

# EXCLUSION AND *DALIT* RIGHTS MOVEMENT IN BANGLADESH: PERSPECTIVE OF SOCIAL WORK PRACTICE

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## INTRODUCTION

Social Exclusion is the common term on the context of social science and especially on social work. Social exclusion has different dimension, In Bangladesh country context social exclusion has directly linked with caste, racial and occupational aspect. The extreme minority community has faced different social exclusion, unfortunately which has created by the social elites and state never be taken any action against such types of offence. According to the Constitution of Bangladesh, state responsible for all forms of discrimination free Bangladesh. But, caste, gender and occupation based violence has been continuing and the *Dalit* community-extreme minority segment of the society experienced with various forms of social exclusion including exclusion from land, security, human rights and social access.

In Social Work, social exclusion has defined as “marginalization of people or areas and the imposition of barriers that restrict them from access to opportunities to fully integrate with the larger society” (Barker, 2003: 403). In Bangladesh, little initiative has been continuing to remove the social exclusion, especially for the *Dalit* Communities. Eco Social Development Organization (ESDO) a Bangladeshi national NGO has successfully initiated a program titled ‘Promotion of Rights for Adivashi and *Dalit* Improvement Program (PRADIP)(ESDO, 2011)’ with the financial assistance of HEKS-Switzerland for reducing and eliminating social exclusion and using some unique social work intervention. Considering the Six key roles for social work practitioners: 1. Prepare for and work with individuals, families, careers, groups and communities to assess their needs and circumstances: 2. Plan, carry out, review and evaluate social work practice, with individuals, families, careers, groups, communities and other professionals: 3. Support individuals to represent their needs, views and circumstances: 4. Manage risk to individuals, families, careers, groups, communities, self and colleagues: 5. Manage and be accountable, with supervision and support, for social work practice within the organization: 6. Demonstrate professional competence in social work practice - the PRADIP Project has assessed through social work point of view. According to the result of this assessment it has mentioned that the PRADIP project is one of the successful best practices of social work field in Bangladesh with some limitations, especially on lack of professional competency. The Professional Social work educators can play the appropriate initiative for filling the gap. The paraprofessional social worker is the demand and reality for sustainable development of Bangladesh as well as the world.

## PROFESSIONAL SOCIAL WORK IN BANGLADESH

In Bangladesh, history of professional social work education has just crossed the 50 years. The Academic social work in Bangladesh emerged with the recommendations made by UN experts on welfare for the establishment of a programme of professional welfare practice. The recommendation highlighted the need for scientific knowledge in the solution of acute and large-scale social problems (Watts, 1995) As a result; The Institute of Social Welfare and Research (ISWR) were established in 1958 as a constituent College of the University of Dhaka. It was jointly sponsored by the then Central Government of Pakistan and the United Nations Technical Assistance Program. Subsequently after the emergence of Bangladesh the then College of Social Welfare and Research Centre was merged with the University of Dhaka as an Institute in March 1973 (ISWR, 2009-2010).

Within the more than five decades of Journey of Social work in Bangladesh, Still now, social work has been continuing as an educational subject rather than professional aspect. In Bangladesh, social work not yet treated as a profession, the graduates of social work not recognized by the state as a professional social worker and no accreditation institution has exist in Bangladesh for social work profession. Considering the number and activities, Bangladesh is one of the largest NGO based country and roughly two million employees are working for NGOs (NGO Affairs Bureau, 2012), but all of them treated as NGO workers as because they have come from different academic background, a few portions of employees come from social work background without having professional recognition and they have treated as general University graduate just like other discipline. A significant number of informal religious, spiritual and philanthropy based social services has been continuing in Bangladesh, but there is no meaningful relationship in between Social work, NGOs and philanthropic Initiatives in Bangladesh. No doubt, this is one of the big gaps in terms of demand and supply side of social work and social services (Healy, 2001; Polack, 2004).

### Social Work Education in Bangladesh

Each year a mentionable number of social work graduates have awarded from Universities of Bangladesh. According to the recent data (June, 2013), the graduation and masters of Social Work degree offered by 4 public universities, 2 private universities and 57 affiliated colleges through national university of Bangladesh. Near about 5000 students have completed their graduation on social work and 3000 students completed their masters in Social Work (Department of Social Work, 2012).

### The Chronology of Social Work Education in Bangladesh

1958	The Institute of Social Welfare and Research (ISWR) was established as a constituent College of the University of Dhaka.
1964	The Department of Social Work was initially started as a college of Social work under the affiliation of University of Rajshahi.
1972	The Department of Social Work, University of Rajshahi was evolved as a separate and independent department under the faculty of Arts.

1973	College of Social Welfare and Research Centre was merged with the University of Dhaka as an Institute.
1992	Bangladesh National University has established as a parent university of Bangladesh which was primarily established to affiliate all the universities and colleges and under the National University the graduation and masters of Social Work degree offered by 57 colleges.
1994-95	Social Work Department of Shah Jalal University of Science and Technology launched its journey.
1998	Social Work Department of Gono University launched its journey.
2005	Social Work Department of Jagannath University launched its journey.
2007	Bangladesh Council for Social Work Education (BCSWE) was established (ISWR, 2010-2011) (Department of Social Work, 2012 ; IASSW & IFSW, 2001)

According to the syllabus and academic records of the 4 public universities of Bangladesh, The major outlines of Social Work Education in Bangladesh has given below:

### **A Short outline of Social work Education in Bangladesh**

#### **Vision and Mission**

1. To produce efficient professional social workers;
2. To teach and give the students theoretical as well as practical knowledge in relation to socio-cultural development.
3. To produce skilled and efficient Social Work graduates who can engage themselves in multidimensional developmental activities in the country.

