

Rohingya Influx and Changing Gender Perception among the Host

Community: the Context of Cox's Bazar of Bangladesh

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The paper aims to understand the causes of changing gender perception in Cox's Bazar district of Bangladesh after the Rohingya influx. Rohingyas have been playing a significant role in the life and attitude of host communities. The study revealed that Rohingya people and their culture are blending with the local people and culture which eventually is affecting the existing hosts' tradition and practice. Even this blending is restructuring the socio-economic and religion-cultural practices of the host people. On the other hand, NGOs and INGOs are offering jobs to local women and girls. This opportunity though benefiting the stakeholders' family is ultimately breaking the long-practiced social and religious structure of the society. By and large, the host people are conservative. Women and girls wear veils and they have no practice to work or job by going outside. So, this type of economic, societal, and cultural empowerment of women and girls sometimes contrasts with religious and social long drilled practices in the host area. Further, families who could not afford to manage any job in the camp feel frustrated and sometimes play a negative impression on the women's and girls' mobility and job. Hence, the key question of the article is to know why the perception of gender in the host area is changing after the Rohingya arrivals. Methodologically, this is explorative research that followed the qualitative method instrumented with the Case studies, Key Informant Interviews (KIIs), and Focus Group Discussions (FGDs). The paper has also endeavored to address the changing nature of women's empowerment and gender dimension in the host area that occurred after the Rohingya influx which is not explored yet. Therefore, this study can be a fair source for posterior researchers.

Keywords: *rohingya influx; gender perception; host community; women empowerment; social structure*

Introduction

Bangladesh has been facing great socio-economic, political, and cultural challenges after the Rohingya influx. More than one million refugee people have taken place with less than half a million local people. This situation is playing grave pressure on the commoners' normal life-style and daily movement. This issue has caused a growing disquiet among the international communities

and the host government (Whitaker, 1999). Another greatest blow that has occurred among the local people is the change of long drilled socio-religious constructions. After Rohingya's arrival, large numbers of local educated women and girls started a job in the camp. Through this way, women and girls came out from houses, acquired economic freedom, free movement, and empowerment. These development and movement have shattered the long exercised

societal and religious practices. So, egregious reactions and criticisms came from the societal members especially seniors. The seniors could not accept this transformational gender which is conflicting in their culture. A similar reaction came from elderly people of Western Tanzania in 1998 when senior people perceived a breakdown of traditional local societal structure and changes in the attitudes of youth towards senior members and their roots during the presence of refugees (Whitaker, 1999). The researcher in this paper wanted to draw the causes of changing gender perception in the host community and its outcome to the society. The significance of the paper is that it has addressed a latent indigenous issue that has not been identified by mainstream media and researches. In general, the donors and researchers were busy to address and solve the Rohingya problem. They did not heed to the local community's difficulties and inconveniences especially changing gender perception and structural deconstruction. The contribution of the article is that it has located the host community's troubles and cultural changes especially gender perception that was connived to all. It also guides the future researchers those who want to explore gender situation in the host area after refugee appearance.

But historically these inconveniences and distress were not new for the host people. It started long ago and from the independence to today, Rohingya people have chosen Bangladesh as their choice for shelter whenever they faced torture and violence in their land. Bangladesh is not a rich or developed country to feed this large number of people for long, though according to UNHCR, most of the refugees take

shelter in developing countries like Bangladesh (Gebrehiwet et al., 2020). Bangladesh already has several problems including overpopulation, limited resources, and confined land. So, these displaced Rohingya people have given rise to a critical situation for Bangladesh, because it cannot afford to feed and shelter them for an indefinite time. European Commission (2017) noted that though Rohingyas have been coming to Bangladesh since the 70s, a massive influx happened during 1991 and 1992. Those who migrated to Bangladesh in the 70s to 90s have been living in two camps of Cox's Bazar under the supervision of the UN Refugee Agency. But the huge influx has happened in 2017 and 2018 which added another 671500 Rohingyas in the country ("The solution of Rohingya problem", 2014). Now Rohingyas in Bangladesh are exceeding one million which is double than local people live in Okhia and Teknaf Upazilas (Sub-districts) of Cox's Bazar Zila (District). Local people have become a minority due to Rohingyas in these areas. Kagera and Kigoma regions of Tanzania faced similar crux whenever refugees migrated from Rwanda, Burundi, and Democratic Congo between 1993 and 1998 (Martin, 2005). Nowadays a large number of Rohingya migrants are living in more than 24 camps covering huge cultivable lands and forests which have been administering by the Bangladeshi government with the help of international agencies especially the UN.

