

## **Chapter-5**

### **Social conditions of Women in Tea Gardens**

**5.0 Introduction:** Generally the term social condition denotes a situation of an individual or a community in the society relation to their level of education, income, occupation. On the other hand, it is a person's standing or position in society, determined by their occupation, earnings, education and family background (Wikipedia). The social conditions include the not only quality of houses, homelessness, and educational attainments but also poverty, unemployment, wage levels, lack of control in organizational work, racial-residential segregation and other forms of discrimination (Braveman, 2010). So in this respect, it is much needed to assess the social condition of women in society especially in tea gardens of Terai of Darjeeling and Jalpaiguri district. Because they contribute a lot for producing tea but their living condition is very miserable and pathetic. They belong to a shadow zone like the bottom of the lamp. Even there are so many provisions in the Tea Plantation Act, 1951 for the welfare benefit for tea gardens employee especially for women. But consequently, they are deprived of all the provisional benefits. Tea is an important agro-industry of the state West Bengal and Assam of Eastern India and one of the most organized industries which contribute a considerable economic development. it earns foreign exchange and provides a large employment opportunity (Roy et al., 2013; Mahanta et al., 2006; Khan, et al., 2004). In this sector, more than half the workforce is women and their nimble hands are suitable for plucking the tea leaves and involved various working sectors of the industry. Workers mostly in tea gardens are indenture and migrants, marginal and tribal communities (Majumder & Roy, 2012; Sarkar, 2013; Raihan et al., 2014; Bhadra, 1985) recruited from central India during the development of tea garden in this region. They are social backward because of their illiteracy, ignorance, and isolation. The tea garden people especially women are illiterate, educationally backward and socially unconscious (Bosumatari & Goyari, 2013; Debnath & Nath, 2014; Sarkar, 2013). They are just victimized in critical circumstances and continuously struggling for food to mouth for survival (Ministry of Labour & Employment Labour Bureau, 2008; Philips, 2003). Even due to their ignorance, overcrowded and unhygienic living environments they are vulnerable in different communicable diseases (Basu,1993; Das, 2012; Mahalakshmi, 2012; Kamaruzzaman et al., 2015) and suffering from starvation and malnutrition (Timung & Sarmah, 2013; Gogoi, 2014). On the other hand, tea garden people are poor and backwards in term of literacy and suffering from indigenous problems and traditional beliefs even they are fully unaware of the minimum standard of living (Hassan, 2014).

Since their living standard is very poor and unhygienic. They are fully unaware in primary healthcare especially in safe and pure drinking water. Sanitation is very poor even they defecate in open spaces or within tea bushes and addicted to bad habits such as drinking (*Haria*), smoking, *khaini* and other health hazardous intoxicants (Mandal et al., 2012; Sarma, 2013). They remain isolation like socially excluded and feel ignorance to communicate with the mainstream of society (Bhowmik, 2011). They lead their livelihood not only along with common beliefs, faiths, culture, and customs (Manna, 2015) but also with prejudice, superstitious beliefs, alcoholism (Saikia, 2012), etc. the early age at marriage is a matter of concern and commonly practiced in tea gardens (Dutta & Baruah, 2014; Medhi et al., 2007). As a result, the child becomes a mother in her childish age and faced acute problems during maternity gives an immature baby of underweight and malnutrition. It also provokes baby (Medhi, 2006; Muaz et al., 2010; Manna et al., 2012; Gupta et al., 2015) infant and neonatal mortality. They are not so much aware of modern family planning measures (Manna et al., 2011). Since the tea gardens workers are worked in harsh weather conditions (hot, cold, wet) so suffered from different insects such as mosquitoes, battle, poisonous snakes and other insects. International Labour Organisation (ILO) reported around 60 to 70 per cent diseases of tea plantation workers are either respiratory or water borne. So it needs to uplift their socio economic condition with assistance of government and management authority (Sarma, 2013). There are many policies related to socio-economic development specially women's education, literacy rate, reduction school drop-out rates such as Mahila Samakhy (1989), District Primary Education Programme (1994), Mid-Day Meal Scheme (1995), Sarba Siksha Abhijan (2000), National Programme for Education of Girls at Elementary Level (2003-04) and numerous schemes under the Department of Women and Child Development also framed up. There should be needed an urgent initiatives of government health department and garden authority to improve the proper sanitary practices, purified and safe water supply and nutrition of tea gardens workers especially for women (Kundu et al., 2013; De et al., 2013; Biswas et al., 2015). Because of illiterate, ignorance, isolation, deprived and unaware in different socio-economic schemes, it needs to assess the social condition of tea gardens women.

**5.1 Ethnicity:** Since, the tea garden people are tribal communities and recruited from different parts of India so possess various cultural, linguistic, religious and ethnic heritages (Bhadra, 2004; Devi, 2014). The study found most of the respondents are Scheduled Tribes (ST) (86.70 per cent) and found more in the tea garden of Jalpaiguri (93.60 per cent) than Darjeeling (85.71 per cent) where General caste (5.60 per cent) mostly concentrated in the tea garden of Darjeeling (6.06 per cent) than the tea garden of Jalpaiguri (2.40 per cent). Although in the study area, the respondent of Schedule castes (SC) and Other Backward Class (OBC) is 3.10 per cent and 4.60 per cent respectively (Table 5.1).

Table 5.1: Ethnicity of Respondents

Region	General	SCs	STs	OBCs	Total
Terai	56(5.60)	46(4.60)	867(86.70)	31(3.10)	1000(100.00)
Darjeeling	53(6.06)	44(5.03)	750(85.71)	28(3.20)	875(100.00)
Jalpaiguri	3(2.40)	2(1.60)	117(93.60)	3(2.40)	125(100.00)

Source: Prepared by Researcher based on Field Survey, 2017

**5.2 Religion:** Religion is another important socio-demographic aspect in the study area. Where most of the respondents are Hindu (69.70 per cent), found more in the tea gardens of Jalpaiguri (80.00 per cent) compare to Darjeeling (68.23 per cent) while 28.70 per cent women belong to Christianity which is found 30.29 per cent and 17.60 per cent in tea gardens of Darjeeling and Jalpaiguri respectively. The respondents also belong to Muslim and Buddhist religions reported much less in study areas. During the investigation, it is reported by respondents (aged 45 years) of Vijaynagar tea garden most of the people in the tea gardens of Terai transformed into Christianity for peace, awareness and consciousness related to social and economic issues. Because socially they are much poor and weak but after religious transformation, they are much strong, aware even economically developed due to prophecies in the church by father and interaction with other fellows of the church (Fig. 5.1).

### 5.3 Level of Education of Women in Tea Gardens:

The tea garden people are predominantly illiterate and educational attainment is very poor. They just work for survival and their status depends on wages and some benefits (Kurmi, 2014) allotted for them.

**5.3.1 Educational Attainment:** The study outcomes that most of the respondents of the study area are illiterate (52.80 per cent). Only 13.30 per cent women attain at

Primary level of education which is found more in the tea garden of Jalpaiguri (20.00 per cent). About 19.80 per cent respondents attain at the Upper Primary level and reported more in the tea gardens of Darjeeling (20.00 per cent). Only 10.40 per cent women attain at the Secondary level of education and found 10.74 per cent and 8.00 per cent in the tea garden of Darjeeling and Jalpaiguri respectively (Fig. 5.2). But at Higher

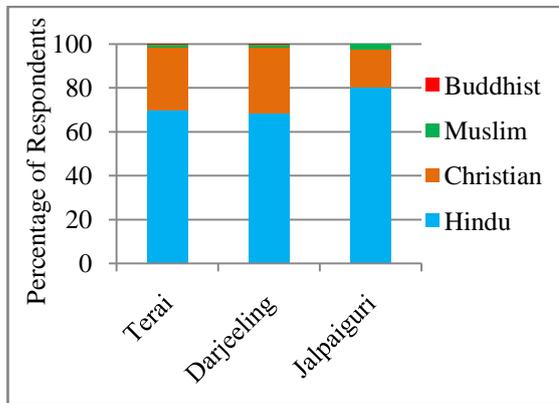


Fig. 5.1: Religion of Respondents

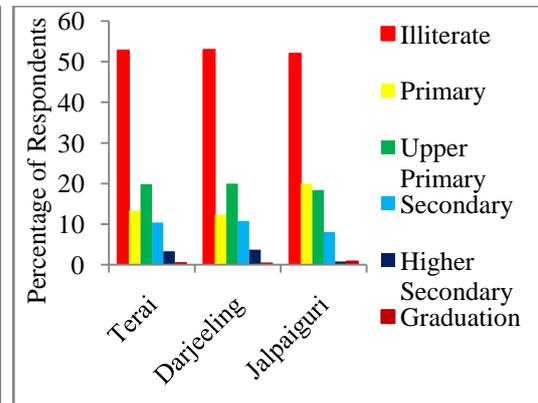
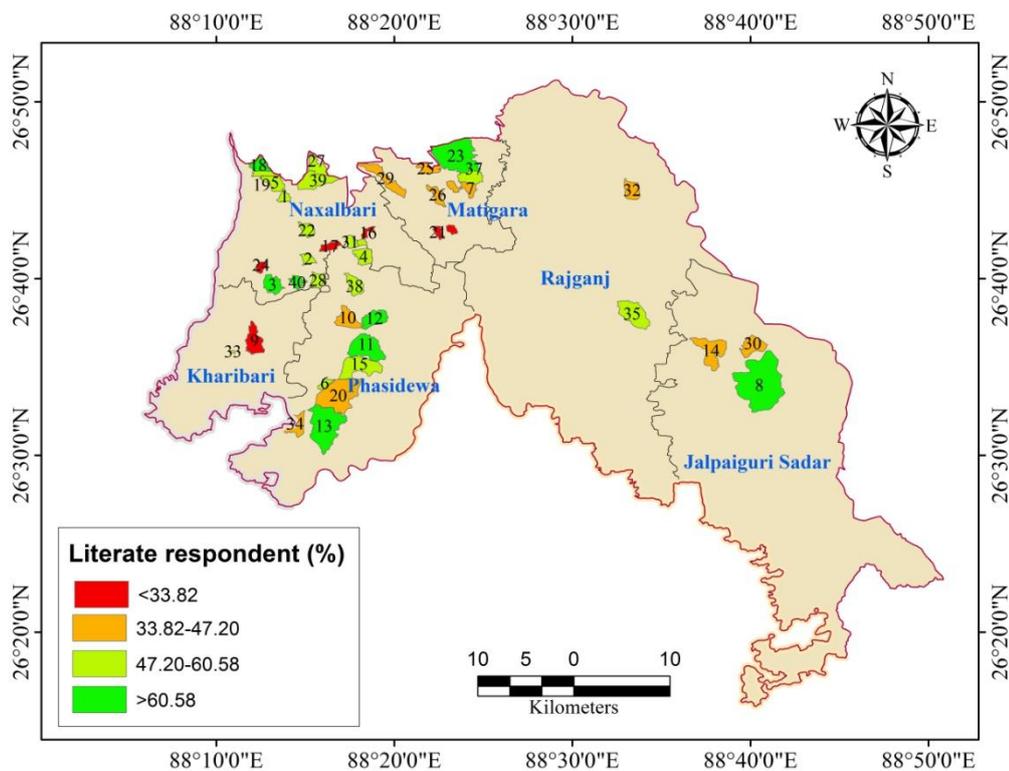


Fig. 5.2: Educational Attainments of Respondents

Secondary level only 3.30 per cent women attain although women's attainment at higher study (at the Graduate level) is very less only 0.40 per cent. So, the attainment of



Map 5.1: Literate Respondents in Tea gardens

education is gradually decreasing with increasing educational level. On the other hand, less than 33.82 per cent literate women found in 6 tea gardens (15.00 per cent) named Fulbari TG, Matigara TG, Kamalpur TG, Kiran Chanda TG, Joypur TG and Naxalbari TG (Map 5.1). In most of the tea gardens (52.50 per cent tea; 21 in numbers) the literate respondents are 47.20-60.58 per cent. There is 10.00 per cent tea gardens (4 in number) such as Denguajhar TG, Manjha TG, Gayaganga TG, Jayantika TG in the study area where literate women are above 60.58 per cent.

**5.3.2 Facility during the Education of Respondents:** Most of the respondents (81.52 per cent) replied that they did not get educational facilities due to not attending school regularly which is found more in the tea gardens of Darjeeling (83.05 per cent) than Jalpaiguri (81.33 per cent). Only 17.74 per cent women are benefitted from material benefit (i.e. scholarship, hostel, books, clothes and cycles) found more in the tea gardens of Jalpaiguri (17.84 per cent) compare to Darjeeling (16.95 per cent). Due to not attending higher education, reservation facilities are very poor among Respondents (0.37 per cent) (Fig. 5.3).

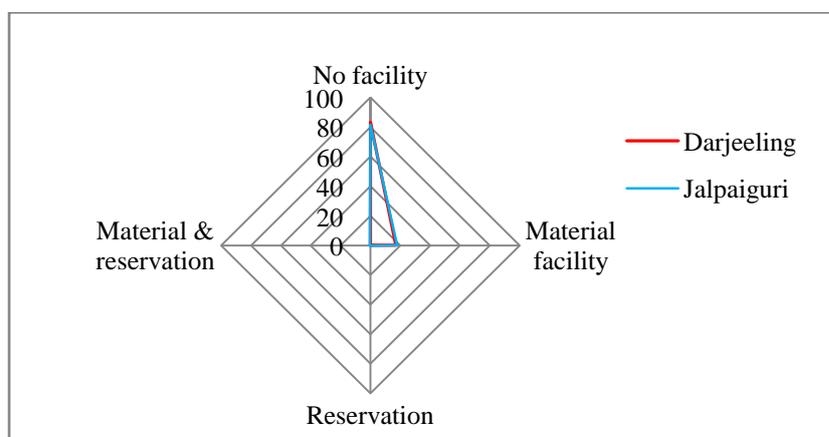


Fig. 5.3: Education Facility of Respondents

**5.3.3 Major Constraints of Respondent's Education:** There are many constraints of respondent education in the study areas. These are following---

❖ **Family Causes:** The study shows there are many family related causes (i.e. large family, low family income, lack of parent interest and parent death) are responsible for discontinuation of respondents' education. Besides about 41.90 per cent respondents faced constraints of poverty or low family income which is found acutely in the tea gardens of Darjeeling (43.09 per cent). Although a lack of parent

interest in studying and large family size also constraints of women education reported in the study area.

