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ROLE OF AFFIRMATIVE ACTION IN REALIZATION OF HUMAN RIGHTS OF MINORITY: A BANGLADESH CONTEXT

Asma Ali Khan*

Abstract: This paper is an attempt to examine affirmative action, its moral basis, purpose and necessity to assure equal opportunity in the employment and to remedy the past racism and sexism actions. This paper puts light on the definition of minority of Bangladesh and implementation policy of affirmative action in Bangladesh. This paper also assesses the success of affirmative action in terms of ending the discrimination against and exclusion of the women, indigenous people of Bangladesh from many spheres of life and suggests some measures to achieve equality and to eliminate discrimination in the field of quality education, healthcare, and job opportunities.

Key Words: *Minority, Affirmative Action, Role, Bangladesh, Realization, Human Rights.*

Introduction

Affirmative action refers to policies that take factors including "race, color, religion, sex, or national origin" into consideration in order to benefit an underrepresented group "in areas of employment, education, and business". The concept of affirmative action was introduced in the early 1960s as a way to combat racial discrimination in the hiring process and, in 1967, the concept was expanded to include gender. Affirmative action is intended to promote the opportunities of defined minority groups within a society to give them equal access to that of the privileged majority population. It is often instituted for government and educational settings to ensure that certain designated "minority groups" within a society are included "in all programs." The stated justification for affirmative action by its proponents is that it helps to compensate for past discrimination, persecution or exploitation by the ruling class of a culture, and to address existing discrimination. The implementation of affirmative action, especially in the United States, is considered by its proponents to be justified by disparate impact.

The nature of affirmative action policies varies from region to region. Some countries, such as Bangladesh, use a quota system, whereby a certain

percentage of jobs or school vacancies must be set aside for members of a race, caste or other protected group. In some other regions, specific quotas do not exist; instead, members of minorities are given preference in selection processes. The term "affirmative action" was first used in the United States in Executive Order 10925 and was signed by President John F. Kennedy on March 6, 1961. It was used to promote actions that achieve non-discrimination. In 1965, President Lyndon B. Johnson issued Executive Order 11246 which required government employers to take "affirmative action" to "hire without regard to race, religion and national origin". In 1967, gender was added to the anti-discrimination list.¹

In Bangladesh, affirmative action program has existed for twenty years - with minimal results. Affirmative action programmes are implemented in Bangladesh through a number of measures and strategies. However, the policies of affirmative action is generally intended to be temporary in nature and supposed to be ceased once the intended goal of such programmes is achieved. In Bangladesh, there is no time and goals set out for affirmative action. Reservation in public services remains the main instrument for realizing affirmative action. The quotas are only applicable to public sector jobs, which constitute only 15 % of employment. There are no mechanisms to enforce affirmative action in the private sector.² The existing policies and provisions on affirmative action should be received constantly in order to examine its relevance and needs. Although the policy has been in place since 1976, Bangladesh needs to work toward to achieve a goal to address inequality and discrimination caused by the existence of historical pattern of injustice in a society.³

Morale Basis of Affirmative Action

Efforts by non-dominant groups to preserve their cultural, religious or ethnic differences emerged with the creation of nation States in the eighteenth and nineteenth centuries. The recognition and protection of minority rights under international law began with the League of Nations through the adoption of several "minority treaties". When the United Nations was setup in 1945 to replace the League of Nations, it, too, gradually developed a number of norms, procedures and mechanisms concerned with minorities. I shall examine ethical issues raised by the application of affirmative action policies in the world. The goal of preferential treatment is to create a level playing field for the members of under-represented groups, which have suffered discrimination in the past.⁴ The application of such policies in workplaces and educational institutions has created ethical dilemma. Arguments in favor of affirmative action can be viewed as below:

First, the arguments based on justice will be reviewed. These arguments have a backward looking ethical principal to remedy the past racism and sexism actions.

* Assistant Professor, Department of Law, Prime University.

Second, the arguments based on democracy and common good are examined and their rational to include every citizen in a democratic society.