The repatriation history of Rohingya migrants is the history of failure. None of the agreements and regulations that acknowledged mutually both by Myanmar and Bangladesh was successful. It is accused that Myanmar never kept promises in response to the repatriation

of their nationals. In 1974 during the regime of Shiekh Mujibur Rahman, the father of the nation of Bangladesh gave an ultimatum to former Burmese (Myanmar) government to repatriate their nationals. Finally, 10,000 Rohingya people (Uddin, 2018) got back within a short time. This might be the successful repatriation program in the history of Rohingya people in Bangladesh. Again in 1978, both Burma (Myanmar) and Bangladesh came to an agreement to repatriate their nationals known as 'Agreed Minutes' that noted to repatriate all the 'lawful residents of Burma' and 'who are able to present their documents issued by Burma'. Similarly, in 1992, former prime minister of Bangladesh, Khaleda Zia, met UN general secretary Boutros Gali to initiate the repatriation process. Consequently, the UN under Secretary Jan K Allison visited Bangladeshi camps and came into a tripartite agreement but Myanmar did not agree to engage the UN in this arrangement. After six days close-door meeting, they agreed to a 'Joint Statement' and jointly agreed on the point of 'repatriation of the refugees to their original place of residence in honor, safety and dignity'. But unfortunately, the Myanmar government did not repatriate any Rohingya rather intensified the Rohingya migrants in Bangladesh. The greatest Rohingya influx took place on August 25, 2017, and March 15, 2018. Again a memorandum of understanding was signed on November 23, 2017, and formed a joint working group (JWG) and Myanmar said they would take back daily maximum 300 Rohingyas. Rohingya repatriation was planned to start from January 23, 2018, but the process is being delayed due to some ground-level complexities. On February 21, 2018,

Myanmar ministry of social welfare urged for two more weeks to verify and confirm the first list of only 8,032 Rohingyas' repatriation. Still, the initiative has not been executed. Therefore along with Rohingya, Bangladeshi local host communities are suffering tremendous inhumane pains and sorrows in this influx. There are multiple effects of influx on host communities. Challenges primarily are coming from three different dimensions like economic, social, and environmental (Khatun, 2018).

There have also been created some opportunities for host people after the Rohingya influx. Refugees contribute to their migrated country in many ways whereas Kosovar refugees helped to transform civil society in Albania and foster longer-term relationships between Albania and Kosovo (Mackreath, 2014). As many national and international organizations are working in camps, there is a chance of employment for local people especially young boys and girls. The educated male and female have been enrolled in many NGOs and INGOs though the rate is very poor (Brac, 2017). Only a small portion of educated people got jobs in these camps. Those who are working in Rohingya camps, around half of them are host girls (Xchange, 2018) who got a job in camps after a huge influx in 2017. They majorly perform as a language interpreter, volunteer, data collector, record maintainer, or office helper. Since they are usually not much educated, they basically accomplish the primary and secondary level of jobs in the camp. It's true that after getting a job, their families have benefited but a large number of families bereft of these benefits who do not work in the camp. Moreover, the hosting

communities are in conservative Muslim areas (Brac, 2017) whereas the free movement of women is very invisible. Almost all the local women and girls wear veils in this place. After influx, the local women's mobility has increased and they have become empowered. So, this newness about women's and girls' movement and empowerment may affect social stability, culture, and gender perception. Unfortunately, much literature has not been found about the changing gender perception in the host community after the refugee influx. Therefore, the major question of the paper is why the perception of gender changes among host communities after the Rohingya influx. Further, the principal objectives of the article are changing social structure, visualizing women's and girls' mobility, economic development of girls and women along with its reactions and criticism, social and cultural development of women and girls after Rohingya's appearance. The author included many momentous sections to frame the problem and the major sections in the structure of the paper are the introduction, methodology, findings such as gender perception, attitude towards camp work, women's dress code, sexuality, women empowerment, women and Islam, etc, discussion and finally the conclusion.

