

Profile of Girl Child in Tea Plantation : Some Case Studies

In the previous chapter a study on the social situation of the girl child among the adibasi plantation labourers is presented. In this chapter a profile of the girl child is given on the basis of some 20 case studies gathered from the two tea gardens under study. 10 cases from each garden have been presented. Case number one to ten are from Matigara Tea Estate and case number eleven to twenty are from Soongachi Tea Estate.

Matigara Tea Estate

Case No. 1

Patni Turi is a girl of 14. Her father is retired due to illness and mother is a permanent labourer. They are two sisters and one brother. Her elder sister (19) works in the plantation as a casual labourer and is expected to get her father's job soon. Both work at 175 weekly wage basis. The brother (2) stays at home. Patni works in the garden as 'Kodali' on 15/- daily wage. Her working hour is 7.30 A.M. to 12 noon. She has her mother and an elder sister, so she is not so much burdened with household works. As usual in the line she too gets up early in the morning. Her mother and sister prepare food and tea while she cleans their hut, courtyard, utensils. Then takes breakfast and tea and goes to the garden for work. The father do the rest works at home. He prepares lunch for them and also takes care of the boy. None of the boy and girls have attended school. The girl comes back home at the noon. The break is from 12 to 2 p.m. which is very short period. It is also very busy time in the line. The wells are crowded mainly by the female folk all the whom want to get a few mugs of water. At that time she does not take bath but wash hands and face only and take the lunch. She does not work in second shift but her mother and elder sister do. At the noon, after a little nap, she along with the other girls move here and there in the bush and collect fire wood. She brings water from well at that time before the well get crowded. She brings the cattles from the field in the afternoon. Then takes bath, dress and moves in and around the garden with her mates and spends

the after noon in gossiping. In the evening she sees television at home, often listen to radio, often plays with her brother. They are not allowed to go out the hut in the evening. Her mother and elder sister prepare dinner. She often helps them. All the habitants of labour line sleep early after dinner as they have to wake up early in the morning. The girl opines that her parents love her, though they care much their son because he is small. She gives her income to her father who buys her dresses when she need it. Her parents never take her decision when any problem arises. She is not allowed to go outside the garden alone or with her friends but only with her parents. They buy the things of her choice. She can wear dresses of her wish, can meet her friends when she wish. There is no restriction on her in speaking or playing with boys but her mother forbidsher to move in an around the line with them. The girl has no ritual to do except observing 'Upash' on 'Shivaratri' day. She is satisfied with her life and does not like to go to school.

Case No. 2

Roma Baraik is a beautiful girl of around 14 years, lives with her brother and mother. Her father has gone away and lives with another woman in a neighbouring bastee. Romá's mother is a permanent labourer, works on 175 rupees wage weekly. Roma works as 'Jogari' (casual labour) outside the garden. At the time of my field work she was working as jogari in the road repairing work just outside the garden on Rs. 20/- daily wage. She spends her day a bit differently. Her day starts from the early morning; she cleans their hut and courtyard and helps the mother in preparing food and tea. After this the mother goes out for her routine work in the tea garden. The girl cleans the utensils, cooks food for them, brings water from well and prepares her brother for school. Then she goes out for work. She takes her lunch at her work place as she cannot come home at the midday. Along with other women who also work as 'jogari' she awaits outside the garden from where the contractors collect them for work. In the afternoon she comes back from her work, takes bath, dress carefully, then moves here and there in and around the lines with her mates. But they never go outside the garden. In the evening she comes back her home. Both of these children have a strong affiliation to their mother. The evening these three spend together by chatting; they listen to radio but never go to see television to other's house. (Her father has taken away their own television). She helps her mother in preparing dinner her brother read and soon the day ends.

The girl says that there is no discrimination in their family among boys and girls. Her father has gone away; so they three love each other so strongly. When it is asked that don't she regret that she cannot go to school like her brother, she boldly says that she should not as she opines that she has to earn with her mother because her father has gone away. She keeps a small part of her income with her and gives the major part to her mother. She buys her ornaments and cosmetics when she need. She never goes out to movie or to 'haat' alone but her mother always accompany her. She freely speaks with the boys but her mother forbids her to move outside the garden with them. In her work place too she is asked to stay with the women folk of the garden. Her mother takes her opinion when she needs. The girl being bold and beautiful is not satisfied of being girl, though she herself don't know the cause. The girl lives with the hope that her father will come back to them and they will live together happily like the previous days. She does not observe any religious ritual. Her mother gives 'sanjbati' in the evening. When her father stayed with them he often arranged 'bap-ma puja' which does not take place now.

