Chapter 6

WORK CULTURE AND WORK BEHAVIOUR IN MEDIUM TEA PERFORMING INDUSTRY

This chapter deals the work culture of the labour in the medium performing tea industry in India and Bangladesh and tries to throw lights on their work behaviour. The work behaviour of the labour reflects the worker's experience, work choice, outlook towards work, understanding with co-workers, sense of duty and responsibility, good faith, emotion, obligation towards work and so on. Work behaviour depicts (i) worker's work performance, efficiency, regularity, sincerity, contentment and so on and (ii) absenteeism, leisure, unrest, strikes, go-slow at work etc. The present chapter has four sections; viz., work culture in the industry, work behaviour of labour in the industry, results and discussions and conclusion.

I

WORK CULTURE IN THE MEDIUM PERFORMING INDUSTRY

Here, the work culture of the labourers of the medium performing tea industry has been taken up for discussion which include the inheritance of labour, distance of work place from home, mode of access to work place, implements used, work allocation patterns, work attitude, time span of accomplishing excess work done, surplus production, awareness about efficient workers, time of speediness in work, labour- management relationship, planning of work performing, types of obligation to work, feelings about work, appreciation of best situation of work, attitude towards holidays, demand for wage in holidays, addiction, service benefits given in tea gardens, consumption of alcohol, quarrel of labourers with supervisor/ manager, benefits given by management, wage among labourers in work place and so on.

Inheritance of Labour

It indicates that whether or not the forefathers of labourers the Silcoorie and Kaliti tea estates of India and Bangladesh are working in these tea industries. The following table shows the distribution of the labourers by their parents and grand parents who worked in these gardens:

Table 6.1

Whether Father/ Mother of Labourers Worked in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Forefather of the Labourers Who Worked in Tea Industry	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Yes	11 (84.62)	---	11 (55)	2 (100)	13 (86.67)	-	13 (59.09)	25 (100)	23 (95.83)	48 (97.96)	1 (100)	26 (100)	23 (95.83)	49 (98)
No	2 (15.39)	7 (100)	09 (45)	0	2 (13.33)	7 (100)	9 (40.91)	---	1 (4.17)	1 (2.05)	0	-	1 (4.17)	1 (2)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate, the father/ mother and grand parents of majority of male labourers (86.67%) worked in the tea industry and over one tenth's father/mother (13.33%) did not work in the tea industry whereas none of the female labourers' parents did not work in the tea industry. There is no significant difference found from their religious and gender distribution. In Kaliti tea estate, the father/ mother of all males and most of females (95.83%) worked in the tea industry which is similar by their religions and genders.

Thus, the labourers in these two tea industries have largely found working from last two generations.

Access to Work Place

Distance of work place determines the work efficiency. The distance of work place from home of labourers in tea estates of India and Bangladesh includes four categories such as 0-1, 1-2, 2-3 and 3-4 kms. The following table shows the distance of work place of the labourers from their home:

Table 6.2

Distance of Work Place from home of Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Distance of Work Place from Home Distance (in km)	SILCOORIE TEA ESTATE				Grand Total			KALITI TEA ESTATE				Grand Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M Total	M	F	Total
0-1	9 (69.23)	7 (100)	16 (80)	1 (50)	10 (66.67)	7 (100)	17 (77.27)	20 (80)	20 (83.33)	40 (81.63)	0	20 (76.93)	20 (83.33)	40 (80)
1-2	2 (15.29)	-	2 (10)	0	2 (13.33)	-	2 (9.09)	5 (20)	4 (16.67)	9 (18.37)	1 (100)	6 (23.08)	4 (16.67)	10 (20)
2-3	1 (7.69)	-	1 (5)	0	1 (6.67)	-	1 (4.55)	-	-	0	0	-	-	0
3-4	1 (7.69)	-	1 (5)	1 (50)	2 (13.33)	-	2 (9.09)	-	-	0	0	-	-	0
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table depicts that in Silcoorie tea estate, the distance of work place from home of more than three fifths of males (66.67%) is about 1 km, it is 1-2 kms among over one tenth, each, of them (13.33%) and insignificant numbers find 2-3 kms distance from home whereas the distance of work place from home of all females is about 1 km. In Kaliti tea estate, over three fourths of males (76.93%) find the distance of about 1 km from home followed by 1-2 kms whereas majority of females find the distance of near about 1 km from home followed by 1-2 kms. Their religion and gender distributions also show the similar trends.

The mode of access to work place of labourers in Silcoorie and Kaliti tea estates of India and Bangladesh include walking, cycle, truck and tractor. Their distribution is shown in the following table:

Table 6.3
Mode of Access to Work Place of Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Mode of Access to Work Place	SILCOORIE TEA ESTATE				Grand Total			KALITI TEA ESTATE				Grand Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Walk	12 (92.31)	7 (100)	19 (95)	2 (100)	14 (93.33)	7 (100)	21 (95.45)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)
Tractor	1 (7.67)	-	1 (5)	0	1 (6.67)	-	1 (4.55)	-	-	0	0	-	-	0
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, the mode of access to work place of most of males (93.33%) is walking and insignificant numbers of them go to the work place by tractor and all females go to work place on foot. But in Kaliti tea estate, all labourers irrespective of their religions and genders go to their workplace by only walking. Using tractor as a mode of access to work place is found absent in Kaliti tea estate of Bangladesh.

Thus, status of mode of access to work place is very low in both the gardens.

Tools Used

The implements used by labourers in Silcoorie and Kaliti tea estates of India and Bangladesh include stick & umbrella, knife, scissor with shaft, napkin and pliers, screwdrivers and others which are shown in the table below:

Table 6.4
Implements Used by Labourers in Tea Estates of India and Bangladesh by Religion and Gender
(Percentage in Parentheses)

Name of Implement	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Stick & Umbrella	3 (23.08)	-	3 (15)	0	3 (20)	-	3 (13.64)	2 (8)	-	2 (4.09)	0	2 (7.69)	-	2 (4)
Knife, Scissor with Shaft	1 (7.69)	-	1 (5)	0	1 (6.67)	-	1 (4.55)	-	-	-	0	-	-	0
Napkin	8 (61.54)	7 (100)	15 (75)	2 (100)	10 (66.67)	7 (100)	17 (77.27)	22 (88)	24 (100)	46 (93.88)	1 (100)	23 (88.46)	24 (100)	47 (94)
Pliers, Screwdrivers and others	1 (7.69)	-	1 (5)	0	1 (6.67)	-	1 (4.55)	1 (4)	-	1 (2.04)	0	1 (3.85)	-	1 (2)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate, over three fifths of males (66.67%) use napkin followed by stick & umbrella (20%), knife, scissor with shaft and pliers, screwdrivers and others whereas all females use napkin. Over three fifths of Hindu males (61.54%), all Hindu females and Muslim males use napkin. In Kaliti tea estate, majority of males (88.46%) use napkin and insignificant numbers of them use stick & umbrella and pliers, screwdrivers and others which is quite similar in case of their religions and gender.

Thus, the use of napkin is more among the labourers in both the gardens.

Work Allocation Patterns

The work allocation among labourers in Silcoorie and Kaliti tea estates of India and Bangladesh include three categories; namely, work in selected area, work in section and work in time. Their distribution patterns are shown in following table:

Table 6.5
Work Allocation among Labourers in Tea Estates of India and Bangladesh by Religion and Gender
(Percentage in Parentheses)

Work Allocation	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Work in Selected Area	10 (76.93)	7 (100)	17 (85)	2 (100)	12 (80)	7 (100)	17 (77.27)	24 (96)	24 (100)	48 (97.95)	1 (100)	25 (96.15)	24 (100)	49 (98)
Work in Section	2 (15.39)	-	2 (10)	0	2 (13.33)	-	2 (9.09)	1 (4)	-	1 (2.05)	0	1 (3.85)	-	1 (2)
Work in time	1 (7.69)	-	1	0	1 (6.67)	-	1 (4.55)	-	-	-	0	-	-	0
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate, majority of males (80%) work in selected area followed by work in section (20%) and work in time whereas all females work in selected area only. Similar distribution is found from their gender and religion analysis. In Kaliti tea estate, most of males (96.15%) work in selected area and insignificant numbers of them work in section whereas all females work in selected area only which is more or less similar in case of their religions and gender.

The work allocators or designation of officials among labourers in Silcoorie and Kaliti tea estates of India and Bangladesh include Tilla babu/ Tilla Clerk, Sarder and Manager/ Factory Manager and their distribution is shown in the following table:

Table 6.5
Work Allocating Official of Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Designation of Official	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu	Muslim		Total			
	M	F		M	M	F	Total	M	M	F		M	F	Total
Tilla babu/ Tilla Clerk	2 (15.39)	-	2 (10)	0	2 (13.33)	-	2 (9.09)	2 (8)	-		-	2 (7.7)	-	2 (7.7)
Sarder	8 (61.53)	7 (100)	15 (75)	2 (100)	10 (66.67)	7 (100)	17 (77.27)	22 (88)	1 (100)	-	1 (100)	23 (88.46)	-	23 (88.46)
Manager/ Factory Manager	3 (23.08)	-	3 (15)	0	3 (20)	-	3 (13.64)	1 (4)	-	-	-	1 (3.84)	-	1 (3.84)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	1 (100)	-	1 (100)	26 (100)	-	26 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate, work allocating official of over three fifths of males (66.67%) is Sarder followed by Manager/ Factory Manager (20%) and Tilla babu/ Tilla Clerk (13.33%) whereas work of all females are allocated by Sarder. This distribution is similar in case of religions and genders. On the other hand, in Kaliti tea estate, the designation of work allocating official of majority of males (88.46%) is Sarder but there is no such official among females which is more or less similar in case of their religions.

Work Attitude

The work attitude of labourers in Silcoorie and Kaliti tea estates of India and Bangladesh includes production of quantity and quantity with quality which are shown in the following table:

Table 6.7
Work Attitude of Labourers in Tea Estates of India and Bangladesh by Religion and Gender
(Percentage in Parentheses)

Preference of Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Quantity	3 (23.08)	5 (71.42)	8 (40)	0	3 (20)	5 (71.42)	8 (36.36)	12 (48)	2 (8.33)	14 (28.58)	1 (100)	13 (50)	2 (8.33)	15 (30)
Quantity with Quality	10 (76.92)	2 (28.58)	12 (60)	2 (100)	12 (80)	2 (28.58)	14 (63.64)	13 (52)	22 (91.67)	35 (71.42)	0	13 (50)	22 (91.67)	35 (70)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, four fifths of males (80%) prefer quantity with quality work followed by only quantity work (20%) whereas over three fifths of females (71.42%) prefer quantity work followed by quantity with quality work which stands at (28.58%). This indicates that females do not prefer both quantity and quality work which is reverse in Kaliti tea estate where it is found that half, each, males prefer to work having quantity with quality and only quantity work which is comparatively high among females who give preference to quantity with quality work. Thus, no significant differences are found from religion and gender analysis.

Thus, the Kaliti's labourers have better work attitude than the Silcoorie's labourers.

Time Span of Accomplishing Work Production

The time span of work accomplishment of labourers in Silcoorie and Kaliti tea estates of India and Bangladesh divides into two categories; within 4 hours and from 5 to 7 hours. The following table shows their distribution patterns:

Table 6.8
Time Span of Work Accomplishment of Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Time Span	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Within 4 Hours	8 (61.53)	3 (42.86)	11 (55)	1 (50)	9 (60)	3 (42.86)	12 (54.55)	3 (12)	2 (8.33)	5 (10.2)	0	3 (11.53)	2 (8.33)	5 (10)
From 5 to 7 Hours	5 (38.47)	4 (57.14)	9 (45)	1 (50)	6 (40)	4 (57.14)	10 (45.45)	22 (88)	22 (91.67)	44 (89.8)	1 (100)	23 (88.47)	22 (91.67)	45 (90)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate, the time span of work accomplishment of 60% males is within 4 hours and it is from 5 to 7 hours among 40% of them whereas more than half of females (57.14%) work from 5 to 7 hours and the rest (42.86%) work within 4 hours. There are slight differences among the labourers of both religions and genders. On the other hand, in Kaliti tea estate, the time span of work accomplishment of majority of males (88.47%) is from 5 to 7 hours followed by within 4 hours (11.53%) and most of females (91.67%) work from 5 to 7 hours.

Surplus Production

The labourers only go for two types of excess production i.e., surplus production and quality with excess production. The following table shows among labourers by surplus production in Silcoorie and Kaliti tea estates in India and Bangladesh:

Table 6.9
Surplus Production of Labourers in Tea Estates of India and Bangladesh by Religion and Gender
(Percentage in Parentheses)

Surplus Production	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Excess Production	8 (61.53)	---	8 (40)	0	8 (53.33)	-	8 (36.36)	14 (56)	1 (7.17)	15 (30.61)	1 (100)	15 (57.7)	1 (4.17)	16 (32)
Quality with Excess Production	5 (38.47)	7 (100)	12 (60)	2 (100)	7 (46.67)	7 (100)	14 (63.64)	11 (44)	23 (95.83)	34 (69.39)	0	11 (42.3)	23 (95.83)	34 (68)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, the surplus production of over a half of males (53.33%) is excess production followed by quality with excess production (46.67%) and it is quality with excess production among all females. By religion, the surplus production of over three fifths of Hindu males (61.53%) is excess production followed by quality with excess production (38.47%) and all Hindu females' surplus production is quality with excess production which is similar among all Muslim males. In Kaliti tea estate, the surplus production of over a half of males (57.7%) is excess production followed by quality with excess production (42.3%) and most of females' surplus production (95.83%) is quality with excess production which is quite similar in case of their religions. This indicates that females are more concerned with quality than males.

Thus, the Silcoorie tea estate's labourers have better attitude towards surplus production with quality as compared to the Kaliti tea garden.

The shortest periods of achieving excess production by labourers in tea estates of India and Bangladesh include 4, 5, 6 and 7 hours which are analysed in the following table:

Table 6.10
Shortest Period of Achieving Excess Production by Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Shortest Period of Achieving Excess Production	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
4 hours	4 (30.76)	3 (42.85)	7 (35)	0	4 (26.67)	3 (42.85)	7 (31.81)	-	-	-	0	-	-	
5 hours	3 (23.08)	2 (28.57)	5 (25)	0	3 (20)	2 (28.57)	5 (22.73)	9 (36)	-	9 (18.37)	0	9 (34.61)	-	9 (18)
6 hours	3 (23.08)	1 (14.29)	4 (20)	1 (50)	4 (26.67)	1 (14.29)	5 (22.73)	4 (16)	1 (4.17)	5 (10.2)	0	4 (15.39)	1 (4.17)	5 (10)
7 hours	3 (23.07)	1 (14.29)	4 (20)	1 (50)	4 (26.66)	1 (14.29)	5 (22.73)	12 (48)	23 (95.83)	35 (71.42)	1 (100)	13 (50)	23 (95.83)	36 (72)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, the shortest periods of achieving excess production of over one fourth of males, each, (26.67%) are 4, 6 and 7 hours followed by 5 hours (20%) and more than two fifths of females (42.85%) work 4 hours followed by 5 hours (28.57%), 6 and 7 hours, each, (14.29%). About one third of Hindu males (30.76%) and more than two fifths of Hindu females (42.85%) work 4 hours but half, each, Muslim males work 6 and 7 hours respectively. In Kaliti tea estate, half of males work 7 hours followed by 5 hours (34.61%) and most of females (95.83%) work 7 hours. So, in Kaliti tea estate, the common shortest period of achieving excess production is 4 hours among labourers which is 7 hours in Kaliti tea estate.

Thus, the Silcoorie tea garden has more efficient labourers than the Kaliti tea estate.