#### **Nature of Social Work Discipline**

Social Work usually deals with the problems of individuals, groups and communities. Since ours is a developing country in Bangladesh context, emphasize developmental social work, but it does not mean that clinical social work is entirely ignored here. Students are in fact taught developmental and clinical social work simultaneously.

#### **Field Work/ Internship Activities**

The student of social work apply the theoretical knowledge learn from the classroom and other sources practically in the field while working with people through social welfare agencies. This program is called *internship* in social work language.

#### **Research Activities**

The students are required to complete three theoretical courses on social research/ social work research at undergraduate and graduate levels.

#### **Seminar Activities**

Seminar paper on burning socio-cultural and development issues need to be presented before the students and teachers by every formed group of student in each terminal semester of an academic year. (ISWR, 2010-2011).

Almost the syllabus and the academic procedure are common in all Universities and a good coordination and academic system has exist within all Universities .But due to the absence of accreditation system and accreditation authority, the degree has been treated as an educational degree without recognized as a professional degree. Due to the lack of professional recognition and less opportunity of social work professional job opportunities, major portion of social work graduate has employed in the different field such as, work for financial institutions, Government services and Private commercial Institutions. A few portion of graduate work for NGOs and national and International development agencies, due to absence of professional recognition; they are not recognized as professional social worker. Only those graduates involved with social work teaching profession - treated as social work professionals in Bangladesh.

The social work education in Bangladesh almost covers the standard of social work accreditation according to the standards of International Social Work, but due to the absence of recognized accreditation authority, the professional acceptance of Social Work as a profession in Bangladesh still now a dream not in reality. Recently, Bangladesh Council for Social Work Education (BCSWE) has established with the vision of ensuring accreditation of professional social workers in Bangladesh.

## **A CONCEPTUAL FRAMEWORK**

### ***Dalit***

*Dalit* is a designation for a group of people traditionally regarded as "untouchable" (Barker,2003). *Dalits* are a mixed population, consisting of numerous castes from all over South Asia; they speak a variety of languages and practice a multitude of religions.

The word "*Dalit*" comes from the Sanskrit, and means "ground", "suppressed", "crushed", or "broken to pieces". It was first used by Jyotirao Phule in the nineteenth century, in the context of the oppression faced by the erstwhile "untouchable" castes of the twice-born Hindus.

According to Victor Premasagar, the term expresses their "weakness, poverty and humiliation at the hands of the upper castes in the Indian society.(Edwards, 1995) "

Mohandas Gandhi coined the word Harijan, translated roughly as "Children of God", to identify the former Untouchables. The terms "Scheduled castes and scheduled tribes" (SC/ST) are the official terms used in Indian government documents to identify former "untouchables" and tribes. However, in 2008 the National Commission for Scheduled Castes, noticing that "*Dalit*" was used interchangeably with the official term "scheduled castes", called the term "unconstitutional" and asked state governments to end its use. After the order, the Chhattisgarh government ended the official use of the word "*Dalit*"(ESDO-PRADIP Project Report, 2011).

The term Chandala is used in the Manu Smriti (codes of caste segregation) in the Mahabharata. In later time it was synonymous with "Domba", originally representing a specific ethnic or tribal group but which became a general pejorative. In the early Vedic literature, several of the names of castes that are referred to in the Smritis as Antyajas occur. They have *Carmanna* (a tanner of hides) in the Rig Veda (VIII.8, 38), the Chandala and Paulkasa occur in

Vajasaneyi Samhita. *Vepa* or *Vapta* (barber) in the Rig Veda. Vidalakara or Bidalakar are present in the Vajasaneyi Samhita. *Vasahpalpuli* (washer woman) corresponding to the Rajakas of the Smritis in Vajasaneyi Samhita. Fa Xian, a Chinese Buddhist pilgrim who recorded his visit to India in the early 4th century, noted that Chandalas were segregated from the mainstream society as untouchables. Traditionally, *Dalits* were considered to be beyond the pale of Varna or caste system. They were originally considered as *Panchama* or the fifth group beyond the fourfold division of Indian people (BDERM, 2011).

*Dalit* is a designation for a group of people traditionally regarded as Untouchable. *Dalit* status has often been historically associated with occupations regarded as ritually impure, such as any involving leatherwork, butchering, or removal of rubbish, animal carcasses, and waste.

### Social Exclusion

Social exclusion is defined in The Social Work Dictionary as the “marginalization of people or areas and the imposition of barriers that restrict them from access to opportunities to fully integrate with the larger society” (Barker, 2003, 403). Social exclusion applies to both countries that lose out in global competition and to classes of people within nations in the grip of poverty or living with mental or physical disabilities.

The concept of social exclusion goes beyond the mere words “social” and “exclusion” into the political realm. Embodied in this concept is a framework concerning political and economic process. The beauty of this formulation as opposed to the pejorative earlier term, the underclass, is its placement of the onus on the people who are doing something to other people. The central tenet of the underclass or culture of poverty argument, in contrast, is that miserable conditions are self-induced—the poor do it to themselves (Byrne, 1999).