❖ **Personal Causes:** Many personal causes of women (i.e. lack of interest, health problem, early marriage, getting job) are also responsible for discontinuation of education of the study area. The lack of interest in learning is an important cause replied by women (61.00 per cent) and found 59.54 per cent and 71.20 per cent in the tea garden of Darjeeling and Jalpaiguri and respectively. Another cause is an early marriage of girl child replied by 26.10 per cent. The health problem and getting a job in the tea garden also cause the discontinuation of education.

❖ **Social Causes:** Mass illiteracy, the remote location of the institution, lack of community support is social causes responsible for the discontinuation of women's education. About 12.60 per cent respondents replied to remote location constraints reported 13.14 per cent and 8.80 per cent in the tea garden of Darjeeling and Jalpaiguri respectively. The causes of mass illiteracy also replied by 8.90 per cent respondents and followed by 3.10 per cent reported for lack of community support as a constraint of discontinuation of women education.

❖ **School related Causes:** There are two constraints such as not prefer teaching, unhealthy environment although not so prominent where 0.70 per cent respondents replied to unhealthy environment and only 0.30 per cent replied to not prefer teaching for constraints of their education. Furthermore being faced many constraints, 3.00 per cent women are interested to study again and inclined to IGNEU for learning reported in the tea gardens named Denguajhar TG, Joypur TG, Sikarpur TG, Fulbari TG, Putinbari TG, Sukna TG, Atal TG, Meryview TG, Paharghomia TG, Jayantika TG, Motidhar TG, Kamala TG, etc. (APPENDIX-VIII).

#### **5.4 Respondents attitude towards Child Education:**

❖ **Respondents Preference towards Private Nursery Schools:** It is observed that respondents mostly prefer private nursery schools and Christian missionary schools to study their children (Table 5.2). There are 20.00 per cent tea gardens (8 in numbers) such as Mohorgaon and Gulma TG, Atal TG, Ord Terai TG, Vijoynagar TG, Bijlimoni TG, Hansqua TG, Kamala TG, Taipoo TG where above 58.70 per cent of the respondents are inclined to private school for studying their children because of punctuality and good learning. In 7 tea gardens (17.50 per cent) named Joypur TG, Raipur TG, Shikarpur TG, Dagapur TG, New Chamta TG, Ashapur TG,

Naxalbari TG where below 24.10 per cent women prefer private school. 24.10-41.40 per cent women prefer private schools for studying their children reported in 15 tea gardens in the study area.

Table 5.2: Respondents' preferences in Private School

Respondents (%)	Name of the Tea Gardens	Number of TGs	Percentage of TGs
<24.10	Joypur TG, Raipur TG, Shikarpur TG, Dagapur TG, New Chamta TG, Ashapur TG, Naxalbari TG	7	17.50
24.10-41.40	Saraswatipur TG, Matigara TG, Manjha TG, Meriview TG, Nishchintapur TG, Fulbari TG, Denguajhar TG, Azmabad TG, Belgachi TG, Kamalpur TG, Marapur TG, Gangaram TG, Singhiahjhora TG, Paharghomia TG, Sannyasithan TG	15	37.50
41.40-58.70	Satish Chandra TG, Putinbari TG, Sukna TG, Kiran Chandra TG, Trihana TG, Bagdogra TG, Gayaganga TG, Jayantika TG, Motidhar TG, Sayedabad TG	10	25.00
>58.70	Mohorgaon and Gulma TG, Atal TG, Ord Terai TG, Vijoynagar TG, Bijlimoni TG, Hansqua TG, Kamala TG, Taipoo TG	8	20.00
Total	Mean: 41.40, SD: 17.30	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Regular School going Students after 5 years:** During the survey, it is found that mid-day meal schemes positively influences on child education in the study area. Due to poverty children of tea gardens take meals from ICDS (Integrated Child Development Services) centres and become more inclined towards education. There are 12.50 per cent tea gardens (5 in numbers) where above 84.62 per cent women replied that their child goes to pre-primary or primary school regularly. On the other hand below 65.38 per cent respondents replied their children (5+ years) are going to school regularly reported in 17.50 per cent tea garden (7 in numbers) of the study area. There are 37.50 per cent tea gardens (15 in numbers) where 75.00-84.62 per cent respondents replied their children (5+ years) are going school regularly (APPENDIX-VIII).

❖ **Respondents' Preference towards Child Education in Future:** Although in the tea gardens, the literacy rate is very poor they deserved a decent job for their child in the future. Parents' education (especially mothers' education) and household income positively influenced children's education in tea-gardens (Kurmi, 2014).

Although women are considered whose child is studying presently. Women are more inclined to study their daughter (13.00 per cent) than a son (11.07 per cent) at the secondary level (Fig. 5.4). But college-level, women are inclined towards son (24.10 per cent) than a daughter (22.10 per cent) to study. Respondents want their daughter to study and son at university level reported by 4.70 per cent and 4.40 per cent respectively. Whereas 7.10 per cent and 6.90 per cent women want to study their son and daughter how much as they want to study in future (Fig. 5.5).

❖ **Respondents' Preference towards Child Occupation in Future:** During the investigation, women preferring occupations other than tea garden works for their children. The respondents prefer many jobs such as any government and private job, banking, teacher, army, engineer, doctors, lawyer and nurse for their child in the future. Respondents are more inclined to prefer and any kind of government job of the son (15.30 per cent) and daughter (15.10 per cent) in the future. Whereas respondents prefer teaching and army forces profession for their son reported by

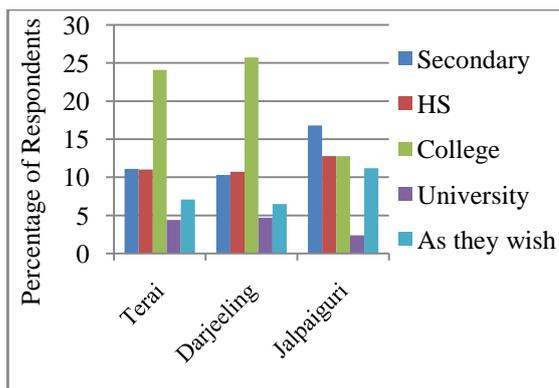


Fig. 5.4: How much learn to Son

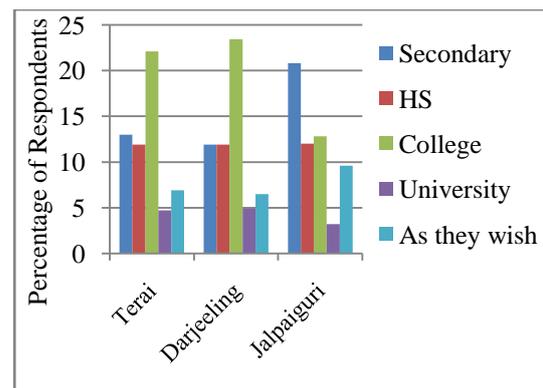


Fig. 5.5: How much learn to Daughter

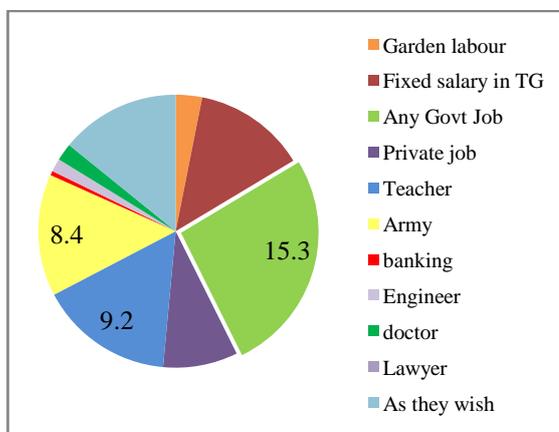


Fig. 5.6: Occupation preference for Son

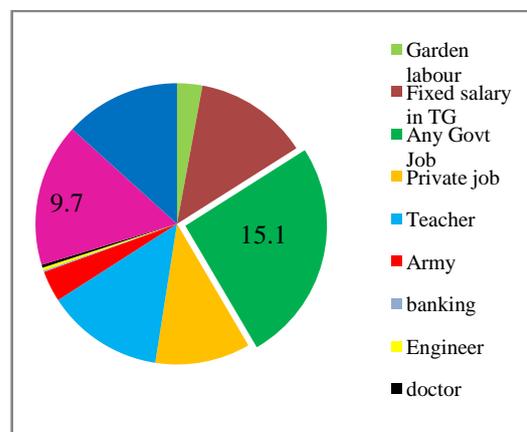


Fig. 5.7: Occupation preference for Daughter

9.20 per cent and 8.20 per cent respectively and 9.70 per cent women preferring

nursing for their daughter in the future. While only 7.70 per cent respondents prefer occupation of the tea garden work as fixed salaries for their daughter in the future. Although a few respondents preferred the occupation of doctors, engineer, and lawyers for their child because they think that it is beyond their effort to study in such types occupations without governmental assistance and co-operations (Fig. 5.6 & Fig. 5.7).

❖ **Benefitted by Govt schemes:** Presently government gives many facilities for education especially for depressed classes (i.e. STs and SCs). In the study area, 26.70 per cent and 0.20 per cent respondents replied that their children did not get any facilities at school and college level (Table 5.3). The study denotes in the tea garden of Jalpaiguri (17.60 per cent) and Darjeeling (28.00 per cent). While 44.20 per cent respondents replied that their children enjoyed material facilities (books, clothes, bag, shoes, and cycles) which are found more in the tea garden of Jalpaiguri (57.60 per cent) than Darjeeling (42.29 per cent). While 0.10 per cent respondents replied their children enjoy free studentship reported only in Denguajhar TG (4.00 per cent). Whereas only 3.30 per cent respondents replied that their child enjoyed both material facilities and reservation which is reported in Saraswatipur TG (8.00 per cent) of Jalpaiguri and Satish Chandra TG (16.00 per cent), Dagapur TG (12.00 per cent), Gangaram TG (12.00 per cent) and Singhiajhora TG (16.00 per cent) of Darjeeling. Only 0.50 per cent respondents replied that their children enjoying free studentship at the college level and only 0.20 per cent respondents replied their children enjoyed reservation facility at the University level.

Table 5.3: Facilities availed by the Students

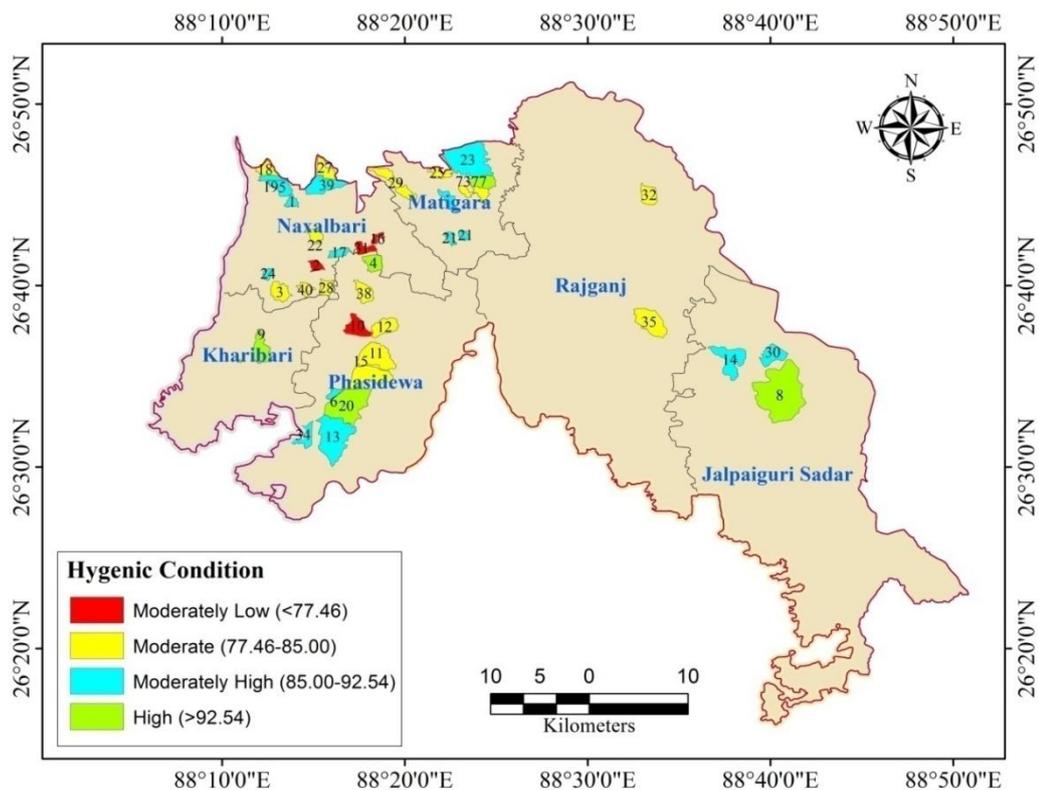
Facilities	School Level			College level			University Level		
	Terai	Dar	Jal	Terai	Dar	Jal	Terai	Dar	Jal
No facility	26.70	28.00	17.60	0.20	0.23	0.00	0.00	0.00	0.00
Material facilities	44.20	42.29	57.60	0.00	0.00	0.00	0.00	0.00	0.00
Reservation	0.00	0.00	0.00	0.90	0.91	0.80	0.20	0.23	0.00
Material & Reservation	0.80	0.91	0.00	3.30	3.31	3.20	0.00	0.00	0.00
Free studentship	0.10	0.00	0.80	0.50	0.34	1.60	0.00	0.00	0.00

Source: Prepared by Researcher based on Field Survey, 2017

### 5.5. Health Condition of Women in Tea Gardens:

There was a provision to provide healthcare facilities to the employee of the tea garden. Whereas some diseases such as malnutrition, diarrhea, worm infestations, and tuberculosis, etc. are common in the tea gardens. But in some tea garden, no hospital even creche for caring children not found where *triples* or shadows of trees are used for caring children. The Public Health Care's is far away and the supply of its medicines is limited. Due to harsh weather unhygienic poor sanitation, they suffer from the common disease in the study area.