Third, the argument on grounds of social utility will be reviewed. These arguments would promote desirable outcomes such as better business delivery and results to minorities.

Forth, the argument is based on feminist ethics of care.

Fifth, the argument on ground of social contract implies that a company or a university agrees to certain social contractual obligation to support diversity.

Sixth, the arguments against the game theory are explored to justify preferential treatment.

Arguments Based on Justice

I have described here the issue of historical injustice, the exploitation and abuse of minorities by the majority, and the leaping toward the equality of all citizens regardless of ethnic background in the World. Face with increasing social unrest and historical injustice against women and minorities and the emergence of civil rights movements, in 1965, President of America Lyndon B. Johnson issued Executive Order 11246 (1964). The intent of this order was to implement affirmative action programs to overcome the historical effects of discrimination against women and minorities. Affirmative action refers to a set of specific procedures designed to ensure an equal distribution of jobs and salaries to women and minorities. This set of procedures requires that government contractors develop a written plan of affirmative action to remedy areas of underutilization. Affirmative action plans detail specific actions to develop, implement and monitor effective programs designed to attract larger numbers of qualified women and minorities to jobs in which they are underrepresented.

Arguments Based on Democracy

The most common argument in favor of affirmative action is based on the ideal of a democratic society. I have used here the promotion of a democratic culture as a basis for affirmative action in colleges' admissions. Creating the knowledge capital of all citizens will contribute to bridge the social and economical gap between the underrepresented minority groups and the majority. The colleges and universities "aspire to cultivate the remarkable and difficult capacity to regard oneself from the perspective of the other, which is the foundation of the critical interaction necessary for active and effective citizenship". Without the affirmative action the colleges and universities will not be diverse enough to reflect different cultures in society.

Argument Based on Grounds of Social Utility

I have provided utilitarian arguments such as role models, diversity in education, increases in the pool of applicants and hence competition, replacement of diminishing marginal utility for richer whites with more utility for poorer Africans American. As far as the preferential treatment of women is concerned we can argue women will benefit from this to correct a sexist perception bias in the evaluation of female candidates. The racial integration of mainstream institutions is necessary to dismantle the current prejudice. We can conceive as a forward-looking argument to remedy the racial segregation and discrimination.⁵

Argument Based on Feminist Ethics of Care

The ethics of care represents a feminist view and focuses on self, connected to others. The ethics of care is challenging the male-biased dominant ethical theories.⁶ The ethics of care pay a great deal of attention to the importance of relationships established among people and deemphasize the focus on isolated persons relevant in some of the ethical theories and take into account the effects of emotions. The notion of interconnection, the importance of meaningful relationships with others and the nurturing nature of the ethics of care motivate an individual to take responsibilities to other people around him or her.

Argument Based on Social Contract

The new social contract expanded the applicability of affirmative action policies beyond the original scope of government contracts into the private sector of economy. Based on the social contract ethics, it is ethical to provide adequate measure to close the gap between the dominant positions of white male and targeted groups identified by the affirmative action policies through this new social contract imposed by the government.⁷

Arguments Against the Game Theory

The game theory is being frequently applied in the analysis of economy, sociology, or biology phenomena and rightly so it provides insights and conceptual models of existing events and actors. Some authors are trying to extend this theory to ethics in general and business ethics in particular. The game theory provides guiding principles and rules to engage in many fields of economic activities and how-to play "the game". Unfortunately, I believe that most people are going to work to make a living. The concept of a game suggests that one is not really concerned about the reality and the outcome of a game should not impact an individual well being and moral characters, since it is understood that it is just a game and not reflection of a person's overall status. In the other hand, the business for the majority of people has a real consequence.⁸

I reviewed here some of the most common ethical theories and tried to use their arguments to justify a balanced approach to the affirmative action. As long as we live in a society where there are huge disparities in income level and there is ongoing social injustice, the need for corrective actions are necessary if we want to live in a free society where each individual have equal chance to live in peace and can have equal access to quality education, healthcare, and job opportunities.

