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Internship Report; Host Organization: Friendship NGO

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Internship Report

Submitted to

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FRIENDSHIP

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Working Section: Inclusive Citizenship (IC)

Internship Starting Date: 8th March, 2026

Internship Ending Date: 27th May, 2026

Total Duration: 3 months

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Plagiarism Declaration

- I hereby declare that this internship report is based on my own learning and work experience from the Friendship NGO.
- Plagiarism is the act of taking someone else's work, idea, or words and passing it off as your own.
- I therefore confirm that external information cited in the report has been properly referenced.
- I understand that submitting copied or substantially reproduced work as my own is an academic offence.
- This report is my original work, and I take full responsibility for its content. I confirm that I have not knowingly permitted anyone to present my work as theirs.

Name: Nusrat Jahan

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Major: Anthropology

Signature: 

Date: 19.08.2026

Executive Summary

For three months, I did my internship at Friendship Ngo in the Inclusive Citizenship Department, which is the focus of this report. As an intern, I got to see the daily work of an organization firsthand rather than only gaining theoretical knowledge about development work.

My internship involved creating a range of materials including case stories, awareness resources, communication tools, project documentation, and child-friendly educational content. During my field visit to Ukhiya, Cox's Bazar, I was able to observe project activities and meet the field teams and the community members. My varied experiences gave me a deeper understanding of the flow of an organization's work, from planning and documentation to implementation.

I realized that no matter how important or difficult any task is, teamwork is essential. I discovered how to adapt my writing to various audiences, work with critique, juggle responsibilities, and be more confident in an unfamiliar setting. This also allowed me to experience some of my academic interests first-hand through actual projects, people, and situations, and not just theory. In short, this experience proved to be an important link between university life and the professional world while also enhancing my interest in the social and development sector.

Introduction

Geographical isolation and inequality can significantly affect the ability of individuals to access services and rights within society. Communities that exist in geographically remote or climate-vulnerable locations face unique challenges beyond simply the distance of those locations from facilities. So, attention to the social and institutional structures that impact the lives of those individuals is essential. Anthropology provides a valuable perspective to the study of these concepts, focusing upon communities and the institutions that exist within those communities. The study of development, governance, inequality, and community development during my undergraduate time provided a foundation for understanding these concepts from a theoretical perspective. However, the pursuit of a practical internship in the development sector provided an opportunity to apply the concepts that I have learned.

The internship that I completed at Friendship NGO, and more specifically within its Inclusive Citizenship Department, directly aligns with my interests in good governance, community development, rights, access to justice, and community participation. The department's work with these concepts, along with its focus on the creation of communications and awareness materials, documentation of the projects, creation of educational materials, and the field visit to Ukhiya, Cox's Bazar, directly relates to my undergraduate studies. Therefore, the remainder of this report outlines my experience, responsibilities, and learnings from my internship, along with a reflection upon how my internship provided practical applications for my academic knowledge, and the impact that it has had upon my professional interests in the future.

Expectations & Objectives

The expectations that I had before my internship at Friendship NGO were that I would be provided with an opportunity to understand the operations of an NGO from a practical perspective beyond what had been described within my undergraduate program. I was specifically interested in learning how projects within the NGO were conceptualized, coordinated, and executed. Moreover, I was interested in the Inclusive Citizenship Department and the work that it completed in the areas of good governance, community development, and the use of community theatre within its programs. As this was my first internship in a professional setting, I was determined to become more comfortable communicating within a professional workplace and to push myself beyond my comfort zone to gain the experience that I sought within the development sector.

What I liked most was that Friendship believes in working with communities rather than only working for communities. In fact, many among the staff are actually recruited from the areas that provide services, and even get training. When locals assume a wide variety of roles, from first-aid preparedness staff and trainers to legal assistants, knowledge and skills remain embedded in the community. Working this way is especially important in remote areas where it's hard to access external services.

The purpose of this internship period was to properly integrate into development work tasks and gain work experience in the professional workplace. The goal was to link concepts from classes with practical work. In particular, in an NGO, ideation and planning, preparation of materials, coordination and collaboration with stakeholders, and implementation on-site can be carried out as a single connected process. At the same time, I wanted to improve my writing skills, communication, teamwork, time management, and learn to accept feedback properly.

Host organization

"Friendship" has worked for years with hard-to-reach and unaddressed communities in isolated areas of Bangladesh. In particular, it has operated in the mid-reaches of the northern rivers, geographically challenging regions where climate change is strongly felt, as well as the southern coastal parts of the country. The journey started in 2002 with a single mobile hospital ship. In the beginning, it supported the treatment of approximately 10,000 patients. Over the years, "Friendship's" activities grew from health care support to an increasingly complete and connective approach to "development." Today, it provides health care and development support to over 3.5 million people annually. In addition, about two-thirds of its staff are from the communities it effectively supports, trained as locally rooted experts—such as in health care. And first-aid-related services (paramedics/first-aid-related), in training, and in collaborative roles providing legal support.

The organization follows four broad areas of commitment: saving lives, poverty alleviation, climate adaptation, and empowerment. These commitments are addressed through six major sectors: Health, Education, Climate Action, Inclusive Citizenship, Sustainable Economic Development, and Cultural Preservation. Rather than treating different development problems separately, Friendship follows an integrated approach where different areas of support can respond to the interconnected challenges faced by marginalized communities.

“Friendship” resonates with my academic interest in how the people in question are situated (physically and institutionally) outside of the reach of normal support. Living in temporary accommodations or remote areas doesn’t just impact the volume of relocation. The effects are seen in health and education, administration, legal support, economic participation, and access to information. This is exactly why the activities of “Friendship” aren’t confined to providing a particular set of services. They also seek to strengthen the capacity of the people to use public facilities and enable their participation in decisions directly impacting their lives.