**5.5.1 Hygienic Condition of Women:** The health status of women in tea garden is not so satisfactory. Physically they are weak and suffering from malnutrition. Ramcharan Kerkatta, 47 years age, a worker of Kiran Chandra tea garden replied that normally they worked in tea gardens with lots of hidden health problems if they checked up all problems will break out. In 12.50 per cent tea gardens (5 in number) Atal TG, Kamalpur TG, Sannysithan TG, Gangaram TG, Motidhar TG where the hygienic condition of women is moderately low. Where in most of the TGs (42.50 per cent, 17 in numbers), the hygienic condition among women is moderately high. The hygienic condition is high found in 6 tea gardens named Sukna TG, Satish Chandra TG, Fulbari TG, Denguajha TG, Motidhar TG, Bagdogra TG (Map 5.2).



Map 5.2: Hygienic Condition of Women in Tea gardens

**5.5.2 Maternity Health Facility:** Maternal health check-up is very important for women. There are 17.50 per cent tea gardens (7 in number) where less than 34.80 per cent of women take the maternity health check-up facilities from the sub-health center (*Upa Sastha Kendra*) at their last birth. Where more than 67.20 per cent women in the tea gardens are enjoyed maternal health check-up facilities found in 8 tea gardens.

Table 5.4: Benefitted from Maternal Health Facilities

Respondents (%)	Name of TGs	Number of TGs	Percentage of TGs
<34.80	Fulbari TG, Matigara TG, Vijoynagar TG, Bijlimoni TG, Gayaganga TG, Motidha TG, Sayedabad TG	7	17.50
34.80-51.00	Sikarpur TG, Satish Ch TG, Dagapur TG, New Chamta TG, Sukna TG, Ashapur TG, Kiran Ch TG, Marapur TG, Bagdogra TG, Gangaram TG, Hansqua TG, Jayantika TG, Taipoo TG	13	32.50
51.00-67.20	Denguajhar TG, Joypur TG, Raipur TG, Saraswatipur TG, Mohorgaon and Gulma TG, Putinbari TG, AzmabadTG, Belgachi TG, Meryview TG, Naxalbari TG, Paharghomia TG, Kamala TG	12	30.00
>67.20	Nishchintapur TG, Atal TG, Kamalpur TG, Manjha TG, Ord Terai TG, Sannyasithan TG, Trihana TG, Singhiajhora TG	8	20.00
Total	Mean: 51.00, SD:16.20	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

On the other hand, in 32.50 per cent (13 in number) and 30.00 per cent tea gardens (12 in number), 34.80-51.00 per cent and 51.00-67.20 per cent women are benefitted from sub-health centres at last birth (Table 5.4). Although many women of the tea gardens not interested to enjoy maternal facilities due to the following reasons:

- Their time constraints due to engagement in Tea gardens from 7.30 am to 4.00 pm.
- The social and family constraints such as the traditional orthodox, afraid of maternal health check-up, discouraged to visit health centers and busy in household chores.
- Lack of awareness in maternal health facilities.
- The remote location of tea gardens from healthcare centers of the study area.

❖ **Nature of Major Delivery:** Although 94.78 per cent respondents replied that their major delivery is natural, which is found in the tea gardens of Darjeeling (94.49 per cent) and Jalpaiguri (97.08 per cent). Whereas only 5.22 per cent women replied their majority delivery is cesarean found in the tea garden of Darjeeling (5.51 per cent) and Jalpaiguri (2.91 per cent) and reported in the tea garden named Denguajhar TG, Raipur TG, Sikarpur TG of Jalpaiguri and Mohorgaon and Gulma TG, Putinbari TG, Sukna TG, Azmabad TG, Ord Terai TG, Kamala TG, Bagdogra TG, Vijoynagar TG, Sannyasithan TG etc of Darjeeling (Fig. 5.8).

❖ **Places of Delivery:** The government Initiatives for the institutional deliveries of the maternal mother with some benefits. The socio-economic backwardness is the main constraint for poor attendance in Ante Natal Care (ANC) and delivery practices (Manna et al., 2011). About 43.70 per cent women replied that their last birth was delivered in a government hospital which is varied in the tea garden of Darjeeling (44.57 per cent) and Jalpaiguri (37.60 per cent). But even 40.80 per cent women replied their last births delivered in-home found more in the tea garden of Jalpaiguri (41.60 per cent) than Darjeeling (40.69 per cent). On the other hand, only 2.30 per cent women replied that their last birth was delivered in private nursing home/hospital varied in the tea garden of Darjeeling (2.40 per cent) and Jalpaiguri (1.60 per cent) especially reported in Denguajhar TG of Jalpaiguri and New Chamta TG, Sukna TG, Belgachi TG, Meryview TG, Paharghomia TG, Gayaganga TG, Jayantika TG, etc. (Fig. 5.9). While 3.30 per cent respondents their last delivered place was a garden hospital.

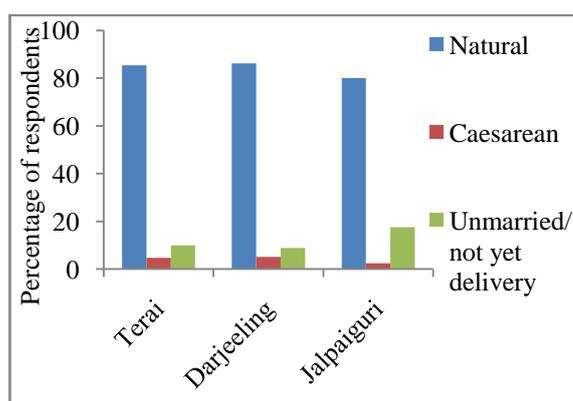


Fig. 5.8: Nature of major Deliveries

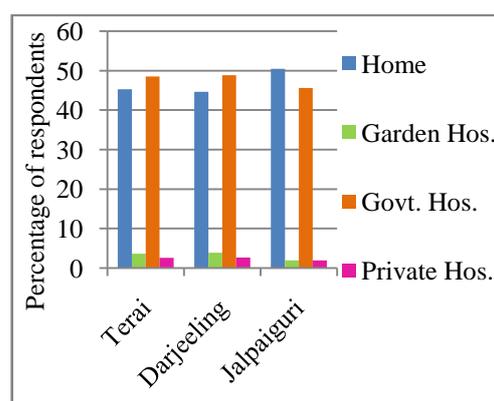


Fig. 5.9: Places of Deliveries

❖ **Person Conducted Delivery:** The study reveals that major deliveries of tea garden women were at home by traditional birth attendants (*Dai* and neighbour). But at present most deliveries are institutional due to the involvement of ASHA and

government healthcare facilities. About 54.50 per cent women replied that their last delivery conducted by doctors and health works which are found in the tea garden of Darjeeling (55.01 per cent) and Jalpaiguri (50.49 per cent). On the other hand, 45.50 per cent respondents replied to their last deliveries conducted by *dai* and neighbour which is found more in the tea garden of Jalpaiguri (49.51 per cent) (Fig. 5.10).

❖ **Transportation during Deliveries:** There are many provisional facilities (ambulances, clothing, foods, etc) for the mother after institutional deliveries under Janani Suraksha Yojana (JSY). It is reported that there is a 10.00 per cent tea garden (4 in number) where less than 11.71 per cent women benefitted from transport facilities during deliveries. In most of the tea gardens (42.50 per cent, 17 in number) where only 11.71-26.20 per cent women enjoyed the transport facility. On the other hand, 26.20-40.69 per cent women get the benefit of transport during delivery. Although there are 15 per cent tea garden is more than 40.69 per cent women in each tea garden get the benefit of transport of the study area (APPENDIX-IX).

❖ **Benefit after Deliveries:** According to PLA, 1951, the tea garden women leave of at least 12 weeks and not less than 6 weeks after deliveries. Even get facilities of no work during pregnancy (Borah, 2013). The pregnant women also get facilities in the pre maternal stage, at deliveries and post deliveries under the scheme of Janani Suraksha Yojana (JSY). Even they are benefitted from clothes, medicine for babies and an amount for nurturing babies (Fig. 5.11). During the survey, it is found that of 17.09 per cent women are benefitted get Rs. 900-1100 after delivery. About only 0.22 per cent women get more than Rs.1100 as a maternity benefit where 6.10 per cent women also received Rs. 700-900 after delivery as a maternity benefit. It is also reported that some women of tea garden who are able to get the benefit but due to lack of document they not received yet their allotted benefits.

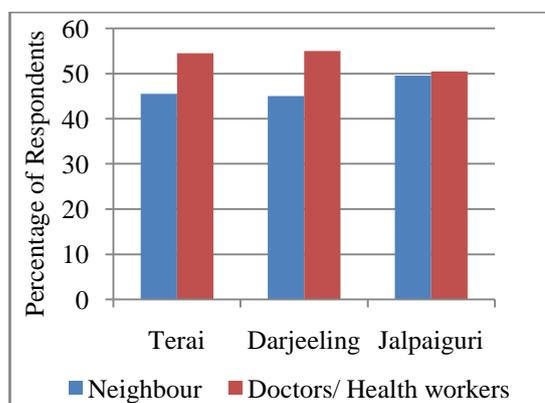


Fig. 5.10: Deliveries Conducted

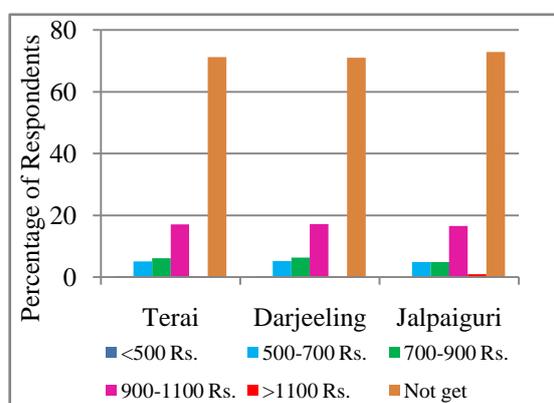


Fig. 5.11: Benefit after Deliveries

**5.5.3 Immunization of the Children:** The child-caring and immunization in post deliveries are very important. During the investigation, it is reported that 46.17 per cent of respondents immunized of their child from gardens hospital where health workers come to give immunization because of unawareness in immunization of tea garden women which also varied in the tea gardens of Darjeeling (44.49 per cent) and Jalpaiguri (59.22 per cent). While 34.41 per cent women replied that they immunized their children's health centres. Although 9.00 per cent replied that the immunization of their children is given by ASHA (Accredited Social Health Activist) at home and found a wide variation in the tea gardens of Darjeeling (10.28 per cent) and Jalpaiguri (2.91 per cent) of the study area (Fig. 5.12).

**5.5.4 First issue after Marriage:** During the investigation, it is found that 5.50 per cent married women have no child at present found a wide variation in the tea garden of Jalpaiguri (11.97 per cent) and Darjeeling (4.89 per cent). Whereas most of the respondents (75.00 per cent) take their first issue after one year of marriage found mostly in the tea garden of Jalpaiguri (80.34 per cent). While 17.78 per cent women take issue after two years. But the issues after marriage with a long (i.e. 3 years, 4 years and 5 years) found very poor. It is also reported people in the tea garden getting married at early age and take issues earlier so underweight babies and malnutrition are common in the study area (Fig. 5.13). It is important to propose only educational improvement may overcome these problems of women in the study area.

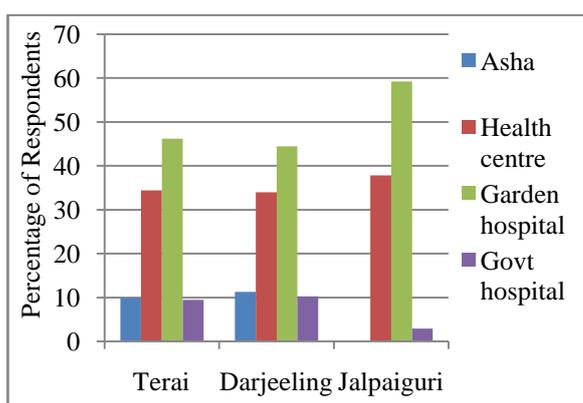


Fig. 5.12: Immunisation for Children

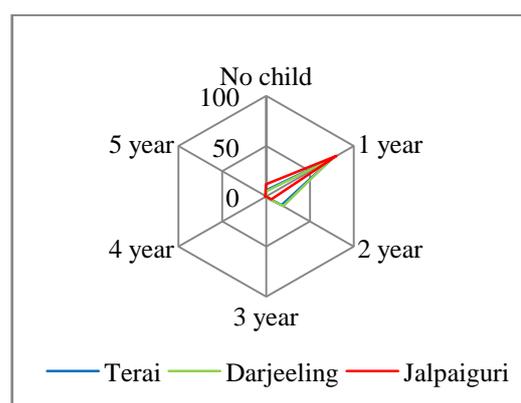


Fig. 5.13: First Issues after Marriage

**5.5.5 Spacing of Birth of Respondents:** During the investigation, it is reported that only 14.64 per cent women have one child and found in the tea garden of Darjeeling (14.78 per cent) that indicate awareness in family planning. Most of the women (45.82

per cent) have child spacing of 2-3 years and mostly reported in the tea garden of Jalpaiguri (47.86 per cent) than Darjeeling (45.53 per cent). Near about 25.73 per cent women have a child spacing of 3-5 years. There are only 7.64 per cent women who have more than 5-year child spacing reported prominently in the tea garden of Darjeeling (8.10 per cent). The child spacing is 1 year of 0.42 per cent women not aware about family planning (Fig. 5.14).

