

***Roles, Status and Development Potentials of Santal
Women***

A Study on Santal Women in Rajshahi

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DECLARATION

The thesis entitled "**Roles, Status and Development Potentials of Santal Women A Study on Santal Women in Rajshahi**" submitted by me for the award of the degree Master of Philosophy at the University of Dhaka is based upon my own work carried out under the supervision of Salma Akhter, Professor, Department of sociology, University of Dhaka.

I would like to declare that neither of this thesis or any part of it has been submitted earlier to any university or institution for the award of degree or diploma.

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Abstract

This study is an exploratory study that attempts to identify the roles and responsibilities of Santal women in their family life, explore the Santal women's status in social life, assess the Santal women's access to financial resources, analyze the Santal women's scopes of education and employment and finally examine the potentials of socio-economic developments for the Santal women. The study takes mixed method as its methodological approach. The theoretical approach to explain the findings were cultural hegemony and assimilation. Sample survey, FGD and case study were implemented in this study. This study ends with some recommendations like sanctioning economic help, omitting the wage difference and revising the property inheritance system. Finally it reveals that cultural hegemony was the reason behind their religious conversion from Sanatan Dharma to Christianity. This also revealed that the level of assimilation is still low among the Santal women.

Chapter One: Introduction

1.1. Background of the Study

Bangladesh is a small country with large number of population and diverse cultures of different communities that have been living in this country for an extremely long period of time. The glorious history of this country includes cultural heritage of various ethnic communities. Though most of the people in Bangladesh are homogenous in terms of race and culture, a good number of indigenous communities also live besides them (Karim, 2000). Around 45 ethnic communities live at different places with their traditional lifestyle in this country among which at least 18 prominent ethnic community live in the northern part of the country (Rahman, 2004:4). According to the census of 2011, total ethnic population of Bangladesh is 49312 and total number of ethnic household in 11132. Among the ethnic people, 24136 are male and 25186 are female (*Statistical Year Book 2015*, 2015).

Almost every ethnic community has its own culture with diversified survival strategies and life pattern. Among the ethnic groups of northern part of Bangladesh, Santals are one of the major groups. They are also among the most deprived and vulnerable communities of this part of Bangladesh. Problems like land grabbing, oppressions, exclusions and killing are the main reason behind their marginalization. As a result, the existence of the Santal people is at risk in this country (Samad, 2012). Thus, they have become one of the poorest and the most vulnerable sections of the population. Among them women's position is more vulnerable.

The number of santal household in Rajshahi is 11132 in number according to the population census 2011 of Bangladesh. The development of Santal women means the development of this huge number of households and the development of a larger number of people. But the familial, communities and reproductive roles of these Santal women are full of challenges. Absence of proprietary right and other deprivation are making their status worse day by day. Therefore, a better understanding of these women's socio-economic condition is needed to take effective steps to develop their situation.

1.2. Statement of the problem

The Santals are one of the most disadvantaged and vulnerable indigenous communities in Bangladesh. For hundreds of years, they have been facing serious violations of human rights and the pace has accelerated since the independence. They do not have access to decision-making bodies and don't get justice, so they have become one of the poorest and the most vulnerable sections of the population. The Santals have now become day laborers in their own lands. A report published by RDC (Research and Development Collective) shows that almost 92 percent indigenous peoples of the North Bengal, most of them are Santals, work as day laborers either throughout the year or part of it (Samad, 2012).

Kamal, Mesbah; Akhter, Salma and others (2006) study focused on the changing relationships of indigenous women including Santal in the family and in the community with a critical view of NGO's role of development activities on them. In their study on Santal women, Khadiza Sharmeen, Munirul Ajam and others found that like any other patriarchal society, the Santal community is also male dominated. The literacy rate of Santal women is lower than that of their male counterparts. But the positive thing is that though women are not economically empowered but in the Santal society they are respected equally with men. Santal women in general and in comparison with other communities, enjoy more freedom in various walks of life. Traditional and customary tribal norms are comparatively more liberal in some aspects. They can participate in the social assembly although their views are not always reflected when decisions are made. In the Santal community, the basis of their family life is the profound understanding between men and women and the women are considered as the associate and co-worker. Even the Santal women have equal right to divorce. A wife can express her desire to divorce by merely living her husband's house and divorce can take place whenever she wants. Not only in the domestic life, women are also co-workers of the male in the field. Yet almost every adult woman is involved in farm activities as well as in household ones. Most of the Santal women work as agricultural day-laborers. Besides, child rearing, cooking, livestock raising, taking care of husband and elderly people etc. are the responsibilities of women in Santal community. Thus, the quantity of work of women is more than double compared to those of men.

Even then, discrimination and deprivation is also visible in Santal customary laws and usages regarding women's status like in other male dominated societies. In case of inheritance, the males and females do not have equal rights over property. Only the son can inherit the property of the father, daughter is totally excluded from inheritance. If a father does not have any son, only in that case daughter inherits lands and other resources of family. Even a widow can make no claim to her husband's property, but an adopted son can inherit in the same manner as a natural son. This inheritance system makes the Santal women inferior to the male members of their community. Wives being beaten by their husbands on plea of negligence of duties are a very common scenario. So, this type of limited liberty is not making the Santal women empowered. Rather they are still the most vulnerable part of the society (Sharmeen, Ajam and Others, 2002).

The study of Dr. Muhammad Samad shows that the Santal women do not have cognizable access to education and income generating activities. They have a very long history of engaging in farming, but at present they do not have their own land. Some of them are migrant laborers and often face harassment and discrimination. The identity, culture, history and tradition of these people, and their distinct ways of life are now threatened. The drop-out rate of the female Santal students is very high underlining the need for education using mother-tongue which is absent for the indigenous people in the official discourse. At this situation, promoting education among the Santal women is very important, but providing livelihood based on traditional skill, such as agriculture is similarly required.

Despite some remarkable international provisions, declarations and conventions on indigenous populations protecting their human rights, many of the Santal women are worried about their very existence in the country. Because these people do not have access to information at local, national or international level, and they cannot use the international instruments of human rights. The Santal women do not have any say about what kind of 'development' they require. Very few organizations (GOs and NGOs) work with the Santal women, but even there they do not have meaningful participation in the programs undertaken. There is a significant lack of understanding among both the government officials and the NGOs about the needs of the Santal women as a nation and

as a community. The major issues are thus unidentified, ignored, and finally, unheard by the 'development' agencies led by representatives of majority Bengali population. It is not just a case of ignorance; a basic change of attitude is required (Samad, 2012).

According to the previous studies on Santal women, it is very clear that these women are in real vulnerable situation. The projects based on 'Top-down' model failed to interpret the problems of these women and as a result, their socio-economic condition remained almost the same; whereas the demand driven approach could be more fruitful. This study aims to assess the socio-economic problems and needs of the Santal women and to provide recommendations for the wellbeing of this disadvantaged indigenous people. A major portion of the Santal population in Bangladesh lives in the district of Rajshahi. So, Rajshahi district has been selected as the research area for this particular study.

1.3. Rationale

There is no doubt that, Santals are in vulnerable situation in Bangladesh and women are more vulnerable than men in this community. Therefore, the problem of these women must be addressed to bring them in the main stream. This study addressed the current problems and prospects of Santal women in family and social life in terms of different issues like gender discrimination, violence, equal opportunity, role in decision making, property rights etc. Although a lot of studies have been done on ethnic women, no study highlighted the issues of the Santal women relating with development issues like this particular study. As a result the reality of the Santal women is still blurred to us. This study identified the reality of Santal women in different sphere of their life which can help the government to set the policy to develop these women. The policy maker will find the study supportive in understanding the necessities of Santal women and then getting the accurate policy to develop the situation of these women. The social workers and reformists will also find it helpful in identifying the fields where they have something to do. Social scientists and Anthropologists will be able to find out the field for further study based on this study. Finally, the Santal women will be the beneficiary from the study as they will be able to identify their shortcomings and then be able to solve their problems as a minimum at individual level.

1.4. Objectives of the study

The purpose of the present study is to contribute to an understanding of the actual socio-economic condition of the Santal women in Bangladesh. It also aims to assess the problems and needs of these women and to initiate development intervention for improving their life situation. The specific objectives are:

1. To identify the roles and responsibilities (participation in decision making) of Santal women in their family life.
2. To explore the Santal Women's status in societal life.
3. To assess the Santal women's access to financial resources.
4. To analyze the Santal women's scopes of education and employment.
5. To examine the potentials of socio-economic developments for the Santal women.

1.5. Research Questions

To purpose the above research objectives, the following research questions have been formulated in order to guide this study:

1. What are the roles and responsibilities of the Santal women in their family life?
2. What is the status of the Santal women in their societal life?
3. Do the Santal women have equal access to financial resources?
4. What are the Santal women's scopes of education and employment?
5. What are the potentials of socio-economic developments for the Santal women?

1.6. Scope of the study

The study has been conducted strictly based on the objectives. All the issues of Santal people were not observed, only the issues related to the study have been identified. It addressed the issues like gender equality, position of women in the family and the society, inheritance system of property for the women, Healthcare situation, education and workplace situation and potentialities of development were the focal point of this study. It has tried to identify if the Santal women get equal importance like men in both

family and social life or not. It also tried to know these women's role in decision making in family or society. The difference between Santal women and the non-ethnic women was also identified on the basis of education, profession and social status. In the **family life** section, the situation of Santal women compared to the male member of the same community has been tried to identify. In the **social life** section, the situation of Santal women compared to the male members of the same community and the women of non-ethnic community. In the **access to financial resources**, property right and the right to choose their own profession was the main focus in addition with if they experience any difference with non-ethnic women at work place or not. In the **scope of education and employment** section, the main focus was to identify if the Santal women experience any kind of obstacles or discrimination from the family and the society or not. In the **Healthcare system** section, the researcher tried to identify the common practice of Santal women regarding health issues with special emphasis on pregnancy. At the end, in the **development issues** section, the organizations working on the development of Santal women and the units that should be responsible for the development of these women were the main focus. In short, the issues derived from the objectives and research questions were addressed carefully in this study.

1.7. Ethical issues

Now-a-days ethical issues of the study are getting more and more importance in the field of research. Considering this reality the researcher was very careful about the ethical side of the study. All kind of ethics were tried to be followed while conducting this study. The more important issues are discussed below:

- The researcher was very honest while conducting the research in terms of collection and analysis of data. All primary data were collected by the researcher from first hand interviews in the field. After that, data were analyzed sensibly and honestly. All types of manipulation and fabrication were avoided strictly while entering and analyzing the data.
- In this paper, huge number of secondary data has been used but with proper reference both in-text and the **reference** section at the end of the paper. The

sentences were tried to be paraphrased properly in order to minimize the similarity rate. The works of others were honored with APA style of referencing.

- At the beginning of data collection the researcher introduced herself to the respondents with the intention to be frank and fair with them.
- The researcher ensured the respondents that, the name and recognition of them will be kept in confidence and they will not be harmed by any means because of this research.
- In this research, all the respondents were fully informed about the purpose and expected benefits of the research. Before collecting information from the respondents, a formal informed consent form written in Bengali was given to all the respondents. It was difficult for the respondents of this research to understand the aim, output and other aspects of the research. However, maximum efforts were given by the researcher to make them understand of the aim and output of the study. The respondents were also been assured about the fact that the information collected from them will only be used for academic purposes.

1.8. Limitations of the study

The researcher faced some unavoidable problem while conducting the research that can affect the result of the study. The factors that can limit the result of the study are as follows:

- Time constraint was the major limitation of this study. The time was short compared to the volume of works. It takes a long period of time to conduct a good quality research. But the researcher tried her level best to maintain the quality of the research within this short period of time.
- Lack of secondary materials was another limitation of this study. There were a huge number of papers but not totally fit for this particular study. It was very time consuming and tough work to do a fruitful literature review for this study.
- The sample size of the study was 150. If the sample size were larger it could give better result and the generalization could be more appropriate.
- Building up rapport with the respondents of an indigenous community was another difficult task for the researcher. In some cases the respondents were

reluctant to give interview whereas some respondents seemed to be tired of giving such type of interviews. During data collection, sometimes it was felt that the message that they want to convey.

- Dealing with the sensitive issues like gender discrimination or torture in family was also challenging for the researcher. In some cases the respondents were not very spontaneous while answering the sensitive questions especially when any male member was present.

1.9. Operational Definition

1.9.1. Santal Woman

Santal woman is any woman who belongs to Santal community.

1.9.2. Non-ethnic women

Any woman who is the citizen of Bangladesh, and does not belong to any ethnic community.

1.9.3. Gender Discrimination

Gender discrimination is a condition where men and women get unequal treatment due to their gender identity. Generally gender discrimination refers to the subordinate position of female members of society in terms of gender role both in the family and the society. Women experience this discrimination at every sphere of their life.

1.9.4. Torture

Torture refers to such an action that is intentional and causes severe physical or mental pain for the victim. Torture usually occurs with the intention to fulfill some desire or to punish someone or to force the victim to do or say something. Women usually experience torture in their family life.

1.9.5. Harassment

Harassment refers to such actions that causes disturbance or humiliation and occurs repeatedly. It involves both physical and mental behavior that is unwanted and subject to legal punishment and civil responsibility. The range of harassment is so wide that it includes every unwanted behavior from mild irritation to serious abuse in it.

Chapter two: Literature Review

2.1. Origin and Identity of Santal community

The Santal community is one of the oldest ethnic communities in Bangladesh and largely concentrated in the district of Rajshahi, Dinajpur and Rangpur (Ali 1998, Sarkar 1998). The most popular name of the community is 'Santal'. San refers to partner, company or friends (Barkat et al, 2002). Scholars still differ in the issue of the name 'Santal'. Some argue that the name Santal actually derived from the word 'Saontar' and adopted by the community whereas others claim that this name was chosen by other (non-Santal) people for them. However, the Santal are comfortable with the name 'Hor' meaning 'human being or person with intellectual qualities'. Among the name used for this community, at present 'Santal' has got the position of being the standard form in English literature. (Pussetto, 2003) The Santals consider themselves as an ethnic community with pride and full of human potentiality (Ali, 1998).

Santals have their origin in Austric-speaking Proto-Australoid race. Their skin color is dark; height is medium; hair type is black and curled; and lips are heavy ("The Santals," 2015). The original home of the Santal people was at Radha (in the state of West Bengal), Jharkhand, Orissa and Chhota Nagpur in India ("The Santals," 2015). There is also confusion about the time period from when the Santals started to live in the territory of Bangladesh. One prominent opinion is that they entered the territory of Bangladesh just after their first collision with the Arian tribes in 2500 B.C. (Duyker, 1987). Nonetheless all the scholars agree that the Santals arrived in Bangladesh before 1000 B.C. and probably they spread throughout the country while the Muslims were invading this area at the ending of the twelfth century or the beginning of the thirteenth century ("Short History of the Santals in Bangladesh," n.d.). During British period they migrated to different areas including Bangladesh in search of employment, such as agricultural laborers, laborers for installing railway tracks, laborers for clearing forest and reclamation of agricultural land (Anwar 1984, Hossain and Sadeque 1984, Siddiquee 1998). at present they are one of the major ethnic communities of Bangladesh and live in the northern part of the country (Cavallaro & Rahman, 2009).

The census of 1881 shows that there were Santal settlements in the districts of pabna, jessore, khulna and even in chittagong. A survey of the Santal population of present Bangladesh area conducted in 1941 recorded their number as 829,025. The censuses organised after the Partition of Bengal (1947) did not count Santals as a separate group of people, and consequently, their exact number in East Pakistan could not be determined. According to an estimate made by Christian missionaries in the 1980s, the Santal population in northern Bangladesh was over one hundred thousand (“The Santals,” 2015). According to the Census of 1991 the total ethnic population of Bangladesh was 1,205,978 and total Santal population was 202,744 whereas in the census of 2001 the total ethnic population of the country was 1,784,847 and total Santal population was 300,061 (Cavallaro & Rahman, 2009).

The Santal tribe is divided into 11 clans. They are (1) Hasda, (2) Murmu, (3) Kisku, (4) Hambrom, (5) Mardi, (6) Sauren, (7) Tudu, (8) Baski, (9) Besra, (10) Chaure, and (11) Pauria. However, Ali (1998) found one more clan, namely Bedea. These clans are totem based. The Santals believe that each clan has its own totem and there exists certain relationship between a clan and its totem. Major functions of the clans are to regulate marriage, inheritance, succession and affiliation (Ali, 1998). One becomes a clan member by birth or by marriage (applicable for females only). It is believed that these clans are hierarchically ordered on the basis of occupation (e.g. Kiskus were kings, Murmus were priests, Sauren were warriors, Baskies were traders). This kind of occupation related clan patronyms are somewhat like the Hindu caste system. But today, these occupational hierarchies of status do not seem to have any impact on the Santals.

2.2. Santal Society and Culture

Santals are among the earliest settlers of the subcontinent and are acknowledged as the progenitors and upholders of agricultural system and agro-based culture (“The Santals,” 2015). Different aspects of Santal society and culture are discussed below with the support of existing literature.

Language: The language spoken by the Santals is Santali. The Santali language is a part of the Austro-Asiatic family. The Santali script is a relatively recent innovation. The Santals did not have a written language until the twentieth century and it used

Latin/Roman, Devnagri, Oriya and Bangla writing systems. Paul Olaf Bodding, (born at Gjøvik, Norway on 2 November 1865, died Odense, Denmark on 25 September 1938) who was a Norwegian missionary, linguist and folklorist serving in India for 44 years (1889–1933), created the first alphabet of Santali language and wrote the first grammar for the Santali-speaking native people in eastern India (AdibasiJanogoshti, Bangladesh Asiatic Society, 2007). In Santal inhabited rural areas, they speak to each other in Santali language. But when they speak to others, they speak in Bengali. Their children generally learn both the languages at their early ages (Khan, 2014).

Religion: The traditional religion of Santal people is Sanatan Dharma. According to this religion the soul is immortal as well as the creator is immortal. The Santal religion worships Marangburu (big hill) or Bonga as supreme deity. The weight of belief falls on a court of spirits (Bonga), who handles different aspects of the world and who must be placated with prayers and offerings in order to ward off all evil influences. They believe that Marang Buru first looked after them, feed them, clothed them, gave them sex and taught them brewing of rice beer. A yearly round of rituals connected with the agricultural cycle, along with life-cycle rituals for birth, marriage and burial at death, involve petitions to the spirits and offerings that include the sacrifice of animals, usually birds. Religious leaders are male specialists in medical cures who practice divination and witchcraft (AdibasiJanogoshti, Bangladesh Asiatic Society, 2007).

Religion is a very important element of culture for any group of people. Like many tribal groups, the Santals believe in various impersonal spirits and forces which control human life. They believe in a number of deities of which Bongas are very powerful and can do harm to mankind (Ali, 1998;Hossain and Sadeque, 1984). The Santals worship the supernatural powers. They call their religion as Sonaton Dharma. The rites and rituals, belief in a number of deities, etc., tend to be quite close to Hinduism (Sarkar 1998). Dancing, music, and drinking alcohol are embedded in their important religious rites and rituals. Enjoyment and pleasure are most important characteristics of their rituals and festivals (Culshaw 1949, Hossain and Sedeque 1984).

Santals migrated to Bangladesh in search of employment and livelihood. But Christianization among the Santals brought tremendous change in their traditions and beliefs. Their traditional religion of sonatan dharma is at stake today(Hossain, n.d.).

Occupation: The Santals were originally hunters and gatherers. However, when they migrated to Bangladesh, they were engaged primarily as agricultural laborers. These people are very poor as they do not generally own land for cultivation. As a result they work as laborers in agriculture and agriculture related activities. They are generally employed by the Muslim landowners who represent the dominant culture of Bangladesh(Hossain, n.d.).

Festival: Santals are fond of festivities. Like Bangalis, they also have many festive occasions around the year. Their year starts with the month of Falgun (roughly, 15 February-15 March). Almost each month or season has a festival or fiesta celebrated with the pomp of dances, songs and music. The Shialsei festival of Santals takes place in the New Year month of Falgun, Bongabongi occurs in Chaitra, Home in Baishakh, Dibi in Ashwin, and Sohrai at the end of Paush. Sohrai is a kind of national festival for Santals celebrated with great pomp on the last day of Paush (around 16 January). To express gratitude to the god of crops is also a part of this festival. It turns splendid with dance, songs, music and pleasant beauty of flowers along with food and drinks(“The Santals,” 2015).

The Santal community mainly prefers group performance than solo. Group dancing and singing is the most important medium to express their joy and happiness. The most well-known dance form of the Santals is a group of women with interlocked hands forming a semicircle, encircling a relatively smaller group of male percussionists at the centre. The Dasai dance is performed only by males of the community on festive occasions. Langre, Guluri, and Humti are danced all the year round, whereas Baha and Sohrai are only for festive seasons. In social ceremonies like marriage, Dong is danced. The Santali songs also have similar variety like their dance. The Santali word for song is "Sereng". The Santali culture is depicted in the paintings and artworks in the walls of their houses(Khan, 2014).

Social structure of Santal village: The primary feature of every Santal village is the —Manjhi Council or the village council headed by a manjhi (headman). The village council is the representative body of the community consisting of seven officials, namely: Manjhi, Paranik (a deputy headman), Jog Manjhi (an overseer of the village on moral issues), Jog Paranik (assistant to Jog Manjhi), Godet' (a messenger), Næke (a village priest), and his assistant is KudamNæke.[27] These officials in fact are the servants, not the masters of the village and their role is purely functional. The Manjhi remains as the overall leader of the village council and presides over the village meeting but with the accepted principle that no one overrules any one else. The functions of the council on the other hand, are categorically divided among the members in order to avoid any overlapping. The council members perform their functions in accordance with their tribal customs and traditions. The pattern of the village governance of the Santals is mostly democratic in character like any other democratic institution. However in present time, with the introduction of the government- sponsored Union Parisad (local administrative council) the social control of the traditional manjhi council of the Santals is mostly undermined. Following the patriarchal pattern, the Manjhi (leader) of the village for the Santals, is always a male. The title of the Manjhi is generally hereditary and it is passed on patrilineally. Now-a-days, the male members of the village may elect or even select their own headman upon common consensus. The term of office is indefinite but can be altered by general agreement according to the need. Although the office of the headman is voluntary and honorary in nature, the members of the Manjhi council are responsible to the community for the smooth running of the village particularly for social matters(“Short History of the Santals in Bangladesh,” n.d.).

2.3. Santal Family and Marriage

Family is the primary unit of human society. The family among the Santals can be termed as of biological, joint, and extended. A husband, his wife and their unmarried children form part of the biological or nuclear family. A husband, his wife and his married and unmarried sons and daughters and sometimes his old parents, brother and his family form part of the joint family or extended familytype(“Short History of the Santals in Bangladesh,” n.d.).Santals are a patrilineal ethnic group where descent is reckoned through male lines. Patronyms are as well inherited through male lines. They are a

patrilineal society where father is generally the household head. But females are also given significant importance as they also contribute economically in the household. It is observed in the study area that the females almost equally participate in income earning activities for the household. Household structure is generally joint in nature. With the diffusion of modern values, nuclear households are emerging as well in rural areas (Hossain, n.d.).

According to the Santals, marriage is an union between a man and a woman, which is socially recognized; culturally and religiously it allows the couple to live in a family. A Santal marriage can be described also as a legal transfer of dependency of the bride, from her father's family to the groom's ("Short History of the Santals in Bangladesh," n.d.). It may be mentioned that this clan-based society of Santals are exogamous. Marriage is prohibited within the same clan. Females after marriage adopt the husband's clanic status and no longer remain in the father's clan (Hossain and Sadeque, 1984). It may be noted that Santal Christians who are educated and well off, do not always strictly follow the rigid rule of exogamy. Instead, they prefer to choose spouse of the similar socio-economic status even if he/she is from the same clan. It is interesting that the Santals who are converted Christians, do retain their clan patronyms (Hossain, n.d.).

2.4. Santalwomen

Like most of the tribal communities living in Bangladesh, the Santal community is also male dominated. The literacy rate of Santal women is lower than that of the male members of the same community. Although Santal women are not empowered in term of economy, they have a crucial role in their families. Santal women in general and in comparison with other communities, enjoy more freedom in various spheres of life. Traditional and customary tribal norms are comparatively more liberal in some aspects. They are allowed to participate in the social gathering, although their views are not always reflected in the final decision. In the Santal community, the basis of their family life is the profound understanding between men and women and the women are considered as the associate and co-worker. In fact the women's volume of work in almost double compared to the male members of the society. Even the Santal women have equal right to divorce. A wife can express her desire to divorce by merely living her husband's

house and divorce can take place whenever she wants. The Santal women help their male counterparts in the agriculture also. Yet almost every adult woman is involved in farm activities as well as in household ones. Most of the Santal women work as agricultural day-laborers. Besides, child rearing, cooking, livestock raising, taking care of husband and elderly people etc. are the responsibilities of women in Santal community. Thus, the quantity of work of women is more than double compared to those of men (Khadiza. et. al, 2006).

Although the Santal women work more than the male in the community, discrimination and deprivation is still visible in Santal customary laws and usages regarding women's status like in other male dominated societies. In case of inheritance, the males and females do not have equal rights over property. Only the son can inherit the property of the father, daughter is totally excluded from inheritance. If a father does not have any son, only in that case daughter inherits lands and other resources of family. Even a widow can make no claim to her husband's property, but an adopted son can inherit in the same manner as a natural son. This inheritance system makes the Santal women inferior to the male members of their community. Wives being beaten by their husbands on plea of negligence of duties are a very common scenario. So, this type of limited liberty is not making the Santal women empowered. Rather they are still the most vulnerable part of the society (Sharmeen, Ajam and Others, 2002).

The study of Dr. Muhammad Samad(2006) shows that, the Santal women do not have cognizable access to education and income generating activities. They have a very long history of engaging in farming, but at present they do not have their own land. Some of them are migrant laborers and often face harassment and discrimination. The identity, culture, history and tradition of these people, and their distinct ways of life are now threatened. The drop-out rate of the female Santal students is very high underlining the need for education using mother-tongue which is absent for the indigenous people in the official discourse. At this situation, promoting education among the Santal women is very important, but providing livelihood based on traditional skill, such as agriculture is similarly required.

Santhal females, irrespective of massive economic hurdles, live in nuclear families and enjoy comparatively satisfactory level of autonomy. With respect to the aforementioned indicators only limited number of women experience restriction in their daily lives either in the case of freedom of movement or in the case of household decision-making. The control over resources is of little significance with regard to their autonomy because the Santhal families themselves are out of the access and control over resources(Pandy, 2015).

The research on the Santal women in Nepal by Krishna Pandy (2015) concluded with some recommendations for the betterment of Santal women. Those recommendations are given below:

- Access to and control over agricultural land should be established. ? Free and compulsory education with incentives for the children of Santhals should be provided.
- Indigenous cultural identity of Santhals should be promoted because their ethnic practices are more women friendly as compared to the other caste groups of Nepal.
- Positive discrimination for Santhals in development planning is compulsory. ? Special agricultural and labour packages should be designed for both male and female Santhals to make full use of their skills.
- Increasing caste based assimilation should be systematically addressed otherwise caste based inequality would override their indigenous identity.

(Pandy, 2015)

Chapter Three: Theoretical Framework

3.1 Theory of Assimilation

Assimilation is an intrinsic and rarely thoughtful consequence of migration (Langevin, 2015). Scholars have classified assimilation into two more particular processes. The first one is named cultural assimilation and related to the acceptance of the receiving country's cultural attributes by the immigrants and their successors. For a long time, this first type of assimilation has exclusively been the concern of anthropologists, psychologists and sociologists and has led to a huge collection of findings regarding immigrant assimilation. The second one is structural assimilation which deals with the overall involvement of immigrants in the socioeconomic institutions of the receiving country. Therefore, we consider the second process as the socioeconomic assimilation which is notably concerned about the convergence of immigrants' levels of education, rates of employment and wages toward those of natives (Langevin, 2015).

Theories of assimilation within the social sciences were developed by sociologists based at the University of Chicago at the turn of the twentieth century. Chicago, an industrial center in the U.S., was a draw for immigrants from Eastern Europe. Several notable sociologists turned their attention to this population in order to study the process by which they assimilated into mainstream society, and what variety of things might impede that process (Cole, 2018).

Sociologists including William I. Thomas, Florian Znaniecki, Robert E. Park, and Ezra Burgess became pioneers of scientifically rigorous ethnographic research with immigrant and racial minority populations within Chicago and its environs. Out of their work emerged three main theoretical perspectives on assimilation (Cole, 2018).

1. Assimilation is a linear process by which one group becomes culturally similar to another over time. Taking this theory as a lens, one can see generational changes within immigrant families, wherein the immigrant generation is culturally different upon arrival but assimilates, to some degree, to the dominant culture. The first-generation children of those immigrants will grow up and be

socialized within a society that is different from that of their parents' home country. The majority culture will be their native culture, though they may still adhere to some values and practices of their parents' native culture while at home and within their community if that community is predominantly composed of a homogenous immigrant group. The second-generation grandchildren of the original immigrants are less likely to maintain aspects of their grandparents' culture and language and are likely to be culturally indistinguishable from the majority culture. This is the form of assimilation that can be described as "Americanization" in the U.S. It is a theory of how immigrants are "absorbed" into a "melting pot" society(Cole, 2018).

2. Assimilation is a process that will differ on the basis of race, ethnicity, and religion. Depending on these variables, it may be a smooth, linear process for some, while for others, it may be impeded by institutional and interpersonal roadblocks that manifest from racism, xenophobia, ethnocentrism, and religious bias. For example, the practice of residential "redlining" —whereby racial minorities were intentionally prevented from buying homes in predominantly white neighborhoods through much of the twentieth century—fueled residential and social segregation that impeded the process of assimilation for targeted groups. Another example would be the barriers to assimilation faced by religious minorities in the U.S., like Sikhs and Muslims, who are often ostracized for religious elements of dress and thus socially excluded from mainstream society(Cole, 2018).
3. Assimilation is a process that will differ based on the economic standing of the minority person or group. When an immigrant group is economically marginalized, they are likely to also be socially marginalized from mainstream society, as is the case for immigrants who work as day laborers or as agricultural workers. In this way, low economic standing can encourage immigrants to band together and keep to themselves, in large part due to a requirement to share resources (like housing and food) in order to survive. At the other end of the spectrum, middle-class or wealthy immigrant populations will have access to

homes, consumer goods and services, educational resources and leisure activities that foster their assimilation into mainstream society(Cole, 2018).

3.1.1 How Assimilation is Measured

Social scientists study the process of assimilation by examining four key aspects of life among immigrant and racial minority populations. These include socioeconomic status, geographic distribution, language attainment, and rates of intermarriage(Cole, 2018).

Socioeconomic status, or SES, is a cumulative measure of one's position in society based on educational attainment, occupation, and income. In the context of a study of assimilation, a social scientist would look to see if SES within an immigrant family or population has risen over time to match the average of the native-born population, or whether it has stayed the same or declined. A rise in SES would be considered a mark of successful assimilation within American society(Cole, 2018).

Geographic distribution, whether an immigrant or minority group is clustered together or dispersed throughout a larger area, is also used as a measure of assimilation. Clustering would signal a low level of assimilation, as is often the case in culturally or ethnically distinct enclaves like Chinatowns. Conversely, a distribution of an immigrant or minority population throughout a state or across the country signals a high degree of assimilation(Cole, 2018).

Assimilation can also be measured with **language attainment**. When an immigrant arrives in a new country, they may not speak the language native to their new home. How much they do or do not learn over the subsequent months and years can be seen as a sign of low or high assimilation. The same lens can be brought to the examination of language across generations of immigrants, with the ultimate loss of a family's native tongue being seen as full assimilation(Cole, 2018).

Finally, **rates of intermarriage**—across racial, ethnic, and/or religious lines—can be used as a measure of assimilation. As with the others, low levels of intermarriage would suggest social isolation and be read as a low level of assimilation, while medium to

higher rates would suggest a great degree of social and cultural mixing, and thus, of high assimilation(Cole, 2018).

No matter which measure of assimilation one examines, it's important to bear in mind that there are cultural shifts behind the statistics. As a person or a group assimilated to the majority culture within a society, they will adopt cultural elements like what and how to eat, the celebration of certain holidays and milestones in life, styles of dress and hair, and tastes in music, television, and news media, among other things(Cole, 2018).

3.1.2. How Assimilation Differs from Acculturation

Often, assimilation and acculturation are used interchangeably, but they mean rather different things. While assimilation refers to the process of how different groups become increasingly similar to one another, acculturation is a process through which a person or group from one culture comes to adopt practices and values of another culture, while still retaining their own distinct culture.

