

## Socio-economic Conditions of Tribal Female Workers of the Beauty Parlors in Bangladesh

<sup>1</sup>Nargis Akhter, <sup>2</sup>Feroz Ahmed and <sup>3</sup>Sohrab Hossain

<sup>1</sup>Department of Business Administration, East West University, Dhaka, Bangladesh

<sup>2</sup>Administration Discipline, Khulna University, Khulna, Bangladesh

<sup>3</sup>Business Administration Discipline, Khulna University, Khulna, Bangladesh

**Abstract:** The study highlights the socio-economic conditions of tribal female workers of the beauty parlors in Bangladesh. The study consists of 240 sample tribal female workers of the different beauty parlors situated in six divisional towns of Bangladesh and judgment sampling technique was used to select this sample. The study reveals that tribal women working at beauty parlor draw competitively higher salary than other tribal people; they live at a comparatively healthy physical environment provided by their owners. Majority of the respondents mentioned that their earnings have improved their economic condition significantly and more than half of them have past work experience of the same job. The tribal female workers of the beauty parlors in Bangladesh are not only generating income from the beauty parlors they are providing a valuable service to the new consumer society. The main stream society is not yet ready to provide this type of services. So, we should not treat this migrant community as temporary visitors rather we should treat them as indispensable and contributing factor of the social and economic development in Bangladesh. There should be initiative from the government of Bangladesh to inspect health; safety; welfare and other related issues of the beauty parlors in Bangladesh and take necessary actions in this regard. Finally, the future research directions are presented.

**Key words:** Beauty parlors, socio economic conditions, tribal female workers

### INTRODUCTION

Women, in general, form the 'Fifth World', that is the 'poorest of the poor' and throughout history they had to face different forms of exploitation and oppression in all countries (Kaushik, 1994). In social accounting, it may rather sound naïve to mention that the longterm prospects of females and society depend much on their participation in productive activities (Bhattacharjee and Malakar, 1998).

The participation of females in the workforce has started increasing during the world wars. More and more females are joining the workforce in developed as well as developing country. Many occupations which were traditionally dominated by women such as nursing, teaching, being a secretary- continue to be popular with females. But women have also moved increasingly into other occupations, which were previously dominated by males. They are working as lawyers, doctors, executives, etc. besides; the number of women is increasing in many blue collar jobs also (Moorhead and Griffin, 1999). According to Salway *et al.* (2005), working woman can accumulate personal assets and secure their own well-

being as well as they can manage money and shop for households better than non-working woman.

Bangladesh is one of the 203 independent countries of the world and this country likes to introduce itself as homogeneous national entity. But it could not converge tribal people which are a considerable part of the total community to a single point. It is their irony of fate that led them to be deprived even from getting a dignity of complete citizenship and has kept them in poverty, malnutrition, starvation and so on. In our country tribal people suffer from many acute problems that need immediate attention. These problems relate to various issues of tribal people such as social, economical, educational, health, religion, land, law and order situation, and self centered tendency and so on. But there is lack of necessary and adequate information to these problems (Mullah *et al.*, 2007).

The maintenance of a presentable physical appearance was limited only among the upper class members of our country and this was their private concern. Now the society has changed. The presentable physical appearance is being considered as an added advantage with required Knowledge, Skill and Attitudes

(KSAs) for both male and female members of the society who are doing jobs. Besides, the beauty consciousness has been developed among house wives and students also. There is a role of different television channels behind this beauty consciousness. That is why although before 15 to 20 years there were a very few number of beauty parlors in Dhaka (the capital city of Bangladesh) which used to meet the demand of the upper class members of the society and there is doubt whether there was the existence of any beauty parlors outside to Dhaka City in Bangladesh. But now the new social demand has caused the mushroom like growth of the beauty parlors in Dhaka City and the number of beauty parlors in other cities of Bangladesh is also countable. Although there is no documentation regarding the number of tribal female workers of the beauty parlors in Bangladesh, it seems that majority of the female workers are tribal. Like any other migration factor pull and push factor has worked here. The scope of income generation among tribal communities is limited at their own localities which is pushing them towards the urban and sub-urban areas. At the same time the new values generated in these urban and sub-urban areas has put forewords the demand that acts as a pull factor to this migration. Moreover, some of the ethnic communities of Bangladesh as mentioned by Khaleque (1998) are matrilineal and the female members of matrilineal tribal society are more economically responsible and active. Besides, the interest to work at the beauty parlors which is still new as profession has not yet been developed among the main stream members of the society. All these factors played a vital role behind the major participation from the female tribal communities to work at the beauty parlors in Bangladesh.

