

Gender Discrimination in Indigenous Community of Bangladesh: A Study of Manipuri and Garo Society in Sylhet.

Md. Assraf Seddiky¹
Fatema Khatun²
Esmat Ara³

Abstract

Bangladesh is a gendered society like any other country of Asia. In a gendered society both men and women must conform to the dominant values. When the whole world is marching forward to achieve the millennium development goals, our women are remained at the back stage in many cases. Gender discrimination is a common phenomenon in our country and our women are suffering from severe discrimination in a male dominated patriarchal society. The picture of indigenous women is very worst and they are often deprived of the human rights in Bangladesh. Because the tribal women are not aware of gender discrimination and the literacy rate of tribal women is comparatively low in our country . They usually think that. Their miserable situation is absolutely decided by the nature. But indigenous women are hardworking and contribute a much physically and mentally to afford the family better. They are discriminated and neglected in every sphere of life. The present study is an endeavor to illustrate the causes behind the backwardness of the indigenous women in Bangladesh with a view to getting way for their greater well being. It also aims at exploring the dimension of discrimination and deprivation of indigenous women as well as to attract the attention of government and world community regarding this issue and to provide some adaptable measures with can be the recommendations to their vulnerability.

Keywords: Gender discrimination, indigenous society, patriarchy, human rights, domination, women development.

¹ Md. Assraf Seddiky¹Assistant professor, Dept. of Public Administration, Shahjalal University of Science & Technology, Sylhet, Bangladesh.

² Fatema Khatun,²Assistant professor, Dept. of Public Administration, Shahjalal University of Science & Technology, Sylhet, Bangladesh.

³ Esmat Ara, Lecturer, Dept. of Public Administration, Shahjalal University of Science & Technology, Sylhet, Bangladesh.

Introduction

Now-a-days gender discrimination is an alarming phenomenon in the whole world. Bangladesh is also a victim of it. In Bangladesh over the last three decades emphasis has been given on ensuring gender equality through taking various policies and strategies. But the effectiveness is far away from satisfaction. Man is the best creation of nature. Almighty creates human being in the form of male and female as a substitute to each other, not as a competitor. But for many reasons, specially for male dominating culture women become the victim of gender discrimination. In our country gender discrimination starts from birth. One of the main reasons of gender discrimination. In our country gender discrimination starts from birth. One of the main reasons of gender discrimination in Bangladesh is poverty. Besides religion, customs, superstitions, patriarchal ideology etc. are responsible for this. The people of our country believe that, male child is the sign of good luck.. The birth of a boy is announced by loud azan. Sometimes the birth of a boy is also welcome with the distribution of sweets to the relatives and neighbors to express their pleasure. Most of the people of Bangladesh belong to one ethnic and linguistic group and share one religious faith. But it has also a large number of indigenous groups, communities living in both plain and hilly areas of Bangladesh. They are only two percent of the whole Bangladeshi population. Bangladesh is a multi cultural, multi religious and multi lingual country. These minor community has their own language culture, alphabets, religion and civilization. But unfortunately they are called sub-nation or tribal people. They prefer of remain close to nature.

They want to live in peace & depend on fate. Women are the poorest of the poor in our society. In conducting study in Manipuri and Garo society it is seen that, in some cases the indigenous women have no right to take decisions. Although they have equal right in earning money but the indigenous women of both societies claim that they are highly discriminated at work place in several ways, like-low wage than male, sexual harassment by male colleagues, eve-teasing, discrimination in case of promotion etc.. The indigenous women have no idea about gender discrimination. Because they are not literate and aware about their rights. The right of taking decision in case of pregnancy more than 90% indigenous women respondents of both societies respond that, hey have no right in this regard.. They are not satisfied with the quota reservation of government in the civil service and in case of participation in politics. But they are rapidly moving forward to get rid of such situation. In our

society women face greater discriminatory behavior and violence by male as well female . But in Manipuri and Grao society we see that the indigenous women are not only facing discriminatory attitudes by their society but also by our society members. The tribal people are also a part of our country, so the indigenous women face that violence and discrimination which take place in our society.