Purpose of Affirmative Action

Affirmative action means special consideration for disadvantaged groups in opportunities. The purpose is to level the playing field as the groups preferred are often those that have discriminated against in the past. Many governments around the world have affirmative action policies in service composition, in education and in contracting decisions. Affirmative action in services has implications for its size and shape. Recruitment quotas are a common method of implementing preference in personnel management. Having such quotas brings forth the need to fill them even while the government attempts to control the overall size of its workforce, thus exerting upward pressure on the wage bill. Knowing that there are quotas to be filled raises the probability of patronage appointments. Affirmative action aims to alter organizations' demographics by increasing proportion of targeted groups. But the same lack of opportunity which caused under-representation of the disadvantaged group(s) also makes desired skills scarce in those preferred groups. So, recruitment quotas tend to become filled at lower levels of public service but under-filled at technical and managerial levels. This can run counter to governments' attempts to shape a more professional service.

The effects of affirmative action can provide useful guidance on what contributes to organizations' performance. For example, increasing functional diversity, merit-based selection and employees' morale are all supposed to improve organizational performance. Through increasing social diversity, affirmative action also promotes functional diversity. So, the performance of organizations implementing affirmative action should improve over time. On the other hand, merit-based selection is considered as an essential feature of a good service. If officials are selected according to social attributes instead of merit, then performance of organizations that implement affirmative action should deteriorate over time. If career development is based on considerations other than merit, it could lower the morale of general employees. By this argument, lowered morale of the larger population of general employees in an organization that implements affirmative action should negatively affect that organizations' performance.

Implementation success of affirmative action can help understand which institutional reforms are likely to succeed or fail in that particular

administrative tradition. For example, developing countries that implement affirmative action in service have often emerged from colonialism with Western state forms, but with societies deeply divided along tribal lines. They resemble the Napoleonic state where nation-building has focused on overcoming deep divisions in civil society. Recognizing this pattern could help identify their unified administrative structure, and potential resistance to political decentralization.⁹

Affirmative action's implementation experience can provide insight on how staff incentives can challenge project implementation. Officials often resist reforms when they perceive that their current status quo will be disturbed or benefits will be eroded. For example, incorporating more women in the government's workforce requires wider consideration of family-friendly policies and flexible schedules. Managers used to the old way and male employees who believe this will add to their workload may resent these changes. Increasing numbers from preferred ethnic groups could make existing dominant groups perceive that their preserve is threatened and lead them to resist the change.

Is Affirmative Action Still Necessary to Assure Equal Opportunity in Employment?

Affirmative action involves the steps employers must take to include minorities, women, people with disabilities and veterans into the workforce. These steps include training programs as well as educational and outreach efforts that target underrepresented populations. The purpose of affirmative action is to provide equal opportunity to historically underrepresented populations. Employers must write and successfully implement an affirmative action plan and regularly update the program to ensure federal compliance with equal opportunity laws. However, while some argue that affirmative action is still necessary, others think it is not and, in fact, worsens racial tensions.¹⁰

Argument Against: Affirmative Action Increases Racism

Some of those who think affirmative action is no longer necessary argue that affirmative action actually encourages racism in education, government and the private sector. They argue that affirmative action still encourages people to look at sex, color or race as a factor during the employment or admissions process when the goal, they argue, should be to eliminate it. Further, some argue that affirmative action causes "reverse racism," or encourages employers and college admissions representatives to discriminate against individuals from majority groups.

Argument Against: Racism/Sexism is No Longer Prevalent

Some who believe affirmative action is no longer necessary argue that racism/sexism in the world is not as prevalent or pervasive as it once was.

They cite the fact that minorities serve and have served in management positions, as CEOs and as high-ranking government officials, even president. Still others argue that affirmative action in a society without pervasive racial/sexist issues is offensive to minorities or people historically discriminated against, suggesting that they need affirmative action to succeed and cannot do it on their own.