There is a dearth of information regarding the tribal female workers of the beauty parlors<sup>1</sup> in Bangladesh. In this study an attempt has been made to make a 'knowledge-base' regarding the socio economic conditions of the female tribal workers of the beauty parlors in Bangladesh.

**Research issues:** The present study seeks to address the following research issues relating to the socio-economic conditions of the tribal female workers at the beauty parlors in Bangladesh:

- Age; marital status; religious and ethnic sub-groups and types of the tribal female workers of the beauty parlors in Bangladesh.
- Educational status and family information of respondents such as number of the married respondents' children, the educational status and earning capacity of their husbands.

- Modes of payment and earning per month from present job owner.
- Whether the respondents have improved their economic condition by working at beauty parlors
- Present and last five years' monthly expenditures of the respondents.
- The savings capacity of the tribal workers.
- Service duration at current beauty parlor; past working experience and reasons for shifting from the previous job of the respondents.

## LITERATURE REVIEW

The term "ethnic communities"<sup>2</sup> or "ethnic groups" refers to those people whose linguistic and/or cultural background is different from the linguistic and cultural background of the mainstream population of Bangladesh (Khaleque, 1998).

Indigenous People make up less than 5% of the world's population but comprise about 15% of the world's poor people. Almost 170 million ethnic minorities and indigenous people are living in Asia (Elhaut, 2006). Bangladesh is a small but densely populated country of south Asia with a rich tribal presence. According to population census of 1991, there are around 1.21 million tribal people<sup>3</sup> are living in Bangladesh which constitutes 1.13% of the country's total population (Khaleque, 1998). Mullah *et al.* (2007) have supported this figure and also found that there are 58 tribes living in different parts of the country. The north and north-eastern borders, the forest areas of the north-central region and the entire area of the Chittagong Hill Tracts are the prime region where the ethnic people are residing (Khaleque, 1998). As noted by Alamgir and Ali (2004), about 32 tribal groups are living in the North-Western Bangladesh where 'Santal' and 'Orao' are the main tribes and these groups are poor, mostly illiterate and depend mainly on agriculture as labors and cultivators and their income is very much linked with the plantation and harvest of crops. The majority of the tribal people who are living in Chittagong Hill Tracts are divided into 3 circles namely Chakma circle consists of mostly Rangamati district, 'Mong Circle' includes mostly Khagrachari district and 'Bomang Circle' includes all of Bandarban (ADB Report, 2006). Mullah *et al.* (2007) acknowledged that Chakma is the leading race in terms of population both in urban and rural areas. There are around 5 languages exist in CHT (ADB Report, 2006). Most of the tribal people speak in Tibeto-Burman tongues (Mullah *et al.*, 2007). But Khaleque (1998) found in most of the ethnic communities of Bangladesh are bi-lingual except some group living in the interior part of the Chittagong Hill Tracts. The tribal

people have their own tradition, culture and language (ADB Report, 2006) but modern socio-economic life has forced the traditional tribal institutions to be virtually redundant and disappeared (Elhaut, 2006). Both matrilineal and patrilineal society systems are existed in tribal community. Most of the Chakmas, Marmas, Tanchangya and Murangs are Bhuddists, the Tripuras are Hindus and the rest have individual religions including some Christian in Chittagong (ADB Report, 2006). The tribal people and their communities value family and community. Khaleque (1998) revealed that traditionally agriculture is the prime occupation of the ethnic people and trading, crafts, weaving and so on are their secondary occupation. The per year income of very few households are between taka 50000-100000 and it consists of only 1%. But majority of the households per year income is less than taka 25000. The vital sources of income included agriculture, wage/salary, rent, business, non-agriculture and others in Chittagong (ADB Report, 2006). Whatever the population they differ in their social-organizations, marital status, rites and rituals, food and other customs from the people of the rest of the country (Mullah *et al.*, 2007). But Khaleque (1998) labeled that some few ex-tribal groups lost their distinct identity, language, culture and traditions and integrated with the mainstream Bengali society and culture.