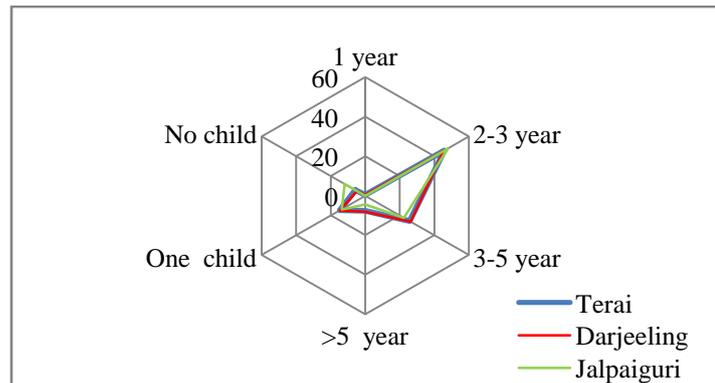
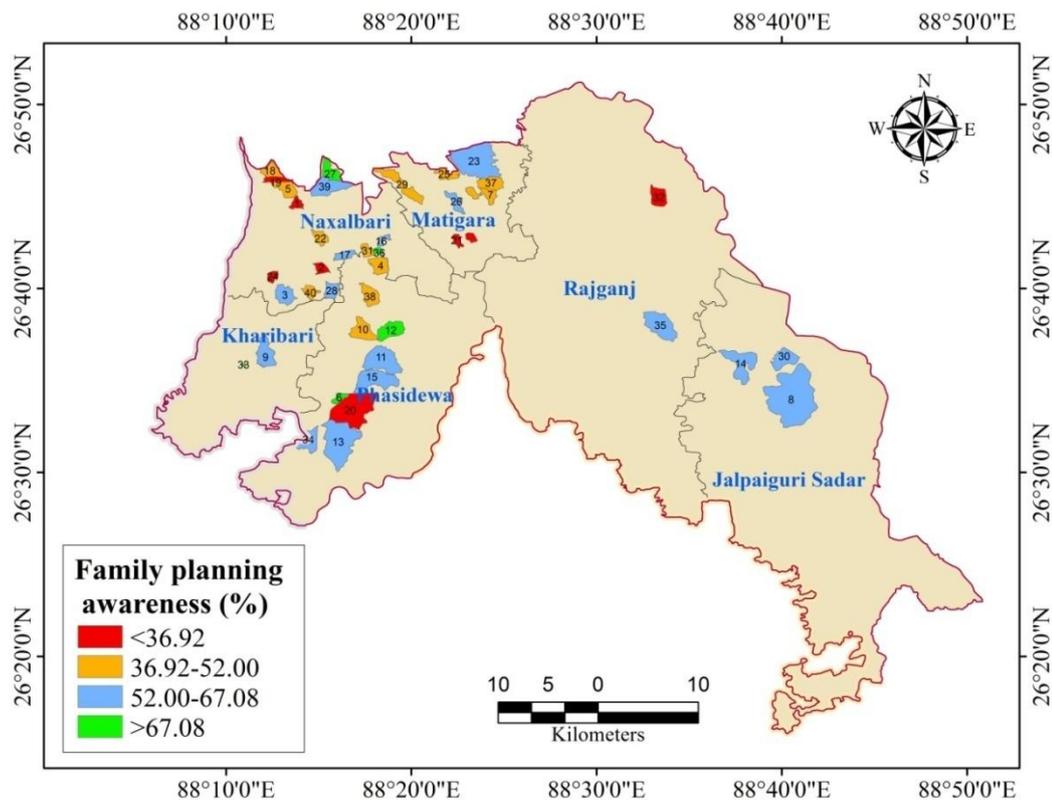


Fig. 5.14: Birth spacing of Children

## 5.6 Family Planning:

**5.6.1 Women Awareness about Family Planning Programme:** During the investigation, it is observed that the awareness of family planning in tea garden women



Map 5.3: Awareness in family Planning

is very poor because of poverty and illiteracy (Map 5.3). Where ASHA plays an essential role to improve awareness in family planning and its measures in the study area. In 17.50 per cent tea garden (7 in number) such as Saraswatipur TG, Matigara TG, Ashapur TG, Atal TG, Marapur TG, Naxalbari TG, Motidhar TG where below 36.92 per cent women are aware in family planning. In most of the tea gardens (57.50 per cent, 23 in number) where 52.00-67.08 per cent women are aware of family planning. There are only 5 tea gardens (12.50 per cent) such as Satish Chandra TG, Ord Terai TG, Bijlimoni TG, Singhiajhora TG where more than 67.08 per cent women are aware in family planning.

**5.6.2 Practices in Family Planning Measures:** Now in the tea gardens, ASHA plays a vital role in aware women in family planning measures. There are 15.00 per cent tea gardens (6 in number) named Gangaram TG, Kamalapur TG, Marapur TG, Vijoynagar TG, Sayedabad TG, Taipoo TG where less than 14.85 per cent women practice family planning measures (Table 5.5). Whereas in 22.50 per cent tea gardens (9 in number) more than 39.75 per cent women practice its measures to be much aware of family health. About 32.50 per cent and 30.00 per cent tea garden, women of 14.85-27.30 per cent and 27.30-39.75 per cent practice the family planning measures regularly.

Table 5.5: Practices in Family Planning Measures

Respondents (%)	Name of TGs	Number of TGs	Percentage of TGs
<14.85	Kamalpur TG, Marapur TG, Vijoynagar TG, Sayedabad TG, Taipoo TG, Gangram TG	6	15.00
14.85-27.30	Saraswatipur TG, Fulbari TG, Matigara TG, New Chamta TG, Nishchintapur TG, Sukna TG, Kiran Chandra TG, Sannyasithan TG, Bijlimoni TG, Gayaganga TG, Jayanatika TG, Motidhar TG, Singhiajhora TG	13	32.50
27.30-39.75	Joypur TG, Raipur TG, Shikarpur TG, Satish Ch TG, Dagapur TG, Putinbari TG, Manjha TG, Ord Terai TG, Paharghomia TG, Trihana TG, Hansqua TG, Kamala TG	12	30.00
>39.75	Denguajhar TG, Mohorgaon and Gulama TG, Ashapur TG, Atal TG, Belgachi TG, Meryview TG, Naxalbari TG, Bagdogra TG	9	22.50
Total	Mean: 27.30, SD: 12.45	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

Although women (20.87 per cent) practices oral pill as preventive measures and varied in the tea garden of Darjeeling (20.55 per cent) and Jalpaiguri (23.30 per cent). While 4.40 per cent women practice a modern sterilization method named IUCD which also varied in the TGs of Darjeeling (4.01 per cent) and Jalpaiguri (7.77 per cent) (Fig. 5.15).

### 5.7. Marriage of Respondents:

❖ **Age at Marriage of Respondents:** Marriage is one of the important social customs of society. The marriage before legal ages found in study areas where 27.00 per cent respondent got marriage under the age of 18 years which is more acute in the tea gardens of Jalpaiguri (30.77 per cent) than Darjeeling (27.89 per cent) and mostly reported in Saraswatipur TG, Raipur TG, Joypur TG of Jalpaiguri and Fulbari TG, Dagapur TG, Matigara TG, Kiran Chandra TG, of Darjeeling. Although 51.36 per cent women got marriage age of 18-21year and found a variation in the tea gardens of Jalpaiguri (47.00 per cent) and Darjeeling (51.97 per cent). Whereas 16.84 per cent women of tea gardens got marriage at the age of 22-25 years. The tendency to marry at higher ages not found among women in the study area (Fig. 5.16).

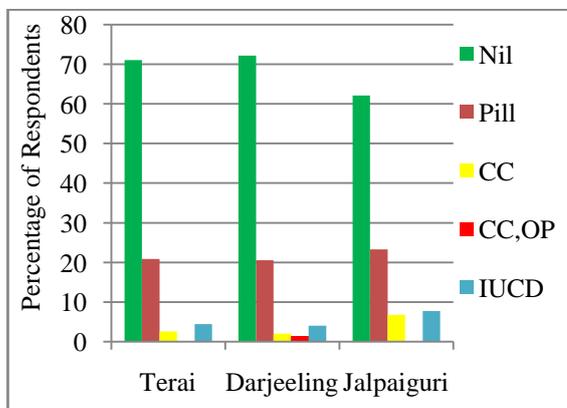


Fig. 5.15: Family planning measures

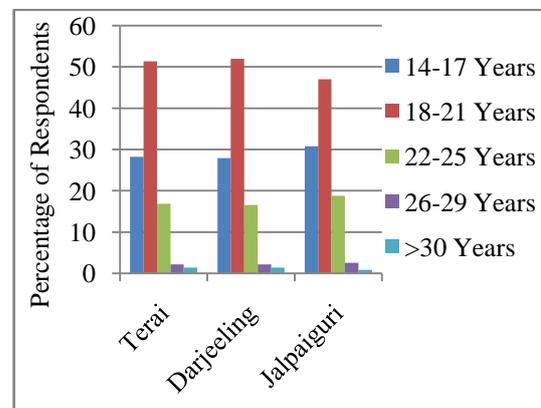


Fig. 5.16: Respondent's Age at Marriage

❖ **Respondent's Marriage in below Legal Age:** In the tea garden early marriage and multiple births are common and they facing difficulties in life (Borah, 2013). During the investigation, it is found that averagely 27.00 per cent women married below the legal age (below 18 year) in the study area. It is much clear to discuss tea garden wise in the study area where less than 16.22 per cent women getting marriage below the legal age reported in 27.50 per cent tea garden (11 in number) such as

Ashapur TG, Meriview TG, Paharghomia TG, Trihana TG, Vijoynagar TG, Bagdogra TG, Gayaganga TG, Jayantika TG, Motidhar TG, Sayedabad TG, Taipoo TG. More than 37.78 per cent women getting marriage below legal age reported 5 tea gardens of the study area. Although there are 17 tea gardens (42.50 percent tea gardens) where 27.00-37.78 per cent women getting marriage below 18 years (Table 5.6).

As a reason, it is reported that

- Lack of awareness about child marriage and its offenses
- Illiteracy of respondents
- Poverty

Table No: 5.6: Respondent's marriage in below legal age

Respondents (%)	Name of Tea Gardens	Number of TGs	Percent of TGs
<16.22	Ashapur TG, Meriview TG, Paharghomia TG, Trihana TG, Vijoynagar TG, Bagdogra TG, Gayaganga TG, Jayantika TG, Motidhar TG, Sayedabad TG, Taipoo TG.	11	27.50
16.22-27.00	Joypur TG, Denguajhar TG, New Chamta TG, Sannyasithan TG, Bijlimoni TG, Hansqua TG, Singhiajhora TG	7	17.50
27.00-37.78	Raipur TG, Shikarpur TG, Satish Chandra TG, Mohorgaon and Gulma TG, Nishchintapur TG, Putinbari TG, Sukna TG, Atal TG, Kamalpur TG, Manjha TG, Naxalbari TG, Ord Terai TG, Azmabad TG, Belgachi TG, Marapur TG, Gangaram TG, Kamala TG	17	42.50
>37.78	Saraswatipur TG, Fulbari TG, Dagapur TG, Matigara TG, Kiran Chandra TG	5	12.50
Total	Mean: 27.00, SD: 10.78	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Preferences of Marriages:** Women of the tea garden prefer to marry within tea gardens and therefore they can easily adjust with their parents-in-law families. So, migration from tea gardens to outside and outside to tea gardens is much less due to marriage (Gurung & Roy Mukherjee, 2018). The study reveals that most of the women (58.00 per cent) prefer social marriage (i.e. selection of husband) found more in the tea gardens of Jalpaiguri (59.20 per cent) than Darjeeling (57.83 per cent). Although 14.00 per cent respondents prefer to love marriage (selection of

husband by women independently) shows a wide variation in the tea gardens of Darjeeling (14.74 per cent) and Jalpaiguri (8.80 per cent). But 28.00 per cent women prefer both social and love marriage of the study area (Fig. 5.17).

❖ **Marriages of Respondents:** In the study areas, about 60.04 per cent women got social marriage (i.e. brides are selected by family members) which shows a gap in the tea gardens of Jalpaiguri (64.10 per cent) than Darjeeling (59.48 per cent). On the other hand, 39.96 per cent women got love marriage and prominently found in the tea gardens of Jalpaiguri (35.90 per cent). But in social marriage, (brides are selected by the family) brides are mostly within tea gardens or some tea gardens of the tea belt. So, their livelihood did not improve so much because of the lacking of literate women. During the survey, it is observed that many women got love marriage even before their legal age (18 years) (Fig. 5.18).

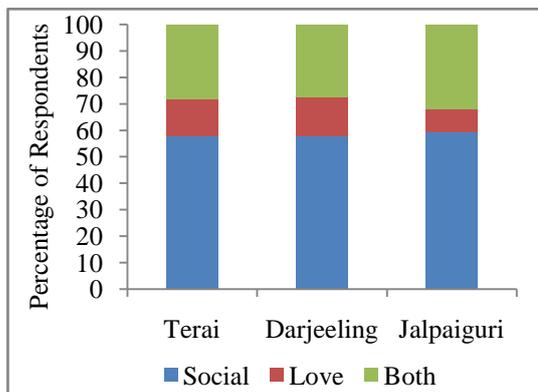


Fig. 5.17: Preferences of Marriage

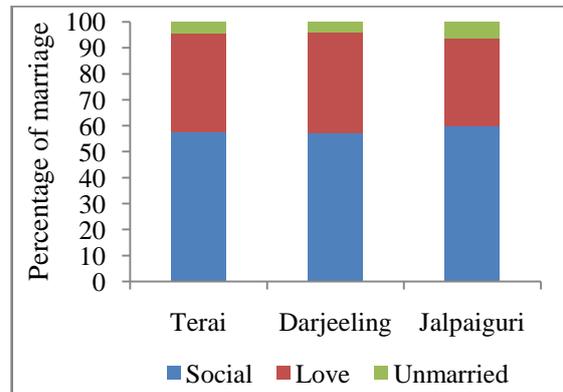


Fig. 5.18: Type of Marriage of Respondents

❖ **Prefer of Inter-Caste Marriages:** Although the inter-caste marriage is common in tribal communities. Yet intra-caste marriages also found in the study areas. Moreover, the majority of the tribal support inter-caste marriages. But now in the study area, the multiple caste marriages are found because of love marriages where the rigidity of inter-caste marriages does not maintain. There are 20.00 per cent tea gardens (8 in number) of the study area (Denguajhar TG, Fulbari TG, Satish Chandra TG, Mohorgaon and Gulma TG, Matigara TG, Putinbari TG, Belgachi TG, Ord Terai TG) where above 59.69 per cent women prefer inter-caste marriage. Besides 41.30-59.69 per cent women prefer inter-caste marriages reported in 32.50 per cent tea gardens. During the investigation, it is found that they do not prefer inter-religion marriage if a child does, and then they support it to avoid domestic turmoil (Table 5.7).

