

# **Ethnicity, Social Exclusion & Plain Land Ethnic Minorities of Bangladesh: An Analysis through Social Work Values**

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## **Abstract**

Bangladesh still faces many hurdles and challenges to ensure an equitable benefits and opportunities for the extreme poor and vulnerable population. Different studies confirm that the existing inequity is largely contributed by the deprivation of accessing rights, services and resources by poor and vulnerable people leading to an unequal access to education, health care and employment opportunities, exploitation and these scenarios are common in plain land ethnic minorities of Bangladesh. There are 3 million indigenous people belonging to at least 45 different ethnic groups living in certain pockets of geographical location with their distinct language, culture and way of life. They are marginalized and discriminated through “social exclusion” by the state and society and excluded from a full participation from social, political and economic life, which are the key factors ensuring their basic rights, dignity and well-being. They appear to be ‘outsider in their own-nurtured land’ because of social exclusion. As a result, they have become one of the poorest and most vulnerable population in Bangladesh. Over the decades, the Government & NGOs has taken some initiatives but the progress and impact not yet impressive. Through this study try to understand the root causes of the social exclusion and reviewed the existing initiatives through value based Social work profession. For this study, initiatives analyzed through NASW identified six core values of social work profession: (1) Service; (2) Social justice; (3) Dignity and worth of the person; (4) Importance of human relationships; (5) Integrity; and, (6) Competence (NASW, 2018 b) and recommended for appropriate future course of action.

***Key Wards: Ethnicity, Social Exclusion, Plain Land Ethnic Minorities of Bangladesh, values of the social work profession***

## **Introduction**

In spite of many remarkable achievements in many sectors including tremendous economic growth, increased life expectancy, literacy rates and per capita food production, Bangladesh still faces many hurdles and challenges to ensure an equitable share of income raise, benefits, and opportunities for the poor and vulnerable that constitutes vast majority of its population. There is a dark abyss behind the decent economic growth. The inequitable economic growth left behind a complex economic paradox and multidimensional challenges for poor and vulnerable people.

In Bangladesh inequality still persists in a higher degree and large disparities remain in access to health, education, sanitation, employment and other services and resources for the poor and more vulnerable people. A large body of literature suggests that inequality and deprivation also exist between men, women, youth, ethnic minorities in case of income opportunities, wage rate and share of benefits. There are 3 million indigenous people belonging to at least 45 different ethnic groups speaking at least 35 different languages, living in certain pockets of geographical location with their distinct language, culture, and way of life (Haque and Zannath 2016). They are marginalized and discriminated through “social exclusion” by the state and society, and excluded from a full participation from social, political and economic life, hindering to access services, education, health and resources which are the key factors ensuring their basic rights, dignity and well-being. The scenarios of plain land ethnic minorities are more vulnerable. Nowadays, plain land ethnic minority people appear to be ‘outsider in their own-nurtured land’ by mainstreamed influential people. The Plain land ethnic communities have become one of the poorest and most vulnerable sections of the population in Bangladesh. The most interesting point is that they have now become day-laborers in their own lands and often face harassment and discrimination by the mainstream neighbors. Through this study we have tried to understand the root causes of the social exclusion of plain land ethnic minorities and reviewed the existing initiatives through value based Social Work Profession.

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### **Materials and methods:**

We used a combine method of both primary and secondary data to develop and illustrate the study. We analyzed our primary data using “Social Work Values”. The primary data was collected through a project titled “Promotion of Rights of Ethnic Minority and Dalit for Improvement Programme (PREMDIP)” project with the assistance of HEKS/ EPER (2008-ongoing). The project is working in 4 Sub-Districts of Thakurgaon & Dinajpur district in the north-west Bangladesh covering 3754 households. The data was collected by project field staff using different formats used by the project. In the study we incorporated our reflection and perception developed from different data set along with some direct information of the project.