Van Wormer (2004) discusses sexism, heterosexism, racism, classism, ethnocentrism, ageism, and sectarianism as forms of social exclusion.

The definition of Social Exclusion or inclusion has summarized by Ruth Levitas, Christina Pantazis, Eldin Fahmy, David Gordon, Eva Lloyd and Demi Patsios (January 2007 on the following way:

**Table-1: Definitions of social exclusion or inclusion**

1.	... a shorthand term for what can happen when people or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown. (SEU, 1997)
2	Social exclusion occurs where different factors combine to trap individuals and areas in a spiral of disadvantage. (DSS, 1999:23)
3	Social exclusion is a process, which causes individuals or groups, who are geographically resident in a society, not to participate in the normal activities of citizens in that society. (Scottish Executive, nd)
4	The notion of poverty that has guided the development of this report is where people lack many of the opportunities that are available to the average citizen.... This broad concept of poverty coincides with the emerging concept of social exclusion. (NPI, Howarth et al, 1998)
5	The processes by which individuals and their communities become polarized, socially differentiated and unequal. (ESRC, 2004)
6	The dynamic process of being shut out from any of the social, economic, political and cultural systems which determine the social integration of a person in society. (Walker and Walker, 1997, p 8)
7	...social exclusion is often regarded as a ‘process’ rather than a ‘state’ and this helps in being constructively precise in deciding its relationship to poverty. (Gordon et al, 2000, p 73)
8	An individual is socially excluded if (a) he or she is geographically resident in a society but (b) for reasons beyond his or her control, he or she cannot participate in the normal activities of citizens in that society, and (c) he or she would like to so participate. (Burchardt et al, 2002, pp 30, 32)
9	Inadequate social participation, lack of social integration and lack of power. (Room, 1995)
10	Social exclusion is a broader concept than poverty, encompassing not only low material means but the inability to participate effectively in economic, social, political and cultural life and in some characterizations alienation and distance from mainstream society. (Duffy, 1995)
11	(Social Inclusion) The development of capacity and opportunity to play a full role, not only in economic terms, but also in social, psychological and political terms. (EU Employment and Social Affairs Directorate)
12	An accumulation of confluent processes with successive ruptures arising from the heart of the economy, politics and society, which gradually distances and places persons, groups, communities and territories in a position of inferiority in relation to centers of power, resources and prevailing values. (Estivill, 2003, p 19)

Janie Percy-Smith (2000) has perfectly described the dimensions of social exclusion on the following way:

**Table 2: Dimensions of social exclusion**

Dimension	Indicators
Economic	<ul style="list-style-type: none"> <li>• Long-term unemployment</li> <li>• Casualization and job insecurity</li> <li>• Workless households</li> <li>• Income poverty</li> </ul>
Social	<ul style="list-style-type: none"> <li>• Breakdown of traditional households</li> <li>• Unwanted teenage pregnancies</li> <li>• Homelessness</li> <li>• Crime</li> <li>• Disaffected youth</li> </ul>
Political	<ul style="list-style-type: none"> <li>• Disempowerment</li> <li>• Lack of political rights</li> <li>• Low registration of voters</li> <li>• Low voter turnout</li> <li>• Low levels of community activity</li> <li>• Alienation/lack of confidence in political processes</li> </ul>

Dimension	Indicators
	<ul style="list-style-type: none"> <li>• Social disturbance/disorder</li> </ul>
Neighborhood	<ul style="list-style-type: none"> <li>• Environmental degradation</li> <li>• Decaying housing stock</li> <li>• Withdrawal of local services</li> <li>• Collapse of support networks</li> </ul>
Individual	<ul style="list-style-type: none"> <li>• Mental and physical ill health</li> <li>• Educational underachievement/low skills</li> <li>• Loss of self-esteem/confidence</li> </ul>
Spatial	<ul style="list-style-type: none"> <li>• Concentration/marginalization of vulnerable groups</li> </ul>
Group	<ul style="list-style-type: none"> <li>• Concentration of above characteristics in particular groups: elderly, disabled, ethnic minorities</li> </ul>

Social exclusion has been defined in a number of different ways which may include all or some of the following elements: disadvantage in relation to certain norms of social, economic or political activity pertaining to individuals, households, spatial areas or population groups; the social, economic and institutional processes through which disadvantage comes about; and the outcomes or consequences for individuals, groups or communities (Byrne, 1999).

### **DALIT COMMUNITY IN BANGLADESH: A SHORT OVERVIEW**

260 million people worldwide continue to experience discrimination based on their caste. Caste discrimination remains one of the most severe and forgotten human rights abuses of the twenty-first century. It leads to extreme poverty and powerlessness which contribute to exploitation and violence against the *Dalits* – formerly known as untouchables.

In Bangladesh there are an estimated five million *Dalits*. In Dhaka, *Dalit* communities live in so called ‘colonies’ – deprived or excluded from adequate housing, sanitation and education. Working in the most menial jobs, they have difficulty accessing schools and hospitals. Approximately 96% are illiterate (Dhaka, 2006).