Awareness about Efficient Workers

The awareness about efficient workers among labourers indicates whether they are aware about efficient workers. The following table shows their distribution pattern among labourers in Silcoorie and Kaliti tea estates:

Table 6.11
Awareness about Efficient Workers among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Awareness about Efficient Workers	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Yes	10 (76.92)	6 (85.71)	16 (80)	0	10 (66.67)	6 (85.71)	16 (72.73)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)
No	3 (23.08)	1 (14.29)	4 (20)	2 (100)	5 (33.33)	1 (14.29)	6 (27.27)	-	-	-	0	-	-	-
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, over three fifths of males (66.67%) are aware about efficient workers and one third of them (33.33%) are not aware about it whereas majority of females (85.71%) are aware about efficient workers and the rest are not aware about it. Their religious distribution also depicts similar finding. On the other hand, in Kaliti tea estate, all males and females irrespective of their religions are aware about efficient workers.

Shifts of Speedy Work

The time of speediness in work among labourers in Silcoorie and Kaliti tea estates include morning and afternoon. The following table shows their distribution among labourers in both these two estates:

Table 6.12
Time of Speediness in Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Time of Speediness in Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Morning	1 (7.7)	-	1 (5)	0	1 (6.67)	-	1 (4.55)	14 (56)	16 (66.67)	30 (61.22)	0	14 (53.84)	16 (66.67)	30 (60)
Afternoon	12 (92.3)	7 (100)	19 (95)	2 (100)	14 (93.33)	7 (100)	21 (95.45)	11 (44)	8 (33.33)	19 (39.78)	1 (100)	12 (46.16)	8 (33.33)	20 (40)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, the time of speediness in work among most of males (93.33%) and all females is afternoon whereas insignificant numbers of males increase speediness in work in the morning. Afternoon is also found common among most of Hindu males (92.3%), all Hindu females and all Muslim males. In Kaliti tea estate, the time of speediness in work among more than half of males (53.84%) is morning followed by afternoon (46.16%) whereas it is morning among over three fifths of females (66.67%) followed by afternoon (33.33%). Their distribution is quite similar by religions.

Thus, afternoon is found as common time of speediness in work among labourers in Silcoorie while it is morning in Kaliti.

The frequency of speedy work in a day by labourers of Silcoorie and Kaliti tea estates includes one time and two times. The following table shows their pattern among labourers in both tea estates:

Table 6.13
Frequency of Speedy Work by Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Frequency of Speedy Work in a Day	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
One Time	3 (23.08)	2 (28.58)	7 (35)	2 (100)	5 (33.33)	2 (28.58)	7 (31.82)	12 (48)	14 (58.33)	26 (53.06)	1 (100)	13 (50)	14 (58.33)	27 (54)
Two Times	10 (76.92)	5 (71.42)	15 (65)	0	10 (66.67)	5 (71.42)	15 (68.18)	13 (52)	10 (41.67)	23 (46.93)	0	13 (50)	10 (41.67)	23 (46)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table depicts that in Silcoorie tea estate, the frequency of speedy work by more than three fifths of males (66.67%) is two times followed by one time (33.33%) and the frequency of speedy work by more than three fifths of females (71.42%) is two times followed by one time (28.58%). In Kaliti tea estate, half, each, of male speed up their work one and two times in a day and the frequency of speedy work by near about three fifths of females (58.33%) is one time and more than two fifths of them (41.67%) speed up work two times in a day.

Types of Obligation to Work

The types of obligation to work among labourers include obligation of self, obligation of family and obligation for religious belief which are shown in the following table:

Table 6.14
Types of Obligation to Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Types of Obligation to Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Obligation of Self	2 (15.39)	1 (14.29)	3 (15)	2 (100)	4 (26.67)	1 (14.29)	5 (22.73)	5 (20)	3 (12.5)	8 (16.32)	0	5 (19.23)	3 (12.5)	8 (16)
Obligation of Family	3 (23.08)	2 (28.57)	5 (25)	0	3 (20)	2 (28.57)	5 (22.73)	4 (16)	2 (8.33)	6 (12.24)		4 (15.39)	6 (25)	10 (20)
Obligation for Religious Belief	8 (61.53)	4 (57.14)	12 (60)	0	8 (53.33)	4 (57.14)	12 (54.55)	16 (64)	19 (79.17)	35 (71.42)	1 (100)	17 (65.38)	19 (79.17)	36 (72)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate, over half of males (53.33%) have obligation for religious belief followed by obligation of self (26.67%) and obligation of family (20%) whereas over half of females (57.14%) have obligation for religious belief followed by obligation of family (28.57%) and obligation of self (14.29%). By religion also, quite similar pattern is found. In Kaliti tea estate, over three fifths of males (65.38%) have obligation for religious belief followed by obligation of self (19.23%) and obligation of family (15.39%) whereas over three fourths of females (79.17%) are also having obligation for religious belief followed by obligation of family (25%). By religion, similar findings are found.

Labour- Management Relationship

Likings/ dislikings for administration among labourers depicts their relationships with the management which is shown in the following table:

Table 6.15

Likings/ Dislikings for Administration among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Likings/ Dislikings for Administration	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
All Officials	8	5	13	1	9	5	14	5	4	9	1	6	4	10
	(61.53)	(71.42)	(65)	(50)	(60)	(71.42)	(63.64)	(20)	(16.67)	(18.37)	(100)	(23.07)	(16.67)	(20)
Manager/ Tillababu	3	1	4	1	4	1	5	2	3	5		2	3	5
	(23.08)	(14.29)	(20)	(50)	(26.67)	(14.29)	(22.73)	(8)	(12.5)	(10.2)	0	(7.69)	(12.5)	10)
Nobody	2	1	3	0	2	1	3	18	17	35	0	18	17	35
	(15.39)	(14.29)	(15)		(13.33)	(14.29)	(13.64)	(72)	(70.83)	(71.42)		(69.23)	(70.83)	(70)
Total (%)	13	7	20	2	15	7	22	25	24	49	1	26	24	50
	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate of India, in terms of likings/ dislikings for administration three fifths of males (60%) like/ dislike all followed by Manager/ Tillababu (26.67%) and over one tenth of them (13.33%) do not like/ dislike anyone. Similarly, over three fifths of females (71.42%) like dislike all followed by Manager/ Tillababu and nobody, each, (14.29%). Similar distribution is found from the analysis of their religious distribution. In Kaliti tea estate of Bangladesh over three fifths of males (69.23%) do not like/ dislike anyone, near about one fourth (23.07%) like all. In case of females also, similar patterns are found.

The cause of likings/ disliking for administration among labourers includes for good behaviour and no cause. These are shown in the following table:

Table 6.16
Cause of Likings/ Dislikings for Administration among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Cause of Likings/ Dislikings	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
For Good Behaviour	11 (84.61)	6 (85.71)	17 (85)	2 (100)	13 (86.67)	6 (85.71)	19 (86.36)	7 (28)	7 (29.17)	14 (28.58)	1 (100)	8 (30.77)	7 (29.17)	15 (30)
No	2 (15.39)	1 (14.29)	3 (15)	0	2 (13.33)	1 (14.29)	3 (13.64)	18 (72)	17 (70.83)	35 (71.42)	0	18 (69.23)	17 (70.83)	35 (70)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate of India majority of males (86.67%) like/ dislike for administration for good behaviour and over one tenth (13.33%) do not find any cause whereas majority of females (85.71%) also like/ dislike for administration for good behaviour and over one tenth (14.29%) do not find any cause. This distribution is quite similar in case of their religions. In Kaliti tea estate of Bangladesh, over three fifths of males (69.23%) do not find any cause of liking/ disliking for administration followed by for good behaviour (30.77%) which is also similar among females (70.83%).

Thus, in India, majority of males like/ dislike administration for their goo behaviour whereas in Bangladesh, majority of labourers do not find any cause.

Planning of Work Performing

It indicates that whether labourers plan their work before performing it or not. The following table shows the distribution among labourers in Silcoorie and Kaliti tea estates:

Table 6.17
Plan of Work before Performing among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether Labourers Plan their Work before Performing it	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	11 (84.62)	6 (85.71)	17 (85)	1 (50)	12 (80)	6 (85.71)	18 (81.82)	23 (92)	22 (91.67)	45 (91.83)	1 (100)	24 (92.3)	22 (91.67)	46 (92)
No	2 (15.39)	1 (14.29)	3 (15)	1 (50)	3 (20)	1 (14.29)	4 (18.18)	2 (8)	2 (8.33)	4 (8.17)	0	2 (7.7)	2 (8.33)	4 (8)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate of India, four fifths of males (80%) plan their work before performing it and the rest do not plan whereas majority of females (85.71%) plan their work before performing it and the rest do not plan. In Kaliti tea estate of Bangladesh, most of males (92.3%) and females (91.67%) plan their work before performing it. Thus, this pattern is quite similar among labourers of both India and Bangladesh.

Preference of Doing Work

The preference of doing work among labourers among labourers includes collectively, individually and individually as well as collectively which are tabulated in the following table:

Table 6.18
Preference of Doing Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Preference of Doing Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Collectively	9 (69.23)	5 (71.42)	14 (70)	1 (50)	10 (66.67)	5 (71.42)	15 (68.18)	19 (76)	22 (91.67)	41 (83.68)	1 (100)	20 (76.92)	22 (91.67)	42 (84)
Individually	3 (23.07)	1 (14.29)	4 (20)	1 (50)	4 (26.67)	1 (14.29)	5 (22.73)	2 (8)	1 (4.16)	3 (6.12)	0	2 (7.7)	1 (4.16)	3 (6)
Individually as well as Collectively	1 (7.7)	1 (14.29)	2 (10)	0	1 (6.66)	1 (14.29)	2 (9.09)	4 (16)	1 (4.17)	5 (10.20)	0	4 (15.38)	1 (4.17)	5 (10)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over three fifths of males (66.67%) prefer to do work collectively followed by individually (26.67%) whereas near about three fifths of females (71.42%) prefer to do work collectively followed by individually and individually as well as collectively, each, (14.29%). Similarly, in Kaliti tea estate of Bangladesh, over three fifths of males (76.92%) and most of females (91.67%) prefer to do work collectively.

Thus, the distribution shows similarity among labourers in preference of doing work collectively in both India and Bangladesh.

Feelings about Work

The feelings of labourers about work indicate whether the work is hard or simple which are analysed below:

Table 6.19
Feelings about Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Feeling about Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Hard	5 (38.47)	7 (100)	12 (60)	1 (50)	6 (40)	7 (100)	13 (59.09)	2 (8)	---	2 (4.09)	1 (100)	3 (11.53)	---	3 (6)
Simple	8 (61.53)	---	8 (40)	1 (50)	9 (60)	---	9 (40.91)	23 (92)	24 (100)	47 (95.91)	0	23 (88.47)	24 (100)	47 (94)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the feelings of labourers about work near about three fifths of total labourers (59.09%) is followed by simple (40.91%) and when work is over (14.29%). This pattern is common among Hindu males and females and Muslim males. But on the contrary, most of the total labourers of Kaliti tea estate feel simple about their work followed by hard.

Thus, majority of labourers in Silcoorie tea estate feel their works as hard while those of Kaliti tea estate feel them as simple.

Whether Job is Burden to Labourers

It indicates that whether the job of labourers is burden to them or not. The following table shows their distribution pattern:

Table 6.20
Whether Job is Burden to Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether Job is Burden to Labourers	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Yes	10 (76.92)	7 (100)	17 (85)	1 (50)	11 (73.33)	7 (100)	18 (81.82)	24 (96)	23 (95.83)	47 (95.91)	1 (100)	25 (96.15)	23 (95.83)	48 (96)
No	3 (23.08)	---	3 (15)	1 (50)	4 (26.67)	---	4 (18.18)	1 (4)	1 (4.17)	2 (4.09)	---	1 (3.85)	1 (4.17)	2 (4)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, majority of total labourers (81.82%) feel that job is a burden on them and the rest (18.18%) feel that it is not burden on them. This pattern is common among Hindu males and females and Muslim males. Similarly, most of the total labourers (96%) of Kaliti tea estate also feel that it is a burden on them.

Thus, this pattern is common among the labourers of both the tea estates. Reasons for feeling work as burden include physical & mental disability and due to insufficient income which are shown in the following table:

Table 6.21
Cause of Feeling Work as Burden among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Reasonsf Feeling Work as Burden	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Physical & Mental Disability	13 (100)	5 (71.42)	18 (90)	2 (100)	15 (100)	5 (71.42)	20 (90.91)	24 (96)	22 (91.67)	46 (93.88)	1 (100)	25 (96.15)	22 (91.67)	47 (94)
Due to Insufficient Income	---	2 (28.57)	2 (10)	0	---	2 (28.57)	2 9.09)	1 (4)	2 (8.33)	3 (6.12)	0	1 (3.85)	2 (8.33)	3 (6)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, most of total labourers (90.91%) feel job as a burden because of physical & mental disability and the rest (9.09%) feel it as burden because of insufficient income. This pattern is common among Hindu males and females and Muslim males. Similarly, most of the total labourers (94%) of Kaliti tea estate also feel that it is a burden to them due to physical & mental disability.

Thus, this pattern is common among the labourers of both the tea estates.

Best Situation of Work

The consideration of best situation of work among labourers includes only work and work with leisure. The following table shows their distribution among labourers in Silcoorie and Kaliti tea estates of India and Bangladesh:

Table 6.22
Consideration of Best Situation of Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Consideration of Best Situation of Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Only work	5 (38.47)	4 (57.14)	9 (45)	1 (50)	6 (40)	4 (57.14)	10 (45.45)	10 (40)	7 (29.16)	17 (34.69)	1 (100)	11 (42.3)	7 (29.16)	18 (36)
Work with leisure	8 (61.53)	3 (42.85)	11 (55)	1 (50)	9 (60)	3 (42.85)	12 (54.55)	15 (60)	17 (70.83)	32 (65.3)	0	15 (57.69)	17 (70.83)	32 (64)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the consideration of best situation of work among three fifths of males (60%) is work with leisure and it is only work among 40% of them whereas over half of females (57.14%) consider work with leisure as best situation of work and the rest (42.85%) consider only work. In Kaliti tea estate of Bangladesh, over half of males (57.69%) and over three fifths of females (70.83%) consider work with leisure as best situation of work.

Thus, the distribution shows similar attributes among labourers considering the best situation of work in both India and Bangladesh.

Attitude towards Holidays

The attitude towards holidays among labourers includes sufficient and insufficient. The following table shows their distribution among labourers of Silcoorie and Kaliti tea estates of India and Bangladesh:

Table 6.23
Attitude towards Holidays among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Attitude towards Holidays	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Sufficient	5 (38.47)	-	5 (25)	0	5 (33.33)	-	5 (22.73)	2 (8)	3 (12.5)	5 (10.2)	0	2 (7.69)	3 (12.5)	5 (10)
Insufficient	8 (61.53)	7 (100)	15 (75)	2 (100)	10 (66.67)	7 (100)	17 (77.27)	23 (92)	21 (87.5)	44 (89.79)	1 (100)	24 (92.3)	21 (87.5)	45 (90)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the attitude towards holidays among over three fifths of males (66.67%) is insufficient and it is sufficient among 33.33% of them whereas all females (100%) consider that holidays are insufficient. This distribution is similar by religion also. In Kaliti tea estate of Bangladesh, the attitude towards holidays among most of males (92.3%) and majority of females (87.5%) is insufficient.

Thus, the labourers in Silcoorie and Kaliti tea estate find the existing holidays insufficient.

The status of expecting holidays denotes whether they expect more holidays or not. The following table shows their distribution among labourers in Silcoorie and Kaliti tea estates of India and Bangladesh:

Table 6.24
Status of Expecting More Holidays among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether Labourers Expect more Holidays	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Yes	13 (100)	7 (100)	20 (100)	0	13 (86.67)	7 (100)	20 (90.91)	25 (100)	23 (95.83)	48 (97.96)	1 (100)	26 (100)	23 (95.83)	49 (98)
No	-	-	-	2 (100)	2 (13.33)	-	2 (9.09)	-	1 (4.17)	1 (2.04)	0	-	1 (4.17)	1 (2)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, majority of males (86.67%) expect more holidays and the rest do not expect more holidays whereas all females (100%) also expect more holidays. This distribution is more or less similar by religion also. In Kaliti tea estate of Bangladesh, all males and most of females (95.83%) expect more holidays and the rest of females do not expect any more holiday.