Table 5.7: Inter -Caste Marriages in tea gardens

Respondents (%)	Name of Tea Gardens	Number of TGs	Percentage of TGs
<22.91	Trihana TG, Bijlimoni TG, Gangaram TG, Gayaganga TG, Jayantika TG, Motidhar TG, Sayedabad TG, Taipoo TG, Singhiahjhora TG	9	22.50
22.91-41.30	Joypur TG, Nishchintapur TG, Sukna TG, Kiran Chandra TG, Meriview TG, Vijoynagar TG, Hansqua TG, Kamala TG, Ashapur TG, Kamalpur TG	10	25.00
41.30-59.69	Raipur TG, Saraswatipur TG, Shikarpur TG, Dagapur TG, New Chamta TG, Atal TG, Azmabad TG, Manjha TG, Marapur TG, Naxalbari TG, Paharghomia TG, Sannyasithan TG, Bagdogra TG	13	32.50
>59.69	Denguajhar TG, Fulbari TG, Satish Ch TG, Mohorgaon and Gulma TG, Matigara TG, Putinbari TG, Belgachi TG, Ord Terai TG	8	20.00
Total	Mean: 41.30, SD: 18.39	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Support in Dowry:** Although the dowry is not found in tribal society. In their perception, any gift or donation at the time of marriage counts as a Dowry or 'Dehaz'. Therefore, 51.20 per cent women strictly not support to dowry system which is found 53.60 per cent in the tea gardens of Jalpaiguri and Darjeeling. Whereas, 3.70 per cent prefer the dowry system which is acute in the tea gardens of Darjeeling (3.89 per cent). While 45.10 per cent women support to some extent which is also found more in the tea gardens of Darjeeling (45.26 per cent) (Fig. 5.19).

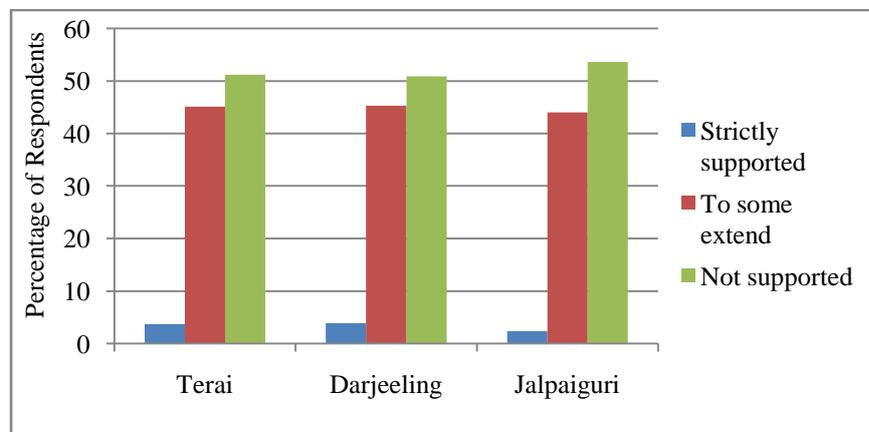


Fig. 5.19: Support in Dowry System

❖ **Support to widow marriage:** The study outcomes that most of the women of the study area (78.80 per cent) support the widow remarriages. There are 37.50 per cent tea gardens (15 in number) of the study area where less than 80.00 per cent women support widow remarriages in society. In 6 tea gardens such as Joypur TG, Denguajhar TG, Sukna TG, Kamalpur TG, Motidhar TG, Taipoo TG where more than 90.00 per cent women support it. On the other hand, in most of the TGs (47.50 per cent and 19 in number) where 80.00-90.00 per cent women support women's remarriages of the study area (APPENDIX-X).

### 5.8 Attitude toward Children Marriage:

❖ **Son's Marriages in Future:** There was a question where you want to be married to their son in the future. They expect women outside possess a better tea garden, attitude, thinking and social condition than tea gardens people. About 50.67 per cent respondents want to marry their son in the outside tea garden or beyond the boundary of tea gardens because they need a literate person who is aware about different development issues for better livelihood. According to ASHA worker named Cicilia Thethelio age 32 years of Kamala tea gardens '*Ham logoka batane bala admi nehi hya*'. Where 32.26 per cent women want to be married to their son within tea gardens which is also found more in the tea gardens of Darjeeling (32.87 per cent) than Jalpaiguri (27.78 per cent). They think women know the misery condition of tea gardens and they easily can adjust to this situation and there is no possibility of domestic turmoil. While 17.07 per cent women replied it is depending on God where their son's marriage will be which is found more in the tea gardens of Jalpaiguri (22.22 per cent) (Fig. 5.20).

❖ **Age at Son's Marriages in Future:** During the survey, it is observed that all women are aware of child marriage especially the Christian women who want to marry their son above 18 years. Although the majority of women (50.13 per cent) want to marry their son at the age of 26-29 year which is found in the tea garden of Jalpaiguri (46.67 per cent) and Darjeeling (50.61 per cent). While 42.20 per cent women want to marry at the age of 22-25 year is found more in the tea garden of Jalpaiguri (48.88 per cent). Only 2.96 per cent and 4.70 per cent women want to marry the age of 18-21 years and more than 30 years to their son in the future (Fig. 5.21).

❖ **Daughter's Marriages in Future:** The tea garden women also aware of the daughter's marriage in the future. Where 53.53 the women want to marry their daughter outside tea garden because of people of outside tea gardens are more aware and knowledgeable in different development scheme, which is found more in the tea garden of Darjeeling (53.92 per cent) than Jalpaiguri (50.63 per cent). While 28.42 per cent women want to marry their daughter within tea gardens because of easy adaptation in laws houses, found 28.84 per cent and 25.31 per cent the tea garden of Darjeeling and Jalpaiguri. On the other hand, 18.05 per cent respondents replied it depends on God where they will marry in the future they have no chosen (Fig. 5.22).

❖ **Age at Daughter's Marriages in Future:** Women also aware of their daughter's marriage after 18 years. Most of the women (70.98 per cent) want to be married to their daughter at the age of 22-25 years which is found more in the tea garden of Jalpaiguri (70.89 per cent) while 18.65 per cent respondents want to be married in the age of 18-21 years. On the other hand, only 10.08 per cent respondents want to be married their daughter age 26-30 years found more in the tea gardens of Jalpaiguri of the study area (Fig. 5.23).

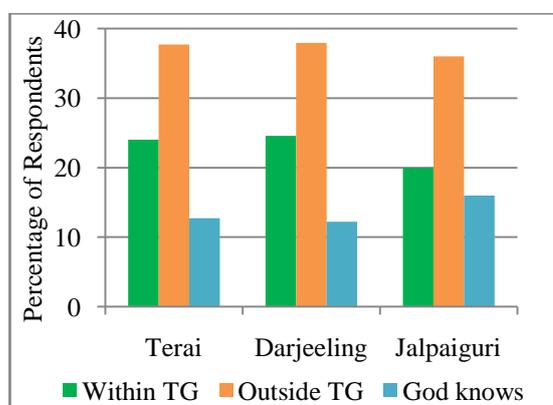


Fig. 5.20: Son's Marriages in future

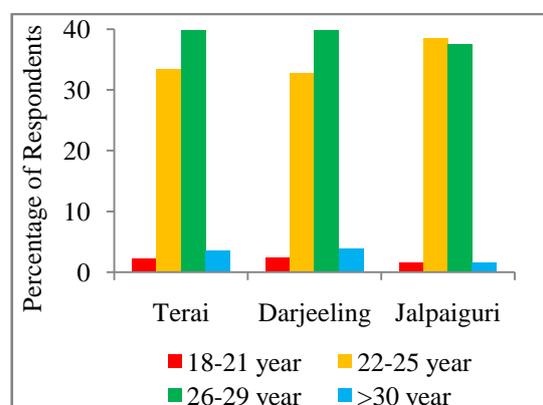


Fig. 5.21: Age at Marriage of Son

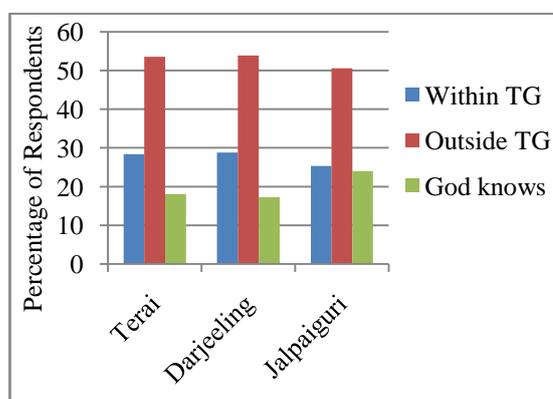


Fig. 5.22: Daughter's Marriages in future

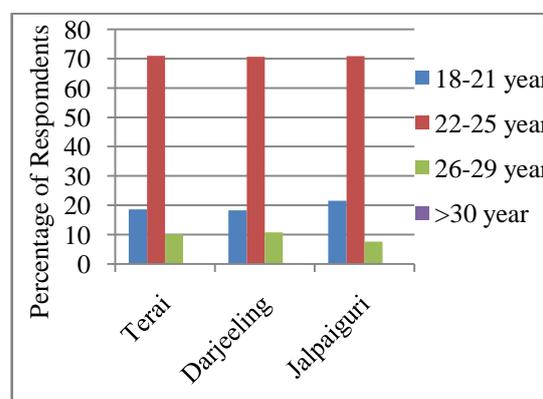


Fig. 5.23: Age at Marriage of Daughter

## 5.9 Attitude towards Religion:

❖ **Believe in Religion:** Religious sentiment is one of the important aspects of social life. The women of tea gardens follow and obey religious sentiment and its norms earnestly. Whereas 54.20 per cent women moderately believe in religion and found more in the tea gardens of Jalpaiguri (61.60 percent). Where 38.50 percent respondents strictly believe in religion and follow its norms found a wide variation in the tea garden of Jalpaiguri (35.20 per cent) and Darjeeling (38.97 per cent). Only 7.30 per cent respondents believe to some extent in religion (Fig. 5.24).

❖ **Religious rules in Daily Life:** During the investigation, there was a question for the women how much they follow religious rules and perform religious festivals in their daily life. Most of the women (55.10 per cent) follow religious rules moderately in their daily life found in the tea gardens of Jalpaiguri (60.00 per cent) and Darjeeling (54.40 per cent) Where 34.60 per cent respondents strictly follows the religious rule who is Christianity strictly go to church regularly which is found prominently in the tea gardens of Jalpaiguri (35.20 per cent). Only 10.30 per cent respondents follow to some extent religious rules and norms in their daily life but follow religious festivals and occasions strictly (Fig. 5.25).

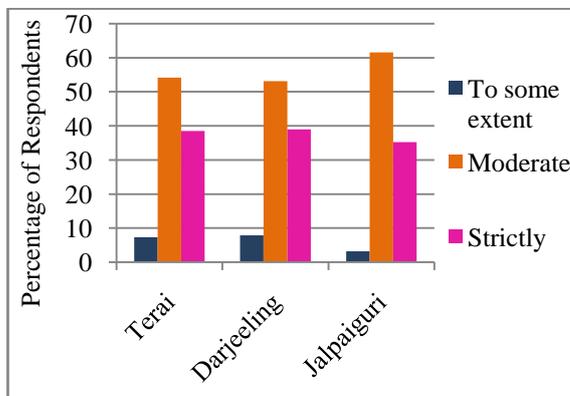


Fig. 5.24: Believe in Religion

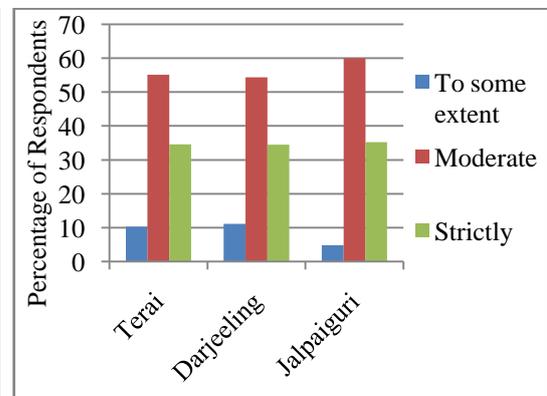


Fig. 5.25: Follow Religious Rules

❖ **Believe in God:** The study reveals that there are 12.50 per cent tea gardens (5 in numbers) where more than 97.77 per cent women believe in God and also believe the sorrows and happiness come from God. On the other hand, less than 80.23 per cent women believe in God reported 22.50 per cent tea gardens (9 in number) such as Atal TG, Kamalapur TG, Kiran Chandra TG, Trihana TG, Gangaram TG, and Kamala TG. In 42.50 per cent tea gardens (17 in number) 89.00-97.77 per cent

women believe in god strictly. Finally, the optimist people of the study areas are not so prominent (Table 5.8).

Table 5.8: Respondent's belief in God

Respondents (%)	Name of TGs	Number of TGs	Percentage of TGs
<80.23	Dagapur TG, Putinbari TG, Sukna TG, Atal TG, Kamalapur TG, Kiran Chandra TG, Trihana TG, Gangaram TG, Kamala TG	9	22.50
80.23-89.00	Denguajhar TG, Raipur TG, Satish Chandra TG, Azmabad TG, Ord Terai TG, Vijoyanagar TG, Jayantika TG, Motidhar TG, Sayebad TG	9	22.50
89.00-97.77	Joypur TG, Saraswatipur TG, Sikarpur TG, Fulbari TG, Mohorgaon and Gulma TG, Matigara TG, New Chamta TG, Nishchintapur TG, Ashapur TG, Manjha TG, Meryview TG, Bijlimoni TG, Gayaganga TG, Hansqua TG, Singhiajhora TG, Taipoo TG, Vijoyanagar TG, Sannysithan TG.	17	42.50
>97.77	Belgachi TG, Marapur TG, Naxalbari TG, Pahaghomia TG, Bagdogra TG	5	12.50
Total	Mean: 89.00, SD: 8.77	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Separate Worship Place at Home:** Since, the tea gardens people living in very short spaces within tea gardens, so separate worship places not found at all in the tea gardens household, yet in some households separate portion (a corner of the room, *baranda*) of their living room allotted for worship. Some places of gardens where Churches are located, so Christian people go there regularly for religious sentiments. There are few households of tea garden separate places for worship (i.e. temples). Only 7.50 per cent tea garden (3 in Numbers) named New Chamta TG, Putinbari TG where less than 11.88 per cent households have a separate place for worship. The separate religious place found in more than 30.58 per cent households reported in 12.50 per cent tea gardens (5 in number) of the study area. On the other hand, in 17 of tea gardens (42.50 per cent) the separate religious place found in 11.88-21.20 per cent households (APPENDIX-XI).

