

Shokhi

A Project on Women's Health, Rights and Choices



LIFE IN FRAME



Amrai Pari Paribarik Nirjaton Protirodh Jot (WE CAN)

SHOKHI PROJECT

Project on Women's Health, Rights, and Choices

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INTRODUCTION

Amrai Pari Paribarik Nirjaton Protirodh Jot (WE CAN) is working with one prime objective of upholding the cause of women. It seeks to ensure women's rights and availability of their health and information services, to facilitate women's empowerment and to resist child marriage and reduce repression on women, in general to bring about positive changes in their life through the realization of a project called SHOKHI (women companion). The project is operated with the comprehensive financial assistance from the Embassy of the Kingdom of the Netherlands (EKN). The project areas comprise of 15 slums situated at Naboday, Provati, Dhaka Udyan, Beribadh, Buddhijibi and Rayer Bazar of Mohammadpur area & Korail, Sat'tala, Tejgaon, Begunbari, Nakhhalpara, Kunipara of Mohakhali area & Beguntala, Bhasan Tek and Baunia badh of Mirpur area.

The slum-dwellers have become an integral part of metropolitan life and they continuously contribute to it. According to the 2014 report of Bangladesh Bureau of Statistics (BBS) some 2.23 million people live in the slums. In the BBS report of 1997, the figure was 1.39 million. Rapid urbanization is a reality. A general estimate says that about 60% of the urban population lives in the slums. A large number of these people live a sub-human life at places characterized by utter residential uncertainty. They are deprived of civic rights and human dignity. The life of women in the slums is simply vulnerable both within the premises and outside. They suffer from perpetual insecurity. Words like dignity, rights, health care or individual status or opinion have no relevance to their life. Slum women live in distress, sufferings, fear and lack of safety. Some of them are victims of child marriage; some have experienced unbearable repression from the family; some are abandoned by their husbands who have left these women and married again; and some are victims of roguish deception while some are always seen with suspicious and unkind eyes. Yet they live a struggling life and sometimes dream of a hopeful and wistful future.

A research study¹ reveals that one-third of the slum women get married before they reach 15. 30% of them are not even asked about their consent and 28% have no consent to marriage. In this context, the issues of rights to sexual and reproductive health as well as of human dignity have no place in their life.

In spite of the existence of various acts and policies protecting the rights of women, they cannot enjoy these rights. SHOKHI project works to build up awareness among such victimized women and help these distressed, disadvantaged marginal persons who suffer from multiple discriminations. It builds up awareness through individual interaction and meetings and rallies. The Change makers have a vital role in it. The project conducts income generating programs and offers legal, health and information services to the slum women.

A photographic presentation of everyday miseries of such magnitude is a difficult task. However, some slices of the life of the repressed slum women claim a kind of permanence within our hearts. WE CAN Alliance has planned to present some photo features gleaned from the realities of their life. Here are some tales of toils, tears and sufferings. These can help build up a pictorial scenario of the not so well known stories of the life of the slum women. One may feel initiated to discover the roots of deprivation, discrimination, indignity and agonies of such women. Just a picture can help knit the outline of a story which reflects the teething social reality. Many such stories of miseries, repression, discrimination, indignity, lack of recognition and violence quietly or at times aggressively exist beyond our everyday visual experience. Imagine that eight to ten persons, men and women live together within one room of a slum. The everyday tale of the slum women is characterized by the continuous apprehensiveness of eviction, fire and sexual repression.

¹ Impact of SAFE intervention on sexual and reproductive health and rights and violence against woman and girls in Dhaka slums



Sultana Kamal

The long story of repression on women is integrally connected with the issues of sexual and reproductive health and concerned rights. Silence, concealment and the tendency of restricting privacy have only contributed to the cult of repression. Women are always awed by the fear of disruption of family relationships or of being alienated from the society. This is more miserably true of the women living in slum. since their marginal position rejects any probable access to sexual and reproductive rights. So, the degree of repression on women reaches the extreme limit in slum life. Accordingly, repression on women becomes a daily experience for the slum-dwellers.

I thank those Change Makers who consented to the unfolding of their secret sufferings within the covers of this publication. I express my solidarity from deep within my heart for the Change Makers.