Organizational Areas of Work:

“Friendship” responds to development needs so that different areas are linked and support each other through six fields:

Health- Friendship ensures communities lacking conventional health facilities have access to healthcare services. The organization has three levels of healthcare: floating hospitals and a land hospital, satellite and static clinics, and also community health workers. One can avail of services like general consultations, surgery, maternal and child health care, nutrition counselling, family planning, immunization, and cervical cancer screening. Friendship also offers emergency medical assistance during disasters like floods. At present, 7.5 million people use Friendship’s health services.

Education – Friendship focuses on enhancing educational facilities in isolated areas where typical schools find it difficult to exist and survive. Programmes under the plan include setting up primary schools, secondary schools, adult literacy, digital and ICT-enabled education, life skills activities and career guidance.

The schools are designed based on the geography of the chars (river islands); for instance, some can be taken down and rebuilt when communities get displaced by river erosion or flooding. The Education Programme of Friendship now benefits almost 25,000 children and adult learners.

Climate Actions- Climate Action is to help communities prepare for respond to, and adapt to climate-related risk, including floods, river erosion, cyclones, salinity, and displacement. Friendship combines community-based disaster preparedness with practical solutions for adaptation, including elevated platforms, cyclone-resistant houses, climate-adapted infrastructure, mangrove plantation, solar energy, tree plantation, and other locally-led adaptation initiatives. The approach aims to sustain essential services, including education and health care, when affected communities are impacted by climatic events.

Inclusive Citizenship- The Inclusive Citizenship (IC) sector deals with rights, access to justice, good governance, and community participation, as well as connecting marginalized communities with government. In the char areas, this includes knowledge of women and children's rights, child marriage, land and property laws, government services, and legal procedures. The sector employs various methods, including civil society organizations, youth groups, governance aides, awareness activities, mediation, community paralegals, and legal information booths. As per the Good Governance report, 4,216 child marriages were prevented, 29,857 birth registrations were completed, 13,052 supported social safety-net, and 308 Shalish sessions were held in 2025.

Sustainable Economic Development – This sector focuses on helping marginalized communities strengthen their livelihoods and become more economically resilient. Friendship provides vocational training, agricultural and livestock support, assistance to farmers and fishermen, market linkages, access to government services, solar-energy opportunities, and community-based economic services. Initiatives such as SED Hubs provide a local access point for farmers, fishermen, small businesses, and social entrepreneurs, while other programmes support climate-adaptive agriculture, livestock rearing, and alternative livelihood opportunities. Friendship currently reports that 98,000 people have benefited from its Sustainable Economic Development programme.

Cultural Preservation– The project of Cultural Preservation involves documenting Bangladesh's traditional heritage and crafts and taking measures to engage and employ communities for creating sustainable livelihoods. One of the cultural practices that has been preserved is traditional boat-making. Collaboration with some remaining expert boat carpenters to document traditional skills and make model boats for exhibitions. This effort to preserve the culture helped traditional artisans earn from traditional skills that they are losing.

These areas demonstrate that they start from the conviction that "kindness" (solidarity) is unable to explain, with a single cause, the reasons for poverty and exclusion. The lack of health security, few educational opportunities, high climate risks, few economic opportunities,

and the difficulty of access to rights and public systems can feed each other and reinforce a vicious circle.

Inclusive Citizenship Sector:

The Inclusive Citizenship (IC) sector was the part of Friendship that drew me in the most when I decided on my internship. The sector got started in 2012 through the Good Governance Project, and it started out working with just six chars in Gaibandha. This development came because people who live in isolated char communities lacked a lot of knowledge about how the government and laws of the land worked - or how to find legal services and justice within that government system.

The issues the sector works on align with the realities of life in char communities. The Annual Report mentioned problems like early marriage, dowry issues, domestic violence, sexual harassment, and land disputes, along with the lack of access to information regarding women and children's rights, marriage laws, property rights, and services. Geographic factors can contribute to problems with both access to information and to justice.

The sector is thus very focused on a rights-based approach to work. It seeks to increase awareness, improve access to justice and legal empowerment, raise awareness and engagement efforts, build better relationships between communities and authorities, and other key elements. This helps make current systems better for people in remote communities.

They do not simply deal with information alone. It helps provide spaces for people to better understand their rights and responsibilities and communicate with institutions. The work includes many communities and governmental elements - community leaders, civil society, teachers, local government officials, legal aid officers, governmental officials, judges, lawyers and police force members.

Good Governance Project

Good Governance Project is one of the main projects of Friendship's Inclusive Citizenship (IC) sector. As already mentioned, the project started in 2012 with six chars in Gaibandha and by 2025 has expanded to 82 chars in Gaibandha and Kurigram. The project's main goal is to help the remote and climate-affected char people to understand their rights, access justice and government services, and develop stronger relationships with government institutions. Instead of governance as something that happens inside government offices, this project essentially uses several community-based mechanisms to link citizens, local institutions, legal systems, and service providers.

1. Community Groups and Participation

One of the main tools of Friendship's Good Governance project is creating community spaces where community members can discuss problems, understand their rights, and participate in decision-making regarding their communities.

a. **Adult Group**- The Good Governance project holds regular Adult Group sessions twice a month on Union Parishad functions and elections, village courts and public services, legal and civic rights, gender equality as well as women's and children's rights, dowry, early marriage, domestic violence, and other important social issues. The groups also assign responsibilities for community improvement as well as encouraging women's participation in decision-making. In 2025, 8,085 AG sessions were conducted across the project areas.

b. **Friendship Civil Society Group (FCSG):** FCSGs provide a broader community forum involving civil society members, teachers, local Imams, Kazis and community leaders. Their monthly meetings address social, economic, educational, cultural, and religious issues and provide a space for community concerns to be collectively discussed. 984 FCSG meetings were conducted in 2025.

