Proceedings of
BHARATHION NATIONAL
CONFERENCE on
Indian Social Work: An Indigenous
Approach to Development

22\textsuperscript{nd}-24\textsuperscript{th} February, 2021

Jointly organized by
Bharata Mata School of Social Work (BMSSW),
Bharata Mata College, Thrikkakara, Kochi
&
KAPS Ernakulam Chapter
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The beginning of professional social work in India dates back to the year 1936 when Sir Dorabji Tata Graduate School of Social Work was established in Mumbai. The curricula and models of social work education have been imported from the US Social work education. The indigenous base of Indian philosophies and traditions of charity, services and welfare have not been considered and thereby exist as a larger lacuna in the contextual knowledge base. Today, the missing ‘Indian social reality’ in social work practice in India due to the colonial theoretical base has been undergoing a constant redefining by various practitioners and academicians. The need for context specific and inclusive social work approach has been realized. The Indian perspective explores the history, ancient philosophies, values and culture, and tries to develop an indigenous method of practice. Considering the complexity and heterogenous nature of our country, social work practice needs to accommodate the diversity. The cultural, economic and political differences of our country constitute to the structural inequalities, which should also be addressed while aligning the theoretical framework with the indigenous knowledge base. The theoretical positioning of social work in the country has to be critical by not developing a hegemonic frame of the few. And therefore, while exploring the Indian social work approach, there is a need for a critical lens.

This conference will bring out the critical perspectives from the field and cumulate the narrations of the ‘excluded’, thus creating a platform to disseminate knowledge on the
importance of ‘Indian Social Work Practice’ which will include the world views of Dalits, tribes, women, fishers, LGBT, persons with disability, denotified tribes and other communities lying in the margin. Thus, to develop an organic Indian Social Work Practice which will ‘de-caste’, ‘de-gender’ and eliminate all such biases developed from the dominion and thus put forward a step towards emancipation of all through all. This will add to the growth of social work discipline in India by creating sensitive and critical social work practice which is anti-oppressive and inclusive in nature.

This conference on ‘Indian Social Work: An indigenous approach to development’ will try to address various contemporary debates on indigenization of social work in India through a critical lens.

**Sub-themes/sub-areas**

1. Transforming social work education and practice in India
2. Social inequalities and social work approach
3. Gender perspectives in social work
4. Indigenous social work practice
5. Contextualizing social work education in India – curriculum, pedagogy and learner centric approaches
6. Social work practice with persons with disability, fishers, gender minorities, Dalits, Adivasis, migrants, religious minorities and other vulnerable groups
7. Feminist social work
8. Feminist research in social work
2. ORGANIZING COMMITTEE

Patron

Rev. Fr. DR. Abraham Oliapurath, Managing Director, Bharata Mata College, Thrikkakara, Cochin.

Conference Convenor

Asst. Prof. Arya Chandran L

Committee Heads

Dr. Sheena Rajan Philip, Technical & Finance Committee
Dr. Elsa Mary Jacob, Programme Committee
Mr. Tony M Tom, Communication Committee
Mr. Semichan Joseph, Documentation Committee

Student Coordinator

Mr. Vivek Ashok
Ms. Greeshma Sebastian

2.1 COMMITTEE MEMBERS

Technical Committee:

1. Praison Alias (L)
2. Amal Dev M
3. James Jose
4. Ali Ansif K M
5. Christy Babu
6. Sree Rekha K Zenith
7. Filjiya Joseph
8. Daniel Raju
9. Ann Maria Joge
10. Osheen Jaison
11. Isha Elizabeth Tomy
12. A S Gayathry

Finance Committee:

1. Shahzaman M S
2. Riya Mary

Programme Committee:

1. Sivaprasad C R (L)
2. Ajitha P P
3. Harikrishnan P R
4. Aswin D
5. Sneha Thampy
6. Krishnendu A P
7. Sona Jose
8. Aarsha B S
9. Anitha Mary Jesudas
10. Devika Madhu
11. Joseph Wilson
12. Juwel John

Communication Committee:

1. Roselin Mary Benny (L)
2. Saira Banu U P
3. Sreelekshmi VS
4. Krishnapriya Sudhakaran
5. Ashima Gopinath
6. Riya Mary
7. Basil K Varghese
8. Svethakrishna V B
9. Neeva Babu
10. Sharmin Jose Y
11. Princy Francis
12. Manasa Babu
13. Bijunu Johnson
14. Rahiya Binhi C K
15. Bhavapiya P V
16. Katherine Teresa
17. Goodwin Jose

Documentation Committee:

1. Akhila P Mony (L)
2. Amrita Ajay
3. Anjali M
4. Arya Ashok
5. Krishnakumar I P
6. Meenu Jayakumar
7. Shahzaman M S
8. Abhaya K A
9. Anna P V
10. Ashna Dennis
11. Roselinda James
12. Sr. Selmy Sabu
13. Sandra Noble
14. Safreena T S
### Day 1: February 22nd, 2021, Monday; 5:30PM-8:10PM IST

<table>
<thead>
<tr>
<th>TIME</th>
<th>PROGRAMS</th>
<th>Resource Persons</th>
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<tr>
<td>5:30-6:30</td>
<td>INaugural Ceremony</td>
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<tr>
<td>5.30 - 5.35</td>
<td>Prayer &amp; welcome dance</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; Year Students</td>
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<td>5.35 - 5.40</td>
<td>Welcome</td>
<td>Dr. Sheena Rajan Philip, Head, Bharata Mata School of Social Work</td>
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<td>5.40 - 5.48</td>
<td>Presidential address</td>
<td>Rev. Fr. Dr. Abraham Oliapurath, Manager</td>
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<td>5.48 - 5.55</td>
<td>Felicitation</td>
<td>Dr. Shiny Palatty, Principal, Bharata Mata College</td>
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<td>5.55 - 6.05</td>
<td>Newsletter release</td>
<td>Manager and Principal</td>
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<td>6.05 - 6.20</td>
<td>Inaugural address</td>
<td>Dr. Vishanthie Sewpaul, Associate Professor, University of KwaZulu-Natal South Africa</td>
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<td>6.20 - 6.25</td>
<td>Introductory note</td>
<td>Arya Chandran L, Assistant Professor, Bharata Mata School of Social Work</td>
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<td>6.25 - 6.30</td>
<td>Vote of thanks</td>
<td>Mr. Vivek Ashok, Student Coordinator</td>
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<tr>
<td>Time</td>
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<td>6:30 - 8 PM</td>
<td><strong>TECHNICAL SESSION 1</strong> STRUGGLES AND MOVEMENTS FROM THE MARGINS: PAST AND PRESENT</td>
<td>Ms. Sona Jose (Master of Ceremony)</td>
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<td>6:30 - 6:35</td>
<td>Introduction and welcome</td>
<td>Ms. Sona Jose (Master of Ceremony)</td>
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<td>6:35 - 6:50</td>
<td>Moderator</td>
<td>Fr. Joye James, Vice President, Indian Social Institute, Bangalore, Secretary of Jesuit Higher Education in South Asia</td>
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<td>6:50 - 6:55</td>
<td>Introduction and welcome</td>
<td>Ms. Sona Jose (Master of Ceremony)</td>
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<td>6:55 - 7:10</td>
<td>Tribes/Adivasis and Social Change Historiographical Reflection in India's Northeast</td>
<td>Dr. Alex Akhup, Associate Professor, Centre for Social Justice and Governance, School of Social Work, Tata Institute of Social Sciences, Mumbai</td>
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<td>7:10 - 7:15</td>
<td>Introduction and welcome</td>
<td>Ms. Sona Jose (Master of Ceremony)</td>
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<td>7:15 - 7:30</td>
<td>Dichotomies of social work in struggles and movements from within.</td>
<td>Dr. Jose Antony, Professor, Sree Sankara University, Kalady, Kerala</td>
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<td>7:30 - 7:35</td>
<td>Introduction and welcome</td>
<td>Ms. Sona Jose (Master of Ceremony)</td>
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<td>7:35 - 7:45</td>
<td>Speaking of, from and beyond margins: articulating struggle of knowledge making practices</td>
<td>Dr. Ramesh Kamble, Rtd. Professor, University of Mumbai</td>
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9 | BHARATA MATA SCHOOL OF SOCIAL WORK, THRIKKAKARA
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<td>7:45 - 8:00</td>
<td>Discussion,</td>
<td>Ms. Sona Jose (Master of Ceremony)</td>
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<td>Question &amp; answer session</td>
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<td>Vote of Thanks</td>
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3.2 INAUGURAL CEREMONY

The official inaugural ceremony of Bharathion 2021 “Indian Social Work: An Indigenous Approach to Development” was conducted on 22nd February 2021 at 5.30pm. The conference was hosted through online platforms Google meet and YouTube. Around 100 participants attended the ceremony.

