Chapter 8
SUMMARY, FINDINGS AND CONCLUSION

This chapter summarises the entire discussion related to the research problem and its formulation, research methodology, universe and units, and findings of the study as well as concludes the study.

I. THE RESEARCH PROBLEM

Work is basic factor to survival of human beings as well as their development. It occurs through human activities in various forms such as individual or collective, informal or formal, unorganized or organized work. The individuals who carry out work are called workers and collectively they constitute work force of a society, nation, family or any other group. The work carried out in collective, formal and organized way is rather more effective and productive than the one carried out in individual, informal and unorganized way. As society has been passing from agrarian to industrial stage, i.e., to higher stage of its development more attention is focused on work behaviour, work performance, work appraisal, social security, welfare, work environment, work culture etc. for harmonious development of the personalities in the wake of increasing importance of production in industrial set-up. That is, work behaviour and work culture are integral components of work and the kind of their interrelationship influences production and productiveness among workers. Industry being a complex set of activities evinces both positive and negative aspects of work behaviour of workers. The positive features of work behaviour are optimum capacity, sincerity, scheduled regularity, co-operation, satisfaction, efficiency etc. while the negative features are such as going slow in work, long leave, indulgence in frequent leisure, indiscipline, unrest and lack of efficiency. These behavioural aspects affect work performance, i.e., the action and process of performing a task or function which is the core of work behaviour because it is the employee's performance in the work place which is evaluated or rewarded by the employer. There are cultural hindrances of work such as absenteeism, disinterestedness etc. as well as cultural facilitators such as job commitment, job satisfaction, getting life style and life chances, education, health and hygiene, motivation for work, good communication and social security among workers for growth of an industry. In industry the worker's sense of duty, responsibility, good faith, emotional attachment to work, obligation towards his work, the satisfaction he derives, permanency in job, time-boundedness and extra-remuneration for good performance, harmonious relations with the co-workers, environment of work, participation in trade unions their acivities, indirect involvement in political system are, all, included under work-culture. Work culture decodes the way in which its members of industry have to act with respect to production. At the time of performing a task worker faces some problems in the

work sphere and solves them by applying the knowledge, values and beliefs about work which constitute the cultural milieu of workers. The demonstration, willingness and performance-quality of work are interlinked with the workers' choice, their outlook and mutual understanding as necessary parts of their work-culture.

Indian Industrial workers are facing a plenty of problems in the work field, poverty being the major problem. Unless their economic standard is raised no industrial growth is possible. As the social development and industrial development go side by side, a wide gap between the two is not warrantable. Today, sociologists, economists, social reformers, politicians and research scholars have their focus on the workers' development and welfare activities which include anything done for social, intellectual, physical and economic betterment of the workers by employers, by Government and by other agencies, over and above what is laid down by law or what is normally expected as part of contractual benefit for which the workers may have bargained. Tea plantation in the undivided India's Assam dates back to 1839 while the first experimental tea garden on the side of Bangladesh was set up in 1854. In India the tea labour devotes less to work and exhibits inordinate absenteeism. The labour suffers from poor economic condition, although every year the workers' wages increase. Yet, the wage is not sufficient for their families of generally large size. They face problem in maintaining a minimum level of food, clothing and education. This is the common scenario now a days in the industry from North Bengal to Assam with declining of work sentiment which is reflected through frequent problems of violence, closures, gheraos, strikes, lockouts, absenteeism etc, in tea industry. By and large, similar scenario is seen in Bangladesh tea industry. Though all the workers in tea industry who are historically migrants from other regions of India are residential workers, they participate in every festive occasion throughout year and celebrate these united, even by neglecting their work, despite the fact that their languages, worships, festivals etc. are different. A common habit of these people is drinking alcohol which makes them rude, jealous and violent by nature. Information reveals that the tea industry in both India and Bangladesh has provided various facilities for better living like fringe benefits, education, daily wages, house accommodations and so on, yet, the workers work behaviour is either constant or becoming vulnerable for the industry day by day. The workers in tea industry have been generally studied in terms of their life and living conditions but no study on their work culture and work behaviour has been undertaken. A question arises: **What relationship is perceived between the work culture and the work behaviour of the tea garden labour in India and Bangladesh?** Work behaviour and its culture have received adequate attention in the works of the pioneers of sociology and in the later works of importance conducted by scholars. Among the pioneers there are Marx, Weber, Durkheim and Pareto whose works have significant impact in the sociology of

work. In the literature on work and its conditions, broadly there emerge three frameworks for analysis of work culture and work behaviour; namely. (i) Marxian and (ii) Weberian and (iii) multi-factoral. For Marx material conditions determine work behaviour whereas for Weberian scholars ethic/ values/moral principles determine it. Durkheim, Pareto and Goldthorpe et al., by and large, fall in the Weberian line of the ideas' primacy whereas the studies conducted by Elton Mayo, A Maslow, Watson and Herzberg follow a multi-factoral frame by incorporating abstract (non-material) as well as tangible elements of work culture and showing that there is tight integration and reciprocity between culture and behaviour in work. However, the Weberian framework has an advantage that it clearly indicates the source of influences on behaviour patterns in work and it has become a basis of developing packages for behavioural improvement among industrial workers. Hence, the Weberian frame has been used to understand the relationship between the work culture and the work behaviour of the labourers in tea industry in India and Bangladesh. The study has attempted (i) to analyze the work behaviour patterns among the workers in tea industry, (ii) to understand the work culture of the workers in tea industry, (iii) to examine the relationship between work culture and work behaviour in tea industry and (iv) to suggest solutions for the work related problems of the workers in tea industry.

II- THE RESEARCH METHODOLOGY

In order to analyse field data in the Weberian theoretical framework the study constructs the ideal types of work culture and work behavior examines their interrelationship in the context of conditioning variables like gender, caste and communities. The ideal type work culture is a complex of meanings attached to work and conditions in the work sphere of workers. It consists of worker's work choice, outlook towards work, understanding with co-workers, sense of duty and responsibility, good faith, emotion, obligation towards work. Weber's conception of protestant work ethic (culture) includes the traits such as (i) sense of duty to work, (ii) efficiency in work, (iii) utilization of capital in future for productive propose, (iv) prohibition of alcoholism, (v) prohibition of enjoyment in holidays, (vi) permission to charge interest on loan etc, (vii) asceticism, (viii) encouragement of literacy and education and (ix) shift from ritualistic and other worldly orientation to pragmatism. On the other hand, work behaviour is a sum total of the acts of commission and omission by workers in the work sphere. It consists of positive and negative behaviour patterns. (I) Positive work behaviour comprises (i) commitment, (ii) regularity, (iii) punctuality, (iv) sincerity, (v) cooperation, (vi) work performance (production and productivity) and (vii) contentment. The negative work behaviour includes (i) absenteeism, (ii) leisure, (iii) unrest (agitations, dharnas etc), (iv) strikes, (v) go-slow, (vi) alcohol addiction, (vii)

indulgence in extravaganza and (viii) frequent ritual performance and festival celebrations.