*Dalit* women face discrimination, exclusion and violence as a result of both their caste and gender. A majority of *Dalit* girls drop out of school at secondary level—the most crucial factor in escaping poverty. Given the vast numbers of *Dalit* women and men living in poverty, justice will not be achieved if *Dalits* continue to be excluded, and their human rights denied.

The *Dalit* community in Bangladesh is a heterogeneous group with different professions, language and culture. There is a lack of national data on the number of *Dalits* and their different professions. In the cities they are mostly employed to perform tasks such as cleaning, removing human waste and sweeping. In nonurban settings *Dalits* work in different areas e.g. tea plantation, fishery, leather processing and shoe making. The levels of deprivation vary depending on the professions they have.

*Dalits* also have different languages and religions. Besides Bengali they speak Telugu, Hindi and other languages from the sub-continent. They can be Hindu, Christian or Muslim. *Dalits* in Bangladesh have around 16 sub-caste groups. These differences in language, profession and religion can sometimes be contentious and makes it difficult for *Dalits* to organize themselves and have a collective voice.

### **Dimensions of social exclusion of *Dalits* Community in Bangladesh**

#### **Exclusion from goods and services:**

Exclusion in terms of low consumption levels, education and health care is the common phenomenon of *Dalits*. Due to the mistrust from non-*Dalit* Bangladeshi society, *Dalits* often prefer to stay within their community and with their ‘own’ people.

Poor economic conditions do not allow *Dalit* people to live outside their colonies. Even if some families can afford it they are denied accommodation, as non-*Dalits* are unwilling to rent a house to a *Dalit* individual or family.

The majority of *Dalits* live in houses that are no more than a room. They have been living in these small spaces for many generations. The size of the families have increased manifold but they have been forced to accommodate themselves in the same small housing. If a *Dalit* family was provided with housing 40 years ago, they have continued to live in the same small house despite two new generations being added to the family. Consequently 12 to 14 family members are sometime squashed into a tiny space.

*Dalit* colonies are often unclean and unhygienic with open sewers, lack of toilets and bathrooms and uncollected garbage blocking water ways. Along with cramped living spaces, the lack of water and electricity compound to make their lives yet more miserable. Sometimes *Dalits* have to wait for water until late morning. A significant part of a *Dalit* woman’s life is spent in collecting water. This is not only time consuming, it is often the cause of conflict with other households.

Private toilets are nonexistent and public ones are very few, overused and filthy. This encourages many to use common open spaces to defecate, adding to public health threats.

*Dalit* people’s meager livestock such as pigs, goats and chickens, cohabit with them in these unhygienic surroundings, further increasing the public health risk.

Illiteracy is widespread among *Dalit* people. Again it is difficult to provide corroborating evidence as the census so far has not addressed the issue of caste. Exact numbers of *Dalits* who are illiterate remain unclear but sample studies indicate this is around 96%. The educational prospects for the next generation of *Dalits* are not looking promising. *Dalit* parents who were interviewed believe strongly that their girls and boys are not interested in going to school. Very few *Dalit* boys and girls have completed their A-levels and even fewer still have actually completed college or a professional course.

Financial hardships have been identified as the main reason for children failing to pursue their education. In many cases young boys and girls have to give priority to earning a living rather than attending school. Parents want their children to go to school but are often unable to earn enough, and are therefore forced to ask their children to supplement the household income.

Education being a particularly expensive commodity for *Dalit* families, it is important for them to be assured that it will result in employment. With no assurances from the state it is unlikely that *Dalit* communities will choose education over trying to make a living. This is especially true for *Dalit* girls who will be married at an early age and for whom parents think education is not a necessity (BDERM,2011).

#### **Labour market exclusions:**

For most households of the *Dalits* they are excluded from general labour market, even in many cases they also excluded from their traditional occupation (Sweeping) due to socio-political interferences of mainstreamed people.

*Dalits* in Bangladesh today are mainly sweepers or cleaners. Due to their low social status, *Dalit* have been relegated to the most menial tasks even by the state. City Corporations often hire *Dalits* to carry out cleaning jobs. With the job market not being a level playing field, it is no wonder that *Dalits* often find that the only jobs open to them are the most menial cleaning jobs, although even non-*Dalits* are beginning to take on these jobs if it is a government post, further reducing the opportunities for *Dalit* employment. Over a long time this occupational identity has contributed to their lower and neglected social status. *Dalits* want to move beyond this occupational identity but find it almost impossible due to social and economic reasons. With no state support in this endeavor it is difficult to envisage how the *Dalit* community will be able to escape its low social image.

Some *Dalit* men are engaged in professions like 'sweeper', 'barber', 'bede (water gypsy)', 'medicine seller', 'hawker' etc. A few *Dalit* women are also engaged in similar traditional income generating activities. A small number of *Dalit* women are becoming active in politics and taking up nongovernmental organisation (NGO) jobs.

#### **Exclusion from land:**

The exclusion from land is a critical issue and widely associated with poverty and insecurity. Most of the cases of *Dalits*, they are totally excluded from land even they have no entitlement on their homesteads and they are most vulnerable landless segment of the society.

#### **Exclusion from security:**

Insecurity is the common concern of *Dalit* communities and the adolescent girls and young *Dalits* ladies faced insecurity on sexual harassment and violence. *Dalit* women and men suffer from different forms of violence and insecurity instigated by the non-*Dalit* Bangladeshi community. *Dalits* feel helpless either to take action or to complain to the police.