So with acculturation, one's native culture is not lost over time, as it would be throughout the process of assimilation. Instead, the process of acculturation can refer to how immigrants adapt to the culture of a new country in order to function in everyday life, have a job, make friends, and be a part of their local community, while still maintaining the values, perspectives, practices, and rituals of their original culture. Acculturation can also be seen in the way that people from the majority group adopt cultural practices and values of members of minority cultural groups within their society. This can include the uptake of certain styles of dress and hair, types of foods that one eats, where one shops, and what kind of music one listens to.

3.1.3. Integration versus Assimilation

A linear model of assimilation—wherein culturally different immigrant groups and racial and ethnic minorities would become increasingly like those in the majority culture—was considered the ideal by social scientists and civil servants throughout much of the twentieth century. Today, many social scientists believe that integration, not assimilation,

is the ideal model for incorporation newcomers and minority groups into any given society. This is because the model of integration recognizes the value that lies in cultural differences for a diverse society, and the importance of culture to a person's identity, family ties, and sense of connection to one's heritage. Therefore, with integration, a person or group is encouraged to maintain their original culture while they are simultaneously encouraged to adopt necessary elements of the new culture in order to live and full and functional life in their new home.

3.2 Theory of Cultural Hegemony

Antonio Gramsci is the proponent of the concept of Hegemony. Gramsci is considered as of the most prominent Marxist thinker of the twentieth century (Aidi & Yechouti, 2017). Gramsci's most important concept is cultural hegemony which refers to the relation between culture and power under capitalism (Lears, 1985). Dominant classes uphold their position not only through pressurization but also through symbolic action. Hegemony identifies the connection of material and ideological instruments through which the dominant classes maintain their power. Thus, Hegemony intermediates between the ideas of the dominant class and the subjects. The hegemony of the ruling/dominant class is upheld through both pressure and harmony. The material sphere is a "structure" that is allied with a superstructure of ideas (Parkash, 2016). Gramsci emphasized much on the concept of ideology.

Sectors crucial for hegemony of the dominant class are:

Economic structure: In man's life economic conditions play very significant role because man's life is almost determined with capital (prosperity). Livelihood affects relations with other persons, and with world. Intellectuals establish terms and conditions of economic structure of the country. They determine that who will be peers, assistants and subordinates in economic structure. They set the policy for a society shrewdly, and even determine that, in reality which sections will gain the benefits of the policy and which will not. They also establish terms and conditions that how will run business and industry of the country. Gramsci has been rightly remarked: ... directed our attention to

the key economic function of the ruling group, which requires the consent of the groups under its hegemony. He also made clear the force is used against the rival groups, not against the allied groups (Parkash, 2016).

Class structure: Ideology establishes the structure of the civil society, and what will be its cultural values, norms, faiths etc. It determines that how many sections and sub sections will be in society and how will work etc(Parkash, 2016).

Ideology: Ideology is the superstructure of the ruling class because through it, the intellectuals express their thoughts, interests, philosophy, personality etc. Thus ideological hegemony is as the recourse of maintaining and legitimizing the intellectuals“ ideology(Parkash, 2016).

Religion: It is the powerful apparatus of the intellectuals which is implemented in a society through the priests and Bishops. Customs, rituals, priests, religious norms move through the ideology because all are the parts of the ideology. As the apparatus of the intellectuals; religious and spiritual norms control minds and conscience of the people in many spheres of the life. Sometimes one’s religion norms seem opposite to other but ultimately their disputes terminate because these disputes create deliberately so that people may engage in such activities and rule of the intellectuals’ moves continuously(Parkash, 2016).

Education system: Established educational institutions are very important parts of the strategy of the intellectuals, and which kind of education would be given to society is determined already and this is provided through educational institutions i.e. schools, colleges, universities etc. because intellectuals prepare the norms about the literature, movie, syllabus, history etc(Parkash, 2016).

Political Parties: All political parties seem opposite to each other but all these move according to established norms of the ideology of the intellectuals. Political Party formulates the structure of consciousness which expresses the views of a particular class. Intellectuals determine legal and political forms, and they present a process in which men become conscious of a fundamental economic variances and fight for it. In outer perspective, court and law seem work for the common man and its justice, but in reality

they give assistance to the ideology of the intellectuals. Through ideology rules and regulations of the army and police are settled by the intellectuals, but in publically these rules seem that they are for the protection of the public but in reality these are tools of the strategy of the intellectuals (Parkash, 2016).

Media: Media is the colossal apparatus of the ideology because which kind of information, news, shows etc. would be presented to a society are determined already but publically, media persons show that they are giving service to the public, and media is taking the voice of suppressed people but indeed, media follows the established rules of the intellectuals. Intellectuals prove themselves as the best personalities because whatever they do is for the welfare of the people. Intellectuals describe social life, feelings and experiences through the language of culture, about which the subject is unaware. Hegemony is the way of the intellectuals that controls and influence of the thoughts and life, of the people (Parkash, 2016).

Historical Prospect: What Gramsci was trying to achieve through developing his concept of hegemony, it is useful to look at the historical Context that he was responding to as well as the debates. The term hegemony had been in general use in socialist circles since the early 20th century. Its use suggests that if a group was described as hegemonic then it occupied a leadership position within a particular political sphere (Parkash, 2016).

Intellectuals: The domination of the ideology of the intellectuals and hegemony are inter-related. The attainment of domination requires a certain form of hegemony, and political power and ideological domination entails the realization of hegemony because hegemony is the synthesis of domination and leadership. Through ideology intellectuals display their intrinsic nature (Parkash, 2016).

Thus everything moves through the ideology and it is made by intellectuals. Eventually, Antonio Gramsci's Concept of Hegemony provides the best knowledge about the concealing power of the intellectuals, and how they implement hegemony as a tool to rule over a country.

Chapter Four: Research Methodology

Research methodology chapter is the heart of this paper titled ‘Roles, Status and Development Potentials of Santal Women:A Study on Santal Women in Rajshahi’ as it includes the explanation of all the methods and techniques used in this study. This chapter will make the whole process from data collection to get results of the study clear to the readers.

4.1. Research Design

This study is an exploratory study in nature where the researcher has explored the current socio-economic condition of the Santal women. It identified the problems of these women as well as interrelationship between different attributes of their society. Finally this study provided some useful recommendation that will help to bring these women in the mainstream in terms of development. The reason behind selecting this research design is its acceptance the best design for research. The design matches perfectly with my research plan as well.

4.2. Research Methods

Mixed methods have been used in this study with the intention to get all the strengths of both of them and avoid the all weaknesses of them as well. The quantitative part allowed the researcher to use statistical tools and get authentic results in numeric form whereas the qualitative part helped to get a deep understanding of the whole situation. More over the findings from these two methods allow the researcher to get a firm conclusion with useful recommendation.

4.3. Tools and Technics of data collection

Different techniques were used to collect data for this study as it is a mixed methods study. The data collection technic was totally different for the quantitative and the qualitative part of the study. The data collection techniques for both of them are given below:

Quantitative Data Collection: The data collection method for quantitative part of the study was sample survey. At first an interview schedule was developed including structured questions. Five points Likert scale has been used with the intention to quantify the qualitative data. There were some Likert items also in the interview schedule for structured interview. After that the data were collected from the respondents through face to face structured interview. The researcher was very careful about ensuring supportive environment so that the respondents can answer the questions freely and frankly. Considering the psychology of the respondents, all interviews were conducted at the residences of the respondents.

Qualitative Data Collection: The data collection techniques for the qualitative part of the study were observation, open ended interview and Focus Group Discussion (FGD). Three FGDs have been conducted at three areas of data collection that is, Kashiadanga (In the city), Miapur (Near the city) and Godagari (Far from the city). The FGDs were conducted in a room at each of the data collection area including 8 participants. The researcher had a checklist to control the whole discussion and derive necessary information from it. Open ended interviews were also conducted with some respondents who seemed to be able to give important information for this study. These open ended interviews were totally unstructured and the researcher carefully conducted the whole interviews in such an environment that the respondents feel free. The researcher never tried to influence the respondents with her own opinion. The researcher observed the non-verbal behavior and the environment very carefully while conducting any kind of interview.

All the data were recorded properly. The data from structured interviews were preserved in different interview schedules for each respondent. The FGDs and the open ended interviews were recorded with a recorder and after that preserved in a pen drive. So, all the data were preserved properly for analysis.

4.4. Research Area

The main residence Santal community in Bangladesh is Rajshahi district. Taking this in account Rajshahi district has been selected as the research area of this study. Three areas of Rajshahi district were selected as the data collection area. These three areas include an area in a ward in the city corporation, a village near the city corporation and a village far from the city corporation named Kashiadanga, Miapur and Godagary respectively.

District of Rajshahi: The district of Rajshahi is located between $24^{\circ}07'$ and $24^{\circ}43'$ north latitudes between $88^{\circ}17'$ and $88^{\circ}58'$ east longitudes. The area of this district is 2407.01 sq km. It is bounded by Naogaon district on the north, West Bengal state of India, Kushtia district and Ganges river on the south, Natore district on the east, Nawabganj on the west side of it. The region consists of Barind Tract, Diara and Char lands. Population Total is 2286874 where male is 1184448 and female is 1102426. Among the total population of this district, there are 2136702 Muslim, 112643 Hindu, 22765 Buddhist, 599 Christian and 14165 others people ("Rajshahi District," 2015). Total number of ethnic population at Rajshahi is 49312, where there are 24136 male and 25176 female people. There are total 11132 Santal households at this district (*Statistical Year Book 2015*, 2015).

4.5. Population of the study

The population of the study includes all the Santal women who live in Rajshahi district.

4.6. Sample Size

The sample size of the study is 150. Among this 150 people 50 were selected from Kashiadanga (In the city), 50 from Miapur (Near the city) and 50 from Godagari (Far from the city). Among the samples, 37 were unmarried and 113 married women. Again among all the respondents 35 people were educated up to or more than SSC level. The age range of the respondents was between 14 and 80. All of the respondents were Christian in terms of religion. 5 respondents were also selected purposively from different age and income groups in order to make case studies on them.

4.7. Sampling Technique

At first 150 Santal women were selected randomly from the Santal women from three locations. After that, the respondents were divided into two groups based on their marital

status (Unmarried, married) purposively. There were 37 unmarried and 113 married respondents. After that 35 educated respondents (Educated up to or more than SSC level) were selected purposively to get some special data related to education, profession and workplace.

4.8. Data analysis and presentation

All the data were analyzed properly in this study. As like data collection methods, the procedures of data analysis also differ for quantitative and qualitative data. The data analysis procedures for both of the methods are given below:

Quantitative Data Analysis: Software like SPSS (Statistical Package for Social Sciences) and Microsoft Excel were used for analyzing and presenting data. At first all the data were gone through coding process in order to fit SPSS. Then they were analyzed statistically through SPSS. Statistical tools like mean, median, mode, standard deviation, compare mean, correlation, chi-square test and cluster analysis were used to analyze quantitative data. After that the data were presented through Microsoft Excel. Pie chart, bar chart and column chart were used for presenting data through Microsoft Excel.

Qualitative Dada Analysis: The results from the FGDs were found after hearing the recordings for several times. The researcher continued hearing the recording until she failed to get anything new from it. Same thing happened in the case of open ended, unstructured interview. The researcher heard the recordings for several times. She stopped hearing them when they were not giving any new information. Then the case studies were prepared with the combination of the observes behavior and gathered data for each case.

4.9. Validity and Reliability

The researcher was also concerned about the validity and reliability issues of the study. That is why she set the all the questions of the interview schedule very carefully. As a result the consistency of data was marked. The measurement tools were selected very carefully as well. Is short, the validity and reliability were ensured by the researcher while conducting the research.

5.1. Findings from Qualitative Analysis

5.1.1. Case Studies

Chapter Five: Findings of the study

This chapter will deal with the presentation of findings from quantitative data analysis. it will deal with the findings from qualitative data analysis in form of case studies and the findings from the FGDs as well.

5.1. Findings from Quantitative Analysis

Demographic Information

Table-1: Age of the participants

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Age of the participants	150	66.00	14.00	80.00	35.2600	15.26958
Valid N (list wise)	150					

The total number of respondents in this study was 150 where the range is 66. Minimum age of respondent is 14 whereas maximum is 80. The mean age of them is 35.26 and the Standard Deviation (SD) is 15.27.

Table-2: Marital status

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Unmarried	37	24.7	24.7	24.7
Valid Married	113	75.3	75.3	100.0
Valid Total	150	100.0	100.0	

Among 150 respondents of the study 37 were unmarried and rest 113 were married which indicates that 24.7% (25%) of the respondents were unmarried and 75.3% (75%) were married.

Figure-1: Marital status

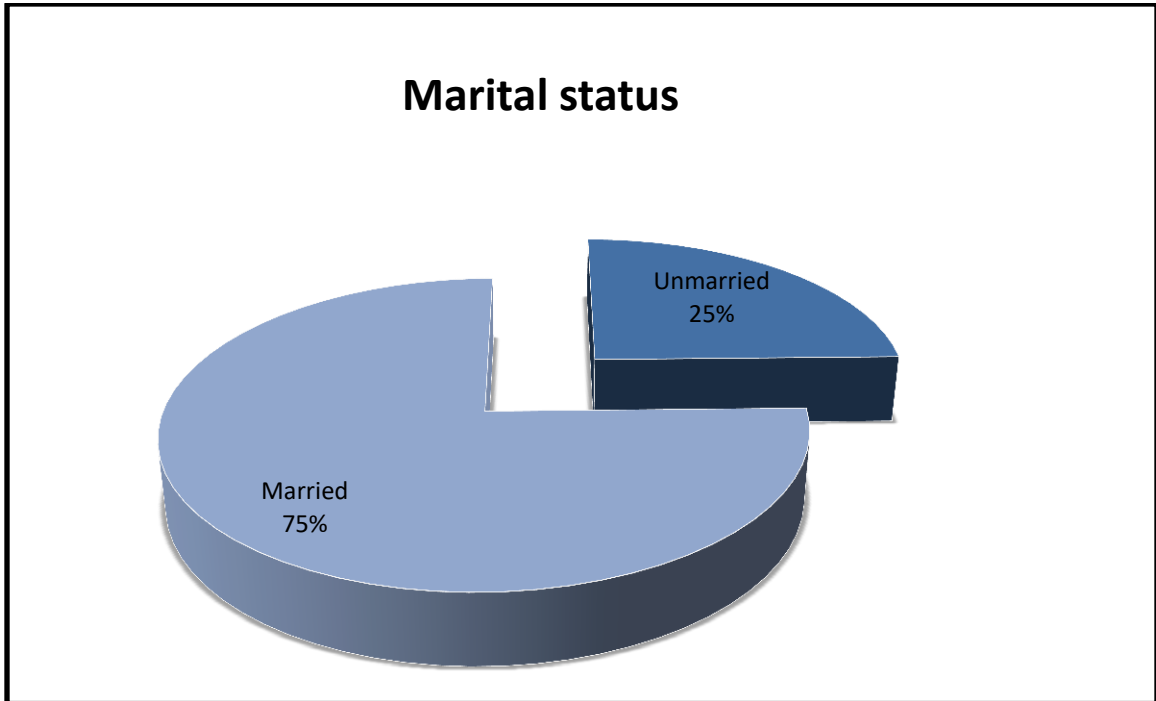


Table-3: Residence

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	In the city	50	33.3	33.3
	Near the city	50	33.3	66.7
	Far from the city	50	33.3	100.0
	Total	150	100.0	100.0

Respondents were selected equally from three different areas of Rajshahi. Among 150 respondents 50 (33.3%) people live in the city, 50 (33.3%) people live near the city and the rest 50 (33.3%) live far from the city.

Figure-2: Residence

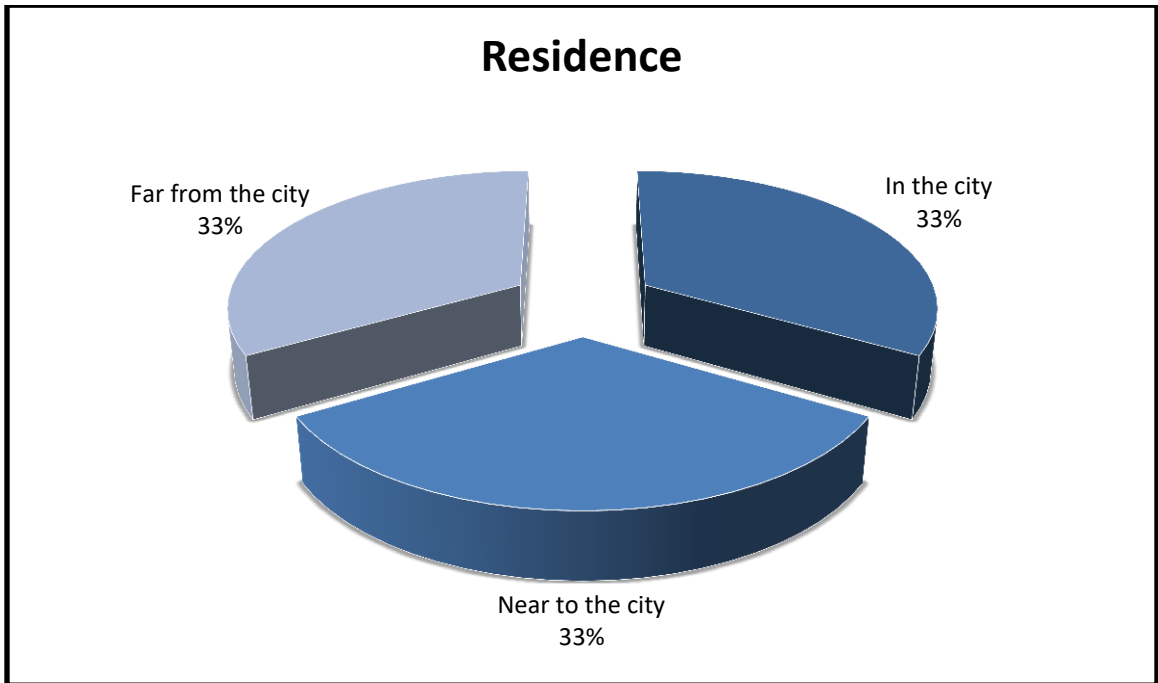


Table-4: Religion

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Christian	150	100.0	100.0	100.0

All 150 (100%) respondents of this study were Christian.

Figure-3: Religion

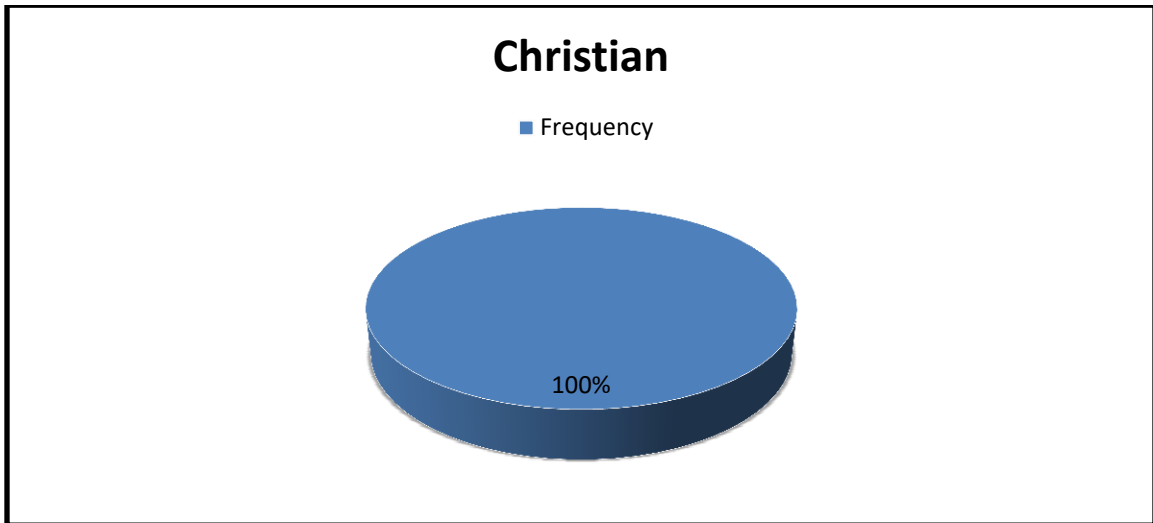


Table-5: Occupation

	Frequency	Percent	Valid Percent	Cumulative Percent
Job	10	6.7	6.7	6.7
Business	1	.7	.7	7.3
Laborer	32	21.3	21.3	28.7
Valid Housewife	69	46.0	46.0	74.7
Student	30	20.0	20.0	94.7
Others	8	5.3	5.3	100.0
Total	150	100.0	100.0	

Among the 150 respondents 10 (7.6%) people were job holder, 1(0.7%) person was businesswoman, 32 (21.3%) people were day laborer, 69 (46%) people were housewife, 30 (20%) were students and the rest 8 (5.3%) people were of other professions. Most of the respondents were housewives whereas business is very rare as profession.

Figure-4: Occupation

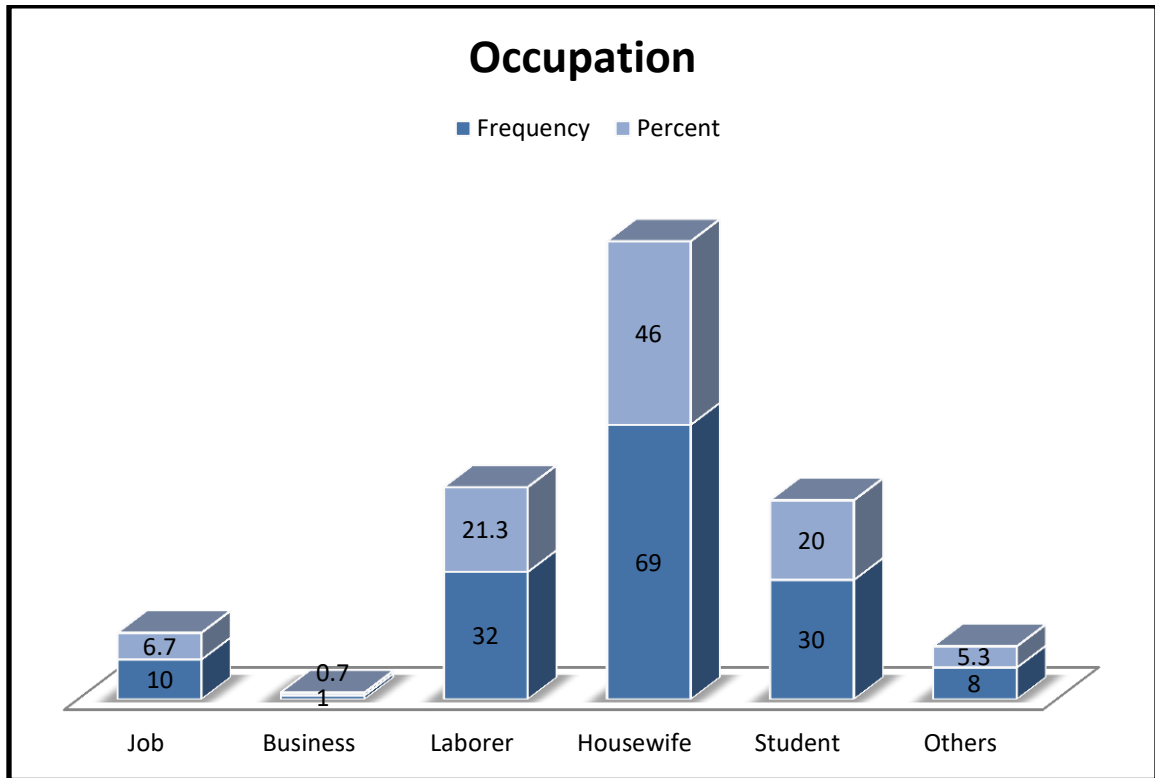


Table-6: Highest level of education

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Illiterate	41	27.3	27.3
	Signature	17	11.3	38.7
	Primary	56	37.3	76.0
	SSC	13	8.7	84.7
	HSC	14	9.3	94.0
	Higher education	9	6.0	100.0

Total	150	100.0	100.0	
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Among the 150 respondents 41 (27.3%) people were illiterate, 17 (11.3%) people were able to signature, 56 (37.3) people completed primary education, 13 (8.7%) people passed the SSC examination, 14 (9.3%) people passed the HSC examination and the rest 9 (6%) people were higher educated.

Figure-5: Highest level of education

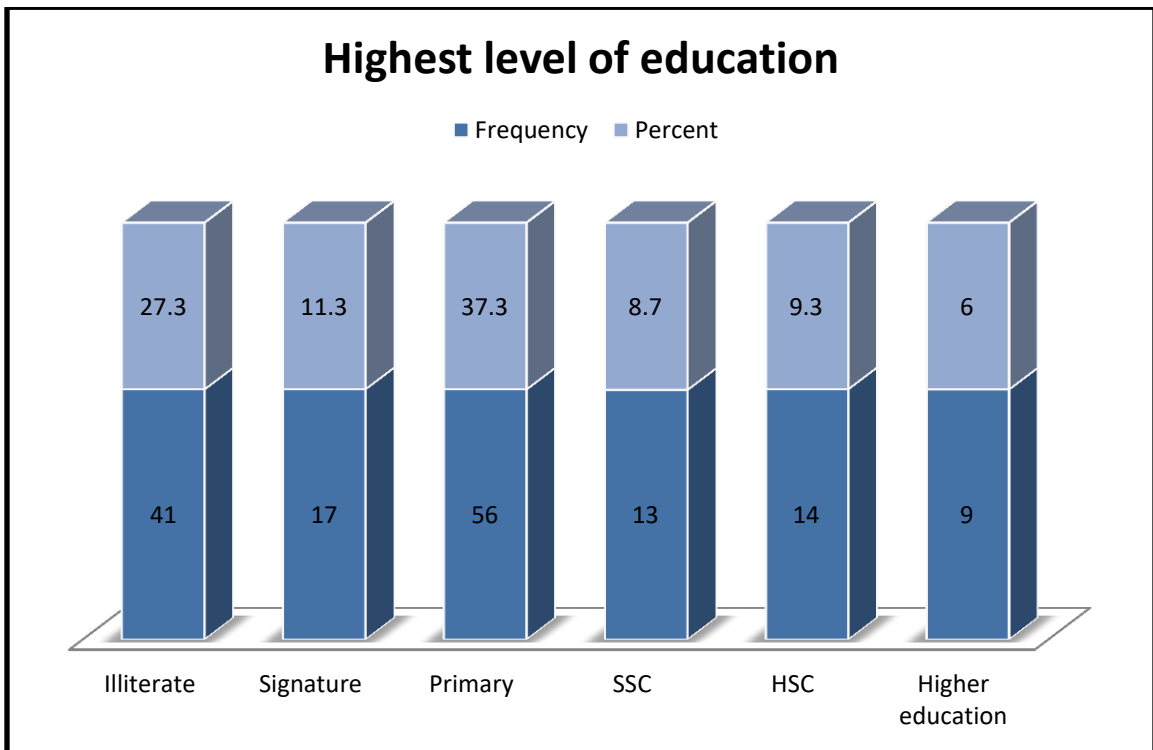


Table-7: Language

	Frequency	Percent	Valid Percent	Cumulative Percent
Bangla	7	4.7	4.7	4.7
Valid Santali	143	95.3	95.3	100.0
Total	150	100.0	100.0	

Among the 150 respondents, the language of 7 (4.7%) people was Bangla and the rest 143 (95.3%) people use Santali as their language.

Figure-6: Language

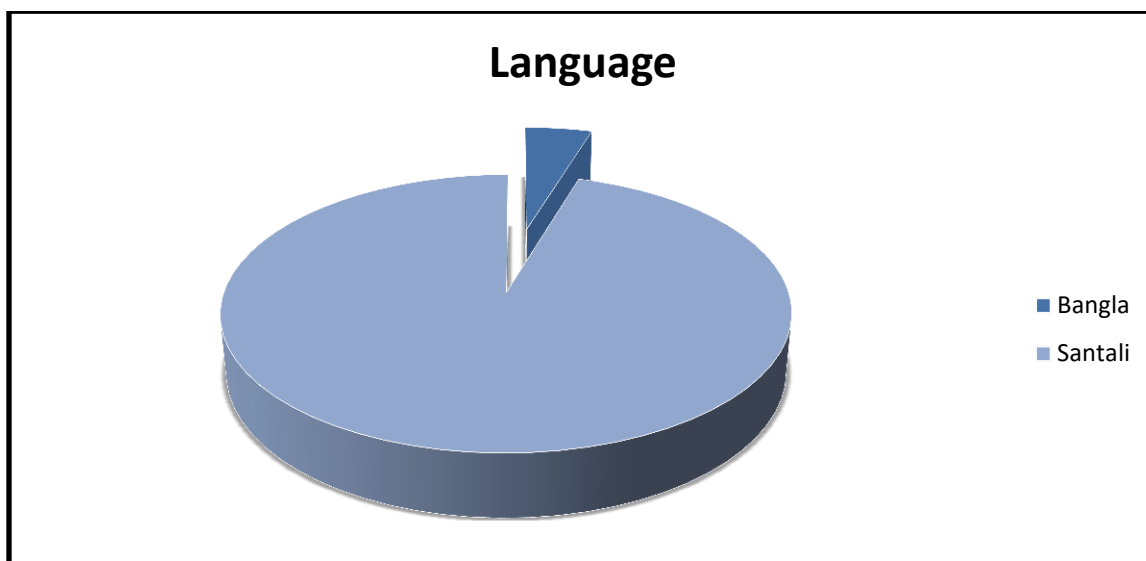


Table-8: Type of family

Type of family	Frequency	Percent	Valid Percent	Cumulative Percent
Nuclear	120	80.0	80.0	80.0
Valid Joint	30	20.0	20.0	100.0
Total	150	100.0	100.0	

Among 150 respondents 120 (80%) people belong to nuclear family and the rest 30 (20%) people belong to joint family.

Figure-7: Type of family

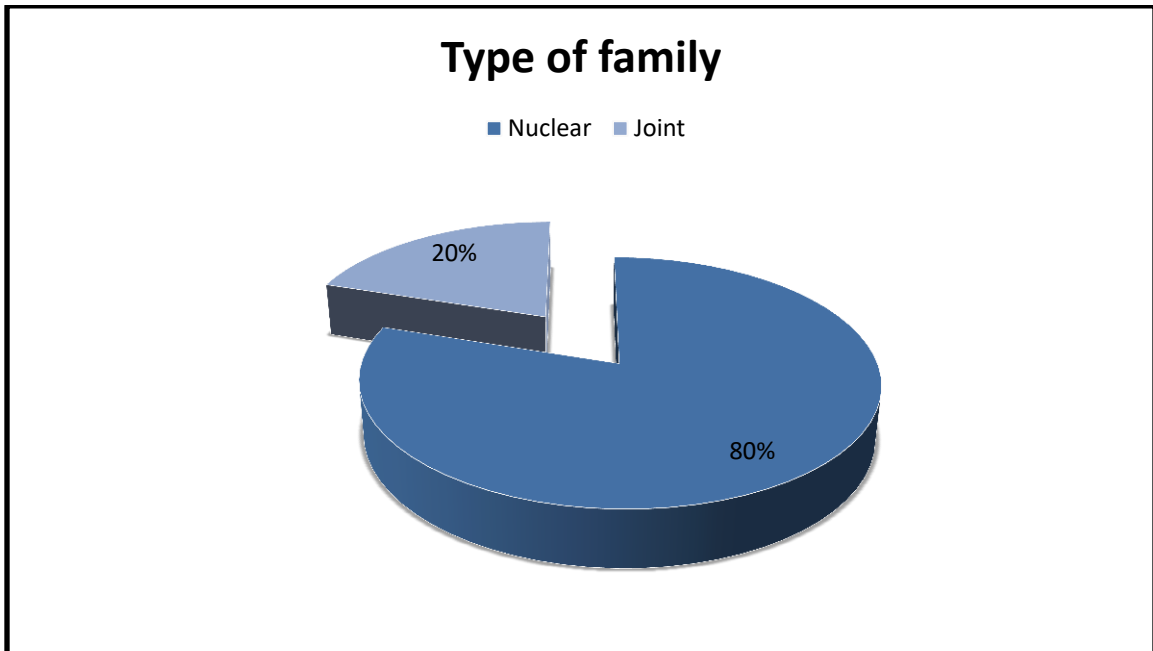


Table-9: Family income

Income (In Taka)	Frequency	Percent	Valid Percent	Cumulative Percent
5000-10000	87	58.0	58.0	58.0
10000-15000	34	22.7	22.7	80.7
15000-20000	22	14.7	14.7	95.3
Valid 20000-25000	2	1.3	1.3	96.7
25000-30000	3	2.0	2.0	98.7
30000+	2	1.3	1.3	100.0
Total	150	100.0	100.0	

Among 150 respondents the family income of 87 (58%) respondent was between 5000-10000 Tk, family income of 34 (22.7%) respondents was between 10000-15000 Tk, family income of 22 (14.7%) respondents was between 15000-20000 Tk, family income of 2 (1.3%) respondents was between 20000-25000 Tk, family income of 3 (2%) respondents was between 25000-30000 Tk and family income of the rest 2 (1.3%) respondents was more than 30000 Tk.