Research Methodology

The study was an explorative type of research because the idea of gender perception among the host community is comparatively new. Very few researchers had focused on the issue whenever they went through work on Rohingya people. The method that was followed in the study was qualitative where

multiple instruments have been applied to collect data such as case study, FGD, and Key Informant Interview (KII). Through these tools, the 'soft data' (words, impression, expression, and symbols so forth) have been presented by following 'logics in practice', non-linear paths, integrity, and grounded theory. The sampling method that has been instrumented was the non-probability or non-random purposive or judgmental sampling which is appropriate in selecting unique cases and the cases have been selected for specific purposes in mind. Total samples were distributed according to the purposes of the study such as 12 samples for case studies; 2 samples for FGDs and 4 samples for KIIs. There were diverse populations in the study since one section of the targeted population was the local people who sheltered Rohingya people and experienced the changing gender perception. The Cases have been conducted among these hosting people. In the same way, another section of the population was the women and girls those who were working in the camp and contributing as an agent of change about gender perception. The data have been acquired from them through FGDs and KIIs.

The research has been conducted in Cox's Bazar Zila where there are altogether eight (08) Upazillas and the most famed for hosts are Ukhia and Teknaf Upazilas. The researcher has chosen the Ukhia Upazila as the study area since the number of Rohingya people in Ukhia is larger than Tenaf and also famous for registered camps. The approximate population in Ukhia is 2, 72,079 (Bangladesh Bureau of Statistics [BBS] 2013). There are five (05) unions in Ukhia Upazila and from

the five; the researcher has selected one (01) union which is located in the camp. The union is Palongkhali in which population is around 10,000 with nine (09) wards. The data have been collected from two important villages of the Palongkhali union named West Balukhali and East Balukhali. The researcher categorically collected information from the respondent and one category was the local host people including both male and female belonging 18 to 50 ages and another category was women and girls those were working in the camp and also original residents in Ukhia Upazila.

This study is a non-funded and self-administered project which has been planned after several visits in the host and camp area by the researcher as a participant-observer. After formulating checklists for every instrument, the researcher appointed three (03) assistants for collecting data for those who were trained about the issue. In the end, the researchers collected data from the respondent after building reports and taking consent. The data have been collected in June 2019 and it took four days to complete the collection. The data were analyzed in Microsoft words in the form of words, expressions, impressions, symbols, and so forth.

Research Findings

Through the study, the researcher wanted to draw the local peoples' perception of gender and its current status in society. After the Rohingya influx in Cox's Bazar, many local women and girls started to work in camps. The research perused to know how the local people perceived these women. The paper has also documented multiple observations and

arguments of the host people together with women's opinion those were working in the camp. The major issues that were playing a significant role in the understanding of gender perceptions are stated below.

Gender perception

Generally, Bangladesh is a multi-cultural over-populated country with a number of ethnic indigenous and minority people though the major composition is Muslim. The gender perception is localized and varies from context to context, society to society, and people to people. Once upon a time perhaps during the 80s and 90s, people were segregated into two major strata: one those who worked in the private sphere and another who worked in the public sphere (Bernard, 1982). Usually, females worked in private and male in public spheres. It was the male responsibility to collect subsistence and maintain family expenses. The situation has changed after 2000 when the major project of the garments' sector has been developed (ILO, 2013). As the poverty strikes in the country, women have been started to work in garments and other labor-based sources and began to earn money to support the family. But open access to formal work by women still seems taboo in many areas of the country, especially among lower-middle and middle-class families. Because most areas in Bangladesh particularly villages and suburbs are religiously conservative. Ukhia is a suburb located in the southwestern part of Bangladesh and is similar to other local towns. This Upazila is conservative like many other Upazilas of Bangladesh. The common practice among the Muslim majority people is that males perform

the major responsibility of the family and females remain inside the house. If they want to go outside for any purpose, they need to wear veils or similar dresses. So, women's working or doing a job is an uncommon phenomenon in this area. That's why whenever someone wants to enroll in the job market; it sometimes instigates debate among the societal members. From the religious perspective, especially in Islamic viewpoints, women's image is seen closely related to sexual passion. And this passion might be very dangerous for society if it goes uncontrolled. The way to control women's sexual passion is to control her movement and that is to demarcated women within the domestic sphere within the veil and more specifically at home. Women's works and her world are constructed by the dominant patriarchy and religion is one of the major instruments of this system (Rozario, 2001). But many women nowadays in Ukhia are working outside the home specifically in Rohingya camps. This has become the apple of discord among the local people because it of course shatters the long-practiced gender perception.