No government as well as non government organizations want to apprehend in their internal matter. Because they are minor in nature. But N.G.O.s and government authorities should take necessary steps to resolve their vulnerability. If they are properly guided, motivated and trained then they will be the skilled manpower of our country and will contribute a much to our notional economy.

Statement of the problems

The indigenous society in Bangladesh like Manipuri, Garo, Chakma and others are living in a miserable situation. They are separated from the modern community. They have no legal and human rights in the present context of our society. They are called tribal people not as a citizen of Bangladesh. So, they are deprived of education, social opportunities, political and many other human rights. They live in forests or foot places of mountain which are disconnected from human civilization. They are neglected in every sphere of life. They are very much conservative, because they follow the traditional inhuman rules and regulations. Gender discrimination among them is very much noticeable. The women are the main sources of income but they have no headache about the expenditure of that income. Actually they are not aware about their own legal human rights.

Rationale of the study

Different kinds of indigenous people live in Sylhet. Among them Manipuri, Garo, Khasia, Lusai, Kuki, Hajong, Santal, etc. are the main. They live in hilly areas and still they are in the marginal position and deprived of all human rights as well as isolated from the mainstream of the country. . They are not aware of their legal rights. They are deprived and dominated in every sectors. Garo society is theoretically called matriarchal in nature. but practically it is 'matrilineal' or 'matrilocal' system. Actually there is hardly any existence of matriarchy any where. We should make clear of these two terms. In a matrilineal society, the lineage is traced through the mother; such as property is transferred from mother to daughters and matrilocal in that sense such as male partners

come to live with his female partner's home. Women's position is better in matrilineal or matrilocal societies but they are not matriarchal. In a matriarchal society women are in a dominant position. They control the state power, religious institutions, trade, economic production etc. Thus Garo society should be termed as "matrilocal" or "matrilineal" rather than matriarchal.

As the members of the civil society we feel the responsibility to distinguish these three terms for their better understanding and to find out the major problems regarding to the ethnic minority communities in Sylhet. They are citizen of our country so they should get equal rights and opportunities like us. But in practice it is quite opposite in our country. Ignoring there interests the women workers of Manipuri and Garo societies work hard in several sectors to run the national economy smoothly. But the concerned authority and government do not consider them as human and exploited them in every aspects. In order to find out the real causes and consequences of indigenous women's miserable situation as well as to attract government attention regarding this issue we have selected this topic for our study.

Objectives of the study

This study brings several objectives. This objective helped the research to be conducted successfully. *The broad objective* of this study is to find out the level and causes of gender discrimination in the ethnic minority community. There are also *some specific objectives* like- to provide an opportunity for indigenous women to share specific and common experiences within their social context, to provide women with broader comprehension of their rights with a view to building their capability to protect and demand recognition of such rights, both within their community and in general, to provide a space within which to assess the skills and knowledge necessary to make sound decisions or influence leaders in their community within the context of changing relations in indigenous communities or societies, to ensure the participation of indigenous women in national Development, to support the provision of supportive infrastructure and services for Women, to help women's increasing access to resources and services and to promote women employment and income generation.

Literature Review

Ellen-Rose Kambel (2004) in the book 'A Guide to Indigenous Women's Rights under the International Convention on the Elimination of All Forms of Discrimination Against Women' argued that The International

Convention on the Elimination of All Forms of Discrimination Against Women is one of the six core international human rights instruments and the only one focused exclusively on eliminating discrimination against women. Given that indigenous women have been and continue to be subject to multiple forms of discrimination, it is obviously of great relevance to indigenous peoples' rights. The Convention places binding obligations on the states that have ratified it — 175 as of 10 December 2003.

Dr. Bishas Awal(2000) in an Anthropological review namely "Life and Livelihood of the Khasias" discussed about the judiciary and administrative system of Indigenous community. He shows that, the judiciary and administrative system of indigenous communities directed through out the traditional custom and they rare follow the modern principles in this regard.