Figure-8: Family income

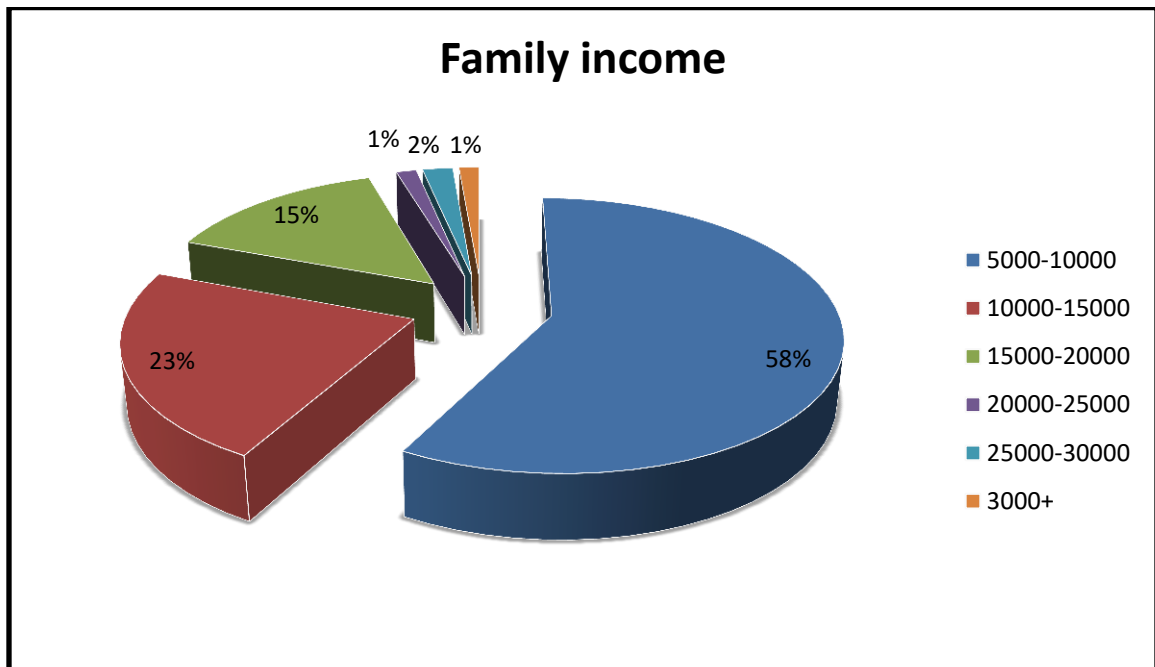


Table-10: Number of family members

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Number of family members	150	11.00	1.00	12.00	5.4067	2.09857
Valid N (listwise)	150					

The range of family members of 150 respondents is 11 where the minimum number of family member is 1 and the maximum number of family members is 12. The mean number of family members is 5.4 where the standard deviation is 2.1.

Table-11: Correlation between age of the participants and highest level of education**Correlations**

		Age of the participants	Highest level of education
Age of the participants	Pearson Correlation	1	-.562**
	Sig. (2-tailed)		.000
	N	150	150
Highest level of education	Pearson Correlation	-.562**	1
	Sig. (2-tailed)	.000	
	N	150	150

** . Correlation is significant at the 0.01 level (2-tailed).

Correlation was computed between the age and highest level of education of 150 Santal women. The result shows significant correlation at 0.01 level (2-tailed) where $r = -.562$ and $p < .001$. So, there is a strong negative correlation between these two variables that is, increase in the age is associated with decrease in education level. This result suggests that younger Santal women are more educated than the older women. This also indicates that the education sector is developing among Santal women with time.

Family life**Table-12: Head of the family (Unmarried respondents)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Father	28	75.7	75.7	75.7

Mother	7	18.9	18.9	94.6
Older male member	2	5.4	5.4	100.0
Total	37	100.0	100.0	

In the families of 37 unmarried respondents, father in the head of the family in 28 (76%) cases, mother is the head of the family in 7 (18%) cases and older male member is the head of the family is 2 (5.4%) cases.

Figure-9: Head of the family (Unmarried respondents)

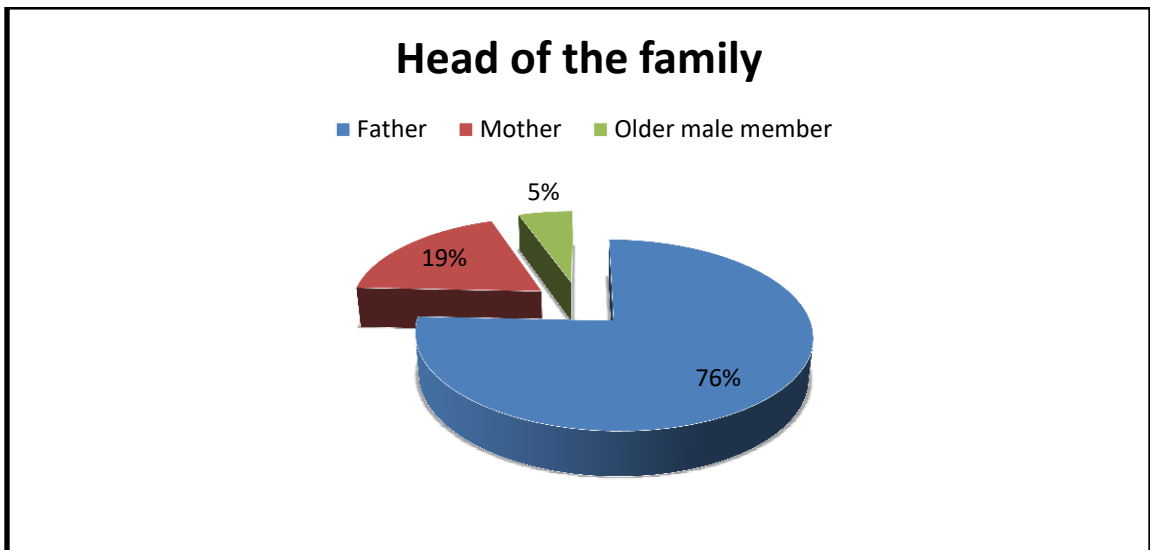


Table-13: Head of the family (Married respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Father-in-law	5	4.4	4.4	4.4
Mother-in-law	1	.9	.9	5.3
Husband	84	74.3	74.3	79.6
Self	14	12.4	12.4	92.0
Older male member	5	4.4	4.4	96.5

Others	4	3.5	3.5	100.0
Total	113	100.0	100.0	

In the families of 113 married respondents, father-in-law is the head of the family in 5 (4.4%) cases, mother-in-law is the head of the family in 1 (.9%) cases, husband is the head of the family in 84 (74.3%) cases, respondent herself is the head of the family in 14 (12.4%) cases, older male member is the head of the family in 5 (4.4%) cases, and other persons were the head of the family is 4 (3.5%) cases.

Figure-10: Head of the family (Married respondents)

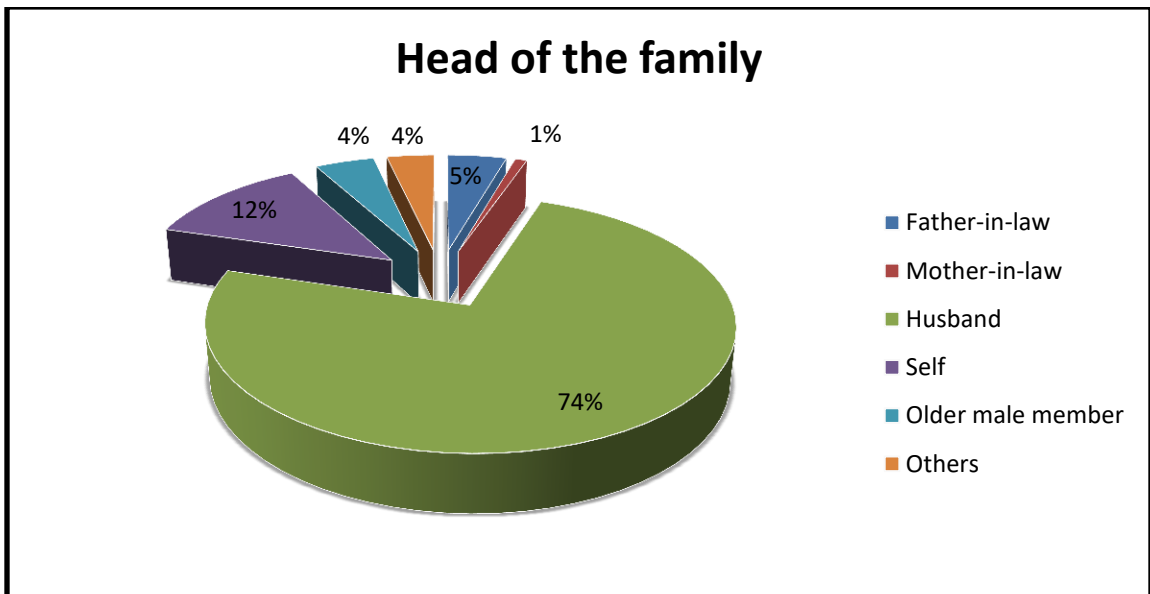


Table-14: Getting equal facilities like the male members in family

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Equal facilities from family	150	3.00	2.00	5.00	4.1400	.94322
Valid N (listwise)	150					

A five points (1=Stronglydisagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) likert scale was used to identify if the Santal women get all the facilities like other male members in their family or not. The items to get the result was food, cloths, Healthcare, money, chance to education, chance to job, right to select spouse, role in decision making, freedom, inheritance of property ect. At first the median score of all the items were calculated as a new variable. Then mean of the new variable was calculated as the scale score. Here, the mean is 4.14 which indicates that the Santal women agree with the statement, “I get equal facilities like the male members in my family” where the SD score is .94 indicating consistency of answer among the respondents. The minimum and maximum median score of the respondents (new variable) were 2 and 5 respectively where the range is 3.

Table-14.1: Getting equal facilities like the male members in family (comparing unmarried and married respondents)

Marital status	Mean	N	Std. Deviation	Minimum	Maximum
Unmarried	4.0811	37	.90149	2.00	5.00
Married	4.1593	113	.95960	2.00	5.00
Total	4.1400	150	.94322	2.00	5.00

The mean value for unmarried respondents is 4.08 where SD=.90 with minimum=2 and maximum=5. On the other hand, the mean value for married respondents in 4.16 where SD=.96 with minimum=2 and maximum=5. So, both unmarried and married respondents agree with the statement, but the married women are in slight better position in terms of getting equal facilities from the family. The SD scores show that unmarried women were more consistent than married respondents with their answers. The minimum and maximum values are same for both types of respondents.

Table-15: Type of work in family

	Frequency	Percent	Valid Percent	Cumulative Percent

	Household chores	126	84.0	84.0	84.0
	Farming	15	10.0	10.0	94.0
Valid	Helping family business	1	.7	.7	94.7
	Others	8	5.3	5.3	100.0
	Total	150	100.0	100.0	

Among 150 respondents the type of work in family is household chores for 126 (84%) people, Farming for 15 (10%) people, helping family business for 1 person and others for the rest 8 (5.3%) people.

Figure-11: Type of work in family

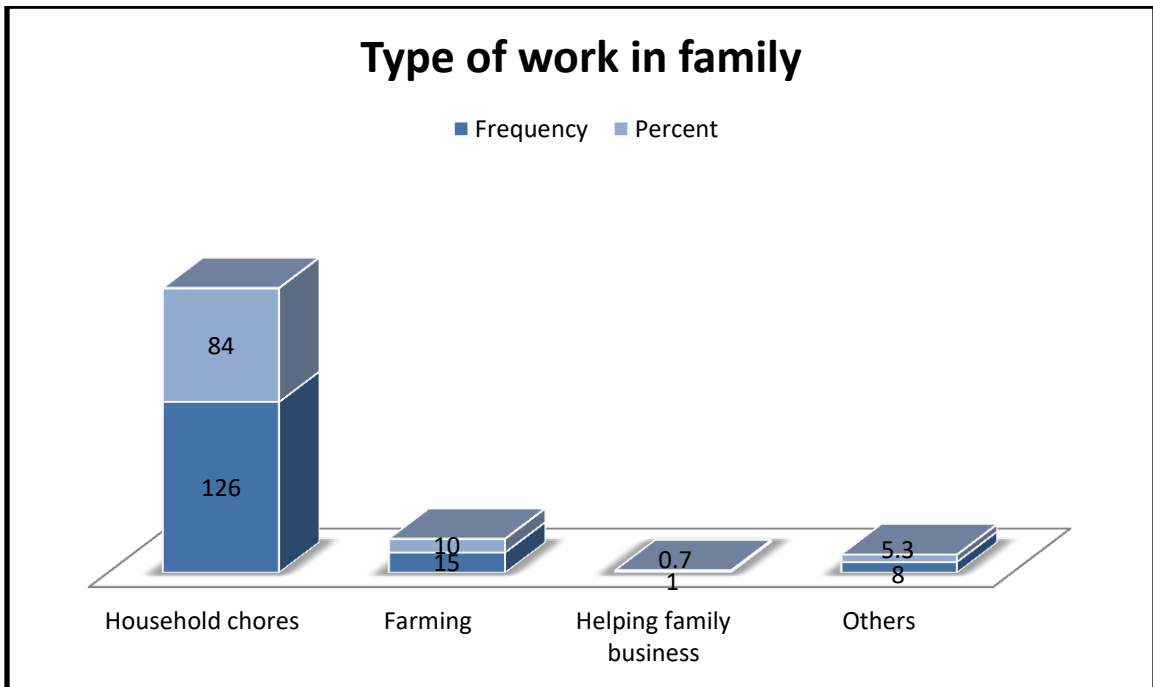


Table-16: Right to do favorite work

I can do my favorite work in my family

N	Valid	150
	Missing	0
Median		5.0000

Mode	5.00
Std. Deviation	.81912
Minimum	1.00
Maximum	5.00

A five points likert item (1=Stronglydisagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I can do my favorite work in my family” to know that if the Santal women have the right to choose their own work or not. Here the median of the scores is 5 where Mode=5 and SD=0.82. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women Strongly agree with the statement on average. So, they can choose their favorite work in the family. The item scores of the respondents are shown in the frequency table.

Table-16.1:I can do my favorite work in my family

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	4	2.7	2.7	2.7
Disagree	2	1.3	1.3	4.0
Valid Undecided	3	2.0	2.0	6.0
Agree	24	16.0	16.0	22.0
Strongly agree	117	78.0	78.0	100.0
Total	150	100.0	100.0	

Figure-12:I can do my favorite work in my family

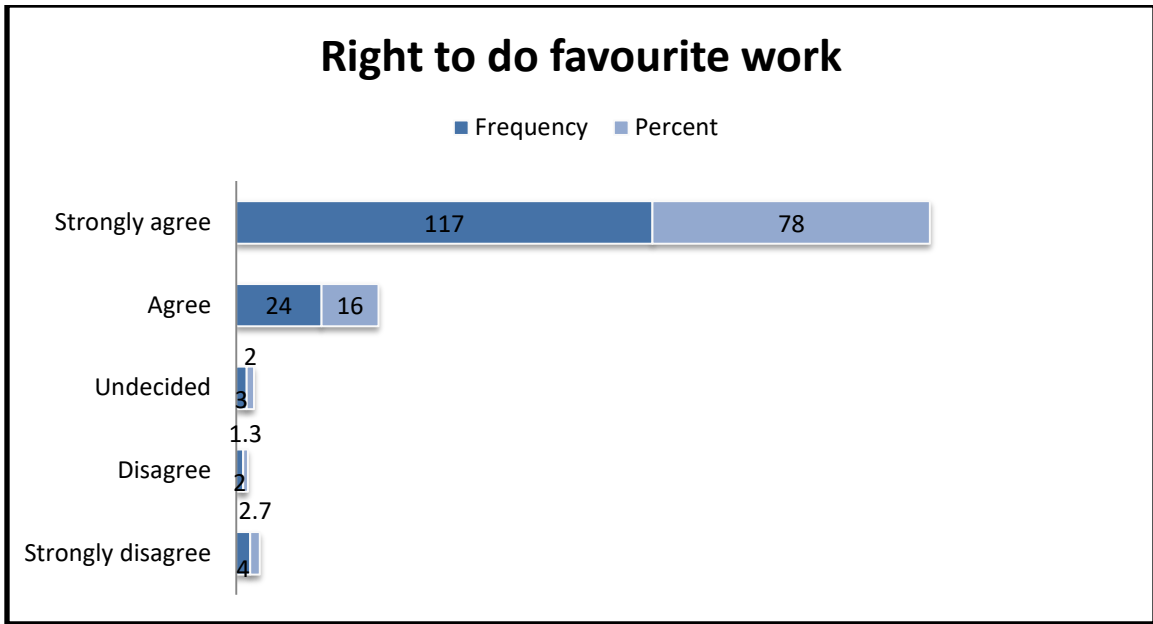


Table-17: Pastime

	Frequency	Percent	Valid Percent	Cumulative Percent
Sleeping	15	10.0	10.0	10.0
Gossiping	35	23.3	23.3	33.3
Watching TV	68	45.3	45.3	78.7
No time for pastime	23	15.3	15.3	94.0
Others	9	6.0	6.0	100.0
Total	150	100.0	100.0	

The pastime for 15 (10%) people is sleeping, for 35 (23.3%) people is gossiping, for 68 (45.3%) people is watching TV, for 23 (15.3%) people have no time for pastime and for the rest 9 (6%) people's pastime is others.

Figure-13: Pastime

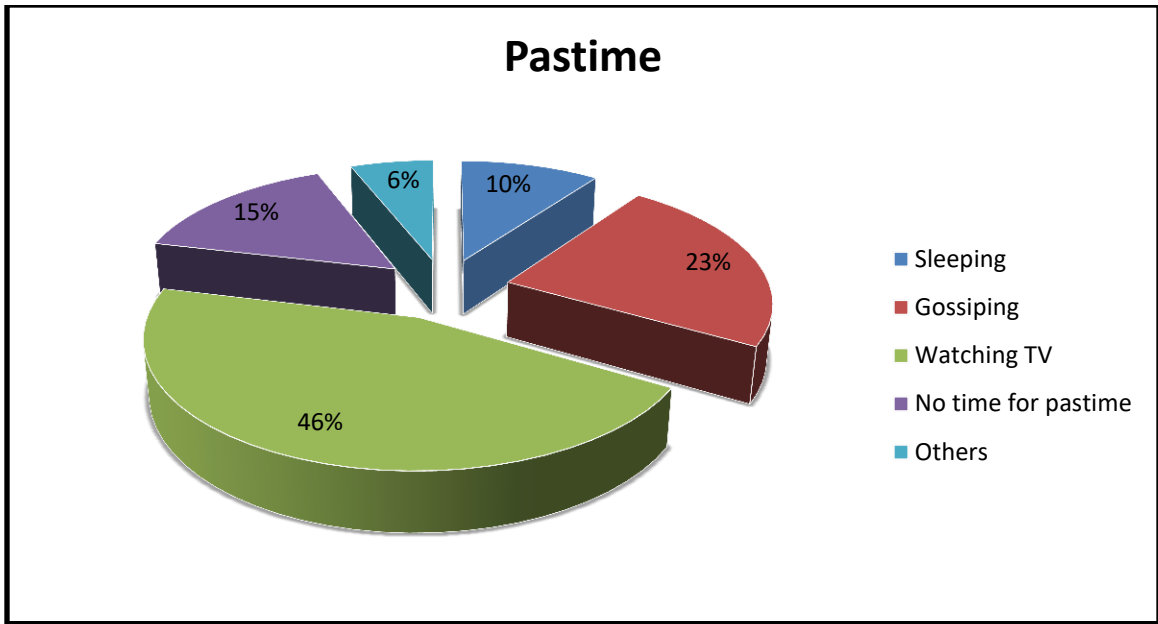


Table-18: Gender discrimination in family

I have experienced gender discrimination in family

N	Valid	150
	Missing	0
Median		1.0000
Mode		1.00
Std. Deviation		1.39510
Minimum		1.00
Maximum		5.00

A five points likert item (1= Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I have experienced gender discrimination in family” to know that if the Santal women experienced gender discrimination in family or not. Here the median of the scores is 1 where Mode=1 and SD=1.4. The Minimum score is 1 and Maximum score is 5. Overall we find that the

Santal women Strongly disagree with the statement on average. So, they do not experience torture in the family. The item scores of the respondents are shown in the frequency table.

Table-18.1: I have experienced gender discrimination in family

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	112	74.7	74.7	74.7
Undecided	1	.7	.7	75.3
Agree	30	20.0	20.0	95.3
Strongly agree	7	4.7	4.7	100.0
Total	150	100.0	100.0	

Figure14: I have experienced gender discrimination in family

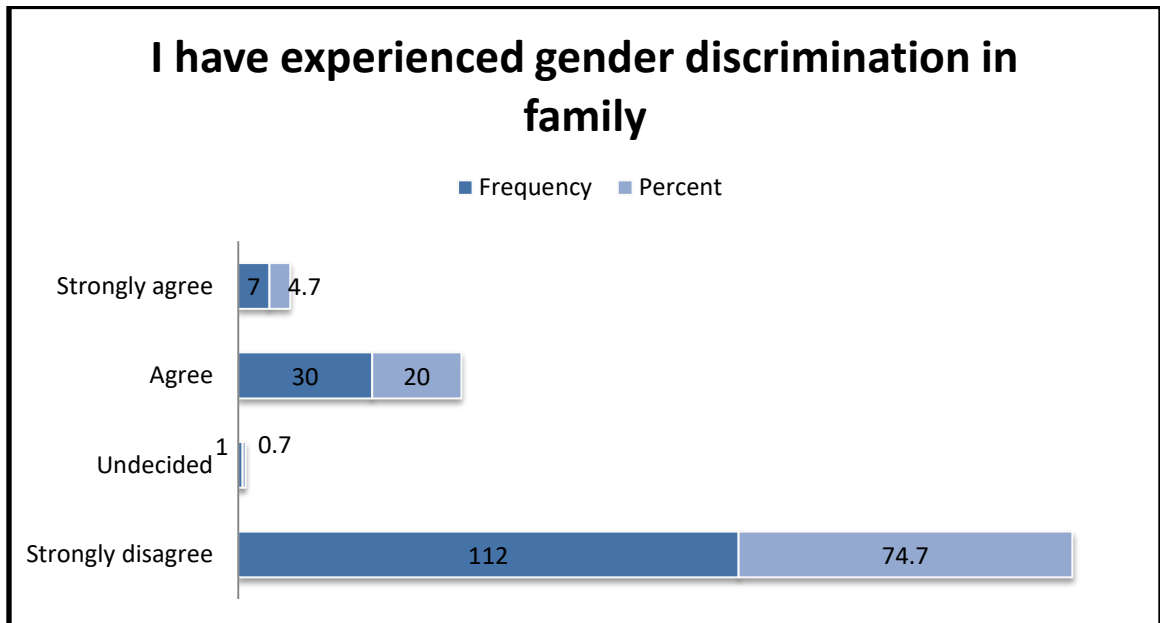


Table-19: Association between residence and experiencing gender discrimination in family

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.454 ^a	6	.036
Likelihood Ratio	14.538	6	.024
Linear-by-Linear Association	.185	1	.667
N of Valid Cases	150		

a. 6 cells (50.0%) have expected count less than 5. The minimum expected count is .33.

A Chi square test was performed to identify the association between residence and experiencing gender discrimination from the data of 150 respondents. The result of the test shows that there is moderately strong evidence of association between residence and experiencing gender discrimination in family (Chi-square=13.454, df=6, p<0.05).

Table -19 .1: Association between residence and experiencing gender discrimination in family (Cross tabulation)

Residence * I have experienced gender discrimination in family Cross tabulation

Count

		I have experienced gender discrimination in family				Total
		Strongly disagree	Undecided	Agree	Strongly agree	
Residence	In the city	41	1	7	1	50
	Near to the city	32	0	12	6	50
	Far from the city	39	0	11	0	50
Total		112	1	30	7	150

Table-20: Response to the discrimination in family

	Frequency	Percent	Valid Percent	Cumulative Percent
Reasoning	8	21.6	21.6	21.6
Protest	4	10.8	10.8	32.4
Valid Quarrel	3	8.1	8.1	40.5
Nothing	22	59.5	59.5	100.0
Total	37	100.0	100.0	

Total 37 santal women reported that they experienced gender discrimination in family. Among these 37 people 8 (21.6%) people reasoned, 4 (10.8%) people protested, 3 (8.1%) people quarreled and the rest 22 (59.5%) people do nothing in the response to the discrimination in family. So, in most of the cases Santal women who experienced gender discrimination in family did nothing in the response to gender discrimination.

Figure-15: Response to the discrimination in family

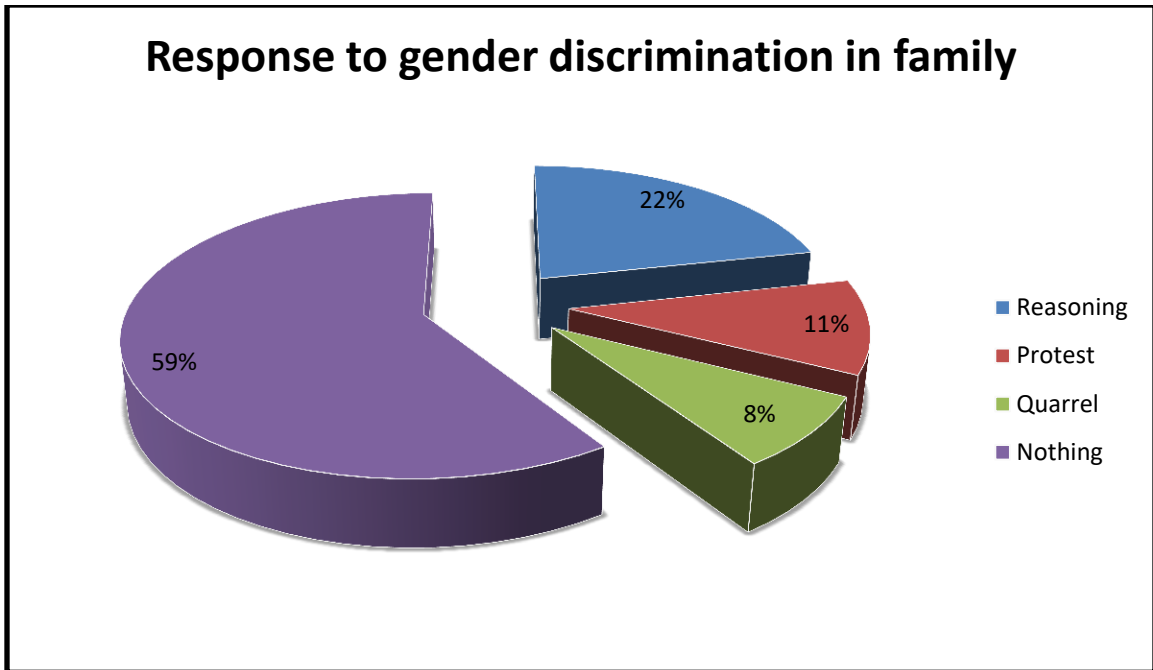


Table-21: Torture in family life

I have experienced torture in family

N	Valid	150
	Missing	0
Median		1.0000
Mode		1.00
Std. Deviation		1.39831
Minimum		1.00
Maximum		5.00

A five points likert item (1= Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I have experienced torture in family” to know that if the Santal women experienced torture in family or not. Here the median of the scores is 1 where Mode=1 and SD=1.4. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women Strongly disagree with the statement on average. So, they do not experience gender discrimination in the family. The item scores of the respondents are shown in the frequency table.

Table-21.1: I have experienced torture in family

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	103	68.7	68.7	68.7
Undecided	3	2.0	2.0	70.7
Agree	42	28.0	28.0	98.7
Strongly agree	2	1.3	1.3	100.0
Total	150	100.0	100.0	

Figure-16: I have experienced torture in family

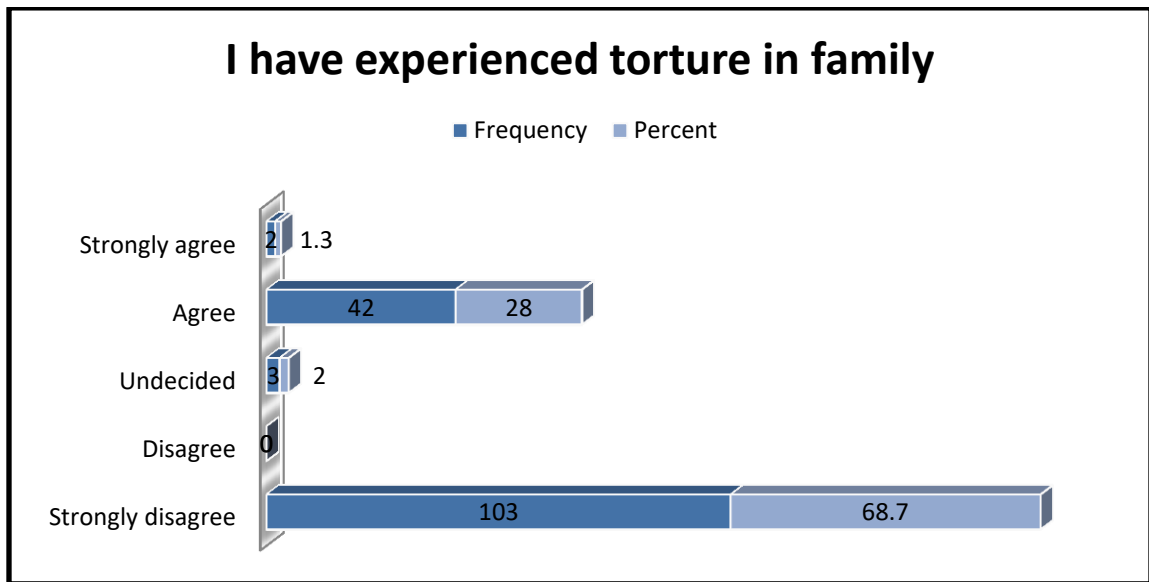


Table-22: Type of torture

	Frequency	Percent	Valid Percent	Cumulative Percent
Physical	19	43.2	43.2	43.2
Mental	22	50.0	50.0	93.2
Others	3	6.8	6.8	100.0
Total	44	100.0	100.0	

Total 44 women reported that they experienced torture in family. Among them 19 (43.2%) people experienced physical torture, 22 (50%) people experienced mental torture and the rest 3 (6.8%) people experienced other type of torture. So, in most of the cases, Santal women experience mental torture.

Figure-17: Type of torture

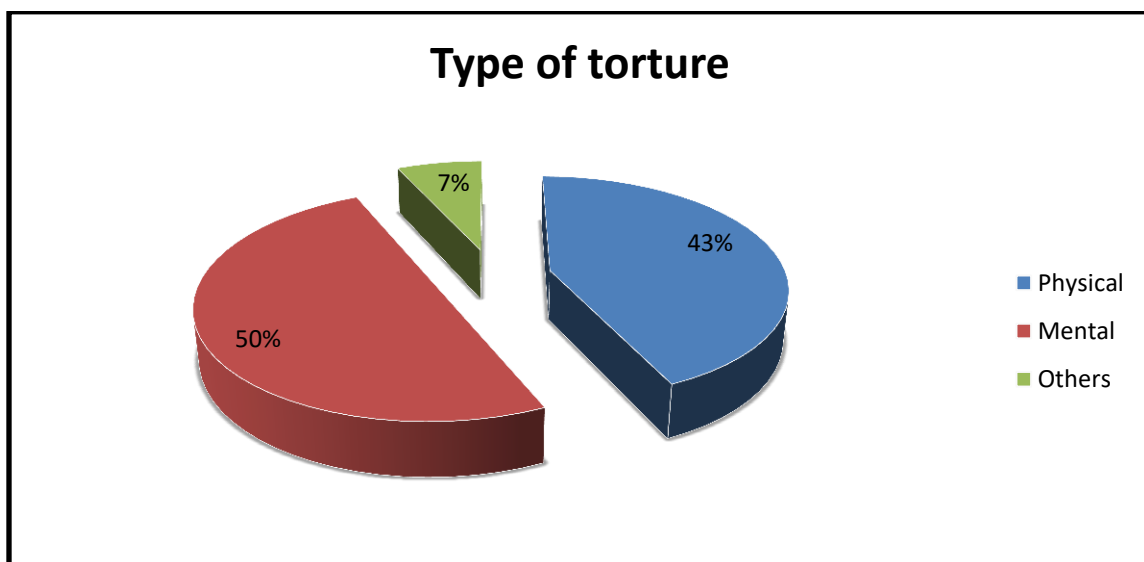


Table-23: Response to torture in family

Figure-

	Frequency	Percent	Valid Percent	Cumulative Percent
Reasoning	14	31.8	31.8	31.8
Protest	8	18.2	18.2	50.0
Valid Quarrel	5	11.4	11.4	61.4
Nothing	17	38.6	38.6	100.0
Total	44	100.0	100.0	

Total 44 santal women reported that they experienced torture in family. Among these 44 people 14 (31.8%) people reasoned, 8 (18.2%) people protested, 5 (11.4%) people quarreled and the rest 17 (38.6%) people did nothing in the response to the torture in family. So, in most of the cases Santal women who experienced torture in family did nothing in the response to torture.