❖ **Nature of Worship Places:** During the investigation, it is observed (Table 5.9) that in most of the households (81.50 per cent) not found worship place. But in 10.20 per cent households found *Katcha* separate worship places reported in the tea gardens of Darjeeling (10.29 per cent) and Jalpaiguri (9.60 per cent). While in 3.30

per cent the semi-*pucca* separate worship places found in 3.30 per cent household of the study area. While *pucca* separate worship places are found in 1.30 per cent households of the study area. While the worship places are open (*Bedi, Tulsi tala*) reported in 3.70 per cent households and found more in the tea gardens of Jalpaiguri (4.00 per cent).

Table: 5.9: Nature of Worship places in households (%)

Region	Katcha	Semi-pucca	Pucca	Open	Absent of worship places
Terai	10.20	3.30	1.30	3.70	81.50
Darjeeling	10.29	3.20	1.49	3.66	81.37
Jalpaiguri	9.60	4.00	0.00	4.00	82.40

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Pooja at Home:** During the investigation, it is also observed that there are some households in the tea garden where 4 to 5 occasions are performed in a year. Although in most of the households of the study area worship place not found but follow the religious rules strictly. So, the majority of respondents (52.30 per cent) replied that they performed *pooja* or any religious occasion 3 times and above yearly without priest and father which is found a wide variation in the tea gardens of Jalpaiguri (70.40 per cent) than Darjeeling (49.71 per cent). While 18.60 per cent replied that they performed 2-3 times *pooja* or religious festivals at home yearly. Only 0.40 per cent respondents performed religious festivals only one time yearly at home (Fig. 5.26).

❖ **Visit to Church:** Since most of the people in the tea gardens are Christian so, they visit church weekly. Although the church is found in most of the tea gardens such as Atal TG, Vijoyanagar TG, Taipoo TG, Paharghomia TG, Meryview TG, Gayaganga TG, Gangaram TG, Hansqua TG, Dagapur TG, Sayedabad TG. If Christian women are unable to go church weekly then they go fortnightly and follow the religious rules.

❖ **Visit in Religious Places during Occasion:** Since tea gardens, people are busy in the work of tea gardens from morning to evening. So, their enjoyment in a religious festival is limited and rarely visits in religious places during the occasion. Yet 53.40 per cent respondents visit sometimes in religious places within tea gardens where 35.00 per cent women visit regularly at the occasion. While 59.40 per cent respondents visit sometimes outside of the tea gardens during religious festivals where only 15.40 per cent women regularly visit during religious festivals and

occasions. Even 54.50 per cent women go to nearby towns during the religious festival. But 59.30 per cent respondents never visit nearby during festivals of the study area (Fig. 5.27).

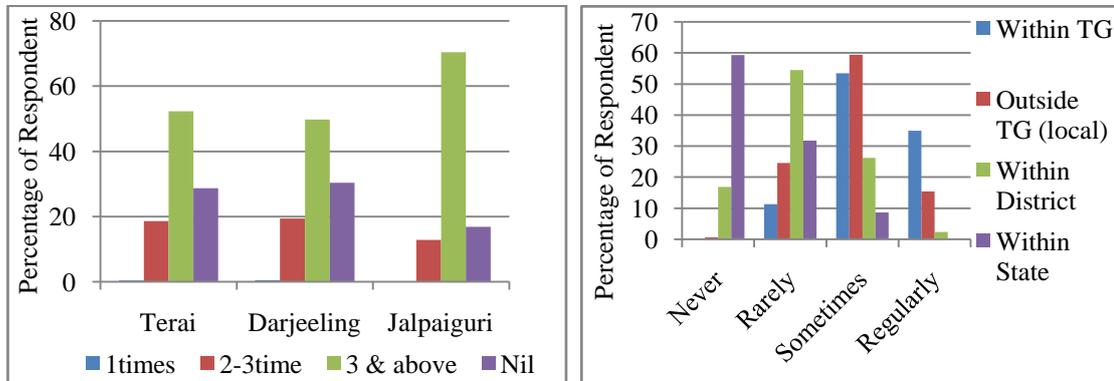


Fig. 5.26: Puja Performed in HHs      Fig. 5.27: Visit in Temple or Religious places

**5.10 Decision-Making Status:** Since the tea garden, people mainly male are drunken is most of the time. Therefore, women’s participation in decision making shows better family management in the study area.

❖ **Decision related to Agricultural:** The main occupation of the people is to work in the tea garden. In most of the tea gardens (60.00 per cent) where agriculture land not present of the people. The agricultural decision related to planting, cutting and selling is low (Decision score: below 40.00) found in Joypur TG, Raipur TG, Fulbari TG, Satish Chandra TG, Matigara TG, Putinbari TG, Azmabad TG, Marapur TG, Naxalabari TG, Jayantika TG, Kamala TG, Taipoo TG. Although there are 2 tea gardens such as Sayedabad TG, Paharghomia TG where respondent’s decision in agriculture is moderate and high decision-making status related to agriculture reported in 5.00 per cent tea gardens (2 in number) named Vijoyagar TG, Bijlimoni TG (APPENDIX-XII).

❖ **Decision regarding Livestocks:** The live stocks in households of the tea gardens are very important for an alternative source of income for the garden people. The decision regarding livestock purchase, rearing, consumption, selling, etc mostly dominated by the female members. In majority of tea gardens (30.00 per cent, 12 in numbers) named Mohorgaon and Gulma TG, Sukna TG, Manjha TG, Saraswatipur TG, Sikarpur TG, Fulbari TG, Satish Ch TG, Matigara TG, Belgachi TG, Marapur TG, Trihana TG, Taipoo TG where women take moderately high decision in livestock (Decision score: 75.00-86.25). On the other hand, there are 25.00 per cent tea gardens (10 in number) where respondents take low decisions in live stocks

(Decision score: below 64.58). In 10 tea gardens, women take a high decision regarding livestock (APPENDIX-XII).

❖ **Households Decision:** The household's decision is very important for their livelihood because of a lack of decision making workers expensed more of their earning without proper thinking. Since the majority of the tea garden workers are drunken especially male workers. Household decisions of food marketing, child health, education, marriage, worship, and ceremonies are mostly taken by respondents themselves. Only in 25.00 per cent tea gardens, women take decisions highly (Decision score: above 91.32). Where the respondent's decision is much low (Decision score: below 80.59) reported in 9 tea gardens named Denguajhar TG, Putinbari TG, Azmabad TG, Manjha TG, Meryview TG, Naxalbari TG, Motidhar TG, Sayedabad TG, Paharghomia TG. On the other hand, there are 8 tea gardens (20.00 per cent) named Satish Chandra TG, Mohorgaon and Gulma TG, Sukna TG, Belgachi TG, Bagdogra TG, Jayantika TG, Taipoo TG, Marapur TG where women take decision moderate (Decision score: 80.59-85.88) (APPENDIX-XII).

❖ **Economic Decision:** The economic decisions including buying property, selling property, credit, saving and investment are much important for family maintenances

Table 5.10: Economic Decision on of tea gardens women

Decision (Score)	Name of TGs	Number of TGs	Percentage of TGs
Low (79.78)	Denguajhar TG, Putinbari TG, Sukna TG, Meryview TG, Naxalabari TG, Paharghomia TG, Bijlimoni TG, Motidhar TG, Sayedabad TG, Taipoo TG	10	25.00
Moderate (79.78-83.95)	Shikarpur TG, Fulbari TG, Satish Chandra TG, Mohorgaon and Gulma TG, Manjha TG, Bagdogra TG	7	17.50
Moderately high (83.95-89.35)	Raipur TG, Saraswatipur TG, Dagapur TG, Belgachi TG, Sannasithan TG, Trihana TG, Jayantika TG, Joypur TG, Matigara TG, Nishchintapur TG, Hansqua TG, Singhiajhora TG, Azmabad TG, Vijoynagar TG	13	32.50
High(>89.35)	New Chamta TG, Ashapur TG, Atal TG, Kamalpur TG, Kiran Chandra TG, Marapur TG, Ord Terai TG, Gangaram TG, Gayaganga TG, Kamala TG	10	25.00
Total	Q <sub>1</sub> :79.78, Q <sub>2</sub> : 83.95, Q <sub>3</sub> :89.35, Q <sub>4</sub> :100	40	100.00

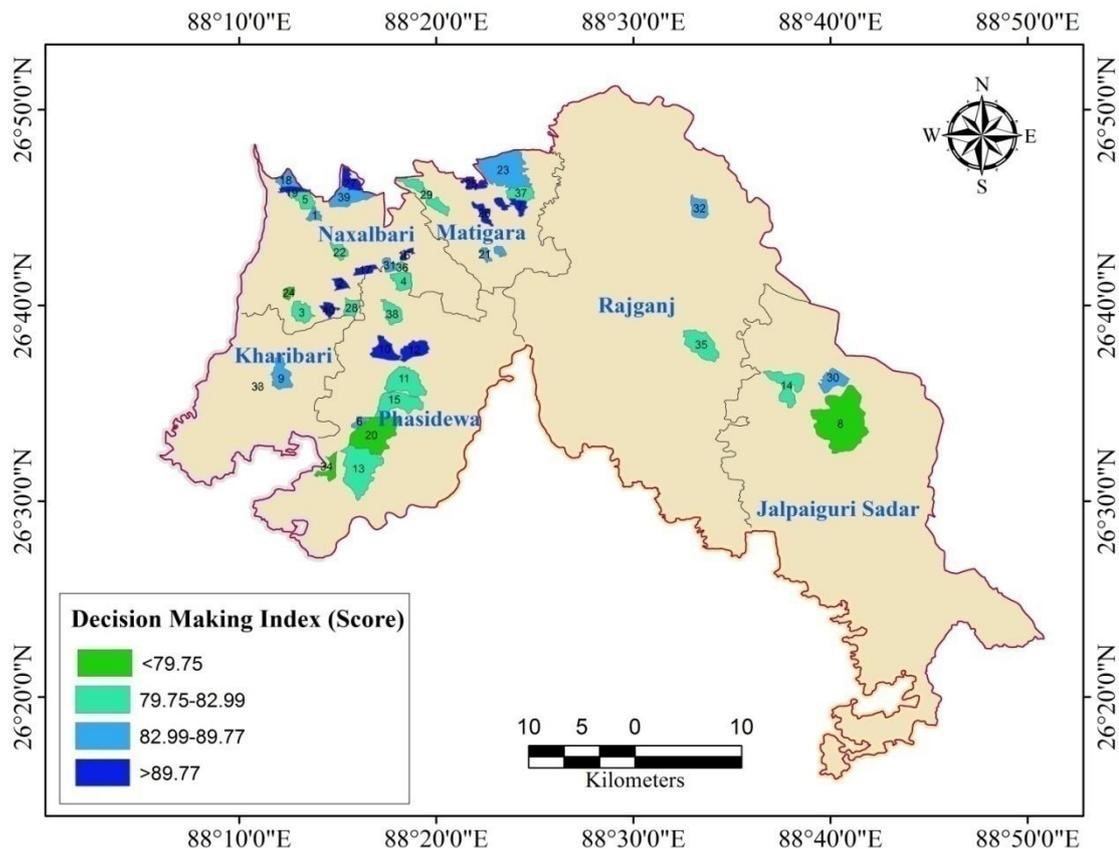
Source: Prepared by Researcher based on Field Survey, 2017

with meager wages of the Tea Gardens workers. Women took decisions high (Decision score: above 89.35) regarding economic aspects reported in 10 tea gardens (25.00 per cent) named New Chamta TG, Ashapur TG, Atal TG, Kamalpur TG, Kiran Chandra TG, Marapur TG, Ord Terai TG, Gangaram TG, Gayaganga TG, Kamala TG. There are 32.50 per cent tea gardens (13 in numbers) where women took decisions moderately high (Decision score: 83.95-89.35). On the other hand, women's decision is low (Decision score: below 79.78) reported 10 tea gardens such as Denguajhar TG, Putinbari TG, Sukna TG, Meryview TG, Naxalabari TG, Paharghomia TG, Bijlimoni TG, Motidhar TG, Sayedabad TG, Taipoo TG (Table 5.10).

❖ **Human Capital Decision:** The decision regarding human capital is very important for tea gardens women. The study reveals that the human capital decision i.e. birth spacing, adaptation of family planning and employment of children are mostly by women. Where women took decisions highly regarding human capital reported in 20.00 per cent tea gardens (8 in numbers) named Saraswatipur TG, Nishchintapur TG, Sukna TG, Kiran Chandra TG, Marapur TG, Ord Terai TG, Hansqua TG, Gayaganga TG. While there are 27.50 per cent tea gardens (11 in number) such as Joypur TG, Raipur TG, Shikarpur TG, Mohorgaon and Gulma TG, Putinbari TG, Ashapur TG, Atal TG, Sannasithan TG, Trihana TG, Singhiajhora TG, Taipoo TG where women took decision moderately (Decision score: 78.67-86.14). In 10 tea gardens such as Denguajhar TG, Satish Chandra TG, Belgachi TG, Naxalbari TG, Vijoynagar TG, Bagdogra TG, Jayantika TG, Kamala TG, Motidhar TG, Sayedabad TG where women's decision is low (Decision score: below 78.67) (APPENDIX-XII).

❖ **Political Decision:** The political decisions regarding participation in meeting and canvassing during the election is important in tea gardens for livelihood improvement. In most 15 tea gardens (37.50 per cent) women took decision moderately high (Decision score: 68.98-80.56) regarding political participation. Although women took decision highly (Decision score: above 80.56) found 10 tea gardens such as Dagapur TG, Mohorgaon and Gulma TG, Nishchintapur TG, Kamalpur TG, Kiran Chandra TG, Ord Terai TG, Sannasithan TG, Gangaram TG, Gayaganga TG, Jayantika TG. Women decision regarding political spheres reported in 9 tea gardens (Decision score: below 62.96) (APPENDIX-XII).