Bhasin Kamla (2000) in her book 'Understanding Gender' focused on how simply the term Gender is used in sociology or as a conceptual category, and it has been given a very specific meaning. In its new incarnation gender refers to the socio-cultural definition of men and women, the way societies distinguish men and women and assign them social roles. It is used as an analytical tool to understand social realities with regard to women and men.

Rosmoy Mohanta(1998) in his Bengali book "Sylhet Anchaller Adibasi Prekkit o Shobdakar Samaj Samikka" explained the culture, religious, human rights, history, profession, aspects of women discrimination, government intervention in their internal matters, social position, justice,handicrafts and Bengali culture, contribution in national economy of the Khasias and other ethnic minorities of Bangladesh.

Regina Graycar and Jenny Morgan(2002) in their book "The Hidden Gender of Law" comprised of feminism and law. Rather than setting out to present a systematic treatment of substantive areas of law, Graycar and Morgan follow the thematic approach adopted in the first edition. They are anxious to demonstrate the inadequacy of conventional legal categories in light of the non-linear and non-normative nature of women's lives. The themes around which the book is structured are Women and Economic dependence, Women and Connection, and Gendered Harms.

In a book "Women, Policy and Politics", Carol Lee Bacchi (1999) develops a new way to think about and to approach policy analysis. The approach, called What's the problem is contrasted with conventional

approaches to policy in part One of the book. In part Two, the emphasis is upon how to apply the approach. To this end the writer consider a range of topics commonly considered central to resolving the problem of women's inequality. This larger 'problem' is also subjected to critical scrutiny.

KK Verma, Rajan Verma and Saboosi Kazim (1995) in their book 'Towards Gender Equality' evaluate the efforts made towards achieving gender equality through organizing media campaigns in some of the villages of Bihar. This book attempts to evaluate the media efficiency in the context of socio-cultural matrices. The question of sustainability of media campaign is inherently linked to the logistic involved in the different stages of the program. Relevance of folk media can not be understood. Other modes of communication have also some roles in promoting a change in the attitude even where the system of patriarchy is prevalent in its acute form and where literacy and poverty are at the ebb.

Methodology of the Study

This is an exploratory research. This study is based on the social survey and case study design using primary as well as secondary sources of data and theoretical concept is shown to analyze the data. It is conducted by using both qualitative and quantitative approach. Data have been collected from sixty indigenous women of Manipuri and Garo society in Sylhet and for this purpose a set of questionnaire is used. Simple random sampling design of probability sampling has been applied to select sample from the entire population of these communities. Data from indirect sources make the study effective. Relative and logical books, journals, research work, written documents, daily news papers, internet and website are used for the better understanding of the term. The collected data are processed and analyzed through tabulation and classification.

Conceptual framework

Conceptual framework is such a matter which disclose the summary of the research. Through this framework the interrelationship between independent and dependent variables is shown. In this study independent variable is the pattern of indigenous society and dependent variable is the gender discrimination. If we consider variables on the basis of cause and result- aspects of indigenous society are the causes and gender discrimination may be the result.

It is shown in a chart:

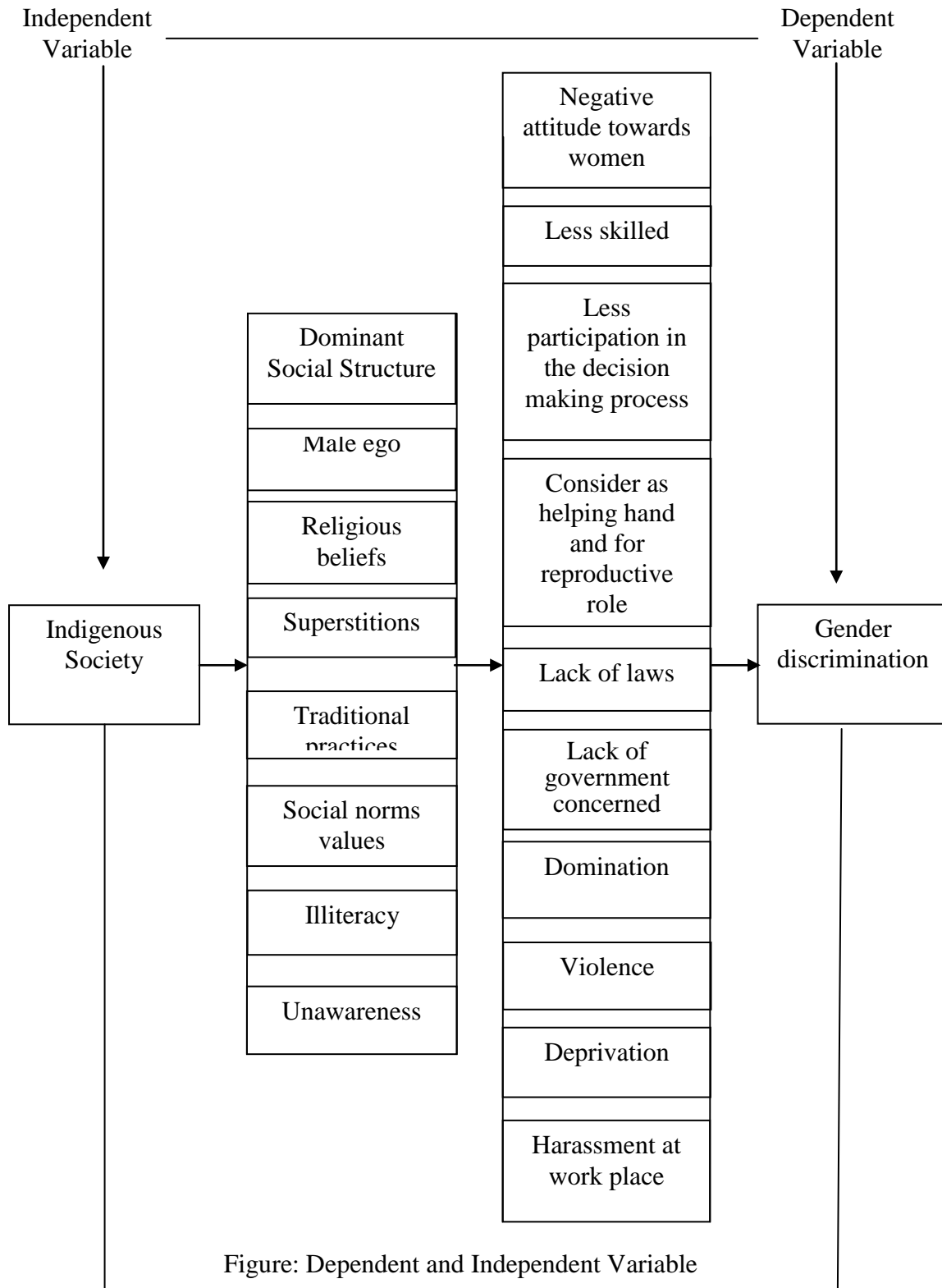


Figure: Dependent and Independent Variable

The pattern or aspects of indigenous community affect on gender matter profoundly. Therefore, gender discrimination of indigenous society can be reduced significantly if we could remove the causes for which gender discrimination occurs.

Manipuri and Garo society at a glance

Manipuri of Bangladesh live in the north- east part of Sylhet specially in Moulovibazar, Habigonj, Sunamgonj, Amborkhana, Rikabibazar and Shibgonj. They used to talk in Meiteilon language and specially perform the acts of adoration of Radha- Krishna, Bishu and Gauranga through Hindu religion. There are about 40000 Manipuri population in Bangladesh and their family pattern is Patriarchal.

On the other hand Garo people live in Mymensing, Modhupur, Tangail, Sunamgonj, Moulovibazar, Rangpur and Sylhet. Their number is about 80,000 in Bangladesh. They exchange information among themselves through Mandi or Garo language and keep faith in Sansarek religion mostly a part of Christian. Their family pattern is Matrilocal or Matrilineal in nature.