Figure-18: Response to torture in family

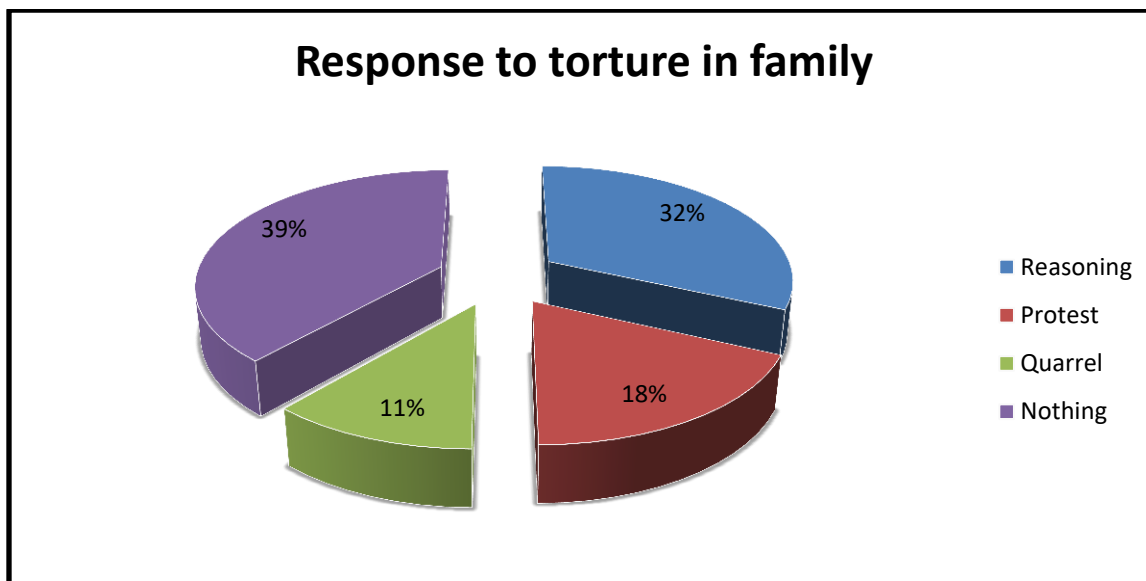


Table24: Association between experiencing torture and gender discrimination in family

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	42.828 ^a	9	.000
Likelihood Ratio	14.705	9	.099
Linear-by-Linear Association	1.383	1	.240
N of Valid Cases	150		

a. 12 cells (75.0%) have expected count less than 5. The minimum expected count is .01.

A Chi square test was performed to identify the association between experiencing torture and gender discrimination in family from the data of 150 respondents. The result of the test shows that there is very strong evidence of association between experiencing torture and gender discrimination in family from the data of 150 respondents in family (Chi-square=42.828, df=9, $p < 0.001$). The women who experience torture in family are more likely to experience gender discrimination too.

Table-24.1: Association between experiencing torture and gender discrimination in family (Cross tabulation)

I have experienced torture in family * I have experienced gender discrimination in family Crosstabulation

Count

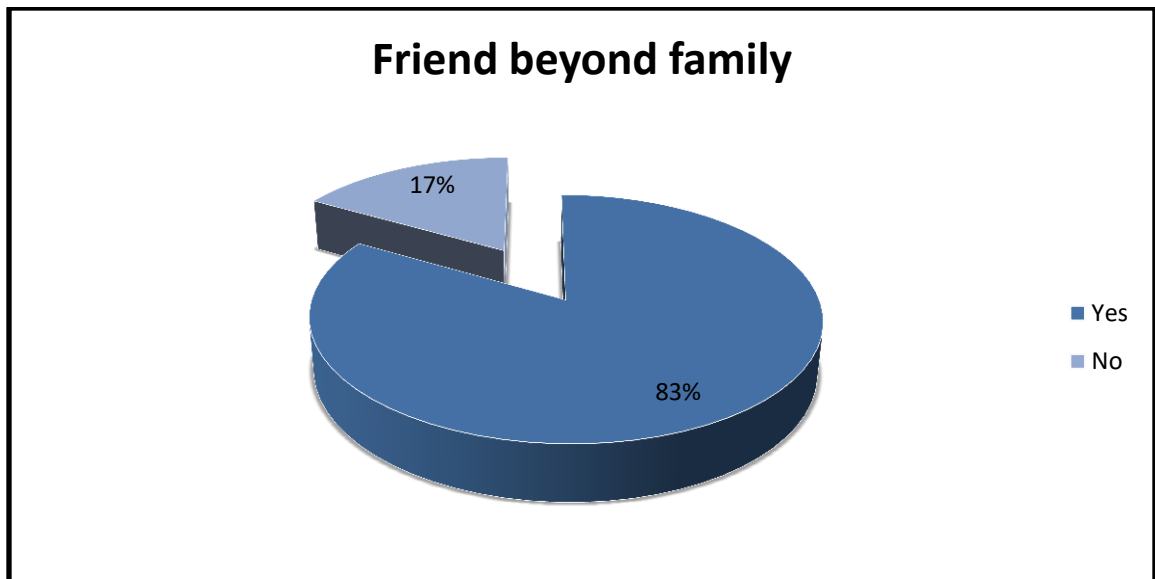
		I have experienced gender discrimination in family				Total
		Strongly disagree	Undecided	Agree	Strongly agree	
I have experienced torture in family	Strongly disagree	79	1	19	4	103
	Undecided	2	0	1	0	3
	Agree	31	0	10	1	42
	Strongly agree	0	0	0	2	2
Total		112	1	30	7	150

Social life

Table-25: Friends beyond family

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	125	83.3	83.3	83.3
Valid No	25	16.7	16.7	100.0
Total	150	100.0	100.0	

Among 150 respondents, 125 (83.3%) people have friend/s beyond family whereas the rest 25 (16.7%) people do not have any friend beyond family.

Figure-19: Friends beyond family**Table-26: Number of friends beyond family**

	N	Minimum	Maximum	Mean	Std. Deviation
Number of friends	150	.00	20.00	5.8467	4.92185
Valid N (listwise)	150				

Mean value and standard deviation was calculated in order to determine the average number of friend/s beyond family for the respondents of this study. Here, Mean=5.8 and

SD=4.9. So, the Santal women have almost 6 friends on average which indicates a participation in social gathering beyond family.

Table-27: Membership in social association

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	116	77.3	77.3	77.3
No	34	22.7	22.7	100.0
Total	150	100.0	100.0	

Among 150 respondents, 116 (77.3%) people have membership in social association and the rest 34 (22.7%) people do not have membership in any social association.

Figure-20: Membership in social association

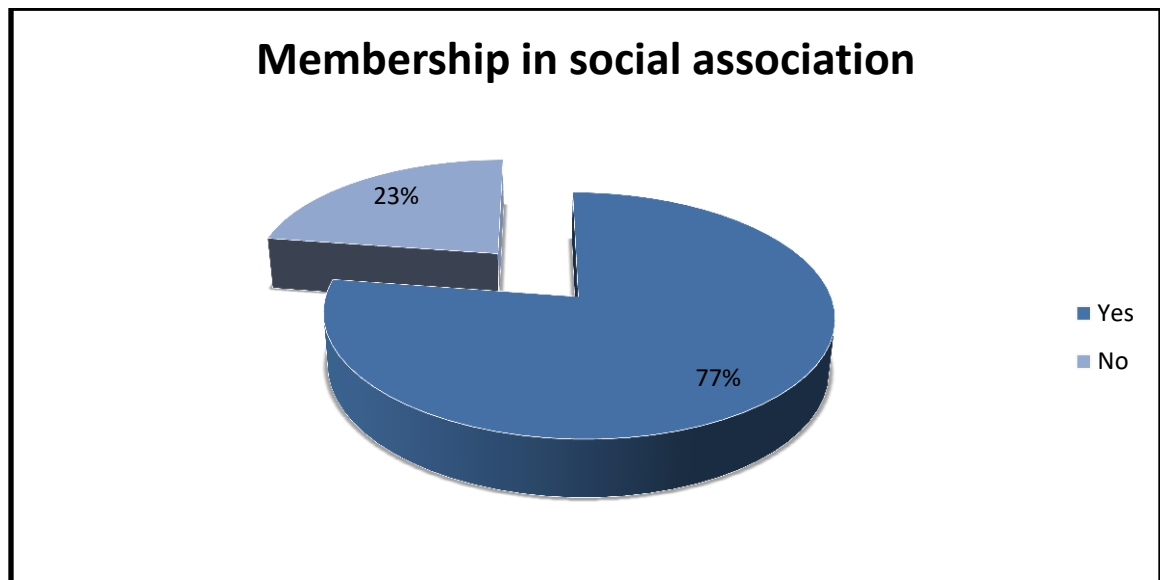


Table-28: Type of association

	Frequency	Percent	Valid Percent	Cumulative Percent
NGO	67	44.7	44.7	44.7
Social organization	49	32.7	32.7	77.3
Not applicable	34	22.7	22.7	100.0
Total	150	100.0	100.0	

Among 150 respondents 67 (44.7%) people have membership in Different NGOs, 49 (32.7%) people have membership in other social organization and the rest 34 (22.7%) do not have membership in any social organization (Shown in the table as Not applicable).

Figure-21: Type of association

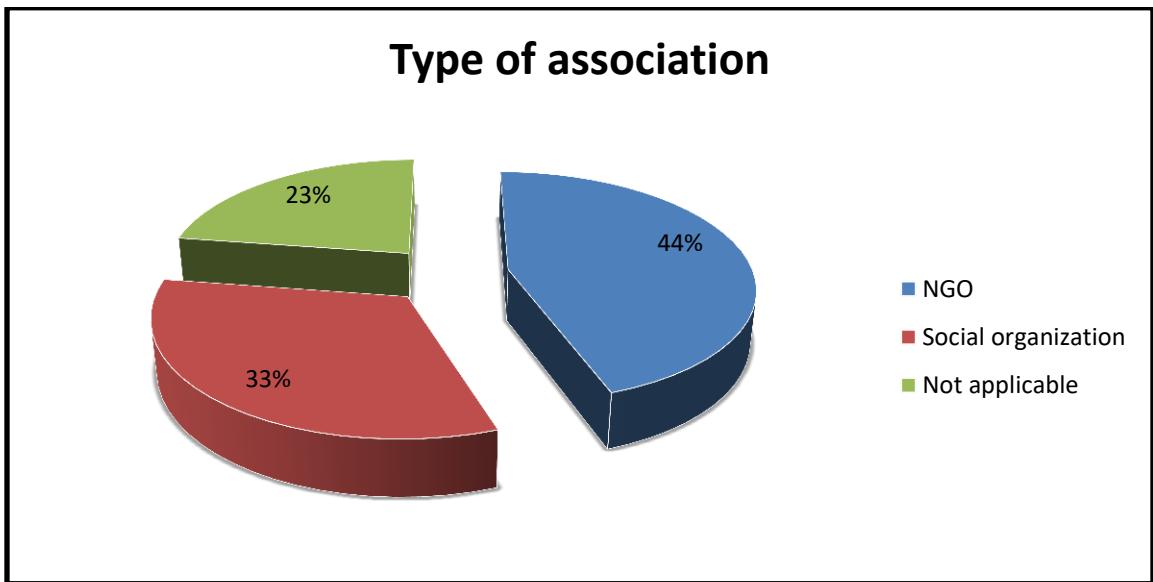


Table-29: Decision making authority in social gathering

I have decision making authority in social gathering

N	Valid	150
	Missing	0
Median		4.0000
Mode		4.00
Std. Deviation		1.56158
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I have decision making authority in social gathering” to know that if the Santal women have any decision making authority in social life or not. Here the median of the scores is 4 where Mode=4 and SD=1.6. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women agree with the statement on average. So, they have decision making authority in social gathering. The item scores of the respondents are shown in the frequency table.

Table-29.1: I have decision making authority in social gathering

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	37	24.7	24.7	24.7
Disagree	9	6.0	6.0	30.7
Undecided	8	5.3	5.3	36.0
Agree	52	34.7	34.7	70.7
Strongly agree	44	29.3	29.3	100.0
Total	150	100.0	100.0	

Figure-22: I have decision making authority in social gathering

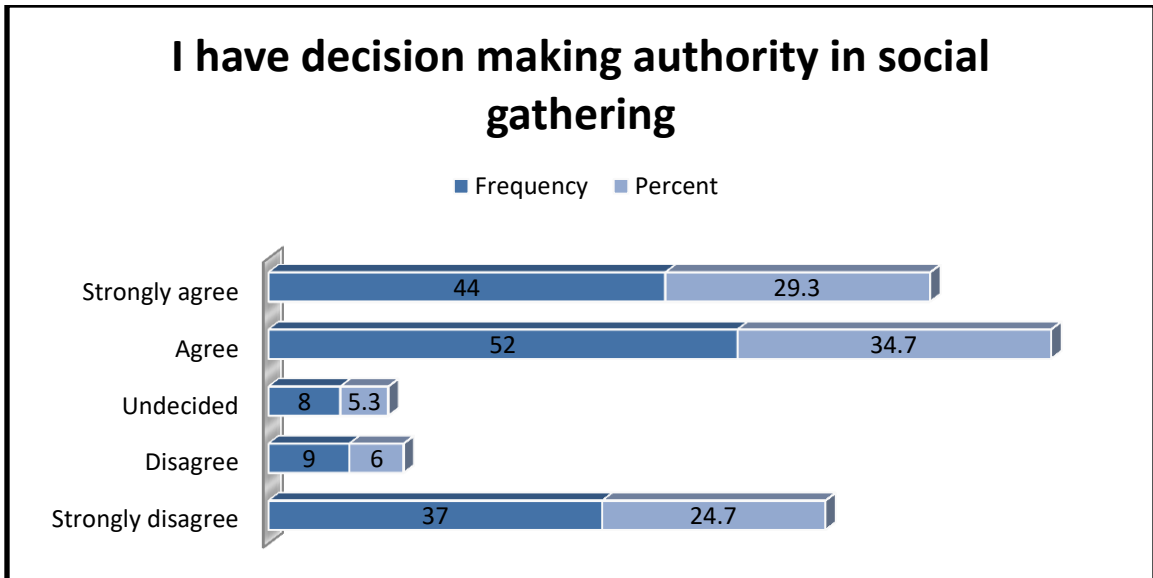


Table-30: Importance in social life

I get the same importance like men in my society

N	Valid	150
	Missing	0
Median		4.0000
Mode		5.00
Std. Deviation		1.52276
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I get the same importance like men in my society” to know that if the Santal women have equal importance like men in social life or not. Here the median of the scores is 4 where Mode=5 and SD=1.5. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women agree with the statement on average. So, they have the same importance like male members in the society. The item scores of the respondents are shown in the frequency table.

Table-30.1: I get the same importance like men in my society

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	27	18.0	18.0
	Disagree	18	12.0	30.0
	Undecided	13	8.7	38.7
	Agree	37	24.7	63.3
	Strongly agree	55	36.7	100.0
	Total	150	100.0	100.0

Figure-23: I get the same importance like men in my society

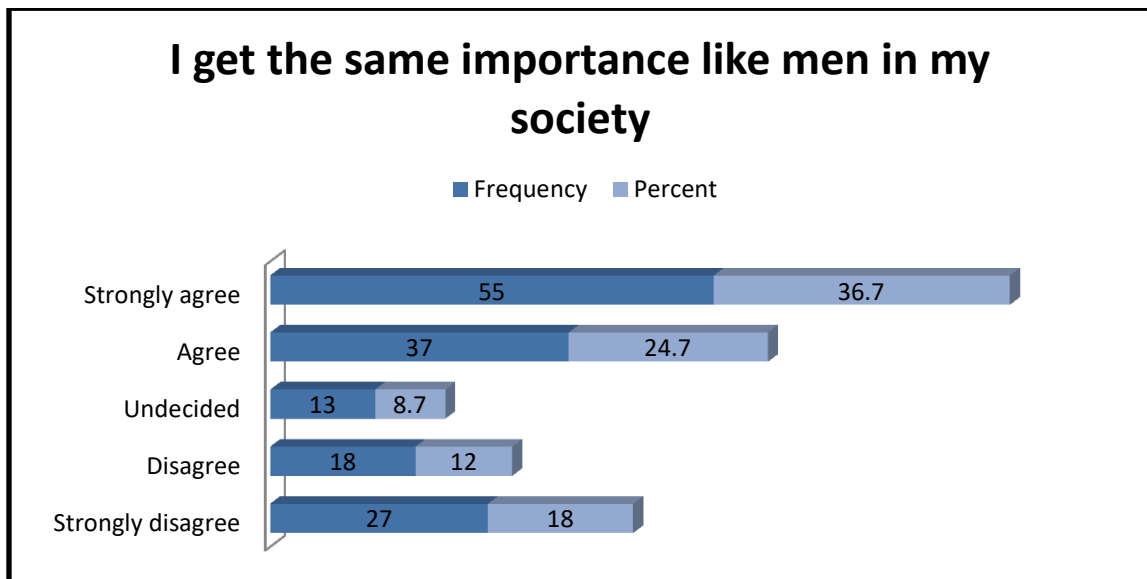


Table-31: Association between having decision making authority in social gathering and getting equal importance like man in society

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	86.206 ^a	16	.000
Likelihood Ratio	78.108	16	.000
Linear-by-Linear Association	14.756	1	.000
N of Valid Cases	150		

a. 14 cells (56.0%) have expected count less than 5. The minimum expected count is .69.

A Chi square test was performed to identify the association between having decision making authority in social gathering and getting equal importance like man in society

from the data of 150 respondents. The result of the test shows that there is very strong evidence of association between having decision making authority in social gathering and getting equal importance like man in society (Chi-square=86.206, df=16, p<0.001). The women who have decision making authority in any social gathering are more likely to get equal importance like men in society.

Table-31 .1: Association between having decision making authority in social gathering and getting equal importance like man in society (Cross tabulation)

I have decision making authority in social gathering * I get the same importance like men in my society Crosstabulation

Count

		I get the same importance like men in my society					Total
		Strongly disagree	Disagree	Undecided	Agree	Strongly agree	
I have decision making authority in social gathering	Strongly disagree	17	1	4	2	13	37
	Disagree	0	5	0	1	3	9
	Undecided	0	1	3	1	3	8
	Agree	6	9	4	25	8	52
	Strongly agree	4	2	2	8	28	44
Total		27	18	13	37	55	150

Table-32: Gender discrimination in social life

I have experienced gender discrimination in my society

N	Valid	150
	Missing	0
Median		1.0000
Mode		1.00
Std. Deviation		1.32070
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I have experienced gender discrimination in my society” to know that if the Santal women experienced gender discrimination in social life or not. Here the median of the scores is 1 where Mode=1 and SD=1.3. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women strongly disagree with the statement on average. So, they do not experience gender discrimination in the society. The item scores of the respondents are shown in the frequency table.

Table-32.1: I have experienced gender discrimination in my society

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	115	76.7	76.7	76.7
Disagree	3	2.0	2.0	78.7
Valid Undecided	3	2.0	2.0	80.7
Agree	21	14.0	14.0	94.7
Strongly agree	8	5.3	5.3	100.0
Total	150	100.0	100.0	

Figure-24: I have experienced gender discrimination in my society

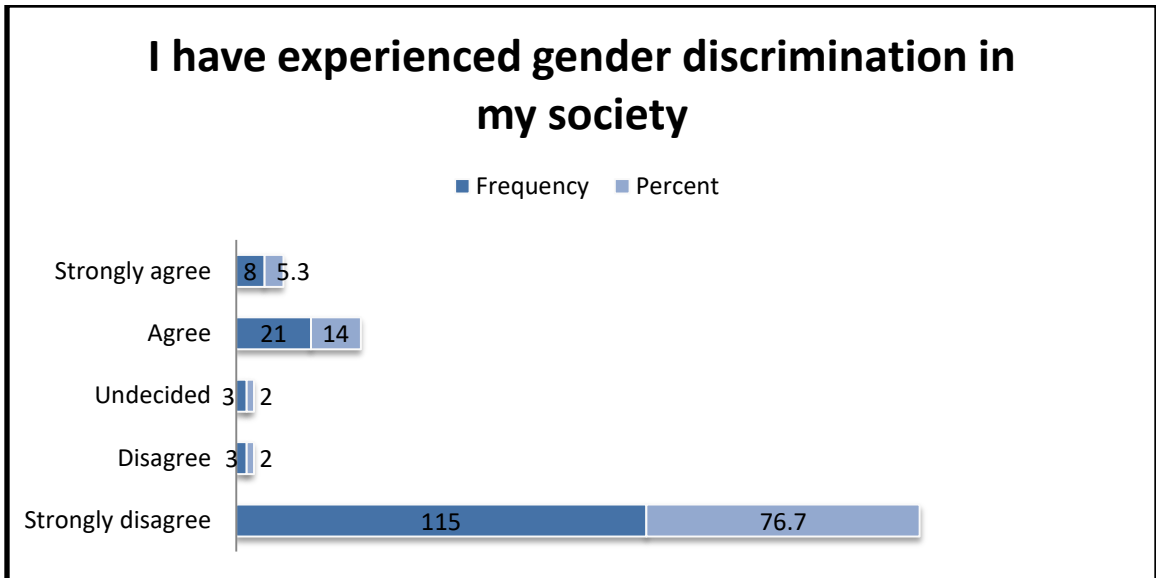


Table-33: Harassment in social life

I have experienced harassment in social life

N	Valid	150
	Missing	0
Median		1.0000
Mode		1.00
Std. Deviation		1.26117
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I have experienced harassment in social life” to know that if the Santal women experienced harassment in social life or not. Here the median of the scores is 1 where Mode=1 and SD=1.3. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women strongly disagree with the statement on average. So, they do not experience harassment in the society. The item scores of the respondents are shown in the frequency table.

Table-33.1: I have experienced harassment in social life

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	115	76.7	76.7	76.7
Disagree	3	2.0	2.0	78.7
Agree	30	20.0	20.0	98.7
Strongly agree	2	1.3	1.3	100.0
Total	150	100.0	100.0	

Figure-25: I have experienced harassment in social life

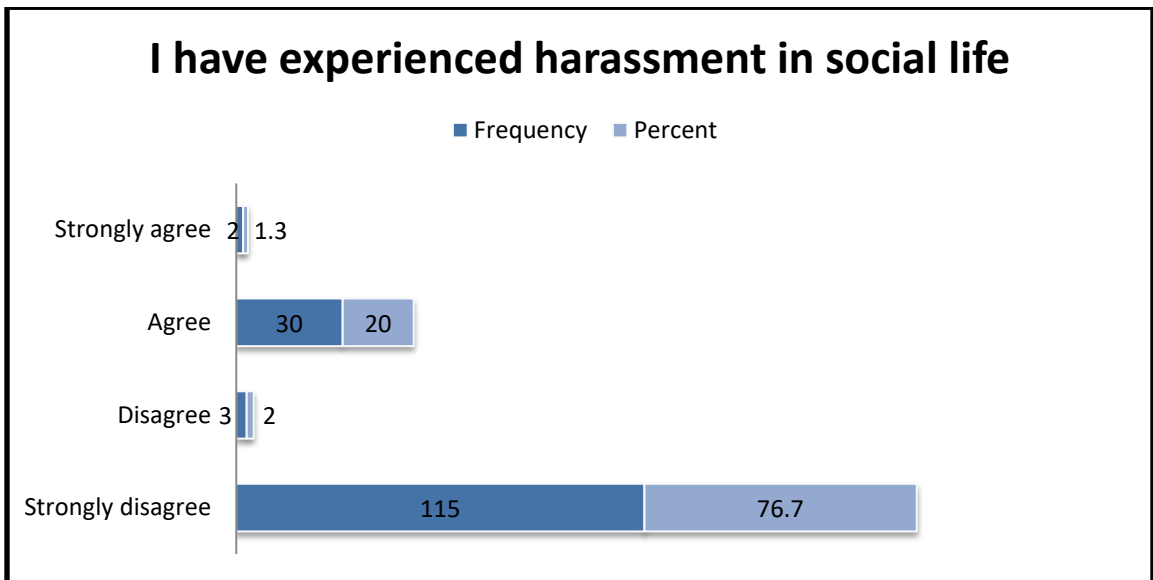


Table-34: Type of harassment

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Physical	4	12.5	12.5	12.5
Mental	27	84.4	84.4	96.9
Sexual	1	3.1	3.1	100.0
Total	32	100.0	100.0	

Total 32 Santal women reported that they experienced harassment in social life. Among them 4 (12.6%) people experienced physical harassment, 27 (84.4%) people experienced mental harassment, and the rest 1 (3.2%) person experienced sexual harassment. So, mental harassment is the most common form of harassment for women in the Santal community.

Figure-26: Type of harassment

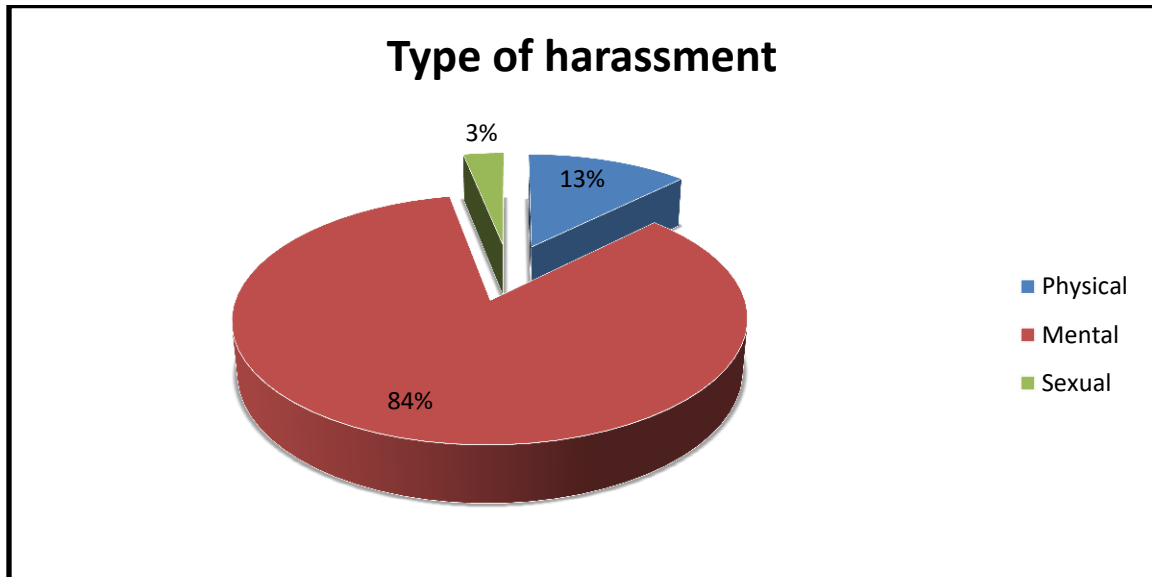


Table-35: Response to harassment

	Frequency	Percent	Valid Percent	Cumulative Percent
Fought for justice	16	50.0	50.0	50.0
Protest	5	15.6	15.6	65.6
Nothing	11	34.4	34.4	100.0
Total	32	100.0	100.0	

Among the 32 respondents who reported to be harassed in social life 16 (50%) women fought for justice, 5 (15.6%) women protested and the rest 11 (34.4%) women did nothing in response to the harassment. So, commonly women fight for justice in case of harassment in the Santal community.

Figure-27: Response to harassment

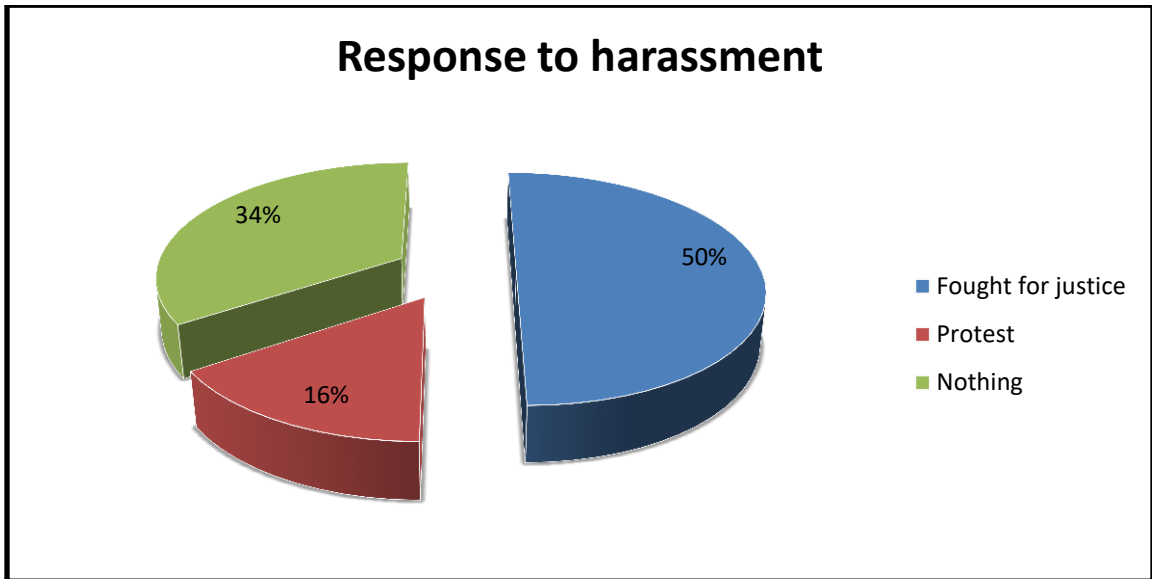


Table-36: Getting justice

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	7	21.9	43.8	43.8
Valid No	7	21.9	43.8	87.5
Valid Still waiting	2	6.3	12.5	100.0
Valid Total	16	50.0	100.0	
Missing System	16	50.0		
Total	32	100.0		

Among all 150 respondents total 32 Santal women reported that they experienced harassment in social life and among whom 16 women fought for justice. Among these 16 women 7 (21.9%) people got justice, 7 (21.9%) did not get justice and the rest 2 (6.3%) women were still waiting for justice.

Figure-28: Getting justice

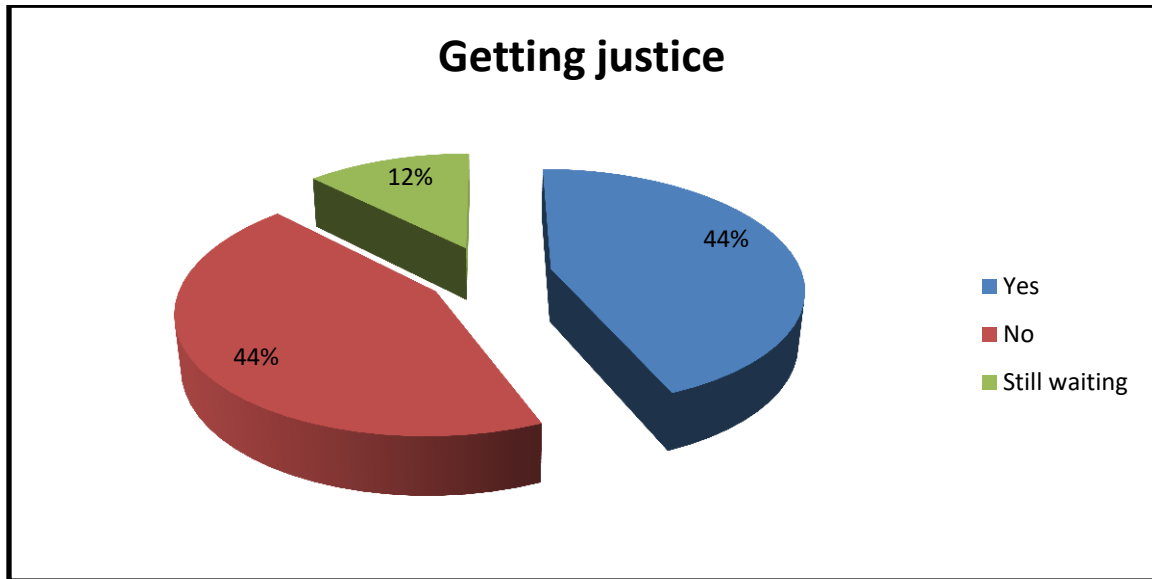


Table-37: Opportunities compared to non-ethnic women

I get less opportunity than non-ethnic women

N	Valid	150
	Missing	0
Median		4.0000
Mode		1.00
Std. Deviation		1.69532
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I get less opportunity than non-ethnic women” to know that if the Santal women equal opportunities like any other women life or not. Here the median of the scores is 4 where Mode=1 and SD=1.7. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women agree with the statement on average. So, they think that they do not get equal opportunities like the non-ethnic women in the society. The item scores of the respondents are shown in the frequency table.