Case No. 3

Rajni Munda is a girl of 14 years. Both of her parents are permanent labourers. Her elder sister lives with their aunt in Kurseong while their elder brother reads at school. Rajni and her sister Majni (12) are the girls belong to the group of the lucky girls who get a chance to attend school. The girls too belong to the families with better economic condition. The girls are burdened with the household works alongwith their studies. They do not need to work in the plantation. The girls wake up in the early morning with their parents. Rajni helps her mother in preparing food when Majni brooms the hut, courtyard. As the parents go out for work the girls do the household works together. When one cleans the utensils the other washes cloths, one brings water from well, the other takes the cattle to the field. Generally the elder one does the heavier jobs than the younger one. They jointly prepare lunch for them and then go to school at 11 a.m. Rajni reads at class IV while Majni at class III. At the afternoon they come back from school. Their parents do not allow them to mix or play with the kids of the garden. They play within their courtyard and among brothers and sisters where their cousin Joti Chetri (daughter of Nepali father and Adibasi Mother) comes. They see T.V. at home, listen to radio then read in the evening. The mother alone prepares their supper.

The girls report that there is not discrimination regarding food, dress or treatment. ^{They} get their dresses fancy ornaments from their parents when they need it. The girl ^{are} not allowed to move in and around the garden alone or to move outside the garden except with the parents. ^{They} can choose the dress but ^{do} not have the right to give her opinion when any family problem arises. ^{They} do not perform any religious ritual but to see the 'Bap-Ma Puja'. The girls ^{are} satisfied with the life.

Case No. 4

Rukmoni Mohali is a girl of 13 years. The parents of this girl are the permanent labourers of the garden. The father is a chowkider and the mother is the maid of manager's cottage. The girl has elder brothers, two of them attend school and two are dropouts but the girl is confined within home. (Even the mother of the girl during my household census forgot to inform of her existence). The family is one of the few better off families in the plantation yet the parents don't send the girl to school. From this, the status of the girl in the family is clear though the mother does not admit that any discrimination exists in their treatment between girls and boys. The girl starts her day by helping her mother in preparing breakfast. Then the mother goes out to attend the cottage. She has no specific time of work but to attend the cottage before eight and has to work upto noon till she finishes her due tasks. The girl cleans their home and utensils, washes the cloths, brings water from the well, then sends the brothers to school. When the mother comes back she prepares lunch and the girl assists her. The girl's mother being the maid of manager's cottage has a special status among the labour women folk. She never allows her daughter to move here and there around the garden and lines with the other girls. So this girl has to obey certain restrictions. She cannot meet her mates whenever she wishes or to move here and there. She can chat with her mates only when the girls come to their courtyard and she has no work. Restriction is very strong on meeting, chatting and moving with boys. She has no income of her own. Neither her opinion is taken in any family problem. She can only go out with her mother. She wants to go to school but can not understand why her mother does not send her to school. She reports that for any fault the mother accuses her and not her brothers even when she has no guilt at all. She admits that she gets dress, food equally whenever she need. She is allowed to see television or listen to music at home when she wants. She doesn't have to work like the other girls

or she does not has to go out to the field to rear the goats still she is very much unsatisfied with her life. Her parents never allow her to go outside. Even they don't take them to 'haat' while her brothers go alone. She is only allowed to accompany her mother to the nearby Siv temple when she goes there for puja.

Case No. 5

Mono Naik is a girl of 9 years and probably is the sweetest and luckiest girl I have met in the garden. She lives in a joint family where the grand-pa, probably the most experienced and efficient labourer of the garden, looks after the 'Nursery bed'. Her grand-ma is an old lady works as casual labourer. Both of her parents are permanent labourer. She has a brother of her own and a small step brother lives with them with his mother. The girl under the shadow of mother and grand mother has no work to do. Her step mother being a housewife, takes the total house hold responsibility. The family is financially better off. The girl has no economic participation nor her opinion is taken in any family problem. She reads at class III in the local school. Except reading the thing she has to do is playing wearing silver ornaments in ears, nose, neck and arms. She plays whenever she wants and with whom she wishes. She never goes out of the garden and she does not need it. Whatever she wants her papa and grandpa bring for her. Like a small butterfly she moves here and there in the garden. She looks to be highly satisfied with her life.