Data analysis

Indigenous people are people, communities, and nations who claim a historical continuity and cultural affinity with societies endemic to their original territories that developed prior to exposure to the larger connected civilization associated with own culture. These societies therefore consider themselves distinct from societies of the majority culture that have contested their cultural sovereignty and self determination. Gender discrimination in indigenous society have historically laid claim to the cry of unequal treatment of every sphere of life though women do a remarkable performance here. The collected data for the completion of the study have been categorized on the basis of several characteristics.

From table-1 we see that the occupation of most of the respondents of Manipuri Society are student, they occupied 33.33%, House Wife Sales Girls, Beauticians are in the second position with the percentage of 16.67% each. Office employee are 10%, and Women Entrepreneur are 6.66%. In case of Garo society we see that the occupation of most of the respondents are tea garden workers and students. They occupied 66.66%. And the rest are house wife, NGO workers, Office employee and women entrepreneur.

Here according to the opinion of 66.67% Manipuri respondents sometimes male co-operates with them a domestic work. Frequently and hardly said by 13.33% and 6.67% says never male co-operates with them. But 73.33% of the Garo respondents opined that male frequently co-operates with them at domestic work. Sometimes 16.67% and hardly said by 6.67% and 3.33% said male never co-operates with them.

Table-3 Shows that, 100% of the Manipuri women said there is no discrimination between male and female children in case of taking higher

education. The picture of Garo Society is quite opposite of Manipuri Society. About 83.33% respondents of Garo society opined that there is discrimination in their family between male and female children in case of taking higher education. Only lower portion of them said that there is no discrimination in this regard.

Table-4 depicted that most of the respondents of both societies are agreed about very much discrimination at the work place. Only 10% respondents opined that, the rate of discrimination at work place is low.

Table-5 represents that, 33.33% of Manipuri women workers are sexually harassed by their male colleagues. 26.67% says they get low wage than male, discrimination between male-female in promotion is mentioned by 13.33% respondent. About 26.67% said all of the above are faced by an indigenous woman.

But, 56.67% Garo women responds that, they get low wage than male, 30% sexually harassed by their male colleagues, 6.67% discriminated in case of promotion. Another 6.67% said all above mentioned violence are faced by an indigenous woman.

From Table-6 represents that, majority portion of women in both societies gate equal right in expending money. Only 16.67% respondents said that do not get equal right in this regard. And the remaining percent of both societies get this opportunity in some cases which percentage is respectively 33.33% and 16.67% .

In table-7 above 83.33% of the respondents of both societies opined that they can participate equally in the decision making process. But only a lower portion of respondents of both societies respectively 16.67% and 6.67% opined that they can not participate equally in this process.

From Table-8, it is clear that about 90% of women respondents of Manipuri society said they have no right of taking pregnancy decision. Only 3 respondents among 30 said that their opinion is to be considered in this regard. And in Garo society about 93.33% of women respondents said there is no right of women of taking decision in case of pregnancy. Only 6.67% said they reserve the right.

Table-9 clearly shows that, 100% of the Manipuri respondents cast vote according to their own will. But 53.33% of the Garo respondents cast vote according to their own will and 46.67% respondents cast vote in accordance to others decision or influenced by the family members.

From Table-10, we see that about 73.33% of Manipuri respondents are not satisfied, 16.67% said it is tolerable, 6.67% said the rate is very low and only 3.33% or 1 respondent among 30 is satisfied with the participation in politics.

In Garo society about 33.33% respondents said they are satisfied, 26.67% said they are dissatisfied, 23.33% said it is tolerable and 16.67% said the rate is very low.

Table-11 shows that, 100% of the respondents of both Garo and Manipuri society are not satisfied with the quota reservation of government in the civil service. They think that in this sector they are discriminated by the government.

Most of the respondents of both societies are not happy with government and NGOs initiatives for their development. They think that government organizations never provide adequate opportunities and facilities and consider them as human.

Discussion of the Findings

In this study we have included information getting from 60 respondents who are also the member of two ethnic minority communities in Sylhet namely Manipuri and Garo. After analyzing various information we found some important information about the gender discrimination of indigenous society.