Attitudes towards working in camps

Women all over the world are engaged in different types of productive activities at home and outside and this work varies from culture to culture. Though they perform multipurpose activities but generally speaking it can be classified into four major classes: agricultural work, commerce, household work, and wage labor (Moore, 1988). Many scholars have noted that the actual extent of women's unwaged work done in the household has been consistently underestimated. It has several

reasons but the most important is clearly related to the definition of 'work' of itself. This work has no economic value but social value. The social value given to household work or particular work helps us to understand why some works are more important than others. The apparent invisibility of women's work is due to the division of labor in societies and it is sometimes reinforced by the ethnocentric assumptions of social thinkers, researchers, and policy-makers. If the work is understood as the paid work as doing work outside, then women's value of subsistence and domestic labor remains unrecognized. The patriarchic world views divided male and female worlds of living where women do all types of domestic jobs and men do outer works. This thinking of society is subjugating women under male (Rosaldo, 1988).

The host women and girls came out from the domestic sphere and started to work outside the home after the Rohingya influx in Cox's bazaar. They also revealed interesting information about formal work and jobs especially working in Rohingya camps. In FGDs and KIIs, the women and girls described a variety of benefits of working in camps which they did not have before. Many women said that they got a lot of positive change in their personal life after pairing in the camp job and learned many things that they did not know before. They can chat with different professionals and colleagues which removes their shyness. Besides, they will have job experience and also can support the family in many ways. On the other hand, by doing a job, they can manage their personal expenses which previously have been taken from

parents. Further, whenever they suddenly need money or in their family, they can arrange that money. They need not borrow. The students who were working in the camps said that once their college fees were to be asked by parents and now they can pay this money. It feels them reliance and also removes their unemployment. Moreover, as a reaction about their jobs, most of the women and girls replied that they did not face massive drawbacks from family and society though they live in conservative Muslim families rather they were appreciated. Some of the women also said that they faced hardship and criticism by family and society when they started to work in the camp. But they did not take into consideration these critics as they believed that if they give more importance to their words they cannot prosper in life. Though they wanted to ignore the criticism, a portion of women believed and confessed that there is a base of criticism by outsiders about the camp job. They added that there are chances in camps jobs to be involved in illegal activities. But it's completely a personal choice and the majority of the women did not follow this passage.

All the women who were working in the camp agreed that senior members did not accept their work in the camp as the seniors believed that women should not do work by going outside. They also thought that whenever women and girls stay outside the home and out of the sight of parents, they become ill-motivated and characterless. So, older members started to be skeptical about women's movement. Many women believed that it's due to their traditionalist mentality and prejudice. Nowadays, it is literally impossible to defer women's movement as chances are available

for women's work. Almost all the respondents agreed that societal conditions and outlook have been changed about women. Once people thought that the primary space for women is a household where she will cook, work, rear-care children, etc. But now although some still take negatively due to religious cause, educated women are working in all sectors of the country (BBS, 2018). Many women believed that a job is a challenge to shatter the societal, patriarchal, religious role, and rule that subjugate women and want to captivate women in household work.

To supplement the data collected by KII and FGD, the researcher collected Cases from the local host people who live inside the camp and watch the daily activities of camps. Many host people opined that women's work in the camp has brought a positive change in their family in alleviating poverty. Truly, the presence of refugees can benefit the hosts in numerous modes though there is a diverse impact too (Whitaker, 1999). Once, women had to go to Cox's Bazar and Chittagong city, if they wanted to work or job. But currently, jobs are available in the camp for women. But massive negative opinion recorded about the women's work in the camp as saying that women should not work at camps. Because of camp is not the right place for women. Those who work in the camp, they cannot invest enough time in the family as they always remain busy with their office. On the top, they could not change the condition of families by their jobs rather they can change their life only as they get freedom and do whatever they like. No one can forbid them to do that. They have cash and use this money as they like. Many responded stated

that these women cannot play any positive role in society at all. Even society considers them evils since they are departing from religious beliefs and attitudes. That's why they never want to allow their female members to work in the camp. One interesting finding is that some host people believed that women have become completely lewd and they were not even the right choice in the marriage proposals. So, they request the matchmaker not to bring proposals to those who are working in the camp. Some believed that in Ukhia, society is still not ready to accept the women's work either in camps or outside. But it's a distorted opinion found in the field which actually came from senior members and the people whose family members were not working in the camp.