Table-37.1: I get less opportunity than non-ethnic women

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	72	48.0	48.0	48.0
Undecided	1	.7	.7	48.7
Valid Agree	52	34.7	34.7	83.3
Strongly agree	25	16.7	16.7	100.0
Total	150	100.0	100.0	

Figure-29: I get less opportunity than non-ethnic women

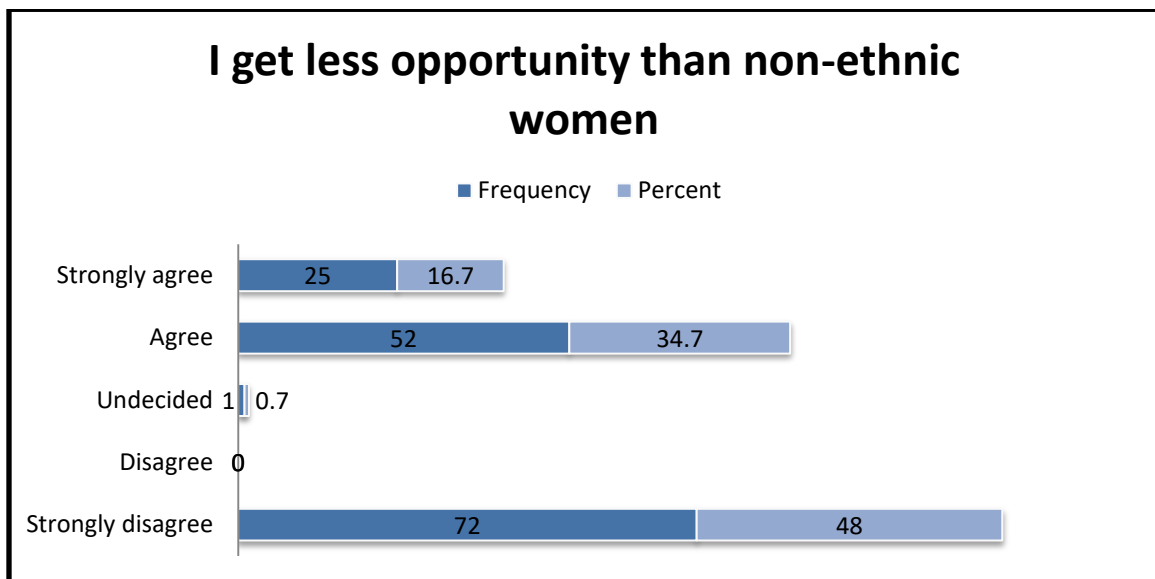


Table-37.2: Opportunities compared to non-ethnic women (Comparing respondents from different residents)

I get less opportunity than non-ethnic women

Residence	N	Std. Deviation	Median
In the city	50	1.62078	4.0000
Near the city	50	1.75255	2.5000
Far from the city	50	1.73664	1.0000
Total	150	1.69532	4.0000

The median value for the respondents who live in the city is 4, who live near the city is 2.5 and who live far from the city is 1 where Standard Deviation is 1.62, 1.75 and 1.74 respectively. So, the respondents from the city agree, near the city disagree (mild) and far from the city strongly disagree with the statement. The respondents from the city were most consistent with their answers among respondents from any type of resident. It is clear that the Santal women get different type of opportunities based on their residence.

Table-38: Association between family income and opportunities compared to non-ethnic women

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	29.834 ^a	15	.013
Likelihood Ratio	26.197	15	.036
Linear-by-Linear Association	5.479	1	.019
N of Valid Cases	150		

a. 16 cells (66.7%) have expected count less than 5. The minimum expected count is .01.

A Chi square test was performed to identify the association between family income and opportunities compared to non-ethnic women from the data of 150 respondents. The result of the test shows that there is strong evidence of association between family income and opportunities compared to non-ethnic women (Chi-square=29.834, df=15, $p < 0.05$). That is,

Table-38.1: Association between family income and opportunities compared to non-ethnic women (Cross tabulation)

Family income * I get less opportunities than non-ethnic women Cross tabulation

		I get less opportunities than non-ethnic women				Total
		Strongly disagree	Undecided	Agree	Strongly agree	
Family income	5000-10000	45	0	30	12	87
	10000-15000	20	1	10	3	34
	15000-20000	5	0	11	6	22
	20000-25000	1	0	0	1	2
	25000-30000	0	0	0	3	3
	3000+	1	0	1	0	2
Total		72	1	52	25	150

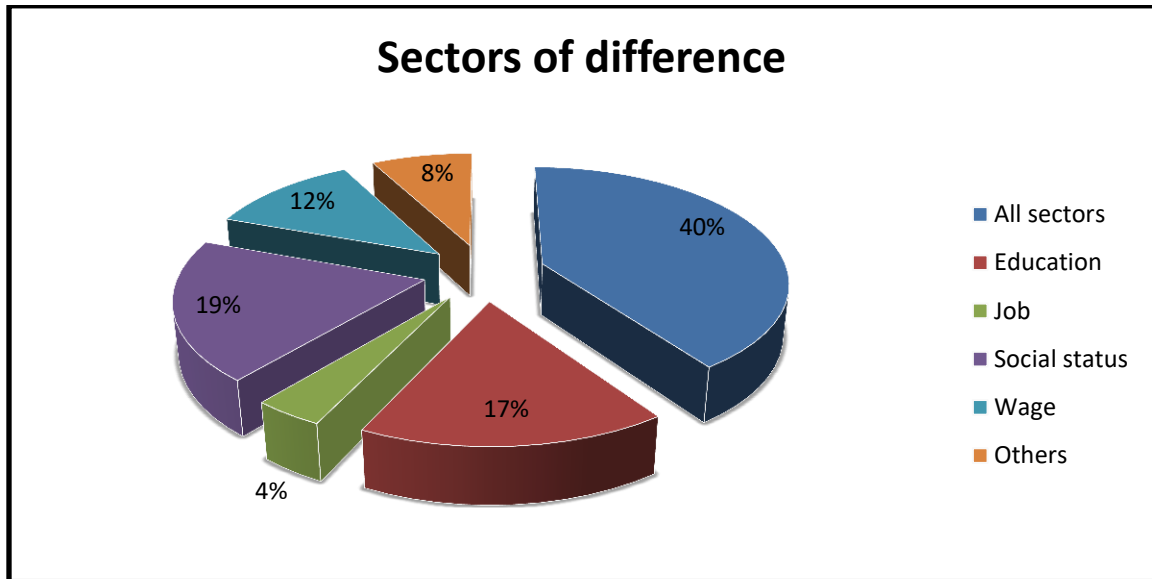
Table-39: Sectors of difference

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All sectors	31	40.3	40.3	40.3
	Education	13	16.9	16.9	57.1
	Job	3	3.9	3.9	61.0
	Social status	15	19.5	19.5	80.5
	Wage	9	11.7	11.7	92.2
	Others	6	7.8	7.8	100.0
	Total	77	100.0	100.0	

Total 77 Santal women reported that they get less opportunity than the non-ethnic women in society. Among these 77 respondents, 31 (40.3%) people think that they got less opportunity than non-ethnic women in all sectors. Among the rest, 13 (16.9%) people

think that they got less opportunity in education sector, 3 (3.9%) people in job sector, 15 (19.5%) in social status, 9 (11.7%) people in wage and 6 (7.8%) people in other sectors.

Figure-30: Sectors of difference



Access to financial resources

Table-40: Inheritance of father's property

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	27	18.0	18.0	18.0
Valid No	123	82.0	82.0	100.0
Total	150	100.0	100.0	

Among all 150 respondents 27 (18%) people can inherit their father's property and the rest 123 (82%) people cannot. So, in most of the cases Santal women cannot inherit their father's property.

Figure-31: Inheritance of father's property

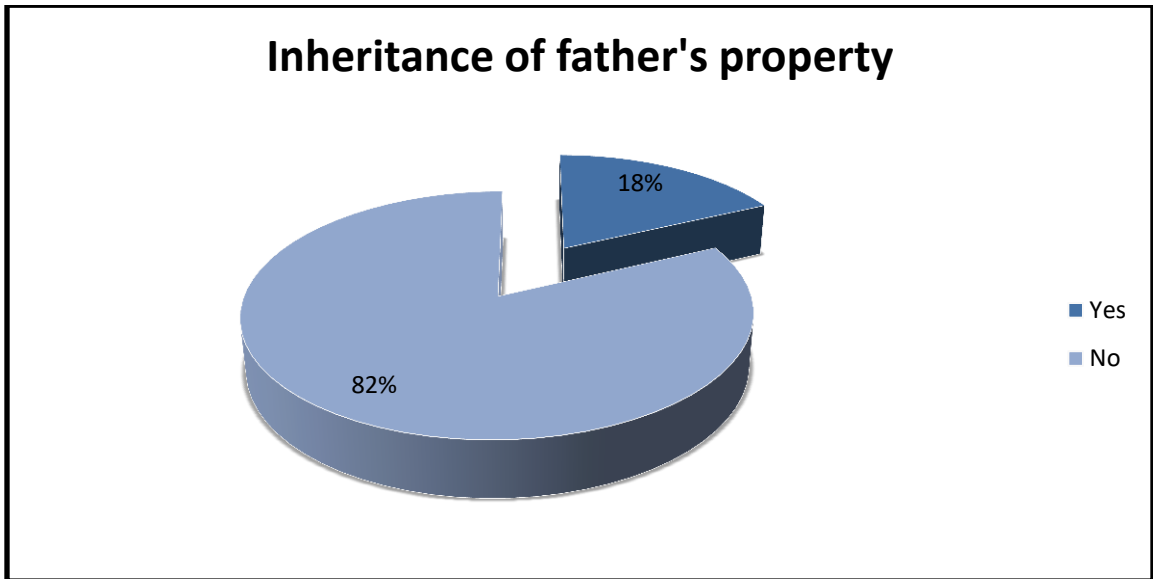
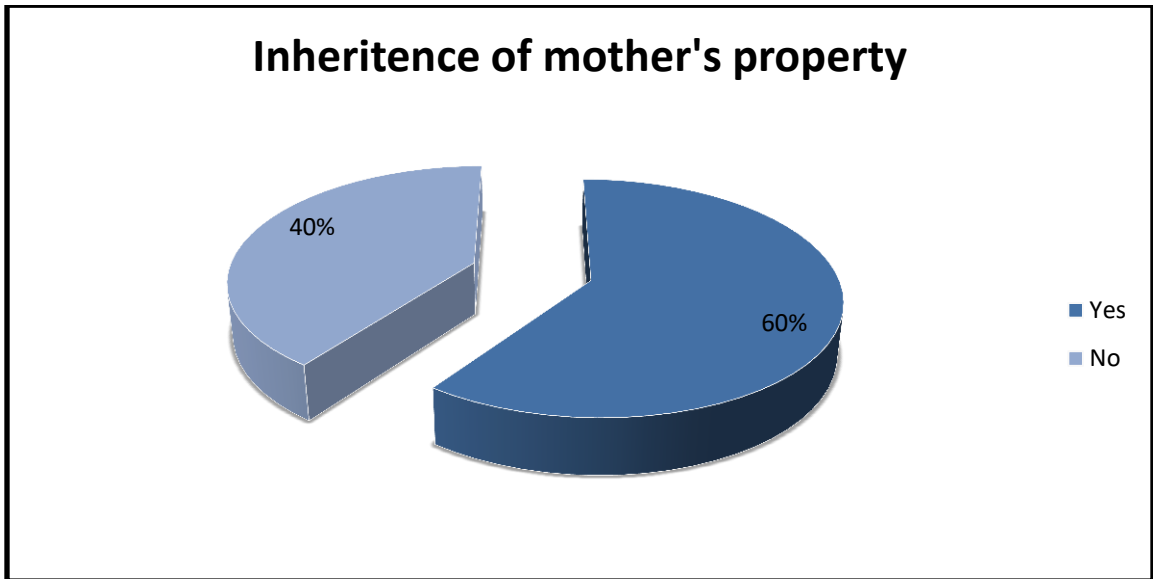


Table-41: Inheritance of mother's property

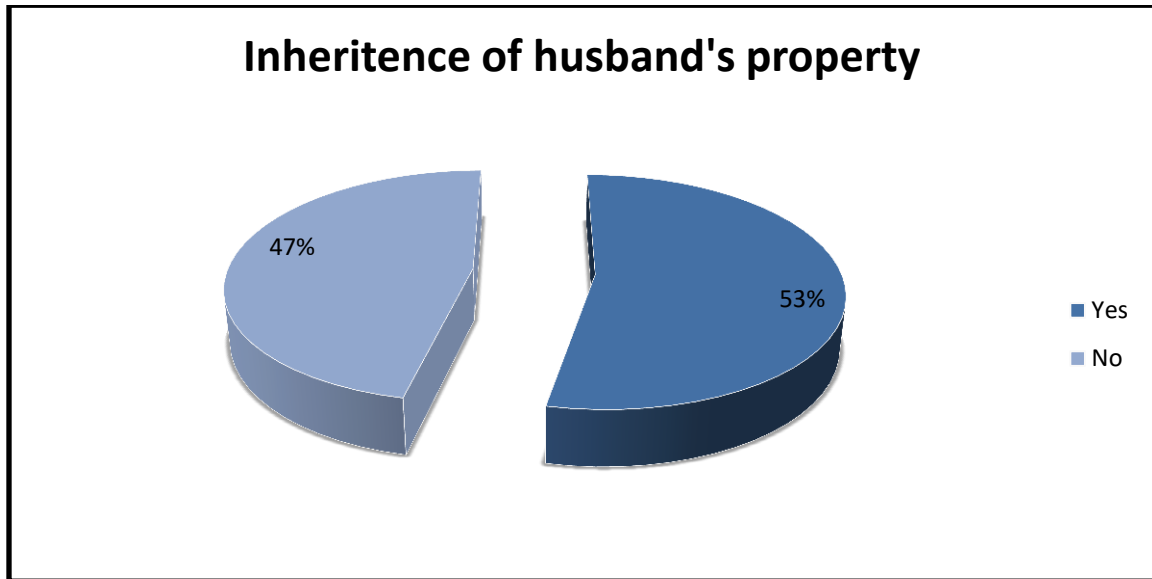
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	90	60.0	60.0	60.0
Valid No	60	40.0	40.0	100.0
Total	150	100.0	100.0	

Among all 150 respondents 90 (60%) people can inherit their mother's property and the rest 60 (40%) people cannot. So, in most of the cases Santal women can inherit their mother's property.

Figure-32: Inheritance of mother's property**Table-42: Inheritance of husband's property**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	80	53.3	53.3	53.3
Valid No	70	46.7	46.7	100.0
Total	150	100.0	100.0	

Among all 150 respondents 80 (53.3%) people can inherit their husband's property and the rest 70 (46.7%) people cannot. So, in most of the cases Santal women cannot inherit their father's property.

Figure-33: Inheritance of husband's property**Table-43: Accepted type of work**

	Frequency	Percent	Valid Percent	Cumulative Percent
Anything I like	102	68.0	68.0	68.0
Job	24	16.0	16.0	84.0
Farming	7	4.7	4.7	88.7
Valid Helping family business	2	1.3	1.3	90.0
Others	5	3.3	3.3	93.3
Not applicable	10	6.7	6.7	100.0
Total	150	100.0	100.0	

Among 150 respondents, 102 (68%) can choose any profession they like. Among the rest women, accepted type of profession is job for 24 (16%) people, Farming for 7 (4.7%) people, helping family business for 2 (1.3%) people, others for 5 (3.3%) people and 10 (6.7%) do not have permission to earn money.

Figure-34: Accepted type of work

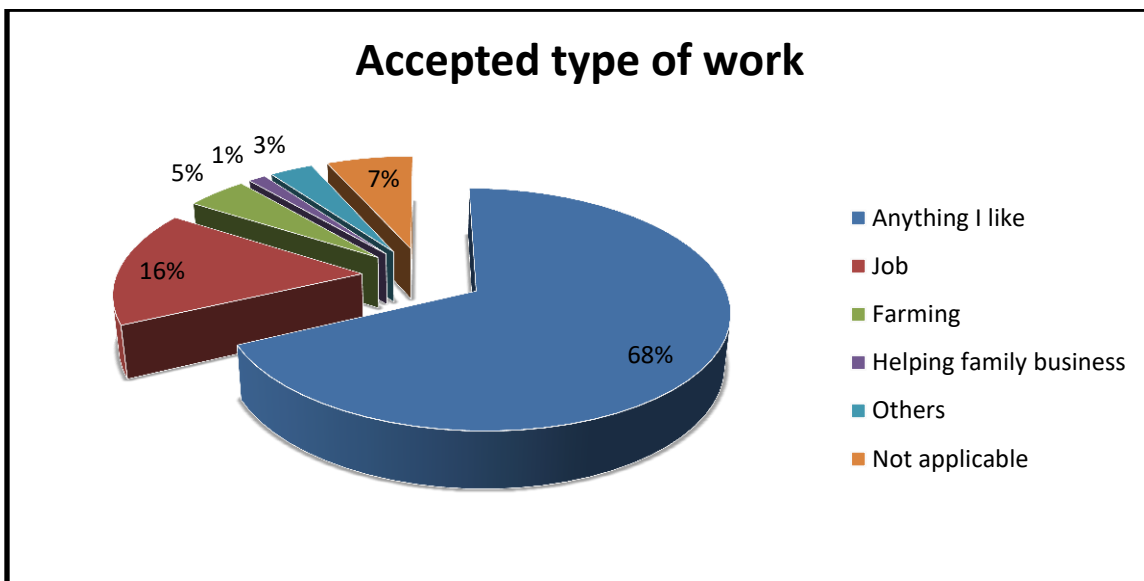


Table-44: Discrimination at work place

I have experienced discrimination at work place

N	Valid	150
	Missing	0
Median		1.0000
Mode		1.00
Std. Deviation		1.45361
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I have experienced discrimination at work place” to know that if the Santal women experienced any kind of discrimination at their work place or not. Here the median of the scores is 1 where Mode=1 and SD=1.5. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women strongly disagree with the statement on average. So, normally they do not experience any discrimination at work place. The item scores of the respondents are shown in the frequency table.

Table-44.1: I have experienced discrimination at work place

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	89	59.3	59.3	59.3
Disagree	1	.7	.7	60.0
Valid Undecided	10	6.7	6.7	66.7
Agree	46	30.7	30.7	97.3
Strongly agree	4	2.7	2.7	100.0
Total	150	100.0	100.0	

Figure-35: I have experienced discrimination at work place

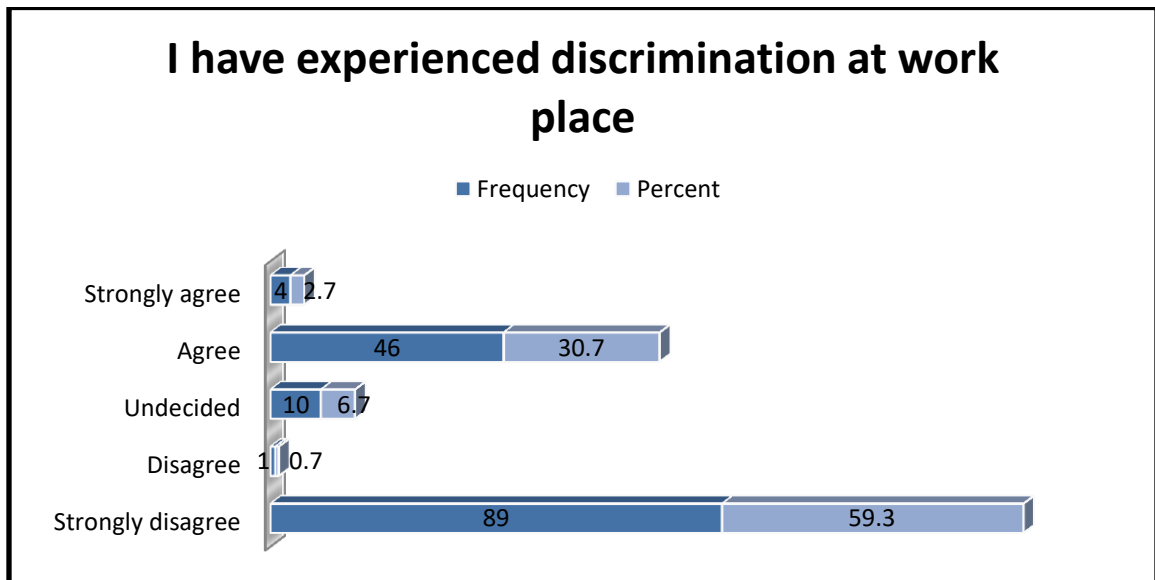


Table-45: Type of discrimination

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Gender	10	20.0	20.0	20.0
Racial	25	50.0	50.0	70.0
Others	15	30.0	30.0	100.0
Total	50	100.0	100.0	

Total 50 women reported that they have experienced discrimination at work place. Among them, 10 (20%) people experienced gender discrimination, 25 (50%) people experienced racial discrimination and the rest 15 (30%) people experienced other types of discrimination. So, racial discrimination is the most common form of discrimination at work place for the Santal women.

Figure-36: Type of discrimination

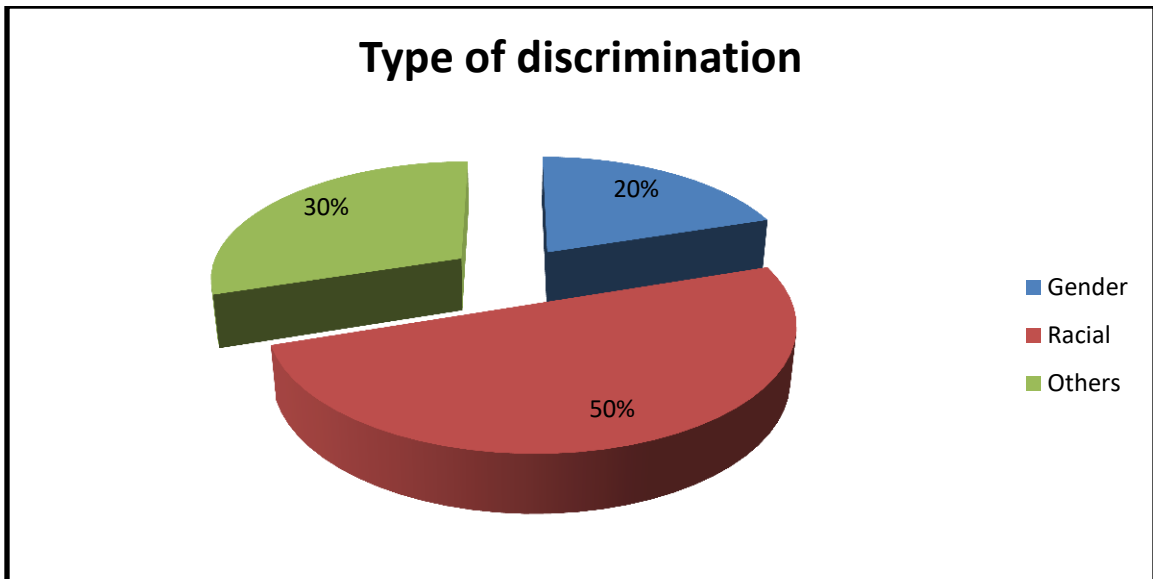


Table-46: Privilege of non-ethnic women at work place

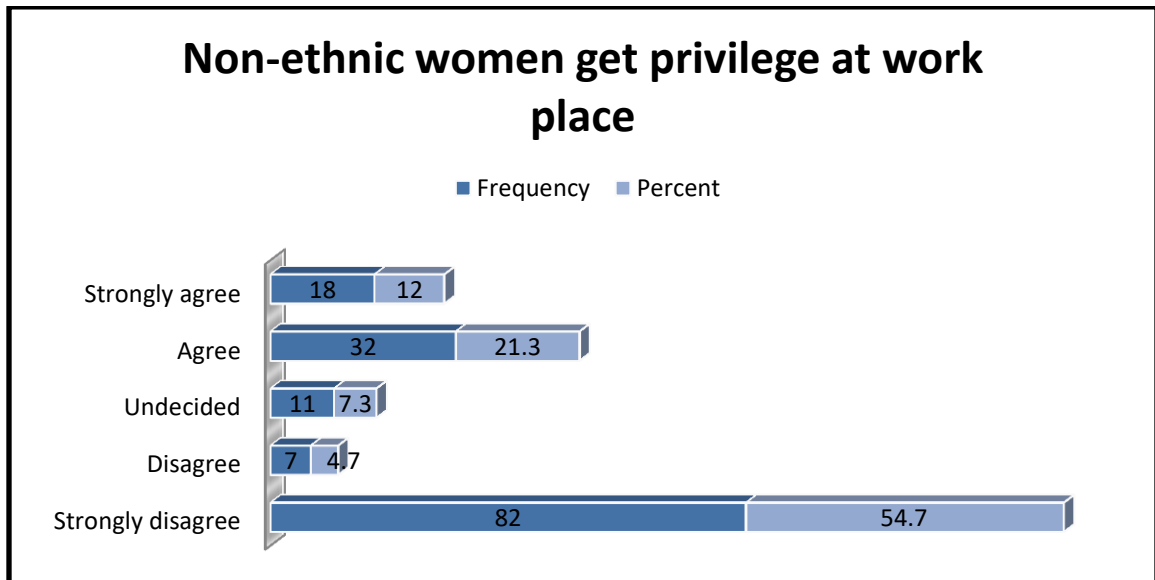
Non-ethnic women get privilege at work place

N	Valid	150
	Missing	0
Median		1.0000
Mode		1.00
Std. Deviation		1.57214
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “Non-ethnic women get privilege at work place” to know that if the Santal women experienced discrimination with non-ethnic women at their work place or not. Here the median of the scores is 1 where Mode=1 and SD=1.6. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women strongly disagree with the statement on average. So, normally they get the same treatment as other non-ethnic women at work place. The item scores of the respondents are shown in the frequency table.

Table-46.1:Non-ethnic women get privilege at work place

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	82	54.7	54.7	54.7
Disagree	7	4.7	4.7	59.3
Valid Undecided	11	7.3	7.3	66.7
Agree	32	21.3	21.3	88.0
Strongly agree	18	12.0	12.0	100.0
Total	150	100.0	100.0	

Figure-37: Non-ethnic women get privilege at work place

Healthcare system

Table-47: Regular physician

	Frequency	Percent	Valid Percent	Cumulative Percent
Doctor	114	76.0	76.0	76.0
Village doctor	30	20.0	20.0	96.0
Homeopathic doctor	3	2.0	2.0	98.0
Traditional healers	1	.7	.7	98.7
Others	2	1.3	1.3	100.0
Total	150	100.0	100.0	

Among 150 respondents, doctor is the regular physician for 114 (76%) people, village doctor for 30 (20%) people, homeopathic doctor for 3 (2%) people, traditional healer for 1 (.7%) person and others for the rest 2 (1.3%) people. So, doctor is the most common regular physician for the Santal women.

Figure-38: Regular physician

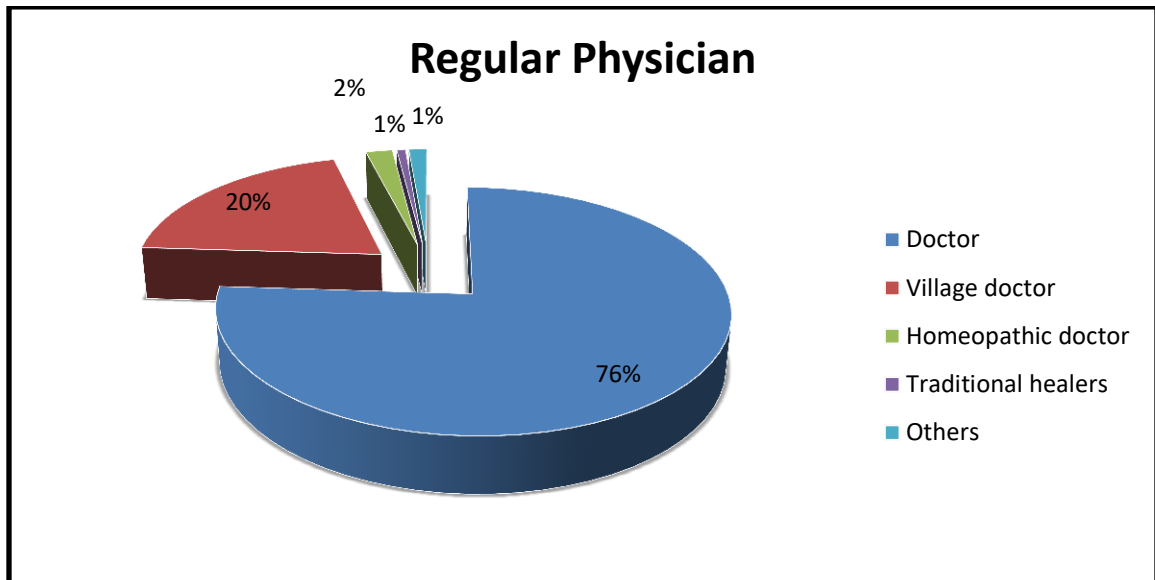
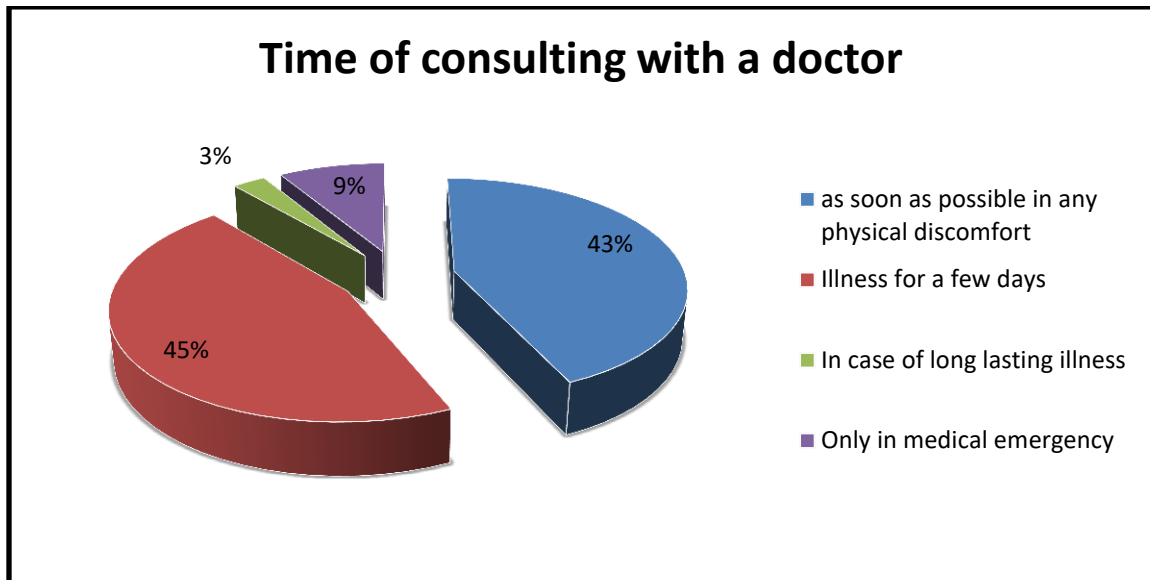


Table-48: Time of consulting with a doctor

	Frequency	Percent	Valid Percent	Cumulative Percent
As soon as possible in any physical discomfort	65	43.3	43.3	43.3
Illness for a few days	68	45.3	45.3	88.7
Valid In case of long term illness	4	2.7	2.7	91.3
Only in medical emergency	13	8.7	8.7	100.0
Total	150	100.0	100.0	

Among 150 respondents 65 (43.3%) people consult with doctor as soon as possible in any physical discomfort, 68 (45.3%) people in case of illness for a few days, 4 (2.7%) people in case of long term illness and the rest 13 (8.7%) people consult with doctor only in medical emergency. In most cases Santal women consult with a doctor in case of illness for a few days.