The ethnic minorities and indigenous peoples are regarded as the poorest people in Asia. Majority of the tribal people specially women are living in the most remote and less favored area where the agricultural productivity has lagged behind, poor-income, below standard health and sanitation facilities and low levels of education (Elhaut, 2006). Their vulnerability and the historical injustices they have suffered as a result of the loss of their lands and related resources are globally acknowledged. Mullah *et al.* (2007) have acknowledged that the tribal people consistently facing social, economical, health, religion, land and law and order problems and 50% of the people are living under poverty line and among them 20% are living under core poverty line (ADB Report, 2006).

The tribal people are not treated as the full citizen of Bangladesh (Mullah *et al.*, 2007). Khaleque (1998) found that one of the reason is the centralized political authority and territorial form of government were absent in most ethnic communities. The tribal population is dependent on Agriculture and Mullah *et al.* (2007) found that majority of the people do not have cultivable land and it varies between urban (48%) and rural areas (58%) in Chittagong Hill Tracts though it occupies the main sources of income. Those who live in urban areas have comparatively higher income and the average income per month is Tk. 2279.00.

Occupation of higher skills and vocational trades are almost absent among the tribal communities but most of them (almost 35%) are involved in agriculture and 9% are in service sector in CHT. Besides the farming, the non-farming activities are very limited in Chittagong. It was observed that the participation of women and children in income generation for household is much higher. As result noted by Mullah *et al.* (2007) that poverty, malnutrition, starvations are their daily companion. The health condition of the tribal people in Chittagong is alarmingly poor. Inability to afford cost of treatment, communication and transportation problem, lack of qualified physicians and above all the scarcity of health care center are the major constraints of poor health conditions (ADB Report, 2006). Mullah *et al.* (2007) drawn a conclusion that tribal people are deprived in every stages of their life compare to the other general people of Bangladesh specially with regards to the socio-economic characteristics and the aspects of their lagging behind are low average cultivable land owned per household, poor educational level of the population, lack of facility for safe drinking water and sanitary facilities etc.

Education is the first priority for the modernization of the society but there is a lack of information on education of the indigenous population. From 1991 census, it was found that the literacy and school enrolment of tribal people are not satisfactory (World Bank Report, 2008). Mullah *et al.* (2007) reported positive relation between the spread of education and other social factors like reproductive behavior, family planning, occupation, income, sanitation system and issues related to family health and hygiene. But the literacy rate of the female population in tribal communities in Chittagong is very low compared to not only nationally but also compared to the tribal male literacy rate of Chittagong (ADB Report, 2006). Almost 19% of the people have studied between 1-5 and among them large no of people have gone to school for only 1-2 years. A study conducted by an NGO Research and Development Collective, titled Bangladesh Survey on Indigenous Peoples in North-West Bangladesh, published in November 2000, Report no 15 shows that the literacy rate of Santal, Koch, Mahalis are 22, 17 and 25%, respectively (ADB Report, 2006). According to Mullah *et al.* (2007), the literacy rate among the tribal people is very low comparatively than the other part of Bangladesh and this literacy rate varies significantly between male and female.

The government, NGOs and other organizations are now playing the vital roles to improve the social and economic condition of the tribal people specially the women. As member of ILO, the government should

ensure the protection of rights of the ethnic minority people. United Nations is promoting the economic and social rights of the indigenous peoples throughout the world with the help of International Labor Organization. By adopting the Indigenous and Tribal people Convention, 1989 (No. 169), ILO is treated as a leader in setting comprehensive international standards for the rights of indigenous peoples especially tribal woman (ILO Conference, 1989). Murshid (2000) cited in his article that the Prime Minister's office of Bangladesh has taken an initiative to improve the socio-economic condition of the indigenous people living outside Chittagong Hill Tracts which includes income generating activities (training, group-formation and micro-credit), tradition and culture, small-scale infrastructure projects, self-employment projects, water-sanitation and education. As noted by Khaleque (1998), the ethnic communities should be included in the development projects and this is realized by the policy planners of both the government of less developed countries like Bangladesh and foreign donor agencies because these people are the prime beneficiaries of the development projects. According to Alamgir and Ali (2004), tribal families including women from North-Western Bangladesh have now increased their incomes which lead to improve consumption in food, clothes and other terms and a significant number of families have accumulated assets in the form of livestock, land and improved houses and as a result they have reduced their vulnerability and dependence on moneylenders. Micro-credit makes Bangladeshi tribal woman an entrepreneur especially in Chittagong Hill Tracts which is mainly sponsored by Asian Development Bank and the Bangladesh Government and with the use of this finance, the women have changed their lives and made their family lives comfortably which they had never expected before (Central Economic Work Conference, 2008). The indigenous People and ethnic minorities should be provided culturally sensitive education and training for preparing them longer term restructuring of their economy which can make them economically self-sufficient (Elhaut, 2006).