Argument For: Affirmative Action Brings Equality

Those who think affirmative action is still necessary argue that discrimination in the past has a profound impact on the future, and that generations of poverty and inequality leave minorities at a disadvantage even when society's attitudes change. They argue that diversity is good for educational institutions and workplaces, but suggest that decades of discrimination result in less diversity at school and work, which in turn reinforces poverty and inequality among minorities.

Argument For: Minorities Are Still Discriminated Against

Although racism, sexism and other kinds of discrimination are not as accepted in today's society as they were years ago, those who think affirmative action is still necessary argue that they still exist. Some, like American Association for Affirmative Action director Shirley J. Wilcher, use the number of discrimination cases brought before the Equal Employment Opportunity Commission as proof of this. Others argue that minorities are still, on the whole or in specific situations, paid less and less likely to advance in their educations and careers than members of the majority.

Who Are Minorities in Bangladesh?

Adopted by consensus in 1992, the United Nations Minorities Declaration in its article 1 refers to minorities as based on national or ethnic, cultural, religious and linguistic identity, and provides that States should protect their existence. There is no internationally agreed definition as to which groups constitute minorities. It is often stressed that the existence of a minority is a question of fact and that any definition must include both objective factors (such as the existence of a shared ethnicity, language or religion) and subjective factors (including that individuals must identify themselves as members of a minority). The difficulty in arriving at a widely acceptable definition lies in the variety of situations in which minorities live. Some live together in well-defined areas, separated from the dominant part of the population. Others are scattered throughout the country. Some minorities have a strong sense of collective identity and recorded history; others retain only a fragmented notion of their common heritage. The term minority as used in the United Nations human rights system usually refers to national or ethnic, religious and linguistic minorities, pursuant to the United Nations

Minorities Declaration. All States have one or more minority groups within their national territories, characterized by their own national, ethnic, linguistic or religious identity, which differs from that of the majority population.¹¹

The question often arises as to whether, for example, persons with disabilities, persons belonging to certain political groups or persons with a particular sexual orientation or identity (lesbian, gay, bisexual, Transgender or intersexual persons) constitute minorities. While the United Nations Minorities Declaration is devoted to national, ethnic, religious and linguistic minorities, it is also important to combat multiple discrimination and to address situations where a person belonging to a national or ethnic, religious and linguistic minority is also discriminated against on other grounds such as gender, disability or sexual orientation. Similarly, it is important to keep in mind that, in many countries, minorities are often found to be among the most marginalized groups in society and severely affected by, for example, pandemic diseases, such as HIV/AIDS, and in general have limited access to health services.¹²

Bangladesh has an area of 55,126 square miles and a population of 154 million. According to the 2011 census, 89.52% of the country's population is Muslim, and the remaining 10.48% consist of religious and ethnic minorities. Of the minorities, the Hindus are the largest group with 9.58% of the population. The Buddhists are the third largest group with 0.46%, and the Christians are the fourth largest group with only 0.26% of the population. There are also several small factors within the Muslim population- they are the Ahmadiyyas, Ismailis, Shias, Memons, etc. The Ahmadiyyas are about 100,000 in number. Relative to the total population, Bangladesh has a fairly small Adivashi or indigenous population. By some estimates, more than 2 million Adivashis live in districts (Sylhet, Rajshahi, Dinajpur, Mymensingh, Rangpur, Bogra, Natore, Khulna, Tangail, Jamalpur, Sherpur, Netrokona, Sunamganj) of Bangladesh. However, about a third of them live in three districts- Khagrachori, Bandarban and Rangamati- of Chittagong Hill Tracts. Other districts with a concentration of Adivashi population are Chittagong districts.¹³ The Adivashis or small communities of Bangladesh belong to mainly three religions: Buddhists (43.7%), Hindus (24.1%), Christians (13.2%) and others 19%. Although government census estimate the number of ethnic communities in 2011 as only 27, the ethnic communities themselves estimate the number to be more than 45. Some researchers estimate the ethnic group number to be around 90, who live in both plain and in hill areas.

