

Exclusion and *Dalit* Rights Movement in Bangladesh: Perspective of Social Work Practice

“People value a social work approach based on challenging the broader barriers they face. They place a particular value on social work’s social approach, the social work relationship, and the positive personal qualities they associate with social workers. These include warmth, respect, being nonjudgemental, listening, treating people with equality, being trustworthy, open, honest and reliable, and communicating well. People value the support that social workers offer as well as their ability to help them access and deal with other services and agencies” “The Changing Roles and Tasks Of Social Work From Service Users’ Perspectives” (Shaping Our Lives, 2007)

01. Introduction

“The world is full of suffering: it is also full of overcoming it.”- Helen Keller

Social exclusion has several dimensions. It exists in various spheres and in many forms. Race and caste have however dominated the discourse on social exclusion.

Amartya Sen draws attention to various meaning and dimensions of the concept of social exclusion and this distinction is drawn between the situations where some people are kept out and where some people are being included. He described the two situations as ‘unfavorable exclusion’ and ‘unfavorable inclusion’ (Sen, 2000). The ‘unfavorable inclusion’ with unequal treatment may carry the same adverse effects as ‘Unfavorable exclusion’. Within the Bangladeshi country context, exclusion of Dalit is witnessed in various forms and it is much inter-related. It revolves around the societal interventions and institutions that exclude, discriminate, isolate and deprive some groups on the basis of group identities like caste, language and ethnicity.

There are various forms of social exclusion experienced by the Dalits in different spheres. Historically, the Dalits were deprived of education; right to possess assets; and the right to possess weapons to protect themselves.

In this article, in order to understand the economic, political, and social and other related factors affecting the Dalits and the overcome procedure- which has done by Pradip Project and try to link with theory and practice of Social Work.

02. The Context

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.

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.

The Scenario of Exclusion of Dalits in Northern 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

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 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 professional identity has contributed to their lower and neglected social status. Dalits want to move beyond this professional identity but find it almost impossible due to social and economic reasons. With no state support in this endeavour 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. It is rare for Dalit women to have non-caste determined professions. A number of respondents talked about the ways in which caste discrimination impacts on their job prospects.

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.

Despite the caste, class and gender oppression faced by Dalit women and men, many of them are rising above their circumstances to challenge the hostility of the state and the ignorance of the non-Dalit community. This spark of interest and response from the Dalit community needs to be capitalized on by the various organizations that are now actively involved in improving the lives of Dalit people. Donors need to understand the need for intensive training, leadership and general capacity building among the Dalit community. They would need to earmark funds to contribute to Dalit people's development and encourage their Bangladeshi partners to focus on the most marginalized community, inevitably being the Dalits.

3. The Conceptual Framework

3.1 Dalit

Dalit is a designation for a group of people traditionally regarded as "untouchable". 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."

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".

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. The 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.

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.

3.2 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 term ‘social exclusion’ originated in the social policy of the French socialist governments of the 1980s and was used to refer to a disparate group of people living on the margins of society and, in particular, without access to the system of social insurance (Room 1995; Jordan 1997; Burchardt *et al.* 1999). However, when the term began to be used in the European context it referred more to the European Union (EU) objective of achieving social and economic cohesion. 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.

Table 1.1 Dimensions of social exclusion

| Dimension | Indicators |
|------------------|---|
| Economic | Long-term unemployment Casualization and job insecurity Workless households Income poverty |
| Social | Breakdown of traditional households Unwanted teenage pregnancies Homelessness |

| Dimension | Indicators |
|--------------|--|
| | Crime Disaffected youth |
| Political | Disempowerment Lack of political rights Low registration of voters Low voter turnout Low levels of community activity Alienation/lack of confidence in political processes Social disturbance/disorder |
| Neighborhood | Environmental degradation Decaying housing stock Withdrawal of local services Collapse of support networks |
| Individual | Mental and physical ill health Educational underachievement/low skills Loss of self-esteem/confidence |
| Spatial | Concentration/marginalization of vulnerable groups |
| Group | Concentration of above characteristics in particular groups: elderly, disabled, ethnic minorities |

Source: Janie Percy-Smith (ed), *Policy Responses to Social Exclusion towards Inclusion?* Open University Press, Buckingham, Philadelphia, 2000

04. Social Work and Role of Social Worker regarding reduction of caste based exclusion

“The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilising theories of human behavior and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work”

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 context Ferguson (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. 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.

The key purpose of social work

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:

Key role 1. Prepare for and work with individuals, families, carers, groups and communities to assess their needs and circumstances:

- Prepare for social work contact and involvement.
- Work with individuals, families, carers, groups, and communities to help them make informed Decisions.
- Assess needs and options to recommend a course of action.