Women's dress code

Through the repeated participation and visits into the study area, the researchers understood that all the disputes, outrage, and discontents of women's work are related to their dresses. It has been discussed earlier that the hosting area is religiously conservative and women wear veils whenever they go out for any purposes. It's mainly Muslim dominated society and everyone is much not liberal about the dresses of women. From KIIs and FGDs, the researchers explored that women did not change their dress codes after coming to the camp job. They still take the same dress that they put on in their houses before the job. Some also uttered that they are rather wearing more conservative dresses in camp due to a shortage of time. To manage time, they wear veils and it helps them not to worry about their beautiful dress inside. Several women explained that

once they wore the modern dress in the camp. Whenever they started a job in camp, they experienced that Rohingya women wore veils just as they visit tubewell. Similarly, Rohingya male and boys stared at them. So, to ease the Rohingya women and making reports, they changed their dresses and took the dress as similar to Rohingya women.

But opposite information has been documented by Cases whereas the respondents said that working women changed their dress codes after coming to camp. Before they wore curtains and after the job, they left this screen. Their dress code is completely modern and abusive which is confronting local values and customs. Moreover, they are avoiding Islamic rules and regulations where strong provisions are given about covering. They even left the five-time prayers after coming to the camp job. This non-Islamic behavior is influencing the other local women who are not working in the camp. Some believed that women have become reckless by doing a camp job. That's why they never support camp jobs for women. Some exemplified the changes in dresses. Once women wore dark color clothes and loose veils but after coming to camp, they wear tight-fitting veils that cannot cover their body parts. Likewise, they wear jeans, T-shirts, pants, and shirts which according to local people are completely unethical and prohibited in Islam. This 'new version' of Islam is highly controversial and unacceptable.

Women's demand and Sexuality

Women who were working in the camps feel one kind of freedom with their job. Once they were highly dependent on their parents

about economic matters. Now they can handle their own expenses and in the same way, can help their family. Some aspired after to promote higher positions after completing some level of education and having experience. They can feel a change in their life which was not possible before the job. Besides, from the KIIs and FGDs, the study interrogated women's behavior and found that most of the women want a higher position in the job and even some want to be senior government officials or corporate employees. This assessment of their life came after coming for a job in the camp. But whenever they were asked about the illegal ways to have promotions, some ignored completely but many others uttered that there is mixed people. Some might follow illegal strategies to make their jobs permanent and getting promotions. Illegal means to satisfy their senior officials by sexual activities but they ascertained that they just heard about it. They never practically saw any case in the camp and even more they never got any proposal about sexual matters at all. Still, they believed that this phenomenon has some extent existence in the camp job.

On the other hand, the Cases indicated varied dimensions of camp jobs. The respondents opined that the demand for women workers is not only getting enough money but also getting promotions. It sometimes is psychological, physical, and behavioral. For example, one girl is going to camp by riding on bikes behind a boy which is a very uncommon and rare scenario in Ukhia Upazila. This also looks awkward in commoner's eyes. But they believed that women are doing these attitudes as they become empowered, ambitious, and

powerful. They also said that many women get out from home in the evening by the pre-texting office but no one knows where they are going or what they are doing. This behavior is impacting on total societal conditions and stability. Sometimes, NGOs and INGOs arrange meetings, training, and workshops at hotels in Cox' Bazar city and it sometimes extends around a week or longer. Then the female workers have to stay in the city. Some locals disclosed that many female workers get involved in illegal and sexual activities in these hotels with their senior executives and foreigners though not documented. Moreover, some NGO officials also always want to seduce beautiful female workers and fix meeting in Cox's Bazar. They complained that all the camps are in Ukhia and Teknaf and if they need a meeting, it should be into the camp or Ukhia headquarters. Why does it hold in Cox's Bazar? So, the families and societal members doubt about their movements and activities. Others also said that girls get involved in relationships with their colleagues after getting jobs in camps.