Thus, the distribution shows almost similar attributes among labourers in both tea estates of India and Bangladesh.

The expected number of holidays among labourers includes 3 – 10 days, 11 – 20 days and above 20 days. The following table shows their distribution among labourers in Silcoorie and Kaliti tea estates of India and Bangladesh:

Table 6.25
Expected Number of Holidays among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Expectation of Duration of Holidays	SILCOORIE TEA ESTATE			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Hindu		Total	Muslim			
	M	F		M	F		M	M	F	Total
3 – 10 days	6 (46.15)	7 (100)	13 (65)	16 (64)	17 (73.91)	33 (68.75)	--	16 (61.53)	17 (73.91)	33 (67.35)
11 – 20 days	3 (23.07)	-	3 (15)	9 (36)	4 (17.39)	13 (27.08)	1 (100)	10 (38.47)	4 (17.39)	14 (28.57)
Above 20 Days	4 (30.76)	-	4 (20)	--	2 (8.7)	2 (4.17)	--	-	2 (8.7)	2 (4.08)
Total (%)	13 (100)	7 (100)	20 (100)	25 (100)	23 (100)	48 (100)	1 (100)	26 (100)	23 (100)	49 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the expected number of holidays among more than two fifths of males (46.15%) is 3 – 10 days followed by above 20 days (30.76%) and 11 – 20 days (23.07%) whereas all females (100%) also expect 3 – 10 days. This distribution is more or less similar by their religions also. In Kaliti tea estate of Bangladesh, more than three fifths, each, of males (61.53%) and females (73.91%) expect 3 – 10 days. None of the males expects holidays of above 20 days duration. Thus, the distribution shows similar pattern among labourers by religions in both tea estates of India and Bangladesh.

The causes for expecting holidays among labourers include for taking rest, for utilizing time for earning money, to celebrate family programme and for more earning. These are shown in the following table:

Table 6.26
Cause for Expecting Holidays among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Cause for Expecting Holidays	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
For Taking Rest	7 (53.84)	2 (28.58)	9 (45)	0	7 (46.67)	2 (28.58)	9 (40.9)	2 (8)	1 (4.35)	3 (6.25)	0	2 (7.69)	1 (4.35)	3 (6.12)
For Utilizing Time for Earning Money	2 (15.39)	1 (14.29)	3 (15)	1	3 (20)	1 (14.29)	4 (18.2)	3 (12)	4 (17.39)	7 (14.58)	0	3 (11.53)	4 (17.39)	7 (14.28)
To Celebrate Family Programme	3 (23.07)	4 (57.14)	7 (35)	1	4 (26.67)	4 (57.14)	8 (36.4)	5 (20)	13 (56.52)	18 (37.5)	1 (100)	6 (23.07)	13 (56.52)	19 (38.78)
For More Earning	1 (7.69)	-	1 (5)	0	1 (6.66)	-	1 (4.5)	15 (60)	5 (21.74)	20 (41.67)	0	15 (57.69)	5 (21.74)	20 (40.82)
Total (%)	13 (100)	7 (100)	20 (100)	1	15 (100)	7 (100)	22 (100)	25 (100)	23 (100)	48 (100)	1 (100)	26 (100)	23 (100)	49 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and inBangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate of India, the cause for expecting holidays among more than two fifths of males (46.67%) is for taking rest followed by to celebrate family programme (26.67%), for utilizing time for earning money (20%) and the rest for more earning whereas more than half of females (57.14%) expect holidays to celebrate family programme followed by for taking rest (28.58%). This distribution is more or less similar by their religions also. On the other hand, in Kaliti tea estate of Bangladesh, more than half of males (57.69%) expect holidays for earning money, near about one fourth (23.07%) expect to celebrate family programme followed by for utilizing time for earning money (11.53%). In case of females, more than half of them (54.52%) expect to celebrate family programme followed by for more earning (21.74%).

Thus, the distribution shows similar pattern among labourers by religions in both tea estates of India and Bangladesh.

The demand for wages in holidays among labourers indicates whether they demand for wages in holidays. The following table shows their distribution among labourers in Silcoorie and Kaliti tea estates of India and Bangladesh:

Table 6.27
Demand for Wages in Holidays among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Demand for Wages for Work Holidays	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Yes	8 (61.53)	5 (71.42)	13 (65)	1 (50)	9 (60)	5 (71.42)	14 (63.64)	18 (72)	8 (33.33)	26 (53.06)	0	18 (69.23)	8 (33.33)	26 (52)
No	5 (38.47)	2 (28.57)	7 (35)	1 (50)	6 (40)	2 (28.57)	8 (36.36)	7 (28)	16 (66.67)	23 (46.93)	1 (100)	8 (30.76)	16 (66.67)	24 (48)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, three fifths of males (60%) demand for wages in holidays and the rest (40%) do not demand for wages in holidays whereas more than three fifths of females (71.42%) demand for wages in holidays and the rest do not demand (28.57%). This distribution is more or less similar by their religions also. On the other hand, in Kaliti tea estate of Bangladesh, more than three fifths of males (69.23%) demand for wages in holidays and the rest (30.76%) do not demand. But more than three fifths of females (66.67%) do not demand for wages in holidays. Thus, the distribution shows similar pattern among labourers by religions in both tea estates of India and Bangladesh except females in Kaliti who dot demand such wages in holidays. The respondents said that it is their right to get wages.

Thus, the labourers in both the gardens demand for holidays.

Addiction

It means that whether the labourers of Silcoorie and Kaliti tea estates are addicted to bidi/tobacco or not. Their distribution pattern is shown in the following table:

Table 6.28
Addiction to Bidi/ Tobacco among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether they are Addicted to Bidi/Tobacco	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Yes	4 (30.77)	7 (100)	11 (55)	1 (50)	5 (33.33)	7 (100)	12 (54.55)	--	20 (83.33)	20 (41.82)	0	---	20 (83.33)	20 (40)
No	9 (69.23)	-	9 (45)	1 (50)	10 (66.67)	-	10 (45.45)	25 (100)	4 (16.67)	29 (59.18)	1 (100)	26 (100)	4 (16.67)	30 (60)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over half of total labourers (54.55%) are addicted to bidi/tobacco and the rest of them (45.45%) are not addicted to bidi/tobacco. However, over three fifths (66.67%) of the males are not addicted to bidi/tobacco but all females of this tea estate are having the addiction to bidi/ tobacco. The similar finding is observed among the Hindu males and females and Muslim males. On the other hand, in Kaliti tea estate of Bangladesh, three fifths of total labourers (60%) compete are not addicted to it, so as all males but majority of females (83.33%) are having the addiction to it.

The addicted labourers are more in Silcoorie tea estate than Kaliti tea estate.

The reasons for addiction of bidi/tobacco among labourers of both the tea estates include ill-treatment of master and insistence of colleagues to take it. The following table shows their distribution among labourers:

Table 6.29
Reasons for Addiction among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Reason for Addiction	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE
	Hindu		Total	Muslim				Hindu
	M	F		M	M	F	Total	F
Ill-treatment of Master	2 (50)	5 (71.43)	7 (63.64)	1 (100)	3 (60)	5 (71.43)	8 (66.67)	12 (60)
Colleagues Insist to take	2 (50)	2 (28.57)	4 (36.36)	0	2 (40)	2 (28.57)	4 (33.33)	8 (40)
Total (%)	4 (100)	7 (100)	11 (100)	1 (100)	5 (100)	7 (100)	12 (100)	20 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over three fifths of total labourers (66.67%) are addicted to bidi/tobacco due to the ill-treatment of master and the rest of them (33.33%) take it due to the insistence of colleagues. However, three fifths (60%) of the males and over three fifths of females (71.43%) are addicted to bidi/tobacco due to the ill-treatment of master. The similar finding is observed among the Hindu males and females and Muslim males. On the other hand, in Kaliti tea estate of Bangladesh, no such reasons are found among males but these are found among females.

Thus, the labourers got addicted because of the ill-treatment of their masters in both the tea estates.

Two types of timings of intoxication are found among labourers such as during work and during break time. The following table shows their timings intoxication among the labourers of Silcoorie and Kaliti tea estates:

Table 6.30
Time of Intoxication among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Time of Intoxication	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE
	Hindu		Total	Muslim	M	F	Total	Hindu
	M	F		M				F
During Work	3 (75)	-	3 (27.28)	1 (100)	4 (80)	---	4 (33.33)	---
During Break Time	1 (25)	7 (100)	8 (72.72)	---	1 (20)	7 (100)	8 (66.67)	20 (100)
Total (%)	4 (100)	7 (100)	11 (100)	1 (100)	5 (100)	7 (100)	12 (100)	20 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, time of intoxication of over three fifths of total labourers (66.67%) is during break time followed by during work (33.33%). However, four fifths (80%) of the males' time of intoxication is during work but all females use intoxication during break time. The similar finding is observed among the Hindu males and females and Muslim males. On the other hand, in Kaliti tea estate of Bangladesh, no such timings are found among males but all females use intoxication during break time.

The frequency of intoxication among labourers includes once in a day and 3-4 times in a day and their distribution is shown in the following table:

Table 6.31
Frequency of Intoxication among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Frequency of Intoxication	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE
	Hindu		Total	Muslim	M	F	Total	Hindu
	M	F		M				F
Once in a day	1 (25)	7 (100)	8 (72.72)	0	1 (20)	7 (100)	8 (66.67)	20 (100)
3-4 times in a day	3 (75)	-	3 (27.28)	1 (100)	4 (80)	---	4 (33.33)	---
Total (%)	4 (100)	7 (100)	11 (100)	1 (100)	5 (100)	7 (100)	12 (100)	20 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, frequency of intoxication of over three fifths of total labourers (66.67%) is once in a day followed by 3-4 times in a day (33.33%). However, four fifths (80%) of the males take intoxication 3-4 times in a day but all females use intoxication once in a day. The similar finding is observed among the Hindu males and females and Muslim males. On the other hand, in Kaliti tea estate of Bangladesh, no such frequency is found among males because they do not use it but all females use intoxication during break time.

Consumption of Alcohol

The consumption of alcohol indicates whether the labourers consume alcohol or not. It is analysed in the following table:

Table 6.32
Alcohol Consumption among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Consumption of Alcohol	SILCOORIE TEA ESTATE				G. Total			KAILTI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	7	1	8	0	7	1	8	8	1	9	0	8	1	9
	(53.85)	(14.28)	(40)		(46.67)	(14.29)	(36.36)	(32)	(4.17)	(18.37)		(30.77)	(4.17)	(18)
No	6	6	12	2	8	6	14	17	23	40	1	18	23	41
	(46.15)	(85.71)	(60)	(100)	(53.33)	(85.72)	(63.64)	(68)	(95.83)	(81.63)	(100)	(69.23)	(95.83)	(82)
Total (%)	13	7	20	2	15	7	22	25	24	49	1	26	24	50
	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over three fifths of total labourers (63.64%) do not consume alcohol and 36.36% consume alcohol. On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is found which shows that majority of the total labourers (82%) do not consume alcohol and the rest 18% consume it. This finding is similar among labourers irrespective of their religions and genders in tea estates of India and Bangladesh.

Only males of both tea labourers take alcohol. The time of taking alcohol includes 2, 3 and 24 hours. The following table shows their distribution pattern:

Table 6.33
Time of Taking Alcohol among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Time of Taking Alcohol (in hours)	SILCOORIE TEA ESTATE			KALITI TEA ESTATE		
	Hindu M	Hindu F	Total	Hindu M	Hindu F	Total
2 Hours	2 (28.57)	1 (100)	3 (37.5)	1 (12.5)	1 (100)	2 (22.22)
3 Hours	2 (28.57)	-	(25)	5 (62.5)	-	5 (55.56)
24 Hours	3 (42.86)		3 (37.5)	2 (25)	-	2 (22.22)
Total (%)	7 (100)	1 (100)	8 (100)	8 (100)	1 (100)	9 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over two fifths of total labourers (42.86%) take alcohol in 24 hours followed by in 2 and 3 hours. On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is found which shows that over half of the total labourers (55.56%) take alcohol in 3 hours followed by 22.22 in 2 hours and 24 hours. The labourers in tea estate of India take alcohol in 24 hours which is not similar among labourers of Bangladesh as they consume it in 3 hours.

The places of consuming alcohol among labourers include home and liquor shop which are analysed in the following table:

Table 6.34
Place of Consuming Alcohol among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Place of Consuming Alcohol	SILCOORIE TEA ESTATE		KALITI TEA ESTATE			G. Total		
	Hindu		Hindu		Total	M	F	Total
	M	F	M	F				
Home	4 (57.14)	1 (100)	3 (37.5)	1 (100)	4 (44.44)	3 (37.5)	1 (100)	4 (44.44)
Liquor shop	3 (42.86)	-	5 (62.5)	-	5 (55.46)	5 (62.5)	-	5 (55.56)
Total (%)	7 (100)	1 (100)	8 (100)	1 (100)	9 (100)	8 (100)	1 (100)	9 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over half of total labourers (57.14%) take alcohol at home followed by in liquor shop (42.86%). On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is found which shows that over half of the total labourers (55.56%) take alcohol in liquor shop. The labourers in tea estate of India take alcohol at home which is found as liquor shop among labourers of Bangladesh.

Benefits Given in Tea Gardens

The service benefits given in tea gardens include ration, provident fund, health facilities; education of children and wages among the labourers of both tea estates. The following table analyses their distribution among labourers:

Table 6.35
Service Benefit given in Tea Garden among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Service Benefit given in Tea Garden	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Ration, provident fund, health facilities	10 (76.92)	5 (71.43)	15 (75)	1 (50)	11 (73.33)	5 (71.43)	16 (72.73)	16 (64)	18 (75)	34 (69.39)	0	16 (61.53)	18 (75)	34 (68)
Wages, ration, health service	3 (23.08)	2 (28.57)	5 (25)	1 (50)	4 (26.67)	2 (28.57)	6 (27.27)	9 (36)	6 (25)	15 (30.61)	1 (100)	10 (38.46)	6 (25)	16 (32)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate of India, near about three fourths of total labourers' (72.73%) get the service benefit of ration, provident fund, health facilities in tea gardens followed by wages, ration, health service (28.57%). Similar finding is observed among males and females irrespective of religions and genders. On the other hand, in Kaliti tea estate of Bangladesh, more than three fifths of the total labourers' (68%) get the service benefit of ration, provident fund, health facilities in tea gardens. Among males and females, this percentage is 61.53% and 75%.

Future Planning of Labourers

The future planning of labourers include to make child educated, to invest money to other business, to arrange for earning money, to stop work after certain period and child will be a worker. The following table shows their distribution among labourers:

Table 6.36
Future Planning of Labourers in Tea Estates of India and Bangladesh by Religion and Gender
(Percentage in Parentheses)

Future Planning of Labourers	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
To make child educated	7 (53.84)	3 (42.85)	10 (50)	0	7 (46.67)	3 (42.85)	10 (45.45)	10 (40)	14 (58.33)	24 (48.98)	0	10 (38.46)	14 (58.33)	24 (48)
To invest money to other business	1 (7.69)	---	1 (5)	1 (50)	2 (13.33)	---	2 (9.09)	---	---	---	0	---	---	-
To arrange for earning money	2 (15.38)	2 (28.57)	4 (20)	1 (50)	3 (20)	2 (28.57)	5 (22.73)	6 (24)	6 (25)	12 (24.49)	0	6 (23.08)	6 (25)	12 (24)
To stop work after certain period	3 (23.08)	1 (14.28)	4 (20)	0	3 (20)	1 (14.28)	4 (18.18)	8 (32)	4 (16.67)	12 (24.49)	1 (100)	9 (34.62)	4 (16.67)	11 (22)
To get job for Child	---	1 (14.28)	1 (5)	0	-	1 (14.28)	1 (4.55)	1 (4)	--	1 (2.05)	0	1 (3.85)	---	1 (2)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the future planning among more than two fifths of total labourers (45.45%) is to make child educated followed by to arrange for earning money (22.73%), to stop work after certain period and to make their child to be a worker, each, (14.28%). The common finding found among more than two fifths of male labourers (46.67%) and female labourers (42.85%) want to make child educated. Similar finding is observed among males and females irrespective of their religions and genders. On the other hand, in Kaliti tea estate of Bangladesh, the future planning among near about half of the total labourers' (48%) is to make child educated. Among males and females, this percentage is 38.46% and 58.33%.

