

Episode 128 - Dr. Md. Tuhinul Islam: Residential Childcare: The Experiences of Children in Bangladesh

[00:00:08] Welcome to in social work. The podcast series of the University of Buffalo School of Social Work at www.insocialwork.org. We're glad you could join us today. The purpose of in social work is to engage practitioners and researchers and lifelong learning and to promote research to practice and practice to research. We're in social work. Hi from Buffalo where we are busy stacking firewood pulling out sweaters to greet our cooler air and covering plants from frost warnings all part of the rhythm of fall in western New York. I'm Peter Sobota. In this podcast you'll hear some background noise. We hope you enjoy our NPR style production techniques giving you a brief glimpse into the sounds of Bangladesh. In this episode our guest M.D. Tuhinul Islam takes us to his work in a residential care setting in Bangladesh. He discusses the various types of institutions for children there and provides contrast with the U.S. system of care. Dr. Tuhinul Islam describes how and why children find their way into residential care settings in Bangladesh as well as the outcomes he's worried about from the leavers. Think graduates here of these care settings. He goes on to describe what is work with these children taught him about making improvements in residential child care in Bangladesh and implications for practice policy and program development throughout the world. M.D. Tuhinul Islam is a Bangladeshi social work practitioner. Child rights activists and part time academic. He has 17 years of professional experience in the field of child welfare management development and research in the developmental sector in Bangladesh and abroad.

[00:01:57] Currently he is a child welfare consultant with Action Aid Bangladesh. Along with his regular job as director education child development programs of a national NGO in Bangladesh doctor to Heene was interviewed by telephone by our own Dr. Filomena Critelli associate professor here at the School of Social Work we're speaking from Buffalo to Bangladesh about research on residential care in Bangladesh. And Tuhinul you did an important piece of research regarding residential care in Bangladesh. Could you just tell us some about this work. Well thank you very much. Yes this research is part of my Ph.D. and Edinburgh University and I didn't meet a comparative study in three types of residential child care homes in Bangladesh. In Bangladesh the broadly residential children's home run by the government alone 10000 children are there. And also go up and give some sort of support for competition. Around 40000 children around 1500 is supported by the NGO and they are the most neglected kind of children do The Apprentice who embraced it. Maybe somebody missed by some estimates it says if maybe nearly six million children in the institution but we don't have any data from all against the Metham estimates. So rest of the children are in the faith based organizations for now madrassa. So I did the madrassa is the Muslim faith based organization. So I tried to do it in a way how institutions being as a parents look up to the children preparing the children to joining in the mainstream society in terms of education healthcare support relationship network and on the children left. What of the support they get from the society from the government or don't you and how they coped with.

[00:04:09] So this is more or less this that the background of the project. OK I think would be interesting for American audiences to understand a little bit more about what brings children into care in Bangladesh wondering like what are the circumstances and how do they get there. This is very different from the way it's usually from illiterate to review. And my observation in Britain and some other countries I saw that children go there basically for dysfunctional families single mom mother or parents and get involved in drugs and also obviously in poverty in the West. At the same time in Bangladesh. Yes properties on the issues children goes to the institutions. But there's other factors here. The like especially the Fed this organization the institutions children's go because parents send the children in the institution for their education for their security. And in addition to that balancing this or religious education is important. So say they send the child into the institution.

And this is somehow a way for the inclusion of the education in Bangladesh as well as the end use. They actually target the most disadvantaged children those who are either sex worker children or trafficked children or very children or orphan. But the government they target only the orphanage in them for children's home. That one friend your context says both parents are absent but in other contexts so often those that don't have a father in is the law that this or the other isn't. So basically poverty is one of the reasons that yes maybe in some dysfunctional family I found but they go for the poverty. And education is one of the important thing. So security is all of the issues.