Sultana Kamal
Chair person
Amrai Pari Paribarik Nirjaton Protirodh Jot (WE CAN)



Dr. Annie Vestjens

Working with our partners in Bangladesh has shown that strong social and cultural stigma is attached to issues around SRHR. In the Netherlands teenage pregnancy rates are among the lowest in the world. This is a direct result of educational programs and widely available reproductive services. In the Netherlands, we teach teenagers respect for each other and empower girls to make their own decisions. This approach assists young people to develop a healthy understanding of themselves and to have respectful and fulfilling relationships with others. We are pleased to support SHOKHI in the promotion of SRHR and empowerment of women leading to more gender equality and reduction of gender based violence, overall growth and social development.

Dr. Annie Vestjens
First Secretary- SRHR and Gender
Embassy of the kingdom of the Netherlands



Mushfiqua Zaman Satiar

Goal of the SHOKHI is to increase social and economic empowerment of women to lead a safe, healthy and happy life with dignity. Through SHOKHI in slum areas of Dhaka, we attempt to bring positive changes and increase knowledge on sexual and reproductive health and rights, violence against women and girls and worker rights. Early marriage, unhygienic menstrual practices, teenage pregnancies, inaccessibility of family planning methods, poor sanitation facilities are very common in slum life. The Netherlands' development support aims to increase sensitization of women, men and adolescents regarding promoting sexual and reproductive health and rights to build healthy relationship between women and men to prevent gender based violence and to improve the living circumstances of all women, particularly the most marginalized and thus fulfilling the mandate of Leave No One Behind.

Mushfiqua Zaman Satiar
Senior Adviser – SRHR and Gender
Embassy of the Kingdom of the Netherlands

Tribute

This is our tiny effort to remember Tonu, Risha, Rupa
and all women who have faced sexual violence –
murdered and been waiting for justice.



Table of Content

Introduction	03
Message	04
The Resurrection of Rashida	08
Priyanka Finds a Home Away from the Family	14
Fatema No More Lives Alone	20
The Story of Sajib	26
Noyontara	32
Khadiza's Tale of a Toilsome Life	38
The Routine of Nasima Khanam	44
Life in the Slums	50
Activities & Services	54

THE RESURRECTION OF RASHIDA

Rashida's family has to migrate to Dhaka since their home was washed away by river erosion. They found a cheap shelter on the dam of Mohammadpur, Dhaka. Rashida was a student of Class V when she was married off to a driver. Her maternal uncle was the key person to make the marriage happen. She was leading a somewhat happy family. She became the mother of two children. Now she is thirty.

Rashida heard a gossip. People saw her husband dating with another girl. But she cared little for this kind of gossip. She never became suspicious of her husband's behavior. She had complete faith in his integrity. But her trust was shattered. On some nights, he remained outside. He didn't pay the regular family expenses. He had been getting increasingly short-tempered. Then Rashida came to know that her husband had married another woman. He has rented another house. Rashida came across a new and cruel reality.

Rashida started a new life with her two children. She had some savings and skills in handicraft. That helped her. In the mean time, news reached Rashida that the second wife of her husband had filed a suit against her husband on the plea that he had not been paying the money for regular maintenance. Consequently, he was arrested by the police. The clever man sent a message to Rashida seeking her help to come out of the jail, begged her mercy and he further promised that he would like to stay with her. Rashida felt pity and put trust in his words. She spent some money to get him out of the jail. But alas! Coming out of the jail, he went back to his second wife. And Rashida felt extremely frustrated.

Just at that time in 2014, Rashida got in touch with the SHOKHI project. She became one of the Change makers. In SHOKHI, she could hear the echoes of her own life and found the way to get out of sufferings. She took part in the meetings and training sessions. She could understand that she has to be self-reliant. She got admitted in the diploma course on sewing. She bought a sewing machine out of her savings. Now she gets orders from the showrooms and private houses; she cooks for a mess. She has gained confidence. She has again got her elder son admitted in a school.

Rashida is now a Change maker. She now helps out people in distress. She looks forward to a bright future. She is not any more afraid of living alone.



Rashida's room with her two sons



Hope: Children will be educated



Income source : Tailoring



Information service



Change Maker: Use poster

PRIYANKA FINDS A HOME AWAY FROM THE FAMILY

A strange report reached the Change makers. It was on March 22, 2016. It was reported that a girl named Priyanka had been living in shackles near the dairy farm. The Change makers found it a case worthy of intervention. They discussed the matter with the elderly people and opinion leaders of the locality. The Change makers were able to convince them that together they should address this naked violation of human rights.

However, Priyanka was freed without any strong opposition. The truth about the case is that Priyanka is married to a person. But she simply hates co-living with her husband. She made a short statement.