### **Conceptual Framework**

#### ***Ethnicity***

Ethnicity is a complex social construct that influences personal identity and group social relations (Ford and Kelly 2005). Ethnic identity, ethnic classification systems, the groupings that compose each system and the implications of assignment to one or another ethnic category are place-, time- and context-specific (Braun 2002; Ford & Kelly 2005). Ethnicity refers to group membership in which the defining feature is the characteristic of shared unique cultural traditions and a heritage that spans across generations. Membership in an ethnic group provides the cultural identity and lens through which the developing child comes to understand and act upon prescribed values, norms and social behavior. (Brookins, 1993) and Gordon (1988) defined an ethnic group as “a population entity which considers itself to have a common historical ancestry and identity-a sense of people hood, of constituting a 'people'-and is so regarded by others. It may be co-extensive with a particular nation, or it may be a sub population within a nation. It may be based on a common religion, a common language, a common national background, or a common racial ancestry or frequency, or some combination of several of these factors”. For this study, Ethnicity is considered context-specific and the relationship between ethnicity and race. Racial diversity occurs within ethnically defined groups; moreover, social forces differentially affect groups based on the interactions of race and ethnicity.

#### **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). The definition of Social Exclusion or inclusion has summarized by Levitas at et., (2007) on the following way (Table 1):

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

1	Social exclusion occurs where different factors combine to trap individuals and areas in a spiral of disadvantage. <b>(DSS, 1999:23)</b>
2	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. <b>(Scottish Executive, nd)</b>
3	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. <b>(NPI, Howarth et al, 1998)</b>
4	The processes by which individuals and their communities become polarized, socially differentiated, and unequal. <b>(ESRC, 2004)</b>
5	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. <b>(Walker and Walker, 1997, p 8)</b>
6	...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. <b>(Gordon et al, 2000, p 73)</b>

7	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. <b>(Duffy, 1995)</b>
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For the present study, we use the definition of Room **(1995)**- Inadequate social participation, lack of social integration and lack of power.

**Plain Land Ethnic Minorities of Bangladesh:**

Bangladesh is a dwelling place of multi ethnic people. It is very difficult to have an accurate and reliable data regarding the exact number of population. In the Census of 1973, the ethnic minority people are not counted separately. The Census of 1982 found 24 groups of ethnic minority and its population was 897828. The 1991 Census found 29 ethnic minorities and total population was 1205978. The latest 2011 Census identified 27 ethnic minority groups and population was 1586141 whereas in 2001 the population was 1410169. According to the Census 2011 out of the total ethnic minority people santal population was 147112, Oraon 80386, Barwan 53792, Coach 16903, Munda 38312, Cole 2843 living in the northern part of Bangladesh. But the Adibashi Parishad Claims that only Santals include more than 5 Lac.

**Language:** Austro for Santals, has an inclusion of Asian Language.

**Ethnic Traits:** People have medium bodily shape, deep color skin, flat nose, fleshy lips and curly hair. These features have an indication of Austrian.

**Ethnic sources:** They migrated to India even before the Dravidians from Australia and from the adjoining islands of the Pacific Ocean.

**Occupation/ Profession:** Faming and Hunting. Both men and women are engaged in economic activities. Having been deceived by the mainstream people, they have now become landless. For survival they use bows and arrows.

- b. Discussion of results in comparison with existing literature/ evaluation / analysis of concepts / learnings / outcomes / observations and implications, conclusions
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**Results and discussion:**

***Values of the social work profession***

International Federation of Social Workers and International Association of Schools of Social Work (2001) states that: Social Work Profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being utilizing theories of human behavior and social systems, social work intervenes at the points where people interact with their environment. Principles of human rights and social justice are fundamental to social work.