The field data have been collected from the workers of six 6 tea gardens, three each, from India and Bangladesh. The documentary data have been collected from the documents available at the Tea Association of India (TAI), the Indian Tea Association (ITA) and the Bangladesh Tea Association (BTA).The six tea industries, three each, selected from India and Bangladesh, constitute the universe of the study while the workers of these industries have been the units of the study. The units or respondents were selected from religious and gender categories of the workers on the basis of stratified random sampling. Each sub-sample of labourers consists of 10% of the total workers from their two categories, religion and gender, from each tea industry in the two countries. In India Assam is major tea producing industry and in Bangladesh three eastern districts are known for tea production. Assam's Barak Valley consisting of three districts; namely, Cachar, Karimganj and Hailakandi and four districts; namely, Maulvi Bazar, Sunamganj, Habiganj and Sylhet Sadar under Sylhet division in Bangladesh constitute a common historical region. In Barak valley, Cachar district has the largest number of tea gardens and in Sylhet division it is the Maulvi Bazar district. Three tea industries, one each, from three categories of tea industries; namely, the high performing, the medium performing and the low performing were selected from Cachar and Sylhet districts of the two countries- India and Bangladesh. Rosekandy Tea Estate (Total labourers-412: Hindu-370: Muslim-42; Male-152, Female-260), Silcooric Tea Estate (Total labourers-198: Hindu-185: Muslim-13; Male-127, Female-71) and Bazrangpur Tea Estate (Total labourers-208: Hindu-208, Male-119; Female-89) are the three tea industries which were selected from India. On the other hand, Gazipure Tea Estate(Total labourers-916: Hindu-728, Muslim-188; Male-440, Female-476), Kaliti Tea Estate(Total labourers-490: Hindu-485, Muslim-05; Male-255, Female-235) and Rehana Tea Estate (Total labourers-33: Hindu-33; Male-23, Female-10) are the three tea industries from Bangladesh, each, representing the respective category of the tea industries in the two countries. The units from the labourers are divided into males and females and Hindu and Muslim.

Thus, in all the sample of respondents consists of 230: 87 from India and 143 from Bangladesh; 133 from high performing industry, 72 from medium performing industry and 25 from low performing industry. The criterion for high performing, medium performing and low performing tea industry in India is annual tea production of above 7,50,000 kg/ year, 3,50,000—7,50,000 kg/year and below 3, 50,000 kg/ year respectively as per the office record of the Indian Tea Association, Silchar, 2012.

The three tea industries in the Moulvibazar district of Bangladesh have been selected on the basis of the Bangladesh Government approved criterion; namely, the industries producing above 1250 kg per hectare as the high performing

industries, the industries producing above 950--1250 kg per hectare as medium performing industries and the industries producing below 950 kg per hectare as the low performing industries. The criterion of the selection is based on the average production of last 5 years (according to Gazette Notification from Government of Bangladesh dated 12/12/2001).

III- THE UNIVERSE

According to the tea statistics of 2006, the number of tea gardens in **India** is 2,12,470, out of which 69,253 are in North India (32.59%) and 1,43,217 (67.40%) are in South India. The North India region of tea production comprises Darrang, Goalpara, Kamrup, Lakshmipur, Dibrugarh, Nowgang, Sibsagar, Cachar, North Cachar, Karbianglong, Darjeeling, Doars, Terai, Tripura, Bihar, Uttaranchal, Himachal Pradesh, Monipur, Sikkim, Arunachal Pradesh, Nagaland, Orissa, Meghalaya and Mizoram. In the South India region, the tea gardens are situated in Kanyakumari, Tirunelveli, Madurai, Coimbatore, Nilgiris, Cannanore, Palghat, Kojhikode, Malapuram, Trichur, Trivandrum, Quilon, Ernakulam, Kottayam, Idukki, Wynnad, Chikmangalur, Coorg and Hassan.

Assam has in all 51605 tea gardens, according to tea statistics of 2006. In Barak Valley there are 198 and North Cachar has 8 tea gardens. The tea district Cachar of India covers an area of 3786 square km with its headquarters in Silchar. The Indian Government has categorized Cachar as one of the most backward districts out of the total of 640 districts containing 40% Muslim population and has a population density of 459 inhabitants per square km. or 1.190 per square mile. (www.wikipedia.org/wiki/barakvalley). Three tea industries have been selected from Cachar, in India; namely the Rosekandy Tea Estate, the Silcorie Tea Estate and the Bazrangpur Tea Estate. Assam produced more than half of the total tea in India in the year of 2006. Accoding to the criteria of selection among the high performing industries Rosekandy has average production of 15, 66,004. 2 kg per year, among the medium performing industries Silcooric has average production of 6, 74, 254.57 kg and among the low performing industries Bazrangpur has average production of 3, 11, 144 kg yearly for the 5-year period from 2007 to 2012 (Report collected from Indian Tea Association, Silchar 2013).

On the other hand, **Bangladesh** has 163 tea gardens out of which 92 are situated in Moulvibazar. In Bangladesh Moulvibazer is a district bounded by Sylhet on the North, Tripura state of India in the east and Habigonj district in the west covering the area of 2799.39 square km with a population of 138 millions. The main rivers which flow across these districts are the Monu, the Dholoi and the Juri originating from India (Wikipedia, org/wiki/moulvibazer). According to tea statistics of 2004, among the tea gardens of Bangladesh, Moulvibazar has produced 63.09% of the total tea production in Bangladesh. The three tea industries in the Moulvibazar district of Bangladesh have been selected on the basis of the

Bangladesh Government approved criterion; namely, the industries producing above 1250 kg per hectare as the high performing industries, the industries producing 950--1250 kg per hectare as medium performing industries and the industries producing below 950 kg per hectare as the low performing industries. The criterion of the selection is based on the average production of last 5 years (according to Gazette Notification from Government of Bangladesh dated 12/12/2001). The three tea industries selected from the Moulvibazar district of Bangladesh are the Gazipur Tea Estate, the Kaliti Tea Estate, and the Rehana Tea Estate.

In the high performing industry category Rosekandy Tea Estate of India is an 'A' category tea industry, having 1702 hectares of gross area under tea plantation with the manufacturing heritage of 10 lac kgs per year, according to record of 1996-1997 (The Assam Directory & Tea Areas Handbook 1996-97). Labourers of these gardens are conversant in Bengali and Hindi languages. They are from Munda, Dushad, Maal, Deshwali and Bangli groups. They are pluckers, sardars, cleaners, drivers, guards by their jobs description.

Gazipur Tea Estate of Bangladesh is an 'A' category industry with gross area of about 2056.84 acres along with 439.17 hectares of area for tree plantation. Labourers used to talk in Bangla, Hindi, Bhojpuri and Oriya. They work as water suppliers, pluckers, guards, sprayers and perform various duties assigned by the industry authority. Medical hospital has 8 seats but patients are treated by a pharmacist only. Labourers are given facilities in extra such as the festival bonus, maternity leaves, provident fund, gratuity etc. In the medium performing industry category Silcoorie Tea Estate of India is a 'B' category tea industry, which has 2088.50 hectares of gross tea plantation area. Labourers of this tea garden are proficient in talking Bengali and Hindi, though Bhujpuri, Bangla, Oriya, Mundari and Deshwali are also known to them.

Kaliti Tea Estate of Bangladesh, a 'B' category industry, has a gross area of 1113.86 acres. Plantation area is about 500 acres.

In the low performing industry category Bazrangpur Tea Estate of India is a 'C' category tea industry which has 742 hectares of gross area under plantation. This tea garden has an average of 3 lac kg yearly tea production according to the record of 1996-1997 (The Assam Directory and Tea Areas Handbook 1996-97). It is one of the oldest tea gardens which have only one compounder in its hospital for medical treatment. The labourers of Bazrangpur are groups like Oriya, Deshwali, Bangle Tanti, Maal etc. and the interviewed respondents have the duty of tea plucking, guard, spraying, factory worker, mali (gardener), leaf sorter, dryer and office peon.