Ms. Sona Jose master of ceremony gave a brief introduction about Bharathion2021. Bharathion is an umbrella term which includes all the activities of Bharata Mata School of Social Work. The conference started by evoking the blessings of almighty through dance. Dr. Sheena Rajan Philip head of Bharata Mata School of Social Work delivered the welcome address. Rev. Fr. Dr. Abraham Oliapurath, Manager, Bharata Mata School of Social Work carried out the presidential address. He mentioned that ‘Social Worker Should Stand for Social Work’ and congratulated the entire team of Bharathion 2021. Dr. Shiny Palatty, Principal, Bharata Mata College deliver the felicitation. She also congratulated the department for organizing such an event and wished them by saying that “let it be an enriching experience for all”

The official release of newsletter of Bharat Mata School of Social Work were done by Rev. Fr. Dr. Abraham Oliapurath, Manager, Bharata Mata School of Social and Dr. Shiny Palatty, Principal, Bharata Mata College.

The master of ceremony Ms. Sona Jose introduced the chief guest Dr. Vishanthie Sewpaul, Associate professor, University of KwaZulu-Natal South Africa. The chief guest inaugurated the session and Enlightened the ceremony with her immense knowledge. Speaker complimented the organizing team, and conveyed her blessing. Speaker point out how Asian world teaches the relation between self-awakening and societal awakening. Mahatma Gandhi as an illustration of the personal and social transformation through “yoga of nonviolence” which he developed preached and practiced. Be aware that every breath of life is precious, spend every moment in the consciousness that life is a gift. She added the famous quote of lord Krishna from Geeta “live not for fruit of actions, but for action alone”. Asian philosophy underscores the importance of unity in diversity and interdependence among people between environment and environment. First system theorist taught us about the complex chain of interdependence. Bhagavat Geeta teach us we can be the author and editor of our own life; we are not passive victims of societal control. People participation and communitarianism
integrated in Indian approach democracy and in development. King Ashoka writing highlights the importance of equality and justice, democracy and development rooted in our ancient traditions. Great souls like Mahatma Gandhi, Martin Luther king, Mother Teresa, Nelson Mandela taught us about the importance of love, kindness, gratitude and happiness, forgiveness can be elevated to grow us. She concludes her words with a mantra “be happy and free, words thoughts and action of life contribute in some way to the happiness”.

Ms. Arya Chandran L, Bharathion 2021 convenor delivered a brief introductory note. Mr. Vivek Ashok student coordinator delivered the vote of thanks. The inaugural session was concluded at 6.05 pm.
3.3 TECHNICAL SESSION – 1

The first technical session started at 6:25 PM based on the theme “Struggles and Movements from the margins: Past and Present”, which was chaired by Fr. Joye James (Vice President Indian Social Institute Bangalore and Secretary of Jesuit Higher Education in South Asia), and tailed by the speakers Dr. Alex Akhup (Associate Professor Centre For Social Justice and Governance, School of Social Work Tata Institute of Social Sciences, Mumbai), Dr. Jose Antony (Professor Sree Sankara University Kalady, Kerala), and Dr. Ramesh Kamble (Rtd. Professor University of Mumbai). They disseminated the knowledge on the topics Tribes/Adivasis and Social Change Historiographical Reflection in India's Northeast; Dichotomies of social work in struggles and movements from within; and Speaking of, from and beyond margins: articulating struggle of knowledge making practices respectively. Fr. Joye James gave a brief description on the theme and introduced each speaker and invited them to present their topic.

Dr. Alex Akhup had begun the session by briefly sharing his experiences with the tribes of North East part of India and also introduced the term 'Scheduled tribes' which is mentioned in Article 244 of Indian constitution. He pointed out the words of Jayapal in 1949 who underlined epistemological axiology of change as viewed from Adivasi and tribal societies. Also said that apart from teaching democracy to them, there are many things to learn from them. The speaker had made a critical reflection on tribal and Adivasi of North East India through the lens of dialogical change and transformative approach. It can be observed that the concept of tribal subjectivity is to a great extent was informed by theories of cultural change such as cultural evolutionism or cultural diffusionism that which is taught in sociology and cultural anthropology. This was further strengthened by theories of development and modernity in the context of state indicating the convergence of approaches of scholarly writings, policy makers etc. Tribal communities are generally identified as uncivilized and having no outside contact. The scholars have identified three approaches namely; (i) Traditional societies are unethical to change, (ii) Traditional societies have abilities to adapt to change over a period of time, (iii) Traditional societies are automatic centres obtained in development. There are studies from political economic perspectives for better understanding of Adivasi reality in terms of deprivation caused by development projects. Although Panchayati Raj has been extended and Gramasabhas has been recognised as highest body of decision-making authority,
studies indicate that the political empowerment is still a long way to go. Added to this there are also indications in studies of political conflict in Adivasi areas working against Adivasi livelihood and survival. Professor Kakha said that there is an urgent need to go beyond socio cultural studies to understand the reality of Adivasi. This studies further enhanced the need to provide models of change that is sustainable and ethical. This makes it important to engage in reconstructing and reimagining histography sourced on lived experiences of people. It involves rewriting the history.

The resource person based on his experiences suggested four approaches of dialogical histography for involving inclusiveness of perspectives, diversity, convergence of ethics and politics, meaningful and relevant administration and also co-existence. The approaches include Sub regional histography, Ethno nationalist histography, Ethno religious histography and Tribal histography. These approaches make possibility for cultural diversity, socio cultural pluralism, organic, nurture the space of co-existence of about 200 or more cultural diversities. The speaker also pointed out the six key principles of dialogical histography inclusive of Ability to occupy a point of view, Diversity, Plural cultural and Identities, Political economy, Dialogic social relationship and Rationality as tempered by consensus. He had concluded by giving his valuable suggestion based on his experiences with the tribes of North East that the change in policy in the context of North East should actually be based on the principle of diversity and principle of dialogue.

Dr. Jose Antony started his deliverance by sharing his sincere gratitude towards the Bharata Mata School of Social Work for conducting a conference on a reflective topic and Dr. Joye James for moderating the session. The speaker dealt with the topic dichotomies of social work as a practicing profession and academic discipline which included the participation of students in struggles and movements from within. The conceptual understanding of dichotomies of social work was discussed by him in three major components such as profession and discipline, practical dimension and educational part of training part. The speaker delved the concept of social work as a process of solving or adjusting psychosocial problem and its dependency on clinical, medical and legal models at individual level and later on group work and community organisation at different levels. He then shared his concerns on considering social action as a secondary method of social work and incorporating it in academic as well as practical system. Dr. Jose Antony also mentioned about the paternal system, strategies, methodologies and techniques followed by the social work profession in settling the problems of tribal, Dalit, sexual minorities, women, children, geriatrics etc. rather than considering the
rights of the beneficiaries. The speaker pointed out the role of social worker as advisor, liaison or settler in the conventional intervention model called “Samaritan model” and its inadequacy in dealing with the struggles and movements in a right based approach. He questioned the right based approach of the social worker in present scenario. The social work education depended on the management system in Kerala creates obedient and comfortable students who are not even ready to fight for their rights. The speaker made us to think and reflect that the social work students should have the courage to break the barriers of being in a comfortable zone in an organisational context. The speaker conveyed the importance of understanding the true knowledge of political correctness by the trained social workers to act as an initiator or facilitator for the community struggles and movements and thereby engaging in policy practices, legislations and councils. The speaker concluded his talk by adding that to avoid the dichotomic situation, the social work fraternity of academic fraternity have to think seriously on incorporating the practical aspects of social problems without negatively criticizing the efforts of social work students in the struggles and movements.

Dr. Ramesh Kamble initiated his talk through the basic submission of the idea of including the indigenous knowledge base in Indian social work practice, which is not a monolith but an aggregate of diverse kind of experience. The speaker believes that the experience from the margin which are not visible and omitted have to incorporate in knowledge building process. He shared an anecdote from an African American film, “the Debators”, where a teacher motivates the black students to win the debate competition over other elite institutions. The particular scene where the teacher says that “the black are the people without records for being recognised and nobody seen us” throws light on the refuted situation of the margins. The speaker said that the consistent struggle can make them the subject of knowledge and the experience as the source and basis of knowledge. Dr. Kamble mentioned the poetry collection of Vijay Tendulkar in which he identifies he assumed only the primary existence of the world he lives and erased all the experience of the life of margins. Also pointed out the work done by Srinivas on Indian villages in which we are taking knowledge from our own location even though we have multiple locations in India. The speaker made attention that the first thing we have to do is to register it as the worthy subject matter for building knowledge. Also acquiring knowledge from margins is important in theoretical and political activities. The speaker argues by citing an example of African Americans, that we are only talking about the margins rather than discussing about the society that creates and breeds a particular kind of social experience, social process, and social relation. So, it has become necessary to understand
the social structure, social relations, social exclusion, social order and to adopt inclusive practices and inclusive development. The speaker added that margins are intersectional characters in which caste, race and class forms a coproducing, compacting and co-constituting categories. Dr. Ramesh Kamble concluded that it has become a serious issue in articulating struggle of knowledge making practices and to speak of, from and beyond margins.

3.4 QUESTION & ANSWER SESSION

The Q&A session of day one started at 7:45 PM, intended to explain and clarify the queries of the participants and was initiated by the Moderator of the day, Fr Joye James. The following questions and answers were discussed in the session:

Q. How do struggles in pre- and post-colonial period is constructing the history of the struggles of the margin and how it is interrelated to hierarchy, inequalities etc.?