Case No. 6

Drupdi Roidas is a girl of 14 years and is the daughter of an old permanent labourer who has taken retirement and gave his job to his son. Drupodi's mother acts as mid wife in the line. The girl works as 'Paniwali' in the garden at Rs. 15/- daily wage. The girl is illiterate. The girl only works in the garden. Her sister in law lives with them who does all the household works along with her mother who stays at home when she has no case to attend. In the morning the girl takes (tiffin) and then goes to the field for her duty. In the mid day she comes back takes bath and lunch. She has to go to field by 2p.m. The girl comes back in the afternoon; get refreshed then move out with her friends. She spends the afternoon by gossiping and moving around the garden. In the evening she often stays with her friends, sees television with them, often she stays at home in the evening though being

tired she never helps her mother or sister in law in preparing dinner. The girl admits that she has some boy friends with whom she often goes to see movies too. They go to 'haat' together. Her parents allow her to speak and meet every body because they say soon she will get married and will have to obey so many restrictions. She keeps a part of her income with her and spends it at her own wish. Her parents consult her when they need her decision. She fasts on the Sivaratri day with her sister in law and attends the Siv temple. She feels no discrimination in the behaviour of her parents in treating her. She says she does not want to go to school and is very much satisfied with her life. She is awaiting for marriage which will be arranged after a few years with her elder sister's husband who has been died a few months ago at the time of giving birth of a child.

Case No. 7

Belpattia Oraon is a girl of 10 years. This girl is the only daughter of a man who was previously a permanent labourer but now has to retire as he is suffering from Leprosy. His work is given to his wife. Belpatti too is suffering from Leprosy. She has a small brother of about 2 years. The father is suffering from frustration due to his disease. His work is given to his wife, who previously was his dependent, and now become the single bread earner. The guy by no means is ready to lose his authority over the family and always be arrogant, angry and dominant. He earns nothing, but the wife has to give her total income to him as the job she is doing is actually of his. The man spends a lot of money after alcohol. The little girl is growing up in a peculiar atmosphere at home. The mother goes out early morning for work. The father moves here and there without any job or any income. He neither takes any household responsibility. The economic condition of the family is very poor. The girl helps her mother in making morning breakfast and tea. As the mother leaves home for work she alone cleans their hut and the utensils. She brings water from the well; then looks after the brother. She is too small to prepare the lunch. The mother when comes back at mid day she prepares the lunch, and the girl helps her. The father often comes to eat with them and starts quarrel by hooks or by cooks. The busy mother soon leaves home for her job. Most of the days it is the girl upon whom the father discharges his anger by beating her. Then he goes out. In the noon the girl goes out for collecting the farrowed. She knows that she is suffering from the dreaded disease, though it is not she alone who has this disease, still she is bit frustrated too.

The girls of her age generally avoid her for her disease. They also tease her for her father's hot temper and quarrelling habit. She spends most of her times with her brother Bikram. The medical team of District Leprosy Unit comes once in every month and gives her free medicine like the others. The tired mother comes back home in the afternoon after the whole day job. She cannot give the girl much mental support. She has her cooking. She has to give much time to her small son who stays the whole day without the mother. The girl helps her mother in preparing the dinner. The quarrel at night is a regular incident in their hut when her drunk father comes back. It is also a common thing in the garden but the girl says that her father is worse of the lot.

Case No. 8

Amrita Naik is a girl of 8 years. She is the daughter of a permanent labourer. Amrita's mother has gone away with another man leaving behind her three daughters Amrita (8), Arti (6) and Moriom (3). The father has married another woman of this garden from whom he has a son of 1½ years. Amrita's step mother is a casual labourer who at present works in the morning shift only. Amrita is the poor girl who has to live with her step mother. She is illiterate and is burdened with a lot of works from the early morning upto the whole day. In the morning when her mother prepares their breakfast she cleans the hut, brings water from the well then cleans the utensils. As the parents go out for work the small girl takes the soul responsibility of her sibs and even her step brother. She washes them, keeps them clean, gives them food when they need it, makes them sleep, plays with them and engage them with any kind of play and work. From 7^{A.M.} to 12 PM this small girl acts as the mother of the smaller ones. When the parents come back she helps her mother in preparing their lunch. In the noon when mother stays at home she washes their cloths in the well; then goes out with other girls for collecting fire wood. She collects and prepares mud for repairing their hut when it is needed. The girl admits that there is discrimination regarding all respect. The mother loves the boy more because he is her own. Her younger sisters can play at their hut but she has no time to play. She is not allowed to move along here and there within the lines. Her mother chooses dresses for her. She has no money to spend for herself. Her parents never take her and her sisters outside the garden. The mother often takes the small boy when she goes to 'haat' or health centre but not the girls. She says that she never gone to the health

centre as her fever 'cure by itself'. The girl is not satisfied with her life.