## METHODOLOGY

The target population of the study is the tribal female workers of the beauty parlors in Bangladesh. For the study the survey was conducted in 2009 with interview form. Six divisional towns (Dhaka, Chittagong, Rajshahi, Khulna, Barishal, and Sylhet) were selected for collecting the primary data and the study took 240 tribal female workers of the beauty parlors in Bangladesh as sample (Table 1). The interview form covered various aspects

Table 1: The sample sizes of the six divisional towns

Area	No. of respondents
Dhaka	121
Chittagong	50
Rajshahi	21
Khulna	16
Barishal	12
Sylhet	20
Total	240

relating to the socio-economic conditions of the tribal female workers of the beauty parlors in Bangladesh. As there is no formal list available, judgment sampling technique was applied to select the sample. The study also used secondary source which includes the various studies conducted on the tribal communities of Bangladesh.

The collected data were edited; analyzed; and interpreted in line with the research objective. It should be mentioned here that the researchers appointed ten (10) tribal students from three universities of Bangladesh after taking a preliminary interview. These tribal students were given clear ideas about the research issues regarding which they were asked to collect data. The reason behind appointing the students from tribal communities is that the sample tribal of beauty parlors will fill free and will be able to communicate properly to provide the required information regarding the research issues.

### Socio-economic conditions of the tribal female workers of the beauty parlors in Bangladesh:

**Age:** The sample size was 240 and more than half of them are from 18 to 25 years (66.7%) as we expected followed by 19.6% from 26 to 35 years and 13.3% from age below 18 years. Only 1 respondent has come from above 35 years age group. So it was found that the age group between 18 to 25 years is the prime time to work in beauty parlors for the tribal women (Table 2).

**Marital status:** The majority of the tribal women (71.2%) are unmarried and 27.9% are married and rests of them are divorced (Table 2).

**Religion:** Most of the tribal female workers of the beauty parlors are from Christian Community (84.6%), the Buddhist is 13.8% and Muslim is 8.0%. Khaleque (1998) mentioned that although Garos have had their traditional religion which is from animism, majority of them have been converted to Christianity. Since the majority of the tribal female workers of Bangladesh are Garo and majority of them have been converted to Christianity, so the same picture has been reflected regarding the respondents (Table 2).

**Ethnic sub-groups:** The distribution of the respondents in this survey are Garo 82.1%, Chakma 7.5%, Tipra .07%,

Table 2: Socio-economic characteristics of the tribal women working in the beauty parlors of Bangladesh