Rehana Tea Garden of Bagladesh is a 'C' class tea garden under direct supervision of manager directed by the owner. It has got only 33 labourers. Its gross area is 188.05 hectares. Plantation area is 111.06 hectares.

IV- THE RESPONDENTS

A brief social profile of the respondents in three types of the industry of the two countries is as follows:

A. Socio-economic Characteristics of the Labour in the High Performing Industry

1. Both male and female labourers of Rosekandy and Gazipure tea estates are mainly Bhojpuri and Munda respectively.
2. Most (92.59%) of the female and over two thirds (68.75%) of the male labourers of Rosekandy Tea Estate are Sudras. Over two fifths (44.68%) of the females and over one third (34.88%) of the male labourers of Gazipure Tea Estate are Sudras.
3. Most of the labourers of these two tea estates know Bengali as it is the national language of Bangladesh and local language of Barak Valley.
4. Over two fifths of the total labourers (44.19%) in Rosekandy Tea Estate are from West Bengal followed by Bihar (23.26%). About one third (30%) of the total labourers in Gazipure Tea Estate are from Uttar Pradesh of India followed by Orissa and Comilla, each, (14.44%).
5. The literacy rate of the labourers in Rosekandy tea estate indicates that the educational status of three fifths of the total labourers (60.47%) is Primary School followed by illiterate (39.53%). But more than half of the total labourers (53.33%) are illiterate in Gazipure Tea Estate followed by Primary School (46.67%).
6. Over half of the total labourers (51.16%) belong to the age group of 36-59 years followed by (37.21%) 15-35 and above 60 (11.63%) years' age groups. Similarly, over three fifths of total labourers (67.78%) are from 36-59 years of age group followed by 15-35 years (22.22%). Thus, most of the labourers of these two tea estates are middle aged from the age bracket of 36-59 years.
7. Most of the labourers are living in kachcha houses with mud pluster and a negligible portion of them is living in semi-pacca houses in both tea estates.
8. All the labourers of Rosekandy Tea Estate are living in quarters and only a negligible portion of the Hindu labourers of Gazipure Tea Estate in Bangladesh is living in their own houses. Most of the labourers of these two tea estates have chullha and use firewood for cooking. It indicates the minimum difference in the living standards of the labourers in these tea gardens of India and Bangladesh.
9. Majority of the total labourers (81.4%) in Rosekandy Tea Estate have not taken any liquor whereas near about one tenth (18.6%) have this habit. Similarly, majority of the total labourers (85.56%) in Gazipure Tea Estate are not addicted to liquor whereas 14.44% are addicted to it.
10. Over half of the total labourers of Rosekandy Tea Estate (53.49%) take leaf & tobacco followed by betel leaf (Pan) (37.21%). Near about three fifths of

the total labourers of Gazipure Tea Estate in Bangladesh (57.78%) betel leaf (Pan) followed by leaf and tobacco (40%).

11. More than three fourths of the total labourers in Rosekandy Tea Estate (76.74%) do not produce any crop while Aush is produced by over one tenth of them (11.11%). Over three fifths of the total labourers in Gazipure Tea Estate (66.67%) do not produce any crop and one fourth of them (25.56%) produce Amon + Aush. All of them produce paddy.
12. All the male labourers of both religions and almost all (96.2%) of the Hindu female labourers of Rosekandy Tea Estate have participated in trade unions and only a negligible portion of the Hindu female labourers have not participated in any such activity whereas all the labourers of Gazipure Tea Estate irrespective of their genders and religions have participated in the trade union.
13. Near about three fifths of the total labourers (58.14%) in Rosekandy Tea Estate are participating in the cultural activities like Monosha Puja, Mongalabrata, Shib Puja, Kali Puja, Lakshmi Puja, Hunumanji Puja followed by Bansakti, Monosha, Narayan, Kali, Shib, Chat Puja, Mongla (29.62%) and Baram Baba (11.63%). Similarly About three fifths of the total labourers (57.78%) are participating in the cultural activities like Monosha Puja, Mongalabrata, Shib Puja, Kali Puja, Lakshmi Puja, Hunumanji Puja followed by Eid-ul-Fitre, Eid-uz-zuha (21.11%).

B. Socio-economic Characteristics of the Labour in the Medium Performing Industry

1. In Silcoorie over a half of Hindu males (53.85%) are Bengali whereas majority of Hindu females (85.71%) are Bhojpuri. Half, each, of Muslim males are Deshwali and Bengali. In Kaliti tea estate, of the Hindu tea garden labourers, 52% Hindu males and over a half of Hindu females (54.17%) are Deshwali.
2. In Silcoorie most of the Hindu males (92.31%) and over three fifths (71.43%) of the Hindu females belong to Sudra caste whereas all the Muslim males are Syed. In Kaliti, four fifths of the Hindu males (80%) are Sudra followed by Brahmin (12%) and majority of the Hindu females are Sudra (87.5%) whereas all the Muslim males are Syed.
3. In Silcoorie over three fifths of the Hindu males (69.23%) know Bengali, Hindi, Bhojpuri followed by Bengali (30.77%) and over a half of the Hindu females (57.14%) know Bengali, Hindi, Bhojpuri followed by Bengali (28.57%). All the Muslim males know Bengali, Hindi. In Kaliti, near about a half of the Hindu males (48%) know Bengali, Bhojpuri followed by Bengali, Tamil (20%) and near about two fifths of the Hindu females (37.5%) know Bengali, Tamil followed by Bengali, Bhojpuri (33.33%) whereas all Muslim males know Bengali.

4. In Silcoorie more than a half of Hindu males (53.85%) are from West Bengal followed by Bihar (46.15%) and more than three fifths of Hindu females (71.42%) are from Bihar. In Kaliti more than half of Hindu males (52%) and a half Hindu females (50%) are from Uttar Pradesh.
5. The educational status of the tea garden labourers of Silcoorie and Kaliti tea estates in India and Bangladesh shows that in Silcoorie over a half of Hindu males (53.85%) and over three fifths of females (71.43%) are educated up to Primary School. In Kaliti more than a half of Hindu males (52%) are and more than three fifths of Hindu females (62.5%) are Illiterates.
6. In Silcoorie, over a half of Hindu males (53.85%) and Hindu females (57.14%) belong to the age group of 36– 59 years. In Kaliti, three fifths of Hindu males (60%) and more than three fifths of Hindu females (62.5%) belong to 36– 59 years of age group.
7. In Silcoorie over three fourths of Hindu males (76.92%) and more than a half of Hindu females (57.14%) live in Semi-Pacca houses. In Kaliti majority of both Hindu males (84%) and Hindu females (87.5%) live in Kachcha (with mud plaster) houses.
8. All the tea garden labourers in India and Bangladesh, irrespective of their religion and gender, use chullah/wood. In both the countries the highest percentage of labourers is using wooden chullah.
9. Majority of Hindu males (84.62%), all Hindu females and Muslim males are not having the habit of taking liquor in Silcoorie tea estate. Similarly, in case of Kaliti tea estate, four fifths of Hindu males (80%), most of the Hindu females (91.67%) and all Muslim males do not possess the habit of taking liquor.
10. Majority of labourers in India are habituated to chewing of Betel Leaf & Gutka whereas majority of labourers in Bangladesh take Betel leaf (Pan).
11. In Silcoorie near about two fifths, each, of Hindu males (38.46%) grow Aush and do not grow crops whereas more than a half of Hindu females (57.14%) do not grow crops. In Kaliti majority of Hindu males (88%) do not grow crops and three fifths of Hindu females (62.5%) grow Amon. The tea garden labourers grow only paddy irrespective of their genders, religion and tea estates.
12. In Silcoorie most (92.31%) of male Hindus are not members of trade unions and all female Hindus are members of trade unions whereas all the male Muslims are not members of trade unions. In Kaliti all the Hindu male and female and male Muslims are members of trade union.
13. In Silcoorie tea estate, over two fifths of the Hindu male labourers (46.15%) attend fair/ mela like Shibo Choturdashi Mela followed by Barambaba Mela (30.77%) and all Hindu female labourers participate in Durga Puja Mela, Barambaba Mela but all Muslim male labourers participate in Eid Mela. In