[00:06:11] So tell them go to the institution for this reason. Is this mostly I guess I'm hearing you say that they get into different places in a different way because in terms of the madrassa the parents are generally sending them there it's like I know it's like a boarding school. So their parents would select that over a public school because they can't afford to send their child to another school or they prefer a religious based school. What would be the reason they would select madrassa. Is it an issue of poverty maybe needing to have the kids in the boarding school or we have the boarding school as well. But especially the Fed this Ogunlesi what you mention. That's that's more or less. In addition to that it's especially in the rural part of the countries that are meant to have the government the primary school or private school. So that's where this organization actually filling that gap. But the children go there. But one of the interesting findings I found in my research I think this is also very interesting a bit strange. The expected bad and especially the those who work in different parts of the world especially the Middle East they send their children to the institution because they have money and other things. So as father is not a. So guiding the children is really hard for Mom or for extended family so they thought that oh it is good to send the children in the madarsa so they will get good education and healthcare according to them. Several big institutions are actually providing good standards according to their prospective.

[00:07:55] They're saying it's Tander not this is very much what you mentioned like your boarding school that they're providing good support but not those who are free. Yes. I wanted to sort of talk a little bit about that. The madrassa of course was like a hot button word in the West when related to Pakistan and people don't realize it. Madrassa just simply means school let religious space school it it's not anything more than that. So I wanted to explain a little more about how the kids get to the madrassa. But in terms of just the other types of. Do you have child protection laws like this framework for you know you were talking about kind of the different ways that kids get into different types of care. So is it ever a situation. Is it always voluntary on the part of the parent or the kids are kind of abandoned or is there a court system where kids you know there's a problem they go in there's child protection laws. How does that work in Bangladesh in Bangladesh as a signatory of see CFC they are following that. You see I have seen and accordingly under this framework children are protected somehow. And also in Bangladesh we have childrens law. So that is also the protection that end use the government and mothers that everybody have their own way. Though the government are everybody's bound to follow that but not necessarily that is is folly. First of all I'm coming one by one the government is directly trying to implement you and CSC as a signatory as well as the government and. Has the Children's Law. And what you say the absent children.

[00:09:43] Yes as governments look for some bond and tell them they have baby home. Now I don't want five capacities. So this one and abandoned children. Those who are not necessarily even one of these. So normally the abandoned baby they spend a few years five six years and then they move in the government Children's Home. This group of children yes we have called correction juvenile justice or corrections center. They then either police or the social welfare department or social worker they pick the children and send them in the correctional center or sometimes guardians send them to the Carter Center. So this is quite a different group. But I didn't do and search one these. But my group there is a framework is there they have to be in government they have to be orphan. So this is the first criteria but not necessarily everybody is open because they're hiding their identity but until identity to get that mission there and then they apply to the local social welfare department.

And they finally they recruit them from there and once a year. This is a government framework. But the end deals framework. This is different because normally in the government bams interested to send their children there. But on the other hand in case of NGO in the end you trust the worker they're more interested to serve the children. So they pick the children or the Kambiz the mother and bring the children and the children's home because they're most deserving more vulnerable more risky like sex or to of them as well. And these. And so the the protection is a priority.

[00:11:37] And they also work under the framework of even CFC and also definitely they follow the government's laws. And also we have National Plan of Action for but for the case of McGraths into orphanages fed with orphanages and they have two groups one is called alium on the site. You may know is the secular of education as well as religious education. So government support anyway to that group of MADARSA and give some stuff happened to them. Now a little bit of money from the government. But as you may know those Gomi madrassas those who don't have any affiliation with government they are supported by the to people. So they don't follow any government rules or regulation or anything like that. So for them France actually send the children to them and they accept everybody. And this is the framework and they do it especially for the betterment of the children for religious values to support the children. That understanding is quite different than the government and the NGOs that foundation and fundamental principle is to serve the children. And also true religious understanding religious belief. But the other two groups are basically humans. Yes. So OK I think you explained that there's basically three different kinds of care and how they operate so much similar and all of these residences. What's common to all these places that the kids go to in terms of their goals or programming. What's common to them. Yeah that's interesting question. It took a long time for me because when I did my proposal we put a starting piece. Then at the time I said Well look I'm part of a study recently.