Desire of Getting Permanent Leaves

The labourers of both the tea estates desire to get permanent leaves in terms of 30 days in a year and above 30 days in a year. The distribution of these categories of desire of getting permanent leaves among labourers is given in the following table:

Table 6.37

Desire of getting Permanent Leaves among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Desire of getting Permanent Leaves	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
30 Days in a Year	9 (69.24)	3 (42.86)	12 (60)	1 (50)	10 (66.67)	3 (42.86)	13 (59.09)	23 (92)	22 (91.67)	45 (91.84)	1 (100)	24 (92.31)	22 (91.67)	46 (92)
Above 30 Days in a Year	4 (30.76)	4 (57.14)	8 (40)	1 (50)	5 (33.33)	4 (57.14)	9 (40.91)	2 (8)	2 (8.33)	4 (8.16)	0	2 (7.69)	2 (8.33)	4 (8)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, more than half of total labourers (59.09%) desire to get permanent leaves in terms of 30 days in a year followed by above 30 days in a year (40.91%). Similar finding is observed among males and females irrespective of their religions and genders. On the other hand, in Kaliti tea estate of Bangladesh, most of the total labourers (92%) desire to get permanent leaves in terms of 30 days in a year which is common among males and females.

Thus, most of the labourers in Bangladesh desire to get 30 days leave.

Quarrel of Labourers with Supervisor/Manager

It indicates that whether labourers of Silcoorie and Kaliti tea estates quarrel with their supervisor/manager or not. These are analysed in the following table:

Table 6.38

Quarrel of Labourers with Supervisor/Manager in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether Labourers Quarrel with Supervisor/Manager	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	4 (30.77)	2 (28.57)	6 (30)	1 (50)	5 (33.33)	2 (28.57)	7 (31.82)	---	3 (12.5)	3 (6.13)	0	-	3 (12.5)	3 (6)
No	9 (69.23)	5 (71.43)	14 (70)	1 (50)	10 (66.67)	5 (71.43)	15 (68.18)	25 (100)	21 (87.5)	46 (93.87)	1 (100)	26 (100)	21 (87.5)	47 (94)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over three fifths of total labourers (68.18%) do not quarrel with their supervisor/manager and the rest (31.82%) quarrel with their supervisor/manager. However, similar findings are observed among the males (66.67%) and females (71.43%). On the other hand, in Kaliti tea estate of Bangladesh, most of total labourers (94%) quarrel. So is the case with females but all males of Kaliti tea estate do not quarrel.

Thus, the most of the labourers in Kaliti tea estate do no quarrel with their supervisor/manager.

Benefits Given by Management

Three types of benefits are found among labourers of these two tea estates such as more bonus, gratuity, provident fund, child care; health care, labour welfare, pension; and housing, land for cultivation. The following table shows their distribution patterns:

Table 6.39
Types of Benefits Given by Management to Labourers by Management in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Type of Benefits	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim M	M	F	Total	Hindu		Total	Muslim M	M	F	Total
	M	F						M	F					
More bonus, gratuity, provident fund, child care	7 (53.85)	3 (42.86)	10 (50)	1 (50)	8 (53.33)	3 (42.86)	11 (50)	23 (92)	20 (83.33)	43 (87.75)	0	23 (88.46)	20 (83.33)	43 (86)
Health care, labour welfare, pension	5 (38.46)	3 (42.86)	8 (40)	1 (50)	6 (40)	3 (42.86)	9 (40.91)	2 (8)	4 (16.67)	6 (12.25)	1 (100)	3 (11.54)	4 (16.67)	7 (14)
Housing, land for cultivation	1 (7.69)	1 (14.28)	2 (10)	0	1 (6.67)	1 (14.28)	2 (9.09)	-	-	-	0	-	-	-
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, benefits given by management to half of total labourers (50%) include more bonus, gratuity, provident fund, child care followed by health care, labour welfare, pension (42.86%) and the rest (14.28%) get housing, land for cultivation. Similar findings are found among the males and females. On the other hand, in Kaliti tea estate of Bangladesh, majority of total labourers (86%) more bonus, gratuity, provident fund, child care. So is the case with majority of males and females of Kaliti tea estate. No labourer gets benefits of housing, land for cultivation in Kaliti tea estate.

Preference of Time, Income and Wage among Labourers in Work Place

It includes preference of wage, total income + remuneration and money and time among labourers in work place in terms of time, income and wage in both tea estates. The following table shows their distribution among labourers:

Table 6.40
Preference of Time, Income and Wage among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Preference among Labourers	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim M	M	F	Total	Hindu		Total	Muslim M	M	F	Total
	M	F						M	F					
Wage	5 (38.47)	3 (42.86)	8 (40)	1 (50)	6 (40)	3 (42.86)	9 (40.91)	10 (40)	12 (50)	22 (44.9)	0	10 (38.45)	12 (50)	22 (44)
Total income+ Remuneration	7 (53.84)	2 (28.57)	9 (45)	1 (50)	8 (53.33)	2 (28.57)	10 (45.45)	8 (32)	7 (29.17)	15 (30.61)	1 (100)	9 (34.62)	7 (29.17)	16 (32)
Money and time	1 (7.69)	2 (28.57)	3 (15)	0	1 (6.67)	2 (28.57)	3 (13.64)	7 (28)	5 (20.83)	12 (24.49)	0	7 (26.93)	5 (20.83)	12 (24)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over two fifths of total labourers (45.45%) prefer total income+ remuneration in work place followed by wage (40.91%) and money and time (13.64%). Over half of males (53.33%) prefer total income+ remuneration but over two fifths of females (42.86%) prefer wage. Similar findings are found among the Hindu males and Hindu females. Unlike Silcoorie tea estate, in Kaliti tea estate of Bangladesh, over two fifths of total labourers (44%) prefer wage followed by wage (32%). So is the case with males and females of Kaliti tea estate.

II

WORK BEHAVIOUR OF LABOUR IN THE HIGH PERFORMING INDUSTRY

All the tea garden labourers of Silcoorie and Kaliti tea estates of India and Bangladesh are permanent staffs. The work behaviour of the labourers in Silcoorie tea estate of India and Kaliti tea estate of Bangladesh includes job titles, jobs activity, work site, length of work experience, spontaneous inclination to work, working after asking by authority, average real periods of practical hours of work, happiness/ unhappiness of labourers, work competitiveness, maintained time in doing work, perception of the time bound duty to work, time of highest pressure in work, enjoyment to work, preference to help co-workers, habit of taking rest

during work time, topics of chatting during work time, expectation of remuneration after work, wage related to the production, average production, absenteeism, amount of wage loss in a year due to absenteeism, ways of working, regularity at work, duration of late coming at work, leaving work early and so on. The work behaviour of the labourers of both the countries are discussed in this section.

Job Titles

The job titles of labourers in Silcoorie and Kaliti tea estates of India and Bangladesh include line chowkidar, tea labourer, cleaner (jharudar), mechanic, mali, sarder and sweeper. The following table shows their distribution in both tea estates:

Table 6.41
Job Titles of Labourers in Tea Estates of India and Bangladesh by Religion and Gender
(Percentage in Parentheses)

Job Title	SILCOORIE TEA ESTATE				Grand total			KALITI TEA ESTATE				Grand total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
Line Chowkidar	2 (15.38)	-	2 (10)	0	2 (13.33)	-	2 (9.09)	1 (4)	-	1 (2.04)	0	1 (3.85)	-	1 (2)
Tea Labourer	8 (61.53)	7 (100)	15 (75)	2 (100)	10 (66.66)	7 (100)	17 (77.27)	22 (88)	24 (100)	46 (93.87)	1 (100)	23 (88.46)	24 (100)	47 (94)
Cleaner (Jharudar)	1 (7.69)	-	1 (5)	0	1 (6.66)	-	1 (4.55)	-	-	-	0	-	-	-
Mechanic	1 (7.69)	-	1 (5)	0	1 (6.66)	-	1 (4.54)	1 (4)	-	1 (2.04)	0	1 (3.85)	-	1 (2)
Mali	1 (7.69)	-	1 (5)	0	1 (6.66)	-	1 (4.55)	-	-	-	0	-	-	-
Sarder	-	-	-	0	-	-	-	1 (4)	-	1 (2.04)	0	1 (3.84)	-	1 (2)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, by gender, more than three fifths of the males (66.66%) work as tea labourers followed by line chowkidar (13.33%) and insignificant numbers work as cleaner (jharudar), mechanic and mali whereas all females are tea labourers. By religion and gender, more than three fifths of the Hindu males (61.53%) work as tea labourers followed by line chowkidar (15.38%) and all Hindu females are tea labourers whereas all Muslim males are tea labourers. In Kaliti tea estate, by gender, majority of males (88.46%) work as tea labourers and insignificant numbers work as line chowkidar, mechanic and Sarder. By religion and gender, majority of Hindu males (88%), all Hindu females and Muslim males are tea labourers.

Job Activity

The following table shows the job activity of labourers of Silcoorie and Kaliti tea estates which include Surveillance, Tea Plucking, Cleaning, Mechanical, Guard to each and Every line and Gardening. Their distribution is analysed in the following table:

Table 6.42
Job Activity of Labourers in Tea Estates of India and Bangladesh by Religion and Gender
(Percentage in Parentheses)

Job Activity	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Surveillance	-	-	-	0	-	-	-	1 (4)	-	1 (2.04)	0	1 (3.84)	-	1 (2)
Tea Plucking	8 (61.53)	7 (100)	15 (75)	2 (100)	10 (66.66)	7 (100)	17 (77.27)	22 (88)	24 (100)	46 (93.87)	1 (100)	23 (88.47)	24 (100)	47 (94)
Cleaning	1 (7.69)	-	1 (5)	0	1 (6.66)	-	1 (4.55)	-	-	-	0	-	-	-
Mechanical	1 (7.69)	-	1 (5)	0	1 (6.66)	-	1 (4.55)	1 (4)	-	1 (2.04)	0	1 (3.84)	-	1 (2)
Guard to each and Every line	2 (15.38)	-	2 (10)	0	2 (13.33)	-	2 (9.09)	1 (4)	-	1 (2.04)	0	1 (3.84)	-	1 (2)
Gardening	1 (7.69)	-	1 (5)	0	1 (6.66)	-	1 (4.55)	-	-	-	0	-	-	-
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, by gender, the job activity of more than three fifths of the males (66.66%) is tea plucking followed by guard to each and every line (13.33%) and insignificant numbers are engaged in cleaning, mechanical and gardening whereas the job activity of all females is tea plucking. By religion and gender, the job activity of more than three fifths of the Hindu males (61.53%) is tea plucking followed by guard to each and every line (15.38%) whereas all Hindu females and all Muslim males are engaged in tea plucking. In Kaliti tea estate, by gender, majority of males (88.47%) are engaged in tea plucking and the job activities of insignificant numbers of them are surveillance, mechanical and guard to each and every line whereas it is tea plucking in case of all females. By religion and gender also, more or less similar distribution is found among Hindu males, all Hindu females and Muslim males.

Work Site

The work site or place of work of labourers of Silcoorie and Kaliti tea estates of India and Bangladesh include Tilla of Tea Labourer, Flower Garden, House of Personal and Factory/ Power House. The following table shows their distribution pattern:

Table 6.43
Places of Works of Labourers in Tea Estates of India and Bangladesh by Religion and Gender
(Percentage in Parentheses)

Place of Work	SILCOORIE TEA ESTATE				Grand Total			KALITI TEA ESTATE				Grand Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Tilla of Tea Labourer	10 (76.92)	7 (100)	17 (85)	2 (100)	12 (80)	7 (100)	19 (86.36)	24 (96)	24 (100)	48 (97.96)	1 (100)	25 (96.16)	24 (100)	49 (98)
Flower Garden	1 (7.69)	-	1 (5)	0	1 (6.67)	-	1 (4.55)	-	-	-	0	-	-	-
House of Personal	1 (7.69)	-	1 (5)	0	1 (6.67)	-	1 (4.54)	-	-	-	0	-	-	-
Factory/ Power House	1 (7.69)	-	1 (5)	0	1 (6.66)	-	1 (4.55)	1 (4)	-	1 (2.08)	0	1 (3.84)	-	1 (2)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, by gender, the place of work of majority of males (80%) is the tilla of tea labourer and insignificant numbers work in the flower garden, house of personal and factory/ power house whereas all females work in the tilla of tea labourer. By religion and gender also, similar findings are found. In Kaliti tea estate, by gender, most of males (96.16%) work in the tilla of tea labourer and the place of work of insignificant numbers of them is factory/ power house whereas it is the tilla of tea labourer in case of all females. By religion and gender also, more or less similar distribution is found among tea garden labourers.

Length of Work Experience

The length of work experience of labourers of Silcoorie and Kaliti tea estates of India and Bangladesh include 1-5, 6-10, 11-15, 16-20 and 21-25 years. These are analysed in the following table:

Table 6.44

Length of Work Experience of Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Length of Work Experience	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
1-5	1 (7.69)	-	1 (5)	0	1 (6.67)	-	1 (4.55)	6 (24)	4 (16.67)	10 (20.41)	1 (100)	7 (26.93)	4 (16.67)	11 (22)
6-10	-	7 (100)	7 (35)	0	-	7 (100)	7 (31.82)	-	-	-	0	-	-	-
11-15	5 (38.46)	-	5 (25)	0	5 (33.33)	-	5 (22.73)	6 (24)	-	6 (12.25)	0	6 (23.08)	-	6 (12)
16-20	-	-	-	0	-	-	-	-	4 (16.67)	4 (8.17)	0	-	4 (16.67)	4 (8)
21-25	7 (53.85)	-	7 (35)	2 (100)	9 (60)	-	9 (40.91)	13 (52)	16 (66.66)	29 (59.19)	0	13 (50)	16 (66.67)	29 (58)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, by gender, the length of work experience of three fifths of males (60%) is from 21 to 25 years followed by 11-15 years (33.33%) and insignificant numbers have been working from 1 to 5 years whereas it is from 6-10 years in case of all females. Similar findings are found by their genders and religions. In Kaliti tea estate, by gender, the length of work experience of half of males is from 21 to 25 years followed by 1-5 (26.93%) and 11-15 years whereas over three fifths of females (66.67%) have been working from 21 to 25 years followed by 1-5 and 16-20 years, each. By religion and gender, more or less similar distribution is found among tea garden labourers.

Spontaneous Inclination to Work

It indicates that whether the labourers are spontaneously inclined to work or not. The following table shows their distribution pattern among labourers:

Table 6.45

Spontaneous Inclination to Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Spontaneous Inclination to Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	5 (38.47)	2 (28.57)	7 (35)	1 (50)	6 (40)	2 (28.57)	8 (36.36)	2 (8)	3 (12.5)	5 (10.2)	0	2 (7.69)	3 (12.5)	5 (10)
No	8 (61.53)	5 (71.42)	13 (65)	1 (50)	9 (60)	5 (71.42)	14 (63.64)	23 (92)	21 (87.5)	44 (89.79)	1 (100)	24 (92.3)	21 (87.5)	45 (90)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, three fifths of males (60%) are not spontaneously inclined to work and the rest (40%) are spontaneously inclined to work whereas more than three fifths of females (71.42%) are not spontaneously inclined to work and 28.57% are spontaneously inclined to work. This distribution is quite similar by their religions also. On the other hand, in Kaliti tea estate of Bangladesh, most of males (92.3%) and majority of females (87.5%) are not spontaneously inclined to work. Thus, similar findings are observed from their distribution by religions in both tea estates of India and Bangladesh.