The primary mission of the social work profession is to enhance human well-being and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty. A historic and defining feature of social work is the profession's focus on individual well- being in a social context and the well-being of society. Fundamental to social work is attention to the environmental forces that create, contribute to, and address problems in living. (NASW, 2017). The mission of the social work profession is rooted in a set of core values. These core values, embraced by social workers throughout the profession's history, are the foundation of social work's unique purpose and perspective: 1) Service 2) Social Justice 3) importance of human relationships 4) dignity and worth of the person 5) integrity 6) competence. (NASW, 2017)

### **The Scenario of Plain Land Ethnic Minorities of Bangladesh**

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination (<http://www.un.org/en/sections/issues-depth/human-rights/>). The constitution of Bangladesh also provides basic and fundamental rights for all of its citizens. It ensures the full freedoms and particular space for all human being. Such as- Article 27 ensure equality before law without any discrimination; Article 28 provide all rights without discriminating as race, sex, culture, religion etc. Part 3 discuss about the fundamental rights and freedom for all human being such as freedom of movement, freedom of association, freedom of assembly, freedom of property, freedom of religion, free choice of employment and basic fundamental needs. But discrimination still exists, especially in case of backend; mostly deprived neglected and marginalized segments of the society- Ethnic Minority, who are treated as extreme vulnerable segment and have been experiencing various forms of injustices in social and economic context and finding no remedies of the injustice. In the midst of living in an injustice and exclusion, they cannot claim their rights consequently; their human rights are extremely undermined.

Bangladesh is a country of cultural and ethnic diversity, with over 45 Indigenous groups speaking at least 35 languages, along with the majority Bengali population. According to the 2011 Census, the country's Indigenous population is approximately 1,586,141 which represent 1.8% of the total population of the country. However, indigenous people claim that their population stands at about 5 million. Approximately 80% of the indigenous population live in the plain land districts of the North and South- East of the country, whereas the rest reside in the Chattogram Hill Tracts (CHT).

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

In Bangladesh, Indigenous peoples in the plain land were the victims of ethnic cleansing after 1947. Their lands were taken away. For the communal political violence, indigenous peoples lost their lands and properties. Their economy was totally destroyed. After independence in 1971, no policy was adopted for the Indigenous peoples of the plain land. Indigenous peoples in the plain land have historically been discriminated and excluded from mainstream development interventions. There is no government institutions or ministries for the plain land indigenous peoples. Many people in Bangladesh are poor, but with few exceptions, indigenous peoples by large are the poorest among the poor. They face discrimination in education, employment, and civil rights. Furthermore, Indigenous women are more vulnerable in all aspects, economically, socially, and politically. The indigenous women face a double-edged sword regarding multiple discrimination as being women in general and particularly as being ethnic women.

Once upon a time the ethnic minority people in the plain land of northern part of Bangladesh was land lord. Now, record shows that 65% of the indigenous Santal community based in the north has experienced dispossession of land totaling 818 sqkm of land valued at nearly US\$900 million - has been forcibly grabbed indigenous tribes. Such loss of land has had grave repercussions for the indigenous population live on those lands.

According to HDRC, 60% of Adivasis living in the northern plains fall below the UN's definition of absolute poverty, compared to 39.5 percent of people in rural Bangladesh. Also, some of them have migrated to India or from their homestead and become floating person. This ratio have been gradually increasing day by day due to the factors like lack of awareness for understanding and preserving land documents; updating land related documents; lack of legal/law related information; less or no movement against land grabbing; no income opportunities; unwillingness to open a case or attribution to open a case against land grabber; lack of unity; less/no implication of law

enforcement agencies; very easily believes to others; no idea how to mitigate opening cases; less cooperation from duty bearer and civil society representative.

If we observed the discrimination even within Ethnic Minorities between northern part of Bangladesh and others parts like CHT and Grater Mymensingh or Shylet, then the visibilities would be shown in more straight ways. No commission for the plain land Ethnic Minorities and Dalit's has been formed by the government as it is the case in CHT. Although numerous land laws were enacted over time keeping special provisions for the protection of "tribal" land, such as Permanent Settlement Act and East Bengal State Tenancy Act (EBSTA) of 1950. It is found that many of the Ethnic Minorities' land have been grabbed by the mainstreamed or political leaders despite the EBSTA act. Today, this creates conflicts between the Ethnic Minorities and mainstream people. The study of Human Development Research Centre (HDRC) (2009) found that dispossession of land among northern indigenous tribes was "extensive". Around 65 percent of the indigenous Santal community based in the north has experienced dispossession of land - in total, 818sqkm of land valued at nearly US\$900 million has been forcibly grabbed from northern indigenous tribes. Due to urbanization, scarcity of land, the land becomes more valuable land and political leader and their muscle man create constant threat/pressure to keep the Ethnic Minority displaced or evicted from the government land of municipality, railway, and *kash* land.