"I was not much aware of my menstrual period. I shivered in fear. My mother talked to a neighboring aunt. I could only know then that I'm a full-grown woman now. And my family couldn't wait any more. They became busy to marry me off."

"I'm only thirteen now. Went to school for two years. But I couldn't continue. Right from my childhood I have been working as a maid in a nearby house. One afternoon I came back from my work. And suddenly my family took me to a marriage registrar's office. The marital formalities were done hastily before I could make out what's happening. But I hate that man as my husband. By no means, I can live with him. That fellow tried to come closer to me but I have fiercely bitten him and made all kinds of shouts. That's why I am in shackles."

The Change makers freed Priyanka. She deserved some long sessions of counseling. Eventually she joined the program WE CAN. That was a success of the activists of SHOKHI. Priyanka found some women who had been the victims of inhuman repression. These women advised her to take heart, to feel strong. They appreciated her self-confidence. Earlier, her family put her to distress. Now the Change makers admire Priyanka for her strong spirits. SHOKHI took measures for Priyanka's formal divorce in November, 2016.

Now Priyanka is a Change maker. She can foresee a better future for her. She is now engaged in some income generating activities. She knows that she is not alone. With some strength from within, she says, "Nobody can touch me unless I consent to, not to speak of adoring".



House of Priyanka



Early marriage: Make Life miserable





Priyanka in age 14



Priyanka and her family



Hope: Being a Change maker

FATEMA NO MORE LIVES ALONE

Fatema lived in an orphanage for twelve years. In fact, she spent all her childhood there, away from the near and dear ones. From the orphanage, she found her shelter in a slum where her cousin lived. She had no fixed occupation. Sometimes she stitches the thin quilts, sometimes she sells cheap clothing and at times she is the tutor of the Holy Quran to the slum children. Thus do the days pass for Fatema. Anyway she managed to save some money from her meager income.

Well, almost every day, she has to face all kinds of questions from the neighbors. Are you married? Do you live all alone? Who is the man you had been talking to the other day? And the questions do pierce her. To add to her distress, marks of leucoderma surface on her body. Persons close to her keep a distance. She used to teach the Holy Quran to the children of a house. The lady of that house known as S P bhabi took the initiative of Fatema's marriage to a person named Mostafa.

Within a few days of her marriage, Fatema could understand that it is her savings for which Mostafa has married her. As days go by she becomes a victim of repression. She gave birth to a girl child. Mostafa had a wife by her previous marriage; she also joined him to perpetrate tortures on Fatema. Five suffering and toilsome years went by. One day Fatema leaves her husband's house with her daughter.

Before marriage, questions were raised about her living alone. But now her child is a problem to find a job. So she got her daughter admitted in an orphanage. That led to some stress between the mother and the daughter. But the daughter is growing up. Natural changes in her physique make Fatema apprehensive. A sense of insecurity haunts her from time to time.

Dwelling in the slum gives rise to some questions that are tormenting. So she gradually garbs her in more conventional Islamic attires. She becomes more interested in tutoring the Holy Quran. These were her deliberate moves to save herself from constant insecurity.

At that point of time she comes to know about the program of SHOKHI. She joins SHOKHI. To the paramedic, she uncovers all the secrets about her physical ailment. The woman in charge of info gives her the necessary courage. Fatema becomes baptized into a Change maker. That was her pathway to come out from pervasive insecurity.

At one time, she was anxious to marry off Sajeda, her daughter at an early age. That anxiety is gone now. Rather she is happy to see that Sajeda shows her interest to play a role in the theatre group of SHOKHI. Earlier, she cursed herself for her leucoderma. Now she feels alright. She underwent a course on sewing. Often a thought does bug her, why she didn't know about the SHOKHI program earlier!



Fatema: Journey as single women



Income source: Teaches Quran



Train in tailoring



Change maker: Meeting with group



Hope: Better life for her daughter

THE STORY OF SAJIB

Sajib was born and brought up in a slum. He is now 17. He has been all along a witness to the life in a slum. He saw how verbal debates between the husband and wife turned into physical tortures on the woman. His father used to abuse and beat his mother. As a young boy he could not take it and sometimes tried to resist his father. But as a result he had to become a victim of beating. Eventually his father left the slum as he married another woman.

He had no knowledge about the physical changes at adolescence. His friends made some irritating remarks as he grew into an adolescent. He secretly read some tiny books. Somehow he could get hold of some leaflets of herbal medicine and read the contents with earnest interest. He found it exciting to gaze at the girls and to tease them. All sorts of comments were made to the unease of the girls. However, deep within, Sajib could understand the immoral aspects of such activities.