Kaliti, all Hindu male and Hindu female labourers participate in Durga Puja, Kali Puja Mela whereas all Muslim male labourers participate in Eid Mela which is similar among labourers in Silcoorie tea estate.

c. Socio-economic Characteristics of the Labour in the Low Performing Industry

1. All the respondents in both the tea estates of India (Bazrangpure) and Bangladesh (Rehana) belong to Hindu religion.
2. Of the respondents, majority (52.00%) belongs to Oriya followed by Bengali (28.00%), Deshwali (12.00%) and Sadri/Jungly (8.00%). In India (Bazrangpure) the respondents comprise Oriya (54.54%), Bengali (31.82%) and Deshwali (13.64%) but in Bangladesh, only Sadri/Jungly (66.67%) and Oriya (33.33%). Of the respondents in Bazrangpure, majority (males-58.33% and females-50.00%) of them are Oriya and few (males-16.67% and females-10.00%) of them are Deshwali while in Bangladesh, all the males belong to Sadri/Jungly and females belong to Oriya.
3. Sudras constitutes the largest (90.91% in India and all the respondents in Bangladesh) caste and none of Vaishya caste is found in Bangladesh. In Bazrangpure, all the males and majority (80.00%) females belong to Sudra caste and of female one fifth (20.00%) belong to Vaishya.
4. Of the total, all the respondents know Bengali and majority (68.00%) of respondents know Bengali as well as Hindi followed by Bengali with Hindi and Oriya (20.00%). By gender, all the respondents from both the countries know Bengali and 8.33% of males know Bhojpuri in Bazrangpure and half (50.00%) of males know Sadri in Rehana.
5. Majority (48.00%) of them have emigrated from Orissa, followed by West Bengal (28.00%). However, none of them from West Bengal is found in Rehana, from Bihar (18.00%) and Uttar Pradesh (8.00%). Of the respondents in Bazrangpure, majority (54.54%) are from Orissa, followed by West Bengal (31.82%) and Bihar (13.64%) respectively. In Rehana two third (66.67%) of the respondents are from Uttar Pradesh and one third (33.33%) from Bihar. By gender wise, of respondents in Bazrangpure, 58.33% males and 50.00% females are from Orissa; West Bengal - 25.00% males and 40.00% females and Bihar – 16.67% males and 10.00% females. In Rehana, half (50.00%), each, of males belongs to Bihar and Uttar Pradesh while the females belong to Uttar Pradesh only.
6. Majority (68.00%) of the respondents from both the countries (in India 68.18% and in Bangladesh 66.67%) have been living since 25-50 years and 12.00% have been living since 1-25 years (in India 9.09% and in Bangladesh 33.33%), but none of the respondents from Rehana has been found to live for more than 50 years in the tea garden. Among males in Bazrangpure, all of them have been living more than 25 years in the garden but majority

(60.00%) of females have been found to live within the period of 26-50 years and one fifth (20.00%), each, have been living since 1-25 and above 50 years. Moreover, in Rehana, all the male and female respondents have been living since 1-50 years in the tea garden.

7. Of the respondents, majority (76.00%) family have 2-4 members and near about one fourth (24.00%) have 5-8 members. In Bazrangpure of the respondents 77.28% have two-four family members while in Rehana have 66.67% but few (22.72% in Bazrangpure and 33.33% in Rehana) of them have 5-8 members. By gender, in Bazrangpure of the respondents, males (66.67%) and females (90.00%) of their family have 2-4 members but in Rehana all the males and females family have 2-4 and 5-8 members respectively.
8. Most (52.00%) of the respondents are illiterate, however, in Bazrangpure majority (54.54%) are in primary school level. In Rehana, all the respondents are illiterate. By gender wise in Bazrangpure, two third (66.67%) of males are in primary school level and rest (33.33) are illiterate; three fifths (60.00%) of females are illiterate but only one fifth (20.00%) are in primary school level.
9. Most (52.00%) of them are in the age group of 36-59 years. In Bazrangpure, the respondents constitute half (50.00%), each, from the age groups of both 15-35 years and 36-59 years while in Rehana, two third (66.67) of the respondents are in the age group of 36-59 years. By gender, three fourths (75.00%) of males belong to 36-59 years of age group and four fifths (80.00%) of females belong to the age group of 15-35 years of Bazrangpure. However, in Rehana, half (50.00%), each, of the male respondents are from the age group of 15-35 years and 36-59 years and all the female respondents are from 36-59 years of age.
10. From both the countries, four fifths (80.00%) of the respondents are residing in kachcha (mud plastered) houses and only one fifth (20.00%) in semi-pacca houses. In Bazrangpure above three fourths (77.27%) of the respondents reside in kachcha (mud plastered) house while in Rehana, all of them - both male and female respondents - reside in kachcha (mud plaster) houses. However, few (16.67% males and 30.00% females) of Bazrangpure reside in semi pacca houses.
11. Majority (60.00%) of the respondents resides in quarter and only two fifths (40.00%) of them reside in their own house. In Bazrangpure above half (54.54%) of the respondents reside in quarter and in Rehana, all of them reside in quarter. By gender, in Bazrangpure, majority (75.00%) of males reside in their own house whereas majority (90.00%) females reside in quarter.

12. Of the respondents, about three fourths (72.00%) have only single living room and the rest (28.00%) are having two living rooms. It is found that all the respondents of Rehana tea labourers and majority (68.19%) of respondents in Bazrangpure are having single living room but about one third (31.81%) in Bazra gpure are having two living rooms. By gender wise, majority (58.33%) of males and fourth fifths (80.00%) of females have single living room in Bazrangpure.
13. All of the respondents in both the tea estates use Chullah/fire wood as fuel for cooking food and other purposes.
14. Majority (56.00%) of the respondents use ring well as a source of drinking water followed by public water tap (24.00%), tube well (12.00%) and private water tap (8.00%). In Bazrangpure majority (59.09%) of the respondents use ring well while in Rehana, two third (66.67%) of the respondents use tube well.
15. About one third (32.00%) of the respondents are having electricity facility whereas above two third (68.00%) do not have it in Rehana. In Bazrangpure, over one third (36.37%) of respondents are connect through electricity which constitute 58.33% males and 10.00% females respectively.
16. Of the total respondents, only 28.00% consume liquor. Of these, 18.19% are in Bazrangpure and in Rehana, all the respondents take liquor. By gender, all males of Bazrangpure consume liquor whereas in Rehana, both males and females consume liquor.
17. Of the total respondents, four fifths (80.00%) chew betel leaf (pan), followed by betel leaf with gutka (12.00%) and gutka with tobacco (8.00%). In Bazrangpure, majority (86.37%) of the respondents chew betel leaf (pan) while in Rehana, two third (66.67%) of the respondents chew betel leaf with gutka. By gender, of the males in Bazrangpur, above four fifths (83.33%) of the respondents chew betel leaf (pan) and the rest (16.67%) chew gutka/tobacco while of the females, nine tenths (90.00%) of them chew betel leaf (pan) and the rest one tenth (10.00%) chew betel leaf (pan) with gutka. In Rehana, of the male respondents, all of them chew betel leaf with gutkha and all female respondents chew betel leaf (pan).
18. Over four fifths (84.00%) of the respondents have 1-10 katha(s) of landholding and the remaining 16.00% have 11-20 kathas of land. In Bazrangpure four fifths (80.00%) of respondents having 1-10 katha(s) and one fifth (10.00%) have 11-20 kathas. In gender, of males, above four fifths (83.33%) have 1-10 katha(s) and 16.67% have11-20 kathas and of females four fifths (83.33%) have 1-10 katha(s) and 20.00% have11-20 kathas in Bazrangpure while in Rehana, all the respondents of both males and females have 1-10 katha(s) of land holding.