Here we found that in a tribal family women and men often get equal rights and opportunities. Most of the Manipuri society is situated in town areas and they are much more modern and advanced and educated. So they are concerned about their rights. The equality is very much seen in Garo society as they are in matrilineal or matrilocal structured. Hence the Garo women are deprived of education, but they enjoy their right only for being women- in matrilineal system.

In indigenous society women are deprived of their basic rights in a family. Because these families follow the traditional practices, suffering from religious superstitions and far away from the light of education.

In an indigenous family men mostly help women in their work. Our society is totally opposite of this tendency. A Manipuri man does this because of their education and consciousness. It is seen at a huge rate in a Garo society as they are matrilineal in nature. Some male partners do not help them in their daily household work. It is the reality of most of the Manipuri society. Just because of male ego, their dominant attitudes and their psychological perception. This tendency is changing day by day. But in most cases their husband help them in their work both at home and outside. The main reason of this change is education and modernization.

In the modern era the indigenous parents of Manipuri society do not divide boy and girl in taking higher education. They give equal educational facilities to their female child as like their male child. Because now they understand that their female child can also take care of them in their old age more than their male child. But in a Garo society the situation is totally different. Here male child gets the educational opportunity and female child remains at the dark corner of the house. Because here women are the main earning person of the family and owner of the property. So they think their future is already bright enough.

In case of socio cultural activities most of the indigenous women receive much importance as like as male members. They can participate in all the religious and cultural festivals independently together with men. On the other hand some women are neglected because of their weak physical, mental and decision making capability.

The indigenous woman specially in Garo society gets equal opportunity as man to earn money for the family. Because here women are the head of the family as well as owner of the property. They can also work outside independently. Their financial contribution is highly welcomed in the family. Because of illiteracy they prefer to do physical labour for earning money like- working in tea garden, cutting wood in forest, working as day labour etc. Hence the Manipuri women are much advanced. They are highly educated and mostly engaged in respectful job like- working in Multinational Corporation, NGOs, beauty parlours or even women entrepreneurs etc.

Most of the indigenous women claimed that, they face very much discrimination at the work place for being a member of ethnic minority community. They are often deprived of the right of equal wage, promotion, forced to work overtime etc. Beside these, they are often sexually harassed by their male colleagues. The indigenous women believe that, to remove this situation the government should act strongly through increasing awareness, policy formulation and proper implementation as well as providing opportunities for achieving institutional strength.

The women of indigenous society earn money for their family. But in some cases, they cannot spend money according to their own decision. Their male partner decides where the money should be spent.

But most of the indigenous women can spend money in accordance to their own decision especially in some areas like- children's education, buying food, furniture for home, medicine etc.

All the respondents of this study argued that they are not satisfied with the reserved quota in the civil service fixed up by the government. The percentage of the reserved quota should be increased for the indigenous society. Because they are the most disadvantaged part of our country. We can not imagine our overall development without counting them.

In case of taking children the male members decision get priority. He hardly shares his decision with his wife. In this case men often forcefully charged decision upon women. This happens in both of Manipuri and Garo society.

The rate of participation of indigenous women of both societies in politics is dissatisfactory. But in Manipuri society women can use their voting power to elect appropriate representative who will talk about them in the National Parliament. But a major part of Garo women use their voting power being influenced by their male partner or even by the head of the community.

Very few number of indigenous women respond that, they receive appropriate and rightful respect and honour from their own as well as our society. The undertaken initiatives of the government as well as NGOs to improve the socio-economic condition of the indigenous women are not satisfactory. Most of the respondents said that these are inappropriate and inadequate for many reasons like-very few than the need, weak management, not based on reality, local politics, illegal pressure, mastantantra etc. Most of the indigenous women think that, the government is completely unsuccessful in providing guardianship to the ethnic minority community. They identified lack of commitment and willingness as the main reason for this negligence of the government.

A large number of NGOs working for the development of the indigenous community. NGOs contribution is better appreciated by all the respondents of this study. Specially in the field of- creating women employment opportunity, development of women education, increasing awareness, providing financial support, training for skill development etc.