It implies that whether the labourers are working after asking by authority or not. The following table shows their distribution among labourers:

Table 6.46
Working after Asking By Authority among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Working after Asking By Authority	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	8	4	12	1	9	4	13	17	13	30	1	18	13	31
	(61.53)	(57.14)	(60)	(50)	(60)	(57.14)	(59.09)	(68)	(54.16)	(61.22)	(100)	(69.23)	(54.16)	(62)
No	5	3	8	1	6	3	9	8	11	19	0	8	11	19
	(38.47)	(42.85)	(40)	(50)	(40)	(42.85)	(40.91)	(32)	(45.83)	(38.77)		(30.76)	(45.83)	(38)
Total (%)	13	7	20	2	15	7	22	25	24	49	1	26	24	50
	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, three fifths of males (60%) work after asking by authority and the rest (40%) do not work after asking by authority whereas more than half of females (57.14%) work after asking by authority and 42.85% do not work after asking by authority. Similar findings are found from their religion analysis also. On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is coming out from their genders and religion analysis. Thus, there are no such significant differences observed from their distribution of religions in Silcoorie and Kaliti tea estates of India and Bangladesh.

The causes for working after asking by authority among labourers include for earning more money as needed to family and no cause. The following table shows their distribution among labourers:

Table 6.47
Cause for Working after Asking By Authority among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Cause for Working after Asking	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
For Earning more Money as Needed to Family	8 (61.53)	4 (57.14)	12 (60)	1 (50)	9 (60)	4 (57.14)	13 (59.09)	17 (68)	13 (54.16)	30 (61.22)	1 (100)	18 (69.23)	13 (54.16)	31 (62)
No	5 (38.47)	3 (42.85)	8 (40)	1 (50)	6 (40)	3 (42.85)	9 (40.91)	8 (32)	11 (45.83)	19 (38.77)	0	8 (30.76)	11 (45.83)	19 (38)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the cause for working after asking by authority among three fifths of males (60%) is for earning more money as needed to family and there is no cause found among 40% of them whereas more than half of females (57.14%) work after asking by authority for earning more money as needed to family and the rest 42.85% do not find any cause to work after asking by authority. By religion, this finding is quite common among Hindu males, Hindu females and Muslim males. In Kaliti tea estate of Bangladesh, similar pattern is among Hindu males, Hindu females and all Muslim males.

Feeling When Asked to Work Over Time

The feelings after asking to work over time among labourers include as work is tiresome and hard so bad; and for excess wages somehow good which are shown in the following table:

Table 6.48
Feeling after asking to work over time among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Feeling after asking to work over time	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F	Total	M	F		M	M	F	Total
As Work is Tiresome and Hard so Bad	5 (38.47)	3 (42.85)	8 (40)	1 (50)	6 (40)	3 (42.85)	9 (40.91)	8 (32)	13 (54.16)	21 (42.86)	1 (100)	9 (34.61)	13 (54.16)	22 (44)
For Excess Wages Somehow Good	8 (61.53)	4 (57.14)	12 (60)	1 (50)	9 (60)	4 (57.14)	13 (59.09)	17 (68)	11 (45.83)	28 (57.14)	0	17 (65.38)	11 (45.83)	28 (56)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the feeling of three fifths of males (60%) after asking to work over time is it is somehow good for excess wages and the rest (40%) say that as work is tiresome and hard, so it is bad. Of the females, more than half of females (57.14%) say that it is somehow good for excess wages and the rest 42.85% feel that as work is tiresome and hard, so it is bad. By religion, these findings are quite common among Hindu males, Hindu females and Muslim males in Silcoorie. In Kaliti tea estate of Bangladesh, common pattern is found among Hindu males, Hindu females and all Muslim males.

Average of Actual Hours of Work

The average of actual hours of work among labourers includes: within 4 – 5 hours, within 6 – 7 hours and 8 hours and above which are shown in the following table:

Table 6.49
Average of actual hours of work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Average of actual hours of work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim				Hindu		Total	Muslim			
	M	F		M	M	F		M	F		M	M	F	Total
Within 4 – 5 hours	3 (23.07)	2 (28.58)	5 (25)	0	3 (20)	2 (28.58)	5 (22.73)	-	-	-	0	-	-	-
Within 6 – 7 hours	4 (30.77)	4 (57.14)	8 (40)	1 (50)	5 (33.33)	4 (57.14)	9 (40.91)	23 (92)	21 (87.5)	44 (89.8)	1 (100)	24 (92.3)	21 (87.5)	45 (90)
8 hours and above	6 (46.16)	1 (14.29)	7 (35)	1 (50)	7 (46.67)	1 (14.29)	8 (36.36)	2 (8)	3 (12.5)	5 (10.2)	0	2 (7.69)	3 (12.5)	5 (10)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the average real periods of practical hours of work among more than two fifths of males (46.67%) are 8 hours and above, followed by within 6 – 7 hours (33.33%) and within 4 – 5 hours (20%). Of the females, the average real periods of practical hours of work among more than half of females (57.14%) are within 6 – 7 hours and it is 8 hours above (14.29%). By religion, these findings are quite common among Hindu males, Hindu females and Muslim males in Silcoorie. In Kaliti tea estate of Bangladesh, most of Hindu males (92%), majority of Hindu females (87.5%) and all Muslim males are of the opinion that their average real periods of practical hours of work are within 6 – 7 hours. None of the labourers fall into the category of within 4 – 5 hours in Kaliti.

Happiness/ Unhappiness of Labourers

It denotes that whether labourers in Silcoorie and Kaliti tea estates of India and Bangladesh are happy/unhappy or not. The following table shows their distribution by religion and gender:

Table 6.50
Happiness/ Unhappiness of Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

State of Happiness/ Unhappiness	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	3 (23.08)	6 (85.71)	9 (45)	1 (50)	4 (24.67)	6 (85.71)	10 (45.45)	4 (16)	-	4 (8.17)	0	4 (15.39)	-	4 (8)
No	10 (76.92)	1 (14.29)	11 (55)	1 (50)	11 (73.33)	1 (14.29)	12 (54.55)	21 (84)	24 (100)	45 (91.83)	1 (100)	22 (84.61)	24 (100)	46 (92)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table depicts that in Silcoorie tea estate, near about three fourths of males (73.33%) have not stated about happiness/ unhappiness and near about one fourth (24.67%) have stated about it whereas majority of females (85.71%) have expressed their happiness/ unhappiness and the rest have not stated about it. In Kaliti tea estate, majority of males (84.61%) and all females have stated about their happiness/ unhappiness.

Thus, the labourers of Kaliti tea estate are relatively unhappier than the labourers of Silcoorie tea estate.

Work Competitiveness

The status of competitiveness denotes whether the labourers in Silcoorie and Kaliti tea estates of India and Bangladesh are competitive or not. The following table shows their distribution patterns:

Table 6.51
Competitiveness among Co-Workers of Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Status of Competitiveness	SILCOORIE TEA ESTATES				G. Total			KALITI TEA ESTATES				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	2 (15.39)	6 (85.71)	8 (40)	1 (50)	3 (20)	6 (85.71)	9 (40.91)	3 (12)	24 (100)	27 (55.1)	0	3 (11.53)	24 (100)	27 (54)
No	11 (84.61)	1 (14.29)	12 (60)	1 (50)	12 (80)	1 (14.29)	13 (59.09)	22 (88)	-	22 (44.9)	1 (100)	23 (88.47)	-	23 (46)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate, four fifths of males (80%) do not compete with their co-workers and the rest (20%) are competitive in this respect whereas majority of females (85.71%) compete with their co-workers and the rest (14.29%) do not compete. Similar is the finding found from their religions and genders. In Kaliti tea estate, majority of males (88.47%) are not competitive and the rest compete with their co-workers whereas females are more competitive than males as all of them are competitive in nature.

Thus, the status of competitive sentiment is more or less same among the labourers in both the tea estates.

Maintenance of Time in Doing Work

It indicates that whether labourers maintained time in doing work by labourers or not which are shown in the following table by religion and gender:

Table 6.52
Maintenance of Time in Doing Work by Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Maintenance of Time in Doing Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	7 (53.84)	5 (71.42)	12 (60)	1 (50)	8 (53.33)	5 (71.42)	13 (59.09)	23 (92)	20 (83.33)	43 (87.76)	1 (100)	24 (92.3)	20 (83.33)	44 (88)
No	6 (46.15)	2 (28.58)	8 (40)	1 (50)	7 (46.67)	2 (28.58)	9 (40.91)	2 (8)	4 (16.67)	6 (12.24)	0	2 (7.7)	4 (16.67)	6 (12)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over a half of males (53.33%) maintain time in doing work and the rest (46.67%) do not maintain time whereas of the females, more than three fifths of females (71.42%) maintained time in doing work and the rest (28.58%) do not maintain. By religion, these findings are quite common among Hindu males, Hindu females and Muslim males in Silcoorie. In Kaliti tea estate of Bangladesh, most of males (92.3%), majority of females (83.33%) and all Muslim males maintain time in doing work.

Perception of the Time Bound Duty to Work

It indicates that whether the labourers are having perception of the time bound duty to work among labourers or not. The following table shows their distribution patterns:

Table 6.53
Perception of the Time Bound Duty to Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Perception of the Time Bound Duty to Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	8 (61.53)	5 (71.42)	13 (65)	2 (100)	10 (66.67)	5 (71.42)	15 (68.18)	18 (72)	16 (66.67)	34 (69.39)	1 (100)	19 (73.08)	16 (66.67)	35 (70)
No	5 (38.47)	2 (28.58)	7 (35)	0	5 (33.33)	2 (28.58)	7 (31.82)	7 (28)	8 (33.33)	15 (30.61)	0	7 (26.92)	8 (33.33)	15 (30)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over three fifths of males (66.67%) do the time bound duty to work and the rest (33.33%) do not do the time bound duty to work whereas of the females, more than three fifths of females (71.42%) do the time bound duty to work and the rest (28.58%) do not do the time bound duty. By religion, these findings are quite common among Hindu males, Hindu females and Muslim males in Silcoorie. In Kaliti tea estate of Bangladesh, near about three fourths of males (73.08%), over three fifths of females (66.67%) and all Muslim males do the time bound duty to work.

Time of Greatest Pressure in Work

The Time of Greatest Pressure in Work among labourers includes evening, morning, before lunch and after lunch which are shown in the following table:

Table 6.54
Time of Highest Pressure in Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Time of Greatest Pressure in Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Evening	1 (7.7)	6 (85.71)	7 (35)	0	1 (6.67)	6 (85.71)	7 (31.82)	10 (40)	8 (33.33)	18 (36.73)	0	10 (38.47)	8 (33.33)	18 (36)
Morning	1 (7.69)	-	1 (5)	0	1 (6.67)	-	1 (4.55)	3 (12)	1 (4.16)	4 (8.16)	0	3 (11.53)	1 (4.16)	4 (8)
Before Lunch	-	-	-	0	-	-	-	3 (12)	8 (33.33)	11 (22.44)	0	3 (11.53)	8 (33.33)	11 (22)
After Lunch	11 (84.61)	1 (14.28)	12 (60)	2 (100)	13 (86.66)	1 (14.28)	14 (63.64)	9 (36)	7 (29.16)	16 (32.65)	1 (100)	10 (38.47)	7 (29.16)	17 (34)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, time of greatest pressure in work among majority of males (86.66%) is after lunch followed by evening and morning whereas of the females, majority of females (85.71%) find

the greatest pressure in work in the evening followed by after lunch (14.28%). By religion, there is no significant different among Hindu males, Hindu females and Muslim males in Silcoorie. In Kaliti tea estate of Bangladesh, near about two fifths of males, each, (38.47%) find the greatest pressure in work in the evening and after lunch whereas one third, each, of females (33.33%) find the greatest pressure in work in the evening and after lunch.

Enjoyment of Work

It denotes that whether labourers enjoy their work or not. This pattern is shown in the following table:

Table 6.55

Enjoyment of Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Enjoyment of Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	5 (38.47)	2 (28.58)	7 (35)	1 (50)	6 (40)	2 (28.58)	8 (36.36)	2 (8)	3 (12.5)	5 (10.2)	0	2 (70.7)	3 (12.5)	5 (10)
No	8 (61.53)	5 (71.42)	13 (65)	1 (50)	9 (60)	5 (71.42)	14 (63.64)	23 (92)	21 (87.5)	44 (89.8)	1 (100)	24 (92.3)	21 (87.5)	45 (90)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, three fifths of males (60%) do not have enjoyment to work and 40% have enjoyment to work whereas of the females, more than three fifths of females (71.42%) do not find enjoyment to work and over one fourth (28.58%) have enjoyment to work. By religion, similar finding is observed among Hindu males, Hindu females and Muslim males in Silcoorie. On the other hand, in Kaliti tea estate of Bangladesh, most of males (92.3%) and majority of females (87.5%) do not find the enjoyment to work. Similar is the case with their religious distribution.

Thus, the most of the labourers in Kaliti tea estate of Bangladesh do not enjoy their work.

The causes of enjoyment to work among labourers are categorized as do not work and take rest and by excess earning so saving are possible which are shown in the following table:

Table 6.56

Cause of Enjoyment to Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Cause of Enjoyment to Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Do not Work and Take Rest	8 (61.54)	5 (71.43)	13 (65)	1 (50)	9 (60)	5 (71.43)	14 (63.64)	23 (92)	21 (87.5)	44 (89.8)	1 (100)	24 (92.31)	21 (87.5)	45 (90)
By Excess Earning so Saving is Possible	5 (38.47)	2 (28.57)	7 (35)	1 (50)	6 (40)	2 (28.57)	8 (36.36)	2 (8)	3 (12.5)	5 (10.2)	0	2 (7.69)	3 (12.5)	5 (10)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, three fifths of males (60%) do not work and take rest and the cause of enjoyment to work among of them 40% is that by excess earning saving is possible whereas among more than three fifths of females (71.43%) the cause of enjoyment to work is that do not work and take rest and over one fourth (28.57%) are of the opinion that by excess earning saving is possible. By religion also, similarity is found among Hindu males, Hindu females and Muslim males in Silcoorie. But in Kaliti tea estate of Bangladesh, similar pattern is observed as most of males (92.31%) and majority of females (87.5%) also find the cause of enjoyment to work as not working and taking rest.

Though similar cause of enjoyment to work is found among the labourers of Silcoorie and Kaliti tea estates of India and Bangladesh, it is higher in Kaliti than in Silcoorie.

Help to Co-Workers

It indicates that whether the labourers give preference to help co-workers or not. The following table shows their distribution pattern among labourers:

Table 6.57

Preference to Help Co-Worker among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Preference to Help Co-Workers	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	7 (53.84)	4 (57.15)	11 (55.00)	1 (50)	8 (53.33)	4 (57.15)	12 (54.55)	17 (68)	18 (75)	35 (71.43)	1 (100)	18 (69.24)	18 (75)	36 (72)
No	6 (46.16)	3 (42.86)	9 (45)	1 (50)	7 (46.67)	3 (42.86)	10 (45.45)	8 (32)	6 (25)	14 (28.57)	0	8 (30.76)	6 (25)	14 (28)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over half of males (53.33%) prefer to help co-worker and the rest do not prefer this whereas over half of females (57.15%) also prefer to help co-worker and the rest (42.86%) do not help. There is common pattern emerging from their religion analysis. But in Kaliti tea estate of Bangladesh, similar pattern is observed among males and females irrespective of their genders and religions.

Thus, more labourers in Bangladesh than in India help their co-workers.

The preference to help co-workers after completion of self work among labourers in Silcoorie and Kaliti tea estates of India and Bangladesh indicates whether they prefer to help their co-workers after completing their works or not. The following table shows the distribution:

Table 6.58
Preference to Help Co-Workers after Completion of Self Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Preference to Help Co-Workers after Completion of Self Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	7 (53.84)	4 (57.14)	11 (55)	1 (50)	8 (53.33)	4 (57.14)	12 (54.55)	22 (88)	23 (95.83)	45 (91.84)	1 (100)	23 (88.46)	23 (95.83)	(92)
No	6 (46.16)	3 (42.86)	9 (45)	1 (50)	7 (46.67)	3 (42.86)	10 (45.45)	3 (12)	1 (4.17)	4 (8.16)	0	3 (11.54)	1 (4.17)	4 (8)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, over half of males (53.33%) prefer to help co-worker after completion of self work and the rest do not prefer this whereas over half of females (57.14%) prefer to help co-worker after completing their own works and 42.86% do not help. Similar pattern has emerged from their religion analysis. On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is observed among males and females irrespective of their genders and religions. After completion of their own work they help their co-workers.