#### **Exclusion from human rights:**

Violation of human rights is the unfortunate regular painful experience of *Dalits* communities. They have nothing opportunities to formal and social justice, legal wage opinion sharing, protection from violence and so on. For a *Dalit* woman, her home can be the most dangerous place. The levels of violence and insecurity that she experiences in her home are rarely matched outside. Even if she manages to protect herself from outside harassment, she cannot escape the violence within her home. Women feel that it is not their right to question their husbands, especially as their religion forbids it. A key factor to their silence and acceptance of their situation is often their socio-economic dependence on their husbands. Gender discrimination and violence at home also affects them professionally and economically.

#### **Exclusion from Social Access:**

*Dalit* women and men often believe that their *Dalit* identity has a lesser status compared to non-*Dalit* people, in some ways internalizing their caste oppression. The non-*Dalit* community, while always aware of their supposed higher status, does not necessarily openly exhibit their perceived superiority. The reiteration of their superiority and higher status comes to the forefront when it involves marriage or other social interactions.

This situation seems unlikely to change in the near future as *Dalits* find it very difficult to send their children to school due to financial constraints. This forced backwardness in education prevents younger generations of *Dalits*, from taking up new professions or moving away from traditional caste defined professions. It is particularly challenging in the case of *Dalit* girls. Recently a few *Dalit* girls started attending school, but many dropped out early due to numerous factors such as household work, the need to supplement household income, early marriage, verbal abuse at school etc.

Perceptions of hostility regarding the outside environment reinforce structural exclusion and create an environment in which both women and men feel discouraged to get engaged in public spaces. This discouragement lays the foundations for *Dalit* women and men not taking an interest or being involved in politics.

The extreme exclusion and deprivation that feature in the everyday lives of *Dalit* people in general and *Dalit* women in particular, fully impacts the way they interact and engage with society. *Dalits* live a harsh life, marginalized and stigmatized. Attempts at improving their lives would have to first address the various discriminations based on caste, class and gender that *Dalit* women and men experience on a daily basis.

The double burden of caste and gender that all *Dalit* women face puts them in a particularly vulnerable position and has to be understood within the overall plight of *Dalit* people in Bangladesh. Any policy or plan of merit would need to address the structural and systemic discriminations that *Dalits* have faced for many generations now in a country that has even forgotten their existence.

### **DALIT RIGHTS MOVEMENT AND SOCIAL WORK PRACTICE IN BANGLADESH**

Social workers perform a variety of tasks. Not all of them are exclusive to social work, but social workers carry them out as an integral part of enabling people to achieve the outcomes they want. Some tasks are specific to work with adults, or with children and families. Many are common to work with people of all ages in many different settings and sectors.

The role of social work for reducing and eliminating different social problems still now a dilemma considering global and local context. The western contexts Fergusson (2006) Mention that:

*In our days social work and social care is under a negative sign in many Western societies. It is in a crisis. There are two main reasons for this situation: The first reason is that in the latest time there has been a spate of public disclosure of system failures in some areas of social work. Especially in the mass media there is often a focus on the things that went wrong in social work and not on what is good. That leads to a negative impression of social work. One other reason is that in the 1970s there was a radical movement in social work education. It was dominated by social casework scorned as a method to individualize and control the poor and the oppressed. This method and especially how it was used was*

very controversial. Academics criticized that like this social work would be a part of the problem to social ills and not a solution as it should be. Since then a need of a critical awareness of social workers towards their work had been arisen. Their work should be critical reflected and there have been a call to focus on the critical theory.

In local context, unfortunately the academicians' social work discipline not yet properly exposed the role of social work on the context of resolve social problem. Very unfortunately still now social work treated as a theory based academic subject and no evidential good practice created an accepted professional point of view of the practice of social work in Bangladesh. Until today, in Bangladeshi country context the literature of social work limited within the boundaries of academic theories and impact studies. This is one of the major constraints in social work field of Bangladesh. These all lead to a deficit culture of social work, leads to a social work which is characterized by lack of resources, just preventing the next mistake and just reaching performances standards.

### PRADIP project for Promotion of Dalit Rights: A Para Professional Social work practice

*Dalits* and Adivasis (indigenous people) are counted among the most disadvantaged and underprivileged communities in the country of Bangladesh. As a result of age-old social exclusion, backwardness and under development, a large majority of the *Dalits* and Adivasis live in desperate condition, deprived of their basic human rights. Eco Social Development Organization is one of the pioneer Non-Government Organizations of Bangladesh with the leadership of professional social worker. ESDO has worked for with the vision of an equitable society free from all discrimination. ESDO has launched a program on 2006, titled "Promotion of Rights for Adivasis and *Dalits* Improvement Programme (PRADIP)" for ensuring and promoting rights of extreme minorities of Bangladesh. The ESDO management has successfully promote the Paraprofessional social work and through this approach the project has successfully ensuring the rights and access of extreme minority and the PRADIP project has recognized by all concern stakeholders as one of the best performing project in terms of long term sustainability and appropriate way forward for inclusion of extreme minority in the society. 60 staff has involved with PRADIP project for delivering rights and services and the ESDO management conduct initially a 4 weeks training in light of social work methods and strategies as because those staffs are not come from social work discipline (ESDO, 2011). After successful training course, they have played the role of Paraprofessional social worker and creates enabling environment for extreme minority community. Considering the Six key roles for social work practitioners have been identified in the latest occupational Standards guidance that together with the units and elements of practice provide detailed Requirements expected of qualified professionals and according to the six key roles for social work practitioners, the PRADIP Project has assessed through social work point of view. According to the result of this assessment it has mentioned that the PRADIP project is one of the successful best practices of social work field in Bangladesh.