The Ethnic Minority under Northwest of Bangladesh is not well organized compared to Chattogram Hill Tracts (CHT) resulting more deprivation from services and various benefits from state programs. Articles 28(4) of the constitution allows the state to take initiatives for the advancement of 'Backward section of citizens' but the government did not take enough initiatives for forwarding/uplifting these groups people. Moreover, in some case, the preserved quotas for Ethnic Minority have not been maintained according to the policies and this jobs fractionally captured by the mainstream people through their personal or political power hub/communication. Ultimately, this issue has been confined the educated Ethnic Minority to the boundary of Community and with hopeless, pause them to their traditional profession.

Considering above situations and if we want to achieve the SDG target focusing "no one behind the line", they should be paid sincere special attention not only from the government but also from all segments of the society including public representative, religious leaders and stakeholders at all level. Especially in case of land related crucial issue which is virtually determines, not only for the shelter and food but also it carry one kind of human dignity in the society as well as nation. To reduce the vulnerabilities of these segment as landless, **Promotion of Rights of Ethnic Minority and Dalit's For Improvement Programmes (PREMDIP)**, is being implemented by Eco Social Development Organization (ESDO), has been introduced an integrated and innovative Right Based Approach and appropriated interventions so that the Ethnic Minority would be empowered on land related issues and able to create a protection and prevention for further land grabbing or become land less.

Ethnic Minority in Bangladesh have been experiencing various forms of injustices in the social and economic context. Still the mindset of mainstreamed people on regarding ethnic minority have not changed remarkably or not in such a level from where a positive environment would be existed within the locality. It's still now on superficial way that carried on only few moderated, liberal and proactive social responsibility holders from the mainstreamed people, not in massive way towards the root levels. Even the relationship between mainstreamed and Ethnic minority are considered only for day labour issue, not as a neighbor in most of the cases. Still they are not invited in all of mainstreamed festival and others religious/family-based ceremony. This Ethnic minority segment only used by the mainstreamed as a supportive group for meeting up their purposive work, even they fall within a trap sothat they insist to sale their daily labour in advance with very low wages. Not only in case of wages but also in others sectors they also face some discrimination from the society that ultimately emphasize them towards social exclusion.

Followings are overall problems of Ethnic Minority in different sectors:

#### Education

Illiteracy is widespread among Ethnic Minority people. The educational prospects for the next generation of Ethnic Minority are not looking promising. Ethnic Minority parents believe strongly that their girls and boys are not

interested in going to school. Very few Ethnic Minority boys and girls have completed their Secondary School Certificate (SSC) and even fewer still have actually completed college or a professional course.

Financial hardships 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 forced to ask their children to supplement the household income.

#### Health

The health conditions of Ethnic Minority people are worse. They are more fatalist than realistic. Still now, an Adibashi person believes traditional treatment given by *Ojha, Kabiraj and Mahat etc.* show their less interest to get service from hospital for treatment.

#### Land

Ethnic Minority people are marginalized people and they have little access to get services from the service providers. Land grabbers and traditional moneylenders occupy most of lands of Adibashi people.

#### Shelter

In Ethnic Minority also prefers to live with their community. It is because, due to the mistrust from the mainstreamed people, Ethnic Minority often prefer to stay within their community and with their 'own' people. Poor economic conditions do not allow them to live outside their communities.

#### Legal

Ethnic Minority are facing deprivation of legal aid support. Ethnic Minority people are illiterate and are not conscious to maintain their land and property. Because of their position, they do not get support from society.