19. One third (33.33%), each, of the respondents produce Aush and Boro and 16.67%, each, produce Aush with Boro and Amon. Of these, half (50.00%), each, of male respondents produce Aush with Boro and only Boro while of the females, half (50.00%) of them produce Aush and one fourth (25.00%) each produce Boro and Amon crops.
20. Owing to the small size of land holding, only four, i.e., 16% respondents are engaged in cultivation and all of the males and females respondents produce only paddy. In Rehana, none of them is engaged in such food grain cultivation due to small size of land holding.
21. Three fourths (75.00%) of the respondents use both seed and fertilizer and one fourth (25.00%) use only seed as an agriculture input. Of these, all the male respondents use both seed with fertilizer while half (50.00%), each, of the female respondents use only seed and seed with fertilizer.
22. Three fourths (75.00%) of the respondents use plough and the rest (25.00%) use only spade to cultivate it. Of the male respondents, half (50.00%), each, of them use plough, bullock and spade while in case of females, all the respondents use plough and bullock.
23. Near about two third (63.63%) of labourers have cow and goat, followed by above one third (36.37%) of the respondents who rear hen, pigeon and duck. Of males, majority (58.33%) rear hen, pigeon and duck and the rest (41.67%) rear cow and goat while of females, nine tenths 90.00% rear cow and goat and one tenth (10.00%) rear hen, pigeon and duck.
24. In Bazrangpure, over three fourth (77.28%) of respondents earned Rs. 1-500 in a month and about near about one fourth (22.72%) earned Rs. 501-1000. In Rehana tea estate of Bangladesh, two third (66.67%) of them earned Taka 1-500 in a month and one third (33.33%) earned Taka 1-500. By gender, of the respondents in Bazrangpure, 75.00% males and 80.00% females earned Rs. 1-500; 25.00% males and 20.00% females earned Rs. 501-1000. In Rehana, half (50.00%) males and all the females are earning of Taka 1-500 but none of them are earning Taka 501-1000.
25. Only seven (28.00%) of the respondents join as members of trade union. Of the respondents in Bazrangpure, 18.19% join the trade union and in Rehana, all the respondents of both the genders join as members of trade union. However, in Bazrangpure, half (50.00%), each, of both males and females joined it.
26. About three fourths (71.42%) of respondents perform negotiating with authority for demand of labourers as activities in the union which is followed by 14.29%, each, who like to create pressure for fulfilling their demands and take initiative to fulfill their demands. In Bazrangpure, all the females actively perform negotiating with authority for demand of labourers and other activities like to create pressure for fulfilling demand and the males perform

to take initiative for fulfilling demand. However, in Rehana, all the respondents of both the genders actively perform only negotiating with authority for demand of labourers in the trade union.

27. None of the respondents in Rehana are the members of any political party but in Bazrangpure, eighteen (18), i.e., 81.81% of them are found as members of political parties. Above four fifths (83.33%) of the male respondents are members of political parties and of the females, four fifths (80.00%) are the members of political party in either Congress or BJP.
28. Over three fourths (77.78%) of respondents are members of political party since 1-10 years and over one fifth (22.22%) of respondents are since 11-20 years. By gender, of the males, four fifths (80.00%) are involved in political activities as members since 1-10 years and one fifth (20.00%) are since 11-20 years while of the females, three fourths (75.00%) are since 1-10 years and one fourth (25.00%) are since 11-20 years.
29. All the respondents of both the genders who are taking enrolment as members in any of the political parties are members for their personal benefit/gain.
30. Over four fifths (84.00%) of the respondents cast vote and near about one fifth (16.00%) are involved in political campaign. In Bazrangpure, over four fifths (81.81%) of the respondents only cast their vote and 18.19% are involved in political campaign while in Rehana, all the respondents of both genders cast only vote. However, in Bazrangpure, of the male respondents, 66.67% are involved in casting vote and political campaign (33.33%) but among the females, all of them only participate in casting their vote.
31. Of the respondents, two fifths (40.00%) celebrate pujas and worship Hanumanji, Kali, Mangalabrata and Durga, followed by Manasha, Mahadev and Narayan (32.00%), Mongla (16.00%) and Kali and Durga (4.00%) respectively. In Bazrangpure, majority (45.45%) of the respondents celebrate and worship Hanumanji, Kali, Mangalabrata and Durga which is followed by Manasha, Mahadev and Narayan (36.36%) and Mongla (18.19%) while in Rehana, two third (66.67%) of them celebrate and worship Manasha, Mahadev and Narayan and one third (33.33%) celebrate and worship Kali and Durga.
32. Of the respondents, above four fifths (84.00%) attend Poush Fair and Shiv Mela, followed by Durga Puja mela (12.00%) and Vaishakhi mela (4.00%). In Bazrangpure, most (95.46%) of the respondents attend Poush Mela & Shiv Mela and few (4.54%) of them attend Vaishakhi Mela while in Rehana, all the males and females attend only Durga Puja Mela. In case of Brazrangpure none of the females attends Vaishakhi Mela but all of them attend Poush Mela and Shiv Mela. Moreover, most (91.67%) of the males attend Poush Mela and Shiv Mela and few (8.33%) of them attend Vaishakhi Mela.

Briefly, in case of high performing tea industries the labourers of Rosekandy and Gazipure tea estates are mainly Bhojpuri, Deswali, Bengalee and Oriya. Bhojpuri labourers dominate these tea estates. Most of the labourers of Rosekandy Tea Estate have come from West Bengal whereas most of the labourers of Gazipure Tea Estate have come from India. In Silcoorie more than a half of Hindu males are Bengali whereas majority of Hindu females are Bhojpuri. Half, each, of Muslim males are Deshwali and Bengali whereas in Kaliti tea estate, of the Hindu tea garden labourers, majority of Hindu males and Hindu females are Deshwali. But all the tea garden labourers in Bazrangpure and Rehana of India and Bangladesh belong to Hindu religion only. In Bazrangpure of India, Oriya constitutes more than half of the respondents, followed by Bengali and Deshwali whereas in Rehana of Bangladesh, Sadri/Jungly is found among two third and Oriya constitutes only one third. Comparatively, these three categories of estates depicts different socio-economic conditions of tea garden labourers which have influenced their work culture and work behaviour in high, medium and low performing tea industries of India and Bangladesh.