In Bangladesh, the estimated number of persons with disabilities is around 16 million people, which constitutes 10% of its total population.

In Bangladesh, most of the minorities are deprived of basic needs including access to health services, housing, education, employment, and transportation. Discrimination in voting and other opportunities for political

participation is also common phenomenon for minorities. Widespread discrimination against minorities and their exclusion from society leads to economic hardship and a loss of their productive capacity to society. It also results in the perpetuation of stereotypes of minorities as objects of pity and charity, but not as human beings entitled to political, social, and civil rights.

Implementation of Affirmative Action in Bangladesh

Affirmative action is an attempt to actively dismantle institutionalized or informal cultural norms and system of ascribing to group-based disadvantage, and the inequalities historically perpetuated. It is an effort to promote an ideal inclusive community, an ideal democracy vis avis integration and pluralism. Affirmative action helps classify people according to their ascribed identities (Race, ethnicity, sexual orientation etc). It is necessary to distinguish from other anti discrimination measures. Quota System is one of the tools of affirmative action that aimed at narrowing the gap between the privileged section and backward section of people in the society. Quota is commonly referred to as a situation wherein something reserved for some backward section of the country to uphold their representation in education, business, and service or policy making process. The common logic behind the system is to eliminate discrimination against some section. But in real sense it is to increase representation of some backward section in government activities providing some preferential treatment. In developed countries it is treated as affirmative action which is to some preferential action to some section to eliminate their backwardness. The quota should be in place for a specific time period in order to correct some past wrong doing or inequality and after achieving those inequalities or wrong doing it should be removed. Quota is for giving advantage to some disadvantaged group in filling in scarce position in education, employment, or business contracting so as to increase the representation in those positions of persons belonging to those disadvantaged subgroups.

Reservation in public services remains the main instrument for realizing affirmative action. In fact, recognizing the urgency of the problem the government adopted quotas (reservation of posts) which was reflected in the Interim Recruitment Policy of 1972 and is still followed by the government with various modifications from time to time. This was designed to achieve greater equity in the representation of all regions and groups in civil service by reservation of positions and giving preference to certain sections of the population.¹⁴

Bangladesh inherited the administrative structure and Civil Service system development in Pakistan, which was a continuation of the system of the British India. British Civil Service was considered as the most distinguished Civil Service in the world. Civil Service of Pakistan, though very small in size,

was very considered effective. During the turbulent years immediately following the independence the government faced many urgent problems.¹⁵ When Bangladesh came into being after a bloody war, for filling in the void created due to leaving the civil servants of West Pakistan origin, a sizable number of recruitments were made without framing new recruitment rules, which were ad hoc, unsystematic, irregular and chaotic. In 1976 recruitment rules for appointment of superior position were framed. Prior to framing of the rules recruitment to various services and positions were made following an Interim Recruitment Policy announced by the Government through executive order in September 1972, this had undergone change from time to time.

At present, there exist a few rules of regulating appointment and conditions of the services. The Constitution also guarantees of equality of opportunity Article 29 of the Constitution lays down that 'There shall be equality of opportunity for all citizens in respect of employment or office in the service of the Republic. No citizens shall, on grounds only of religion, caste, sex or place of birth, be eligible for, or discriminated against in respect of any employment or office in the service of the Republic'.

The Constitution of Pakistan of 1956 provided safeguard against discrimination on ground of race religion, caste or sex, residence or place of birth. It also provided that for a period of 15 years from the said Constitution day, position must be reserved for the person belonging to certain class or area to secure their adequate representation in the service of Pakistan. It was on the strength of this provision that the reservation of this quota was made to secure adequate representation in the services of Pakistan for the two provinces. It is however, to be pointed out that such provision was made by an executive order immediately after 1947.