#### Income

Ethnic Minority treated as a neglected segment of the society. Mainstreamed people show less interest to buy products produced by them. They have limited access to market.

#### Peace and Conflict

Ethnic Minority are not well organized. Especially in case of plain land Adibashi, they don't have still now any strong Adibashi platform for taking the lead on any social movement issues or against any violence if occurred. It is observed that they have huge gaps among the intra coordination of the various ethnic minority cast especially in case of organizing themselves for a unique aim.

#### Traditional Taboos and beliefs

Traditional taboos and beliefs work as negative factors for life of Ethnic Minority especially for their health aspects. They are much more interested to practice their traditional taboos and belief instead of modern facilities.

Ethnic Minority considered as primitive. They are facing vulnerable in living standard by income source and by lack of social and political rights. However, they also face discrimination in wage rate simply because they are Ethnic Minority. One of the major concerns for Ethnic Minority is "land issues". The mainstreamed people grabbing the land of Ethnic Minority from the long since and year after year Ethnic Minority cannot raise their voice for recovering their land. As a result, they earn from hand to mouth and turn to solvent farmers for labor.

#### Political Situation:

Favorable political situation is the precondition of human rights protection, promotion and establishing human dignity. The political leaders formulate and execute laws and policies through parliament. It's noted that effective human rights capacity building requires a clear understanding of political system and involvement political dynamic in particular straggle. In Bangladesh context, though the Government of Bangladesh has rectified the convention 107 which was revealed through the ILO on ancestral rights to land and culture of the indigenous as well as extreme minorities. In fact, *Adibashis* have no access to human rights. Even the enemy property act 1965 which was created during Pakistan period for those people who were migrated in India, still now it is used against the property of *Adibashis*. The *Adibashis* do not have any document on their land property and they have no rights to sell their land directly without having recommendation of the government.

#### Sociological situation:

*Adibashis* are treated as neglected citizen in every phases of life. there are some social barriers that push them in disgraceful situation likely social stigma, massive abhorrence, no respect, aggressive and dishonor behavior etc. *Adibashis* are facing the major problem, land grabbing. Their land occupied by fraud, bribery and bi-force. It is difficult for them to protect rights by fighting with the landlords; moneylender and Government officials.

#### **Analysis through Social Work Values**

Eco Social Development Organization (ESDO) has been implementing **Promotion of Rights of Ethnic Minority and Dalit for Improvement Programme (PREMDIP) project with the assistance of HEKS/ EPER** with the aim of country program “developing rural communities and empower the minorities in Bangladesh” especially for Adibashi and Dalit’s communities from 2008. These segments of society are neglected and deprived in every sphere of their life. In politically, they have no representation, no commission formed by government for them like CHT, concern security issue, economically suffered through losing their lands by land grabbers and reduce their income through discrimination of wages, excluded from access to basic services and decision making. The aim of this PREMDIP project is **to empower and enable Dalits and Adibhashis communities under Northwest Bangladesh through social inclusion process** in a total of 3754 Household covered under 4 upazilias of Thakurgaon & Dinajpur district.

The core approaches of this project has been developed by analyzing Theory of Change (ToC), conducting Participatory Community Visionary Exercise (PCVE) and also courtly program thematic area. These are (a) Striving for systemic changes (b) HRBA (c) Inclusive market development (d) Diapraxis and (e) Phase in/phase out strategy. The main focus of working approaches is community development and to build the capacity of targeted beneficiaries, here called beneficiaries as ‘People of our Concern (PooCs)’ in HEKS/EPER project, to continue with the advocacy initiatives by themselves considering the main objective of establishing a sustainable community. This project while carrying out the proposed interventions, HRBA compliances is being always taken into consideration so that the activities should in no way deny PooC’s rights. PooCs have been gradually developed appropriate skill to run advocacy initiatives by themselves. The essential part of this project is to develop market through value chain intervention to make sure that PooCs have an access to markets and market players. The project follows a graduation model focusing on the outcomes and outputs to achieve project sustainability and phasing out the communities gradually.