**Table 3: Critical Best Practice on Social Work: The PRADIP Project**

Key roles for social work practitioners	Key roles of change agents of PRADIP Project	Major tasks for social work practitioners	Major tasks under PRADIP Project
<b>Key role 1.</b> Prepare for and work with individuals, families, carers, groups and communities to assess their needs and circumstances:	Planning, coordination and implementation mechanism for ensuring <i>Dalits</i> human rights, improved economical status and empowered <i>Dalits</i> people through involvement of individuals, Families, Villagers, Government Officials, Service Providers, and likeminded alliance.	<ul style="list-style-type: none"> <li>• Prepare for social work contact and involvement.</li> <li>• Work with individuals, families, carers, groups, and communities to help them make informed</li> <li>• Decisions.</li> <li>• Assess needs and options to recommend a course of action.</li> </ul>	<ol style="list-style-type: none"> <li>1. Focus Group Discussion</li> <li>2. Base Line Survey</li> <li>3. Individual contact</li> <li>4. Home visit</li> <li>5. Need assessment</li> <li>6. Resource mapping</li> <li>7. Van Diagram</li> <li>8. Formation of Group, Village Development Committee (VDC), Human Rights Protection Committee(HRPC), Human Rights Protection Forum(HRPF)</li> </ol>
<b>Key role 2.</b> Plan, carry out, review and evaluate social work practice, with individuals, families, carers, groups, communities and other professionals:	Activation of Group, Mothers Club, CBO and Federation and Activation of Human Rights Protection Committee, Human Rights WATCH Group, Northwest Partners Network.	<ul style="list-style-type: none"> <li>• Respond to crisis situations.</li> <li>• Interact with individuals, families, carers, groups and communities to achieve change and development and to improve life opportunities.</li> <li>• Prepare, produce, implement and evaluate plans with individuals, families, carers, groups, communities and professional colleagues.</li> <li>• Support the development of networks to meet assessed needs and planned outcomes.</li> <li>• Work with groups to promote individual growth, development and independence.</li> <li>• Address behavior which presents a risk to individuals, families, carers, groups and communities.</li> </ul>	<p><b>Major Activities:</b></p> <ul style="list-style-type: none"> <li>• Group meeting</li> <li>• Confidants creating</li> <li>• Concentration</li> <li>• Promotion of social perspective</li> </ul> <p><b>Stakeholders:</b></p> <ul style="list-style-type: none"> <li>• <i>Dalits</i> community people.</li> </ul> <p><b>Results:</b> Thinking about the cause of their current situation, and understand and activation for their own surveillance.</p> <p><b>Major Activities:</b> Activating peoples centered committees on community, union, upazila, and district and regionally through:</p> <ul style="list-style-type: none"> <li>• Community based monitoring</li> <li>• Meeting and Dialogue Sharing</li> <li>• Day Observance</li> <li>• Advocacy for Social Justice (Media Campaign, Social Campaign, newsletter, posters, billboard etc)</li> <li>• Campaign for Access to Government Services</li> <li>• Sensitization for social acceptance</li> <li>• Issue based communication with different stakeholders</li> <li>• Continuous advocacy meeting with government and local government</li> </ul>