Recruitment to Central Superior Service (CSS)

Area/Province	Reservation of Quota (%)
East Pakistan	40
Punjab and Bhawalpur	23
Sind, Khairpur, North-west Provinces	02
Fronter, Tribal Areas, Baluchistan, Azad Kashmir and Kashmir Refugees	15

Source: Ali, S.A.M.M ``Bangladesh Civil Service: A political-Administrative Perspective', 'University Press Limited, Dhaka, 2004.Note: Remaining 20% recruited merit basis.

The above picture could be considered the first quota provision for regional participation in Civil Service. Bangladesh, the then East Pakistan, got highest number in Central Superior Service as being the largest province based on population. The Panjub and Bahawalpur were allocated 23% of the service. Refugees apparently were allocated 15% of the quota. Merit was not ignored despite the fact that only 20% of the service was earmarked.

Everywhere, the newly born Bangladesh was needed reconstruction implementation of which entrusted on the civil servants. With the view to engage people from every corner, social strata of the country and especially those who put their life on the harm's way for earning freedom were given chance to rebuild the country. The interim recruitment policy was issued in 1972 by Ministry of Cabinet Affairs. As per the said Order 20% of the positions were to be filled in on merit, 30 of those for freedom fighters and 10% for war affected women.

Quota Reservation for Recruitment in Bangladesh

Categories of Quota	For Class I Services (%)			
	1972	1976	1985	2013
Merit	20	40	45	44
Freedom fighters	30	30	30	30
War Affected Women	10	10		
District Quota	40	20		10
Women			10	10
Tribal			5	5
Other General Candidates/			10	
Disable person				1
Total	100	100	100	100

Source: Government of the People's Republic of Bangladesh, 'Report of the Public Administration Reform Commission', Vol-2, March 2013.

An overwhelming emotion for freedom fighters worked in the mind of policy makers in formulating for recruitment in the civil service. Immediate after the liberation on merit only 20% of the total positions were filled. While freedom fighters got 30%, war affected women got 10% and districts quota 40%. No war affected women came to avail of the benefit of the reservation. Perhaps because of not having minimum requisite qualification or stigma of being socially recognized as war affected. Moreover, the provision itself was controversial because they ought to have been treated as freedom fighters. In quota reservation in 1985 only one lady came under this provision that preferred to be identified as freedom fighters rather a war affected women. The war affected quota abolished and was rearranged. Revised allocation was-45% for merit, 30% for freedom fighters 10% for women, 5% for tribal community and other for general candidates.

Quota for women has been introduced from 1977 but practiced from 1982. Quota for women was initially considered for war affected women but later it was further extended to all women and 10% of all positions have been earmarked. Now quota of women is now utilized properly and in a survey

conducted by PSC, it has been noticed that success rate in the examination is more in case of women than men.

Number of Women in Bangladesh Civil Service

Batch	Male	Female	Total	Percentage of Women Officers
1973	112	0	112	
1977	29	0	29	
1979	44	0	44	
1981	68	0	68	
1982	521	38	559	6.7
1984	396	47	443	10.6
1985	474	72	546	13.1
1986	192	31	223	13.9
9 th	83	9	92	9.7
10 th	138	24	162	14.8
11 th	182	29	211	13.7
13 th	192	32	224	16.6
15 th	94	23	117	19.6
17 th	57	16	73	21.9
18 th	75	20	95	21.5
20 th	223	60	283	21.2
21 st	142	39	181	21.3
22 nd	219	61	280	21.7
Total	3740	554	4294	12.9

Source: Government of the People's Republic of Bangladesh 'Public Administration for 21st Century', Report of the Public Administration Reforms Commission, Vol-1 Dhaka, 2000.

To recognize the contribution of freedom fighters in the war of liberation 30% quota was earmarked. Later on when the quota of freedom fighters remained unfulfilled then considerable debate was taken place until the said quota was reserved for their wards. The number of freedom fighters who qualified to enjoy the facility earmarked for them was always dismal although they had the opportunity of relaxation of age bar for two years. In spite of PSC's repeated recommendation of merging the posts with general cadres, policy makers did not respond positively. It was only in 2002, when the government instructed the PSC to recruit on the basis of merit if eligible candidates could not be had from the wards of the freedom fighters. Time to time further modification was made in the quota reservation based on the government decision. However, quota for freedom fighters further earmarked for their wards. After conversion of the reservation for issues of freedom fighters the

numbers of candidates increased. But, the most of the candidates who succeeded are the wards of defense personnel. The above finding is an eye opener to the effect that most of the freedom fighters are in a very poor financial state. Those who have the slightest financial soundness have been able to succeed.