The PREMDIP followed rights-based approach and promotes three main principles: the accountability of duty bearers, the participation of right holders, and equity / non-discrimination. It aims to increase impact and strengthen sustainability by addressing root causes, bringing about policy and practice changes, working together with others towards common goals and by changing power relations.

The primary role of ESDO is to strengthening and capacity building of ethnic people to meet their obligations, and by empowering poor and exploited people to claim their rights from duty bearers. ESDO is trying to establish one of the best examples for promoting ethnic minority rights in North-Western Bangladesh through implementing PREMDIP.

Considering the Social Work Values, PREMDIP project reviewed through using Critical thinking process. Critical thinking is an intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing and/or evaluating information gathered from or generated by observation, experience, reflection, reasoning as a guide to belief and action (e.g. decision making). In social work, Gambrell proposed that ‘critical thinking is a unique kind of purposeful thinking in which we use standards such as clarity and fairness to evaluate evidence related to claims about what is true and what is not. It involves the careful examination and evaluation of claims and arguments and related actions to arrive at well-reasoned ones’. The Critical analysis process ensure involves of careful consideration and interrogation of i) Social workers’ own beliefs and views ii) Alternative views and perspectives iii) Experience iv) Reading, literature and research v) Other people’s comments. **Critical thinking process have** purposefully used for review the PREMDIP project through Professional Social Work Practitioners view and through **Social Work Values on the following way:**

Social Values	Work	Situation of Plain Land Ethnic Minorities in Bangladesh	Interventions of PREMDIP for overcoming the Situation
Services		<p>Although government have taken a lot of scheme on social safety net issue but still have not found any positive affirmative actions in case of distributing these schemes in favor of Ethnic Minority. Even they have been suffering in case of getting general services like health service, police assistance, legal service, education supports and also not included them into many other special initiatives taken by local government, upazila and district administration and different ministries. The same scenario has been observed from the non-government or private sector institutions.</p>	<p>Within the PREMDIP working area, this scenario has been changing gradually through proper advocacy initiatives by the project. The major intervention under this project for ensuring the services are-</p> <ul style="list-style-type: none"> <li>- Interaction meeting with different duty bearer at Upazila and district level</li> <li>- Meeting with UP standing committee in quarterly basis</li> <li>- Meeting with school committee to enroll Adibashi's students in primary and secondary school</li> <li>- Meeting with business man and influential people for sponsor Dalit and Adibashi children only education</li> <li>- Meeting with Upazila education office to negotiate stipend and others education facilities for Adibashi's students</li> <li>- Sensitization meeting with shop keeper, salon, hotel, hospital, power development board to increase easy interaction</li> <li>- Meeting with UP to include Adibashi and Dalit's representative in different committee</li> </ul>
Social justice		<p>In case of social justice, the scenario is very abominated for the Plain land Ethnic Minorities. Since they do not have any strong platform so they are depriving from each and every steer of getting social justice. In case of land issue, a significant portion of their land have been grabbed by negative influential peoples/political leaders. When they claim this issue to nearest local administration, UP level, then most of the cases either UP does not take it seriously, moreover harass them or biased by the opposition party and delay for solving the problem. In this meantime, land grabber gives continuous threat to hell victimized ethnic minority's people. The same case happened when this land case is being opened in judicial courts in upazila and district level. Here also a syndication against this Ethnic minority people have been actively worked due to lack of proper knowledge and capacity on handling legal issue. Since these judicial cases is going on for long time, so they also be hopeless/ de-modified for continuing this filing cases and ultimately compromise with land grabber and deprived from social justice. In socially, they also did not get any justice especially for community conflict issue, sexual harassment, eve teaching and many other social violence issues.</p>	<p>In case of social justice, PREMDIP have considered the following interventions-</p> <ul style="list-style-type: none"> <li>- Conduct district legal aid workshop with local admin official and journalist, judicial official</li> <li>- Interaction meeting with various community-based committee to include PooCs as members</li> <li>- Conduct Social Audit at union and upazila level</li> <li>- Conduct Community score card at Upazila level to ensure accountability of duty bearer</li> <li>- Form Human Rights Protection Committee (HRPC) in UP, Upazila and district level</li> <li>- Neighbors meeting for Dalit and Adibashi community for Conflict transformation and peace promotion</li> <li>- Interaction meeting of HRPC with various club, social committee etc</li> <li>- Organize Training on fundamental rights &amp; Human Rights for HRPC</li> <li>- Quarterly Meeting with Human Rights Protection Committee</li> <li>- Meeting with narcotics and drug department &amp; District drug control committee on drug related issue in favor of Dalit's and Adibashi</li> <li>- Sensitization meeting with Land office</li> </ul>