A prime example is Sahera Begum, an FCSG member who learned through the meetings that a Union Parishad-provided sanitation facility should not require payment. She informed other residents, and the community collectively approached the Union Parishad and secured the facilities free of charge. This illustrates how information can turn into collective participation and accountability rather than remaining only as awareness.

2. **Children and Youth Participation**

Friendship also uses school classes, PTS meetings (Parents, Teachers and Students), and Friendship Community Youth Groups (FCYG) to introduce governance and rights-related issues to younger community members.

The FCYG consists of 15 male and female youth members from each community. Monthly sessions cover child marriage, child rights, child labour, governance, contemporary issues, disaster preparedness and social stigma. In 2025, 809 FCYG meetings were conducted. These groups allow young people not only to receive information but also to act within their communities.

3. **Friendship Community Paralegals and Legal Information Booths**

Friendship Community Paralegals (FCPs) are community members who are trained as paralegals in basic civil law, mediation, case management and legal awareness. They work as a useful bridge between remote residents and formal justice systems. Their responsibilities encompass visiting households, promoting legal awareness, resolving conflicts, preventing child marriages, registering births, assisting with social safety nets, and following up on cases.

The 82 chars where LIBs are operational are managed by FCPs who provide a local point for people to seek legal information and assistance. Home visits are very important as FCPs can identify issues that may otherwise go unreported, explain laws relevant to everyday happenings, and also check whether government aid is reaching the intended

beneficiary. In 2025, 11169 legal services were provided, 194 shalish sessions, 859 birth registrations, and 308 child marriage prevention cases by FCPs.

4. LGIB and Online Legal Information & Help Desk

The project has a three-tier paralegal service system. The Legal and General Information Booths (LGIBs) form the second tier, with 11 LGIBs in 11 Union Parishads of Gaibandha and Kurigram. They help people access birth and death registration, social safety-net programmes, allowances, ration/TCB cards, Village Courts, Shalish and other government services.

The Online Legal Information and Help Desks form the third tier and operate at the Kurigram and Gaibandha District & Sessions Judge Courts. They provide court-related information, assist with District Legal Aid Office applications, facilitate online ADR applications and support access to legal procedures. In 2025, LGIBs delivered 21,066 services, while the Online Legal Information and Help Desks delivered 6,883 services.

5. Advocacy and Government Linkage

A major governance mechanism is advocacy, through which community concerns are taken directly to government departments and local authorities. Friendship works with Union Parishads, District Legal Aid Committees (DLAC), police, social welfare, agriculture, livestock, health and education departments, among others. In 2025, the project conducted 13 advocacy meetings with Union Parishads, 44 advocacy campaigns/meetings with government departments, and 22 monthly sharing meetings with DLACs.

These are not only awareness meetings; they can produce direct institutional responses. For example, an advocacy campaign with the Social Welfare Department resulted in five cancer patients receiving BDT 50,000 each for treatment. Similarly, DLAC sharing

meetings created opportunities for land-related legal concerns from remote communities to reach District & Sessions Judges and UNOs.

6. Community Scorecard

The Community Scorecard is a particularly direct accountability tool. Communities provide feedback on the quality and gaps of government services, while the relevant government departments can identify areas requiring improvement. In 2025, nine Community Scorecard processes were conducted with departments including Agriculture, Livestock, Health and Education. The process therefore creates a space where service users can assess services and government bodies can respond to community feedback.

7. Ward Meetings and Open Budget Sessions

Friendship also works with Union Parishads to facilitate ward meetings and Open Budget Sessions. These provide community members with opportunities to discuss proposed allocations and development priorities. In 2025, Friendship participated in three Open Budget Announcing Sessions at Union Parishads. This mechanism is particularly relevant to participatory governance because citizens can have input into discussions concerning the use of local public resources.

8. Collaboration with the Formal Justice System

The project maintains institutional links beyond the community level. Friendship IC regularly communicates with organizations including NLASO, the Ministry of Law, Justice and Parliamentary Affairs, the Department of Social Services, the Ministry of Planning and other government bodies. Its collaboration with NLASO also resulted in Friendship appointing a Law Officer to operate within the National Legal Aid Helpline,

extending legal assistance beyond the project's immediate geographical areas. In 2025, this officer handled 13,052 calls through the national helpline.

9. Shalish, ADR and Legal Capacity Building

Shalish and Alternative Dispute Resolution (ADR) are also integrated into the governance approach. FCPs facilitate local dispute resolution while maintaining connections with formal legal institutions. Friendship also provides training to paralegals, community leaders, and Union Parishad representatives so that local dispute-resolution practices are better understood in relation to formal legal procedures. A 2025 Shalish training for 30 stakeholders covered ADR concepts, procedures and practical cases involving divorce, polygamy, dower, maintenance and land disputes. A separate refresher training was provided to 35 FCPs on Shalish, Village Courts, GD/FIR procedures and legal-aid laws.

10. Char Theatre and Alternative Communication

This project uses Char Theatre as a governance and awareness tool. Instead of communicating rights and social issues only through formal sessions, community members are trained as performers and use drama to address issues such as child marriage, dowry, domestic violence, children's rights, disabilities, health, and parental responsibility. In 2025, 264 performances were staged, 25 theatre artists received training, and recorded performances were broadcast 3,240 times on local cable channels.