A. The dominant ideology becomes dominant by forcefully imposing its helps on all other location basically the margins location. In an order it becomes an ideology for all the groups, even the marginal groups may have to internalize that ideology and should become the agent of reproducing that ideology. So, the concern therefore here is a kind of critical consciousness where you learn to experience your consciousness and at the same time also become conscious about social structure and social relations. So, this kind of critical intervention is extremely.

Q. With limited space for social work students and teachers to get evolved in the struggle, what is the way forward that is possible to experience an evolving process of understanding?

A. (i) A system of bringing in representatives who take internal initiative for minority community should be practiced.
(ii) Associations have to take stand and help students to take stand.
(iii) Students should be given assignments to learn from the movements.
(iv) Cliché has to be relooked.
(v) Take theories from field rather than taking theories to the field.

Q. What are the obstacles that stand in between to incorporate the idea of indigenous approach to development to the curriculum?
A. We are still dependent on western context of social work and it is not effective. As long as we become producers of the knowledge, we will always be receivers of knowledge from western context. So, challenges exist unless and until we build our own knowledge base which is coming from the margins. (Dr. Alex Akhup)

We have ample experiences and examples of struggles and movements from within. We have theories, practice models and practice experiences but unfortunately, they are not documented properly. So, it is our responsibility to document them as a social work practice. (Dr. Jose Antony)

Knowledge is the political practice. Everything is to be practiced in the sense that it is an attempt of critically questioning the relationship forward, operating in the community and social work institutions as well as in knowledge making institutions too. Knowledge has to be seen both as a context of power and also something that legitimize the relation of power. Unless we are not taking it in that perspective as a critical engagement with relation to oppression and exploitation, it is not possible that we actually engage with the concerns we are fighting for. (Dr. Ramesh Kamble)

3.5 CONSOLIDATION

Fr. Joye James, consolidated the presentations done by each speaker by highlighting the main points. He also added his own reflections on the transformation of historiographic into a negotiate space. He mentioned The Pedagogy of the oppressed by Paulo Friere, Saul Alinsky’s approach to social action and Jack Rothman’s model of community organisation while elucidating about the primary methods of social work. Fr. Joye James also believes that it has become inevitable to include or consider social action as an important method of social work. Also, the propinquity of right perspective while dealing with social issues was also made noticed. He also brought up the role played by the social workers in some of the historical struggles. He also expressed his insights in incorporating the voice of the margins in building the indigenous knowledge base.

The session came to an end at 8:10 PM by highlighting and summarising the points put forward by the speakers and questions raised by the participants.
### 4.1 PROGRAMME SCHEDULE

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<td>5.30-7.00</td>
<td>TECHNICAL SESSION 2</td>
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<td></td>
<td>SOCIAL WORK PRACTICE WITH DIVERSE GROUPS AND COMMUNITIES:</td>
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<td>TOWARDS AN INCLUSIVE APPROACH</td>
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<td>5.30-5.35</td>
<td>Introduction and Welcome</td>
<td>Ms. Sneha Thampy (Master of Ceremony)</td>
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<tr>
<td>5.35-5.50</td>
<td>Moderator</td>
<td>Dr. Anjali Dhengle</td>
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<td></td>
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<td>Assistant professor</td>
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<td>Humanities &amp; social sciences</td>
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<td>Maulana azad National Institute of Technology, Bhopal</td>
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<td>5.50-5.55</td>
<td>Introduction</td>
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<td>5.55-6.10</td>
<td>Social work practice with persons with disability</td>
<td>Dr. Abhishek Thakur</td>
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<td>Assistant professor</td>
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<td>6.10-6.15</td>
<td>Introduction and Welcome</td>
<td>Ms. Sneha Thampy (Master of Ceremony)</td>
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<td>Time</td>
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<td>6.15-6.30</td>
<td>Gender perspectives in social work practice</td>
<td>Dr. Toli kiba&lt;br&gt;Assistant professor, North east institute of social science and research &lt;br&gt;Dimapur, Nagaland</td>
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<tr>
<td>6:30-6:35</td>
<td>Introduction and Welcome</td>
<td>Ms. Sneha Thampy (Master of Ceremony)</td>
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<td>6.35-6.45</td>
<td>Social work practice with tribes</td>
<td>Dr. Joy Prafful &lt;br&gt;Research scholar, TISS</td>
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<td>6.45-7.00</td>
<td>Introduction and Welcome</td>
<td>Ms. Sneha Thampy (Master of Ceremony)</td>
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<td>Open discussion</td>
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<td>Question &amp; answer session</td>
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<td>Vote of Thanks</td>
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Ms. Sneha Thampy (Master of Ceremony)
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<tr>
<th>Time</th>
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<td><strong>PAPER PRESENTATION 1</strong></td>
<td><strong>PAPER PRESENTATION 2</strong></td>
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<td>7:00-7:05</td>
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<td>Total time: 15 minutes (5 minutes introduction and 10 minutes conclusion)</td>
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<td>Ms. Sneha Thampy (Master of Ceremony)</td>
<td>Ms. Juwel John (Master of Ceremony)</td>
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<td>Dr. Pandurang Sontake Assistant professor</td>
<td>Asha Sankar V Department of Women studies Calicut University, Research Scholar</td>
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The second day of Bharathion 2021 commenced at 5:30 PM on 23rd of February 2021. The master of ceremony Ms. Sneha Thampy welcomed and gave introduction to the second technical session of the National Webinar. The technical session based on the theme “Social Work Practice with diverse groups and communities: Towards an inclusive approach” was moderated by Dr. Anjali Dhengle (Assistant professor Humanities & social sciences Maulana Azad National Institute of Technology, Bhopal). The distinguished speakers of the session were Dr. Abhishek Thakur (Assistant professor Delhi school of social work Delhi university), Dr. Toli Kiba (Assistant professor, North east institute of social science and research Dimapur, Nagaland) and Dr. Joy Prafful (Research scholar, TISS). They shared their insights on the topics Social work practice with persons with disability, Gender perspectives in social work practice and Social work practice with tribes accordingly.

First speaker of the session was Dr. Abhishek Thakur. He presented his ideas on the theme ‘social work practice with person with disability. His main objective was to give an overview regarding disability, it’s challenges and concerns. Almost 2.21% of the population are disabled people. They have formed as an invisible population. Most of the people only give consideration to people with severe kind of disability. Some of the reasons why they became an invisible population is, questions regarding disability was absent in the census question. Then some people are not comfortable in sharing this disability with people. Disability has become a heterogeneous group and some of the main reasons for that are poverty, lack of institutional delivery, lack of antenatal care etc. Then the speaker pointed out that there are advantages and disadvantages of employing a disabled person in a company or firm. If we appointment a person with disabilities he will always stay loyal towards the company, and their efficiency level is very high. Initially things will be little bit difficult but gradually the scene changes. Only a few corporates identify that employing a disabled person is productive. While some others think that employing a differently abled person is waste of money.

Then Dr. Abhishek pointed that according to RPWD act 2016, there are 21 types of disability. The major reasons for those people stepping back is that lack of infrastructure, we should have a universal design in every public place. Next is the negative attitude of the people. He concluded the session by saying that as a social worker we should identify the problems and barriers of the differently abled people within the constitutional rights.
The second speaker of the session was Dr. Joy Prafful, Research scholar, TISS. He took the session on the theme ‘Social work practice with tribes. He started off by showing his sincere gratitude towards Bharata Mata School of Social Work for conducting such an excellent conference and also for inviting him as a part of this. He started his session by giving away ideas about the tribes and how social work practices can be applied there. He mentioned that speaking on tribal social work and also tribes as a community is very diverse. They are considered as scheduled as in constitution. He mentioned about the other names given tribes such as adivasi’s, scheduled etc. and how tribes, adivasi’s and scheduled are differentiated. He said that adivasi’s are not equivalent to tribes and tribes are not equivalent to scheduled. What he mentioned in the initial session of the speech was mostly about tribes and its characteristics. They are the communities who are staying in subcontinent for a very long time. To understand them, we should be having a clear anthropological understanding. They would roughly come up to 8% of the Indian population. They are the most vulnerable population in terms of health, education, development etc. it is the reason why they are given special grants, reservations, protection of lands etc. they are being provided with special measures to develop themselves.

He then spoke about the Social work practice in India for tribes. From the very beginning, social work practice for tribes were problem oriented and it always wanted to develop communities and they had a classic perspective towards this. They are working for the development of the poor among tribes. They understand the problems and takes appropriate actions for that. But the problem he specified is that, not much discussions are made for bringing structural change in the society. This change will be most helpful in bringing change to tribal community. Anti-oppressive, Radical, critical, feminist etc. social work can be used for this. Structural changes are made from needs of the community. However, despite the efforts to bring structural changes, largely forgotten aspect is to develop a methodology for tribes and caste in Social work discipline because the community is largely vulnerable. It needs different kinds of methodology. He then talked about justice and equality and pointed out that tribal social work is more about rights which are denied for them. It is not only about working with them, or for them, but also accepting and acknowledging what is good in them and what they are. From their histories we can see that they have their own way of social system and governance. It is also important to acknowledge that they need autonomy. But their self-government should run parallel with the governing system for their development. Tribal social work is also about involving indigenous perspective which actually gives us direction. We should enable them to work for themselves. The approach should be bottom up approach. The
social workers should also help them to find the histories of the tribes which are gone. Cultural aspects and religious belief systems are important for tribes and to work with tribes it is not something to see as good or bad but it should be acknowledged. He then emphasized that contemporary discourse happens all across the world against tribes and these should be decreased. He then spoke about the activities done by TISS against this contemporary discourse. TISS offers courses under Dalit and Tribal studies action. Tribal communities should be seen as active agents rather than passive people. In India tribal intellectual perspective with in India should be practiced and it should be organically generated and constructed process.