Figure-39: Time of consulting with a doctor**Table-49: Treatment of ordinary illness**

	Frequency	Percent	Valid Percent	Cumulative Percent
Consult with a doctor	102	68.0	68.0	68.0
Go to a traditional healer	5	3.3	3.3	71.3
Wait and see for a few days	21	14.0	14.0	85.3
Try traditional ways at home	21	14.0	14.0	99.3
Nothing	1	.7	.7	100.0
Total	150	100.0	100.0	

Among 150 respondents, 102 (68%) people consult with a doctor, 5 (3.3%) people consult with a traditional healer, 21 (14%) people wait for a few days, 21 (14%) people try traditional ways at home, and the rest 1 (.7%) person do nothing in case of ordinary illness. So, most commonly Santal women consult with a doctor in case of ordinary illness.

Figure-40: Treatment of ordinary illness

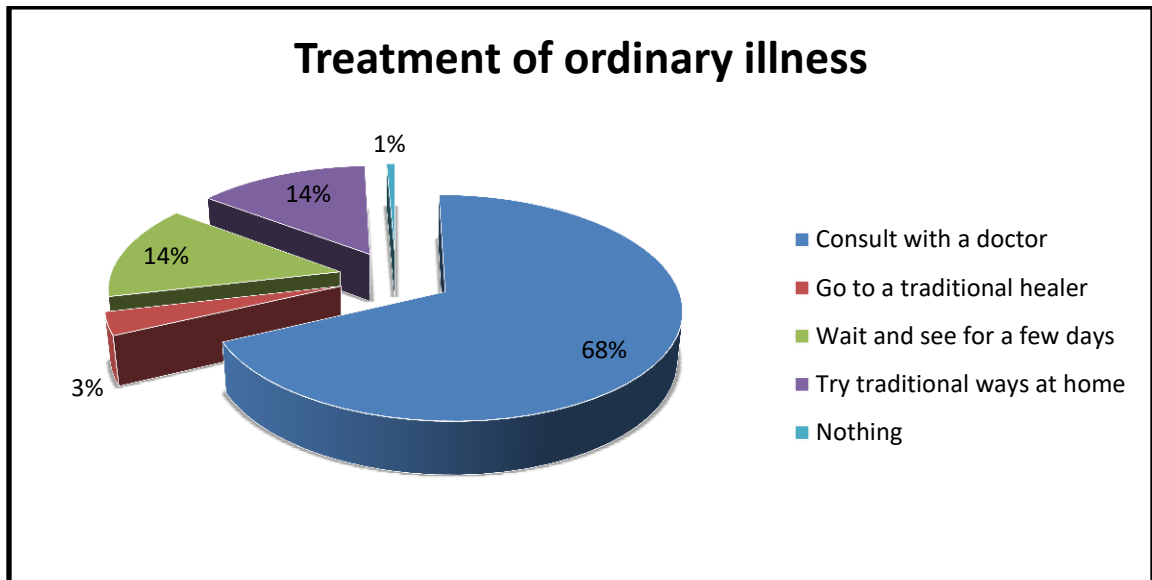


Table-50: Action in medical emergency

	Frequency	Percent	Valid Percent	Cumulative Percent
Go to nearby government health complex	47	31.3	31.3	31.3
Go to nearby medical college hospital	99	66.0	66.0	97.3
Valid Go to private clinic/hospital in Dhaka	1	.7	.7	98.0
Go to abroad for better treatment	3	2.0	2.0	100.0
Total	150	100.0	100.0	

Among 150 respondents, 47 (31.3%) people go to nearby government health complex, 99 (66%) people go to nearby medical college hospital, 1 (.7%) person go to private clinic/hospital in Dhaka and the rest 3 (2%) people go to abroad for better treatment. So, most commonly Santal women go to nearby medical college hospital in case of medical emergency.

Figure-41: Action in medical emergency

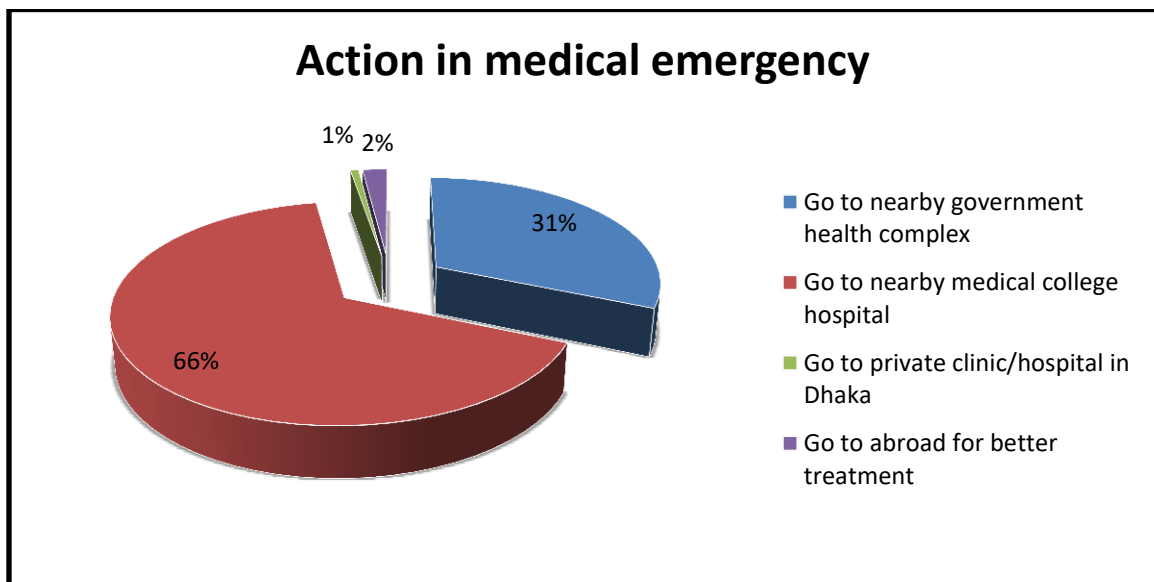


Table-51: Guide in pregnancy period

Guide in pregnancy period

	Frequency	Percent	Valid Percent	Cumulative Percent
Aged women in family	42	28.0	28.0	28.0
Midwife	17	11.3	11.3	39.3
Village doctor	8	5.3	5.3	44.7
Doctor	83	55.3	55.3	100.0
Total	150	100.0	100.0	

Among 150 respondents, the guide in pregnancy period is aged women in family for 42 (28%) people, midwife for 17 (11.3%) people, village doctor for 8 (5.3%) people and doctor for the rest 83 (55.3%) people. So, most commonly Santal women depend on doctors in their pregnancy period.

Figure-42: Guide in pregnancy period

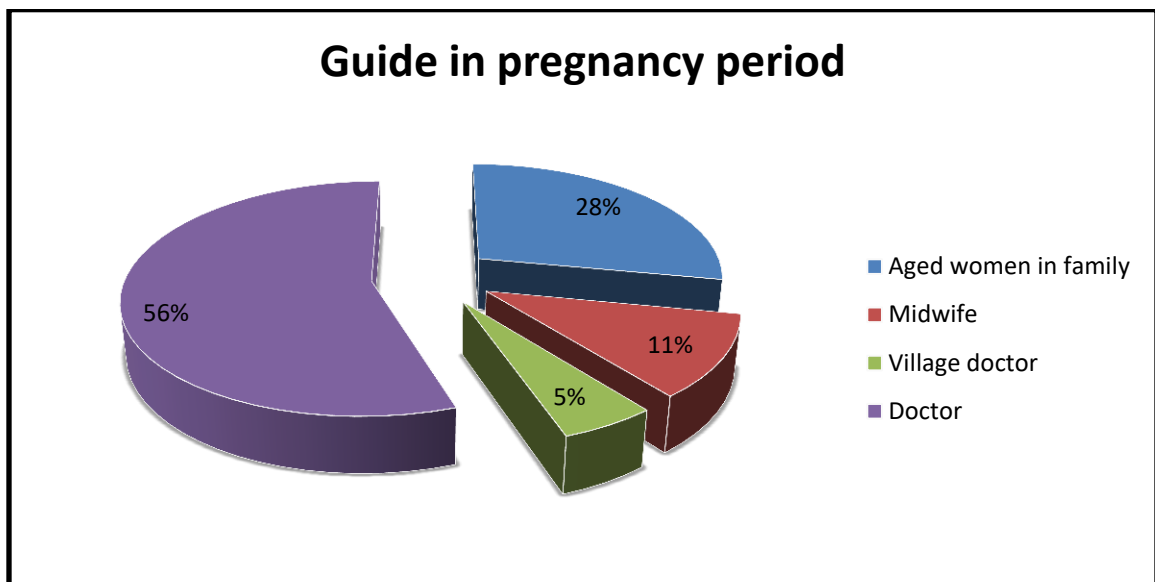


Table-52: Satisfaction level on prevailing Healthcare system

I am satisfied with the prevailing Healthcare system

N	Valid	150
	Missing	0
Median		4.0000
Mode		4.00
Std. Deviation		1.04445
Minimum		1.00
Maximum		5.00

A five points likert item (1=Totally dissatisfied, 2=Dissatisfied, 3=Undecided, 4=Satisfied, 5=Totally satisfied) was set with the statement, “I am satisfied with the prevailing Healthcare system” to know that if the Santal women are happy with their Healthcare system or not. Here the median of the scores is 4 where Mode=4 and SD=1.

The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women are satisfied with the prevailing Healthcare system. The item scores of the respondents are shown in the frequency table.

Table-52.1: Satisfaction level on prevailing Healthcare system

	Frequency	Percent	Valid Percent	Cumulative Percent
Totally dissatisfied	11	7.3	7.3	7.3
Dissatisfied	19	12.7	12.7	20.0
Valid Undecided	3	2.0	2.0	22.0
Satisfied	106	70.7	70.7	92.7
Totally satisfied	11	7.3	7.3	100.0
Total	150	100.0	100.0	

Figure-43: Satisfaction level on prevailing Healthcare system

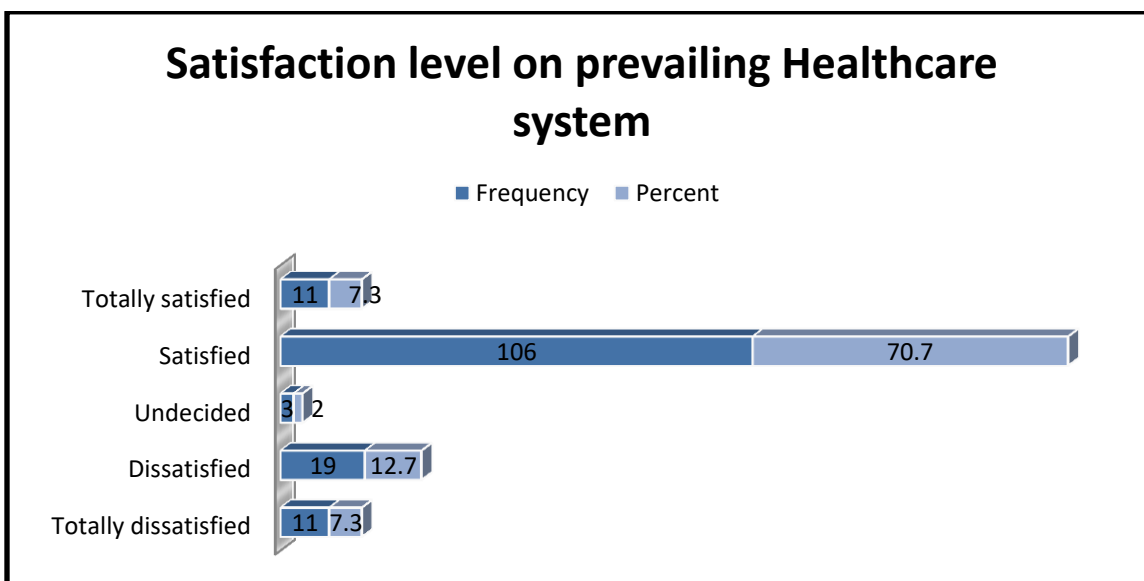


Table-53: Association between highest level of education and satisfaction level on prevailing Healthcare system

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	31.838a	20	.045
Likelihood Ratio	31.475	20	.049
Linear-by-Linear Association	1.912	1	.167
N of Valid Cases	150		

a. 22 cells (73.3%) have expected count less than 5. The minimum expected count is .18.

A Chi square test was performed to identify the association between highest level of education and satisfaction level on prevailing Healthcare system from the data of 150 respondents. The result of the test shows that there is moderately strong evidence of association between highest level of education and satisfaction level on prevailing Healthcare system (Chi-square=31.838, df=20, p<0.05).

Table-53.1: Association between highest level of education and satisfaction level on prevailing Healthcare system

Highest level of education * Satisfaction level on prevailing Healthcare system

Cross tabulation

Count

	Satisfaction level on prevailing Healthcare system					Total
	Totally dissatisfied	Dissatisfied	Undecided	Satisfied	Totally satisfied	
Illiterate	3	4	0	31	3	41
Signature	0	3	0	13	1	17
Highest level of education	2	8	3	40	3	56
Primary	3	0	0	8	2	13
SSC	0	3	0	11	0	14
HSC	3	1	0	3	2	9
Higher education	11	19	3	106	11	150
Total						

Education

Table-54: Desire to get more education

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	14	40.0	40.0	40.0
Not applicable	21	60.0	60.0	100.0
Total	35	100.0	100.0	

Among 150 respondents total 35 women are educated up to or more than SSC level. Among them, 14 (40%) women had the desire to continue their education and the rest 21 (60%) women are still students.

Figure-44: Desire to get more education

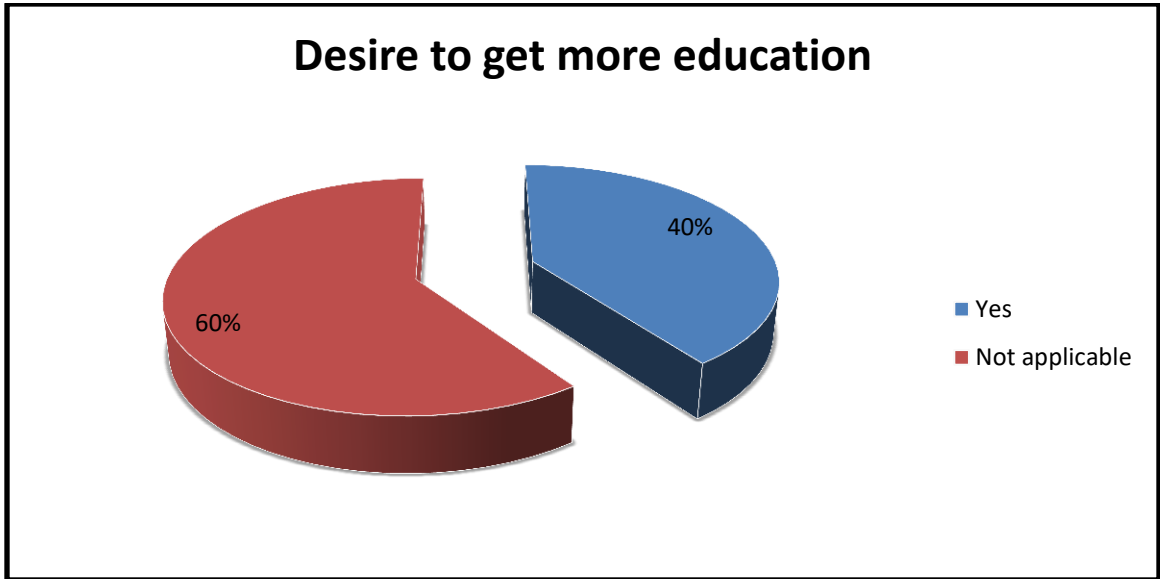


Table-55: Reason behind leaving education

	Frequency	Percent	Valid Percent	Cumulative Percent
Poverty	6	17.1	17.1	17.1
Being married off	6	17.1	17.1	34.3
Valid Others	2	5.7	5.7	40.0
Not applicable	21	60.0	60.0	100.0
Total	35	100.0	100.0	

Among 14 respondents who wanted to continue their education, 6 (17.1%) people leaved education because of poverty, another 6 (17.1%) people because they were married off and the rest 2 (5.7%) people because of other reasons.

Figure-45: Reason behind leaving education

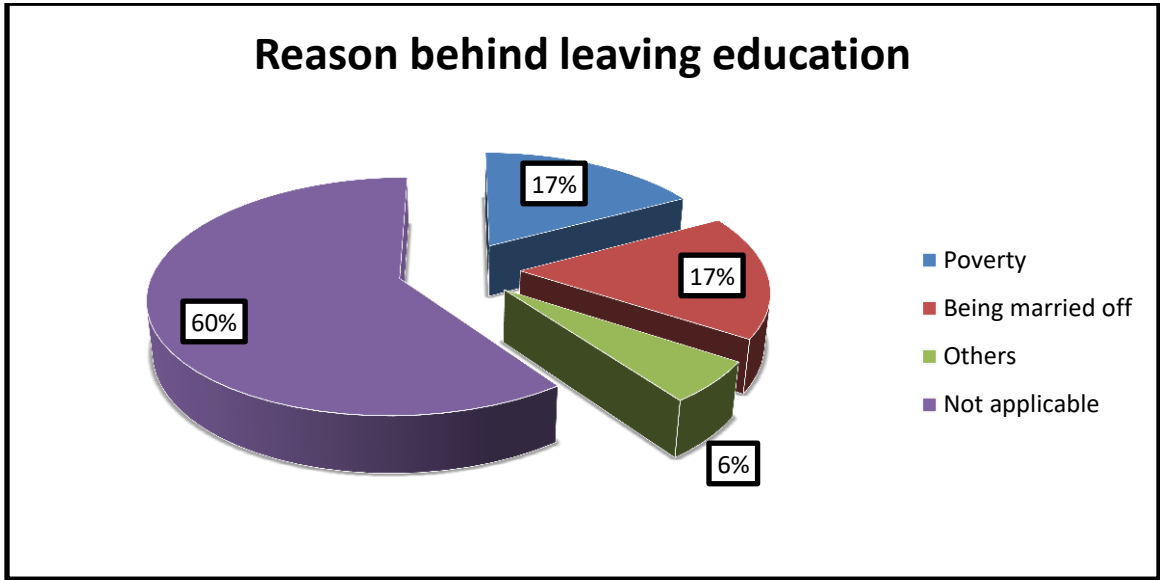


Table-56: My family always supported your education

My family always supported my education

N	Valid	35
	Missing	0
Median		5.0000
Mode		5.00
Std. Deviation		.77024
Minimum		2.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly agree) was set with the statement, “My family always supported my education” to know that if the Santal women got necessary support for education from their family or not. Here the median of the scores is 5 where Mode=5 and SD=.77. The Minimum score is 2 and Maximum score is 5. Overall we find that the Santal women strongly agree with the statement on average. So, normally they get the necessary support for education from their family. The item scores of the respondents are shown in the frequency table.

Table-56.1: My family always supported my education

	Frequency	Percent	Valid Percent	Cumulative Percent
Disagree	2	5.7	5.7	5.7
Undecided	1	2.9	2.9	8.6
Strongly agree	32	91.4	91.4	100.0
Total	35	100.0	100.0	

Figure-46: My family always supported my education

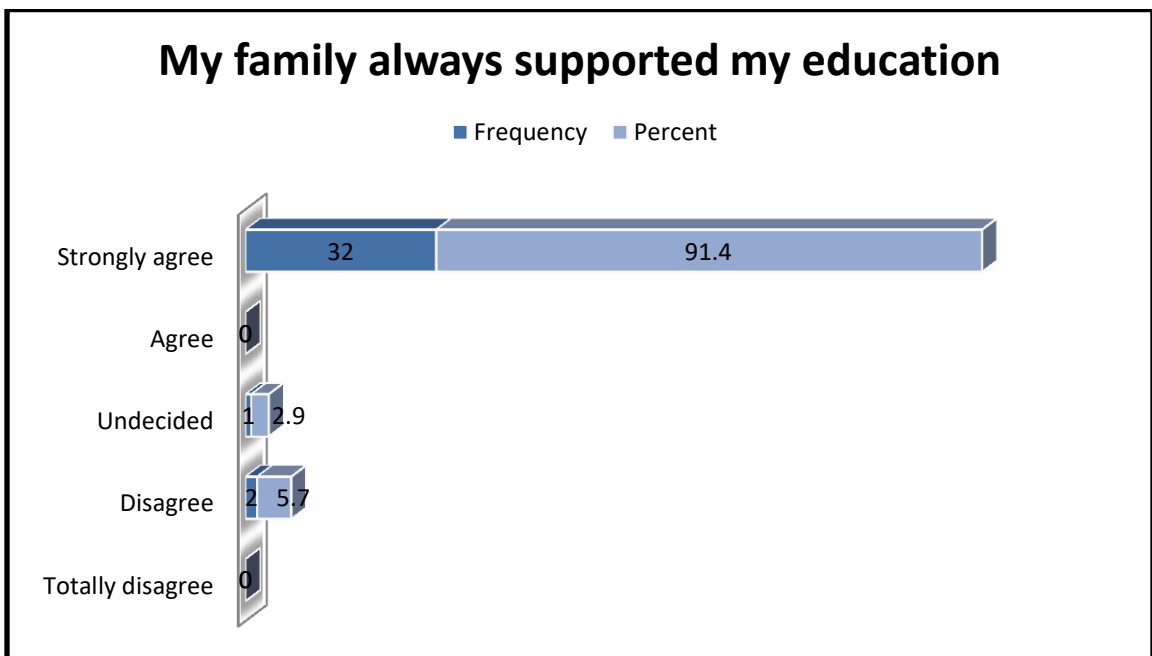


Table-57: Financial assistance from family

I got necessary financial assistance from my family

N	Valid	35
	Missing	0
Median		5.0000
Mode		5.00
Std. Deviation		.65722
Minimum		2.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly agree) was set with the statement, “I got necessary financial assistance from my family” to know that if the Santal women got necessary financial assistance for education from their family or not. Here the median of the scores is 5 where Mode=5 and SD=.66. The Minimum score is 2 and Maximum score is 5. Overall we find that the Santal women strongly agree with the statement on average. So, normally they get the necessary financial assistance for education from their family. The item scores of the respondents are shown in the frequency table.

Table-57.1: I got necessary financial Assistance from my family

	Frequency	Percent	Valid Percent	Cumulative Percent
Disagree	1	2.9	2.9	2.9
Undecided	1	2.9	2.9	5.7
Valid Agree	4	11.4	11.4	17.1
Strongly agree	29	82.9	82.9	100.0
Total	35	100.0	100.0	

Figure-47: I got necessary financial Assistance from my family

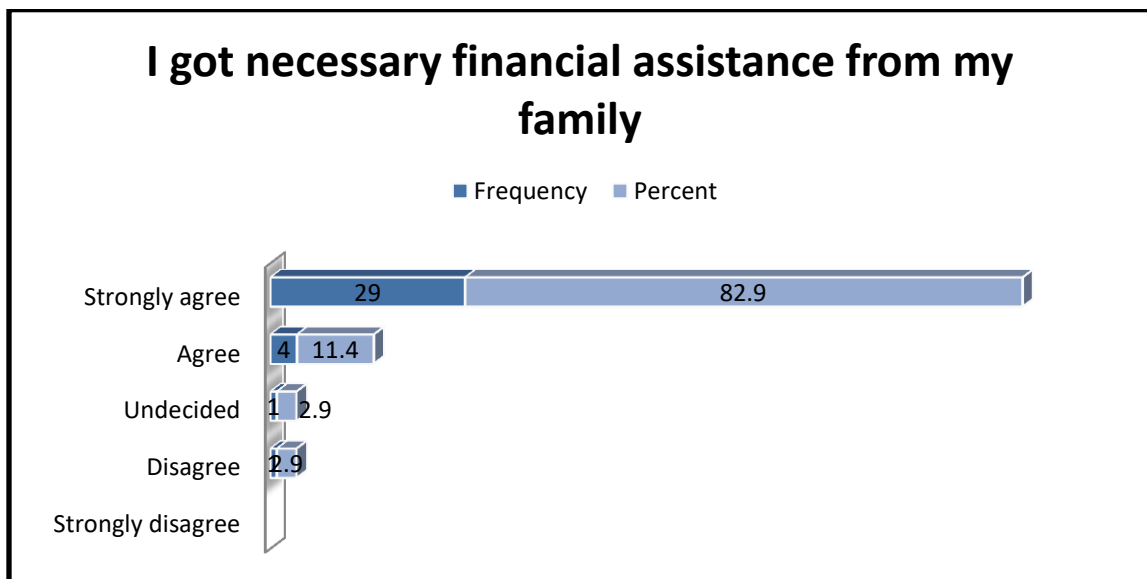


Table-58: Behavior of the teachers and stuffs in educational institution

I got expected behavior in educational institution

N	Valid	35
	Missing	0
Median		5.0000
Mode		5.00
Std. Deviation		.87255
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I got expected behavior in educational institution” to know that if the Santal women got expected behavior from the teachers and the stuffs for their educational institutions or not. Here the median of the scores is 5 where Mode=5 and SD=.87. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women strongly agree with the statement on average. So, normally they get the expected behavior from the teachers and the stuffs for their educational institutions. The item scores of the respondents are shown in the frequency table.

Table-58.1: I got expected behavior in educational institution

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	1	2.9	2.9	2.9
Disagree	1	2.9	2.9	5.7
Valid Agree	5	14.3	14.3	20.0
Strongly agree	28	80.0	80.0	100.0
Total	35	100.0	100.0	

Figure-48: I got expected behavior in educational institution

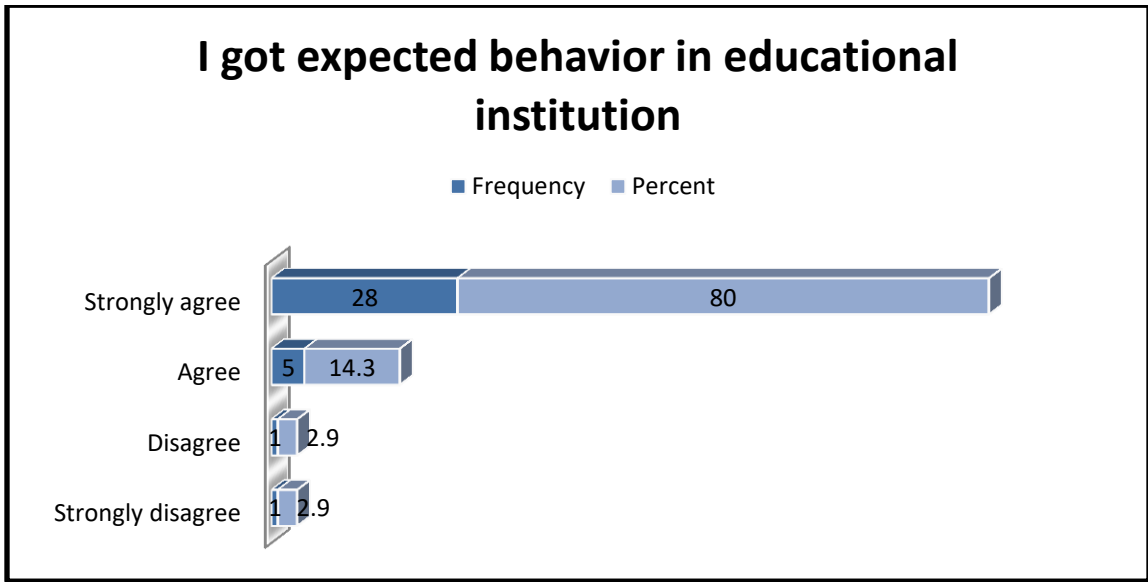


Table-59: I experienced discrimination for being an ethnic student

I experienced discrimination for being an ethnic student

N	Valid	35
	Missing	0
Median		2.0000
Mode		1.00
Std. Deviation		1.61037
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I experienced discrimination for being an ethnic student” to know that if the Santal women experienced any kind of discrimination for being an ethnic student or not. Here the median of the scores is 2 where Mode=1 and SD=.1.6. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women disagree with the statement on average. So, normally they do not experience any discrimination for being ethnic students. The item scores of the respondents are shown in the frequency table.

Table-59.1: I experienced discrimination for being an ethnic student

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	15	42.9	42.9
	Disagree	3	8.6	51.4
	Undecided	2	5.7	57.1
	Agree	10	28.6	85.7
	Strongly agree	5	14.3	100.0
	Total	35	100.0	100.0

Figure-49: I experienced discrimination for being an ethnic student

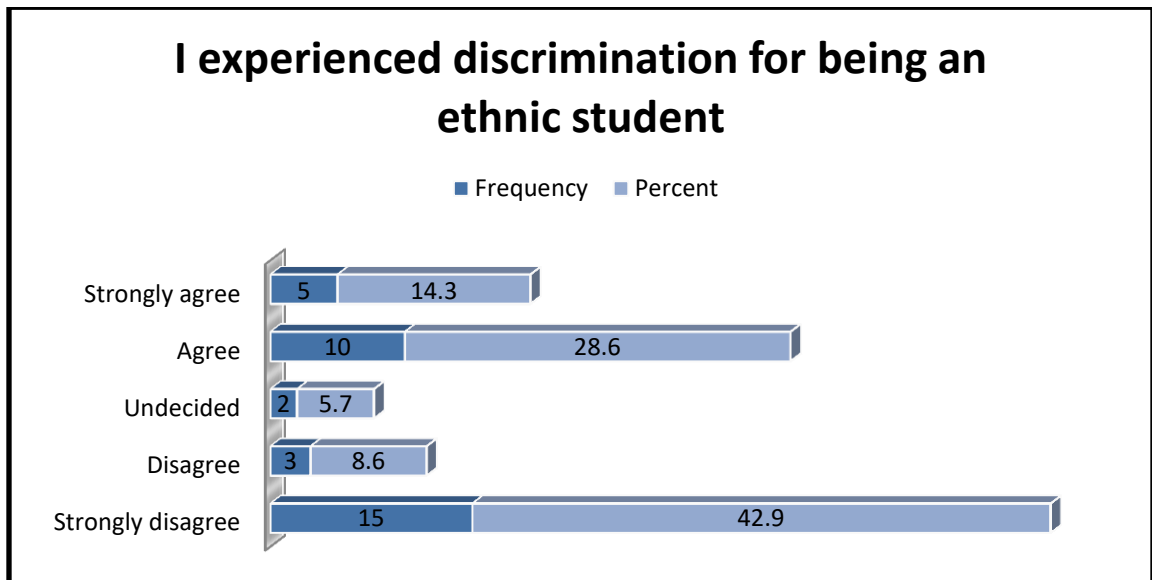


Table-60: Privilege of non-ethnic women

I found non-ethnic friends as privileged group

N	Valid	35
	Missing	0
Median		1.0000
Mode		1.00
Std. Deviation		1.60462
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “I found non-ethnic friends as privileged group” to know that if the Santal women felt that the non-ethnic women were the privileged group or not. Here the median of the scores is 1 where Mode=1 and SD=.1.6. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women strongly disagree with the statement on average. So, normally they do not feel that non-ethnic students are the privileged group. The item scores of the respondents are shown in the frequency table.