Organizational Structure

Friendship's organizational structure supports the functioning of its various programmes through coordination with the head office and the field-level team. The Good Governance Project operates through this structure within the Inclusive Citizenship sector, with the programme activities supported by administrative and field-based staff. The head office is responsible for programme planning, coordination, documentation, monitoring, and other forms of technical support, while the field teams remain more directly connected with the communities and local stakeholders. This establishes a connection between the programming and implementation of diverse activities.

My internship was in the Inclusive Citizenship Department, working in connection with the Good Governance Project. The programme team gave me instructions, feedback, and guidance mainly at the office level, which was where I mainly worked. Much of the material and information I handled was also related to activities at the field level at the same time. As a result, the structure of the organization allows me to understand the connection between programme planning, documentation, communication, and field-level implementation of the development organization.

Understanding My Internship Experience Through an Anthropological Lens

As an Anthropology student, I have realized that my internship was not only an opportunity to gain professional experience but also a way to understand some of the concepts I had studied at IUB. My work in the Inclusive Citizenship Department of Friendship made me understand how development work happens through organizations, communities, institutions, and daily life. My tasks included preparing case stories, awareness materials, educational content, and project documentation, while the field visit also allowed me to observe how a project was experienced by community members. These experiences helped me connect my internship with three anthropological perspectives: Anthropology of Development, Michel Foucault's idea of power and knowledge and Pierre Bourdieu's concepts of habitus and field.

Anthropology of Development

The anthropology of development focuses on the social process of development rather than only on the implementation of a service or the achievement of planned goals. Participants in the development process are communities, institutions, and power relations. Anthropologists have provided great insight questioning the idea that development interventions are equally understood by the people who design them as well as by people who perceive them.

The work of the Inclusive Citizenship Department deals with rights, access to justice, good governance, and community participation – all relevant to my internship tasks. The department works with communities that may face geographical and institutional barriers to accessing services and information. For example, James Ferguson's concept of the "Anti-Politics Machine" shows how development interventions can frame complex political and social problems as technical problems, potentially making broader power relations less visible.

This demonstrates why development needs to be understood within its wider social and political context rather than only through its stated objectives.

Michel Foucault: Power and Knowledge

Michel Foucault's concept explains how power and knowledge are closely connected in society. For Foucault, power does not operate only through governments, laws, or people in formal positions of authority. It also works through institutions, professional expertise, classification, observation, and accepted ways of producing and communicating knowledge. In this sense, knowledge is not completely neutral because the processes through which something becomes accepted as "true," important, or normal are connected to social relations of power.

Anthropologists examine how people and communities are described, categorized, and represented. Words like 'vulnerable', 'marginalized' and 'at risk' may help institutions identify social problems that need attention. But they also influence the way particular communities are understood and what kinds of interventions are thought necessary. Foucault's work, "Discipline and Punish", illustrates similar observation, examination and documentation techniques and their capability to produce knowledge but also influence behaviour. This led to a situation where questioning was seen as essential. It was not enough to ask what knowledge was but also how it was produced and whose perspective was given authority.

Through an anthropological lens, I understand this theory as a way of looking beyond information itself and examining the processes behind it—who produces knowledge, whose perspective is treated as authoritative, what becomes visible or less visible, and how representation can affect the understanding of people and social issues. Since my internship was limited to a specific period and my experience was based on the tasks and settings I was exposed to, my understanding from this perspective can only be partial rather than a complete account of how power and knowledge operate within the organization. However, within the

limits of my internship, Foucault's framework initially helped me critically reflect on how knowledge is produced, selected, and communicated.

Pierre Bourdieu's concepts of habitus and field

Pierre Bourdieu's concepts of habitus and field eased my transition from university life into a working life. For Bourdieu, habitus refers to the dispositions and ways of thinking and acting of people that they develop through their previous experiences and social environments. A field in Bourdieu's work refers to a structured social space where people occupy different positions and have different expectations and practices. These concepts helped me think about the workplace not just as an office, but also as a social space with its own ways of working. Prior to my internship work, I was mostly familiar with doing my university assignments alone, and as required. The tasks I had to do at Friendship were through discussion, feedback, coordination, revision and communication with others. The habits I already had were regularly replaced with the place where I work, but I learned gradually. Initially, I sometimes attempted to solve issues on my own without using the feedback of other team members. However, I learned that asking questions and reviewing and resubmitting work is generally very normal. It directly relates to the issues and learning I have mentioned in the report. Through this experience, I understood that professional skills are not learned only by receiving instructions. They are also formed due to frequent presence in some social environments. My internship was then a process of learning how to engage in a new field while gradually shaping new ways of communicating, working and taking feedback.

Project Details

Project 1: Nutrition, Recreation, and Physical Fitness for Rohingya & Host Community Children (NRPFRHC)

One of the activities that really fascinates me was Friendship's sports activities in Rohingya Camp 19. The activities are conducted in cooperation with KLABU, a Dutch organization, and Paris Saint-Germain (PSG). Through Friendship's project (NRPFRHC), bringing the Rohingya and other children from communities into the scope of nutrition, recreation, and physical fitness, it aims to increase the chances for children to play, engage in activities, and interact with others.

A basic but ignored notion drove the development of the initiative: **youth require chances to play instead of just existing.** Within a refugee camp where a shortage of space, belongings, and liberty defines the daily routines of youth, playing might become less important than primary survival needs. This space is filled by the KLABU–PSG–Friendship plan, which creates a special location so youth can play, study, and exist as they are.

Camp 19 contains the main building on a steep area, serving as a location for athletics and leisure activities. Youth engage in several sports such as football, cricket, and basketball at this place. Athletic items and clothing are borrowed by youth, while classes and competitions are often held. The initiative also utilizes a Mobile Sports Library, which delivers equipment to locations away from the main building.