Case No. 9

Largi Lohar is a poor girl of 12 years. She is the younger daughter of a jobless man; Her mother is a casual labourer and her deaf elder sister 'Beheri' (14) too works as casual child labourer (Rs. 15/- daily). The girl probably is the poorest girl in the garden. Her family is too poor to say. The father does not work. Very often he sells his own blood, which is a common practice in this garden, and spends the money on 'Daru'. The girl very often begs to earn their livelihood. The girls of her age laugh at her. In most of the time the mother has no work in the garden. She often goes outside the garden for job, and does not come back for the whole day. The father moves here and there. The girl stays at their 'shed' alone. She often brings water, collects fire wood, and moves here and there in the lines. She awaits eagerly for the return of her mother and elder sister who brings some food for her.

Case No. 10

Moriom Naik is a girl of 14 years. This girl is the daughter of the only Christian man of the garden who was a permanent labourer previously but gone away with another woman and settled in a neighbouring baste. The mother of the girl, Rimni, works as a permanent labourer and her son Jullius too is a permanent labourer. The girl has another sister Christina (13). They have no relation with the father, Immanual, and out of terrific hatred they even give up his religion Christianity and became Saosar again. Moriom works as casual labourer in 15 rupees daily while Christina does the domestic works. None of them are literate. The girls are free to move in and out the garden. They have no restriction in meeting the boys or moving out with them to haat and movie. Moriom keeps a part of her income with her which the two sisters spend at their own wish. They feel no discrimination regarding food, cloth and treatment but they are ashamed of their father's deed. People particularly the women folk and the girls always taunt them for their father.

Soongachi Tea Estate

Case no. 11

Purbi Oraon is a girl of 14 year who lives with her parents. Due to his illness Purbi's father took retirement and his job was given to his son Sona Oraon who is now a permanent labourer and look after the family. But his

income is not sufficient to bear up their joint family of eight so Purbi has to work along with her mother who too is a casual labourer. Purbi's sister in law takes charge of the household activities. Purbi works in plantation at single shift as a 'Pharua'. After taking morning tea and tiffin she goes for work at 7 AM and work upto 12 P.M. At noon returning home she takes bath and lunch then enjoys a little nap. At the afternoon after a careful dressing she brings drinking water from the near by tap where she enjoys some chat with her mates. At home she cleans the hut and courtyard then go^{es} out with her friends in and around the lines. She enjoys her evening in seeing television at home while her mother and sister in law prepare dinner. She gives her wage to her brother who control all the family matters. She takes money from him when she need something. She enjoys a total freedom. She can meet her friends both boy and girl, when ever she wishes. Very recently her brother allows her to go to see movie at Malbazar with her friends. This girl seems to be happy. She does not regret as she can not go to school. She wants to make her job permanent within few years and wants to get married though she says that she has not yet select any body.

Case No. 12

Asha Munda is a girl of 11 years. She is the elder daughter of a permanent labourer. Her mother Arti is a housewife. Asha is a student and read at class - I in the garden school. The father goes out for work early in the morning while the mother prepares breakfast for him. At this time the girl take care of her small brother. Then she cleans the hut and courtyard, often plays with their cocks and hens, often does her study. She then starts preparing for school which is 20 minutes walk from their line. She is lucky enough to have her mother at home and can spend a care free life till now. Returning from school in the after noon she takes her tiffin and goes out for playing. She is never allowed to go far away without her parents. Her father gives her the things which she requires. Her opinion is never taken in any family matter. She attends school but her parents never ask her to study. The girl is satisfied with her life but get jealous when sees that her brother is treated specially by the parents.

Case No. 13

Radha Sabar is a girl of 13 years. She is the eldest daughter of a permanent female labourer and the father is a jobless man. The father often works as casual labourer but most of the time walk here and there. He has a

strong addiction to 'Haria'. The mother works hard to maintain the family and Radha bears the burden of the household duties and sibling care upon her small shoulder. From the early dawn her day starts. She helps her mother in preparing the breakfast and tea; the mother then goes away for work. The girl cleans the hut and utensils then feeds her younger brother Ram (10) and sister Rupi (2). Then she brings water from nearby well, washes cloths and finally prepares the brother for school. At the mid day she prepares lunch for the family and gives relief to the tired mother who comes back home at around 12 AM. After lunch she goes out with her mates to collect fire wood. This is her pass time which she enjoys by gossiping with her mates. She spends her afternoon in the same way, through gossiping, after bringing water from the tap nearby. The mother prepares dinner in the evening and the girl keeps her siblings at her charge. She says that the mother consult her whenever she need it. She is allowed to meet her friends but not allowed to go out side the garden with them. She does not like study and is happy with her life. Only thing that disturbs her is the daily evening quarrel in between her parents, though her mother assures her that she will not leave her and the younger kids.