[00:13:29] But when I started my fieldwork and I said oh I'm comparing apple and banana because completely different. Completely different. But yeah. It is long term. But finally I've found there's some common thing. First of all all of their aim and objective is to look after them and preparing the children. But there are ways it's different. And then also all of them are residential. So this is also very common. All of them are providing a cushion. All of them are providing health care support all of the organization and they're giving some sort of moral educations. So everyone has a common objective is the same. Being a parent they're supporting the children need to prepare for that early and once this is that commonalities within the community. There is a lot of difference as well. Like all the governments they send all of their children to the local primary or high schools for their education. But on the other hand and use most of them have their own primary school within the combine to get the children back into the society because most of the Anjos children that are stigmatized because they're sick sort of them part is to choose them on the stigma. So what they do normally they have their own primary school so they bring the local children up to that fight here and then at 5:00 they send their children the local company to school. So they integrate in that way in education and out madrassa where they have their own school and to the master's degree so they don't send children. So they have their own educational system that within our front. So the education system is quite different.

[00:15:24] And also the health care support and you would spend a lot of money because somehow they got money from the doorknobs for the children's health government. They have very limited budgets so they don't have much support in the community. And this organization. Interestingly the children normally don't they don't get sick even they don't have good accommodation or either or even food. But if they get sick they get support from the institution and also a lot of physicians support the children first of being poor as well as for religious education. So this is that education very different. But on the other hand at this. I want to mention is that the NGO support is with Bosche kind of support for the children like they get good food and good education and good health care is a good intro and because it may come from this type of minister or not and I'm not

generalizing everybody but on the other hand the faith based organizations so often as the children as they have that one big room and they sleep around 30 parties and children in the same room they do use their bedroom as a multipurpose room their study room. The thing about it is the same place. The government is also they have a big establishment but unfortunately that is not very good in a sense because they don't have a premature or very old men to announce that they stop this sort of thing is happening. This is the heart beat.

[00:17:09] But the most interesting part is the swap good that is different that the government is much resistance much more street in a way with the children's hour seeing an enjoy is more or less the same kind. They don't have a very good relationship with them like especially the government. They don't have very good relationship with children and there is a big power dynamics there. But to an NGO Yeah there is power dynamics but it's the relationship with the children. But then my guess the interesting thing is that they have a very good relationship with the stop as and as they are much more flexible than there are the two types of traditions that tell them because they're panels. Usually in a neighborhood in a neighbor area. So they can go and visit their parents or they lived almost every day and whenever they wanted to do it. So the relationship with this top is much more stronger than the madrassa than the group of children. And that's one of the big reasons that the outcome is much better than the other two types of institutions. You mentioned some of this and some of your findings that I read in terms of when you first started in the roof what was the government run ones that they weren't even allowed to see their families and that you had come back and sort of brought attachment theory with you and kind of promote that. So is that still the case that it's very strict that in the madrassa they are connected but in the other places they're not connected to their family. Is that still the case. Not so much connection yet very strict like currently I am developing policy for want to international organizations supported NGO. Those who support residential child care. So the NGO is also there what. Yeah.

[00:19:05] Because you know the that is decided idea small scale study. So yeah I would be disturbing the peace deal. I thought oh there was very strict because at the time I thought that oh they didn't want to allow including myself mother to visit the children and the two Musalman because we thought that oh Mother a sex worker there will be extra hassle from performing the bad impression and moms might be for that. And at the time I love being head of the programs. I also support them. I didn't do it but when I did my Masters and I think what you mentioned and I didn't have any understanding about Passemment resilience. Oh god stick I did because she's sex workers a lot of things to me. But she's mom to ridicule them. So I get chance some of the rules and this is helping because emotional at Bussmann and at this point is very important. Yes but the government is still very strict they normally do not allow any visitors. The NGO time didn't know about allowed visitors but the madrassa. Fortunately they're much more open. Anybody can go anytime and see what is happening. So would a madrassa also serve a parent who was a sex worker because she were saying it was mostly two parent families that are going to sending their children to madrassa or other madrassa. Their support everybody but not really whatever due to stigma. The sex workers mom. Normally they do not disclose their identity in the madrassa because I can give you an example.