Table-60.1: I found non-ethnic friends as privileged group

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	23	65.7	65.7	65.7
Undecided	1	2.9	2.9	68.6
Valid Agree	7	20.0	20.0	88.6
Strongly agree	4	11.4	11.4	100.0
Total	35	100.0	100.0	

Figure-50: I found non-ethnic friends as privileged group

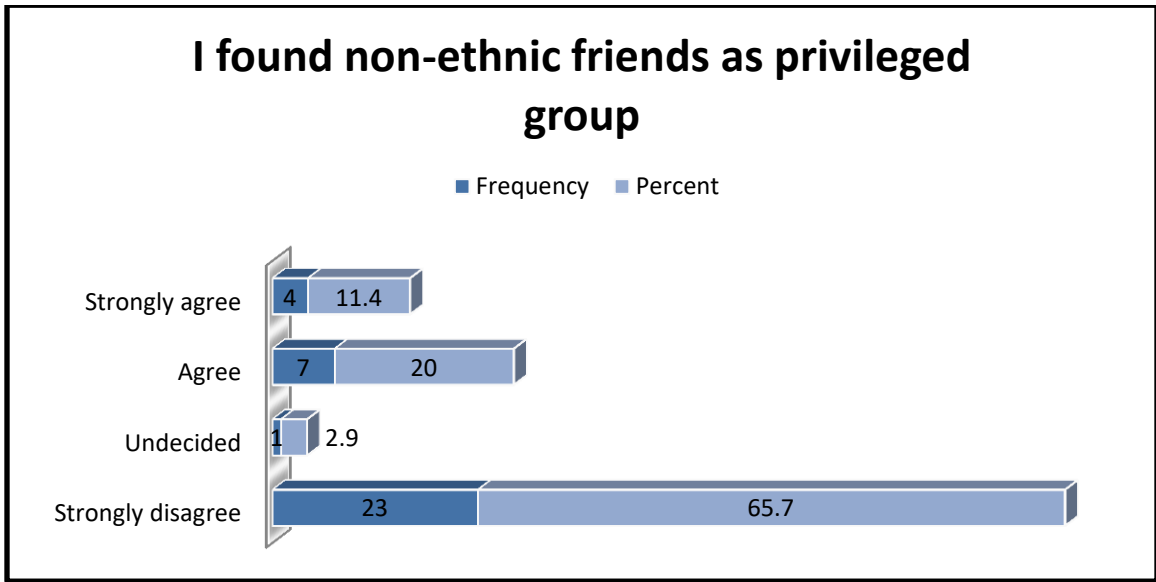


Table-61: Acceptance by non-ethnic classmates

Non-ethnic classmates accepted me friendly

N	Valid	35
	Missing	0
Median		5.0000
Mode		5.00
Std. Deviation		1.51463
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “Non-ethnic classmates accepted me friendly” to know that if the Santal women were neglected by the non-ethnic classmates or not. Here the median of the scores is 5 where Mode=5 and SD=.1.5. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women strongly agree with the statement on average. So, normally they are not neglected by the non-ethnic classmates. The item scores of the respondents are shown in the frequency table.

Table-61.1:Non-ethnic classmates accepted me friendly

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	5	14.3	14.3	14.3
Disagree	3	8.6	8.6	22.9
Valid Agree	6	17.1	17.1	40.0
Strongly agree	21	60.0	60.0	100.0
Total	35	100.0	100.0	

Figure-51:Non-ethnic classmates accepted me friendly

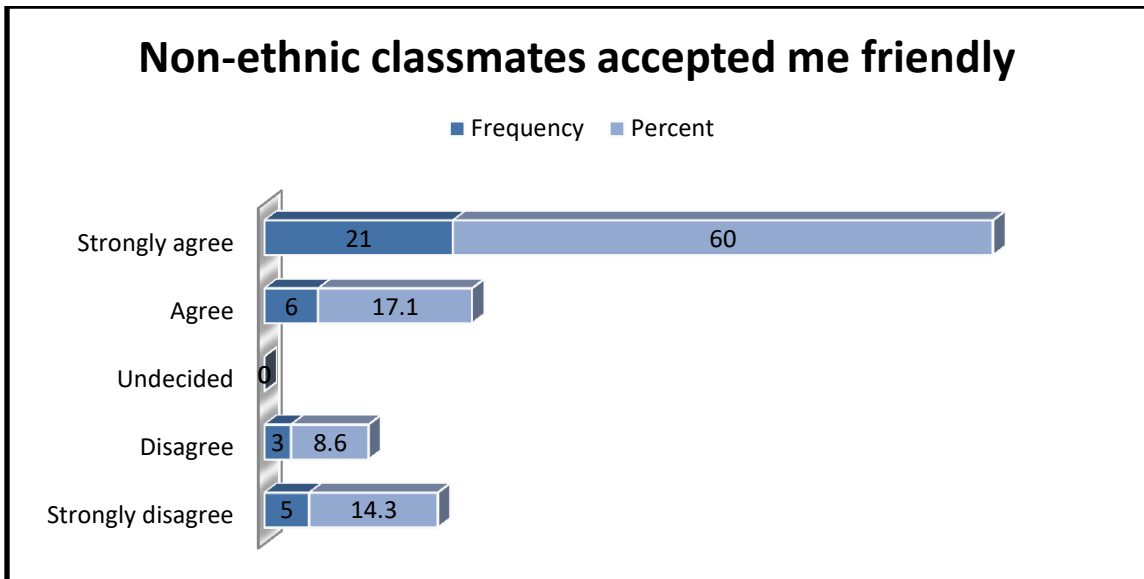


Table-62: Acceptance of non-ethnic classmates by the santal women

You accepted your non-ethnic classmates friendly

N	Valid	35
	Missing	0
Median		5.0000
Mode		5.00
Std. Deviation		1.06747
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly agree) was set with the statement, “You accepted your non-ethnic classmates friendly” to know that if the Santal women accepted non-ethnic classmates or not. Here the median of the scores is 5 where Mode=5 and SD=.1.1. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women strongly agree with the statement on average. So, they always accepted non-ethnic classmates as friends. The item scores of the respondents are shown in the frequency table.

Table-62.1: You accepted your non-ethnic classmates friendly

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	1	2.9	2.9	2.9
Disagree	3	8.6	8.6	11.4
Valid Agree	5	14.3	14.3	25.7
Strongly agree	26	74.3	74.3	100.0
Total	35	100.0	100.0	

Figure-52: You accepted your non-ethnic classmates friendly

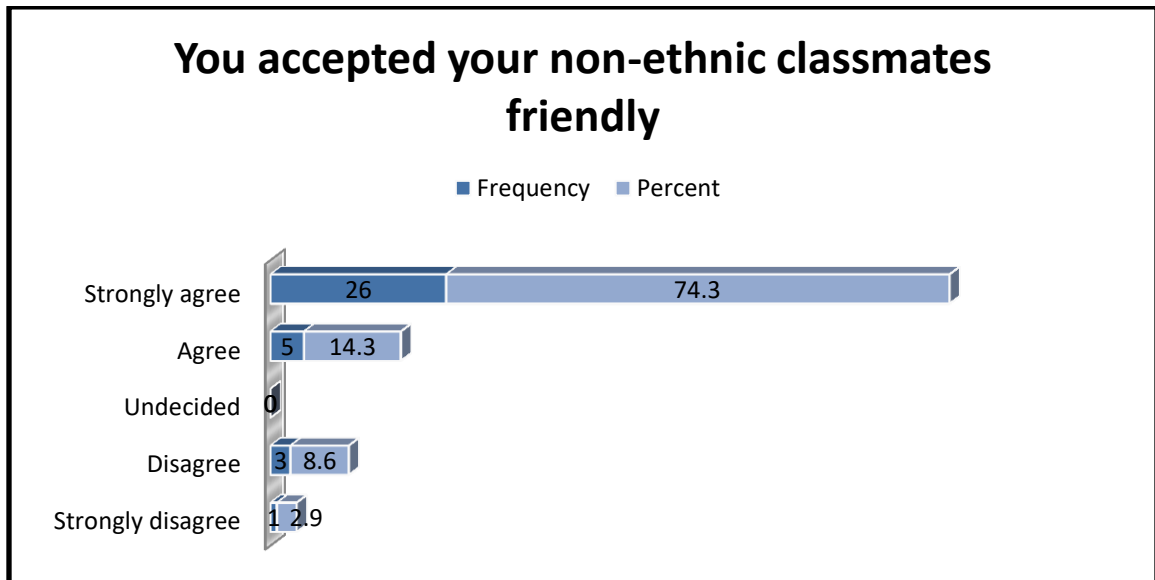


Table-63: Childhood dream regarding career

	Frequency	Percent	Valid Percent	Cumulative Percent
Being a government Official	8	22.9	22.9	22.9
Being a teacher	9	25.7	25.7	48.6
Valid Being a doctor	8	22.9	22.9	71.4
Being a social worker	4	11.4	11.4	82.9
Others	6	17.1	17.1	100.0
Total	35	100.0	100.0	

Among total 35 respondents who are educated up to SSC level or more, the childhood dream of 8 (22.9%) people were to be a government official, 9 (25.7%) people were to be a teacher, 8 (22.9%) people were to be a doctor, 4 (11.4%) people were to be a social worker and the rest 6 (17.1%) people were others.

Table-64: Fulfillment of childhood dream

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	4	11.4	11.4
	No	13	37.1	48.6
	Others	18	51.4	100.0
	Total	35	100.0	100.0

Among total 35 respondents who are educated up to SSC level or more, 4 (11.4%) people were able to fulfill their childhood dream, 13 (37.1%) people were not able to fulfill their childhood dream. The rest 18 (51.4%) people have still the chance to fulfill their dream because they are current students.

Figure-53: Fulfillment of childhood dream

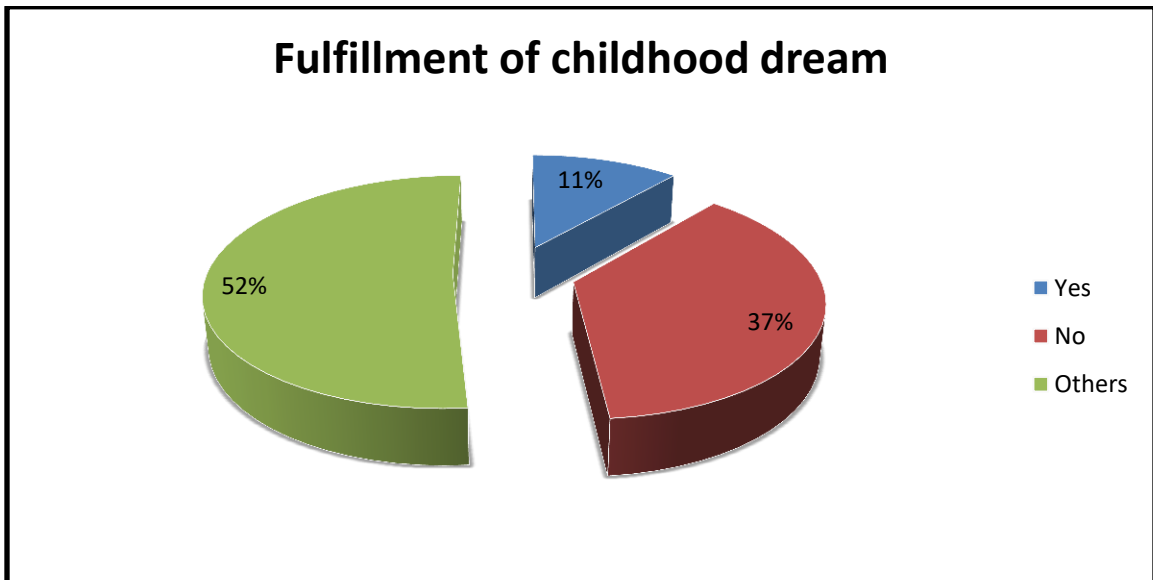


Table-65: Privilege of non-ethnic women in job sector

Non-ethnic women are privileged group in job sector

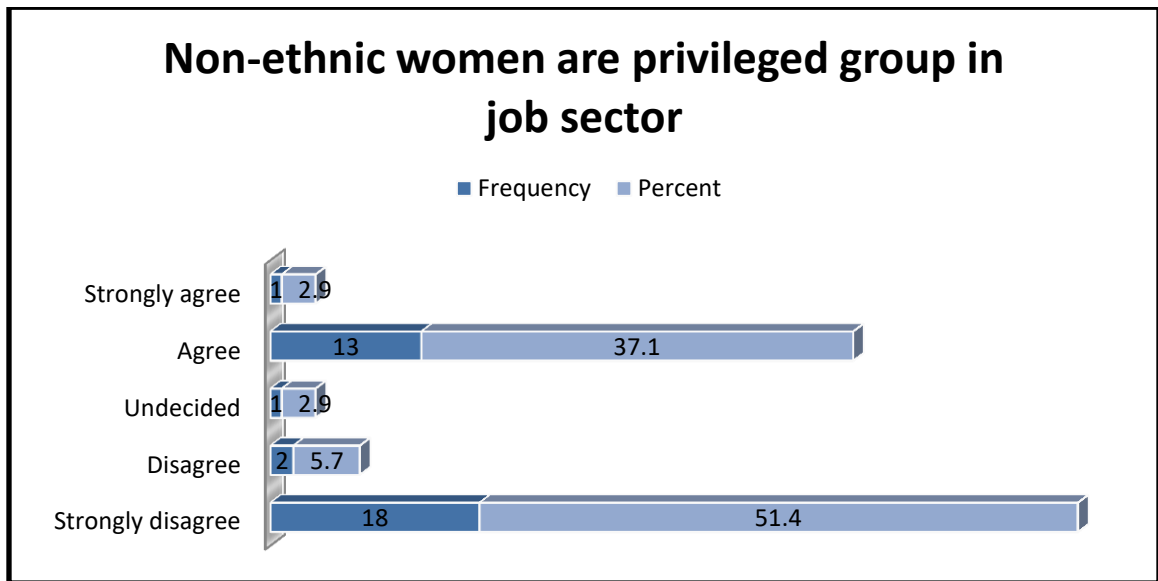
N	Valid	35
	Missing	0
Median		1.0000
Mode		1.00
Std. Deviation		1.49397
Minimum		1.00
Maximum		5.00

A five points likert item (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly disagree) was set with the statement, “Non-ethnic women are privileged group in job sector” to know that if the Santal women feel that non-ethnic women are the privileged group in job sector or not. Here the median of the scores is 1 where Mode=1 and SD=.1.5. The Minimum score is 1 and Maximum score is 5. Overall we find that the Santal women strongly disagree with the statement on average. So, they do not feel that non-ethnic women are privileged group in job sector. The item scores of the respondents are shown in the frequency table.

Table-65.1:Non-ethnic women are privileged group in job sector

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree	18	51.4	51.4	51.4
Disagree	2	5.7	5.7	57.1
Valid Undecided	1	2.9	2.9	60.0
Agree	13	37.1	37.1	97.1
Strongly agree	1	2.9	2.9	100.0
Total	35	100.0	100.0	

Figure-54: Non-ethnic women are privileged group in job sector



Development

Table-66: Understanding by the concept of 'Development'

	Frequency	Percent	Valid Percent	Cumulative Percent
Economic solvency	104	69.3	69.3	69.3
Empowerment	1	.7	.7	70.0
Valid Upgraded status	1	.7	.7	70.7
Higher living standard	44	29.3	29.3	100.0
Total	150	100.0	100.0	

Among all 150 respondents, meaning of 'Development' is economic solvency for 104 (69.3%) people, empowerment for 1 (.7%) people, upgraded status for 1 (.7%) people and higher living standard for the rest 44 (29.3%) people. So, for most of the Santal women, development means economic solvency.

Figure-55: Understanding by the concept of 'Development'

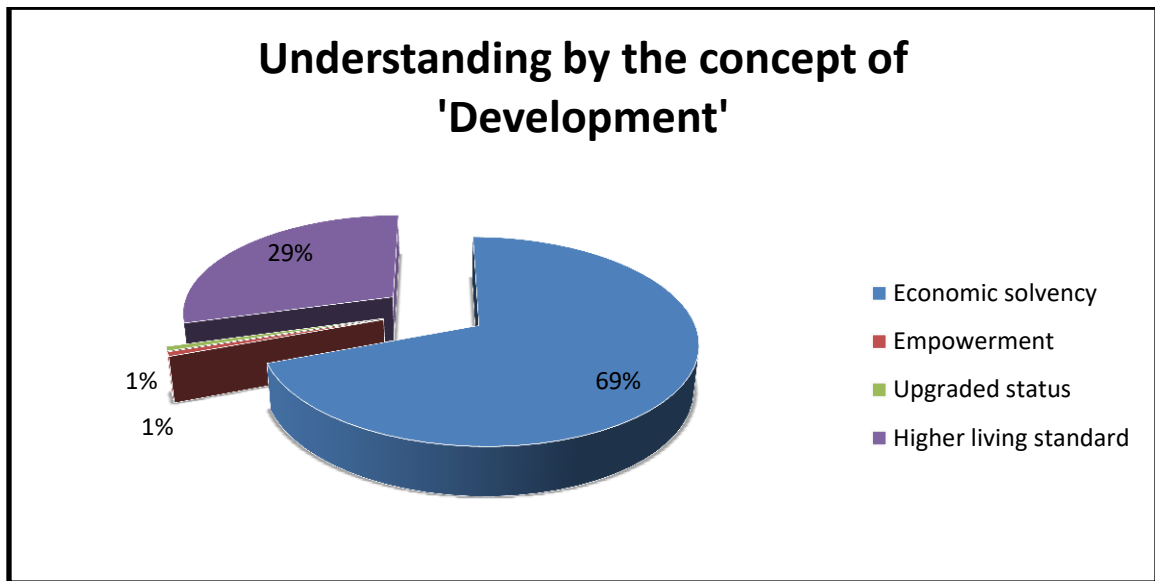


Table-67: Organization that helps to development Santal women

Any organization that helps to develop the women in your community

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	97	64.67	64.67	64.67
Valid No	53	35.33	35.33	100.0
Total	150	100.0	100.0	

All 150 respondents were asked if there is any organization that really helped the development of Santal women or not. 95 (63.3%) respondents answered yes and the rest 55 (36.7%) respondents answered no. So, most of the Santal women believes that there is an organization that helped the development of Santal women.

Figure-56: Organization that helps to development Santal women

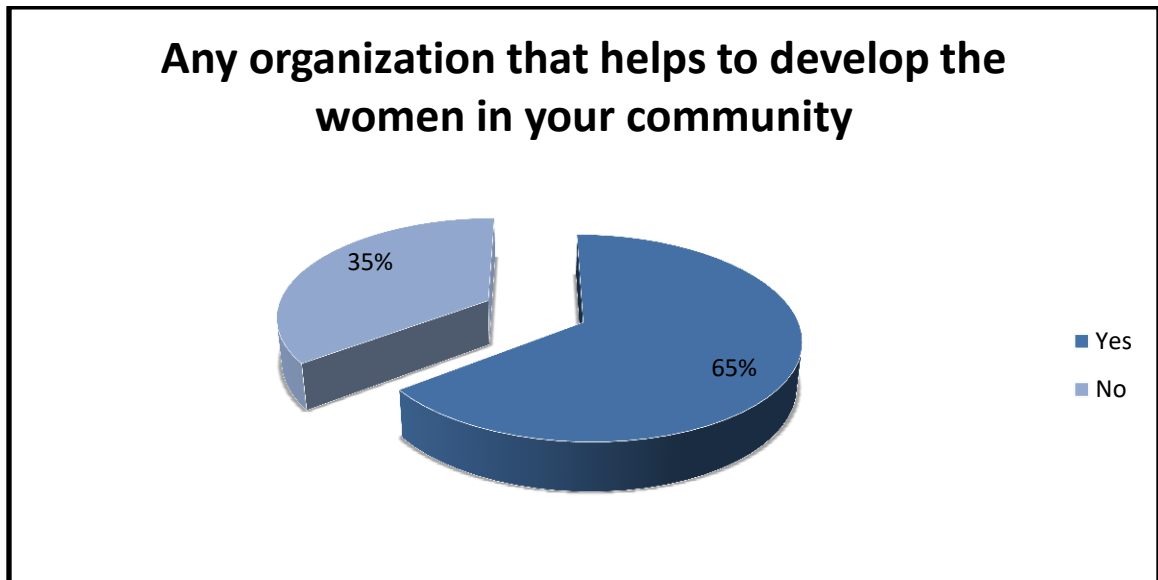


Table-68: Type of organization that helped to develop Santal women

	Frequency	Percent	Valid Percent	Cumulative Percent
Government	7	4.7	4.7	4.7
Local government	9	6.0	6.0	10.7
Big NGOs	13	8.7	8.7	19.3
Valid Local NGOs	65	43.3	43.3	62.7
Others	3	2.0	2.0	64.7
Not applicable	53	35.3	35.3	100.0
Total	150	100.0	100.0	

According to 7 (4.7%) people government, according to 9 (6%) people local government, according to 13 (8.7%) people big NGOs, according to 65 (43.3%) people local NGOs and according to 3 (2%) people other organizations helped in the development of Santal women. The rest 53 respondents do not agree that any organization helped in their development. So, most of the Santal women give the credit to Local NGOs for the development of them.

Figure-57: Type of organization that helped to develop Santal women

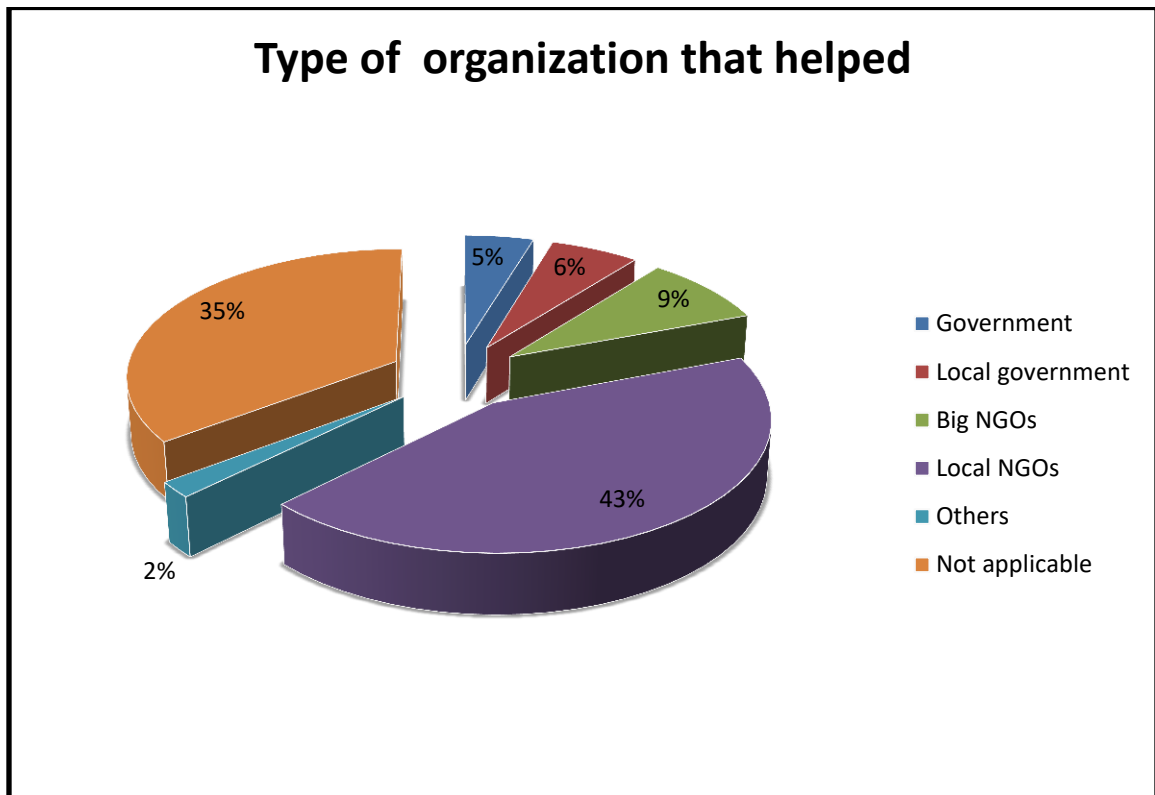


Table-69: Sector needs to develop for the betterment of Santal women

	Frequency	Percent	Valid Percent	Cumulative Percent
Education	127	84.7	84.7	84.7
Economic	15	10.0	10.0	94.7
Valid Social safety	7	4.7	4.7	99.3
Others	1	.7	.7	100.0
Total	150	100.0	100.0	

Among total 150 respondents, 127 (84.7%) people consider education, 15 (10%) people consider economic, 7 (4.7%) people consider social safety and the rest 1 (.7%) person considers others as the sector to be developed for the betterment of Santal women.

Figure-58: Sector needs to develop for the betterment of Santal women

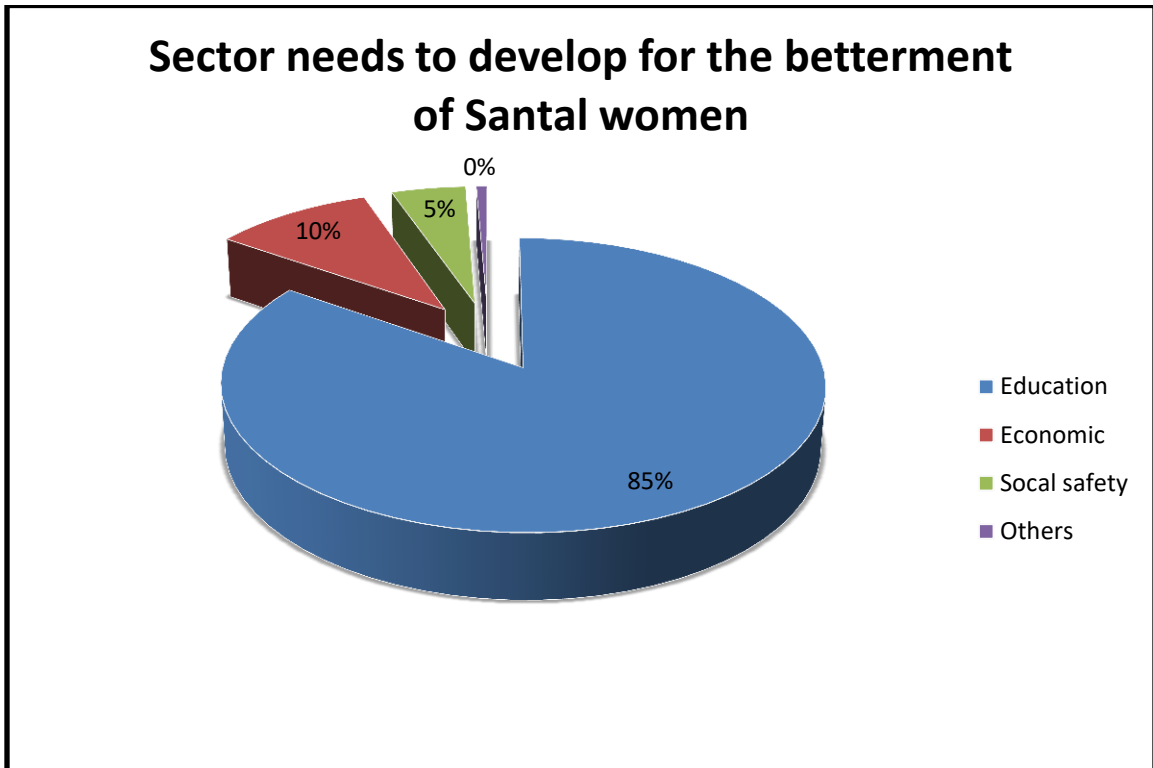


Table-70: Who should take measure for the development of Santal women

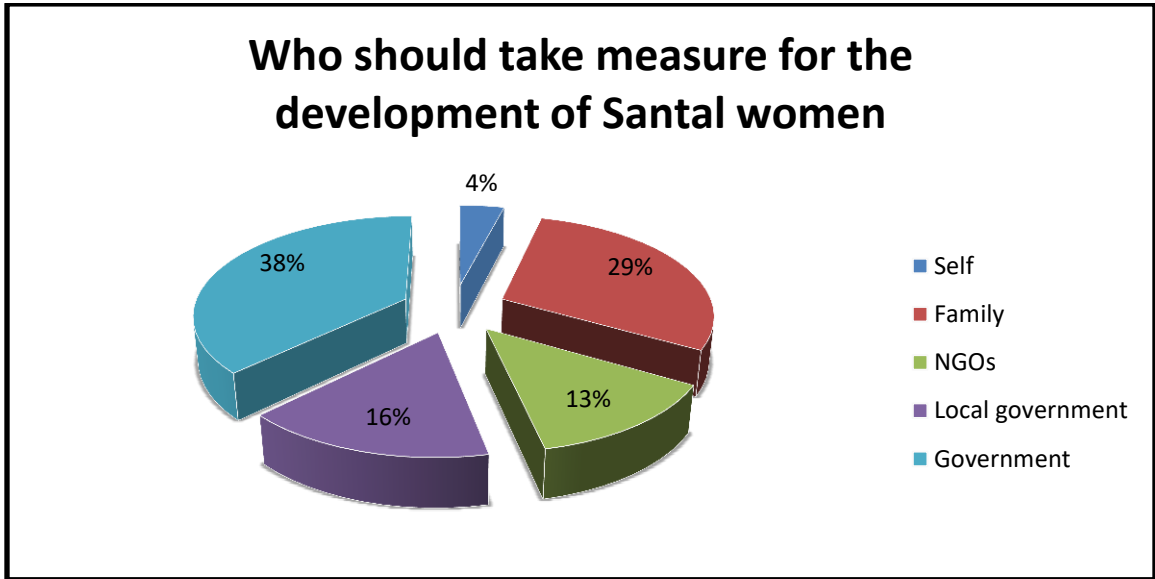
Who should take measure for the development of Santal women

	Frequency	Percent	Valid Percent	Cumulative Percent
Self	6	4.0	4.0	4.0
Family	44	29.3	29.3	33.3
NGOs	20	13.3	13.3	46.7
Local government	24	16.0	16.0	62.7
Government	56	37.3	37.3	100.0
Total	150	100.0	100.0	

Among total 150 respondents, 6 (4%) people consider self, 44 (29.3%) people consider family, 20 (13.3%) people consider NGOs, 24 (16%) people consider local government and 56 (37.3%) people consider government as the unit that should take measure for the

development of Santal women. So, most of the Santal women wants the government to take necessary measure for their development.

Figure-59: Who should take measure for the development of Santal women



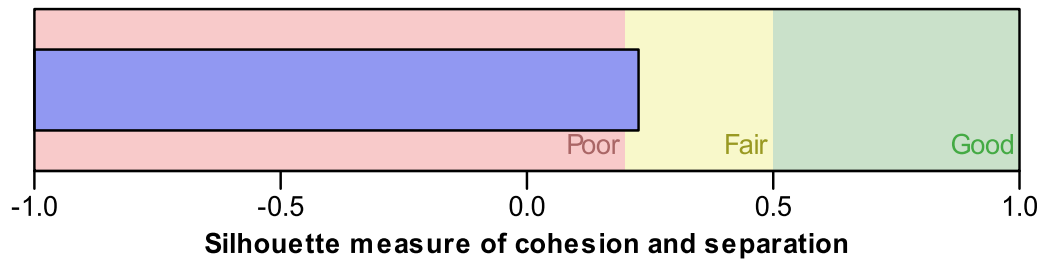
Two step cluster analysis:

A two step cluster analysis was run in order to classify the respondents into clusters based on some variables. The result of the cluster analysis is given below:

Model Summary

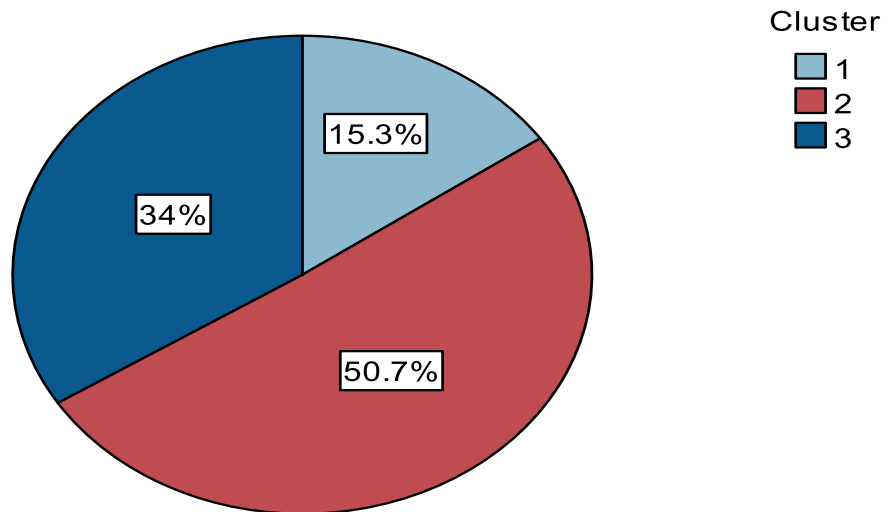
Algorithm	TwoStep
Inputs	5
Clusters	3

Cluster Quality



The model summary shows that the clusters were created based on 5 parameters. 3 clusters have been created and cluster quality is fair.

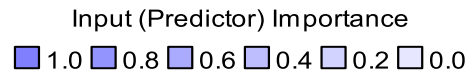
Cluster Sizes



Size of Smallest Cluster	23 (15.3%)
Size of Largest Cluster	76 (50.7%)
Ratio of Sizes: Largest Cluster to Smallest Cluster	3.30

Cluster Sizes show that the largest cluster contains 50.7% people, the medium cluster contains 34% people and the smallest cluster contains 15.3% people. The ratio of sizes (largest cluster to smallest cluster) is 3.30.