Key role 2. Plan, carry out, review and evaluate social work practice, with individuals, families, carers, groups, communities and other professionals:

- Respond to crisis situations.
- Interact with individuals, families, carers, groups and communities to achieve change and development and to improve life opportunities.
- Prepare, produce, implement and evaluate plans with individuals, families, carers, groups, communities and professional colleagues.
- Support the development of networks to meet assessed needs and planned outcomes.
- Work with groups to promote individual growth, development and independence.
- Address behavior which presents a risk to individuals, families, carers, groups and communities.

Key role 3. Support individuals to represent their needs, views and circumstances:

- To advocate with, and on behalf of, individuals, families, carers, groups and communities.

- To prepare for, and participate in decision making forums.

Key role 4. Manage risk to individuals, families, carers, groups, communities, self and colleagues:

- Manage risk to individuals, families, carers, groups, communities, self and colleagues.
- Address behavior which presents a risk to individuals, families, carers, groups, communities, self and others.
- Identify and assess the nature of the risk.
- Balance the rights and responsibilities of individuals, families, carers, groups and communities with associated risk.
- Regularly monitor, re-assess, and manage risk to individuals, families, carers, groups and communities.
- Take immediate action to deal with the behavior that presents a risk.
- Work with individuals, families, carers, groups, communities and others to identify and evaluate situations and circumstances that may trigger the behavior.
- Work with individuals, families, carers, groups and communities on strategies and support that could positively change the behavior.

Key role 5. Manage and be accountable, with supervision and support, for your own social work practice within your organisation:

- Manage and be accountable for your own work.
- Contribute to the management of resources and services.
- Manage, present and share records and reports.
- Work within multi-disciplinary and multi-organizational teams, networks and systems.

Key role 6. Demonstrate professional competence in social work practice:

- Research, analyze, evaluate, and use current knowledge of best social work practice.
- Work within agreed standards of social work practice and ensure your own professional development.
- Manage complex ethical issues, dilemmas and conflicts.
- Contribute to the promotion of best social work practice.

05. The Promotion of Rights for Adivashi and Dalits Improvement Programme

(PRADIP)Project: Using of successful interventions of social work Considering Six key roles for social work practitioners

Dalits and Adivasis (indigenous people) are counted among the most disadvantaged and underprivileged communities in the country. 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. Through a combination of direct inputs, capacity building, advocacy and social mobilization, the 'Promotion of Rights for Adivasi and Dalits Improve Program (PRADIP) has been striving to bring sustainable improvements in the livelihood of the Dalits and Adivasis. By sensitizing the local government bodies and creating scopes for the Dalits and Adivasis to have better access to

various services and resources, the program has been able to enhance their social inclusion and greater socio-economic empowerment. With the financial support of HEKS Switzerland Eco Social Development Organization (ESDO) has been continuing The Promotion of Rights for Adivashi and Dalits Improvement Programme (PRADIP) Project in the Northwestern Part of Bangladesh from 2007.

Considering 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.

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

| 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"> • Address behavior which presents a risk to individuals, families, carers, groups and communities. | <ul style="list-style-type: none"> • Community based monitoring • Meeting and Dialogue Sharing • Day Observance • Advocacy for Social Justice (Media Campaign, Social Campaign, newsletter, posters, billboard etc) • Campaign for Access to Government Services • Sensitization for social acceptance • Issue based communication with different stakeholders • Continuous advocacy meeting with government and local government • HEKS Northwest Partners networks <p>Result</p> <ul style="list-style-type: none"> • Significantly reducing social vulnerability • Increase school going attendance rate of Dalit Child • Develop enabling environment on social context. • Creating effective opportunity in terms of access to Government services. • Enhancing social acceptance and reducing social exclusion. • Activating pressure groups for policy advocacy. • Involving different concern stakeholders in favor of Dalit rights. |
| Key role 3. Support | Service Delivery for ensuring | <ul style="list-style-type: none"> • To advocate with, and on | Major activities: |

| 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 |
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| individuals to represent their needs, views and circumstances: | appropriate inclusion of Dalits | behalf of, individuals, families, carers, groups and communities. <ul style="list-style-type: none"> • To prepare for, and participate in decision making forums. | i. Learning and cultural centers: <ul style="list-style-type: none"> • PPS • NFPE • Mainstreaming ii. HOME (Holistic Opportunity for Meritorious students Education) Activity: <ul style="list-style-type: none"> • Selection of meritorious students through test. • Feeding and cultural programs. • Parents day • Sports programs on special day observation • Study tour iii. Awareness and social contextual training <ul style="list-style-type: none"> • Training on leadership • Training on rights issues • Training on gender issues iv. Skill development training <ul style="list-style-type: none"> • Training for self-help group leaders on operation and management • Training on CBO operation, management and account keeping. • Human rights and leadership development training for CBO and SGH leaders • Skill and employment generation training |