[00:20:41] When we start to children home for the sex worker children and I was the party to start the program. At the time none of the locals who actually accept the sex were that to them for this and we tried tried tried but can't go to one madrassa they accepted the children. And unfortunately after we the principal of that mob that's like okay you need to take your children back because otherwise them by the parents. They are not actually accepting them or sending their children to are still in the institution. So they are much more open though unfortunately media or somehow in the West supported madrassa. It's something different. It's a bit of some sort of terrorist or something something that fundamentalism on these on that yeah for me as being a social worker or childhood activist. And as I have been working in the research and you most of my life before starting with

you I said oh India model is the best model and I will try that. But Detta actually guided me in different ways. So it is a completely different experience. So that kind of takes us to the daily routine in these homes and what kinds of skills what kinds of goals do they have in these programs. In residential care the main program of all institutions is providing them education health care supports social skills and ultimate aim is to rehabilitate them. Society. So and for that everybody has that on the routine and on curriculum and on programs like for example the government everybody's education is compulsory after Grade 8 but after that those who do not want to go for formal education they have the option to go for vocational education or something like that and government keep them up to their issues.

[00:22:50] But. So this is their education and education normal they go to school. They have their homework. If possible they give some sort of support for bribery bribers Dushan this kind of thing. Now on the other hand they endure there bit more support. They have the good space for education and give the private tutor. And I think the madrassa they don't have any had a tutor these and that because their education is the main priority. At the same time the NGO they wanted to give all kind of scheme to the Guillen's like Bonds commercial or song and whatnot. Because you're the part that they deserve mentors so they need to be more equal or qualified or prepared for the world than the other children because they are some out neglected and stigmatized but the angels they are giving more and more. On the other hand the madarsa their main focus is on the education and other things normal thing they are providing and the routine is very different as well. Like Matassa they start 4:00 in the morning and go to bed around 8:00 in the evening. And within that they had to study their other physical exercise education food and other things have them. So there's all these things of their so in terms of you've found differing outcomes among the various groups and at least in the United States system a lot of what we measure I mean a huge issue for children coming out of residential care is can they find a job can they function can they have a family and take care of their family. Those kinds of things. Are they stable people.

[00:24:40] I was just wondering in terms of the outcomes you looked at and what are some of the outcomes of these programs that you looked at again in comparing with this type of institution. My findings. Outcome in terms of education in terms of job in terms of how to get support in terms of mental and physical stability in terms of happiness is the madrassa children are much more better positioned than the government and end use. This is also the most interesting because I didn't expect that. But the reality is that because somehow the madrassa children don't have any eviction system or expelled forced labour like because outcome is better there are more. Because in the government an NGO after a certain period of time especially when the children come in the adolescent period. So there do a lot of things they break rules and regulations. So for that government the NGO they pick the children. So after spending nine years or 10 years and April through the children. So you really don't see the outcome. But on the other hand madrassa they don't have any eviction system they any children do anything. They're trying to appear it in a different way. Sometimes they use different kind of therapy even in physical punishment. So ultimately they get some sort of good support in on and in education. Again yes madrassa education system is very narrow. They do not want to be a doctor or India but in Bangladesh there is a lot of mosque in every school. You need a religious educator teacher. So they got some sort of job there and healthcare.

[00:26:31] And during my interview I didn't find any of them actually sick or how is bad. And also the important thing for them good outcome because society as a whole look up to that Fred this organization childer because the society think that oh they're part of the society but on the other hand for sex work children still there is the stigma is still there is leveling. So somehow there and also the sex worker them to themselves is stigmatized and suffer an identity crisis because they don't know who is the father because especially in the Gorin growing up phase they have some sort of I wouldn't say mental haole but some sort of vacuum there and they know from their own experience or the surroundings even though they get good education they met a good husband

because of their birth identity their mom or dad aunt could have gone to the society but they couldn't stay there because of the social pressure. So it all the factors are also important for the better and the final thing is the spiritual education is actually helped the madrassa children to think very straightforward way and or they find all. We came here for education not to pay for food. We came here. Forget the spiritual food. And I asked them why you don't want to be a doctor or engineer or something like that. Yes we have doctor an engineer but we are a doctor or engineer for the society not a physician but we are spiritual doctors and they have the good fullness to God and then OK whatever you do this is good and we are doing this. So that's all thing.