It indicates that whether the labourers of Silcoorie and Kaliti tea estates of India and Bangladesh deny helping their co-workers or not which is shown in the following table:

Table 6.59
Denial to Help Co-Workers among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Denial to Help Co-Workers	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	6 (46.16)	4 (57.14)	10 (50)	1 (50)	7 (46.67)	4 (57.14)	11 (50)	8 (32)	6 (25)	14 (28.58)	0	8 (30.77)	6 (25)	14 (28)
No	7 (53.84)	3 (42.86)	10 (50)	1 (50)	8 (53.33)	3 (42.86)	11 (50)	17 (68)	18 (75)	35 (71.42)	1 (100)	18 (69.23)	18 (75)	36 (72)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (500)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table depicts that in Silcoorie tea estate of India, half, each, of labourers deny to help and help their co-workers. Over half of males (53.33%) help co-workers and deny to help whereas over half of females (57.14%) deny to help co-workers and more than two fifths (42.86%) help. More or less similar pattern has been found from their religion analysis. On the other hand, in Kaliti tea estate of Bangladesh, near about three fourths (72%) help co-workers and the rest deny to help. These findings are applicable to their genders and religions.

Causes of Competition between Co-Workers

The cause of competition between co-workers includes to pick more leaves but the rest have not mentioned any cause. Their distribution is shown in the following table:

Table 6.60
Causes of Competition between Co-Workers during Work Time in India and Bangladesh Religion and Gender (Percentage in Parentheses)

Causes of Competition between Co-Workers	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
To Pick more Leaves	2 (15.39)	6 (85.72)	8 (40)	1 (50)	3 (20)	6 (85.72)	9 (40.91)	3 (12)	24 (100)	27 (55.1)	1 (100)	4 (15.39)	24 (100)	28 (56)
No	11 (84.62)	1 (14.28)	12 (60)	1 (50)	12 (80)	1 (14.28)	13 (59.09)	22 (88)	---	22 (44.4)	0	22 (64.61)	---	22 (44)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, near about three fifths of total labourers (59.09%) find no cause of competition among them followed to pick more leaves (40.91%). However, 80% of the males find no cause of competition and majority of females (85.72%) of this tea estate compete with their

co-workers to pick more leaves. The similar finding is observed among the Hindu males and females and Muslim. On the other hand, in Kaliti tea estate of Bangladesh, half of total labourers (56%) compete with their co-workers to pick more leaves, over three fifths of males (64.61%) find no cause of competition and all females (100%) compete with their co-workers to pick more leaves. Thus, the female labourers of both the tea estates are in competition with co-workers.

Habit of Taking Rest during Time

The habit taking rest indicates that whether the labourers of Silcoorie and Kaliti tea estates of India and Bangladesh take rest during the time of work and chat or not. This is shown in the following table:

Table 6.61

Habit of Taking Rest during Work Time among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Habit of Chatting during Work Time	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	10 (76.92)	5 (71.42)	15 (75)	2 (100)	12 (80)	5 (71.42)	17 (77.27)	23 (92)	20 (83.33)	43 (87.76)	1 (100)	24 (92.31)	20 (83.33)	44 (88)
No	3 (23.08)	2 (28.58)	5 (25)	0	3 (20)	2 (28.58)	5 (22.73)	2 (8)	04 (16.67)	6 (12.24)	0	2 (7.69)	4 (16.67)	6 (12)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table depicts that in Silcoorie tea estate of India, over three fifths of total labourers (77.27%) are having the habit of taking rest and chatting during the time of work and near about one fourth (22.73%) are not having such kind of habit. Four fifths of males (80%) and over three fifths of females (71.42%) are having the habit of taking rest. More or less similar findings are found from their religion analysis. On the other hand, in Kaliti tea estate of Bangladesh, majority of total labourers (88%) take rest and chat during the time of work where most of males (92.31%) and majority of females (83.33%) are involved in such kind of activities. These findings are more or less similar by genders and religions.

Habit of Chatting during Work Time

The habit of chatting during the time of work denotes whether the labourers of Silcoorie and Kaliti tea estates of India and Bangladesh are having the habit of these activities or not. The following table shows their distribution pattern by religions and genders:

Table 6.62

Habit of Chatting during Work Time among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Habit of Chatting during Work Time	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	8 (61.54)	5 (71.42)	13 (65)	1 (50)	9 (60)	5 (71.42)	14 (63.64)	5 (20)	10 (41.67)	15 (30.61)	1 (100)	6 (23.08)	10 (41.67)	16 (32)
No	5 (38.46)	2 (28.57)	7 (35)	1 (50)	6 (40)	2 (28.57)	8 (36.36)	20 (80)	14 (58.33)	34 (69.39)	0	20 (79.92)	14 (58.33)	34 (68)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table depicts that in Silcoorie tea estate of India, over three fifths of total labourers (63.64%) are having the habit of chatting during the time of work and near about one third (36.36%) are not having such kind of habit. Three fifths of males (60%) and two fifths of females (71.42%) are having the habit of chatting. There is no significant difference found from their religion analysis. On the other hand, in Kaliti tea estate of Bangladesh, over three fifths of total labourers (68%) do not chat during the time of work where near about four fifths of males (79.92%) and near about three fifths of females (58.33%) do not have the habit of chatting which indicates that labourers of Silcoorie are having the habit of chatting during their working time more than those of Kaliti.

The topics of chatting during the work time among labourers of Silcoorie and Kaliti tea estates of India and Bangladesh include familial, personal and economic topics. The following table shows their religion-wise and gender-wise distribution:

Table 6.63

Topics of Chatting during Work Time among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Topic of Chatting during Work Time	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Familial	9 (69.24)	3 (42.86)	12 (60)	1 (50)	10 (66.67)	3 (42.86)	13 (59.09)	7 (28)	12 (50)	19 (38.77)	1 (100)	8 (30.76)	12 (50)	20 (40)
Personal	4 (30.76)	2 (28.57)	6 (30)	1 (50)	5 (33.33)	2 (28.57)	7 (31.82)	8 (32)	12 (50)	20 (40.82)	0	8 (30.77)	12 (50)	20 (40)
Economic	-	2 (28.57)	2 (10)	0	-	2 (28.57)	2 (9.09)	10 (40)	-	10 (20.41)	0	10 (38.47)	-	10 (20)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	01 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, near about three fifths of total labourers (59.09%) chat on familial topics during the time of work followed by personal (31.82%) and economic topics (9.09%). The common finding found among males and females of this tea estate is that over three fifths of males (66.67%) and two fifths of females (42.86%) chat on familial topics. The Hindu and Muslim males do not chat on economic topics. On the other hand, in Kaliti tea estate of Bangladesh, two fifths, each, of total labourers (40%) chat on familial and personal topics during the time of work, near about one third of males (30.76%) and half of females (50%) also talk on familial topics. Thus, the labourers of both the tea estates chat on familial topics more than other topics.

Expectation of Remuneration after Work

The expectation of labourers of these two estates comes in four categories which include additional remuneration, more leave, more wages and more holidays. Their distribution is shown in the following table:

Table 6.64
Expectation of Remuneration after Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Expectation of Remuneration after Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Additional remuneration	6 (46.16)	1 (14.29)	7 (35)	0	6 (48)	1 (14.29)	7 (31.82)	4 (16)	2 (8.33)	6 (12.25)	0	4 (15.38)	2 (8.33)	6 (12)
More leave	2 (15.38)	1 (14.29)	3 (15)	2 (100)	4 (26.67)	1 (14.29)	5 (22.73)	3 (12)	2 (8.33)	5 (10.2)	0	3 (11.54)	2 (8.33)	5 (10)
More wages	2 (15.38)	5 (71.42)	7 (35)	0	2 (13.33)	5 (71.42)	7 (31.82)	18 (72)	20 (83.34)	38 (77.55)	1 (100)	19 (73.08)	20 (83.34)	39 (78)
More holidays	3 (23.08)	-	3 (15)	0	3 (20)	-	3 (13.64)	-	-	-	0	-	-	-
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the expectations of near about one third, each, of total labourers (31.82%) are additional remuneration and more wages followed by more leaves (22.73%). However, near about half (48%) of the males want additional remuneration but more than three fifths of females (71.42%) want more wages. More or less similar findings are observed among the Hindu males and females except the all Muslim males who expect more leaves. On the other hand, in Kaliti tea estate of Bangladesh, near about four fifths of total labourers (78%) expect more wages. So is the case with males and females but none of the labourers of Kaliti tea estate expects more holidays.

Wage related to the Production

This denotes that whether wage of labourers is related to production or not. This is shown in the following table:

Table 6.65
Whether Wage is related to Production among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Wage related to the Production	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	8 (61.54)	7 (100)	15 (75)	2 (100)	10 (66.67)	7 (100)	17 (77.27)	22 (88)	24 (100)	46 (93.88)	1 (100)	23 (88.46)	24 (100)	47 (94)
No	5 (38.46)	---	5 (25)	0	5 (33.33)	---	5 (22.73)	3 (12)	---	3 (6.12)		3 (11.54)	---	3 (6)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate of India, over three fourths of total labourers' (77.27%) wage is related to production and the rest (22.73%) say it is not related to production. This common pattern is found among more than three fifths of males (66.67%) and all females. On the contrary, in Kaliti tea estate of Bangladesh, most of the labourers' (94%) wage is related to production which is common among religions and genders.

Work Output

The types of measurement of work include three categories such as measurement of time, measurement of area and measurement of material. The following table shows their distribution among labourers:

Table 6.66
Types of Measurement of Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Types of Measurement of Work	SILCOORIE TEA ESTATE				G Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Measurement of time	4 (30.77)	---	4 (20)	0	4 (26.67)	---	4 (18.18)	2 (8)	---	2 (4.08)	0	2 (7.69)	---	2 (4)
Measurement of area	1 (7.69)	---	1 (5)	0	1 (6.67)	---	1 (4.55)	1 (4)	---	1 (2.05)	0	1 (3.85)	---	1 (2)
Measurement of material	8 (61.54)	7 (100)	15 (75)	2 (100)	10 (66.66)	7 (100)	17 (77.27)	22 (88)	24 (100)	46 (93.87)	1 (100)	23 (88.46)	24 (100)	47 (94)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the type of measurement of work among over three fourths of total labourers (77.27%) is the

measurement of material followed by measurement of time (18.18%). It is measurement of material among over three fifths of males (66.66%) and all females. This finding is found common Hindu males, females and Muslim males. On the contrary, most of the labourers (94%) in Kaliti tea estate of Bangladesh also use the measurement of material as measurement of work. Similar finding is observed from the analysis of religion and gender.

Average Production

The average production of tea among labourers of Silcoorie and Kaliti tea estates of India and Bangladesh include up to 50 kg, above 23 kg, above 50 kg and not weighing. Their distribution pattern is shown in the following table:

Table 6.67
Average Production among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Average Production	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Up to 50 kg	4 (30.78)	3 (42.86)	7 (35)	1 (50)	5 (32.33)	3 (42.86)	8 (36.36)	4 (16)	2 (8.33)	6 (12.25)	0	4 (15.38)	2 (8.33)	6 (12)
Above 23 kg	2 (15.38)	2 (28.57)	4 (20)	1 (50)	3 (20)	2 (28.57)	5 (22.73)	13 (52)	18 (75)	31 (63.26)	1 (100)	14 (53.85)	18 (75)	32 (64)
Above 50 kg	2 (15.38)	2 (28.57)	4 (20)	0	2 (13.34)	2 (28.57)	4 (18.18)	5 (20)	4 (16.67)	9 (18.37)	0	5 (19.23)	4 (16.67)	9 (18)
Not Weighing	5 (38.46)	---	5 (25)	0	5 (33.33)	---	5 (22.73)	3 (12)	-	3 (6.12)	0	3 (11.54)	-	3 (6)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table reveals that in Silcoorie tea estate of India, over one third of total labourers' (36.36%) produce up to 50 kgs followed by above 23 kgs and not weighing, each, (22.73%) and the rest (18.18%) produce above 50 kgs. One third of males (33.33%) belong to the category of not weighing, near about one third (32.33%) produce up to 50 kgs followed by above 23 kgs (32.33%) whereas more than two fifths of females (42.86%) produce up to 50 kgs by above 23 kgs and above 50 kgs, each, (28.57%). On the contrary, in Kaliti tea estate of Bangladesh, more than three fifths of the total labourers' (64%) can produce above 23 kgs. Among males and females, this percentage is 53.85% and 75%.

Number of Leaves Taken

The number of leaves taken by labourers includes weekly 1 day and monthly 4 days which are analysed in the following table:

Table 6.68

Number of Leaves Taken by Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Number of Leaves Taken	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Weekly 1 day	4 (30.77)	4 (57.15)	8 (40)	1 (50)	5 (33.33)	4 (57.15)	9 (40.91)	17 (68)	5 (20.83)	22 (44.9)	0	17 (65.39)	5 (20.83)	22 (44)
Monthly 4 days	9 (69.24)	3 (42.85)	12 (60)	1 (50)	10 (66.67)	3 (42.85)	13 (59.09)	8 (32)	19 (79.17)	27 (55.1)	1 (100)	9 (34.61)	19 (79.17)	28 (56)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the number of leaves taken by more than half of total labourers (59.09%) is weekly 1 day followed by monthly 4 days (40.91%). On the other hand, in Kaliti tea estate of Bangladesh, more than half of the total labourers (56%) take the leave of monthly 4 days. The labourers in tea estates of India are found to take the leave of weekly 1 day whereas those of Bangladesh take the leave of monthly 4 days.

Thus, the labourers in the Silcoorie tea estate remain less absent from work than those in the Kaliti estate.

It indicates that whether the labourers surpass leave in a year or not. The following table shows their distribution:

Table 6.69

Surpassing Leave Limit in a Year among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether they Surpass Leave in a Year	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	4 (30.77)	3 (42.85)	7 (35)	1 (50)	5 (33.33)	3 (42.85)	8 (36.36)	18 (72)	2 (8.33)	20 (40.82)	0	18 (69.24)	2 (8.33)	20 (40)
No	9 (69.24)	4 (57.15)	13 (65)	1 (50)	10 (66.67)	4 (57.15)	14 (63.64)	7 (28)	22 (91.66)	29 (59.18)	1 (100)	8 (30.77)	22 (91.66)	30 (60)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, more than three fifths of total labourers (63.64%) surpass leave in a year and the rest (36.36%) do not surpass leave. On the other hand, in Kaliti tea estate of Bangladesh, three fifths of the total labourers (60%) surpass leave in a year and the rest 40% do not surpass it. This finding is common among labourers in tea estates of India and Bangladesh.

The causes of surpassing leave among labourers include for different social and familial need and for better earning scope which are analysed in the following table:

Table 6.70
Causes of Surpassing Leave among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Cause of Surpassing Leave	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
For Different Social and Familial Need	11 (84.62)	2 (28.57)	13 (65)	1 (50)	12 (80)	2 (28.57)	14 (63.64)	13 (52)	18 (75)	31 (63.26)	0	13 (50)	18 (75)	31 (62)
For Better Earning Scope	2 (15.38)	5 (71.43)	7 (35)	1 (50)	3 (20)	5 (71.43)	8 (36.36)	12 (48)	6 (25)	18 (36.74)	1 (100)	13 (50)	6 (25)	19 (38)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the cause of surpass among more than three fifths of total labourers (63.64%) for different social and familial need and it is for better earning scope among 36.36%. On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is found which shows that more than three fifths of the total labourers (62%) take surpass leave in a year for different social and familial need and the rest 38% for better earning scope. This finding is common among labourers in tea estates of India and Bangladesh.