That was near the end of 2014 when a cultural program was arranged in the slum by the Change maker of the SHOKHI project. The objective was to build up awareness. Then, Rina auntie, a neighbor planned to form a group and called Sajib to join. Curious Sajib agreed. In the meetings of the group, he comes to know more about the tortures on women. He got hold of some books on awareness-building. Reading those books opened up a new horizon for Sajib.

Sajib could now review the repression on his mother and other women in the slum. It had been a kind of revelation to him. These books inspired him to think that people should get together to take some steps to resist such oppressions. That was the auspicious beginning.

Mabia staff of SHOKHI project planned to form a theatre group in the slum. She asked Sajib to join. But he didn't show any interest. Later, through some conversations with Mabia, he could understand that such performances can become useful tools to resist violence against women. He becomes a member of the group. He takes part in the shows and not just in the slum where he dwells but beyond. Eventually he becomes the team leader.

Sajib realizes that changing his mind-set is as important as the transformation of the society. He doesn't tease the girls any more or make unwelcome remarks in the gossip with the friends. Some friends could also be drawn to Sajib's vocation. The most notorious of them joins the troupe too. And interestingly, Sajb succeeded to persuade his father to come to the performances. His father should know why there should be an end to violence against women. Sajib earnestly wants to become a Change maker and devotes himself to the work for bringing about a change in the slum he lives in.



Sajib and family



Adolescents period



Curiosity – Changes in Body and mind



Believe in destiny



Hope: Performance from real life

RESURRECTION OF NAYANTARA

Twenty years. Not so long, not so short either. Nayantara enjoyed her conjugal life for twenty years blessed with two children. There had been stories of strains in the conjugal life of some couples in the neighborhood. But Nayantara's was a happy family. Jahangir Alam, her husband was a civil contractor. He had quite handsome income. But a fatal massive cardiac attack brought the mortal end to his life. Destiny was cruel to Nayantara. She had no idea about the material transactions of Jahangir.

The lone life was Nayantara's destiny. Days of conjugal love, happiness and pleasures are gone. Life became very heavy to drag on. At times, stress became unbearable. She even thought of killing her children and then to commit suicide. Home lost its charm for her. In the hours of darkness at night, she found emptiness all around her.

In those tearful days, Uncle Haider, an aged person of the locality and the SHOKHI sisters came to her help. The SHOKHI sisters articulated words of courage to stand face to face with life. Nayantara learnt to think positively. One day she found out the diary of her husband. Some detailed information contained in its pages paved the path for her. She found some contact addresses and numbers.

It worked like a magic. Days had been very difficult for her. But now she feels more confident, she won't give in easily. The occupation of a contractor is usually tagged with men and not women. But Nayantara did dare to take up that occupation. On top of that she started a tea stall, which remains open till the late hours of night. She gossips with the customers. Such interactions help her forget the pains of the near past.

Nayantara is now a Change maker. She makes no discrimination between her son and daughter. This she has learnt from WE CAN. She is a member of the trade union. She tries to help women of the locality, be it their problems of health or repression.



Not permanent address



Husband is in photo frame



Conductor: Supervise work as conductor



Income source 3: Run tea stall



Change maker: Aware to neighbors



Leader: Involve in Trade Union

KHADIZA'S TALE OF A TOILSOME LIFE

Khadiza was bound in the marital knot at the age of 12. Alike many girls of Bangladesh. Now she is 32. She now lives in Dhaka. Her migration to Dhaka was not a deliberate decision to change her life style. In fact, she had no other option. Fayeze Mollah, the husband of Khadiza met a serious accident while he had been steering a nosimon. This is an innovative transport. The engine of an irrigation pump works as the driving device to run a nosimon. This is an unscientific, indigenous and dangerous motor vehicle. Fayeze lost one of his legs and one arm too in an accident. Khadiza came to Dhaka to find some better medical treatment of her husband. In 8 months she spent nearly 4 lac taka. Finally, Khadiza found her shelter in the seven storied slum. With no prospect of income in the village, staying in Dhaka was the only alternative left to her.

With four children, Khadiza has a family of 6. Three of the children are daughters and one is a son. In the slum, seven families have to share one toilet and one cooking stove. Hassle over the use of toilet and the stove is an everyday experience. The rent of one room is taka 2000. However, Khadiza couldn't find any job in two months. One neighbor helped her out. After some toilsome efforts, she got a job of spinning at Arman Garments. The monthly salary is taka 5800.