The third speaker, Dr. Toli Kiba elucidated gender perspective in social work practice. She initiated the session by pointing out that even though gender issues are topics that are very often discussed by educators in classrooms, it is a difficult subject as we deal with different group of people from different backgrounds. Each and every one will have their own perspectives on gender issues. Dr. Toli signified that social work needs to have critical reflection on gender in its daily practices. Today, it is very much important for social work educators to make students reflect on various gender issues which is very much evident in our society in order to break the chain of following traditional specific gender roles and responsibilities. When talking about gender in social work education, Dr. Toli mentioned about two labels. First, gender biases within the profession. Social work is often described as female dominant profession, a helping or caregiving profession which females are suitable for. There are studies indicating most of the social work professionals are women. Second label is gender biases outside the profession. Socialization process begins from childhood and how we perceive who has to be dominant than the other person. In our society, there are marginalization of different genders especially transgender. There are a lot of problems associated with third gender. It is important to incorporate gender as analytical category in our educational system and students must be made to understand different kinds of gender issues in the society and their understanding should start from the social work institutions itself. It is very crucial that social work educators sensitize students to discuss gender issues in the society and educate students more about these issues thereby moulding them to be able to address the complexities in the practice of social work especially on gender issues and effectively provide services for the marginalized population in the society.
4.3 QUESTION AND ANSWER SESSION

The Q & A session was initiated by the Moderator of the day, Dr. Anjali Dhengle. The following questions and answers were discussed in the session:

- Which is appropriate -rights are denied to tribes or they are not aware of the rights or sometimes tribes are reluctant to avail the services and rights?
- How to incorporate the tribal diversity in social work practice?
- Tribal students have capacity for academic achievement. But only few are pursuing higher education. Why?
- Is it possible for tribal communities to enjoy the fruits of development completely without coming out from their place of living?
- What is the social work indigenous practice carried out for elderly in tribal community?

A. Even though tribes are aware of their rights, they have to face many hardships and struggles to attain that. Land alienation is an example for that. Though there exist Alienation of land act, illegal tribal land transfer still exists today. Tribal are the first to protest against British by knowing that the colonial power will take over the resources. By providing awareness classes with the help of resource person from tribal communities we can incorporate tribal diversity in social work practice. Campus and universities should be made tribal friendly so that it would attract tribal students to pursue higher education. We should accept tribal as what they are rather than imposing our thoughts on them.

- Comment on disability statistics of India.
- How can we reduce the social stigma about differently abled people among general public in India?
- As a social worker, how can we address the problems among the primary care givers along with disabled person?
- What are the alternatives that can be used to build a differently abled environment?

A. Till 1941, Britishers in India included people with disabilities in census. But after attaining Independence, there was no question about disabled. After so many struggles of organizations working for disabled, questions were raised about them in 2001. If there is any studies or researches about vulnerable communities, then only the problems are addressed and resources will be provided. We see others with a prejudice mind instead of that understand them as what
they are. There is no need of stigmatizing that particular section of society. Our society try to glorify marginalised section, so that the actual discussion will be diverted and problems may not be addressed properly. By making them understand their potential, we can remove attitudinal barrier. It is true that primary care givers of disabled people are facing issues and challenges because of societal pressure which are not addressed. An organisation or union for them could reduce their burden through sharing the learnings and experiences. There is no need of alternatives to make infrastructure disabled friendly. We have to adopt Universal design framework (like sign boards, ramp elevators) not only for disabled but for whole.

- Share thoughts on inclusiveness of social legislation among gender minority in India.
- How can we change the negative perspective of cis-gender about transgender or people with varied identities?

A. There are many programmes for woman empowerment and rights for women. But it is important to make them aware of the rights. Even today people have negative perception towards the third gender. Social workers have to work in different settings with different communities, so they should be taught how to accept different people.

4.4 CONSOLIDATION

Dr. Anjali Dhangle consolidated the session that the vulnerable groups with the personal defects like Disabilities, Gender minorities, sometimes may be our friends and colleagues. There are many cultural biases, which are not leading to the thought to generate research for them. To make better outcome in scientific pattern. Sex information to boys and girls are not injected in the proper way. We need to start from school curriculum and home. We need to create data and representation from theory to presentation.

Resource person congratulated the organizers and speakers for enriching the knowledge. She added that there should be needed integrated approach in teaching. We need to have a people centred approach through tools like PRA and logical analysis for vulnerable section. We need to bring in lived experience and work on research with acquired knowledge that can motive a change in social work practice.
Suggestion from moderator Dr. Anjali Dhengle. When speaking of Social legislation regarding gender minorities still we don't have data of them and We need to change the curriculum. Still in a repressive society we are Struggling to talk about sex education to adolescents. Make them aware that it is not a disease. We need to generate data, knowledge etc. So that the theory can come to practice.

Moderator concluded and sought out more discussions on the topic. And finally added that an apt and appropriate reminder from Dr. Toli Kiba that Social work needs a critical reflection and need to have integrated approach in training and teaching of social workers so that their perspective can be open. Also need to understand things from people's perspectives. The session concluded the session at 7:15 PM by mentioning seven core values in strengthening social work theory, practice and research.
4.5 PAPER PRESENTATIONS

The paper presentations were started at 7:15 PM simultaneously in two zoom platform on the subthemes

1. Transforming social work education and practice in India
2. Social inequalities and social work approach
3. Gender perspectives in social work
4. Indigenous social work practice
5. Social work practice with persons with disability, fishers, gender minorities, Dalits, Adivasis, migrants, religious minorities and other vulnerable groups
6. Feminist social work
7. Feminist research in social work

4.5 (A) GROUP A - PAPER PRESENTATIONS

Group A paper presentations was presided over by Dr. Pandurang Sontake (Assistant professor School of Social Work, Amity University, Mumbai). The Master of ceremony Ms. Sneha Thampy welcomed and gave instructions to the session. A total of 11 papers of diverse subthemes were presented by research scholars, faculty members and students from various parts of the country.

1. The first paper was done by Ms. Pavithra A V, Ph.D. Scholar Davangere University, Karanataka on the topic Promotion of environmental justice through green social work practice. The objective of her study was to reduce the wastage of papers in schools and colleges and to inculcate the habit of saving and recycling paper among students. She suggests that social workers can play a key role in the fight for environmental justice, helping to prevent and address the consequences of climate change through education, advocacy and community organizing.

2. The second paper was done by Ms. Athira Menon on the topic Effects of career collapse in the lives of performing artists during lockdown. The objective of her study was to assess the issues related to the profession of performing artists during the lockdown and
to measure their mental health. She suggests that the government can facilitate the target group to deal with financial crisis and also social work methods especially casework and group work as well as counselling techniques can be used to address the problem.

3. The third paper was done by Mr. Amal P Suresh on the topic Social work vs Professional practice: The views of social work professionals. His objective was to assess and document the gap between social work education and professional practice in the context of Kerala. His findings show that almost all the social workers interviewed were able to make good use of the various methods in all their employment settings; however, it was evident the incorporation depended much on their individual passion and creativity. He suggests that it is important to take steps to select individuals who have the aptitude to empower individuals to help themselves and the right attitude.

4. The fourth paper was done by Mr. Sam Sangeeth, Director, Heritage foundation Regional Resource and Training Centre, Hyderabad on the topic Minimum standards of care homes for senior citizens from social workers interoceptive lens: Indian context. The aim of the study was to know standards of NGO’s and to suggest minimum standards. The concluded that the minimum standards will bring a mainstreaming or uniform service across the nation to the senior citizens care homes and it will help the care homes to be alarmed and pick up to the minimum or high standards in the days to come.

5. The fifth paper was done by Ms. Saira Banu U.P Social worker trainee of Bharata Mata Scholl of Social Work on the topic A study of health seeking behaviour of people in Kavaratti Island. She mentioned about the lack of health care facilities in Kavaratti Island. Unavailability of doctors or supporting staffs, lack of modern high-tech facility for emergency treatment, lack of basic infrastructure facilities in hospitals, bad weathers are some of the common causes of death of several patients. Her findings show that people are opting home remedies, prayer and sacred things from mosque more than hospitals.

6. The sixth paper was done by Ms. Athulya, Social work trainee of Shree Vidyadiraja College of Arts and Science, Karunagapally on the topic Health inequality in India. The objectives were to study the inequality in the health care sectors and how much the
health insurance schemes are effective in India. Her findings show that low rate of fund allocation and inadequate infrastructure and support to medical research are the major problem for health inequality in India.