Case No. 14

Savi Oraon is a girl of 12 years, Both of the parents of Savi are permanent labourers. Savi and her brother read in the garden primary school while her elder sister Sita (17) takes the charge of the household activities. In the morning when Savi's mother and elder sister prepare morning breakfast she cleans the hut. Then takes tiffin. After this she takes their cattle to the nearby grazing land. Often she accompanies her elder sister in bringing water. The sister then starts cooking and she takes the preparation for school. This lucky girl reads in class-III. After returning home in the afternoon she takes, tiffin, brings the cattle from the field then plays with her mates, most of whom are school goers like her. She is happy with her life and feel pity of her fellow girls who can not attend school. Very often she gets afraid that she too would have to leave school as soon as her sister get married.

Case No.15

Jaymoti Santhal is a girl of 14 years. Jaymoti is the daughter a permanent labourer. Jaymoti's mother is dead. Her brother lives in the other line with her maternal uncle and attends school. Poor Jyamoti has to work hard for the family, both at home and also in the plantation. Her day starts from the early

morning. She prepares morning tea and tiffin for her and her father. Then they go out for work. At noon she returns home, takes bath and prepares their lunch. After this the father goes out for the second shift of work. The girls household work starts since then. She cleans their hut and the courtyard, and also the utensils. She washes the cloths in nearby well and brings drinking water. She may take little nap after finishing her work. She spends her afternoon with her mates by gossipping mainly. In the evening she prepares their dinner; listen to radio, then takes her food and get asleep. She keeps a part of her income with her and gives a part to the father. The father allows her to meet her friends both male and female and allows her to move outside the garden with them. He takes her opinion whenever he requires it. But the girl is not happy with her life. She feels quite insecured and afraid if her father marry for the second time and drive her away. She thinks that she badly need a permanent job.

Case No. 16

Monita Munda is a girl of 13 years. She is the younger daughter of a permanent labourer and her mother is permanent too. Monita's elder sister is married. She has a brother of about 14 years who too goes to school. Monita reads at class VI in the local school. She is a lucky girl of this garden who can continue her study upto secondary level and enjoys special prestige in the line. The elderly women push forward her to speak with any stranger because she is considered to be very smart and wise. Like the other girls in the garden her day too starts with preparing tea and breakfast for the parents who soon go out. Then she cleans their hut and utensils, brings water from well, look after the cattle. She prepares lunch for them and about eleven she and her brother go out for school. At the mid day the parents come back and go out for a second shift of work after sometimes. The girl comes back from school at the afternoon. After taking tiffin she moves here and there in the garden with her friends. Her parents impose no restriction on her in choosing dress or friends. She has many relatives house in the garden where she goes frequently. In the evening she often seestelevision though she has to give some time to her study too. She has no income of her own but she says that her parents give her 5 rupees in every week as pocket money which she spends at her tiffin time. She is allowed to meet her friends in neighbouring villages outside the tea garden. She feels no discrimination regarding food and dress. Her parents treat her and her brother equally in all respects but

she feels that they love the brother more because whenever any quarrel arise in between them they support the son. She is not satisfied of being girl because she thinks if she was a boy she could enjoy more liberty like the brother and had no work to do.

Case No. 17

Susila Lohar is a girl of 12 years. This girl is the daughter of a casual labourer. Her mother is a permanent labourer working in the plantation. She has an elder sister, a younger sister and a small brother Montaj (2). All these children are illiterate. The girl's day starts from early morning. She with her mother prepare food and tea for all. Then she cleans the hut and courtyard. After taking food the parents and the elder sister go out for the work of morning shift which starts from 7 am. Susila cleans the utensils, washes the cloths then brings water from well and also takes care of her younger sibs. She prepares lunch for all. In the after noon the parents and the elder sister come back. After some refreshment all take the lunch. After a little rest Susila and her sister. Tula goes out for collecting firewood from the field. They also take care of their goats. In the after noon coming back from the field the parents take bath then rest. The father goes out with his mates. Tula and Susila go out for playing while Montaj goes to its mother. In the evening the girls come back home. They enjoy this time by listening T.V. or radio. None of them have to study as all are illiterates. The elder girl: often help the mother in preparing their dinner after which the days ends. The girl says that she don't like to be girl because she has no time of her own. The parents love the son more. She and her sisters only has to work for the whole day. The parents do not allow them to go outside the garden nor they take them outside. They only take their son when they go outside. Discrimination also exist regarding good food and new dresses. The girl is very unhappy with her life.