During this study we found some basic problems relating to the indigenous community of Bangladesh. These are discussed below-

In addition to facing discrimination due to their ethnicity, members of indigenous communities often belong to linguistic minorities, causing hardship in education, employment and everyday life. Besides a lot of lands once belonging to indigenous people have been encroached upon and settled by newcomers. With little legal protection, indigenous people can rarely recover the lands that they traditionally occupied.

Indigenous communities are often situated in remote, rural areas, where they have lack of infrastructure and access to larger markets.

Indigenous communities have also played a historically important role in environmental protection. Traditional livelihoods of indigenous communities may depend upon plant and animal species and other parts of fragile ecosystems. Environmental damage therefore often most severely impacts on their economies. More over land reform and property laws have restricted many nomadic indigenous groups, often making their traditional occupations untenable.

As they are often marginalized, even where they might constitute a national majority group, most indigenous and tribal people lack clout in national and even local government, and their interests and needs are often ignored by decision-makers.

However years of discrimination have cast many indigenous people into poverty, thus further damaging their chances at empowerment and opportunities to improve their situation.

Limitations of the study

To conduct and complete the study we have to face a number of limitations. Such as-

- As young researchers, we have to face a numerous adverse situation due to lack of skill, knowledge and experience. This happened for Personal lacking, time limitations and some others relevant causes.
- We have to face greater problems due to shortage of necessary and relevant books, journals and written documents in various libraries in Sylhet.
- As gender discrimination is a sensitive issue the respondents were some times unwilling to provide necessary information. So it was very difficult to explore the real situation.
- The respondents did not have enough time to answer the whole question, because they were very busy in their work.
- Wider concept made it difficult to cover the whole area.
- Some times the indigenous women felt a shame of giving information.

Concluding Remarks With Recommendations

On the basis of above discussion it is wise to show a gateway that may break the silence to bring out the entire development of the indigenous women in Bangladesh. In the light of the study it is heartfelt demand of the indigenous women that Government as well as the concerned organizations may initiate pragmatic skill development program that will proof them eligible, competent and skilled for a civil job. In order to increase their literacy rate, program and educational opportunity at

remote areas may be encouraged. As an honor to our constitution, indigenous women should be given preference in the job market. Small and medium entrepreneurship initiative through loan support may be launched. Awareness development campaign may play a vital role in their development process. In view of the present findings and the discussion the following recommendations are made:

1. Government should take strong measures to implement special provisions, laws, enactment and take strong stands in dealing with indigenous women issues.
2. Special efforts should be made by NGO's, Political Parties, and Government in order to promote the ability of leadership of women from the grass root levels to the national level.
3. To change male attitude, create a positive attitude towards women personalities, contributing and potentials in order to bring gender equity that should be begin at home, starting from birth.
4. Women should have also changed their attitudes towards another women and awareness raising program should be introduced.
5. Education and training programs on politics for women should be increased.
6. Appropriate and adequate mechanisms for implementation of CEDAW should be devised.
7. To ensure full development and advancement of women a sizeable number of women should be observed at the policy and administrative level.
8. Women should be directly elected by votes in parliament.
9. Strong political will should be translated into actions, programs and projects to ensure equal access of women in political and public life.
10. Increased education and training program and equal access to public services and resources for women should be ensured.

Women are the half of our population. So, without equal participation of women it is impossible for our country to achieve Millennium Development Goals (MDGs). We should not distinct indigenous society from our society and they should be treated with equal rights and opportunities. If the indigenous woman gets equal right of education and economic freedom they would be able to protect their own rights and can remove the discriminatory situation. Then the male psychological and social attitude or perception towards women will be changed and our society will be progressed into a more equitable and discrimination free society.