7. The seventh paper was done by Ms. Soji Mariam Sabu and Mr. Abhishek Thomas, Social work trainees of St. Gregorios College of Social Science, Parumala on the topic Transforming social work education and practice in India. The aim of the paper presented was to share historical background of social work in Indian context and to share new traits in social work. She suggests that utilizing social work faculties as well as trainees as useful component in the building of developed and reformed society.

8. The eighth paper was done by Ms. Neha Sunil P, Research Scholar, Rajagiri College of Social Sciences and Dr. Lizy P.J, Associate Professor and Research Guide, Rajagiri College of Social Sciences on the topic Enriching social work through Interdisciplinary disability studies: Responding to the Covid 19 pandemic. The paper focuses on recognizing the effect of Covid 19 on people with disabilities and their families. They suggest that more study into how social workers can continue to collaborate successfully with school administrators and parents in order to promote positive results for students especially those with special needs also needs to be encouraged.

9. The ninth paper was done by Ms. Subila Vincy B, Madras School of Social Work on the topic Study on the socio-economic and health conditions of the migrant construction workers. The study aims in bringing in the need of social worker in the migrants and also to study the nature of work, working condition and difficulties encountered in the work spot of the respondents. The findings show that the migrant construction workers are not getting any medical allowance for their sickness.

10. The tenth paper was done by Mr. Piyush Poddar, Department of Social Work, University of Delhi on the topic Role of a social worker under the National Education Policy 2020: An analysing of aided minority schools in Delhi. The paper brings the importance of National Education Policy 2020 in incorporating social work intervention among the children of minority communities of Delhi. It also suggests that the non-integrated approach of the social worker helps to overcome the declination of learning levels in government schools.
11. The last paper was presented by Mr. Abdul Hameed and Dr. Ali Azher MD, Thanal Charitable Organization UT of Lakshadweep, Kavaratti on the topic. The magnitude of social services in a closed community of Union territory of Lakshadweep. The study shows that the evaluation of magnitude of social services and adequate exploration is necessary to implement a sustainable, durable social service. It also suggests that the establishment of institution is the key to achieve a lifelong social service that will induce self-reliance and self-determination in a healthy society.

The moderator congratulated all the presenters for their efforts. He wounded up the session by summing up all the topics. The session came to an end by 8:15 PM with a vote of thanks delivered by Ms. Sneha Thampy.

4.5 (B) GROUP B - PAPER PRESENTATIONS

Group B paper presentations was moderated by Ms. Asha Sankar V (Research Scholar, Department of Women studies Calicut University). The master of ceremony Ms. Juwel John welcomed and gave instructions to the session. A total of 11 papers on diverse subthemes were presented by research scholars, faculty members and students from various parts of the country.

1. The first paper presentation was done by Mr. Y Tamizhan, on the topic “A Study on socio-economic status of Dalit women at Abizhegappakkam in Puducherry”. The objective of his study was to know the socio-economic, health and cultural status of Dalit women in Abizhegappakkam in Puducherry through descriptive design. His findings show that a lot of Dalit women are still facing discrimination, issues related to water facility, welfare scheme, savings, owning land, house etc. The paper suggests that there is a need to provide counselling, awareness classes, opportunities to the Dalit and rural people and also the appointment of social worker in Adi dravider welfare scheme department.

2. ‘No more worries of bloodying your clothes’: Menstrual cup usage experience among women in Kerala, was presented by Ms. Pinky Rarichan. The study focussed on the Menstrual cup usage experience of women, its influence and challenges using case study method. The study shows that it is a sustainable solution to menstrual
management, with moderate cost savings and much-reduced environmental effects compared with tampons. The results demonstrate that this reusable menstrual cup has no significant health risks and is acceptable to many women without the need for fitting or other medical services.

3. Third presentation was carried out by Ms. Krishnapriya S on the topic “Inclusive Workspace to Transgender Community and Role of Social Work”. The study aims to know about the career aspirations of the transgender community using descriptive design. Findings shows the majority of the transgenders faced harassment due to their gender, discrimination in government job process, abandonment from their own houses etc. The paper also suggests the role of social worker in the field of education, health, family, media, employment and community.

4. Ms. Veena Murali presented on the topic “Women in Screen; A Silent Slap in the Face of Indian Patriarchy; Analysing The Great Indian Kitchen, Thappad and Hellaro”. The findings show that the structural patriarchal division of labor is reproduced where the work done by the man is ‘labor’, whereas the work done by women of the house is their ‘duty’. Also, it proposes that feminism is sometimes misunderstood to mean dominance over men and these movies with its unflinching story declares that the fight is indeed for an egalitarian society where everyone is respected.

5. Ms. Bhavya M K, presented her paper on the topic “Doing Gender in Field: Experiences of Women Researchers”, with a background from her field experience on the topic “Gender in Tourism Work: A study in Kumarakom, Kerala”. Stay, overcoming Kerala moral policy, stigma towards women’s ability, over caring community, alcoholism etc. were the challenges mentioned in the findings.

6. The sixth presentation was done by Ms. Ardra Justin and Merin Sunny on the topic “Gender role attitude of people in Ernakulam district”. The results show that married and employed female have more egalitarian gender role than unmarried and unemployed male and female, education and gender role attitude have no significant relation, Christian women have more egalitarian gender role attitude in religion aspect and Muslim respondents uphold traditional attitude compared to Christian and Hindu respondents.
7. Ms. Nazni Nazar presented her paper on the topic “Discrimination of Transgender at Home and Working Places”, using descriptive design. Findings reveals the intolerance, embarrassment, abuse, bullying and threatening they face from family as well as work place; emotional, fearful and disappointed family conditions; and hindrance in educational opportunities.

8. The paper “Body image among women in India” was presented by Ms. Meenu Jayakumar. Using the secondary literatures, the study found that body image has two aspects, positive and negative, in which positive image causes high level of body satisfaction and negative image causes body shame and body dissatisfaction majorly among women. Also, the influence of media and internalisation of ideal body image are irrefutable.

9. Ms. Roselin Mary Benny, Ms. Amrita Ajay and Ms. SreeRekha K Zenith presented the paper on the topic “Person with Disabilities and Family support systems”. The study focussed on the life of the care givers where the society and culture have major influence on it through a descriptive study. The study says that we are always discussing about the mental, intellectual and autistic authorities. Therefore, it suggests that there is a need to assess the problems of caregivers along with the PwDs.

10. Ms. Greeshma Sebastian, Ms. Meenu Jayakumar and Ms. Saira Banu presented their paper on the topic “A Study on Gender Perspective of Cisgenders on Transgender People”. The paper talks about the stigma, discrimination and transphobic harassments associated with the transgenders. The ignorance and misconception by the cis genders make them more vulnerable and under-privileged. The paper suggests there is a need to have gender education and gender awareness among the cis-gender people.

11. “A study on the stress and coping strategies of women in Ernakulam: Special reference to COVID-19 pandemic situation” was done by Ms. Sree Rekha K Zenith, Ms. Christy Babu and Mrs. Krishnendu A P. The study was conducted to know about the stress and coping strategies of both married and unmarried women. Major findings put forward by the study are that the lockdown had affected women mentally by the stresses and
physically by the extra responsibilities and the change in daily habits and the adopted coping strategies were gardening, depending social media, sleeping, engaging in arts and craft work, cooking and other entertainments for stress relief.

The moderator discussed on each paper and gave her suggestions. She suggested that the number of participants can be increased in quantitative studies and also more findings can be included to give authenticity and credibility to the study. She appreciated each presenter for their contribution in the field of indigenous social work. The session ceased at 8:40 PM with the vote of thanks by Ms. Juwel John.
## 5.1 PROGRAMME SCHEDULE

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<th>TIME</th>
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<tr>
<td>5.00-6.15</td>
<td>TECHNICAL SESSION 3</td>
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<td></td>
<td>CONTEMPORARY DEBATES IN SOCIAL WORK THEORY AND PRACTICE</td>
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<td>5:00 -5:05</td>
<td>Introduction and Welcome</td>
<td>Ms. Roselin Mary Benny (Master of Ceremony)</td>
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<tr>
<td>5.05- 5.20</td>
<td>Moderator</td>
<td>Dr. Jonas Richard Professor and Head, Kristu Jayanti college, Bangalore</td>
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<td>5:20- 5:25</td>
<td>Introduction</td>
<td>Ms. Roselin Mary Benny (Master of Ceremony)</td>
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<tr>
<td>5.25 –5.40</td>
<td>Subaltern perspectives in social work education and practice</td>
<td>Dr. Norby Paul Senior lecturer The Catholic university of eastern Africa</td>
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<td>5:40- 5:45</td>
<td>Introduction and Welcome</td>
<td>Ms. Roselin Mary Benny (Master of Ceremony)</td>
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<td>5:45- 6:00</td>
<td>Indigenous models in social work practice</td>
<td>Dr. Prabha Tirmare Associate professor School of social work Nirmala Nikethan, Mumbai</td>
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<td>6:00-6:15</td>
<td>Introduction and Welcome</td>
<td>Ms. Roselin Mary Benny (Master of Ceremony)</td>
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<td>Question &amp; answer session</td>
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<td>Ms. Roselin Mary Benny (Master of Ceremony)</td>
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5.2 TECHNICAL SESSION-3

The third and the final day of BHARATHION 2021 which was carried out on 24th February, 2021 commenced at 5:00 PM including _ people as participants through the online platforms of Google meet and You tube. The agenda for the day which centered on the theme “Contemporary debates in social work theory and practice” included technical session, paper presentations and valedictory session respectively. The moderator Dr Jonas Richard, professor and Head, Kristu Jayanti college Bangalore welcomed key speaker Dr Norby Paul (Senior lecture, the Catholic University of Eastern Africa) and Dr. Prabha Tirmare (Associate professor, School of social work Nirmala Nikethan, Mumbai). The topic dealt by Dr. Norby Paul was “Subaltern and social work education in India”. Subalter perspective deals with marginal, vulnerable, it is defined by social systems, political and economic system. Subaltern perspective focus on uniqueness. Anotonia Gramsci first defined subaltern as “people of low rank”.