Women's empowerment

The women believed that working in the camp has bestowed them the authority to think about themselves and the future. They are working, getting salaries, improving economic conditions and at the same time making a future plan for betterment which was impossible before the job. Because every time, they had to depend on parents for money and now it has become their choice of how they would design their life and future. Some women narrated that the social situation has also changed a lot. Due to women's work, unemployment has reduced

greatly. Once women were called 'unemployed' (Rosaldo, 1988) and now they removed this defamation. Not only that the women are contributing to the national economy, culture, and development which one formerly thought as the role of male (BBS, 2018). Women contemplated that to change society and achieve the prosperity of the country; both males and females have to work hand in hand. They never support the idea of always looking forward to men for help. Even to bring the solvency in family, the female section's work is very important. Regarding education, the women said that family philosophy has surely changed remarkably. Before education was only offered for males in the society, but now both male and female are getting similar education and accordingly enrollment in the primary are almost a hundred in the country. So, every parent wants that their children will be educated, get a job, earn money, remove family poverty, and contribute to the development of the country. They do not differentiate between male and female children.

The case study also showed a positive attitude towards female education. Many people mentioned that 90% of camp workers are female (Xchange, 2018). They are working and getting money. Once they needed help but now they can help others. This is a great development for women in society. But they never want to send their family members to work in the camp. So, it would be better if NGOs recruit males like female workers. Some appreciated the women's work and said that now girls are continuing education by their own expenses. This is a magnificent achievement for their family and society. Few negative and

controversial arguments also recorded through the study about women's empowerment. They replied that after getting handsome money from a job, women forget everything and always keep busy in personal activities. They even do not feel to invest time for husband and family. If something wrong occurs or they are forced, they threaten for divorce and separation. So, they confidently said that there are lots of external marital affairs among workers in the camp. Thus, they are being aspired after getting huge money and at the same time, being frustrated by losing family and family life. About the behavioral changes of workers, a story told by a respondent whose friend's wife worked in a camp. Whomsoever her husband was hearing different negative comments about women's work in the camp, he requested his wife to leave the job and give time to the family and two children. His wife on the contrary left the husband and got divorced from her husband.

Religion and Women's Development

It is apparently seemed that religion especially Islam is a hindrance to women's development in Ukhia Upazila. So far the study explored gender perception, it is understood that the main arguments came from the host people by sheltering Islam. They argued that women are not following Islamic rules such as wearing Borka (Veils), performing prayer, and other Islamic rituals. So, they evaluated the workers as lewd, characterless, and seduced, etc. Many senior members of the society believed that women are being uncontrolled due to job in camps. Whenever they were not in a job, they were well-behaved, well-dressed, followed the instruction of older members but after getting

the job, they do not hear the older members, argue with them, change movement, go as they like, and stay whole day outside of the home as referring official work. Tanzanian elderly villagers complained that the presence of refugees led to a breakdown in social structures and the local youths no longer treated their elders with a consonant level of respect (Whitaker, 1999). Before the job, they performed all the religious activities accordingly, but now they are not much cordial in religious activities. The younger are following their footsteps and all these have become conflicting with religion. Due to job, working women are not maintaining and obeying religion. Some other respondents stated that they never want to make their women and girls into the camp job because they are Muslim and Islam does not allow a woman to work with a stranger male. This is completely non-Islamic behavior. After getting these arguments, researchers drew attention to some Islamic experts to understand what Islam actually says about women's work. The experts opined that Islam has no obligation on female's education and job but everything should be in a gentle manner and curtain. But Borka is not essential to cover the body. They said about Hijab which is not only for women but also for men. They confirmed that the hijab is essential for both males and females whereas the holy Quran says (An-Nur, Verse 30) "Say to the believing men that: they should cast down their glances and guard their private parts (by being chaste). This is better for them." One the other hand, similar advice has been given in the holy Quran for women. It instructs (An-Nur, Verse 31) "Say to the believing women that: they should cast down their glances and guard their

private parts (by being chaste)..." These two verses talked about the hijab of the minds and it is similarly important for males and females. On the other hand, the holy Quran also states the material hijab and dress codes for women. It says "...and not display their beauty except what is apparent, and they should place their Khumur over their bosoms...." Khumur means according Arabic dictionary 'Al Munjid' the veil covering the head. That means the hijab is a piece of cloth that covers the head of women. So, Qur'anic Islam does not say in such a way about the hijab what the local host people mean. Hijab has been perceived by the people in a different and perverted way that is not described in the holy book. So, the conceptualization of the hijab has contrasted with real meaning in the study area.