This initiative does not stay within the refugee communities. Friendship has collaborated with academic institutions in the local Ukhiya community so that local and Rohingya children have athletic opportunities. This initiative is seen as special because athletics form a place where children with various backgrounds can communicate. The report from Friendship regarding a football game showed how teamwork and kindness are learned between the different groups.

Changes because of this plan are seen when youth of the female gender participate. Seven high academic places in Ukhiya received assistance in 2023 by KLABU–PSG, which resulted

in the number of girls' football groups growing from one to four within twelve months. This shows the initiative provides gear and creates space and opportunities for youth who might not have access to physical activities.

From the Office to Rohingya Camp 19: What I Wanted to Understand

Before visiting the field, I acquired an understanding of the project through organizational documents, articles, and discussions at the office. The project deliverables were clearly stated in the documents. It was clear to me that the project provides for sports equipment, training, recreational facilities, and tournaments. It gives children a safe place to go through their emotions.

The project site visit:

Discovering the project on-site made me think about another related question that I had not considered before, but found very interesting. What is the significance of this sports club center for the visiting children? What does it represent or stand for in their lives?
I started to take less interest in the number of children participating. I became more interested in why children choose to come to the Centre, and what it does for them. Does it make a difference in their daily routine? If it does, what is the difference?
Because of my short field visit of just two days, I did not intend to conduct a formal or comprehensive research study. A small field inquiry was conducted through observation and informal conversations with some of the children of Camp 19. My interaction with them turned out to be one of the most memorable things of my life.

Why Come All the Way Up the Hill?

One of the questions I asked the children was whether there was a specific reason they didn’t just play with their friends near the place where they live but chose to come to the sports center instead. Their answers were quite practical.

One child mentioned that coming to the center meant that they could drink cold water, wear a proper jersey, play games that they had never played before, as well as use balls and other sports gear from the center. The kid also said that by coming here, he was meeting many other kids, and over time, a group of friends had formed around the center.
What seemed like just a sporting facility to me was thus serving a greater purpose. It wasn't just football or another sport that was attractive. It was the mix of resources, comfort, and socialization.
In a very congested environment, an outsider may see the distribution of proper sportswear and equipment for children as a small aid. But for the children, these things were part of what made the center special.

After making that observation, I began to think that "sports project" might have a broader meaning. It is not only about fitness value. A new social sphere has emerged through its development within the camp.

"My Parents Were More Strict Before."

In addition, one girl said that her parents were earlier hesitant to let her out to play as things were unsafe. By going to the sports center, they can play with other kids, meet new children, and learn through sports in a more structured space. Their parents also felt more at peace as they were in a safe space. One of Friendship's case stories, "A Little Piece of Childhood," which describes Rabeya Basri of Camp 19. Before joining the sports centre, she had fewer opportunities to play because she was a girl, while the centre gave her a safe space to play football, meet friends, and take part in other activities.

The project's work goes further than the camp. It includes a number of schools in the Ukhiya host community. Getting students, and especially girls, to participate in sports is more challenging there. As evidenced by the friendship story of Maya Debi Chakma, girls who have significant sporting potential often face prohibitions from their families and society from playing, especially as they age. Maya Debi Chakma shows that providing sports facilities is only one part of creating opportunity for girls. Maya, captain of the Thaingkhali High School girls' football team, helped lead her team to victory at the national inter-school championship.

Yet her journey also involved resistance to girls playing football, including pressure from families and negative comments from the community. In one case, Maya and her teammates had to meet with the family of one teammate multiple times before her parents finally agreed to allow her to play.

This reminded me that access involves much more than just providing a play structure or sports equipment. Family permission and social expectations can be an equally important barrier for many girls. What I saw at Camp 19 and the schools I have visited made me see the sport not only as recreation but also as a space where children can develop confidence, make friends, and have a bit more freedom.

"More Than a Playground "

The children I spoke with described the center in very simple terms: **cold water, a uniform, new games, sports equipment, and friends.** They were also curious about me, despite the language barrier. One of them asked if he could call me “sister,” and after I agreed, he said that he wanted to go with me outside the camp. The moment was sweet, but it also made me think about how limited their experience of the world can be beyond Camp 19.

Visiting the Host Community Schools

As I have already mentioned about Maya Debi and Rabeya Basri’s story, this project’s reach extends beyond the Rohingya camps into the host community, where the Sports Library regularly visits schools in Ukhiya with sports equipment, uniforms, and coaching support. They provide sports services to seven secondary schools in the host community, with one instructor who usually conducts training according to the schools’ schedules and maintains records of sports activities and participation.
As part of my field visit, I visited Abul Kashem Noorjahan Chowdhury High School in Rajapalong, where I met the Head Teacher and spent time in the teachers’ room discussing the ongoing sports activities with the teachers. The school’s involvement gave me a different

perspective on how the project operates outside the camp. The Head Teacher himself showed strong interest in sports and was particularly supportive of creating opportunities for students to participate. Despite having a regular academic schedule, the school makes space available for students to use the field for sports activities.

One practical issue that came out during the discussion was the condition of part of the school field. Water gathers on one side of the field, which makes it not possible for the children to access the entire field for playing. Given this, the school authorities expressed their concern and hoped that Friendship might support a solution to this problem. It caught my attention since it showed how the success of a sports programme is not just about giving you the equipment and coaching, but also whether they can actually make use of the physical space provided.

I also visited another school, where we met the Head Teacher and collected an update on the ongoing activities. Across both visits, I noticed a similar pattern: the school authorities who actively support the project were themselves highly interested in sports and encouraged their students to participate. Their support seemed important in making sports a regular part of school life rather than something separate from the academic routine.