		<p>people, political leaders and mainstream leaders</p> <ul style="list-style-type: none"> <li>- Provide project level legal aid support to individual and communities to access their rights according to the need</li> <li>- Legal aid session conduction for individual and communities' level for awareness of PooCs in regards of various laws</li> <li>- Organize annual gathering to create mass awareness and support</li> <li>- Meeting with Political leaders, civil administration, municipalities to stop illegal eviction</li> </ul>
<i>Dignity and worth of the person</i>	<p>Basically, dignity and worth are the basic pillar to ensure human rights. Every human being preserves this right as a part of this world. But the situation is not worth in case of plain land Ethnic minority. Since they were lived in separate distinct excluded and isolated place from the mainstream and also lead their life based on the forest and agriculture, so they were not adopted with modern culture and still now not habituated with the recent mainstreamed culture. Due to this cause, the Ethnic minorities have less access to the mainstream society. They also feel shy standing with mainstream due to long time stable negative mindset among themselves that is created through oppression, deprivation, unbelieve, fraud by the mainstream bad influential people. Most of the mainstreamed people have the relationship with ethnic minority only for wages purpose. So ethnic minority people only get slavery attitude from the mainstream. Except some portion of the mainstream, most of them are not showing their dignity and worth to this Ethnic Minority as human being.</p>	<p>PREMDIP have been considered the following intervention in case of getting dignity and worth of Ethnic Minorities-</p> <ul style="list-style-type: none"> <li>- Sensitization meeting with Railways, Municipality and sugar mill authorities for Ethnic Minority dwelling place issue</li> <li>- Meeting with the parents, student, teacher and SMC for sharing the real situation in regard of study of PooC's students</li> <li>- Jointly celebration of various national days and festivals</li> <li>- Organize Annual fair of project demonstration for various stake holders</li> <li>- Neighbors meeting for Dalit and Adibashi community for Conflict transformation and peace promotion</li> <li>- Door to Door awareness campaign to motivate parents on social issues</li> </ul>
<i>Importance of human relationships</i>	<p>The factors mostly important for improving human relationship are less function in case of Ethnic minority. They feel comfortable to reside in isolated place far from mainstreamed and lead their life within their own community bearing their custom, culture and value. So, the relationship between mainstream and Ethnic minority was not build up as like others mainstreamed society. Although this scenario is changing very slowly due to raise up some educated person from the ethnic minority but still now human relationship is remaining within their community territories and surrounding neighbor community, not in wide spreading.</p>	<p>To improve this human relationship, PREMIP is taking interventions both in community level as well as mainstream society. Some of the major intervention are-</p> <ul style="list-style-type: none"> <li>- Group formation of new project location</li> <li>- Awareness session of Adolescent to protect child marriage, dowry etc</li> <li>- Conduct drama and culture show for building good relationship between PooCs and mainstream people</li> <li>- Capacity building training for VDC for improve lobbying of public and private sector</li> <li>- Donation for various social and cultural programme</li> </ul>
<i>Integrity</i>	<p>The integrity is more visible among the plain land Ethnic minority in cluster based. They have helping</p>	<p>To keep the integrity into the society, PREMDIP have considered the following interventions-</p>