Absenteeism among Labourers

It denotes that whether labourers remain absent from work in tea estates or not. This following table shows their distribution:

Table 6.71
Whether Labourers Remain Absent from Work in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether Remain Absent	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	8 (61.54)	4 (57.14)	12 (60)	1 (50)	9 (60)	4 (57.14)	13 (59.09)	7 (28)	12 (50)	19 (38.78)	0	7 (26.93)	12 (50)	19 (38)
No	5 (38.46)	3 (42.86)	8 (40)	1 (50)	6 (40)	3 (42.86)	9 (40.91)	18 (72)	12 (12)	20 (61.22)	1 (100)	19 (73.07)	12 (50)	31 (62)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, near about three fifths of total labourers (59.09%) remain absent from work and 40.91% do not remain absent. On the other hand, in Kaliti tea estate of Bangladesh, different pattern is

found which shows that more than three fifths of the total labourers (62%) do not remain absent and the rest 38% remain absent. This finding is different among labourers in tea estates of India and Bangladesh.

It indicates that whether labourers lose wage due to absenteeism or not. This is analysed below.

Table 6.72
Whether Labourers Lose Wage Due to Absenteeism in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether Labourers Lose Wage Due to Absenteeism	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	7 (53.85)	3 (42.86)	10 (50)	1 (50)	8 (53.33)	3 (42.86)	11 (50)	7 (28)	12 (50)	19 (38.78)	1 (100)	8 (30.77)	12 (50)	20 (40)
No	6 (46.15)	4 (57.14)	10 (50)	1 (50)	7 (46.67)	4 (57.14)	11 (50)	18 (72)	12 (50)	30 (61.22)	0	18 (69.23)	12 (50)	30 (60)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, half, each, of total labourers (50%) lose and do not lose wage due to absenteeism. On the other hand, in Kaliti tea estate of Bangladesh, different pattern is found which shows that three fifths of the total labourers (60%) do not do not lose wage due to absenteeism and the rest 38% lose wage due to absenteeism. This finding is different among labourers in tea estates of India and Bangladesh.

The amount of wage loss due to absenteeism among labourers includes up to Rs 5000/ year and from Rs 5000 to Rs 10,000/ year which are analysed below:

Table 6.73
Amount of Wage Loss Due to Absenteeism among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Amount of Wage Loss Due to Absenteeism	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Up to 5000/ year	11 (84.62)	5 (71.43)	16 (80)	1 (50)	12 (80)	5 (71.43)	17 (77.27)	21 (84)	20 (83.33)	41 (83.67)	1 (100)	22 (84.62)	20 (83.33)	42 (84)
From 5000 to 10,000/ year	2 (15.38)	2 (28.57)	4 (20)	1 (50)	3 (20)	2 (28.57)	5 (22.73)	4 (16)	4 (16.67)	8 (16.33)	0	4 (15.38)	4 (16.67)	8 (16)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the amount of wage loss due to absenteeism among over three fourths of total labourers (77.27%) is up to Rs 5000/ year followed by from Rs 5000 to 10,000/ year (22.73%). On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is found which shows that

majority of the total labourers (84%) is up to Rs 5000/ year. This finding is similar among labourers in tea estates of India and Bangladesh.

Insufficiency of Leaves

It denotes that whether labourers get insufficient leaves or not. This is analysed as under:

Table 6.74
Whether Labourers get Insufficient Leaves in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Insufficiency of Leaves	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	8 (61.54)	6 (85.72)	14 (70)	2 (100)	10 (66.67)	6 (85.72)	16 (72.73)	22 (88)	20 (83.33)	42 (85.72)	0	22 (84.62)	20 (83.33)	42 (84)
No	5 (38.46)	1 (14.28)	6 (30)	0	5 (33.33)	1 (14.28)	6 (27.27)	3 (12)	4 (16.67)	7 (14.28)	1 (100)	4 (15.38)	4 (16.67)	8 (12)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, near about three fourths of total labourers (72.73%) get insufficient leaves and the rest (27.27%) do not get insufficient leaves. On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is found which shows that majority of the total labourers (84%) get insufficient leaves. This finding is similar among labourers in tea estates of India and Bangladesh.

It denotes that whether the labourers have desire of getting yearly leaves or not. The following table shows their distribution patterns:

Table 6.75
Desire of Getting Yearly Leaves among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Desire of Getting Yearly Leaves	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	9 (69.23)	5 (71.43)	14 (70)	2 (100)	11 (73.33)	5 (71.43)	16 (72.73)	22 (88)	21 (57.5)	43 (87.75)	0	22 (84.62)	21 (57.5)	43 (86)
No	4 (30.77)	2 (28.57)	6 (30)	0	4 (23.67)	2 (28.57)	6 (27.27)	3 (12)	3 (12.5)	6 (12.25)	1 (100)	4 (15.38)	3 (12.5)	7 (14)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, near about three fourths of total labourers (72.73%) have desire of getting yearly leaves and the rest (27.27%) do not have such desire. On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is found which shows that majority of the total labourers (86%) are having desire of getting yearly leaves. This finding is similar among labourers in tea estates of India and Bangladesh.

Ways of Working

The ways of working among labourers include slow work, quick work, slow and quick work and work as they like. The following table shows their distribution:

Table 6.76
Ways of Working among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Ways of Working	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Slow Work	5 (38.46)	3 (42.85)	8 (40)	2 (100)	7 (46.67)	3 (42.85)	10 (45.45)	4 (16)	3 (12.5)	7 (14.28)	0	4 (15.38)	3 (12.5)	7 (14)
Quick Work	3 (23.08)	2 (15.38)	5 (25)	0	3 (20)	2 (15.38)	5 (22.73)	12 (48)	13 (54.16)	25 (51.02)	0	12 (46.15)	13 (54.16)	25 (50)
Slow and Quick Work	5 (38.46)	1 (7.69)	6 (30)	0	5 (33.33)	1 (7.69)	6 (27.27)	5 (20)	4 (16.67)	9 (18.37)	1 (100)	6 (23.08)	4 (16.67)	10 (20)
Work as They Like	---	1 (7.69)	1 (5)	0	---	1 (7.69)	1 (4.55)	4 (16)	4 (16.67)	8 (16.33)	0	4 (15.39)	4 (16.67)	8 (16)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the way of working among over two fifths of total labourers (45.45%) is slow work followed by slow and quick work (27.27%), quick work (22.73%) and the rest (4.55%) work as they like. On the other hand, in Kaliti tea estate of Bangladesh, half of the total labourers (50%) work quickly followed by slow and quick work (20%). This indicates labourers in the tea estate of India are slow in work while those of Bangladesh are quick in work.

Strike of Work

The labourers strike work. It is shown in the following table:

Table 6.77
Whether Struck Work by Labourers in India by Religion and Gender
(Percentage in Parentheses)

Whether Struck Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	8 (61.53)	2 (28.58)	10 (50)	1 (50)	9 (60)	2 (28.58)	11 (50)	7 (28)	5 (20.83)	12 (24.48)	-	7 (26.92)	5 (20.83)	12 (24)
No	5 (38.47)	5 (71.42)	10 (50)	1 (50)	6 (20)	5 (71.42)	11 (50)	18 (72)	19 (79.17)	37 (75.5)	1 (100)	19 (73.07)	19 (79.17)	38 (76)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, half, each, of total labourers (50%) have gone for strike and have not gone for such strike. On the other hand, in Kaliti tea estate of Bangladesh, different pattern is observed which shows that over three fourths of the total labourers (76%) have not gone for such strike and the rest have gone for strike. The labourers of Bangladesh are not accustomed to strike and lockouts.

The cause of involvement in strike/ lockout during service among labourers includes for claim of wage and bonus and the rest do not involvement themselves. The following table shows their distribution among labourers:

Table 6.78
Cause of Involvement in Strike/ Lockout during Service among Labourers in Tea Estates of India and Bangladesh by Religion and Gender
(Percentage in Parentheses)

Cause of Involvement in Strike/ Lockout during Service	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
For claim of wage and bonus	8 (61.53)	2 (28.58)	10 (50)	1 (50)	9 (60)	2 (28.58)	11 (50)	7 (28)	5 (20.83)	12 (24.48)	0	7 (26.92)	5 (20.83)	12 (24)
No involvement	5 (38.47)	5 (71.42)	10 (50)	1 (50)	6 (20)	5 (71.42)	11 (50)	18 (72)	19 (79.17)	37 (75.5)	1 (100)	19 (73.07)	19 (79.17)	38 (76)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the cause of involvement in strike/ lockout during service among half, each, of total labourers (50%) is for claim of wage and bonus and the rest do not involve themselves in strike. On the other hand, in Kaliti tea estate of Bangladesh, different pattern is observed which shows that over three fourths of the total labourers (76%) claim for wage and bonus and the rest do not involve themselves in strike. Thus it is found difference of opinions among labourers of India and Bangladesh.

Genuineness of Demands

It indicates whether the demand of labourers for movement was essential or not. The following table shows their distribution among labourers of Silcoorie and Kaliti tea estates of India and Bangladesh:

Table 6.79

Genuineness of Demands in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether their demand for Strike was Genuine	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	10 (76.92)	3 (42.86)	13 (65)	1 (50)	11 (73.33)	3 (42.86)	14 (63.64)	7 (28)	7 (29.17)	14 (28.58)	0	7 (26.92)	7 (29.17)	14 (28)
No	3 (23.07)	4 (57.14)	7 (35)	1 (50)	4 (26.67)	4 (57.14)	8 (36.36)	18 (72)	17 (70.83)	35 (71.42)	1 (100)	19 (73.08)	17 (70.83)	36 (72)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the demand of more than three fifths of total labourers (63.64%) for movement was essential and according to more than one third (36.36%), it was not essential. On the other hand, in Kaliti tea estate of Bangladesh, different pattern is observed as near about three fourths of the total labourers (72%) say it was not essential and the rest (28%) say that the demand for such movement was essential. Thus different pattern is found among labourers of India and Bangladesh.

Regularity at Work

The regularity of work includes two categories such as after 10 A.M. and on or before 10 A.M. The following table shows the distribution among labourers:

Table 6.80

Regularity at Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Regularity at Work	SILCOORIE TEA ESTATE					G. Total			KALITI TEA ESTATE					G. Total		
	Hindu		Total	Muslim	Total	M	F	Total	Hindu		Total	Muslim	Total	M	F	Total
	M	F		M					M	F		M				
After 10 A.M.	2 (15.39)	---	2 (10)	0	---	2 (13.33)	---	2 (9.09)	1 (4)	1 (4.16)	2 (4.09)	0	---	1 (3.84)	1 (4.16)	2 (4)
On or before 10 A.M.	11 (84.61)	7 (100)	18 (90)	2 (100)	2 (100)	13 (86.67)	7 (100)	20 (90.91)	24 (96)	23 (95.83)	47 (95.91)	1 (100)	1 (100)	25 (96.15)	23 (95.83)	48 (96)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, most of total labourers (90.91%) are regular on or before 10 A.M. and insignificant numbers (9.09%) are regular after 10 A.M. On the other hand, in Kaliti tea estate of Bangladesh, similar pattern is found. Most of the total labourers (96%) are regular on or before 10 A.M. and the rest (4%) are regular after 10 A.M. Thus the common pattern is found among labourers of India and Bangladesh.

Thus, in both the tea estates, the labourers are regular at their work.

Duration of Late Coming at Work

The duration of late coming at work among labourers includes three categories such as after 30 minutes, more than 30 minutes and before uncertain time. The following table shows their distribution:

Table 6.81
Duration of Late Coming at Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Duration of Late Coming at Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
After 30 minutes	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in both Silcoorie and Kaliti tea estates of India and Bangladesh, the duration of late coming among all labourers, irrespective of their religions and gender is after 30 minutes in the work place.

The reasons for late coming at work among labourers include house work and bad weather which are shown in the following table:

Table 6.82
Reasons for Late Coming at Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Reasons for Late Coming at Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
House work	13 (100)	7 (100)	20 (100)	0	13 (86.67)	7 (100)	20 (90.91)	5 (20)	5 (20.83)	10 (20.4)	0	5 (19.23)	5 (20.83)	10 (20)
Bad Weather	-	-	-	2 (100)	2 (13.33)	-	2 (9.09)	20 (80)	19 (79.17)	39 (79.6)	1 (100)	21 (80.77)	19 (79.17)	40 (80)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the reason for late coming among most of total labourers (90.91%) is house work and insignificant numbers (9.09%) come late due to bad weather. On the other hand, in Kaliti tea estate of Bangladesh, four fifths of the total labourers (80%) come late due to bad weather and the rest (20%) cannot come in time because of house work.

Time of Reaching at Work

The time of reaching at work among labourers of both two tea estates include on time and early. The following table shows their distribution among labourers:

Table 6.83
Time of Reaching at Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Time of Reaching at Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
On time	3 (23.08)	2 (28.57)	5 (25)	1 (50)	4 (26.67)	2 (28.57)	6 (27.27)	4 (16)	1 (4.17)	5 (10.2)	0	4 (15.39)	1 (4.17)	5 (10)
Early	10 (76.92)	5 (71.42)	15 (75)	1 (50)	11 (73.33)	5 (71.42)	16 (72.73)	21 (84)	23 (95.83)	44 (89.8)	1 (100)	22 (84.61)	23 (95.83)	45 (90)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the time of reaching work among near about three fourths of total labourers (72.73%) is early and over one fourths of them (27.27%) come on time. Similarly, in Kaliti tea estate of Bangladesh, most of the total labourers (90%) come early and one tenth come on time. Thus there is not much difference among labourers in terms of time of reaching at work.

Reasons for coming early at work are for plucking more leaves and for following authorities' order which are shown in the following table:

Table 6.84
Reasons for Coming Early at Work among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Reasons for Coming Early at Work	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
For Plucking More Leaves	10 (76.92)	5 (71.42)	15 (75)	2 (100)	12 (80)	5 (71.42)	17 (77.27)	21 (84)	23 (95.83)	44 (89.8)	1 (100)	22 (84.61)	23 (95.83)	45 (90)
For Following Authorities' Order	3 (23.08)	2 (28.57)	5 (25)	0	3 (20)	2 (28.57)	5 (22.73)	4 (16)	1 (4.17)	5 (10.2)	0	4 (15.38)	1 (4.17)	5 (10)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, the reason for coming early at work among more than three fourths of total labourers (77.27%) is for plucking more leaves and near about one fourths of them (22.73%) come early for following authorities' order. Similarly, in Kaliti tea estate of Bangladesh, most of the total labourers (90%) come early for plucking more leaves and one tenth come for following authorities' order. Thus there is common pattern among labourers of both these two tea estates.

Whether Leaving Work Early

It indicates that whether the labourers leave work early or not. This is shown in the following table:

Table 6.85
Whether Leaving Work Early among Labourers in Tea Estates of India and Bangladesh by Religion and Gender (Percentage in Parentheses)

Whether Leaving Work Early	SILCOORIE TEA ESTATE				G. Total			KALITI TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total	Hindu		Total	Muslim	M	F	Total
	M	F		M				M	F		M			
Yes	4 (30.77)	2 (28.57)	6 (30)	1 (50)	5 (33.33)	2 (28.57)	7 (31.82)	-	-	-	0	-	-	-
No	9 (69.23)	5 (71.42)	14 (70)	1 (50)	10 (66.67)	5 (71.42)	15 (68.18)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)
Total (%)	13 (100)	7 (100)	20 (100)	2 (100)	15 (100)	7 (100)	22 (100)	25 (100)	24 (100)	49 (100)	1 (100)	26 (100)	24 (100)	50 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, more than three fifths of total labourers (68.18%) do not leave work early but near about one fourth of them (31.82%) leave their works early. Unlikely, in Kaliti tea estate of Bangladesh, all labourers irrespective of their religions and genders leave their works early.

Thus, none of the labourers in Kaliti tea estate leave work early.