Case No. 18

Sabila Lohar is a girl of 13 years. This girl is the daughter of a temporary labourer who's wife is a permanent one. She has two younger sisters and a small brother. She has to work in plantation along with her parents for the maintenance of the pretty large family. The girl's mother had a hankering after male child and she boldly says that she loves and cares her son more as he is the only hope of her old age. Of the girls Sabila works in the plantation as a 'Kodali' on Rs. 15/- daily wage. She takes some of the household

responsibilities in the absence of her parents. In the morning she helps her mother in preparing tea and breakfast then goes out for her work in the plantation. Her sister takes the responsibility of the household and the smaller sibs in their absence. She works in double shift and spends very little time at home. At the mid day she comes home only to take lunch. At the after noon after returning from her work she enjoys her time with her mates. The girl admits that her parents love the brother most who is the central figure of their care and attraction. The parents hope to send him to school after a few years to make him 'man', though they think that their girls don't need education. Sabila wants to go to school and accuses her mother who does not allow her to go. She does not like to work which is 'hard' as well as 'bo. rning'. She is not satisfied with her life. Being a bit shy she cannot express her feeling. She admits that she often gone to weekly haat with her mates - both boys and girls though the parents do not allow her to go outside the tea garden alone or with friends. She is allowed to move within the lines with her friends. Sabila keeps a part of her income with her and often buy things of her choice though the parents bring her dresses when they think the girl need it. The parents never take her opinion in any problem. She does not participate in any religious rituals except observing the ancestor worship done occasionally by her father.

Case No. 19

Somri Sabar is a girl of 14 years. The case of Somri is very unique. This girl lives with a cruel step mother who takes the revenge of her husband's second marriage on her. The girl's father from his first marriage had no child and married second time. He kept his first 'banj' wife with his new wife. These two women have had a great rivalry in between them. Then Somri came. After some years her mother died living behind another new born son 'Sona'. Now these two children live with the father and the step mother. The father is old and alcoholic and took retirement giving his permanent job to his first wife i.e. the 'step mother' Now this lady is the only bread earner of the family. Somri has to work for the family from dawn to dusk. She does all the household activities from cleaning to washing and preparing food too. She also takes care of her small brother 'Sona'. The father being too much alcoholic is a good for nothing fellow. The mother works outside home. At home her only work is to abuse Somri at any cost. The girl is exploited by the mother badly. She has no rest, no leisure even no peace. Education is more than a dream

to her. Her mother do^{es} not allow her to me^et her neighbours too. The story of Somri is a matter of discussion in the line but no one can help her.

Case No. 20

Deomoti Santhal is a girl of 10 years. The case of Deomoti is peculiar. She is the only daughter of an aged couple. Both of her parents were permanent labourers. The girl's mother has give up her permanent job after her birth. It is believed that the girl is the 'Gift of God'. She came to this family, as the God i.e. the 'Deo' wishes, at a time when the aged mother was about to believe that she is a 'banj'. To look after the girl the mother g.ive up her job. She is given all the best things of their society. She has no work to do. But inspite of the girl's wish to go to school the parents do not allow her to go there as they think that the 'Deo' may be angry if the girl get education which is against their traditional culture. She is not allowed to work or to move alone. The over caring parents make the girl's life hell by their blind belief.

To get a clear picture of the adibasi girl child in tea plantation society let us prepare a table of their profile.