❖ **Overall Decision:** Women’s decisions in agriculture, livestock, household chores, economic, human capital and political are much important which reflect their position in society. In most of the tea gardens (27.50 per cent, 11 in number) named Dagapur TG, New Chamta TG, Nishchintapur TG, Atal TG, Kamalpur TG, Kiran Chandra TG, Marapur TG, Ord Terai TG, Vijoynagar TG, Gangaram TG, Hansqua TG where women’ decision is high (Decision score: above 89.77). On the other hand, women play a moderate role (Decision score: 79.75-82.99) regarding all aspects of households reported in 22.50 per cent tea gardens (9 in numbers) of the study areas. There are 10 tea gardens named Denguajhar TG, Shikarpur TG, Satish Chandra TG, Putinbari TG, Meryview TG, Naxalabari TG, Bagdogra TG, Motidhar TG, Sayedabad TG, Taipoo TG where women’s decision low (Decision score: below 79.75) (Map 5.4).



Map 5.4: Decision Making Status of women in Tea gardens

### 5.11 Socio-Economic Freedom (Respondent’s Empowerment):

❖ **Permission for movement at Night:** The study reveals women need permission to more outside of the home at night for gossiping which reflects the empowerment pattern of women. More than 82.03 per cent respondents replied that

they need permission for moving at nights that is reported 20.00 per cent tea garden (8 in number). Whereas in most of the tea gardens (35.00 per cent and 14 in numbers), 67.80-82.03 per cent respondents need permission. On the other hand, there are 7 tea gardens named Vijoynagar TG, Gangaram TG, Singhajhora TG, Sukna TG, Meryview TG, Ord Terai TG, Bijlimoni TG where less than 53.57 per cent respondents replied they need permission for moving at night. There are 27.50 per cent tea gardens (11 in number) where 53.57-67.80 per cent respondents state that they need permission at night (APPENDIX-XIII).

❖ **Permission for movement at Day:** During the survey, it is observed that it needs permission for moving outside even in the day. There are (Table 5.11) 17.50 per cent tea gardens (7 in numbers) such as Saraswatipur TG, Satish Chandra TG, New Chamta TG, Putinbari TG, Azmabad TG, Sannyasithan TG, Kamala TG where more than 43.64 per cent respondents replied they take permission for moving to another house even in day. Another 19 tea gardens (47.50 per cent) move outside the home in a day that needs permission also. There are 12.50 per cent tea gardens (5 in number) such as Ashapur TG, Kamalpur TG, Vijoynagar TG, Gangaram TG, Manjha TG where less than 15.76 per cent respondents take permission for moving outsides of the study area.

Table 5.11: Permission for movement at Day

Respondents (%)	Name of TGs	Number of TGs	Percentage of TGs
<15.76	Ashapur TG, Kamalpur TG, Vijoynagar TG, Gangaram TG, Manjha TG	5	12.50
15.76-29.70	Denguajhar TG, Joypur TG, Fulbari TG, Mohorgaon and Gulma TG, Matigara TG, Nishchintapur TG, Sukna TG, Naxalbari TG, Ord Terai TG, Paharghomia TG, Bagdogra TG, Gayaganga TG, Motidhar TG, Sayedabad TG, Taipoo TG Belgachi TG, Meryview TG, Hansqua TG, Singhajhora TG	19	47.50
29.70-43.64	Sikarpur TG, Trihana TG, Raipur TG, Dagapur TG, Atal TG, Kiran Chandra TG, Marapur TG, Bijlimoni TG, Jayantika TG,	9	22.50
>43.64	Saraswatipur TG, Satish Chandra TG, New Chamta TG, Putinbari TG, Azmabad TG, Sannyasithan TG, Kamala TG	7	17.50
Total	Mean: 29.70, SD: 13.94	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Permission to visit in relative homes:** Since most of the women work in the tea garden in meager wage. Women take permission to visit in parents' homes and relatives' homes so that not spent a long time. So, 15.00 per cent tea gardens (6 in number), more than 77.81 per cent respondents take permission to visit parents and relatives home. On the other hand, less than 54.39 per cent respondents stated that they also need permission reported in 17.50 per cent tea garden (7 in numbers) such as New Chamta TG, Kamalpur TG, Kiran Ch TG, Ord Terai TG, Trihana TG, Gangaram TG, and Jayantika TG. In most of the tea gardens (37.50 per cent tea garden and 15 in numbers) where 66.10-77.81 per cent respondents take permission for the purpose of visit (APPENDIX-XIII).

❖ **Permission for enjoyment in Festivals:** The tea garden people move outside to enjoy festivals to eliminate monotonous work in tea gardens. It is also reported need permission for moving outside to enjoy the festival. In most of the tea gardens (35.00 per cent and 14 in number) where 36.02-54.20 per cent respondents replied they take permission for moving outside during festivals. Where more than 72.38 per cent respondents take permission to go outside of the tea gardens for enjoying festivals which is reported in 12.50 per cent tea garden (5 in number) such as Dagapur TG, Ashapur TG, Azmabad TG, Belgachi TG, Taipoo TG. On the other hand, there are 8 tea gardens in the study areas where less than 36.02 per cent women need permission to outside during festivals (APPENDIX-XIII).

❖ **Visiting Pattern in Relative and Parent Houses:** The visiting nature of women in outside reflects their empowerment where most of the women (69.30 per cent) visit parent and relatives home along with another family member which is found a wide variation in the tea gardens of Jalpaiguri (56.80 per cent) and Darjeeling (71.09 per cent). While 19.80 per cent respondents go outside especially

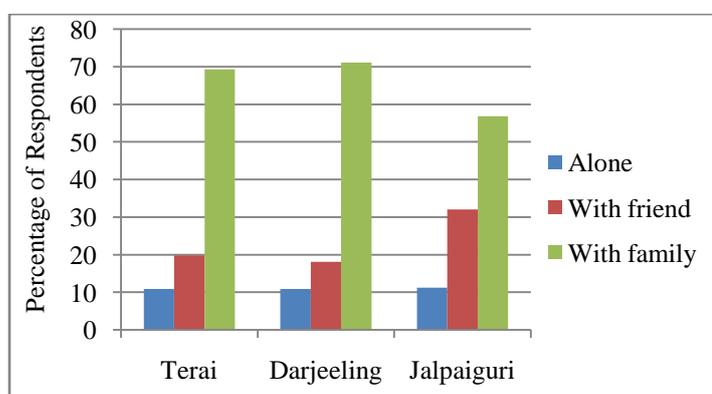


Fig. 5.28: Visiting Pattern of Respondents

for festivals along with their friends which are found in the tea gardens of Jalpaiguri (32.00 per cent) and Darjeeling (19.80 per cent). Only 10.90 per cent respondents replied that they go alone most time to their parents and relatives' home. Because of the business of other family members which is found in 11.20 per cent and 16.86 per cent Jalpaiguri and Darjeeling (Fig. 5.28).

❖ **Involvement in Community Rituals:** In every society, the community ritual (marriage ceremony, death ceremony, religious festivals, and birth ceremony) is very important. During the survey, it is observed that there is 12.50 per cent tea garden (5 in number) such as Atal TG, Belgachi TG, Marapur TG, Sannyasithan TG, Hansqua TG where more than 56.40 per cent women replied that they need permission for community rituals in their locality. While less than 24.60 per cent respondents need permission for community rituals reported in 9 tea gardens (22.50 per cent) of the study areas. On the other hand, in 37.50 per cent tea gardens where 24.60-40.50 per cent respondents need permission for joining the community rituals in their locality (APPENDIX-XIII).

❖ **Participation in Fair:** Since the tea garden people are isolated and feel ignorance where more than 41.90 per cent need permission to go join in fair reported in 8 tea gardens (20.00 per cent) named Denguajhar TG, Joypur TG, Nishchintapur TG, Atal TG, Belgachi TG, Naxalbari TG, Ord Terai TG, Trihana TG. Although there is 15.00 per cent tea garden (6 in numbers), less than 13.88 per cent respondents need permission for this purpose. Whereas, 13.88-41.92 per cent respondents need permission to go in fair reported in 40.00 per cent tea gardens (16 in numbers) of the surveyed tea garden of the study area (APPENDIX-XIII).

❖ **Participation in NGOs activities:** The involvement in NGOs of tea gardens people is very much important to be aware in livelihood improvement. There are many NGOs involved in tea gardens i.e. Pramila Bahini, Red Cross regularly working in the tea belt of North Bengal. In Table 5.12 shows more than 22.87 per cent women independently involved in NGOs activities reported in 8 tea gardens named Joypur TG, New Chamta TG, Putinbari TG, Azmabad TG, Belgachi TG, Manjha TG, Paharghomia TG, Hansqua TG. Most of the tea gardens (32.50 per cent, 13 in numbers), where 15.80-22.87 per cent respondents involved in NGOs activities of the study area. Whereas 8.73-15.80 per cent women participate in NGOs activities reported in 12 tea gardens (30.00 per cent). During the investigation, it is observed

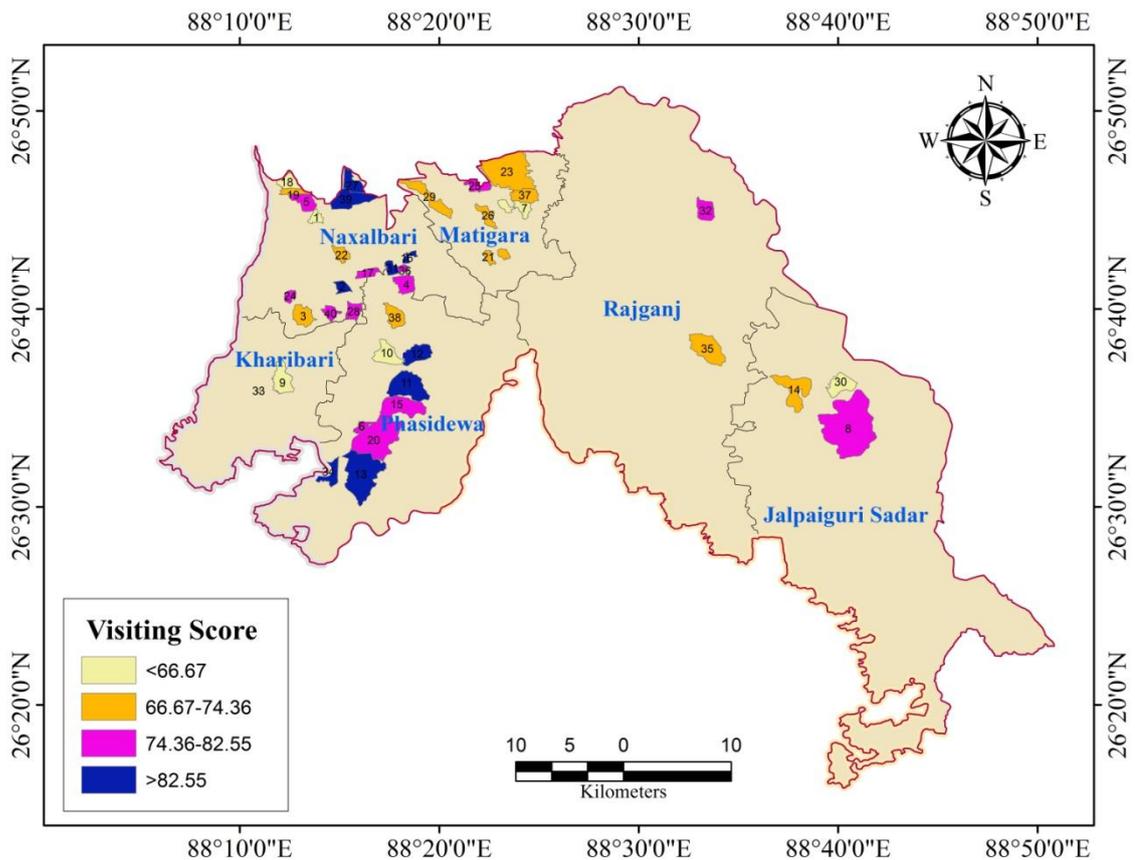
that the NGOs involved in many activities like awareness in child marriage, dowry system, heavy drinking and *haria* preparation, health and hygiene, alternative income sources for better livelihood of tea garden people.

Table 5.12: Involvement in NGOs Activities

Respondents (%)	Name of TGs	Number of TGs	Percentage of TGs
<8.73	Nishchintapur TG, Kiran Chandra TG, Ord Terai TG, Bagdogra TG, Motidhar TG, Sayedabad TG, Taipoo TG	7	17.50
8.73-15.80	Denguajhar TG, Dagapur TG, Sukna TG, Atal TG, Marapur TG, Sannyasithan TG, Trihana TG, Bijlimoni TG, Gangaram TG, Gayaganga TG, Jayantika TG, Singhajhora TG	12	30.00
15.80-22.87	Raipur TG, Saraswatipur TG, Shikarpur TG, Fulbari TG, Satish chandra TG, Mohorgaon and Gulma TG, Matigara TG, Ashapur TG, Kamalpur TG, Meryview TG, Naxalbari TG, Vijoynagar TG, Kamala TG	13	32.50
>22.87	Joypur TG, New Chamta TG, Putinbari TG, Azmabad TG, Belgachi TG, Manjha TG, Paharghomia TG, Hansqua TG	8	20.00
Total	Mean: 15.80, SD: 7.17	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Visit to essential Places:** To assess the visiting status of women in tea gardens 12 parameters have been selected such as visited at the post office, bank, panchayet office, B.D.O office, D.M office, market, health center, children's school, religious places, police station, interesting places and fair. On the basis of visiting intensity, women are classified into four classes. The low visiting status of women (Visiting score: below 66.67) is reported in 22.50 per cent tea gardens (9 in numbers). There are 22.50 per cent tea gardens (9 in numbers) named Saraswatipur TG, Belgachi TG, Kiran Chandra TG, Naxalabari TG, Vijoynagar TG, Bagdogra TG, Bijlimoni TG, Kamala TG, Motidhar TG where women's visiting status is moderate-high (Visiting score: 74.36-82.55) and these tea gardens are mostly accessible and well connected and near to road network so people easily can move for their essential places. On the other hand, there are 25.00 per cent tea gardens (10 in number) where women's visiting status is high (Visiting score: above 82.55) (Map 5.5).