[00:28:19] And also they have believed that part has God written into a shed that will happen. So that also more deeper than that spiritual mindset helps them to be happier than the other two groups. So this is a big reason I is the better outcome if I compare the three types of institutions not necessarily only for material but also is ritual and other sopped. So what happens to the children that are discharged you're evicted from the program they end up going back home or is there an issue with children on the street. What happens. My part of that process because that actually influenced me to do my research. So we didn't know and actually still we don't know that much what happened for sex worker children I know some of the especially if it is girls. Their go and their sex business for boys. They get involved with crime even human trafficking or drug addict or something like that. So they go to Strood for the government as well. And somehow I don't know the exact thing where they get involved in crime as such but they don't get any good job. They either do some menial kind of job or just try to survive. So basically I think you're saying that there's more flexibility in a faith based organization and the children stay there longer. They stakeholder 21 and they mostly from what I'm hearing they follow a spiritual path in terms of their career. They would be involved in. Would that be for the girls too. Or they would be involved in working in a religious school or are they separate gender wise in the madrassa. They have separate body for boys and girls.

[00:30:04] But if a number is more than the four boys by the NGO they have the combined boys and girls that are Proserpina as the boys and girls give support and the government is also the separateness for boys and girls suffer and it is also important for the culture the culture doesn't allow that. And also a lot of things are so in terms of just outcomes. What do you think are some of the important things we should focus on in the outcomes of your research. What do you think are some of the key things that should be focused upon. I actually have another question that I was thinking related to this and because I think you mentioned the UN Convention on the Rights of the child and one of the things I want our audience to recognize is that the U.S. has not signed that Bangladesh signed it. We are also part of education for all trying to expand just access to education. That's part of the rights of children and the Millennium Development Goals and those things and you mentioned that some of the madrassas are supported by the government and others are not. Is the government seeing the madrassa as an important part of the array of things that can help reach educational goals. Because I think in some countries are not doing that like in Pakistan the government isn't really that involved. And they've been a little reluctant. I am answering the first part of your question. Foster government is trying to integrate the oppressor especially the Army madrassa and tried to get on board with all of their activities because they are not accountable as such because government is not supporting them.

[00:31:42] So as they are supporting them. So they thought that all who you to ask me what I'm doing what government is trying to get involved with them and that is genuine is taking time. But yeah I need to be watched more and more to get them because what I believe this change because if you want to change anything so you can't just say or do you do it and do they will do it. So you have to go there and understand what is happening there. And through that evidence then you need to plan accordingly and you can change. Yes. This is a government that's tried to include them but unfortunately we don't have any residential child care policy in Bangladesh so none of them have

any policy. To what there might have been some minimum standard of care and UNICEF are out of things but it doesn't work in it because it is quite dirty and very different reason children's bed. So you have to be very TaylorMade. You have to be very locally focused or there's some sort of understanding maybe difference so we don't have there. So that is one of the reasons I wanted to do something for you on that aspect. Later on that aspect you asked me what actually we to focus on. Yes s attention to them as a whole especially in the West says is very negative by negative as a last resort. And that from my findings. I think it's not necessarily it is a last resort because residential child care actually helping managing them is to support these children was not able to come to the institution. They may not be doing that at all.

[00:33:23] The men get involved and the other thing so residents additional children. So I'm actually supporting as a positive thing. Second thing the institution actually lot of the skills like how to behave with the friends how the relationship or the communication skills or feelings. Well the things we will learn from because now especially western even in Bangladesh or other part family becoming nuclear nuclear or nuclear. So you actually don't learn what is happening there. And the Fermilab so that can be as a family if you can a family as part of that residential junket as well. So that can serve as a very positive part of the team. So yes I'm not saying there is an obstruction there is not a problem. Yes there is a lot of problems but we need to understand the context because we cannot say OK we have to stop. You have to close all the residential children some. It is not possible in Bangladesh to contest or even this complex because my research is the first scientific research. And so this year because I didn't find any research so it will take time but we need to work more and more and to know have more then how we can support the children to get better outcomes to integrate in the society. This is one of the learnings. The second thing I would like to say in the West and also here there found the religious as some sort of fearing thing or speech but not that size because in the West or even the Newquay what you said or what happened in the church to smooth out a thing.