Theoretical Reflection: During my field visit to Rohingya Camp 19 the understanding of development became clearer. Despite the sports center's design having specific arrangements, when I spoke to the kids, their personal interpretations were more about meeting friends, getting access to play equipment, and hanging around in a place that is safe and fun. This experience made clear to me that the meaning of a development activity may also differ from its stated objectives. This reflects the anthropological perspective that development interventions may be understood differently by the people who design them and the people who experience them. It must be examined in the context of the social environment and common experiences of the people involved. What made this experience particularly important from an anthropological perspective was the shift in my own understanding during the field visit. I went with an idea of the project based mainly on its planned activities, but my observations and conversations made me pay more attention to how it fitted into the children's

everyday lives. This helped me understand that studying a development project also requires looking at the social meanings and relationships surrounding it.

Area of Inquiry	What I observed/heard
Reason for attending	Access to sports equipment, uniforms, cold drinking water, new games, and opportunities to meet other children
Social interaction	Children developed friendships and regular peer groups around the center
Safety	Some children felt they had greater freedom to play because the center was structured and supervised
Learning	Children associated the center with learning through games and interaction
Language	Language differences created a communication barrier, although some children communicated confidently in English
Personal observation	Children were highly curious about visitors and interested in people and experiences beyond their immediate surroundings.
Main insight	The center functions not only as a sports facility but also as a social and recreational space within the camp.

Field Visit Documentation



Fig-1: Friendship Sports Club Center at Rohingya Refugee Camp 19



Fig. 2: Interaction with children during the field visit



Fig-3: Engaging with children during the field visit




Fig-4 & 5: Sports Club Center





Fig-7: Meeting with school teachers



Fig-8: School's Sports Team

Project 2: Transforming Police Youth Relations (TPYR)

One of my first tasks in the Inclusive Citizenship Department was related to the "Transforming Police Youth Relations" (TPYR) Project. This project is about helping young people and police officers build better relationships. It's not just about the police and young people being forced to interact in formal ways; it's about creating spaces for both groups to speak with each other directly. In doing so, it helps to build trust and understanding between them.

My main task in the TPYR Project was to write stories about the cases and events that were a part of the initiative. The project team gave me the information about some specific cases, and it was my task to understand what had happened and then to turn it into an engaging story. This involved a lot more than just taking the facts and making them into paragraphs. It required me to understand the issue in the first place, the people who were involved, what happened in order to create the change that occurred, and finally, the outcome of the event.

One of the case stories I worked on was "From Fear to Freedom: How a Student's Voice Cleared the College Gates." In this story, there was an issue regarding harassment around the college gates that was raised by a student at an advocacy meeting. This issue garnered the attention of the college authorities and the police, who subsequently initiated patrols around the college during the hours that students were in session. This story allowed me to see how one student's concern could trigger an entire advocacy process to improve the situation.

Another case story I worked on was about a youth forum in Boraibari Char. This forum included activities designed to allow the young people in that community to interact with and build relationships with the police, which included visits to the police station and other interactive sessions.

Turning Raw Data into case stories- A key part of this task which I found interesting was how the basic case information given by the project team could turn into a case story. My writing process involved:

1. Learning about the Case Background, the people, and the circumstances that affected the issue.
2. Finding the central story: Identifying the main problem and the change that took place, not only events.
3. Selecting a suitable title required effort so that it would be catchy yet relevant to the central theme of the story.
4. Using verbatim means including relevant statements or dialogues of concerned people to retain their voices.
5. Storytelling: Presenting information as a story with a clear beginning, development, and outcome.

Theoretical Reflection: The TPYR project can be linked to the concept of power and knowledge. Foucault argued that power and knowledge are closely connected because knowledge is produced, organized, and circulated through institutions and social practices. Consequently, knowledge is not just a collection of neutral facts. The ways in which information is selected and classified and then documented and communicated may affect people's understanding of a particular issue.

This relevance is particularly applicable to development organizations as they produce knowledge in diverse forms on a continuous basis including reports, case stories, assessments, and communication materials. We can think about how examples of documentation not only record what happens, but also make known certain experiences to people who did not necessarily experience them. Essentially, that means any presentation of information comes with responsibility, as choices about what to emphasize and how to represent things shape how we understand issues.

My work on TPYR case stories allowed me to relate this idea of knowledge production to a practical writing task. It made me see documentation as more than simply recording information, because the way information is organized also shapes its meaning for the reader.

Glimpses of my Case Stories:

From Fear to Freedom: How a Student's Voice Cleared the College Gates



For the young women of Gaibandha Mohila and Adarsha Colleges, the walk to class used to be a hardship of anxiety. Despite their dreams of an education, the streets outside their campus were often crowded with groups of boys lingering to pass inappropriate comments and harass students. This environment of "eve-teasing" was not just a problem; it was a barrier to their right to feel safe in their own community.

A unique advocacy meeting organized by the Transforming Police Youth Relations project. This initiative was designed specifically to bridge the gap between local youth and the police after the July 2024 movement, fostering a new era of cooperation. Under the leadership of OC of Gaibandha Sadar Police Station, students finally had a platform to speak their truth. During the session, the room fell silent as a brave student stood up. She spoke about the daily reality at the gates of Mohila and Adarsha Colleges. In the weeks following the meeting, the OC coordinated with this project to establish regular police patrols during peak college hours. Gradually, the community noticed a shift. The groups of harassers vanished, replaced by a sense of order and security.

Today, the atmosphere at the college gates has transformed. The "eve-teasing" that once plagued the area has been silenced. Reflecting on the change, a local student recently noted,

"It feels different now. I don't have to look over my shoulder anymore when I'm walking to the gate. It's a relief to just focus on my books instead of who might be standing at the corner".