TABLE 7. : The Profile of Girl Child in Tea Plantation

Sl. No.	Name	Ethnic group	Name of the garden	Family background	Household Duties	Educational Status	Economic Participation	Freedom enjoys	Voice in the family matter	Opinion about life	Position in the family
1.	Patni (14 yrs)	Turi	Matigara Tea Estate	Father-rtd Lab. Mother-per Lab. Elder sistr-Cas Lab. in Pt.	Nil	Illiterate	Works in plantation as Cas. lab.in 15/- daily wage basis	Meets and moves with the girl friends only in and around the lines. Give total income to the father	Nil	Satisfied	Both the parents and the girl admit that discrimination exists in the family against the girl
2.	Roam (14 yrs)	Baraik	Do	Mother is separated from the father work as per. lab. in Pt.	Mother's helper. Takes the responsibility of household in the absence of mother	Do -	Works out side pt. as cas. wage lab. at 15/- daily wage	- Do -	Mother takes her decision when needed	Very depressed due to the father's behaviour. She is not satisfied.	Discrimination exists regarding education and working in and outside the house hold.
3.	Rajni (14 yrs)	Munda	Do	Both the parents are per. lab. in Pt.	Mother's helper	Reads in Class IV	Nil	No freedom at all	Nil	Satisfied	The girl's position is good in family except she is over buddened with household works
4.	Rukhmini (13yrs.)	Mohali	Do	Both the parents are per. lab.in pt.	Takes the household responsibilities in the absence of the mother	Illiterate	Nil	Do	Nil	Can not say	Position of the girl is not good. Discrimination exists against her regarding everything.

Sl.	Name	Ethnic group	Name of the garden	Family background	Household Duties	Educational Status	Economic Participation	Freedom enjoys	Voice in the family matter	Opinion about life	Position in the family
5.	Mono (9 yrs)	Naik	Matigara Tea Estate	Live in a joint family where almost all the members work in Pt. Mother, Father & Grandpa - per Lab. Mother & Grandma-Cas. Lab.	Nil	Read in class III	Nil	Satisfied	Nil	Cannot say	The girl's position is very good in the family which accept her with total love and care
6.	Dropodi (14 yrs)	Rohidas	Do	Father-rtd. Mother Mid wife Eld borhter-per lab. in Pt.	Nil	Illiterate	Works as paniwali in Pt. at 15/- daily wage.	Free to meet every body and move with keeps a part of her income	Nil	Satisfied	Well accepted in the family.
7.	Belpatti (10 yrs)	Oraon	Do	Sick father rtd. Mother per lab. in Pt.	Buddend with full of house hold duties	Do	Nil	Nil	Nil	Very sad and depressed for her illness and ashamed due to father's behaviour	The girl suffering from leprocy very badly treated mainly by the alcoholic father discrimination exists regarding everything.
8.	Amrita (8 yrs)	Naik	Do	Fathr per lab. step Mother cas. lab. in Pt.	Mother's helper as well as burdened with sibling care. Take the total household responsibility in the absence of mother.	Do	Nil	Nil	Nil	Cannot say	Discrimination exists against the girl regarding everything

Sl.	Name	Ethnic group	Name of the garden	Family background	Household Duties	Educational Status	Economic Participation	Freedom enjoys	Voice in the family matter.	Opinion about life	Position in the family
9.	Largi (12yrs.)	Lohar	Matigara Tea Estate	Father-Jobless Mother & elder sister Cas. Lab. in Pt. very poor family	Do all the household activities as the mother and eld. sister work.	Illiterate	Nil	Nil	Nil	Not satisfied	The girl is the worse sufferer in this extremely poor family.
10.	Moriom (14yrs.)	Naik	Do	Seperated mother per Lab. Elder Brother-Cas. Lab. at Pt.	Very few	Do	Works in Pt at 15/- daily wage	Free to meet any body keeps a part of her income with her.	Mother takes her decision when she need it.	Ashamed due to father's behaviour and she is not satisfied.	Good
11.	Purbi (14 yrs)	Oraon	Soongachi Tea Estate	Father Ret. Mother Cas. Lab. Elder Elder brother Per. Lab. in the Pt.	Nil	Do	works in in Pt. at 18/- daily	Do	Nil	Satisfied	Not so good
12.	Asha (11 yrs)	Munda	Do	Father Per. Lab in Pt. Mother housewife	Nil	Reads in Class I	Nil	Free to meet friends but does not go outside the lines	Do	Do	Good
13.	Rahda (12 yrs)	Sabar	Do	Mother Per. Lab. in Pt. Father jobless	All the household works and sibling care	Illiterate	Nil	Do	Mother takes her decesion when she need it	Do	Good
14.	Savi (12 yrs)	Oraon	Do	Both of the parents are per Lab. in Pt.	Helpsher elder sister who do most of the household works	Reads in Class III	Nil	Do	Nil	Do	Good