Key roles for social work practitioners	Key roles of change agents of PRADIP Project	Major tasks for social work practitioners	Major tasks under PRADIP Project
			<ul style="list-style-type: none"> <li>• HEKS Northwest Partners networks</li> </ul> <p><b>Result:</b></p> <ul style="list-style-type: none"> <li>• Significantly reducing social vulnerability</li> <li>• Increase school going attendance rate of <i>Dalit</i> Child</li> <li>• Develop enabling environment on social context.</li> <li>• Creating effective opportunity in terms of access to Government services.</li> <li>• Enhancing social acceptance and reducing social exclusion.</li> <li>• Activating pressure groups for policy advocacy.</li> <li>• Involving different concern stakeholders on favor of <i>Dalit</i> rights.</li> </ul>
<p><b>Key role 3.</b> Support individuals to represent their needs, views and circumstances:</p>	<p>Service Delivery for ensuring appropriate inclusion of <i>Dalits</i></p>	<ul style="list-style-type: none"> <li>• To advocate with, and on behalf of, individuals, families, carers, groups and communities.</li> <li>• To prepare for, and participate in decision making forums.</li> </ul>	<p><b>Major activities:</b></p> <ol style="list-style-type: none"> <li>i. Learning and cultural centers: <ul style="list-style-type: none"> <li>• PPS</li> <li>• NFPE</li> <li>• Mainstreaming</li> </ul> </li> <li>ii. HOME (Holistic Opportunity for Meritorious students Education)</li> </ol> <p><b>Activity:</b></p> <ul style="list-style-type: none"> <li>• Selection of meritorious students through test.</li> <li>• Feeding and cultural programs.</li> <li>• Parents day</li> <li>• Sports programs on special day observation</li> <li>• Study tour</li> </ul> <ol style="list-style-type: none"> <li>iii. Awareness and social contextual training <ul style="list-style-type: none"> <li>• Training on leadership</li> <li>• Training on rights issues</li> <li>• Training on gender issues</li> </ul> </li> <li>iv. Skill development training <ul style="list-style-type: none"> <li>• Training for self-help group leaders on operation and management</li> <li>• Training on CBO operation, management and account keeping.</li> <li>• Human rights and leadership development training for CBO and SGH leaders</li> <li>• Skill and employment generation training</li> </ul> </li> <li>v. Capital support for IGA</li> <li>vi. Health services <ul style="list-style-type: none"> <li>• Adolescence forum</li> <li>• Nutritious food supplement</li> <li>• Regular health check up</li> <li>• Installation of tube well and sanitary latrine</li> </ul> </li> </ol>
<p><b>Key role 4.</b> Manage risk to individuals, families, carers, groups, communities, self and colleagues:</p>	<p><b>Major Challenges and Risk has identified through consultative process</b></p> <ul style="list-style-type: none"> <li>• Still now socialization gaps is availing in the society</li> <li>• <i>Dalit</i> people are more fatalist than realistic.</li> <li>• <i>Dalit</i> people show little interest for accepting new ideas and more interested to practice which they have received from their male line.</li> <li>• Lack of interest in receiving</li> </ul>	<ul style="list-style-type: none"> <li>• Manage risk to individuals, families, carers, groups, communities, self and colleagues.</li> <li>• Address behavior which presents a risk to individuals, families, carers, groups, communities, self and others.</li> <li>• Identify and assess the nature of the risk.</li> <li>• Balance the rights and responsibilities of individuals, families, carers, groups and</li> </ul>	<p><b>Measures to be taken to adapt to these challenges/ tackle problems:</b></p> <ul style="list-style-type: none"> <li>• Socialization process has been continuing and through this process in many cases challenge has successfully addressed.</li> <li>• Self-confidence has positively increased.</li> <li>• Social campaign and awareness will breakthrough <i>Dalits</i> people's mind setup</li> <li>• Social acceptance of <i>Dalit</i> people will be increased through awareness raising activities.</li> <li>• Community based discussions and meetings with parents would be helpful to increase</li> </ul>

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	<p>basic education is also a hindering matter.</p> <ul style="list-style-type: none"> <li>• Lack of interest to change their male line occupation.</li> <li>• Some <i>Dalit</i> people show their little interest regarding the age of marriage for these reason some early marriage cases are found.</li> </ul>	<p>communities with associated risk.</p> <ul style="list-style-type: none"> <li>• Regularly monitor, re-assess, and manage risk to individuals, families, carers, groups and communities.</li> <li>• Take immediate action to deal with the behavior that presents a risk.</li> <li>• Work with individuals, families, carers, groups, communities and others to identify and evaluate situations and circumstances that may trigger the behavior.</li> <li>• Work with individuals, families, carers, groups and communities on strategies and support that could positively change the behavior.</li> </ul>	<p>awareness on basic education.</p> <ul style="list-style-type: none"> <li>• <i>Dalit</i> people received skill development training with a view to encourage them to engage in alternative jobs</li> <li>• Leadership among the <i>Dalit</i> people emerged and project has provided financial assistance to protect and rescue <i>Dalit</i> people from traditional money lenders</li> <li>• Organizing different meetings in <i>Dalit</i> community issuing the negative effect of early marriage</li> </ul>
<p><b>Key role 5.</b> Manage and be accountable, with supervision and support, for your own social work practice within your organization:</p>	<p>An effective communication strategy, a process of social mobilization and awareness raising program targeting family, employers, children, Teacher, community and civil society in general and Government policy makers and Duty bearer, local government, media, in particular and capacity build up of VDC, HRPC, HRPF members activities has undertaken and implemented. The overall approach to creating an enabling sustainable institutional mechanism of reducing and eliminating caste based discrimination from northwest region of Bangladesh and creating a strong National level policy advocacy group.</p>	<ul style="list-style-type: none"> <li>• Manage and be accountable for your own work.</li> <li>• Contribute to the management of resources and services.</li> <li>• Manage, present and share records and reports.</li> <li>• Work within multi-disciplinary and multi-organizational teams, networks and systems.</li> </ul>	<p><b>Major Activities:</b></p> <ul style="list-style-type: none"> <li>• Project Implementation Plan(PIP)</li> <li>• Monthly Work Plan</li> <li>• Quarterly Progress Review Meeting</li> <li>• Quarterly Coordination Meeting with Government Officials</li> <li>• Quarterly Coordination Meeting with Different Service Providers</li> <li>• Learning Sharing Meeting with Local Government</li> <li>• Quarterly Coordination Meeting with Villagers</li> <li>• Exposure Visit by Civil Society</li> <li>• Quarterly Meeting with Rights Facility</li> <li>• Interaction Meeting with Stakeholders</li> </ul>
<p><b>Key role 6.</b> Demonstrate professional competence in social work practice:</p>	<p>The PRADIP project has developed to promoted and protected of human rights of the <i>Dalit</i> Community. This initiative has undertaken for a fully community led right based approach where the community people directly involved in project planning to implementation process – which has almost similar with social work approach and to establish basic human rights different stakeholders from different service providing department has included in Human Rights Protection Committee at Union, Upazila and District Level. The committee member help to create easy access to Government service delivery and nation building departments like land office, hospital, health and family planning office, livestock, Department of Agriculture Extension, Educational institution like school, college,</p>	<ul style="list-style-type: none"> <li>• Research, analyze, evaluate, and use current knowledge of best social work practice.</li> <li>• Work within agreed standards of social work practice and ensure your own professional development.</li> <li>• Manage complex ethical issues, dilemmas and conflicts.</li> <li>• Contribute to the promotion of best social work practice.</li> </ul>	<p>A little gap has observed in between the social work professional competencies and PRADIP projects. At the same time, some similar activities has observed on the context of social work practice:</p> <p>01. Social Research Practices ( FGD, Impact Study, Case Study)  02. Effective and professional competency has observed on interaction and communication with different stakeholders  03. Due to the <i>Rights</i> based approach, so many stakeholders as available there including self seeking group, to protect their benefit. But the project able to mitigate the problem through active participation of the community. ESDO’s senior staffs assist the community and build up capacity of the community to manage the conflict. The senior officials directly supervise the activities and maintain linkage with the different level of administration. The committee extends its hand to resolve the conflict.  04. A series of seminars, workshop organized where the influential representatives of the civil society participated and they understand regarding the project activities and situation through information sharing. Through this process, civil</p>