Social work education mainly concentrating welfare embedded Needs, Right and Strength-based approaches aid the development in studies of empowerment and adoption of theories of development. Social work education evolved from traditional approach to progressive education which integrated specialization like displacement, disaster, human rights refugees, gender, empowerment, disability and vulnerability apart from traditional specialization. Major challenge is that knowledge upgradation which depends on practical experience and critical reflections, which look for interventions.

Indian social work, practice, education both educational practices derived from social justice perspective. The ultimate goal of social work education is competent and effective practitioners of social justice direct social workers to restore, maintain and enhance human and community wellbeing. Contemporary practice of social work education demand value orientation that contribute ambience for personal learning and growth. To work among subaltern there are four-dimension, Equity, Anti-Oppressive Analysis and Practice, Critical Pedagogy (including multiple critical theories), and Decolonizing Framework.

Social work mainly address equity, there is a great disparity between equity and equality. Equality ensures equal rights and access under law; it is not enough to address the reality that some people need more than others. Equity is concerned with addressing need and restitution. Equity involves economic, political, social, and human rights and opportunities. Social Work
mostly on Equality and not Equity which must be thrust of social work education. Anti-oppressive analysis perspective examines the curriculum, and guide the students. This perspective directs the students to bring an anti-oppressive analysis into their practice which address power imbalance in society, within the organizational structures. Encourage students to follow evidence-based practice. Critical pedagogy incorporates social justice focused content and process. Critical thinking is the integral part of social work practice, critical pedagogy exposes theories that foster critical thinking. Decolonizing Framework means the recovery of indigenous land life. Speaker mentioned about challenges in decolonizing and subaltern social work practice.

Dr. Prabha Tirmare, Associate professor, CSWNN Mumbai resented a paper on social work education in India and debate on Indigenous knowledge. Since her PhD topic were much related to the current topic it was easy and interesting for her to explain. She briefly elucidated what is Indian Social work and what is the difference between “indigenous social work” and “inclusive social work”. Dr. Prabha Tirmare said that there are no enough social work educational institutions are there according to the geographical are and also criticized the saying that the social work educational institutions are mushrooming. The speaker explained how the literacy rate has been increased because of social structure and social hierarchy. She shared that “Teacher has to be a practitioner and practitioner has to be a teacher” on this principle she has initiated an innovative program “Rural urban youth connect or self-search with society”. Social work profession often considered as an emerging profession especially due to indigenous orientation to knowledge component and lack of linkages between classroom and learning and field realities. Social work education and its knowledge base in India is still as subject to debate and need to be understood by the academicians. In her research she has included knowledge of theory, critical theory and role of theory because these three are equally important. The Indian social work educators did respond to the need of indigenizing the social work knowledge. However, the quantum of indigenous knowledge base produced and disseminated to far is less than required. Base of social work profession must reflect value culture and problems of society in which it is taught and practiced. More efforts are required to align the theoretical frame work, models components and strategies of social work knowledge with the local social cultural and economic context to make the knowledge relevant to the people needs. The speaker made clear the guiding principles for the model to develop indigenous knowledge base for social work education and practice. She interpreted each term such as goal, knowledge approach, knowledge base, techniques, where to produce this
knowledge, stakeholders, whom to use, and ethical considerations. She also related it with what Bharata Mata School of Social Work is currently doing through the National Conference. The speaker said that the social work base must be reflective and value-based knowledge and it should be aligned with theoretical framework. She conveyed the inspirational message Paulo Freire suggested through the book “The pedagogy of the oppressed”, as “For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful Inquiry human beings pursue in the world, with the world, and with each other”. She concluded the session by mentioning some of the most influential early social work professionals such as Jane Adame, Mary Richmond, Octavia hill and four social reformers Jyotirao Phule who’s works has been extended to many fields including eradication of untouchability and the caste system and for his efforts in educating women and exploited caste people and his wife Savitribal Phule, Rajarshee Shahu and finally Bhimrao Ramji Ambedkar who gave fraternity, equality, justice and human values. The presentation came to an end by 5:50 pm.

After the presentations of Dr. Norby Paul and Dr. Prabha Tirmare, the session was handed over to Dr. Jonas Richard who then made the floor open for clarifications of doubts.

5.3 QUESTION AND ANSWER SESSION

- How can we bring practice teachers in social workers as we have in NIMHANS earlier?

**Ans.** Dr. Prabha Tirmare had answered the question by giving her suggestion that the teachers before their appointment should possess a working experience of seven years as a practitioner, researcher etc. Also, they should make field experiences after joining to increase learning exposure and must keep building.

Dr. Norby Paul had also added upon that bringing practice teachers depend on the policy framework of each institution. He also mentioned about the role of social work association in bringing these changes.

- What could be the institutional mechanisms to standardise inclusive practice in social work curriculum?
Ans. Dr. Prabha Tirmare contributed her suggestion of counting each and every attribute including basic amenities, expertise of teachers, audio visual arrangements etc. She mentioned about the importance of understanding reality in critical manner to connect with the knowledge which is available to enhance the knowledge which become contextualised.

- What is the non-dominant perspective of Indigenous people?

Ans. Dr. Norby Paul responded to the question by saying that the people do not have non dominance. They have their own perspective. He also pointed out that we are not publicising indigenous literatures and also expressed the need of merging the dominant and non-dominant perspectives to foster the development of the curriculum.

Dr. Prabha Tirmare contributed her suggestion by stating an example of Dalit literatures in Maharashtra. She added that all local communities must produce their literatures so that we will become rich with local perspectives.

5.4 CONSOLIDATION

After the question and answer session, the moderator Dr. Jonas Richard had moved into his concluding remarks. He had begun by thanking both the speakers for their valuable contribution of diverse perspectives both complementing each other. The moderator in his concluding remarks had focused on three major areas inclusive of Theory, Theory and Practice and Research for bringing out Indigenisation in social work. He said that western theory shall be taken and practice locally. Along with this, we must also focus on developing and promoting local models to apply in local situations. Also, these local models should be added in the curriculum to promote Indigenisation. He also mentioned on outcome based social work education including three areas which are curriculum design and development, teaching and learning, assessment and evaluation. He pointed out the importance of developing indigenous literatures and integrating local with the global literatures and also developing our own local models and enabling the students to study this in order to strengthen indigenisation in social work. Also, the students will be assessed based on their ongoing social work commitment. He had concluded the session by sharing a quote that heart of social work education is education from heart, which has many inner meanings that social work education is not only about intellect but it also includes education from heart. The session wounded up at 7:15 PM with a vote of thanks proposed by Ms. Roselin Mary Benny.
5.5 PAPER PRESENTATIONS

The paper presentations were started at 7:15 PM simultaneously in two zoom platform on the subthemes

1. Social inequalities and social work approach
2. Gender perspectives in social work
3. Indigenous social work practice
4. Contextualizing social work education in India – curriculum, pedagogy and learner centric approaches
5. Social work practice with persons with disability, fishers, gender minorities, Dalits, Adivasis, migrants, religious minorities and other vulnerable groups.

The paper presentation was started at 6:35 PM and was moderated by Dr. Anish K R (Assistant professor, School of social work Rajagiri college of social science). The masters of ceremony Ms. Devika Madhu welcomed and give instructions to the session.

1. The first paper presentation was done by Ms. Anjana Parmar on the topic “Strengthening human right based approach in social work”. The paper was focusing on to understand and explore how the role of professional social worker can be strengthened while working with the Right-Based Approach. Human Right- based Approach is a conceptual framework for the process of human development that is normatively based on International Human Right standard and operationally directed to promote and protecting human right. The role of social worker in promoting the human right approach is for addressing injustice and discriminatory structures in the society and for ensuring inclusive processes. The attainment of basic human right requires positive action by every individual, communities, nations and international group.

2. “Does Sthreedhan makes a married woman self-sufficient” was presented by Ms. Chethana S. The paper was concentrating on the self-sufficiency of married women by giving dowry during wedding. Endowment giving to a woman at the time of marriage
considered as a voluntary gift to the bride from her parents. It is determined as an economic safety of married couple. As time changes the criteria for endowment has changed from voluntary into demanding and now it is considered as the status of pride. The major finding of this paper is that in India Dowry cases reported in 2018 is 688 and 2019 is 739 and the dowry death was reported 48 and 52 respectively.