For financial constraints, Khadiza's eldest daughter couldn't continue her studies. Two younger daughters go to the school. For everyday necessities including food items she has to expend taka 3500. Taka 400 is required for the medical treatment of her husband. Usually around taka one or two hundred is spent for the medical expenses of others. There is always a deficit between income and expenditures. She can't dream of spending on meat or fish or on any new clothing. She has to struggle to buy rice and vegetables.

With his broken leg, Khadiza's husband started to pull a machine-driven tricycle. But he again hurt himself in an accident. Khadiza could understand that she can't have easy access to anything in the city. She has to wrestle here, work hard to meet the demands of the family.

Incidentally, Khadiza came to know about the SHOKHI program. Telling the tale of her toilsome life and listening to similar tales of others offer her some useful break. Being a Change maker gives her the energy to face the odds of daily life.



Daily chores



Lunch: For work



Way to garments



Change maker: Dialogue in Tea stall



Slender way to go outside

THE ROUTINE OF NASIMA KHANAM

Nasima Khanam (33), an Information Facilitator, joined the SHOKHI project in 2014 at the site of Dhaka Uddayan in Mohammadpur. She was entrusted to enroll changemakers. However, she faced numerous questions and some obstacles too. There were some common questions. What's our benefit to pay heed to your words? Can there be really any end to the repression on women? Aren't the men are repressed too? Sometimes Nasima felt tired to answer such questions. But as some helpless women came to her for help, she felt reenergized.

Unbearable cold, scorching sun or showers-nothing could hold Nasima within. She comes out every morning with SHOKHI booklets, leaflets and stickers. She visits the houses of Change makers, gossip with them and tries to find out their problems. She does mind to chat with persons on a mundane bench of a tea stall where sometimes she has to answer a critical question like: "I beat my wife, why do you interfere in that?" In response, patient Nasima underscores the value of making a social change. She persuades the women to stand against injustice; tries to convince the men that why mutual respect is important in conjugal life. She asks them to become changemakers. There lies the answer. She organizes van campaign, poster exhibition and motivational plays.

Nasima has untiring energy. As darkness falls, she visits the SHOKHI sub-centre in the slums. Then she writes down the tales of the indomitable women, plans about next day's routine. She wants to strike a change of the conservative and unjust mindset of the society through training, regular meetings and group formation.

Now, the suffering slum-women know that they can approach SHOKHI sisters like Nasima for all kinds of help. They find help from Nasima in matters of old age allowance, national identity card, birth registration etc. They want to know about family planning and sexual diseases. She has to visit the local police station, the councilor's office or the government hospitals so that the slum-dwellers can have adequate access to due services. The slum women share with her about the secret diseases they suffer from. They simply admire Nasima's company. The husband has beaten up someone or something that one cannot share with others. They all like to meet her under such distress. Not exactly for any advice. Only that these women find it relieving to share their emotions with Nasima.

The female Change makers, who are victims of repression, can take part in the income generating training programs. Gradually they become self-reliant. But the length of the training is six months. Some women drop out. However, Nasima is there to cheer them up, to motivate them. She infuses in them the courage to dream of a better future.

"Apa, we can't keep mum when someone utters anything harsh about women, be it at home or outside," one women told her. Nasima feels overwhelmed with joy. She takes it as the success of SHOKHI project. Nasima's life also undergoes a change.

Start a day





Meeting with Change maker



House visit of Change Maker



Works on rainy day



Participate in staff meeting

LIFE IN THE SLUMS SLUMS

Living with dignity is a fundamental right of all, irrespective of class, color, religion, wealth and sex. And this dignity can be realized when freedom and security of life are ensured. However, for many of the society, these are sheer words, never a reality. In the metropolitan areas of Bangladesh, especially in Dhaka, the only choice of habitation of the disadvantaged and migrated population is the slums.

Slums is an irrevocable reality of urban life. According Bangladesh Bureau of Statistics (2014), the number of slum-dwellers is well over 2.2 million, of whom 51.2% are male and 48.6% are female while the third sex constitutes less than 1%. In the slum-census of 1997, the number was less than 1.4 million. This shows that the slum population is constantly increasing. One survey reveals that there exist some 13943 slums in the urban areas of the country. In 1997, the number was 2991. Dhaka tops the list in terms of slum-dwellers. According to one estimate, there are 90896 slums in government land-holdings, 5819 in non-government plots, 74156 in private possessions and some 5087 in other areas.