VI. THE FINDINGS

A. Work Culture and Work Performance in the High Performing Industry

The major findings from study of the work culture and work behavior of the labourers of the Rosekandy and Gazipure tea estates are as follows:

i) In the Rosekandy tea garden of India, 93% of the workers had parents in the tea gardens while in the Gazpure tea estate of Bangladesh, two thirds of the workers had their parents as the labourers. In Rosekandy tea garden 93% of the labourers had grandparents as labourers in the gardens while in the Gazipure tea estate of Bangladesh over two fifths (45.56%) had their grandparents in the gardens. They are distributed across gender and religion.

ii) In the Rosekandy tea garden, over three fifths of the labourers' work place is 1-3 km from from house and over one fifth have their work place 3-4 km. from their house while in the Gazipure over half of the labourers find the distance of about 3-4 km from home followed by one fourth who travel 1-3 km from home for work place.

iii) In the Rosekandy tea estate, the mode of access to work place among over half of the workers is tractor, 37. 20% of the workers go to the work place on foot and an insignificant number of them go to the work place by cycle. On the other hand, in the Gazipure tea estate all the workers go to their workplace by only walking.

iv) In the Rosekandy tea garden, over two thirds of the labourers (69.77%) use knife, scissors with shaft followed by napkin with knapsack and insignificant numbers of them use stick & umbrella whereas in the

Gazipure tea estate most of the labourers use knife, scissors with shaft and insignificant numbers of them use stick & umbrella and broom.

v) In the Rosekandy tea estate, over two thirds of the workers work in time and material followed by work in selected area and very few of the labourers work in section only. In the Gazipure tea garden, most of the labourers work in time followed by Work in Section and by contact of office time and material. In Rosekandy tea estate, work allocating official of over nine tenth of labourers (95.34%) is Sarder followed by Manager/ Factory Manager (4.66%) whereas in the Gazipure tea estate, majority of workers (95.97%) is Sarder and very insignificant number find as Tilla babu/ Tilla Clerk and Manager/ Factory Manager.

vi) In the Rosekandy tea estate, most of labourers (97.68%) prefer production of quantity with quality work followed by only quantity work (2.32%) whereas in the Gazipure tea estate over half (51.11%) of the labourers prefer to work having quantity with quality and the rest believe in only quantity of work.

vii) In the Rosekandy tea garden, the time span of work accomplishment of 67.44% of labourers is 5--7 hours and the rest do it within 4 hours while in the Gazipure tea estate, the time span of work accomplishment of majority of labourers (90 %) is 5--7 hours followed by within 4 hours (10%).

viii) In the Rosekandy tea estate, over four fifths of the labourers (81.39%) are aware about efficient workers and near about one fifth of them (18.61%) are not aware about it whereas in the Gazipure tea estate, 76.67% of the labourers are aware about efficient workers and rest are not aware about it.

ix) In the Rosekandy tea garden the time of speedy work among most of the labourers (81.39 %) is afternoon whereas insignificant numbers of the labourers increase speed in the morning whereas in the Gazipure tea estate over half of the labourers speed up the work in afternoon and the rest do it in the morning.

x) In the Rosekandy tea garden, over three fifths of males (67.77%) like all officials, followed by Manager/ Tillababu (27.91%) and very few of them (2.32%) do not like any officials. In the Gazipure tea estate of Bangladesh half of the labourers (50%) like all officials, followed by Manager/ Tillababu (23.07%) and nobody (8.89).

xi) In the Rosekandy tea garden, over half of total labourers (55.81%) feel that job is a burden for them and the rest (44.18%) feel that it is not burden for them. Similarly, most of the total labourers (95.56%) of the Gazipure tea estate also feel that it is not a burden for them and rest are feel about buden on them.

xii) In the Rosekandi tea garden, the consideration of best situation of work is found among half of the workers each as work with leisure and only work.

In the Gazipure tea estate of Bangladesh, over four fifths of the labourers (87.78%) consider work with leisure as best situation of work.

xiii) In the Rosekandy tea garden, over four fifths of labourers (81.39%) consider holidays insufficient whereas in the Gazipure tea estate of Bangladesh, most of labourers (96.66%) consider holidays insufficient.

xiv) In the Rosekandy tea estate of India,over three fifths of the tea garden labourers (67.44%) do not demand for wages in holidays and the rest (32.56%) demand for wages in holidays whereas in the Gazipure tea estate of Bangladesh, most of the labourers (93.33%) do not demand for wages in holidays and the rest (6.67%) demand. The respondents who demanded wages for holidays said that it is their right to get wages.

xv) In the Rosekandy tea estate of India, over three fifths of total labourers (69.77%) are not addicted to bidi/ tobacco and the rest of them (30.23%) are addicted to bidi/tobacco. On the other hand, more or less similar things are find out in the Gazipure tea estate of Bangladesh.

xvi) In the Rosekandy tea garden of India, benefits given by management to over half of total labourers (55.89%) include bonus, gratuity, provident fund, child care, followed by housing, land for cultivation (27.90%) and the rest get health care, labour welfare and pension (16.27%). On the other hand, in the Gazipure tea estate of Bangladesh, over two fifths of total labourers (43.33%) get more bonus, gratuity, provident fund and child care, followed by benefits of housing, land for cultivation(30)and the rest get health care, labour welfare and pension (26.67%).

xvii) Most of the workers are tea labourers followed by insignificant numbers of workers are line chowkidar, cleaner (jharudar), sweeper and driver in both the country. All the labourers are permanent staff.

xviii) in the Rosekandy tea estate, by gender, the length of work experience of three fifths of males (60%) is from 11 to 15 years, followed by 1-5 and 6-10 years and insignificant numbers have been working for 16 to 20 and 21-25 years whereas more or less similar distribution is found in case of all females. In the Gazipurei 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 for 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 Rosekandy tea estate of India, over four fifths of the tea garden labourers (88.37%) are spontaneously inclined to work and the rest (11.63%) are not spontaneously inclined to work. On the other hand, in the Gazipure tea estate of Bangladesh, 70% of the labourers are spontaneously inclined to work and the rest are not spontaneously inclined to work.

xx) In the Rosekandy tea estate of India, the cause for working after asking by the authority among near about three fifths of the labourers (58.13 %) is somehow good for excess wages and the rest say that as work is tiresome and hard, so it is bad. In Gazipure tea estate of Bangladesh, more labourers find it tiresome and bad.

xxi) In the Rosekandy tea estate, four fifths of labourers compete with their co-workers and the rest (16.27%) do not compete whereas. In the Gazipure tea estate, over half of the labourers are not competitive. The cause of this competitiveness is to pluck more leaves and earn more.

xxii) In the Rosekandi tea estate of India, over half of total labourers (53.48%) produce up to 50 kgs, followed by above up to 50 kgs, above 23 kgs and the rest are not weighing. On the other hand, in the Gazipure tea estate of Bangladesh, near about two fourths of the total labourers (48.89%) can produce above 23 kgs, followed by up to 50 kgs(24.44%), not weighing (11.11%)and above 50 kgs(4.44%).

xxiii) In the Rosekandy tea estate of India, over two thirds of total labourers (67.44%) remain absent from work and 32.55% do not remain absent. On the other hand, in the Gazipure tea estate of Bangladesh, 88.89% of the total labourers do not remain absent.

xxiv) In the Rosekandy tea estate of India, the way of working among over two thirds of total labourers (69.77%) is slow and quick work, followed by quick work (27.91%) and slow work (2.32%) while in the Gazipure tea estate of Bangladesh, most of the total labourers (91.11%) work quick.

xxv) In the Rosekandy tea estate of India near about four fifths of total labourers (76.75%) have gone for while in the Gazipure tea estate of Bangladesh no strike has taken place, due to strict administrative measures.

xxvi) In the Rosekandy tea estate of India, the time of reaching on work among over four fifths of total labourers (82.86%) is early and near one fourth of them (17.14%) come on time. Similarly, in the Gazipure tea estate of Bangladesh, most of the total labourers (90.24%) come early and near one tenth come on time.

xxvii) In the Rosekandy tea estate of India, three fifths of total labourers (60.46%) leave work early but near about one third of them (31.82%) do not leave their work early. On the other hand, in the Gazipure,most of the labourers (81.11%) do not leave early. A few of them leave the work before lunch and majority of them leave it before the time of closure in the evening. In the Rosekandy tea estate of India, over one third of the labourers (34.61%) leave work early because of tiredness, followed by house work (30.76%), and early completion of work (26.93%).