The time of leaving work early among labourers include before lunch and before time in the evening. The Kaliti tea estate labourers reported no case early leaving of their work. The data for the Silcoorie tea estate are shown in the following table:

Table 6.86
Time of Leaving Work Early among Labourers in Tea Estates of India by Religion and Gender
(Percentage in Parentheses)

Time of Leaving Work Early	SILCOORIE TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total
	M	F		M			
Before lunch	1 (25)	1 (50)	2 (33.33)	1 (100)	2 (40)	1 (50)	3 (42.86)
Before time in the evening	3 (75)	1 (50)	4 (66.67)	0	3 (60)	1 (50)	4 (57.14)
Total (%)	4 (100)	2 (100)	6 (100)	1 (100)	5 (100)	2 (100)	7 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in the Silcoorie tea estate of India, more than half of total labourers (57.14%) leave the work before time in the evening and over two fifths of them (42.86%) leave their work before lunch.

Thus, this shows a high rate of work escape among the labourers.

The reasons for leaving work early include house work, tiredness and when work is over among labourers which are shown in the following table:

Table 6.87
Reasons for Leaving Work Early among Labourers in Tea Estates of India by Religion and Gender
(Percentage in Parentheses)

Reason for Leaving Work Early	SILCOORIE TEA ESTATE				G. Total		
	Hindu		Total	Muslim	M	F	Total
	M	F		M			
House work	1 (25)	1 (50)	2 (33.33)	0	1 (20)	1 (50)	2 (28.57)
Tiredness	2 (50)	1 (50)	3 (50)	1 (100)	3 (60)	1 (50)	4 (57.14)
When work is Over	1 (25)	---	1 (16.67)	0	1 (20)	---	1 (14.29)
Total (%)	4 (100)	2 (100)	6 (100)	1 (100)	5 (100)	2 (100)	7 (100)

Source: Field Data Collected in India from Silcoorie Tea Estate: 06-02-12 to 15-03-12 and in Bangladesh from Kaliti Tea Estate: 05-06-12 to 07-07-12.

The table shows that in Silcoorie tea estate of India, more than half of total labourers (57.14%) leave work early is because of tiredness followed by house work (28.57%) and when work is over (14.29%). This pattern is common among Hindu males and females and Muslim males.

III
RESULTS AND DISCUSSION

Briefly, the major patterns of the work culture and work behavior of the labourers of Silcoorie tea estate and Kaliti tea estate are as follows:

i) Labourers in Silcoorie and Kaliti tea estate have been working from last two generations. In the Silcoorie tea estate, the father/ mother of majority of male labourers (86.67%) worked in the tea industry and over one tenth's father/mother (13.33%) did not work in the tea industry whereas none of the female labourers' parents did not work in the tea industry. There is no significant difference found from their religious and gender distribution. In the Kaliti tea estate, the father/ mother of all males and most of females (95.83%) worked in the tea industry which is similar by their religions and genders. Grandparents of majority of males (86.67%) work in the tea industry and those of all females do not work there which is quite similar by their religions and genders. In Kaliti tea estate, grandparents of all males and most of females (95.83%) work in the tea industry. Similar pattern is found from their religions and genders.

ii) The distance of work place from home of more than three fifths of males (66.67%) is about 1 km, it is 1-2 kms among over one tenth, each, of them (13.33%) and insignificant numbers find 2-3 kms distance from home whereas the distance of work place from home of all females is about 1 km. In the Kaliti tea estate, over three fourths of males (76.93%) find the distance of about 1 km from home followed by 1-2 kms whereas majority of females find the distance of near about 1 km from home followed by 1-2 kms.

iii) In the Silcoorie tea estate, the mode of access to work place of most of males (93.33%) is walking and insignificant numbers of them go to the work place by tractor and all females go to work place on foot. But in Kaliti tea estate, all labourers irrespective of their religions and genders go to their workplace by only walking. Using of tractor as a mode of access to work place is found absent in Kaliti tea estate of Bangladesh.

iv) In the Silcoorie tea estate, over three fifths of males (66.67%) use napkin followed by stick & umbrella (20%), knife, scissor with shaft and pliers, screwdrivers and others whereas all females use napkin. Over three fifths of Hindu males (61.54%), all Hindu females and Muslim males use napkin. In Kaliti tea estate, majority of males (88.46%) use napkin and insignificant numbers of them use stick & umbrella and pliers, screwdrivers and others which is quite similar in case of their religions and gender.

v) In the Silcoorie tea estate, majority of males (80%) work in selected area followed by work in section (20%) and work in time whereas all females work in selected area only. Similar distribution is found from their gender and religion analysis. In Kaliti tea estate, most of males (96.15%) work in selected area and insignificant numbers of them work in section whereas all females work in selected area only which is more or less similar in case of their religions and gender. In Silcoorie tea estate, work allocating official of over three fifths of males (66.67%) is Sarder followed by Manager/ Factory Manager (20%) and Tilla babu/ Tilla Clerk (13.33%) whereas works of all female labourers are allocated by Sarder. This distribution is similar in the case of religions and gender. On the other hand, in Kaliti tea estate, the designation of work allocating official of majority of males (88.46%) is Sarder but there is no such official among females which is more or less similar in case of their religions.

vi) In the Silcoorie tea estate, four fifths of males (80%) prefer quantity with quality work followed by only quantity work (20%) whereas over three fifths of females (71.42%) prefer quantity work followed by quantity with quality work which stands at (28.58%). This indicates that females do not prefer both quantity and quality work which is reverse in Kaliti tea estate where it is found that half, each, males prefer to work having quantity with quality and only quantity work which is comparatively high among females who give preference to quantity with quality work. Thus, no significant differences are found from religion and gender analysis.

vii) The time span of work accomplishment of 60% males is within 4 hours and it is from 5 to 7 hours among 40% of them whereas more than half of females (57.14%) work from 5 to 7 hours and the rest (42.86%) work within 4 hours. There are slight differences among the labourers of both religions and genders. On the other hand, in the Kaliti tea estate, the time span of work accomplishment of majority of males (88.47%) is from 5 to 7

hours followed by within 4 hours (11.53%) and most of females (91.67%) work from 5 to 7 hours.

viii) In the Silcoorie tea estate, over three fifths of males (66.67%) are aware about efficient workers and one third of them (33.33%) are not aware about it whereas majority of females (85.71%) are aware about efficient workers and the rest are not aware about it. Their religious distribution also depicts similar finding. On the other hand, in the Kaliti tea estate, all males and females irrespective of their religions are aware about efficient workers.

ix) In the Silcoorie tea estate, the time of speediness in work among most of males (93.33%) and all females is afternoon whereas insignificant numbers of males increase speediness in work in the morning. Afternoon is also found common among most of Hindu males (92.3%), all Hindu females and all Muslim males. In the Kaliti tea estate, the time of speediness in work among more than half of males (53.84%) is morning followed by afternoon (46.16%) whereas it is morning among over three fifths of females (66.67%) followed by afternoon (33.33%).

x) In the Silcoorie tea estate of India, in terms of likings/ dislikings for administration three fifths of males (60%) like/ dislike all followed by Manager/ Tillababu (26.67%) and over one tenth of them (13.33%) do not like/ dislike anyone. Similarly, over three fifths of females (71.42%) like dislike all followed by Manager/ Tillababu and nobody, each, (14.29%). Similar distribution is found from the analysis of their religious distribution. In the Kaliti tea estate of Bangladesh over three fifths of males (69.23%) do not like/ dislike anyone, near about one fourth (23.07%) like all. In case of females also, similar patterns are found.

xi) In the Silcoorie tea estate of India, majority of total labourers (81.82%) feel that job is a burden on them and the rest (18.18%) feel that it is not burden on them. This pattern is common among Hindu males and females and Muslim males. Similarly, most of the total labourers (96%) of the Kaliti tea estate also feel that it is a burden on them.

xii) In the Silcoorie tea estate of India, the consideration of best situation of work among three fifths of males (60%) is work with leisure and it is only work among 40% of them whereas over half of females (57.14%) consider work with leisure as best situation of work and the rest (42.85%) consider only work. In the Kaliti tea estate of Bangladesh, over half of males

(57.69%) and over three fifths of females (70.83%) consider work with leisure as best situation of work.

xiii) In the Silcoorie tea estate of India, the attitude towards holidays among over three fifths of males (66.67%) is insufficient and it is sufficient among 33.33% of them whereas all females (100%) consider that holidays are insufficient. This distribution is similar by religion also. In the Kaliti tea estate of Bangladesh, the attitude towards holidays among most of males (92.3%) and majority of females (87.5%) is insufficient.

xiv) In the Silcoorie tea estate of India, three fifths of males (60%) demand for wages in holidays and the rest (40%) do not demand for wages in holidays whereas more than three fifths of females (71.42%) demand for wages in holidays and the rest do not demand (28.57%). This distribution is more or less similar by their religions also. On the other hand, in the Kaliti tea estate of Bangladesh, more than three fifths of males (69.23%) demand for wages in holidays and the rest (30.76%) do not demand. But more than three fifths of females (66.67%) do not demand for wages in holidays. Thus, the distribution shows similar pattern among labourers by religions in both tea estates of India and Bangladesh except females in the Kaliti estate who dot demand such wages in holidays.

xv) In the Silcoorie tea estate of India, over half of total labourers (54.55%) are addicted to bidi/tobacco and the rest of them (45.45%) are not addicted to bidi/tobacco. However, over three fifths (66.67%) of the males are not addicted to bidi/tobacco but all females of this tea estate are having the addiction to bidi/ tobacco. The similar finding is observed among the Hindu males and females and Muslim males. On the other hand, in the Kaliti tea estate of Bangladesh, three fifths of total labourers (60%) compete are not addicted to it, so as all males but majority of females (83.33%) are having the addiction to it.

xvi) In the Silcoorie tea estate of India, benefits given by management to half of total labourers (50%) include more bonus, gratuity, provident fund, child care followed by health care, labour welfare, pension (42.86%) and the rest (14.28%) get housing, land for cultivation. Similar findings are found among the males and females. On the other hand, in the Kaliti tea estate of Bangladesh, majority of total labourers (86%) more bonus, gratuity, provident fund, child care. So is the case with majority of males and

females of Kaliti tea estate. No labourer gets benefits of housing, land for cultivation in Kaliti tea estate.

xvii) In the Silcoorie tea estate, by gender, more than three fifths of the males (66.66%) work as tea labourers followed by line chowkidar (13.33%) and insignificant numbers work as cleaner (jharudar), mechanic and mali whereas all females are tea labourers. By religion and gender, more than three fifths of the Hindu males (61.53%) work as tea labourers followed by line chowkidar (15.38%) and all Hindu females are tea labourers whereas all Muslim males are tea labourers. In the Kaliti tea estate, by gender, majority of males (88.46%) work as tea labourers and insignificant numbers work as line chowkidar, mechanic and Sarder. By religion and gender, majority of Hindu males (88%), all Hindu females and Muslim males are tea labourers.

xviii) In the Silcoorie tea estate, by gender, the length of work experience of three fifths of males (60%) is from 21 to 25 years followed by 11-15 years (33.33%) and insignificant numbers have been working from 1 to 5 years whereas it is from 6-10 years in case of all females. Similar findings are found by their genders and religions. In the Kaliti tea estate, by gender, the length of work experience of half of males is from 21 to 25 years followed by 1-5 (26.93%) and 11-15 years whereas over three fifths of females (66.67%) have been working from 21 to 25 years followed by 1-5 and 16-20 years, each. By religion and gender, more or less similar distribution is found among tea garden labourers.

xix) In the Silcoorie tea estate of India, three fifths of males (60%) are not spontaneously inclined to work and the rest (40%) are spontaneously inclined to work whereas more than three fifths of females (71.42%) are not spontaneously inclined to work and 28.57% are spontaneously inclined to work. This distribution is quite similar by their religions also. On the other hand, in the Kaliti tea estate of Bangladesh, most of males (92.3%) and majority of females (87.5%) are not spontaneously inclined to work. Thus, similar findings are observed from their distribution by religions in both tea estates of India and Bangladesh.

xx) In the Silcoorie tea estate of India, the feeling of three fifths of males (60%) after asking to work over time is it is somehow good for excess wages and the rest (40%) say that as work is tiresome and hard, so it is bad. Of the females, more than half of females (57.14%) say that it is somehow good

for excess wages and the rest 42.85% feel that as work is tiresome and hard, so it is bad. By religion, these findings are quite common among Hindu males, Hindu females and Muslim males in the Silcoorie estate. In Kaliti tea estate of Bangladesh, common pattern is found among Hindu males, Hindu females and all Muslim males.

xxi) In Silcoorie tea estate, four fifths of males (80%) do not compete with their co-workers and the rest (20%) are competitive in this respect whereas majority of females (85.71%) compete with their co-workers and the rest (14.29%) do not compete. Similar is the finding found from their religions and genders. In Kaliti tea estate, majority of males (88.47%) are not competitive and the rest compete with their co-workers whereas females are more competitive than males as all of them are competitive in nature.

xxii) In the Silcoorie tea estate of India, over one third of total labourers' (36.36%) produce up to 50 kgs followed by above 23 kgs and not weighing, each, (22.73%) and the rest (18.18%) produce above 50 kgs. One third of males (33.33%) belong to the category of not weighing, near about one third (32.33%) produce up to 50 kgs followed by above 23 kgs (32.33%) whereas more than two fifths of females (42.86%) produce up to 50 kgs by above 23 kgs and above 50 kgs, each, (28.57%). On the contrary, in the Kaliti tea estate of Bangladesh, more than three fifths of the total labourers' (64%) can produce above 23 kgs. Among males and females, this percentage is 53.85% and 75%.

xxiii) In the Silcoorie tea estate of India, near about three fifths of total labourers (59.09%) remain absent from work and 40.91% do not remain absent. On the other hand, in the Kaliti tea estate of Bangladesh, different pattern is found which shows that more than three fifths of the total labourers (62%) do not remain absent and the rest 38% remain absent. This finding is different among labourers in tea estates of India and Bangladesh.

xxiv) In the Silcoorie tea estate of India, the way of working among over two fifths of total labourers (45.45%) is slow work followed by slow and quick work (27.27%), quick work (22.73%) and the rest (4.55%) work as they like. On the other hand, in the Kaliti tea estate of Bangladesh, half of the total labourers (50%) work quickly followed by slow and quick work (20%). This indicates labourers in the tea estate of India are slow in work while those of Bangladesh are quick in work.

xxv) In the Silcoorie tea estate of India, half, each, of total labourers (50%) has gone for strike and has not gone for such strike. On the other hand, in the Kaliti tea estate of Bangladesh, different pattern is observed which shows that over three fourths of the total labourers (76%) have not gone for such strike and the rest have gone for strike. The labourers of Bangladesh are not accustomed to strike and lockouts.

xxvi) In the Silcoorie tea estate of India, the time of reaching work among near about three fourths of total labourers (72.73%) is early and over one fourths of them (27.27%) come on time. Similarly, in the Kaliti tea estate of Bangladesh, most of the total labourers (90%) come early and one tenth come on time. Thus there is not much difference among labourers in terms of time of reaching at work.

xxvii) In the Silcoorie tea estate of India, more than three fifths of total labourers (68.18%) do not leave work early but near about one fourth of them (31.82%) leave their works early. Unlikely, in the Kaliti tea estate of Bangladesh, all labourers irrespective of their religions and genders leave their works early. In Silcoorie tea estate of India, more than half of total labourers (57.14%) leave work early is because of tiredness followed by house work (28.57%) and when work is over (14.29%). This pattern is common among Hindu males and females and Muslim males.

IV
CONCLUSION

To sum up, it can be said that the work culture and work behavior of medium performing tea industries i.e., the Silcoorie tea estate of India and the Kaliti tea estate of Bangladesh exhibit the working conditions among the tea garden labourers. Majority of the labourers had been working from two generations. Their wage structure shows that they are used as cheap labour. They prefer quantity with quality works. They work as chowkidar, mechanic, cleaner, gardener and so on. They have strong feelings of likings/disliking towards their administration. Majority of them are not spontaneously inclined to their work. In the case of absenteeism, the India labourers remain more absent than Bangladeshi labourers in the medium performing tea industries. Thus, the work behavior and work culture of the labourers of the medium performing tea industry is quite different from that of high performing tea industry of India and Bangladesh which affect the production and other performance of the tea estates i.e., Silcoorie tea estate and Kaliti tea estate.