Policy makers considered the tribal and indigenous people lesser advantaged and back ward in terms of resources and access to state facilities and welfare. Considering the plight of the tribal people 5% quota in Service has been kept for them. But the quota is benefitting mostly "Chakma" tribe. Representation of other tribes is negligible. As a result compared to the size of population of Chakma tribe they are getting disproportionate jobs in the Civil Service.¹⁶

The reservation of seats in higher education is another policy to implement affirmative action. The rationale behind the reservation of seats in higher education is that backward section must be made to feel that they should be given fair chance to educate them and to cultivate self-confidence so that they can come up to the level of the advanced nations of the world. From the theoretical perspective, it can be argued that affirmative action policies can reduce incentives because they make less effort important for getting success. The quota system might diminish the incentives to study because it makes knowledge and effort less important to the successful outcome.

In Bangladesh, reservations are allowed in public universities for small ethnic minority groups, freedom fighters, persons with disabilities, ward (children of teachers and staffs of concerned university). Number of reserved seats may vary from one university to another. But quota for wards is totally unjustified as they are not backward section of the society. Thus, existing policy for ward quota lacks any rational basis of affirmative action.¹⁷

Assessment of Affirmative Action

Right after the independence of Bangladesh although a sizable number of officers were recruited, no new rules were for appointment of superior posts in 1976. Recruitment before that was upon interim recruitment policy announced by Government in September 1972. With a view to ensure equal representation of districts, war affected women; freedom fighters and tribal people quota reservation were made for various services and positions in public sector including defense service. One more change was there in policy in 1997. Time to time further modification was made in the quota reservation as per government decision. According to the latest order of

2013 of the Ministry of Establishment the Quota system has been rearranged to give access to more tribal and disable applicants.

There are no well-developed criteria or indicator to measure the impact of affirmative action. However, the impact of affirmative action can be examined from different perspectives. At the micro-level, affirmative action can be assessed in terms of its immediate quantifiable objectives. Thus, in the area of employment, the efficacy of affirmative action can be measured in terms of the number of jobs, promotions or wage increase, which programme beneficiaries have obtained over a period of time. Affirmative action often has other objectives, such as contributing towards the eradication of racism, facilitating the integration of minority groups in society at large or promoting self-respect among the programme beneficiaries or improving economic and social conditions of disadvantaged group of people.

If we assess the success of affirmative action, we can see that both minority and female employment and representation of women in political processes have increased faster subject to affirmative action.

Conclusion

Affirmative action refers to the idea that society should increase the presence of minorities and women in the workplace and education because of a history of prejudice that leaves minorities and women at a competitive disadvantage to majority, according to the Stanford Encyclopedia of Philosophy. Often, small businesses are advised to institute their AA plan because a workplace that lacks sufficient diversity could be viewed as discriminatory. It is needed to provide a level playing field to disadvantaged sections of the people. However, the policies of affirmative action is generally intended to be temporary in nature and supposed to be ceased once the intended goal of such programmes is achieved. There is no time table and goals set out for the affirmative action. The impact of affirmative action should be assessed in terms of ending the discrimination against and exclusion of the women, indigenous people from many spheres of life. The effect of affirmative action policies in reducing the employment or wage gaps have been marginal at best, and were much less significant in bringing about changes in existing discrimination. However, women and indigenous people's access to education have improved significantly. Given the prevailing inequality and discrimination, it is suggested that affirmative action should continue to achieve equality and eliminate discrimination in the field of quality education, healthcare, and job opportunities.

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