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	social welfare, youth development, Police station, Court, revenue office and relevant service providers offices both the Government and NGO's sector- such indicators means the social work practices on ground.		society based pressure group builds and favorable societal environment has emerged in favor of the project participants. The civil society contributed to mitigate the conflict in favors of the project. An institutional arrangement has already activated through the Union, Upazila, and District committee and the committees have also facilitated to mitigate conflict.[24]

#### Some Limitation of PRADIP Project according to Professional Social Work

In Bangladesh, the recruitment practice of NGO staffs at grassroots level to senior level come from any discipline without having academic background and professional competency of social work including the PRADIP Project. Due to the lack of coordination in between the professional social work educational institutions and NGO sector of Bangladesh, the NGO workers have delivered their services through some conventional approaches and their own policies and procedures of concern NGOs. One of the good outline of Levels of Development-Focused Practice in International Social Work given by Richard J. Estes (2010).

**Table-4: Levels of Development-Focused Practice in International Social Work**

Practice Levels	Major Focus Area
<b>Individual &amp; group empowerment</b>	Individuals and groups learning, through self-help, mutual aid, and con-sensitization strategies, how to perceive and <i>act on</i> the contradictions that exist in the social, political, and economic structures intrinsic to all societies
<b>Conflict resolution and peace building</b>	Efforts directed at reducing (1) grievances between persons or groups or (2) asymmetric power relationships between members of more powerful and less powerful groups
<b>Institution building</b>	Refers both to the process of "humanizing" existing social institutions and that of establishing new institutions that respond more effectively to new or emerging social needs
<b>Community building</b>	Through increased participation and social animation of the populace, the process through which communities realize the fullness of their social, political, and economic potential; the process through which communities respond more equitably to the social and material needs of their populations
<b>Nation building</b>	The process of working toward the integration of a nation's social, political, economic, and cultural institutions at all levels of political organization
<b>Region building</b>	The process of working toward the integration of a geopolitical region's social, political, economic, and cultural institutions at all levels of social organization
<b>World building</b>	The process of working toward the establishment of a new system of international relationships guided by the quest for world peace, in- creased social justice, the universal satisfaction of basic human needs, and for the protection of the planet's fragile ecosystem

According to the levels of development-focused practice, the practice level especially on Individual & group empowerment, Conflict resolution and peace building, Institution building and community building process under PRADIP project has well done but in terms of Nation building still now questionable as because the achievements of PRADIP has been continuing the micro level, only the north-western part of Bangladesh and the remaining part of Bangladesh un served for promoting of *Dalits* rights. It should be needed to continue the process of working through National level with meaningful and effective coordination, Networking and issue base alliance with socio-cultural and political organization through social work process.

#### CONCLUSION

In Bangladesh, Social Work practices still now a big question. A big gap has existed in between Theory and Practice of social work and there are no specific evidential documents on good practice regarding theory and practice of social work. Partially, some meaningful study has done regarding practices of social work, but those studies directly linked with overall impact of the project or programs. The graduates of social work less involved with social work practices. Due to the communication, coordination and understanding gap in between professional social work and other actors in social services field including of Charitable Institutions, Govt. Social Service, and NGO Initiatives, as a result effective change and sustainability for the target audience still now questionable and less recognized by the state and concern stakeholders. In many cases, contradiction, overlapping and ill competition with mainstreamed institution (for example, local government and rural conventional rural leaders feel less importance due to NGO intervention and in many cases NGOs are less interested to sensitized or involve them with development initiatives).The Professional Social work educators and the BCSWE can play the appropriate initiative for filling the gap. The paraprofessional social worker is the demand on reality for sustainable social development of Bangladesh as well as the world. The social work practice in Bangladesh still now crossed the transitional period, considering professional code of conducts and professional standards. Now a perfect and right moment to establish practice of professional social work which will be contributing and continuing enabling way forward for new development arena in Bangladesh through the professional social workers.

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