Title of the question	N = 240	%	Title of the question	N = 240	%
<b>1. Age</b>			31% to 60%	56	23.3
Below 18 years	32	13.3	Above 60%	15	6.2
18 to 25 years	160	66.7	Can't say	15	6.2
26 to 35 years	47	19.6	Provided by husband	5	2.1
Above 35 years	1	4.0	<b>Expenditure for residence</b>		
<b>2. Marital Status</b>			Free/arranged by the parlor owner	138	57.5
Married	67	27.9	Below 30%	67	27.9
Unmarried	171	71.2	31% to 60%	18	7.5
Divorced	2	8.0	Above 60%	3	1.2
<b>3. Religious</b>			Husband bears	14	5.8
Buddhist	33	13.8	<b>Dress</b>		
Christian	203	84.6	Free/arranged by the parlor/owner	2	0.8
Muslim	2	8.0	Below 30%	67	27.9
Hindu	2	0.8	31% to 60%	37	15.4
<b>4. Ethnic subgroups</b>			Can't say	134	55.8
Chakma	18	7.5	<b>Child/Family member education</b>		
Tripura	2	0.8	Not applicable	19	49.6
Bom	1	0.4	Below 30%	22	9.2
Garo	197	82.1	31% to 60%	32	13.3
Others	22	9.2	Can't say	67	27.9
<b>5. Residence</b>			<b>Treatment</b>		
Hostel	105	43.8	Free/arranged by the parlor owner	1	0.4
Rented house	71	29.6	Below 30%	55	22.9
Mess	29	12.1	31% to 60%	4	1.7
Sublet	35	14.6	Can't say	180	75
<b>6. Education</b>			<b>Savings</b>		
Primary	59	24.6	None	65	27.1
Class eight	104	43.3	Below 30%	84	35
SSC	71	29.6	Above 30%	12	5
HSC	5	2.1	Can't say	79	32.9
Graduate	1	4.0	<b>10. By working at BP, your economic condition developed significantly</b>		
<b>7. Family Information</b>			yes	200	83.3
Not applicable	177	73.8	No	40	16.7
Earning	56	23.3	<b>Food</b>		
Not earning	7	2.9	Developed	188	78.3
<b>Husband's educational qualification</b>			Not developed	52	21.7
Not applicable	175	72.9	<b>Residence</b>		
Primary	9	3.8	Developed	177	73.8
Class eight	12	5.0	Not developed	63	26.2
SSC	27	11.2	<b>Dress</b>		
HSC	14	5.8	Developed	77.1	77.1
Graduate	3	1.2	Not developed	22.9	22.9
<b>Children</b>			<b>Child education</b>		
Not applicable	177	73.8	Developed	27	11.2
None	24	10.0	Not developed	29	12.1
1 child	26	10.8	Not applicable	184	76.7
2 children	8	3.3	<b>Treatment</b>		
3 children	2	0.8	Developed	124	51.7
4 children	3	1.2	Not developed	116	48.3
<b>8. Can you save from your income</b>			<b>Entertainment</b>		
Yes	161	67.1	Developed	147	61.2
No	78	32.5	Not developed	93	38.8
<b>If yes, the reasons are</b>			<b>15. Significant expenditure in last 5 years (Except food, residence and dress)</b>		
Land/house purchase	18	7.5	None	119	49.6
Child education	20	8.3	Can't say	12	5
Treatment	1	0.4	Treatment	34	14.2
Purchase domestic things	10	4.2	Travelling	7	2.9
Save for the future	120	50	Land/house purchase	44	18.3
Not applicable	71	29.6			
<b>9. Monthly Expenditure</b>					
<b>Expenditure for food</b>					
Free/arranged by the parlor owner		51			21.2
Below 30%	98	40.8			

Table 2: Continued

Title of the question	N = 240	%	Title of the question	N = 240	%
<b>11. Duration of service at this Beauty parlour</b>			<b>13. Mode of payment</b>		
Furniture	9	3.8	Consolidated	161	67.1
Electronics goods	7	2.9	Piece rate basis	79	32.9
Domestic animal	8	3.3	<b>14. Working at beauty parlour before</b>		
Below 1 year	70	29.2	yes	134	55.8
1 year to 5 years	132	55	No	106	44.2
5 years to 10 years	29	12.1	<b>Reasons for changing working place</b>		
More than 10 years	9	3.8	Less salary	92	38.3
<b>12. Earning per month from this beauty parlor</b>			Bad behavior of the owner	18	7.5
Below TK. 5000.00	156	65	Atmosphere of the BP	29	12.1
TK. 6000.00 to below TK. 10,000.00	73	30.4	Distance	3	1.2
TK. 10,000.00 to TK. 15,000.00	9	3.8	Not applicable	98	40.8
Above TK. 15,000.00	2	0.8			

Field survey (2009)

Bam 0.4% and others 9.2%. According to the census report, 1991 among Garo; Chakma; Tripura and Bam, Chakma Group is in larger number(252858) then Tipra(81014); Garo(64280) and Bam(13471) respectively (Khaleque, 1998). Although, Chakma Group is in large number but majority (82.1%) of the tribal female workers of the beauty parlors are from Garo Community. The reason behind this major participation of the Garo in beauty parlor works may be according to Khaleque (1998) the Garo Community is matrilineal and excepting Garo and Kashi all the Ethnic Communities of Bangladesh are patrilineal (Table 2).