| 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 |
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| | | | v. Capital support for IGA vi. Health services <ul style="list-style-type: none"> • Adolescence forum • Nutritious food supplement • Regular health check up • Installation of tube well and sanitary latrine |
| Key role 4. Manage risk to individuals, families, carers, groups, communities, self and colleagues: | Major Challenges and Risk has identified through consultative process <ul style="list-style-type: none"> • Still now socialization gaps is availing in the society • Dalit people are more fatalist than realistic. • Dalit people show little interest for accepting new ideas and more interested to practice which they have received from their male line. • Lack of interest in receiving basic education is also a hindering matter. • Lack of interest to change their male line occupation. • Some Dalit people show their little interest regarding the age of marriage for these | <ul style="list-style-type: none"> • Manage risk to individuals, families, carers, groups, communities, self and colleagues. • Address behavior which presents a risk to individuals, families, carers, groups, communities, self and others. • Identify and assess the nature of the risk. • Balance the rights and responsibilities of individuals, families, carers, groups and communities with associated risk. • Regularly monitor, re-assess, and manage risk to individuals, families, carers, groups and communities. • Take immediate action to deal with the behavior that | Measures to be taken to adapt to these challenges/ tackle problems: <ul style="list-style-type: none"> • Socialization process has been continuing and through this process in many cases challenge has successfully addressed. • Self-confidence has positively increased. • Social campaign and awareness will breakthrough Dalits people's mind setup • Social acceptance of Dalit people will be increased through awareness raising activities. • Community based discussions and meetings with parents would be helpful to increase awareness on basic education. • Dalit people will be given skill development training with a view to encourage them to engage in alternative jobs • Leadership among the Dalit people will be created and project will provide financial assistance to protect and rescue Dalit |

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| | reason some early marriage cases are found. | <p>presents a risk.</p> <ul style="list-style-type: none"> • Work with individuals, families, carers, groups, communities and others to identify and evaluate situations and circumstances that may trigger the behavior. • Work with individuals, families, carers, groups and communities on strategies and support that could positively change the behavior. | <p>people from money lenders</p> <ul style="list-style-type: none"> • Organizing different meetings in Dalit community issuing the bad effect of early marriage |
| <p>Key role 5. Manage and be accountable, with supervision and support, for your own social work practice within your organisation:</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 will be undertaken and implemented. The overall approach to creating an enabling sustainable institutional mechanism of reducing</p> | <ul style="list-style-type: none"> • Manage and be accountable for your own work. • Contribute to the management of resources and services. • Manage, present and share records and reports. • Work within multi-disciplinary and multi-organizational teams, networks and systems. | <p>Major Activities:</p> <ul style="list-style-type: none"> • Project Implementation Plan(PIP) • Monthly Work Plan • Quarterly Progress Review Meeting • Quarterly Coordination Meeting with Government Officials • Quarterly Coordination Meeting with Different Service Providers • Learning Sharing Meeting with Local Government • Quarterly Coordination Meeting with Villagers • Exposure Visit by Civil Society • Quarterly Meeting with Rights Facility • Interaction Meeting with Stakeholders |

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| | and eliminating caste discrimination from northwest region of Bangladesh and creating a strong National level policy advocacy | | |
| <p>Key role 6. Demonstrate professional competence in social work practice:</p> | <p>The Pradip project is developed to promote and protect of human rights of the Dalit Community. This will be a fully community led right based approach where the community people are 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 Welfare Department like land office, hospital health and family planning office, livestock, Department of Agriculture Extension, Educational institution like school, college, social welfare, youth development, Police station,</p> | <ul style="list-style-type: none"> • Research, analyze, evaluate, and use current knowledge of best social work practice. • Work within agreed standards of social work practice and ensure your own professional development. • Manage complex ethical issues, dilemmas and conflicts. • Contribute to the promotion of best social work practice. | <p>A little gap has observed in between the social work professional competencies and Pradip projects. But some similar activities has observed on the context of social work practice:</p> <p>01.Social Research Practices (FGD, Impact Study, Case Study,)</p> <p>02.Effective interaction and communication with different stakeholders with professional competency</p> <p>03. Because the project is Rights based, so many stakeholder as available there including self seeking group, to protect their benefit this group create conflict. 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</p> |

| 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 |
|--|--|--|--|
| | <p>Court, revenue office and relevant service providers offices both the Government and NGO's sector- such indicators means the social work practices.</p> | | <p>manage the conflict.</p> <p>04. A several seminar, workshop organized where the member of civil society participated and they informed regarding the project activities and situation through information sharing. In this process a civil society group builds and an important public opinion created in favor of the project participants. The civil society contributed to manage the conflict in favors of the project.</p> <p>An institutional arrangement has already formed through the Union, Upazila, and District committee and the committees have also facilitated to manage conflict.</p> |

06. Conclusion

In Bangladesh context, there are no specific evidential documents regarding theory and practice of social work. Partially, some meaningful study has done regarding practices of social work, but those studies have directly linked with overall impact of the project or programs.

The social work practice in Bangladesh still now cross the transitional period, considering professional code of conducts and occupational standards. Now a perfect and right moment to establish practice of social work which will be creates and continuing enabling way forward for professional social workers in Bangladesh.

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