[00:35:05] So in our context for the iPhone that is spiritual father it is also very important because it shows this spirituality or religious education they see happen to them to develop to think in a positive way so that can be on the issues. Third thing to be residential childcare it to be think of as a part of the community not as a thing. So even in the West they think all they can take it as a part of the tea then outcome will be much much better. The children. And also to stop or to reduce the number we need to work in the families. If there is a problem there. Oh yes that would be the first to step up to being the team and its institutions. But if the children's home is for education the children's home is for healthcare if the children were sent to insecurity in the children home of the children. I actually don't think there is anything wrong to send the children their children spend the 14 hours 20 hours or for 24 hours a day. So that's not bad. That is my objection. It's very interesting because you studied in England and Scotland and in the West there's been sort of a negative attitude toward residential care and we had the philosophy of the least restrictive environment and I was just wondering too if you have any system of foster homes where kids go to another family or you don't have that at all. We have kinship care but that is not our lives because in still in Bangladesh we live in two generations under the same roof. So normally we don't have a system as such.

[00:36:52] But if the parents somehow died on any problem from a divorce to the first families that kinship is very strong here. But we don't have any adoption as such but it does happen. I think you're saying an interesting thing though that residential care can be a support to families. It doesn't have to be either or that there's children as with residential care and they don't have their families and that they can fill some of the needs of families that they might not be able to provide education. They wouldn't have access to school or health or things without these institutions. It's helpful for us to understand that I think this has recently. Yesterday I had a meeting with the Department of Social Welfare in Bangladesh and also a UNICEF UNICEF and our government. They're trying to do some sort of work or whether it is feasible here in Bangladesh. I'm also a consultant she took an

interview with a nine months ago but pardoned by standing in foster care. It's not feasible in my mother's because first of all I gave one point because in the family there is an abuse and neglect. You don't know what is happening in particular families because we don't have any data we don't have any reporting system as such. So actually what is happening in there. You don't know. But if children in the institution at least people will have that access to them if they get abused in any way other children will know. So there is some sort of way. So this is one of my strong arguments and you have to be very very very poster here yet.

[00:38:32] Kinship care is king though not necessarily unique impose the Western idea it but it will grow you to the local values and active. If it doesn't contradict with the framework so you just knowledged them and follow and that will be much more helpful for the country. Yes I think you're making an important point that sometimes just importing another model from another country. I mean if I could go back and reinvent our child welfare system because we started so much with foster care and it became really predominant mode of care and a lot of the preventive part didn't really come until later. Like trying to say wait we could work with families. So I think that's another important point that you're making that it's very important that models fit the context not just blindly importing things from other places. So one to one thing I wanted to mention because the important thing that even you can see see this is very much kind of importing it is much easier to impose for them in countries like that lives and because I my my theoretical framework argue where the naifs is important rights is important. So as a last I just get about Nice's very important market context and practices and for what we did and the needs framing inviter well as well as you are saying oh the children are damaged and that so I discuss about but at the moment and Vezzali because children have the capacity to get back to fight back to them. And also I talked about the hollas stick approach. The ecological system approach because you have to look at the whole thing like the social political ambition.

[00:40:19] The children themselves the families either with or get the real picture of the residential child care and hardbody want to do great. So what do you plan to do with your research with these findings and what are some of your future plans currently. I have been working with an international NGO and lobbying the childcare policy and Operation Mendels they support that their partner guides them. But that is very specific but what they want trying to do two things on first of all I want to disseminate this us finding minute by research finding and for Rubbo people's first tool under them. So who are the top men Interpol and the children who are in the institutions or Leptis second group I wanted to do it separately with the professionals who are working there because if they do not want to share the after 7 years of my work it will be just wasted. Because how many academic actually will read the word. That is my understanding. They need to know and then they can think up the change to the block and Tegra proper dissemination. I wanted to do is a law enforcement agency. The policy makers all the peoples of they. And for a group of people who want to do particularly especially that the allotment Essence's and the government those who are very very hyper Bishil because they need to know actually when the make plan and policy and true they are. Now my second objective is to develop a project for the blubbing a national residential childcare policy in Bangladesh. And for that there might be a three day Moeketsi for five components.