Fig-1: Case Story 1

Bridging Trust in The Char



In the remote lands of chars, the gap between the law and the youth once felt like an unbridgeable canyon. For years, the sight of a police officer brought fear rather than a sense of security. To bridge this divide, the Transforming Police Youth Relations Project initiated a vibrant youth forum of 20 boys and girls. Through monthly meetings and station visits in Boraibari Char of Bhogdanga Union in Kurigram, the project aimed to dismantle old misconceptions.

The turning point came with the staging of a drama titled ***Police***. As the sun set over the Char, the community gathered to watch a story that mirrored their own reality, portraying the shadows of kidnapping, abduction, and the pervasive sting of eve-teasing. The play didn't just show crime; it showed a partnership.

"We used to run when we saw the khaki uniform," shared the project's youth leader, his eyes reflecting a newfound resolve. *"Now, we see a teammate. The stage showed us that the police aren't a threat—they are a resource."*

Group member Mosammat Nazifa Khatun noted that the "999" emergency line is no longer a mystery, but a lifeline. Today, the youth of Boraibari act as the eyes and ears of the community, reporting drug peddling and stopping child marriages before they even begin. It ensures that the Char is no longer a place of fear, but a stronghold of collective safety.

Fig-2: Case Story 2

THE GUARDIANS OF THE FESTIVAL



In the vibrant streets of Kurigram, the Shardiya Durga Puja is usually a time of immense joy, yet the heavy crowds often brought a darker side: gridlocked traffic, gambling, and the quiet spread of drug trading. Locations like the Dharla Bridge crossing and Sadar Kalibari became hotspots for these seasonal crimes. Recognizing the challenge, the OC of Kurigram Sadar, turned to an unlikely group of allies: the local youth.

Under the Transforming Police Youth Relation project, a coordination meeting was held to bridge the gap between authority and the community. The OC's message was one of trust and partnership:

"If you help us navigate the traffic and quietly point out the shadows where crime hides, we can act. Your identity is your shield; it remains with us."

Empowered by this newfound responsibility, youth volunteers transformed into the eyes and ears of the festivities. Working in small, dedicated groups, they managed the swirling traffic and funneled critical information about drug dealers and gamblers directly to the police station. Successful arrests were made based on their tips, and for the first time, the transition from **"strangers" to "partners"** was felt by everyone. What began as a strategic discussion blossomed into a safer community, proving that when youth and police stand together, the festival truly belongs to the people.

Fig-3: Case Story 3

Project 3: Developing Children's Educational Comic Book

I worked on a content development project where I had to prepare educational content about the “President of Bangladesh” for children in grades 4 to 6 living in the char areas. I found the task different from my other writing. The content had to be accurate, simple, and engaging for children.

Before finalizing the writing, I discussed the content with one of Friendship’s lawyers to ensure the information and presentation were appropriately legal and educational. I was assigned the visual and graphic design of the material using various AI tools for the illustrations and the overall look of the content after it was approved.

As the children were the target group, I could not work the way one would for university assignments or an organizational report. Instead of delivering facts one after another, I had to first think about how the information could fit into a story, conversation, and visual format naturally. Children living in char areas should be able to relate to the messages without needing complicated language and other academic explanations.

Of all the tasks, I felt that this was one of the projects I enjoyed the most since I got to do writing, creative, and visual work through this project.

Theoretical Reflection: This project also connects with Foucault's idea of knowledge. The information included in the comic was not simply presented as raw knowledge. I had to select, simplify, organize, and present it in a form that could shape how children understood the subject. Discussing the content with a lawyer also showed me that producing educational material can involve different forms of knowledge and authority. This experience made me more aware that even a simple educational comic involves decisions about what information is included, how it is explained, and how the audience is expected to understand it.

Glimpse of the Graphic Draft:



Content Writing and Supporting Internship Activities

I also worked on content development for the “Shokti Project” as part of my internship. I made awareness materials on child rights, child marriage, child abuse, and child labour. The main challenge was making sensitive and complex issues simple and understandable. Instead of just presenting information as facts, one material on child rights and child marriage included a fictional circumstance, learning points, and discussion questions. It was a challenge for me to think about the audience, use of language, structure, and sensitivity.

I also participated in **National Legal Aid Day, Global Accessibility Awareness Day**, and Friendship’s Pohela Boishakh celebrations. These experiences helped me see how the organization communicates about social issues and engage with colleagues beyond the workspace. Through these activities, I learned that working in a professional setting does not mean doing only official tasks; it also involves communicating, teamwork, participation, and adapting to different people and situations.



Fig-1: Legal Aid Day Event



Fig-2&3: Global Accessibility Awareness Day 2026



Fig-3



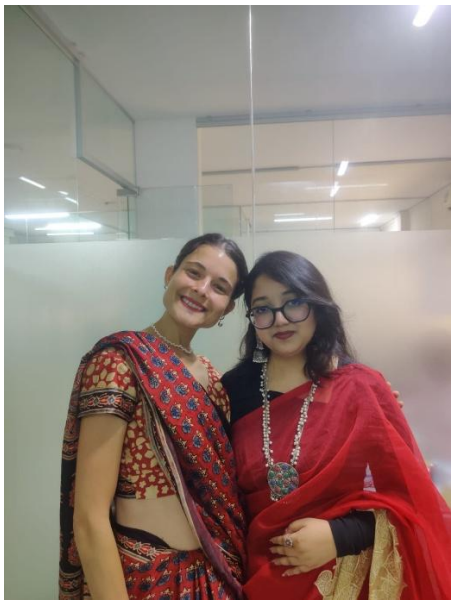


Fig-4&5: Celebrating Pohela Boishakh



Overall Mistakes and Learnings

Mistakes and challenges: Since this is my first ever professional work, one of the main challenges I faced was adapting to an office environment. In university, I was mostly familiar with functioning by myself, but in the professional workplace, there is discussion, feedback, and several changes. There were a few occasions when I tried to sort things out on my own instead of asking for help or any feedback, which made things harder.