Similarly, the researcher wanted to know about the Islamic provision on women's work. Literally, Islam does not resist women from working either inside the home or outside rather inspires them to work. The holy Qur'an inspires both males and females to work whenever Allah instructs for giving 'Zakat' by saying (Al Muminun 23:1-4) "Believers will attain what they hope for. They are reverent in their prayers. They turn away from idle talk. They work for zakat." That means Islam has no burden in women's work within the hijab.

Discussion

Women's work in the camp has created new space for local women and girls who might be not involved in any job if there were not set camps. Because of there was a minimum tendency among lower-middle and middle-class women and girls for the job. Usually,

in this area after completing a certain level of education, the guardians prepare them for marriage. But whenever camps were installed, the organizers suddenly required huge numbers of employees to carry their programs and projects. Therefore, the local educated women and girls took the opportunity and utilized it. This chance has brought for them possibilities to flourish themselves. They explored their new way of life which one is the life of self-reliance, self-assessment, liberty, and empowerment. But grave reactions came from some sections of local people. They could not accept the women's open movement, mobility, and outside work. In view of the fact that it challenges the long drilled socio-economic, cultural, and religious practices of the society. Likewise, it contrasts with the existing societal and psychological constructions of the local people. So, the local people have become skeptical about their movements, jobs, and incomes. The tremendous criticism came from the older peoples who were not habituated to watch women and girls in this structure. That's why they started to comment on women's changing behavior, attitude, and practices. The argument that they raised was not realistic with some exceptions. Feminists argued that the reaction against women's empowerment by the host communities is due to their gender socialization (Connell, 1987) and learning gender role in their family and society. They learned women work inside the home and engage themselves in household chores. Connell also termed it as hegemonic masculinity which prolongs by existing education, media, and ideology of the host community. They hardly believe in open occupational mobility (Schaefer, 2011)

of women and girls in the hosting area. These societies seem more static rather than dynamic (Comte, 1830) about the movement of women although modern societies are difficult to be static.

Identically, Islam has no prohibition against women's work, movement, and empowerment if in veils. Those who read the holy Quran properly, they never prohibit women working. All too often, people read the holy Quran selectively, taking phrase out of the context (Power, 2015). In Islam, many respected women worked as jurist, scholar, military commander, businessmen and so on such as Aisha (wife of Prophet Mohammad) was famous for her intellectuality and Khadija (another wife of Prophet Mohammad) ran a caravan business in Mecca. So, denying women's work in the name of Islam is their ignorance about the scriptures of Islam.

Actually, it is one kind of transition of gender perception which is restructuring and challenging the societal, religious, and cultural values that practiced by local people. But modern Bangladeshi gender perception is equal access for both males and females to all spheres of works. Therefore they study explored a changing gender perception that empowers women.

Conclusion

The article has initiated to address the causes of changing gender perception that occurred in the hosting area after the Rohingya influx. The paper has also explored the nature and belief of the local people about women and girls those who are working in the camp. Women and girls repeatedly assured that they

did not change their dress, attitude, belief, and commitment to family, society, and Islam. Of course, they uttered that their income helps them in many ways such as reduction of family poverty, management of educational and personal expenses, development of psychological, behavioral and communication skills, and so on. But the local people opined negatively about the women and girls who are working in the camp. They believed that these women have been deviated from their familial, societal, and Islamic rules, customs, and values. In this dichotomy, the researcher analyzed that this situation has been created due to religious conservativeness and disorientation of the local people about the women's work and mobility. On the contrary, it is also true that this type of women's empowerment in the hosting area is shuttering the long-practiced local religious, cultural, and societal values and norms.

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