These statistics show that there is an increasing pattern of slum dwellers who are displaced domestic migrants, often ultra-poor or belonging to low income groups. Slum life can be described as the concrete version of the inferno. Life here is bereft of any facility of primary health care and vulnerable to hazards. Civic amenities are simply minimum. There exist perpetual problems regarding space, sanitation and security. There is no access to basic social services. Too many persons live in too little space. Slum life is characterized by shared community toilet, kitchen and bath. The children have no access to education, play areas and entertainment.

Living in an unhealthy place naturally leads to contraction of diseases. However, medical services are unavailable. Further, life in the slums is characterized by the constant fear of eviction, fire and harassment. The irony is that these slum dwellers largely contribute to the metropolitan services sector. They are engaged in domestic assistance, garments manufacturing, day labor, movement of transport and eateries. They toil day and night to keep the wheels of metropolitan life moving. But the tale of their own lives is full of tears.

Under such a context, the women live a more vulnerable life in the slums. In addition to the sundry odds of slum life, the women become victims of all kinds of sexual harassments and repression, indoor and outdoor. The rate of child marriage, domestic violence, sexual oppression, killing, suicide, kidnapping, rape etc. is persistently increasing.

As the citizens of the country, the slum dwellers are entitled to all civic rights and protection. But they deprived of these. The odds are many and endless, still life goes on in the slums. The following pages are a testimony to that.



Women workforce who lives in slum



A scenario of inside of a house



Bathing water and cooking water
all are in same place



Safety issue of a child



Recreation in slum

ACTIVITIES & SERVICE

Brief Of Project:

Project title: SHOKHI Project (Narir' Shastho, Odhikar o Icchapuron) [Project on Women's Health, Rights, and Choices)

SHOKHI is a project in Urban Bangladesh that aims to sensitize and create awareness amongst women, adolescents and men in the local community regarding sexual and reproductive health rights (SRHR), violence against women and girls (VAWG) and workers' rights.

Project goal: The project goal is to increase the social and economic empowerment of women living in the urban slums of Mohakhali, Mohammadpur and Mirpur in Dhaka city, thereby increasing women's opportunities to lead a safe, healthy and happy life with dignity

Project Duration: 1 December 2013-31 November 2017

Location: Fifteen slums in the Mirpur, Mohammadpur and Mohakhali areas of Dhaka City, Bangladesh.

Mohammadpur area: Rayer Bazar, Buddhijibi, Noboduoy, Provati, Dhaka Uddyan and Beribandh

Mohakhali area: Begunbari, Nakhalpara, Korail, Sattola, Tejgaon, Kunipara Mirpur area: Baunia Bandh, Bhashantek and Beguntilla.

Consortium Partners: The SHOKHI project is implemented by a consortium of four partners – Bangladesh Legal Aid and Services Trust (BLAST), Bangladesh Women's Health Coalition (BWHC), Marie Stopes Bangladesh, and the Amrai Pari Paribarik Nirjaton Protirodh Jot (WE CAN). In addition it is also supported by the Embassy of the Kingdom of the Netherlands (EKN). Complementing each other.

The SHOKHI Project emphasizes women's empowerment, providing opportunities for their economic development and working jointly with women in the community to overcome social, economic, legal (formal-informal) barriers prevailing in the slum-environment and the work-environment. It creates an innovative model that will contribute to improving the overall social development of women and men in the areas. The major activities of the project are:

- Community mobilization through 'Change makers', who are volunteers from within the community acting as focal points and links between service providers and the community, facilitating access to information and taking on leadership roles in negotiating inherent power structures within the community.
- Provision of direct health and legal services through fifteen information centres established in the working areas,
- Awareness and education on sexual and reproductive health and on legal rights and freedoms, targeting both women and men in the community, based on the understanding that the engagement of men is crucial in the enforcement and protection of women's rights,
- Capacity building for women's economic empowerment and creating space for women's solidarity and emerging leaderships
- Advocacy and research for law and policy reform to facilitate the accountability of official bodies to carry out their legal duties with respect to women's rights,
- Improvement of linkages and referrals between government and non-government service providers in the working areas to provide comprehensive support to women victims of violence,



Cultural program to mobilize community



Small scale initiatives: Rickshaw camping to raise awareness



Meeting with the different women professionals



Meeting with local police station



Pregnant women in routine checkup



Women worker's assembly



Receive service on health awareness



Honor giving occasion



Receive Legal service



Women participate in non-traditional training



Hub visit of Change maker to know the services



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Shokhi
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