There was a different kind of challenge during the field visit. At Rohingya Camp 19, communicating with children was the most difficult part because of the language barrier. So, I relied more on observation and informal conversations for data collection rather than managing everything as a discussion.

What I Learned

1. Describing a story of progress is different from stating facts.

The TPYR case stories taught me to understand what happened, who was involved, what changed, and why the story mattered. I also became more careful about accuracy and how people's experiences were represented.

2. Simple writing requires more thought.

While I was working on "Shokti" project materials, I had to convert topics such as child marriage, child abuse, child labour, and child rights into something that rural people can actually understand. I have learned to ask: "Will the reader understand what I am trying to say?

3. Audience changes the way information should be communicated.

The children's educational comic made this especially clear. A concept that may require a paragraph in an academic paper might need only a short conversation or illustration for a child. This taught me to think about the reader before deciding how to write.

4. Feedback is an essential part of professional growth.

During my internship, I often had to go back and revise my work in order to improve it, accept the corrections made, ask questions, and even fully change my work. Slowly, I came to realize that reassessment was not a negative reflection on my work but a regular part of professional work.

Internship Outcome

I achieved great results in three areas through the program. The first was in terms of learning new skills and exposure. My professional writing, editing, documentation, and communication skills are becoming more confident. I came to know how development organizations prepare material for different audiences.

In a second instance, I was able to understand key themes such as governance, citizenship, participation, rights, marginalization, and community engagement better as I witnessed them in practice. Consequently, my field visit was undoubtedly the most memorable part of the experience, because one can't rely only on reports and statistics when trying to understand the workings of development.

The most significant personal gain I made was confidence. I became more confident in joining discussions, communicating with colleagues, and accepting feedback. I have taken accountability for my work. Perhaps the most important of all the things that the internship gave me was an idea of the working environment I want to be in. It enhanced my enthusiasm for the development sector the most.

Workplace Log



Fig-1: Inclusive Citizenship Department

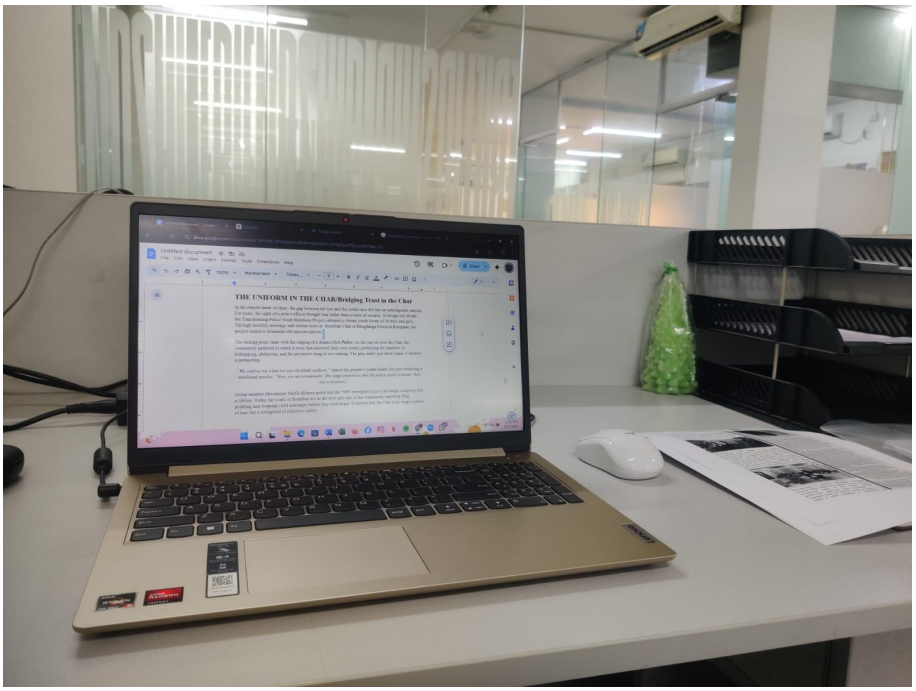


Fig-2: My Desk

Professional Competencies:

Communication	The internship boosted my communication skills, both written and verbal. I learned a professional lesson that communication needs to be clear and concise.
Team Work	I discovered that development work is predominantly team-oriented. Feedback was an Important Part of the process.
Content Writing	I have written and spoken about different formats and audiences, e.g., project case stories, awareness materials. Regarding children's teaching materials, I have learned how to adapt our communication approach based on the viewers.
Critical Thinking	My assignments were all about assigning relevance to things and deciding how to present them and what the primary message should be.
Adaptability	I had to adjust to new routines, people, expectations, and types of work. Over time, I became more comfortable learning through experience.
Professional Responsibility	It taught me to pay attention to even the small tasks, as they form a part of a larger organizational process. I became more aware because my work was used in official materials.
Self-Confidence	Confidence is the most important competency I have learned. I became more eager to take part and inquire. Always ask questions, exchange views, and take responsibility for my work.

Internship Completion Certificate



FRIENDSHIP

Certificate of Internship

This is to certify that

Nusrat Jahan

has successfully completed the internship program at Friendship
from 08 March 2026 to 27 May 2026 under Inclusive Citizenship and has demonstrated a high level of commitment, dedication, and enthusiasm throughout the internship program.
Her contributions have been valuable to our organisation.

We wish her all the best in her future endeavours.

Md. Nurullah Mamun Chowdhury
Senior Director & Head of
Human Resources and Organisational Development
Friendship

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