Table- 1: Occupations of the respondents

Occupation of (Manipuri)	No. of respondent	Percentage (%)	Occupation of (Garos)	No. of respondent	Percentage (%)
Housewife	05	16.67%	Housewife	02	6.67%
Student	10	33.33%	Student	10	33.33%
Sales Girl	05	16.67%	10	15	33.33%
Beauticians	05	16.67%	NGO Worker	03	10%
Office Employee	03	10%	Office Employee	02	6.67%
Women Entrepreneur	02	6.66%	Women Entrepreneur	03	10%
Total	30	100%	Total	30	100%

2: Co-operation of male at domestic work

Opinion of (Manipuri)	No. of Respondent	Percentage (%)	Opinion of (Garos)	No. of Respondent	Percentage (%)
Frequently	04	13.33%	Frequently	22	73.33%
Hardly	04	13.33%	Hardly	02	6.67%
Sometimes	20	66.67%	Sometimes	05	16.67%
Never	02	6.67%	Never	01	3.33%
Total	30	100%	Total	30	100%

Table 3: Discrimination in taking higher education

Opinion of (Manipuri)	No. of Respondent	Percentage (%)	Opinion of (Garos)	No. of Respondent	Percentage (%)
Yes	00	00%	Yes	25	83.33%
No	30	100%	No	05	16.67%
Total	30	100%	Total	30	100%

Table-4 Discrimination of indigenous women at workplace

Opinion (Manipuri)	No. of Respondent	Percentage (%)	Opinion (Garos)	No. of Respondent	Percentage (%)
Very Much	25	83.33%	Very Much	23	76.67%
Low	03	10%	Low	03	10%
Frequently	10	00%	Frequently	02	6.67%
Hardly	02	6.67%	Hardly	02	6.67%
Total	30	100%	Total	30	100%

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Table-5: Type of discrimination at workplace

Opinion (Manipuri)	No. of Respondent	Percentage (%)	Opinion (Garó)	No. of Respondent	Percentage (%)
Low wage than male	08	26.67%	Low wage than male	17	56.67%
Sexual harassment by colleague	10	33.33%	Sexual harassment by colleague	09	30%
Discrimination in promotion	04	13.33%	Discrimination in promotion	02	6.67%
All of the above	08	26.67%	All of the above	02	6.67%
Total	30	100%	Total	30	100%

Table-6: Equal right in case of expending money

Opinion (Manipuri)	No. of Respondent	Percentage (%)	Opinion (Garó)	No. of Respondent	Percentage (%)
Yes	15	50%	Yes	20	66.67%
No	05	16.67%	No	05	16.67%
In some cases	10	33.33%	In some cases	05	16.67%
Total	30	100%	Total	30	100%

Table-7: Equal participation in decision making

Opinion (Manipuri)	No. of Respondent	Percentage (%)	Opinion (Garó)	No. of Respondent	Percentage (%)
Yes	25	83.33%	Yes	28	93.33%
No	05	16.67%	No	02	6.67%
Total	30	100%	Total	30	100%

Table-8: The right of taking decision in case of pregnancy

Opinion (Manipuri)	No. of Respondent	Percentage (%)	Opinion (Garó)	No. of Respondent	Percentage (%)
Yes	03	10%	Yes	02	6.67%
No	27	90%	No	28	93.33%
Total	30	100%	Total	30	100%

Table-9: Cast vote according to the own will

Opinion (Manipuri)	No. of Respondent	Percentage (%)	Opinion (Garó)	No. of Respondent	Percentage (%)
Yes	30	100%	Yes	16	53.33%
No	00	00	No	14	46.67%
Total	30	100%	Total	30	100%

Table-10: Satisfaction with the participation in politics

Opinion (Manipuri)	No. of Respondent	Percentage (%)	Opinion (Garo)	No. of Respondent	Percentage (%)
Yes	01	3.33%	Yes	10	33.33%
No	22	73.33%	No	08	26.67%
Tolerable	05	16.67%	Tolerable	07	23.33%
Very few	02	6.67%	Very few	05	16.67%
Total	30	100%	Total	30	100%

Table-11: Satisfaction with the quota reservation in the government service

Opinion (Manipuri)	No. of Respondent	Percentage (%)	Opinion (Garo)	No. of Respondent	Percentage (%)
Yes	00	00%	Yes	00	00%
No	30	100%	No	30	30%
The more the best	00	00%	The more the best	00	00%
Tolerable	00	00%	Tolerable	00	00%
Total	30	100%	Total	30	100%

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