B. Work Culture and Work Performance in the Medium Performing Industry

Briefly, the major patterns of the work culture and work behavior of the labourers of Silcoorie tea estate and Kaliti tea estate (medium performing) 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

C. Work Culture and Work Performance in the Low Performing Industry

Briefly, the major patterns of the work culture and work behavior of the labourers of Bazrangpure tea estate and Rehana tea estate are given below:

i) Most (88.00%) of the respondents' parents and grandparents worked in Bazrangpure tea estate and none worked in the case of the Rehana tea estate.

ii) The labourers in the two tea estates live at a distance of 0-3 km from their work site. Of these over four fifths of the respondents each live in the range of 0-1 km. Thus, in both the estates the labourers easily access to their work sites by walk only.

iii) Most (92.00%) of the respondents in the two estates use napkin and 4.55% each in the Bazrangpure tea estate, all males, use stick and knife, scissors with shaft.

iv) Over two thirds of the labourers in the Bazrangpure tea estate and all of the labourers in the Rehana tea estate are happy with their work.

v) Majority of the labourers in the Bazrangpure tea estate and all the labourers in the Rehana tea estate accomplished their work in 5-7 hours. However, two fifths of them in the Bazrangpure tea estate accomplish their work target in 4 hours.

vi) Four fifths (80.00%) of the labourers in the Bazrangpure estate and all in the in the Rehana estate are aware about efficient workers among them. Thus, they are aware about efficiency in work, showing similar patterns in the two estates.

vii) Most (64.00%) of the respondents are speediness their work in the afternoon and 28.00% are in the morning. In Bazrangpure, 72.72% of the respondents speediness in work by afternoon and 27.28% are in morning. In Rehana, two third (66.67%) are speediness in work by afternoon and one third (33.33%) in the morning. By gender, in Bazrangpure of the respondents, three fourth (75.00%) males and seven tenths (70.00%) females work speediness during afternoon and one fourth (25.00%) males and three tenth (30.00%) females in morning. In Rehana, half (50.00%) each of the males are speediness in work during afternoon and morning and females are during afternoon only. Thus, most (64.00%) of the tea workers in both the Indian and Bangladesh tea estates are work speediness in the afternoon while in the Bangladesh tea garden none of the females are speediness of work in the morning.

viii) Most (48.00%) of them are willing/like to administration by any administrator in the tea garden but 28.00% of them do not like any one of the present administrator and few (24.00%) like Manager or Tilla Babu for administration. In Bazrangpure, of the respondents, 22.72% each of them are like to administer Manager/Tilla Babu and none of the present administrator. In Rehana, one third (33.33%) of the respondents are like Manager/Tilla Babu. By gender, of the respondents in Bazrangpure, one fourth (25.00%) males and one fifth (20.00%) females like Manager/Tilla Babu for administration, however, in Rehana, half (50.00%) of males like Manager/Tilla Babu for administration only. Thus, the tea workers in the Indian tea estate, 22.72% each of them are like to administer Manager/Tilla Babu and none of the present administrator while in the Bangladesh tea garden one third (33.33%) of the respondents are like Manager/Tilla Babu but two third (66.67%) do not like anyone of the present administrator.

ix) Most (80.00%) responses as their job is burden and one fifth (20.00%) of them are not and none of the females. Of the respondents in Bazrangpure, most (77.27%) of them are burden of their job. However, in Rehana, for all of them are burden of their job.

x) Majority (64.00%) of the respondents are considered work with leisure as best situation of work and the remaining (36.00%) are as only work to consider of best situation of work. In Bazrangpure, of the respondents about three fifths (59.09%) as work with leisure as best situation of work and 40.90% are only work but none of the respondents are found in Rehana. It is also found that all the respondents of Rehana considering of best situation of work as work with leisure.

xi) Majority (76.00%) are found insufficiency of leave. Of the respondents in Bazrangpure, 72.72% are insufficiency of leave, however, in Rehana, all of them are found insufficiency of leave. By gender, of the respondents in Bazrangpure, three fourth (75.00%) males and 70.00% females are having insufficiency of leave and all males and females are having insufficiency of leave in Rehana. Thus, most (72.72%) of the tea workers in the Indian tea estate are insufficiency of leave while in the Bangladesh tea garden, all of them are having insufficiency of leave in the tea garden.

xii) Majority (64.00%) of the respondents are regarded as insufficient of their holidays and 36.00% considered as sufficient towards their holidays. In Bazrangpure, of the respondents, 59.09% are not regarded sufficient of their holidays but 40.90% are regarded as sufficient towards their holidays. In Rehana, all the respondents are regarded as insufficient towards their holidays.

xiii) Few (12.00%) of the respondents are addicted to Bidi/Tobacco but not in Rehana. Of the respondents in Bazrangpure, 13.64% are addicted to Bidi/Tobacco. By gender, 16.67% males and one tenth (10.00%) females are addicted. Thus, 13.64% of the tea workers in the Indian tea estate are found addicted to Bidi/Tobacco but none of the respondents are found in the Bangladesh tea garden.

xiv) Majority (68.00%) of the respondents are getting benefit such as ration, provident fund and health facilities from the tea garden but none of them in Rehana and 32.00% are benefited wages, ration and heal services. Of the respondents in Bazrangpure, majority (77.27%) are benefited ration, provident fund and health facilities, however, in Rehana, all of the respondents are benefited wages, ration and health services from the tea garden.

xv) Most (92%) of the respondents are engaged as tea labour and 4% each are in line chowkidar and mali. In Bazrangpure, all of the female respondents are engaged as tea labour while among males, 8.33% each are holding line chowkidar and mali. In Rehana, all of the males and females are tea lobourer.

xvi) Majority (76.00%) of the respondents are working since 21-25 years of experience in the tea garden but one of them in Rehana and few (4.00%) of

them are 1-5 years experience but none of them are found in Bazrangpure. Of the respondents in Bazrangpure, all of them are working since 16-25 years and all the males are working since 21-25 years however, of the females, three tenths of them are working since 16-20 years. In Rehana, all the males and females are working 16-20 years and 1-5 years respectively.

xvii) Majority (72.00%) of the respondents are spontaneously inclined to work during holiday. Of the respondents in Bazrangpure, 68.18% are spontaneously inclined to work and in Rehana, all the respondents are as spontaneously inclined to work in holidays.