Sl. No.	Name	Ethnic group	Name of the garden	Family background	Household Duties	Educational Status	Economic Participation	Freedom enjoys	Voice in the family matter	Opinion about life	Position in the family
15.	Joymoti (14 yrs)	Santhal	Soongachi Tea Estate	Father (Widower) Per Lab. at Pt.	Do all the household works alone	Illiterate	Nil	Meets and moves with her boy and girl friends	She gives her opinion if her father asks for it.	Satisfied	Good
16.	Monita (13 yrs)	Munda	Do	Both of the parents are Per. Lab in Pt.	Very few	Reads in IV	Nil	Meets and moves with her girl friends only	Nil	Not satisfied	Good
17.	Susila (12 yrs)	Lohar	Do	Mother Per Lab. Father & Elder sister-Cas. Lab in Pt.	Do all the household works and sibling care	Illiterate	Nil	Do	Nil	Do	Extreme discrimination exists against the girl in all respect
18.	Sabila (13 yrs)	Lohar	Do	Do	Very few	Do	Works in Pt. as cas. Lab. in 18/- daily wage	Do	Nil	Do	Do
19.	Somri (14 yrs)	Sabar	Do	Father Rtd. Mother dead. Step mother Per. Lab. in Pt.	Do all the household work	Do	Nil	She has no freedom at all	Nil	Do	Abnormal case Tortured and abused by the step mother
20.	Deomoti	Santhal	Do	Father per Lab in Pt. Mother	Nil	Do	Nil	Do	Nil	She can not say	Very well accepted in the family. But it is an abnormal case.

Source : Field observation

Note : Cas Lab. = Casual Labourer Per Lab. = Permanent Labourer Rtd. = Retired Pt. = Plantation.

OBSERVATION

By analysing the case studies of the girl child of the plantation labourers it is obvious that the situation of the girls are not at all good. They are overburdened with work, mainly with the household activities and sibling care. They have to work from dawn to dusk. This is true for those who attend school as well as stayed at home or work to earn money.

Generally in this society girls are seen in four situations. The girls, the smaller ones at the age group of 3-6 years just eat, play and sleep without any work or study. Those at the age group of 6-14 years have the tough time. Very lucky few of them studying at school. They are mainly the daughters both of the parents of whom are permanent labourers. Yet they can not take their study fully but have to fulfil certain household duties after which they get a chance to go to school. Their parents too are not conscious of their study and they are under a continuous threat of dropout. In Doars garden the percentage of school goer girls are higher than in the Terai garden. The next category includes the girls mainly at the age group of 12-14 who work to earn money. In the Doars garden these girls work only in the plantation while in Terai garden some of them work outside the garden in neighbouring constructional works. In plantation they work light type of activities at a very low wage (15/- in Terai and 18/- in Doars garden) as casual labourer. The girls, who have no economic participation nor have to attend school, ^{their} condition is awfully miserable. They have to do all types of household activities, to take care of their cattles and siblings in absence of their parents. They do all the thank less jobs. They don't have the honour of the school goer girls neither they have the freedom like the job holders.

Another particular thing is noted in both of these gardens is the peculiar grouping among the girls. The working girls group together ^{and} are generally more dashy; enjoy certain freedom. They spend a part of their wage or go outside the garden to see movie or to village market with the girl and boy friends. The school goer girls being the most privileged group enjoy some kind of respect from the elderly women too. These girls try to confine their friendship among themselves. The last group live their life without any pleasure but with burden of duties.

In the study it has been seen that the education status of the adibasi girls in very low. Among the cases of twenty there are only four cases of school goer girls. The girls who attend school in most cases have to leave

school at the age of 10 to 12 years and become the mother's helper. From the case studies it is seen that age of the school going girls are upto 12 years. It is also seen that only the daughters of the permanent labourers get a chance to attend school of the three cases of school goes girls from Soongachi Tea Estate all are the daughters of permanent labourers. Of the cases from Matigara Tea Estate there is only one case of school goer girls whose parents are too permanent labourers. Though it is not expected that all the permanent labourers send their girls to school. The case of Rukhmini Mohali is a typical example of this where the girls parents being permanent labourer of Matigara Tea Estate do not send the girl to school due to prejudices. Another thing is clear from the study that the education among the girls is mostly seen among the adibasi groups with superior status viz. the Oraon, Munda, Naik than that of the Lohar, Mohali, Turi, Baraik. While the economic participation of the girls is seen mostly among the second group. Regarding discrimination against the girls there is not such ethnic differences. It depends mainly on the outlook of the parents, the number of child as well as girl child in the family, the presence of girl child among them, the economic condition of the family and so on. The greater the number of boy child the discrimination is more pronounced. Hankering after son also lead to more intense discrimination. The girls having their own income enjoy much freedom and also some voice in the family. The school going girls enjoy certain respect but the girls having only the burden of household responsibilities are the worse sufferer. Almost all of them say that they are not satisfied with their life.