**Residence:** From the study, it was observed that 43.8% of the respondents are living in hostels followed by 29.6, 14.6 and 12.1% are living in rented house, sublet and mess respectively. The study reveals that hostels are the suitable and secured place for leaving for the tribal women who are working in beauty parlors. It shows that a significant number of tribal female workers of the beauty parlors in Bangladesh live at a healthy physical environment (Table 2).

**Education:** In response to the query about the education level, only one woman has got her graduation degree and significant numbers of the women (43.3%) have completed their education only up-to eight class and 24.6% have crossed only their primary education level. Despite the considerable improvement in the spread of education in Bangladesh, levels of educational attainment is still very low amongst the tribal people (Mullah *et al.*, 2007) and this study also observed the same (Table 2).

**Family information:** In response regarding the information of their husband, 23.3% of the respondents have replied that their husbands are another earning member besides them. Only 2.9% of the respondents have

said that their husband's are not earning and rest (73.8%) have told that it is not applicable to them as because they are unmarried (71.2%) (Table 2).

The analysis also showed that husband's has less educational qualification then the tribal woman. Only 3.8% have crossed primary level, 5.0% have passed class eight and 11.2 and 5.8% have got their SSC and HSC certificate respectively (Table 2).

In response to the question of whether they have any children or not, almost two third of the respondents (73.8%) have told that it is not applicable to them because they are unmarried. Those who are married, 38.09% have no children, 41.26% have one child, 12.69% two children, 3.17% have three children and rest 4.76% have four children (Table 2).

**Economic condition:** The respondents were asked whether they have improved their economic condition by working at beauty parlor or not, only 40 respondents (16.7%) have given negative reply and rest 200 respondents (83.3%) have replied that their economic conditions have improved significantly. Out of these 200 respondents, 78.3% of them have developed their food items, 73.8% have improved their residence and 77.1% now wearing better dress than before. The study also has revealed that out of these 200 respondents, 61.3% respondents can spend more money after entertainment. But the study also observes that almost half of the respondents (48.3%) out of these 200 are unable to get better medical treatment though their economic conditions have improved significantly (Table 2).

**Savings:** The respondents were asked whether they can save money from their income or not, 67.1% have given positive answer and rest said they could not save money. The prime reason for saving money is to face future unexpected situations. 7.5, 8.3, 4.2% of the respondents want to save money for land/house purchase, child education and purchase of domestic things respectively.

But a significant amount replied that it is not applicable for them (29.6%) (Table 2).

**Monthly expenditure:** It is found that 40.8% of the respondents have spend 30% of their income after food and one fifth of them (21.1%) replied that food facilities have been provided by their owner (Table 2).

More than half (57.5%) of the respondents have got residential facility from their owner and a significant portion (27.9%) spend 30% of their income after house rent.

Only very insignificant amount of respondents (0.8%) said that they have got some dresses in a month from their owner. A good no of persons (27.9%) use 30% of their income for purchasing dress but 55.8% said they have no idea about this. Only 13.3% of the respondents have spent their monthly income for the education of their children but half said it is not applicable for them as they are unmarried and 27.9% could not say anything. The study reveals that 22.9% spend one third of their income for medical treatment and three-fourth of the respondent didn't give any answer (Table 2).

Thirty Five percent (35%) said they can save exactly only one third of their income and almost one third of the respondents did not give any responses regarding savings. Income and expenditure patterns of the respondents are the vital indicator of their living standard.

**Significant expenditure in last five years:** From the analysis it is noted that half of the respondents did not expend any significant amount of money in any other stuffs other than food, residence and dress. On the other hand 14.2 and 18.3% spent for treatment and purchasing of land respectively (Table 2).

**Duration of service at current beauty parlor:** It is observed that 70 persons (29.2%) in the sample survey have just joined their present beauty parlor and have worked less than one year, 55% have been working from one to five years and only 12.1% from more than five but less than 10 years. Only 3.8% of the respondents have working in their present beauty parlor for more than 10 years (Table 2).

**Earning per month from present job owner:** Although majority of the people (65%) are earning less than 5000 taka per month but a significant number of people (30.4%) are earning between 6000 to 10000 taka from their present employer. Only 3.8% and 0.8% are earning between 10000 to 15000 and more than 15000 respectively (Table 2).

**Modes of payment:** In response to the question about mode of payment of salary by their employer, 67.1% are getting consolidate salary per month and rest are getting piece rate basis (Table 2).