xviii) Over half (52.00%) of the respondents do not work only after asking by the authority to do it but 48.00% of respondents are having such attitude. Of the respondents in Bazrangpure, 54.54% are working only after asking by the authority but in Rehana, none of respondents do not have such attitude. By gender, of the respondents in Bazrangpure, 58.33% males and 50.00% females do works only after asking by the authority but in Rehana all of the males and females respondents do not have it.

xix) Majority (48.00%) of the respondents are working 6-7 hours as an average real practical hours of working in a day, followed by eight hours and above (32.00%) and 4-5 hours (20.00%), however, in Rehana none of the respondents are found working of 4-5 and eight and above hours as an average of real practical hours. Of the respondents in Bazrangpure, 40.40% are working 6-7 hours as an average of real practical hours; 36.37% are eight hours and above; and 22.73% are 4-5 hours. In Rehana, all the respondents are working 6-7 hours.

xx) Most (88.00%) are found remained absent from work and 12.00% do not. Of the respondents in Bazrangpure, 90.90% remain absent and 9.10% do not, however, in Rehana, two third (66.67%) are remained absent from work and one third (33.33%) do not.

xxi) Majority (60.00%) of the respondents are thinking their job as duty to family and two fifths (40.00%) of them think their job as duty to their authority. Of the respondents in Bazrangpure, most (63.63%) of them are thinking their job as duty to family and few (36.37%) of them think as duty to authority. In Rehana, two third (66.67%) of them are thinking as duty to authority and one third (33.33%) of them think as duty to family.

xxii) Over half (56.00%) of the respondents are doing quickly of their work in presence of Supervisor and 44.00% of them are gentle and politely working. Of the respondents in Bazrangpure, most (59.10%) of them are working quickly and 40.90% work gentle and politely, however, in Rehana, two third (66.67%) of them are working gentle and politely while one third (33.33%) of them work quickly.

xxiii) Over half (52.00%) of the respondents are doing slowly of their work in absence of Supervisor and 48.00% of them are doing with as their own responsibility. Of the respondents in Bazrangpure, half (50.00%) each of them are working with as their own responsibility and slowly, however, in Rehana, two third (66.67%) of them are working slowly while one third (33.33%) are working with as their own responsibility.

xxiv) Most (80.00%) are working with full hearted in the work. However, in Bazrangpure of the respondents, over three fourth (77.27%) are working full hearted in their work but in Rehana, all of them are working full heartedly.

VIII. SUGGESTIONS

1. Normally Tea labourers get an extra amount of money against the production done above the official target. The behaviour of going-slow in work can be eradicated by giving more handsome wage and financial benefits for more production, so that labourers take interest to produce more. At present the wage and extra amount of money both are negligible.
2. There may be introduced monetary incentive for those labourers, who never remained absent, expect the granted leave period. This may reduce and gradually change the habit of absenteeism among labourers.
3. To change the attitude towards work and create discipline a distinct tea dress, e.g., shirt and hat for males, sari and scarf or other dress for women of exceptional design may be introduced to keep themes different from their other life-space in the surrounding socio-cultural environment. It will give the labourers a distinct sense of work and will be helpful in changingtheir attitude towards work.
4. In hostile and malicious nature, as the manual work is tough and hard, so the age of retirement can be reduced which indirectly creates vacancies for the labourers of lesser age with more physical strength for work. But for this, there has to be better wage and incentives for the work.
5. As the demand for more wages is a permanent problem, so there is need to select labourers of different categories with skills and to train them after selection. This will help increase their work efficiency through their improved skills and contentment in work.
6. Normally women workers are more sincere and regular than male workers, so they should be given equal wages and they may be trained properly to raise a group of strong and sincere labourers. This will create a sentiment of competition in work place as well as at home.
7. Practice of attending work in undue time is a permanent problem. This irregularity can be stopped by displaying one or more watch of biggest size those which ring bell in each and every hour audible in the area to remind them of time and punctuality.

8. It is observed that parts of garden land lie unutilized. Such land maybe given to labourers for cultivation by lottery method. However, certain conditions of regularity, punctuality and sincerity in work among the labourers may be imposed for allotment of such land. This will create scope to utilize that force and reduce the tendency of some labourers to be involved with works other than in tea industry.

CONCLUSION

The work culture of the labourers motivate them to perform well in the high performing industry. They have largely inherited the labour from previous two generations who worked specially in the high performing tea gardens. The labourers of both the high performing tea estates prefer quantity with quality work. Most of the workers are tea plantation labourers, followed by insignificant numbers of workers who are line chowkidar, cleaner (jharudar), sweeper and driver in both the country. All the labourers are permanent staff. Majority of them are aware of the efficient workers, which means they have a feeling of performing better ultimately affecting the production. The sense of competitiveness among the labourers leads them to earn more wages. The labourers in both the high performing tea estates are inclined to their work which means that they are responsible to their work. More labourers of the Rosekandy tea estate absented from work than the labourers of the Gazipure tea estate. It indicates the difference of the tea garden administration in the two estates.

In the medium performing tea industries, i.e., the Silcoorie tea estate of India and the Kaliti tea estate of Bangladesh 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 to some extent different from that of high performing tea industry of India and Bangladesh which affects the production and other performance of the tea estates i.e., Silcoorie tea estate and Kality tea estate.

In the low performing tea industries in India and Bangladesh the inheritance of labour reveals that in Bazrangpure tea estate the labourers are working from previous two generations but in Rehana, the labourers are first generation of workers. The labourers of both the tea estate remain absent which affect the production badly. Most of the workers are tea labourers followed by insignificant numbers of workers are line chowkidar, cleaner (jharudar), sweeper

and driver in both the country. All the labourers are permanent staff. Most of the labourers of both the tea gardens consider their work as burden which means they are not at all responsible to their works.

Thus, in the three types of the industries work culture varies and accordingly the work behaviour also varies. With better work culture, facilities and environment better work behaviour is witnessed from the low performing industry towards the high performing industry through the medim performing one. For the existing work-culture and work-behavior not only labourers are responsible but the tea garden authority as well, because this type of the existing tea management has continued since 150 years. The hierarchy of management and its existing culture and behaviour also needs a change. In the tea industry itself some kind of absentee ownership has existed for centuries and it has been a source of disinterest in its modernization. The industry management generally becomes despotic and frivolous and thereby expenditure is increasing day by day. So, the administrative model which exists now cannot offer better production and more profit in tea industries. It needs certain changes to ensure (i) a wage equal to land farmers' or daily workers' wage, (ii) provide better facilities to tea labourers, (iii) to change behavior and culture of work in favour of more production and (iv) better security and assurance of service. Tea industry is intensely labour-based, which is socially, culturally and politically isolated and excluded. In both the countries the labour is not much different and similarity continues because in both the countries it has not gone through any significant change. Even after a century the labourers are still illiterate, having poor housing conditions, low wages, long working hours and weak physique. Their improvement depends solely on the food, medicine, accommodations, education etc. Their work environment is not safe even where there are hospitals or health service as they lack medicines and doctors. In Bangladesh, Tea Plantations Labour Rules 1977 makes it obligatory for the owners of tea gardens to provide standard housing to each worker but the housing has not improved much. The same scenario is observed in India also. Poor and inadequate housing, malnutrition, unhygienic sanitation and social injustice are evident in morbidity rate among tea workers. During field work and interview huge numbers of irregularities were observed. Until the industry improves work environment and conditions general work culture will remain outdated and poor. Hence, there will be continuity of the work behaviour of the labourers. For better production, the worker has to be given better treatment and environment. Only with that, their work culture and behaviour will improve.