	<p>attitude for each other's from the ancestral. They have traditional custom by which their society is being leaded and still now this have been maintained it straightly. Due to their simplicity, obedience and beyond the falseness, the ethnic minority community is still now an ideal for integrity. But the integrity between the Ethnic minority and mainstreamed people is not so visible in the plain land ethnic minority area. This minimum integrity is basically shown based on local various festival only , not in the regular basis as shown in ethnic minority community.</p>	<ul style="list-style-type: none"> <li>- Joint awareness session with spouse on equal rights</li> <li>- Regular Village development committee (VDC) meeting</li> <li>- Regular Disaster Risk Reduction meeting</li> <li>- Awareness session of Adolescent to protect child marriage, dowry etc</li> <li>- Regular producer group meeting</li> <li>- Conduct legal aid session</li> <li>- Conduct spouse meeting</li> <li>- Neighbours meeting for Dalit and Adibashi community for Conflict transformation and peace promotion</li> <li>- Door to Door awareness campaign to motivate parents on social issues</li> </ul>
<p>Competence</p>	<p>Due to lack of proper knowledge on various issues like education opportunities, wage employment, training engagement, received facilitates form UP, Upazila and district administration, markets, communication with duty bearer, infrastructure etc, the ethnic minority people have less competence compare to mainstream people. Due to living in remote geographical area, it is also a constraint factor in order to improving their competence. But now the scenario is slightly changing. Some of the students from Ethnic Minority community are showing their interested for education purpose to reside in the urban area. It is observed that the competency within this segment who leaved the community is being increased and some of them hold very good position in the mainstreamed society.</p>	<p>To improve the competency the following intervention considered into the PREMDIP project-</p> <ul style="list-style-type: none"> <li>- Conduction of Need assessment for Technical Vocational and Educational Training (TVET)</li> <li>- Select the potential youths for providing training</li> <li>- Engage selected participants into TVET institution</li> <li>- Interaction meeting with various private sector, institutions and organizations for job placement issue</li> <li>- Linkage with Government and private Sector continue</li> <li>- Linkage with financial institution for 20% of trainee to start self-employment</li> <li>- Jointly celebration of various national days and festivals</li> <li>- Meeting with the parents, student, teacher and SMC for sharing the real situation in regard of study of PooC's students</li> <li>- Participate them into various workshop/seminar/ trainings</li> <li>- Represent them into various round table meeting, dialogue and seminar</li> <li>- Involve them into various existing human rights-based platform</li> <li>- Capacity building training for VDC for improve lobbying of public and private sector</li> <li>- Meeting with the various local and regional level Dalit and Adibashi networks</li> <li>- Organize training on leadership development and management for VDC leaders</li> </ul>

		<ul style="list-style-type: none"> <li>- Meeting with various stockholder, SMC, Bazar &amp; Hat committee for the inclusion of Adibashi into the committee</li> <li>- Create Junior Journalist from the ethnic minority community</li> <li>- Assist VDC leaders / Forum leaders to take initiatives for raising their rights</li> </ul>
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**Recommendations:**

By utilizing critical thinking process for reviewing the PREMDIP project, the following recommendation are given-

- Government may take especial scheme in case of improving the livelihood and others sectors so that 'leave no one behind' would be ensured in case of Ethnic minority.
- In case of education for ethnic minority's students, it may be created a learning environment within their community through providing especial attention for completing their regular tasks for continue their studies.
- Accountability of duty bearer should be ensured for getting social justice especially for the backward segment of the society- Ethnic Minority.
- Monitoring system may be enhanced from the UP authorities or Upazila and District administration on frequently
- Increase awareness on adaptation with modern information technology among the ethnic minority people
- Proactive and dynamic leadership may be created to lead the community along with making liaison/ advocacy with duty bearers.
- It may be assisted to the existing ethnic minority platforms for taking various mass awareness related activities like Ethnic minority culture show, performance in various media- local radio, cable network etc.
- It may be created mixed groups (if possible) including mainstreamed and ethnic minority Youths to create positive mindset among the mainstream society through these youths.

**Conclusion:**

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