[00:42:05] First I want to develop a database because we don't know how many institution how many children they have somebody say forty nine thousand. Some say six million. So we need to know exactly how many children are within this and confessed will be that LTK could walk or research for getting evidence like education healthcare relationship Robison's neglect all the other thing that might be simply tends to get the idea what is happening there. And from there you will develop some evidence as well as we will do the advocacy for developing the blubbing. That's a crucial childcare Resource Centre or the Commission for the care leavers out of things and TARP phase. It will just give the pressure to the Government to double up the residential childcare policy

that will be basically run by the good leaders said they will because they are not the best fit as they spend their lives there and also so this is the thing I wanted to do in my view that I have been trained. But that isn't very easy because it's a lot of involvement from financial involvement expertise involvement because they have their own priorities. All these things and for that I will ask actually the people those who are interested to come here to no one.

[00:43:23] There's some what we can do some comfortable work in your part and our part is we can learn from each other not necessarily very specific in the city share childcare that might have many things happen education healthcare governance and other things is to them they can come here and they can do their dissertation and I can be helpful and institutional supervisor as well as we can try to find some some kind of support not cash kind of support the resources like you or others organisation the NGO use the charity that the some sort of deposit projects you Newcity we can develop from sort of work together that can happen to support each other that help each other. But that might have some some sense from them we can go there and give some visiting lecturing the children for a student draw the thing you can come you can teach our style that can have a thing to happen. So I have been trying this and I'm talking to Canada and the kids and I'm trying to build up a big research hub in Bangladesh so this year because nobody have done this kind of work. So you have a big project to have had a few very excellent and exciting goals and I'm hearing you say that this is going to require a lot of collaboration and that it sounds like you're inviting the social work community to think about ways of getting involved. So do you have any other suggestions for how people can get involved. Well when I talk about this plan to the west and different countries people first they asked me what do I get the money. The first question is where do you get the money. But what I really you don't need money for everything. So if you have a good plan you have good intention. Money will come because what they believe if you have firm determination if you have good intention and if you really want to do something man who will come because from my own experience and if you read my book chapter you might sort it out. Yeah because my background is completely different feel to.

[00:45:30] Then I ended up with the social worker and thinking very different because I think very big start with very small and I believe in the celebrity world. The mutual understanding actually very very helpful for everything from the children from the children to tell them that maybe in America they might be in Bangladesh and Africa but unfortunately or fortunately because due to the geographical quotas they're getting much better support not just the forms but we can learn from each other. And if you have or your colleague or other people those who are interested to do some sort of work in Burma there's not necessarily and only residential childcare. There's a lot of issues we can get involved with as my 17 years work experience not only with the children I have worked with these mental how Michael Kelly It's the violence political about all these things I have that experience and people have got very intellect people are hit but unfortunately due to that connection they can act as though they can not get good support for the other part of the war. So yeah you can send some of that used to them or even you can come and visit your colleague Tom and visit you or muster up all those you don't need to think about your food in moderation. We can do it. I really want to thank you so much for sharing your really exciting and excellent in-depth research. It's a very useful project and I think for our audiences it's really exciting to see academic research because you have real life implications that you're actually working on using it to influence policy. And that's I think an inspiration to all of us. Thank you very much.

[00:47:16] Thank you. And for Gus team and the university I think this is the beginning of our relationship and hopefully we can do something for the betterment of the children from Bangladesh and you're part of the world in the United States. Sure you've given us food for thought in terms of things that we need to think about here too. So I want to thank you very much for your time and having this connection with us. You've been listening to M.D Tuhinu Islam to hear some discuss Residential Child Care in Bangladesh. In social work Hi I'm Nancy Smyth professor and dean of the

University at Buffalo School of Social Work. Thanks for listening to our podcast. We look forward to your continued support of the series. For more information about who we are as a school our history our programs and what we do we invite you to visit our website at www.socialwork.buffalo.edu.