, Gopibug and Nagirabazar during august 2019.FGDs participants of Gonoktuli and Gopibug are female and the participants of Nagirabazar are male. Guideline of FGDs in this research is given below:

- 1) What is the current state of your lodging?
  - 2) What is the state of education in your gated community?
  - 3) What is your current health situation?
  - 4) How are the water and sanitation facilities in your colony?
  - 5) What kind of issues do you have in your marriage?
  - 6) What kind of career opportunities do you have?
  - 7) What is the condition of women in your community?
  - 8) Do you have any political connections?
  - 9) What types of govt. and non govt. services do you have in your colony?
  
  - 10) Are you able to communicate in
  
  - 11) Your native tongue and enjoy your culture?
  
  - 12) Do you have to deal with any discrimination? What exactly are they?  
What is the best way to deal with them?
-