3. The third paper presentation was done by Mr. Hisham P, and Dr. A. Shahin Sultana on the topic “Traditional healing practice and the importance of social work knowledge among the healers”. The main objective of this study is to know the influence of traditional healers among people, to examine the role of culture in determining the treatment style, to know the importance of indigenous healing practice. In this study the author divided the themes into four. That is, meaning of the illness or infirmity, importance of childhood, identifying and treating the issues related to it, reliance on god, the main care provider and knowledge of child related issues. One of the major analysis of this study is, the parents and healers are unaware about the situation that children can be treated well when people in that field have become more advanced in way they can diagnose and test a kid problem using scientific tests and legitimate scale.

4. “A study on the Impact of the lockdown to the socio-economic status of maritime community” was presented by Ms. Dileep N Kumar. Fishing is the important occupation of the people living in the coastal area of India. More than nine million active fishers directly depend on fishers for their livelihood of which 80% are small scale fishers. The main objective of this study is to find out the impact of lockdown among maritime community and to examine the various problems faced by maritime community during the period of COVID 19 pandemic. The complete lockdown in the harbours and the landing centres has greatly affected the fisher-folk’s day-to-day earning in all coastal areas and it pushes the fisheries workers into a vicious cycle of hunger, unemployment and debt-trap. The author pointed out that the measures of government were not apt as they included no financial aid to meet needs other than basic human needs.
5. The fifth paper was presented by Ms. Linsa Mathachan on the topic “Livelihood challenges and mental health conditions of fish vendors during COVID 19 Pandemic – Scope for social work intervention”. Small scale fish vendors are considered as the vulnerable and marginalized people among other backward communities in Kerala. The sudden lockdown mainly affected the livelihood of the people in coastal area. This study is to know about the livelihood challenges, to measure the level of well-being, to measure the level of depression, anxiety and stress and to understand the level of resilience. The major findings are, stress, depression and resilience where was extremely severe.

6. Dr. Jaimon Vargese, assistant professor of social work at BPHES’ CSRD Institute of Social Work and Research, Maharashtra presented a paper on “Social Work with Migrant Workers in the COVID 19 Pandemic Context in India- A Case Study”. The study revealed various services provided for migrant workers during the COVID pandemic such as shelter and rehabilitation for migrant workers, educational services to the children of migrant workers, health care services for the migrant families, online counseling, counseling and guidance to the migrant workers living in shelter homes, organizing cultural and recreational activities and skill mapping and placement of migrant workers in the local agencies. The case study of social work response of BPHES’ CSRD institute of Social Work and Research also revealed that they have conducted field extension and outreach programs in about 100 villages and cities addressing the general concerns of COVID 19 pandemic and specific issues of migrant workers.

7. A paper on “Social Work Practice with Drug Abuse and Addicts” was presented by Fr.Giju Kulathunkal, Coordinator of SLCA and assistant Director at CHASS. The paper focused on drug addiction, its effects and treatment methods. The major findings of the paper indicate that there is no exclusive IRCA for children and women in Kerala. About 60 percentage of children under Kaval project need addiction treatment. The Central Government sponsored 21 IRCAs in Kerala but still four districts are not covered.

8. A paper presentation on the topic “Social Inequalities and Social Work Approach” was conducted by Ms. Mary George, Ms. Juliya Benny and Ms. Cheril Siby Sebastian, students from Shanthigiri College, Vazhithala. The key points highlighted in the paper include factors affecting social inequality, reasons for marginalization and challenges
faced by the marginalized community. The major findings of the paper reveal that the marginalization of persons often results from various stereotypes and other preconceived notions that people develop in the society. The paper suggests that society should take the sole responsibility to ensure that marginalized people are not marginalized within the society in any way or manner whatsoever. Marginalized individuals are also part of our society and therefore they should be part of all the activities.

9. Ms. Bhavana Elizabeth Thomas and Ms. Princy T Moncy, presented a paper on the title “Social Work Practice with Persons with Disability, Fishers, Gender Minorities, Dalits, Adivasis, Migrants, Religious Minorities and Other Vulnerable Communities and Groups”. The main objective of the study was to understand the problems faced by minorities and cover the interventions to improve minorities health care, reduce racial and ethical disparities. The major findings of the study show the act replaces the importance of disability act has been cast upon to guarantee for individuals to make equal opportunity with disabilities in public accommodations, employment, transportations and other practices. Also, rights affecting LGBTQ people vary greatly by country or jurisdiction and an act constitute a national commission for minorities and to provide for matters connected there with incidental laws.

The moderator concluded the session by appreciating all the paper presenters, especially the students who took initiative to present the paper on a relevant topic. He also suggests that for the next time the papers or the studies can be much more empirical than conceptual. The session wounded up by 7:30 PM with a vote of thanks proposed by Ms. Ms. Devika Madhu.
5.5 VALIDECTORY CEREMONY

Valedictory ceremony marked its beginning at 7:35 PM. Mr. Semichan Joseph, Assistant professor Bharata Mata School of Social Work. Greeted and welcomed Dr. Ipe Varghese head, department of social work BCM college Kottayam, and general secretary KAPS Kottayam, also invited the guest of honour Dr. Ravindra Ramesh Patil professor department of social work Jamia Millia Islamia, Delhi.

He spoke about three days of BHARATHION. He expressed his happiness on the fruitful discussion on development by the student community in these three days of BHARATHION. He appreciated professor Arya Chandran L who had coordinated the entire activities of BHARATHION, also congratulated the student committee of Bharata Mata for the dedicated effort made by them for the conference. And he thanked all the members who had joined conference making it a grand success.

Dr. Ipe Varghese Head, department of social work BCM college Kottayam, and general secretary of KAPS Kottayam joined us for presidential address. He congratulated the professors, practitioners and coordinator for organizing. Then he added a paragraph that it was a great opportunity for Kerala association of professional social workers to associated with BHARATHION. He said the discussion took place during the BHARATHION was very vibrant and live. It was a great experience for him and other social worker practitioners. He appreciated the theme “Indian Social Work an Indigenous Approach to Development” for BHARATHION this year. He said we have our own life style system and rules on our country and legislation to address the social issues. And said our social work practice should be meeting the demands of our people. Indigenization of social work doesn’t mean or aim to create some other stream parallel to social work. It is not the objective of indigenization. We should be presenting core values of social work and make them more fruitful in the Indian context that what we need to do.

He concluded his speech by saying that this conference is a true representation of India as having different resource persons and participants from different region of India joined in the conference for same motive. He also reminded everyone to join fifth edition of Kerala social work student congress which will be online program and also spoke about national social council bill.
Guest of honour, Dr. Ravindra Ramesh Patil Professor Department of social work Jamia Millia Islamia, Delhi, spoke about particular need of indigenous social work since last few years. Curriculum adopted are west centred perspective or developed in European context after 1st and 2nd world war. They wanted to manage the kind of social issues which have come up because of industrialization. Academicians opinionated that we need to have a kind of practice which is culturally rooted in Indian context. After so many years people started talking about Indian model of social work practice and curriculum based cultural practices. Social work curriculum has limitations to deal with problems of Indian society. Indigenization of social work, genuine need of having something which is culturally rooted in the society.

Ms. Arya Chandran L, Assistant Professor Bharata Mata School of Social Work joined for Concluding remarks. She also gave a brief on the programmes that had conducted for the three days. Also, she thanked all speakers, paper presenters, participants who joined us on the BHARATHION-2021 conference.

Then Dr. Sheena Rajan Philip HOD of social work department Bharata Mata college and president of KAPS Ernakulam district was invited to announce the prize money for national level rap competition organized by Bharata Mata college. In association with betty app called “Shor” shades of resistance, were the 3rd runner up is Mr. Tarun from Delhi. 2nd runner up is T7R from Delhi. 1st runner up is Mr. Shlovij from Uttarakhand. And the first prize goes to Mr. Thadikkaran from Thrissur.