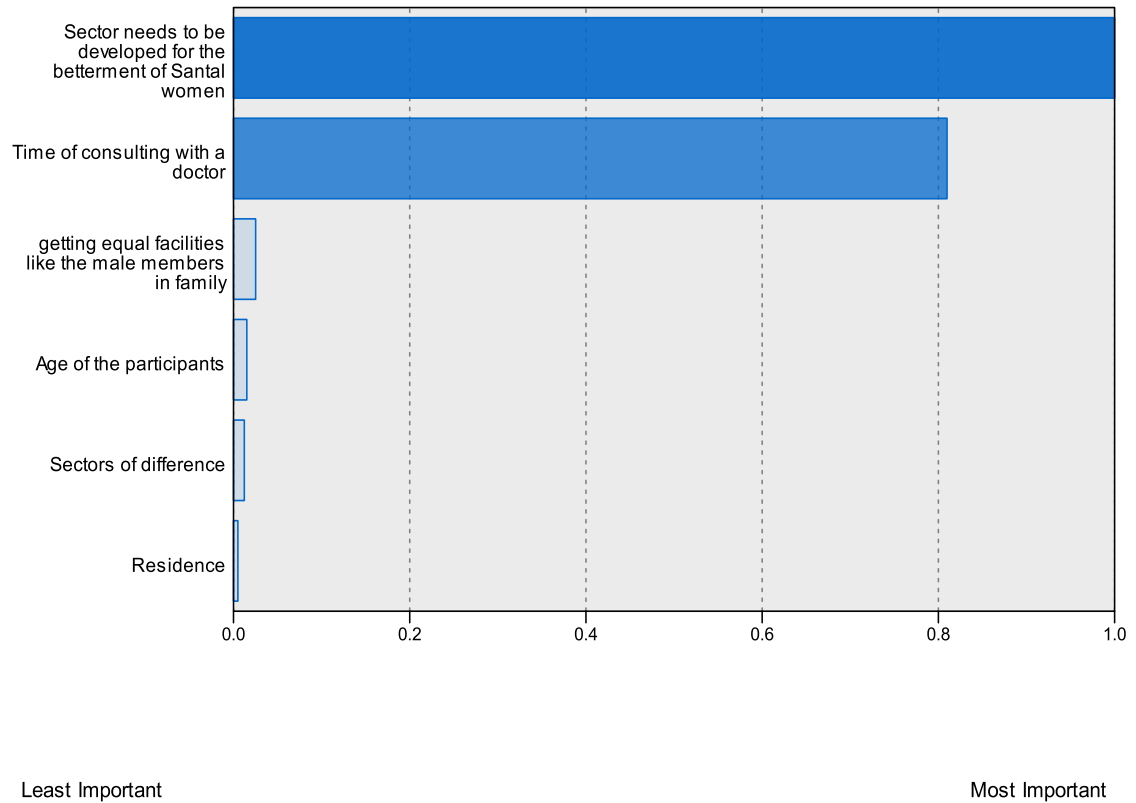
Clusters



Cluster	2	3	1
Label			
Description			
Size			
Inputs	Sector needs to be developed for the betterment of Santal women	Sector needs to be developed for the betterment of Santal women	Sector needs to be developed for the betterment of Santal women
	Time of consulting with a doctor	Time of consulting with a doctor	Time of consulting with a doctor
	getting equal facilities like the male members in family	getting equal facilities like the male members in family	getting equal facilities like the male members in family
	Age of the participants	Age of the participants	Age of the participants
	Sectors of difference	Sectors of difference	Sectors of difference

The details of cluster information show the number of people with percentage and the input parameters.

Predictor Importance



The predictor importance identified the importance of variables in creating the clusters. The most important variable is, sectors need to be developed for the betterment of Santal women whereas the least important variable was residence. The other variables are time of consulting with a doctor, getting equal facilities like male members in family, age of the participants and residence respectively.

This chapter includes all the findings from both quantitative and qualitative analysis. The findings are as follows:

5.2. Findings from Qualitative Analysis

There are two parts of findings from qualitative analysis; one is findings from the case studies and the other is findings from the FGDs. Both of them are given below:

5.2.1 Case Study

Case Study # 1

Name: Pricila Murmu

Age: 28

Marital Status: Married

Occupation: NGO Worker

Residence: Villege-Miapur, Upozilla-Poba, District- Rajshahi

Religion: Christian

Family Income: 60,000 Tk (Per month)

Pricila Murmu is an educated lady who lives in a village named Miapur near the city of Rajshahi. Her husband is a BCS Cadre. She belongs to a nuclear family with only 3 members in it. Her family has been converted in Christianity in the British period. She heard about British ruling from her grandparents. Their family was converted in Christianity in order to save from oppression and get some facilities from the government according to her grandfather. Still they are practicing Christianity. Church plays a vital role in their social life. They depend on church in case of any big problem. If they need to contact the administration, they do it through the church. In their home they use Santali language, but she

knows Bengali as well. She uses Bengali while speaking with the people beyond her community. She had to know Bengali as it is the language of most of the people in this country. Moreover, she got her education in Bengali medium as there is still no option to get education in Santali Language. Pricila is very unhappy with the matter that she could not get education in their mother tongue. She thinks that she could do better if she got the chance to study in her mother tongue. In fact, she observed that the cause of drop out for many of her Santal friends was that they were unable to cope with Bengali language in their childhood. She has never faced any big problem in her life, but in case of ordinary problems she took the help of family members to solve them. She saw in her father's family that any decision comes from a discussion between her parents. She practices the same in her life, that is, all the important decisions are taken mutually by her and her husband. She has the equal role in her family as her husband. She can inherit neither her father's property nor her mother's property but can inherit her husband's property. As she is in far better position than the common women in her community in terms of socio-economic condition, she is worried about these women. But she agreed that the situation of Santal women is getting better day by day. She has many non-ethnic friends and faced no problem with them. In most of the time they get the same status in the society as the non-ethnic women in this country. But sometimes she has experienced discrimination at work place due to her racial identity. In the cases of the discrimination, she tried to solve the problem with rational discussion. Sometimes she feels that the non-ethnic women get more facilities in the job sector. Despite of some discrimination are still exist, Pricila is hopeful about the development of the Santal women. Different NGOs are working hard for the betterment of the Santal women. But according to her, government of the country should play the most vital role in bringing these deprived women within the mainstream. She thinks that if the government can ensure more facilities, the Santal women will come in the main stream very soon.

Case Study # 2

Name: Jachinta Mardi

Age: 80

Marital Status: Married

Occupation: Day laborer

Residence: Villege- Godagari, Upozilla-Poba, District-Rajshahi

Religion: Christian

Family Income: 8000 Tk (Per month)

Jachinta Mardi belongs is a widowed woman who belongs to a poor joint family in Godagari. Her son is the head of the family where there are 6 members in it. Jachinta is a day laborer in occupation. Her mother tongue is Santali, but she knows Bengali also. She has to speak in Bengali at her work place. Jachinta practices Christianity from her childhood. Her paternal grandfather has been converted into Christianity with all her family members from their traditional Santali religion. Jachinta do not know about the reason behind this religious conversion. But they are practicing Christianity with some mixture with their previous religious rituals. One example of this is that, jachinta used to use vermilion on the upper part of her forehead when her husband was alive as the sign of being married. Still she can see a lot of women in her community use

vermilion in spite of being a Christian. But this not a compulsory ritual for them, rather, it is totally optional. Besides her work as a day laborer, she also does the household chores in her home. She did not experience any kind of discrimination in her family. In the answer of a question she said, “I am working for the family both inside and outside, why would my family members misbehave with me?”. But the scenario is different in the social life. She experienced gender discrimination and harassment in social life. She was harassed mentally by some powerful members of the society. But she did not keep quiet about the matter, she fought for justice. She went to the mondol and asked for justice. But she was failed to get justice because she was harassed by powerful people in her society. The mondol dismissed the matter in a meeting with mild warning to the offender. The mondol also told jachinta to be careful in future while dealing with powerful people. After that, she wanted to go to the church for justice, but her family stopped her to do so. As a result she did not take any farther action on this issue. But in the issue of harassment, she did not consider the option of going and seeking help from the police or the administration. It's because they depend traditionally on the ponchayet and on the church from the very beginning. This event is a very pathetic one in her life and she does not like to talk about it. She feels that she would have got justice if she were from a rich and powerful family. She hardly feels that the reason behind her discrimination and harassment is her racial identity. Rather she considers her poverty as the reason behind all her sufferings. Jachinta cannot inherit her parents' property. Her parents' properties are distributed among her brothers. But she inherits her husband's property. She thinks that economic solvency is the precondition of getting higher social status. So, economic solvency should be the main target of any initiative taken for the development of the Santal women.

Case Study # 3

Name: Sabina Hembrom

Age: 14

Marital Status: Unmarried

Occupation: Student

Residence: Villege- Kashiadanga, Upozilla- Poba, District- Rajshahi

Religion: Christian

Family Income: 7000 Tk (Per month)

Sabina is a teenage girl living in a poor nuclear family. She is a young girl with a lot of dreams in her eyes. She is comfortable in both Santali and Bengali languages. She use Santali in her family as all her family members do the same, but she has to use Bengali in her school for both study and interaction with her friends. Sabina is practicing Christianity from her childhood. She has no idea about either the time when her family was converted into Christianity or what was the reason behind it. She just knows that they have been practicing Christianity for generations. She is a student and wants to be a government official after finishing her education. She is quite confident that she is able to fulfill her dream. She lives with her parents and siblings where her father is the head of the family. She engages herself in household chores besides her study. Like her friends, she also does not like to work in the fields as she can find it conflicting with her future plans. Sometimes she feels that her parents are unhappy because she is a female child and will not be able to help her parents like her brothers. Even she will not get anything from

her father's property in future. But she will inherit her mother's property along with her daughters. She is a member of Caritas (a big NGO) at even this early age. It's because she wants to participate in social gathering as it helps her to interact with different type of people and make her fit for coping different type of situations. Sometimes she feels that she does not get the equal importance like the male members of her society. She does not find any harassment in her society, but she is not sure about the existence of it. She said that till now she did not experience any kind of harassment, but she also knows that she has gathered very little amount of experience due to her early age. Her experience is limited almost within her family, friends and school. She does not know what will be the situation when she will cross this limit and enter into the broader society. She did not experience any discrimination due to her racial identity but not sure about the future as well. She finds most of the Santal girls of her age in the same reality like her. She does not find any big difference between the situation of her and her Santal friends. She wants to ensure higher standard of living in her future as the meaning of development is higher living standard for her. She does not want to involve herself in farming like many elderly member of her community. "My mother and grandmother work in the field regularly, but I do not. I will continue my study, be successful in life and then save them from doing this boring task" said Sabina. Finally, she feels that, the development of the Santal women should be started from their family.

Case Study #4**Name:** Borsha Soren**Age:** 32**Marital Status:** Married**Occupation:** Doctor**Residence:** Villege- Kashiadanga, Upozilla: Poba, District: Rajshahi**Religion:** Christian**Family Income:** 90,000 Tk (Per month)

Borsha Soren belongs to a nuclear family containing 5 members in it. Her husband is the head of the family but he respects Borsha as his counterpart. Both she and her husband are doctors by profession. Their mother tongue is Santali which they use in their family and community. But they have to use Bengali at their work place while dealing with their colleagues, patients and other stake holders. Borsha is a Christian woman and practicing the same religion from her childhood inherited by her family. She has no idea about the reason behind the religious conversion of her family. But Borsha said that, her family is Christian for at least three generations. She does not find any relative or her who is practicing the Santali religion. Rather she observed great influence of church in her family. She finds the church influencing her community as well. Church is the institute between the 'Ponchayet' and the state for then. If the mondol fails to solve any issue, the church comes to solve it and in most of the cases church solves the problem successfully. Borsha never experienced any kind of discrimination in her family. Rather she has a vital

role in the decision making in her family. She does not get enough time for engaging herself in house hold chores. She has got a maid for the household chores. She has got the membership of Caritas like many other women in her society from the teenage. In spite of being higher educated and successful in professional life, Borsha cannot inherit her father's property only because of gender role in her community. But she can inherit her mother's property along with her sisters. She can inherit her husband's property as well. Borsha never faced any kind of discrimination or harassment in her social life. Even she never found herself ignored because of her racial identity. She also possesses respect for the non-ethnic women in her society. From the childhood, Borsha had the dream to be a doctor. Finally she fulfilled her dream with the help of her family. She never experienced any kind of discrimination at her work place due to her racial identity. Borshe considers higher living standard as the sign of development. She finds the local NGOs as the helpful institutes for the development of the Santal women. She also thinks this is actually the responsibility of the NGO sector to work for the development of these deprived women. The government of Bangladesh should also take measures like improving health system, ensuring financial support and encouraging modern education for the development of the Santal women according to her. Borsha is very optimistic about the development of the women in her community because they have realized the necessity of education and at present, almost every Santal child is enrolled in schools by their family.

Case Study # 5**Name:** Rozy Biswas**Age:** 25**Marital Status:** Married**Occupation:** Housewife**Residence:** Villege- Kashiadanga, Upozilla: Poba, District: Rajshahi**Religion:** Christian**Family Income:** 7000 Tk (Per month)

Rozy Biswas is a married woman who belongs to a poor joint family including 7 members in it. She speaks in Santali language, but also knows Bengali and uses it while dealing with any non-Santal person. She is a Christian woman but still uses vermilion on her forehead as the sign of being married due to the respect to traditional values. Her husband is the head of her family but he never ignores her. She has an important role in decision making in her family. Her husband involves her while taking any important decision. Self-respect is a very important issue for Rozy. She has got the membership in a NGO named Caritas with the intention to secure her own rights. She never faced any discrimination in family or social life. But she thinks that women should protest and fight for justice in case of any discrimination. All day long she remains at home engaging herself in household chores. She enjoys household chores. But she does not like farming at all and that's why she never works in the field. At the leisure she likes to gossip with her nearest people. She cannot inherit her father's property but can inherit her mother's

property. Her mother's property will be distributed equally only among her daughters. She can inherit her husband's property as well. Rozy wanted to get higher study and become self-dependent. But she had to stop her education just after primary level due to poverty. Her family married her off at the age of 17. Still she has the permission to earn money. But she does not engage herself in earning because she did not get any work that is suitable for her. She does not like farming at all, but it is the only option for her in terms of occupation. She could not get any job that is interesting for her due to lack of sufficient education. She wishes if she could continue her education. Due to lack of education she could not fulfill her childhood dreams regarding her profession and her future life as well. But still self-respect is so important for her that development is nothing but empowerment for her. She thinks that only empowerment can change the situation of women. NGOs should work on this issue as they are working for development of the Santal women. Finally she always feels that there is no alternative to education for the development of any women.

5.2.2 Findings from the FGDs

Family Life

- Women have the same decision making right in their family as the male members.
- In the family women get almost the same importance and facilities compared to the men.
- The parents of female child became unhappy because the daughters cannot help them like the sons.

Social Life

- The Santal women try to solve their problems within themselves.

- The psychology of the society is needed to be changed in order to omit the discrimination of the ethnic women.
- Poverty is the cause of discrimination in social life.
- Racial identity is the cause of discrimination in social life.
- Education and awareness situation should be developed in order to eliminate social discrimination among ethnic and non-ethnic women.
- Santal women experience discrimination in education sector.
- Ensuring equal facilities for all can be the solution of social discrimination.
- The wage of Santal women is less than the wage of men and other non-ethnic women.
- The Santal women experience discrimination in social life because they are less educated than the non-educated women.
- The Santal women experience discrimination in social life because of their religious identity.

Access to Financial Resources

- Only the daughters can inherit their mother's property.
- Daughters cannot inherit their father's property unless it is an exceptional situation when there is no other option.

Healthcare System

- The Santal women face discrimination while taking health services.
- Number of doctors is insufficient.
- Doctors do not pay necessary attention to the patients.

Scope of Education and Employment

- Poverty is the major obstacle to the education of the Santal women.
- Many of them were unable to continue their education because of marriage.

Development Issues

- Awareness building is essential for the development of Santal women.

- They do not get the same status as the non-ethnic women in society.
- More improvement is needed in education sector in terms of funds and opportunities.
- Improvement in healthcare system is essential for the development of Santal women.
- Economic support is essential for the development of Santal women.
- Everybody should work together to develop the Santal women.
- The government should take measures to use the qualities of Santal women and therefore, increase their income.
- Family awareness and support can help the development of Santal women.
- Santal women should work together for developing themselves.
- Equal rights should be ensured for proper development.
- Elderly allowance is essential.
- Higher living standard by education and employment can develop the situation of Santal women.
- The mentality of Santal women is also responsible for discrimination, it should be changed through awareness building.
- Proper honor and education for the Santal women is essential for their development.
- Santal women should get more facilities in every sector.
- Quality of education should be increased.
- Awareness in family and society is essential for the development of the Santal women.

Chapter Six: Conclusion and recommendation

6.1. Summary of the Findings

This

6.1.1. Major findings from the quantitative analysis

- The mean age of them is 35.26 and the Standard Deviation (SD) is 15.27.
- 24.7% (25%) of the respondents were unmarried and 75.3% (75%) were married.
- All 150 (100%) respondents of this study were Christian.
- Most of the respondents were housewives whereas business is very rare as profession.
- Among the 150 respondents, the language of 7 (4.7%) people was Bangla and the rest 143 (95.3%) people use Santali as their language.
- Among 150 respondents 120 (80%) people belong to nuclear family and the rest 30 (20%) people belong to joint family.
- Among the 150 respondents 41 (27.3%) people were illiterate.
- Among 150 respondents the family income of 87 (58%) respondent was between 5000-10000 Tk.
- The mean number of family members is 5.4 where the standard deviation is 2.1.
- Increase in the age is strongly associated with decrease in education level.
- The Santal women agree with the statement, “I get equal facilities like the male members in my family”.
- The married women are in slight better position in terms of getting equal facilities from the family.
- They can choose their favorite work in the family.
- They do not experience torture in the family.
- There is moderately strong evidence of association between residence and experiencing gender discrimination in family
- In most of the cases Santal women who experienced gender discrimination in family did nothing in the response to gender discrimination.

- They do not experience gender discrimination in the family.
- Total 44 women reported that they experienced torture in family. Among them, in most of the cases, Santal women experience mental torture.
- In most of the cases Santal women who experienced torture in family did nothing in the response to torture.
- The women who experience torture in family are more likely to experience gender discrimination too.
- Among 150 respondents, 116 (77.3%) people have membership in social association.
- They have decision making authority in social gathering.
- They have the same importance like male members in the society.
- The women who have decision making authority in any social gathering are more likely to get equal importance like men in society.
- They do not experience gender discrimination in the society.
- they do not experience harassment in the society.
- Total 32 Santal women reported that they experienced harassment in social life. Mental harassment is the most common form of harassment among them.
- Commonly women fight for justice in case of harassment in the Santal community.
- Among the 16 women who fought for justice, 7 (21.9%) people got justice, 7 (21.9%) did not get justice and the rest 2 (6.3%) women were still waiting for justice.
- They do not get equal opportunities like the non-ethnic women in the society.
- There is a strong evidence of association between the family income and getting equal opportunities compared to the non-ethnic women.
- In most of the cases Santal women cannot inherit their father's property.
- In most of the cases Santal women can inherit their mother's property.
- In most of the cases Santal women cannot inherit their father's property.
- Among 150 respondents, 102 (68%) can choose any profession that they like.
- Normally, they do not experience any discrimination at work place.

- Total 50 women reported that they have experienced discrimination at work place. Most of them experienced racial discrimination at work place.
- Doctors are the most common regular physician for the Santal women.
- In most cases Santal women consult with a doctor in case of illness for a few days.
- Most commonly Santal women go to nearby medical college hospital in case of medical emergency.
- Most commonly Santal women depend on doctors in their pregnancy period.
- Overall the Santal women are satisfied with the prevailing Healthcare system.
- There is moderately strong evidence of association between highest level of education and satisfaction level on prevailing Healthcare.
- Among 150 respondents total 35 women are educated up to or more than SSC level.
- Among 14 respondents who wanted to continue their education, 6 (17.1%) people leaved education because of poverty, another 6 (17.1%) people because they were married off and the rest 2 (5.7%) people because of other reasons.
- Normally they get the necessary support for education from their family.
- normally they get the necessary financial assistance for education from their family.
- Normally they get the expected behavior from the teachers and the stuffs fo their educational institutions.
- Normally they do not experience any discrimination for being ethnic students.
- Normally they do not feel that non-ethnic students are the privileged group.
- Normally they are not neglected by the non-ethnic classmates.
- They always accepted non-ethnic classmates as friends.
- Most of the Santal women fail to fulfill their childhood dream.
- For most of the Santal women, development means economic solvency.
- Most of the Santal women give the credit to Local NGOs for the development of them.

- Most of the Santal women considers education as the most important sector to be developed for the development of the Santal women.
- Most of the Santal women wants the government to take necessary measure for their development.

6.1.2. Major findings from the qualitative analysis

- Santals of Rajshahi has become converted Christians in terms of religion. But they are unknown to the reason behind this massive conversion because it took place in many years ago.
- The Santal women enjoy the same role in decision making as the male members in the family.
- Normally they do experience gender discrimination and torture in the family.
- They have the participation in their social life almost like their male counterparts.
- They try to solve their problems within themselves. If they failed to do so, then they go to the mondol (leader of the village). If the mondol also fails, then they go to church.
- Church is a very important institute in their life. They depend on church in their needs rather than the administration. Even if they need any help from the administration, they contact the administration through the church.
- They rely on a NGO named Caritas most as the organization helping them.
- The young Santal women donot like to work in agricultural fields at all. Rather, they want to get higher study and get prestigious positions in the society.
- The Santal women are trying to develop themselves the be a part of the mainstream.

6.2. Recommendations

The researcher has some recommendations for the development of the Santal women after conducting a research on them. The recommendations are as follows:

- Most of the Santal women belong to very poor family. The reason behind their drop out from schools for many Santal students is poverty. So, financial help should be sanctioned by the government, the NGOs or any other organization for these women. Other than all efforts to bring them in main stream will go in vain.
- The difference between the wage of Santal women and other laborers should be omitted at any cost. A large number of Santal women are still laborers by profession. So, the omitting this difference will help them a lot.
- The property inheritance systems should be revised in order to eliminate the little discriminations that the Santal women still experience in their family and society. But this has to be done by themselves. The government of Bangladesh can only help them with positive awareness building programs.

6.3. Conclusion

This study titled 'Roles, Status and Development Potentials of Santal women: A Study on Santal Women in Rajshahi' finds that the Santal women are passing through a transition period. They are being educated and changing their socio-economic condition as well. The health care system is also quite satisfactory among them. They have realized the matter that modern medical science is the correct option regarding health issue. The religious conversion among the Santal people can be described by the concept of cultural hegemony. This conversion has taken place as a result of the activities of Christian missions in the colonial period. So, it is a good example of cultural hegemony. The researcher observed the process of assimilation among the Santal women in terms of their socio-economic status, geographical distribution, language and marriage system. The women in Santal community are still struggling to increase the rate of education among them. Still the rate of education among them is far behind than the non-ethnic women. As a result they failed to get prestigious positions in the society. This suggests mild assimilation in terms of socio-economic status. The researcher found the Santal women concentrated in a specific place as their residence while collecting empirical data. This also suggests mild assimilation. The assimilation level is also low among the Santal women in terms of language and inter-marriage. It's because still they speak Santali

language among themselves and the researcher did not find any respondent who is married to any non-ethnic person. So, it can be concluded that, the assimilation level of the Santal women is low in terms of all the indicators.

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Appendix

Interview Schedule

1. Personal Details

- 1.1 Name:
- 1.2 Age:
- 1.3 Marital status:
- 1.4 Address: Vill/Word.....Upazilla.....

 District.....Cell No .(If any).....
- 1.5 Religion:
- 1.6 Occupation:
Job Business Laborer Housewife Student Others
- 1.7 Educational qualification:
 Illiterate Signature Primary SSC HS Higher Education
- 1.8 Language:
- 1.9 Family type:
 Nuclear Joint

2. Family Life (For unmarried respondents only)

- 2.1 How many members are there in your family?
- 2.2 How much is your monthly family income?
 5000-10000 10000-15000 15000-2000 20000-25000 25000-30000
 30000+
- 2.3 Who is the head of your family?
 Father Mother Older male member Others
- 2.4 How many siblings do you have?
- 2.5 Do you have any brother?
 Yes No
- 2.6 (If the answer of Q-14 is yes) Do you think that you get the same treatment as your brother gets in your family in the following subjects/issues/sectors/matters?

Subjects	Strongly agree (1)	Agree (2)	No comment (3)	Disagree (4)	Strongly disagree (5)
Food					
Cloths					

Health care					
Money					
Chance to education					
Chance to job					
Selection of spouse					
Role in decision making					
Freedom					
Inheritance of property					

2.7 What type of works do you do in your family?

Household chores Farming Helping family business Others

2.8 What type of works do you really enjoy?

Household chores Farming Helping family business Others

2.9 Do you have the right to do your favorite thing?

Strongly disagree Disagree Undecided Agree Strongly agree

2.10 What type of works you do not like at all?

Household chores Farming Helping family business Others

2.11 How do you spend your free time?

Sleeping Gossiping Watching TV Others

2.12 Have you ever experienced gender discrimination in your family?

Strongly disagree Disagree Undecided Agree Strongly agree

2.13 What did you do in response to the discrimination?

Reasoning Protest Quarrel Nothing

2.14 Have you ever experienced any type of torture in your family?

Strongly disagree Disagree Undecided Agree Strongly agree

2.15 What type of torture did you experience?

Physical Psychological Sexual

2.16 What did you do in response to the torture?

Reasoning Protest Quarrel Nothing

2.17 Have you ever felt that your parents are unhappy only because you are their female offspring?

2.18 What may be the reason behind this type of thinking of your parents?

3. Family Life (For married respondents only)

3.1 How many members are there in your family?

3.2 Who is the head of your family?

Father-in-law Mother-in-law Husband Self Older male member
Others

3.3 How much is your monthly family income?

5000-10000 10000-15000 15000-20000 20000-25000 25000-30000
30000+

3.4 Do you think that you get the same treatment as the male members get in your family in the following subjects/issues/sectors/matters?

Subjects	Strongly agree (1)	Agree (2)	No comment (3)	Disagree (4)	Strongly disagree (5)
Food					
Cloths					
Health care					
Money					
Chance to education					
Chance to job					
Role in decision making					
Freedom					
Inheritance of property					

3.5 What type of works do you do in your family?

Household chores Farming Helping family business Others

3.6 What type of works do you really enjoy?

Household chores Farming Helping family business Others

3.7 Do you have the right to do your favorite thing?

3.8 What type of works you do not like at all?

Household chores Farming Helping family business Others

3.9 How do you spend your free time?

Sleeping Gossiping Watching TV Others

3.10 Have you ever experienced gender discrimination in your family?

- Strongly disagree Disagree Undecided Agree Strongly agree
- 3.11 What did you do in response to the discrimination?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 3.12 Have you ever experienced any type of torture in your family?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 3.13 What type of torture did you experience?
 Physical Psychological Sexual
- 3.13 What did you do in response to the torture?
 Reasoning Protest Quarrel Nothing

4.Social Life

- 4.1 Do you have any friend beyond your family?
 Yes No
- 4.2 (If the answer of Q-4.1 is yes) how many friends do you have?
- 4.3 Do you have membership in any association?
 Yes No
- 4.4 (If the answer of Q-4.4 is yes) what kind of association is it?
 NGO Social organization Political party
- 4.5 Do have decision making authority in any social gathering?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 4.6 Do you get the same importance as the men in your society?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 4.7 Have you ever experienced gender discrimination in social life?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 4.8 Have you ever experienced any harassment in social life?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 4.9 What type of harassment did you experience?
 Physical Mental Sexual
- 4.10 What did you do in response to that harassment?
 Fought for justice Protest Kept quiet as it is a shameful incident
- 4.10 Did you get justice (If fought)?
 Yes No Still waiting
- 4.11 Have you ever felt that you get less opportunities than the women of other ethnic communities?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 4.12 Have you ever felt that you get fewer opportunities than the women who are from non- ethnic community?
 Strongly disagree Disagree Undecided Agree Strongly agree

- 4.13 In which sectors do you feel that difference?
 All sectors Education Job Social Status Wage Others
- 4.14 What could be the reason behind that difference? Please explain.
- 4.15 What can be done to abolish this difference? Please explain.

5. Access to financial resources

- 5.1 Can you inherit your father's property?
 Yes No
- 5.2 (If the answer of Q-5.1 is yes) Is the property distributed equally among all his offspring?
 Yes No
- 5.3 Can you inherit your mother's property?
 Yes No
- 5.4 (If the answer of Q-5.3 is yes) is the property distributed equally among all her offspring?
 Yes No
- 5.5 Can you inherit your husband's property? [For married respondents only]
 Yes No
- 5.6 Do you have the permission to earn money?
 Yes No
- 5.7 (If the answer of Q-5.6 is yes) what type of work is open for you?
 Anything you like Job Farming Helping family business Others
- 5.8 Did you experience gender discrimination at work place?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 5.9 What type of discrimination did you experience?
 Gender Racial Others
- 5.10 Have you ever felt that the non-ethnic women get privilege at work place?

6. Health Care System

- 6.1 Whom do you trust as your regular physician?
 Doctor Village Doctor Homeopathic doctor Traditional Healers
 Others
- 6.2 When do you consult with a doctor?
 As soon as possible in case of any kind of physical discomfort Illness for a few days

- In case of long lasting illness Only in emergency situation
- 6.3 What do you do in case of ordinary illness?
 Consult with a doctor Go to traditional Healers Wait and see for few days
 Try traditional ways at home Nothing
- 6.4 What do you do in a medical emergency?
 Go to nearby Government Health Complex Go to nearby Medical College Hospital
 Go to Private Clinic in Dhaka Go to abroad for better treatment
- 6.5 Whom do you consult in pregnancy period?
 Aged women in family Midwife Village Doctor Doctor
- 6.6 What is the common child birth place for the women of your community?
 Husband's home Father's home Hospital Others
- 6.7 Do you think that the prevailing health care system is OK for you?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 6.8 If not, please tell the reason.

7.Scope of Education and employment (For educated respondents only)

- 7.1 What is your educational qualification?
 SSC HSC Bachelor/Master Degree holder Doctorate/post-doc degree holder
- 7.2 What is the name of your last educational institute?
- 7.3 Are you a current student?
 Yes No
- 7.4 If not, did you want to get more education?
 Yes No
- 7.5 (If the answer of Q-7.4 is yes) Why did you stop studying?
 Poverty Family pressure Being married off Others
- 7.6 (If the answer of Q-7.4 is no) Why did you think that?
- 7.7 Did your family support your education?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 7.8 Did you get the necessary financial support for education from your family?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 7.9 Did you get expected behavior from the teachers and the stuffs of your educational institute?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 7.10 Did you find any discrimination in their behavior with you and your non-ethnic classmates?

- Strongly disagree Disagree Undecided Agree Strongly agree
- 7.11 Did you feel like your non-ethnic friends were the members of privileged group?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 7.12 Did your non-ethnic classmates accept you friendly?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 7.13 If rarely or never, what could be the reason behind their rejection?
- 7.14 Did you accept your non-ethnic classmates friendly?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 7.15 If rarely or never, for which reason you could not accept them friendly?
- 7.16 What was your childhood dream regarding career?
 Government job Teaching Being a doctor Social work Others
- 7.16 Did you fulfill your dream?
 Yes No
- 7.18 If not, why did you fail to fulfill your dream?
- 7.19 Do you think that the non-ethnic women get more privilege in job sector?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 7.20 If always or sometimes, what is the reason behind their privilege?
 Racial Social Political Others
- 7.21 Have you ever experienced any type of discrimination at your educational institute or workplace?
 Strongly disagree Disagree Undecided Agree Strongly agree
- 7.22 What type of discrimination have you experienced?
 Gender Racial Others
- 7.23 What did you do in response to the discrimination?
 Reasoning Protest Quarrel Nothing

8. Development issues

- 8.1 What do you understand by the concept 'Development'?
 Economic solvency Empowerment Upgraded status Higher living standard
- 8.2 Is there any organization that really helps to develop the women in your community?
 Yes No
- 8.3 If yes, which organization does help?
 Government Local government Big NGOs Local NGOs Others

8.4 Which sector should be developed for the betterment of the women your community?

Education Economy Social safety Gender role Others

8.5 Who should take measure to develop the situation of ethnic women?

Self Family NGOs Local government Government

8.6 Are you hopeful about the development of santal women? Please explain.

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