**Past work experience:** The survey result indicates that more than half of the respondents (55.8%) have past work experiences in working at beauty parlor and for rest 44.2%, it is their first job (Table 2).

**Reasons for shifting from one job to another Job:** Those who have earlier job experience in working at beauty parlor, among them 38.3% replied that low salary is the vital reason for changing the work and 12.1% has given their answer on favor of poor working environment in the beauty parlor. But this question is not applicable for 40.8% of the respondents because it is their first job (Table 2).

## CONCLUSION

The study found that majority of the tribal female workers of the beauty parlors in Bangladesh is young and unmarried. Since the majority of the tribal female workers of Bangladesh are Garo and majority of them have been converted to Christianity, the same picture has been reflected among the respondents. The study also found that a significant number of tribal female workers have completed their education up to eight classes. The study showed that husband's has less educational qualification then the tribal female workers. The study also found that a significant number of tribal female workers of the beauty parlors in Bangladesh live in hostels and others live in rented house and sublets. It can be said that the tribal female workers of the beauty parlors in Bangladesh live at healthy physical environment because they do not live at slums.

The study revealed that employment at beauty parlors has improved their economic condition. The study also revealed that though the tribal female workers of beauty parlors could develop their life styles regarding food, living and clothing but couldn't develop in medication. Majority (67.1%) of the tribal female workers are positive towards savings. The researchers found that majority (65%) of the tribal female workers of beauty parlors in Bangladesh are earning less than Tk5000 per month but a significant number (30.4%) of them are earning between Tk. 6000 to Tk. 10000 and 15000 per month, respectively. The study conducted on tribal people of Bangladesh (Mullah *et al.*, 2007) revealed that monthly income of 55% of the tribal families is less than or equal to Tk. 1000 and those who live in urban areas have comparatively higher salary and their average income per month is Tk.

2279.00. So, it can be said that tribal female workers of the beauty parlors in Bangladesh are drawing higher salary than that of other tribal people live in villages and urban areas. The study showed that more than half of them have past work experience of the same job.

To sum up, we can configure that beauty parlors in Bangladesh are playing a vital role in creating job opportunities to the tribal female members of Bangladesh. The tribal female workers of the beauty parlors in Bangladesh are not only generating income from the beauty parlors they are providing a valuable service to the new society and there is absence of the interest or capacity of the main stream society to provide this service. So, we should not treat this migrant community as temporary visitor rather we should treat them as indispensable and contributing factor of the social and economic development in Bangladesh. So, there should be initiative from the government of Bangladesh to inspect health; safety; welfare and other related issues of the beauty parlors in Bangladesh and take necessary actions in this regard. The study opens the scope for further research on various issues relating to the tribal female workers of the beauty parlors in Bangladesh. Some of these are job satisfaction of the tribal female workers of the beauty parlors in Bangladesh; a comparative study between the tribal female workers of the beauty parlors in Bangladesh and the garment women workers of Bangladesh and the implementation of the legal provisions regarding the tribal women workers of the beauty parlors in Bangladesh.

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#### Notes:

- 1: The term beauty parlors in Bangladesh refer to those parlors where all the workers and owners are female.

- 2: The terms 'tribal'; 'tribe'; 'ethnic communities'; 'ethnic groups' and 'indigenous people'; etc. are synonymously used (Khaleque, 1998).
- 3: In fact, the ethnic population might be more than the figure given in the Census Report. There are reasons for assuming so. It has been observed that the ethnic people who were converted to Christianity are often considered as "Christian" at the government official documents and the tribal people who use Bengali names similar to the typical Hindu names often grouped under the category "Hindu". In both cases, these tribal people are excluded from the groups where they belong to (Khaleque, 1998).

research issues and objectives, writing methodology, framing interview form and writing findings; wrote introduction and conclusion part; and gave final shape to the article.

Mr. Feroz Ahmed conducted a part of literature review; contributed partially regarding setting objectives and research issues, writing methodology and framing interview form; analyzed the data; and wrote a part of findings.

Mir Sohrab Hossain conducted a part of literature review; contributed partially regarding setting objectives, writing methodology and framing interview form; and wrote a part of findings of the study.

#### **AUTHOR'S CONTRIBUTION**

Dr. Nargis Akhter selected the topic; conducted a part of literature review; contributed partially regarding setting