In the end Ms. Greeshma Sebastian, student coordinator of National Conference BHARATHION-2021 was invited to propose vote of thanks. She spoke about the challenges faced during this period in pandemic situation and also thanked the professors, conveners, department heads, speakers and participants for their support during the BHARATHION-2021. The ceremony came to an end at 8:20 PM.
6. **FEEDBACK**

Bharata Mata school of social work conducted a national conference, Bharathion 2021 on the theme 'Indian social work an indigenous approach to development' on 22nd, 23rd and 24th February 2021. The key speakers were Dr Jonas Richard A, Dr Alex Akhup, Dr Ramesh Kamble, Dr Abhishek Thakur, Fr Joyce James, Dr Jose Antony, Dr Toli Kiba, Dr Anjali Dhengle, Dr Pandurang Sontake, Dr Prabha Timre, Dr Noby Paul, Dr Anish K R, Dr Joy Prafful and Dr Ravindra Ramesh Patil. Around 180 participants took part in the conference each day. Out of this 100-150 responded through feedback forms and gave suggestions. 90% of the participants were students, academicians, practitioners, assistant professors, research Scholars and social workers also took part in the webinar series. About 50% of the participants opinionated that the topic selected for the conference was more relevant in the current scenario. More than half of the participants had good opinion about the technical sessions and time management of the webinar even though there was a little time lag in the third day. Even though there were some technical issues, the technical committee managed it very well. Paper presentations were also good and content oriented. Participants shared great opinions about the ideas presented in the webinar and the knowledge shared by the resource persons. Participants responded that the major intake from the 1st and 2nd days of the conference was the insight into vulnerable communities of the societies like tribe’s, differently abled, care givers etc, while the third day made them understand about the scope of practice in India. Some suggestions and comments put forward by the participants included time management and co-ordination of the organizers. Some respondents suggested that entertaining programmes in between the conference would have made it more attractive. Participants had opinion that more time should be allotted for paper presentations so that they could convey the idea effectively. Many appreciated the initiative took by the college during the covid-19 pandemic. Even though the change from offline to online platform created some confusion among the participants, the overall rating was good.
7. EVALUATION MEETING REPORT

On 8th of March 2021, the evaluation meeting of Bharathion 2021 National Conference on “Indian Social Work: An Indigenous Approach to Development” was held at 9:00 am with the presence of Asst. Prof. Arya L Chandran, conference convenor, Dr. Elsa Mary Jacob, Asst. Prof Semichan Joseph, Asst. Prof Tony M Tom, student coordinators and the students from first and second year MSW classes. The agenda of the meeting was to evaluate the whole Bharathion conference from its initial stage to the end of the programme. Mr. Vivek Ashok, student coordinator welcomed all the faculty members and students to the meeting and invited each committee heads to share and evaluate the meeting.

Ms. Roselin Mary Benny, Ms. Krishnapriya Sudhakaran, Ms. Riya Mary, Ms. Sree Rekha K Zenith and Ms. Albitta Mary Avarachan from invitation committee said that no delegation of work from one after the other after half completion will be better, unavailability of numbers affected the invitation, high fees charge affected the number of registrations, and strategy of participating two people should made mandatory for each invitation committee to make the programme more successful. Mr. Sivaprasad, Mr. Basil, Mr. Jospeh, Ms. Jewel, Ms. Devika and Mr. Aswin pointed from programme committee pointed out the technical issues occurred, and limitation of clarity of inaugural ceremony. From technical committee, Mr. Praison, Mr. James, Mr. Amal and Ms. Filjiya made their opinion on the unsatisfaction of using Zoom platform, need of a backup plan and more participation for the sharing of posters, video etc. through social media to get more reach. Ms. Akhila, Ms. Anjali, Ms. Sandra, Ms. Meenu and Mr. Shahzaman shared their experience while working with the committees. All the represented students from the committee shared appreciated the co-ordination and success of the programme.

Programme committee in-charge, Dr. Elsa Mary Jacob and Technical committee in-charge Asst. Prof. Tony M Tom lauded the success of the programme by highlighting the mutual support, team work without conflicts and the coordination. Asst. Prof. Semichen Joseph, documentation committee in-charge added the need for critical evaluation rather than appreciation and suggested the need to prepare a written document for challenges faced by each committee for future reference. Mr. Vivek Ashok and Ms. Greeshma Sebastian pointed out the pros and cons of each committee. Finally, Asst. Prof. Arya L Chandran, Bharathion convenor mentioned the quality of paper presentations, theme dance, rap song, newsletter, speakers and
also appreciated all the students for taking it as their own programme for making it a success.
The meeting was dispersed at 10:30 am.
8. **PHOTOGRAPHS**
Bharata Mata School of Social Work

Bharathon 2021

22, 23, 24 February, 5:30 pm – 9:30 pm [IST]

Speakers

Dr. Yusuf Bhanji
Professor & Head, Centre for Social Work Education & Research, Mumbai

Dr. Abhijeet Thakur
Assistant Professor, School of Social Work, Mumbai

Dr. Swapnil Apte
Senior Lecturer, Department of Social Work, Indian Institute of Technology, Mumbai

Dr. Deepak Ghosh
Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Rejina Saju
Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Jitendra Joshi
Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Shobha Tandon
Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Vipin Mahajan
Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Nivedita Mitra
Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Meena Pradhan
Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Tanay Jain
Assistant Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Abhishek Kumbhare
Assistant Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Deepak Padmas
Assistant Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Swapnil Pratap
Assistant Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Akshaya Udaykumar
Assistant Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Dr. Aditya Pande
Assistant Professor, School of Social Work, Tata Institute of Social Sciences, Mumbai

Call for Papers

Abstract – 15th February
Full Paper – 20th February

The selected papers will be published in international book with ISBN.

Registration Details

Early Bird: Rs. 300
Regular: Rs. 330
KAPS Members: Rs. 250

For More Details:
Ph: +91 9012608646, +91 9056773058
E-mail: bharathon2021@gmail.com
CALL FOR PAPERS

The conference welcomes article submissions related to the following sub themes

1. Transforming social work education and practice in India
2. Social inequalities and social work approach
3. Gender perspectives in social work
4. Indigenous social work practice
5. Contextualizing social work education in India – curriculum, pedagogy and learner centric approaches
6. Social work practice with persons with disability, fishers, gender minorities, Dalits, Adivasis, migrants, religious minorities and other vulnerable communities and groups
7. Feminist social work
8. Feminist research in social work

Registration

All conference participants must pay a registration fee of Rs/300.
The fees for KAPS members will be Rs/100
The last date for registration is 18 February 2021.
Registration link: https://forms.gle/wazzYuisAfTRMj4E7
This conference will bring out the critical perspectives from the field and cumulate the narrations of the ‘excluded’, thus creating a platform to disseminate knowledge on the importance of ‘Indian Social Work Practice’ which will include the world views of dalits, tribes, women, fishers, LGBT, persons with disability, denotified tribes and other communities lying in the margin. Thus, to develop an organic Indian Social Work Practice which will ‘de-caste’, ‘de-gender’ and eliminate all such biases developed from the dominion and thus put forward a step towards emancipation of all through all. This will add to the growth of social work discipline in India by creating sensitive and critical social work practice which is anti-oppressive and inclusive in nature. This conference on ‘Indian Social Work: An indigenous approach to development’ will try to address various contemporary debates on indigenization of social work in India through a critical frame.
The beginning of professional social work in India dates back to the year 1936 when Sir Dorabji Tata Graduate School of Social Work was established in Mumbai. The curricula and models of social work education have been imported from the US Social work education. The indigenous base of Indian philosophies and traditions of charity, services and welfare have not been considered and thereby exist as a larger lacunae in the contextual knowledge base. Today, the missing ‘Indian social reality’ in social work practice in India due to the colonial theoretical base has been undergoing a constant redefining by various practitioners and academicians.

The need for context specific and inclusive social work approach has been realized. The Indian perspective explores the history, ancient philosophies, values and culture, and tries to develop an indigenous method of practice. Considering the complexity and heterogenous nature of our country, social work practice needs to accommodate the diversity. The cultural, economic and political differences of our country constitutes to the structural inequalities, which should also be addressed while aligning the theoretical framework with the indigenous knowledge base. The theoretical positioning of social work in the country has to be critical by not developing a hegemonic frame of the few. And therefore, while exploring the Indian social work approach, there is a need for a critical lens.
Bharata Mata School of Social work welcomes all for the Bharathion 2021 National Conference on the theme ‘Indian Social Work:
‘An indigenous approach to development’
to be held on 22nd, 23rd & 24th February 2021. Due to the ongoing uncertainties related to Covid-19 pandemic, the conference will be held online from 5.30pm-8.00pm on the above-mentioned dates.
Chief patron
Fr. Dr Abraham Oliyapurath, Manager, Bharata Mata College

Conference Advisor
Dr. Shiny Palatty, Principal, Bharata Mata college
Fr. Mathew Karthanam, Assistant Manager, Bharata Mata college

Conference convenor
Ms. Arya Chandran L

The core committee
Dr. Sheena Rajan Philip, Head, Bharata mata school of social work
Dr. Elsa Mary Jacob
Mr. Tony M Tom
Mr. Semichan Joseph

Student Co-ordinators
Mr. Vivek Ashok
ph: 7012960644
Ms. Greeshma Sebastian
ph: 9656273654

For queries and Correspondence
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GUIDELINES

Your freestyle should be 100% original material and shall not infringe upon any third party copyrights, trademarks, or other intellectual property rights nor shall it contain any vulgar words or sexually explicit lyrics.

Rap's theme is based on following topics:

1. Oppression, Struggles and Empowerment of person with disability, gender minority, dalits, adivasis, migrants, religious minorities, refugees, women and all vulnerable communities and groups
2. Feminism
3. Dalit Feminism
4. Unsung heroes from marginalised communities

Languages:

English, Hindi, Tamil, Malayalam
Model for Development of Indigenous Knowledge

Commitment of Social Work to Subaltern
- Social work in India from the perspective of social justice
- Whether social work both practice and education and educational practice stems from the social justice and issues of social justice
- The ultimate aim of social work education to be reflected: Competent and Effective practitioners of social justice that direct social workers to restore, maintain and enhance human and community wellbeing
- Currently the social work education lost its direction?
- Pondering social justice practice in social work has to bring unidirectional attention
- Current practice of social work education needs to be rooted in value orientation that provide ambience for learning and growing of person that lead realisation of just world.