Map 5.5: Visiting status of women in tea gardens

❖ **Visiting in Parent Home:** The study found women of tea gardens mostly got married within the same tea gardens or other tea gardens of the tea belt. A question was asked about their visit to the parent home. About 1.70 per cent women replied they residing in parent home after marriage (*Ghar Jamai*) because they work off their parents work in the tea garden. The majority of the women (28.66 per cent) visit their parent's homes when they wish because of nearby and found a wide variation in the tea gardens of Jalpaiguri (39.32 per cent) and Darjeeling (27.18 per cent). While 26.26 per cent women visit to parents' home more or less 2 times in a year which is found more in the tea gardens of Darjeeling (26.94 per cent) than Jalpaiguri (21.37 per cent). While 22.07 per cent and 14.02 per cent women visit yearly and quarterly to their parent's home (15.14 per cent) (Fig. 5.29).

❖ **Visiting in Relatives Home:** The tea gardens people also visit their relative's homes rarely because they are busy with their work in tea gardens. In the holy day, they mostly visit their relatives home and also meet at the local hut of a week or fortnight. Most of the respondents (41.20 per cent) replied that they go their relative home at least twice in a year which is found more in the tea gardens of Darjeeling

(42.63 per cent) than Jalpaiguri (31.20 per cent). While 25.70 per cent women visit their relative's home yearly and found 27.20 per cent and 25.49 per cent the tea gardens of Jalpaiguri and Darjeeling. While 16.20 per cent respondents replied they go their relative homes when they wish because of nearby. On the other hand, 15.80 per cent respondents visit their relative home quarterly found 17.03 per cent and 7.20 per cent in the tea gardens of Darjeeling and Jalpaiguri (Fig. 5.30).

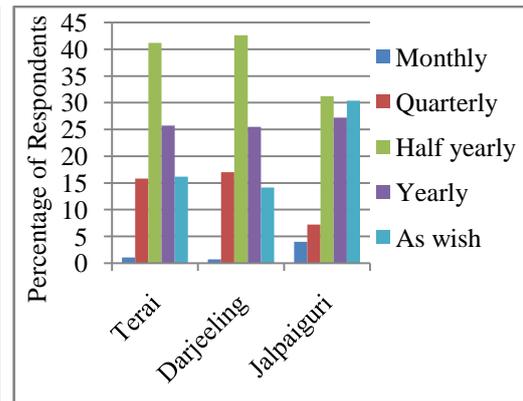
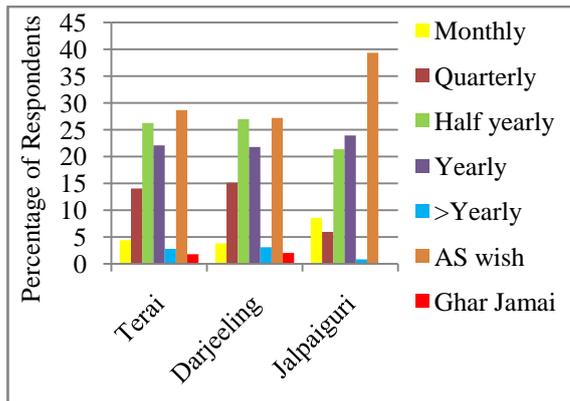


Fig. 5.29: Visit in Parent Home

Fig. 5.30: Visit in Relatives Home

**5.12 Exposure to Mass media:** The scope of recreational facilities and opportunities are very limited for the tea garden people because of their business in tea gardens even children are involved in income-generating activities due to poverty (Das & Islam, 2006). The study depicts tea gardens people enjoying recreational activities in the form of watching T.V and video on mobile, listening to FM radio and audio. The younger go to the cinema and visit relative homes and go to church on the holy day of the week.

❖ **Watching T.V:** Most of the people in tea gardens spend their leisure time watching different entertainment programs on television and listening to songs in the sound system or mobile to eliminate their monotonous life. The women who are housewife (2.70 per cent) replied that they watch T.V in most of the time after household chores reported mostly in the tea gardens of Darjeeling. The women (67.90 per cent) some time watch T.V. On the other hand, 20.90 per cent respondents replied they often watch T.V especially movie for entertainment which is found in the tea gardens of Darjeeling (21.83 per cent) and Jalpaiguri (14.40 per cent) (Fig. 5.31).

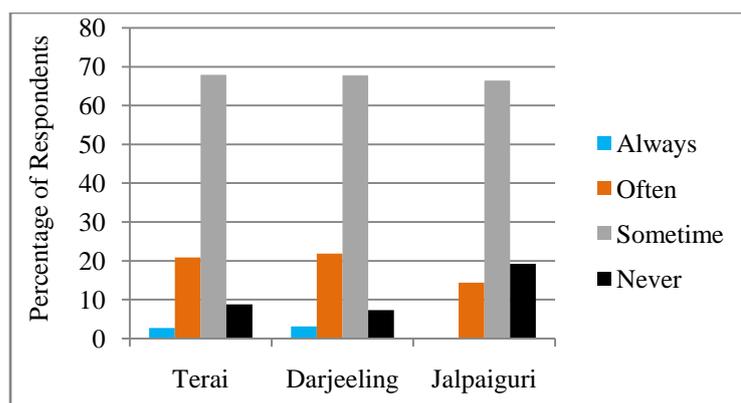


Fig. 5.31: Watching TV

❖ **Listening Radio:** During the investigation, it is observed that a few people listening to radio in the study area. Only 1.00 per cent respondents listening radio sometimes for news and programs which is reported in the tea gardens of Darjeeling (1.03 per cent) and Jalpaiguri (0.83 per cent) (APPENDIX-XIV).

❖ **Reading Newspaper:** The habit of newspaper reading of tea garden peoples is very poor which indicates illiteracy and ignorance to be aware of different issues and schemes. Only 0.50 per cent respondents purchase and read newspaper daily which is reported in New Chamta TG, Kiran Chandra TG and Hansqua TG of Darjeeling district where 1.30 per cent respondents replied often read newspaper and 8.40 per cent respondents replied they read newspaper sometimes, found more in the tea gardens of Darjeeling (9.37 per cent) than Jalpaiguri (1.60 per cent) (Table 5.13).

Table 5.13: Reading Newspaper

Region	Always	Often	Sometime	Never
Terai	0.50	1.30	8.40	90.00
Darjeeling	0.57	1.49	9.37	88.80
Jalpaiguri	0.00	0.00	1.60	98.40

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Watching Movie:** Generally go to the cinema and watching movies indicates refresh entertainment of working life which also a sign of adaptation and communication with mainstream of society for the tea gardens people. Only 0.10 per cent respondents especially younger often go to moves nearby cinema hall specially found in Sayedabad TG of Darjeeling while 5.90 per cent replied they watch move rarely (one or two times of a year) which is found in the tea gardens of Darjeeling (6.74 per cent) of the study areas (Table 5.14).

Table 5.14: Watching Movie

Region	Always	Often	Rarely	Never	Total
Terai	0(0.00)	1(0.10)	59(5.90)	940(94.00)	1000(100.00)
Darjeeling	0(0.00)	1(0.11)	59(6.74)	815(93.14)	875(100.00)
Jalpaiguri	0(0.00)	0(0.00)	0(0.00)	125(100.00)	125(100.00)

Source: Prepared by Researcher based on Field Survey, 2017

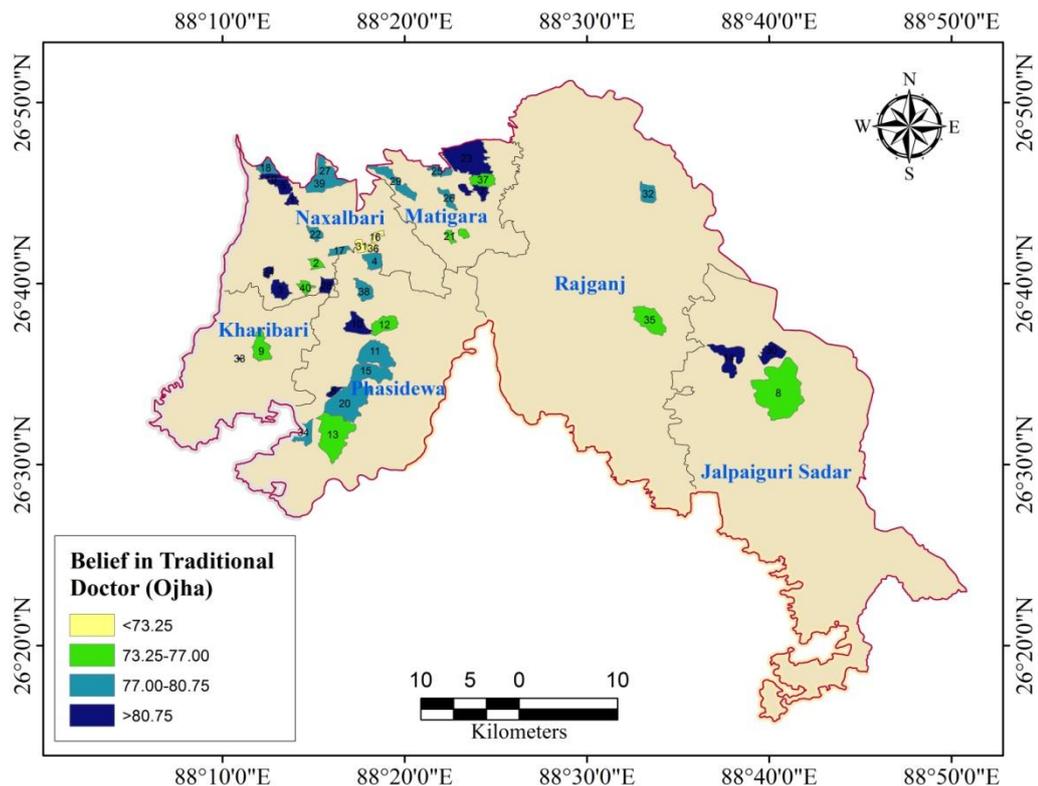
### 5.13 Believe in Superstitions:

❖ **Tattoo:** Tattoo is the traditional practice of tribal people. Since most of the people are tribal so the practices tattoo. The study outcomes that less than 49.44 per cent women practice tattoo found in 20.00 per cent tea gardens (8 in number). There are 15 tea garden named Shikarpur TG, Fulbari TG, Satish Chandra TG, Matigara TG, Sukna TG, Ashapur TG, Belgachi TG, Manjha TG, Marapur TG, Naxalabari TG, Bagdogra TG, Taipoo TG, Dagapur TG, Meryview TG, Jayantika TG where 66.50-83.56 per cent women practice tattoo. While more than 83.56 per cent women practice tattoo reported in 7 tea gardens named Joypur TG, Raipur TG, Mohorgaon and Gulma TG, Nishchintapur TG, Azmabad TG, Kiran Chandra TG, Paharghomia TG (APPENDIX-XV).

❖ **Believe in Traditional Doctor (*Ojha*):** In the tea gardens areas, most of the people believe in traditional doctors or *ojhas*. During the investigation, it is also observed that women prefer to traditional treatments (*ojha*) than modern treatment during illness. There are 40.00 per cent tea gardens (16 in number) where more than 80.75 per cent women believe in traditional doctors (*ojha*). Less than 73.25 per cent women believe *ojhas* reported in 15 tea gardens such as Denguajhar TG, Shikarpur TG, Fulbari TG, New Chamta TG, Sukna TG, Atal TG, Kamalpur TG, Kiran Chandra TG, Ord Terai TG, Sannyasithan TG, Vijoyanagar TG, Hansqua TG, Jayantika TG, Singhiajhora TG. On the other hand, there are 17.50 per cent tea gardens (7 in number) such as Nishchintapur TG, Putinbari TG, Manjha TG, Meryview TG, Gayaganga TG, Motidhar TG, Sayedabad TG where 77.00-80.75 per cent respondents in each tea garden believe in traditional treatment of the study area (Map 5.6).

❖ **Evil Eye:** The belief in the evil eye is a kind of superstition which is found in tea gardens of Terai (averagely 51.80 per cent). Whereas less than 47.29 per cent respondents believe evil eye found in 42.50 per cent tea garden (17 in number) such as Fulbari TG, Bagdogra TG, Hansqua TG, Jayantika TG, Singhiajhora TG,

Saraswatipur TG, Shikarpur TG, New Chamta TG, Putinbari TG, Atal TG, Sannyasithan TG, Vijoyanagar TG, Gangaram TG, Gayaganga TG, Kamala TG, Taipoo TG. There are 14 tea gardens (35.00 per cent) where more than 56.31 per cent women believe in the evil eye. Although in the remaining 17.50 per cent tea garden (7 in number), 51.80-56.31 per cent respondents believe in the evil eye (APPENDIX-XV).



Map 5.6: Belief in traditional doctor (*Ojha*)

❖ **Tabiz:** *Tabiz* or *Bez* is a traditional practice at the time of illness and one kind of superstition. Where 71.20 per cent women practice *Tabiz* or belief in *Tabiz* found in the tea gardens of Jalpaiguri (76.00 per cent) and Darjeeling (70.40 per cent). There are 6 tea gardens (15.00 per cent) such as Raipur TG, Satish Chandra TG, Dagapur TG, Nishchintapur TG, Azmabad TG, Naxalabari TG where more than 87.11 per cent respondents believe in *tabiz*. While in 8 tea garden named Fulbari TG, Matigara TG, Atal TG, Marapur TG, Vijoyanagar TG, Bagdogra TG, Hansqua TG, Jayantika TG where less than 54.99 per cent women practices *Tabiz* during illness. There are 17 tea gardens (42.50 per cent) where 71.20-87.41 per cent women still believe in *tabiz* and *bez* in the study areas (APPENDIX-XV).

❖ **Witchcraft:** Belief in witchcraft also found in tea gardens of the study area because of their illiteracy and ignorance where averagely 15.80 per cent women believe witchcraft. In most of the tea gardens (37.50 per cent and 15 in number) and less than 12.00-21.00 per cent respondents believe in witchcraft (Table 5.15). Although there are 10 tea gardens (25.00 per cent) such as Raipur TG, Dagapur TG, Atal TG, Azmabad TG, Belgachi TG, Kiran Chandra TG, Ord Terai TG, Trihana TG, Jayantika TG, Kamala TG where more than 21.00 percent respondent believes witchcraft while more than 8.00 percent of respondents believe in witchcraft reported in 7 tea gardens such as Joypur TG, Fulbari TG, Matigara TG, Ashapur TG, New Chamta TG, Kamalpur TG, Sannyasithan TG.

Table 5.15: Belief in Witchcraft

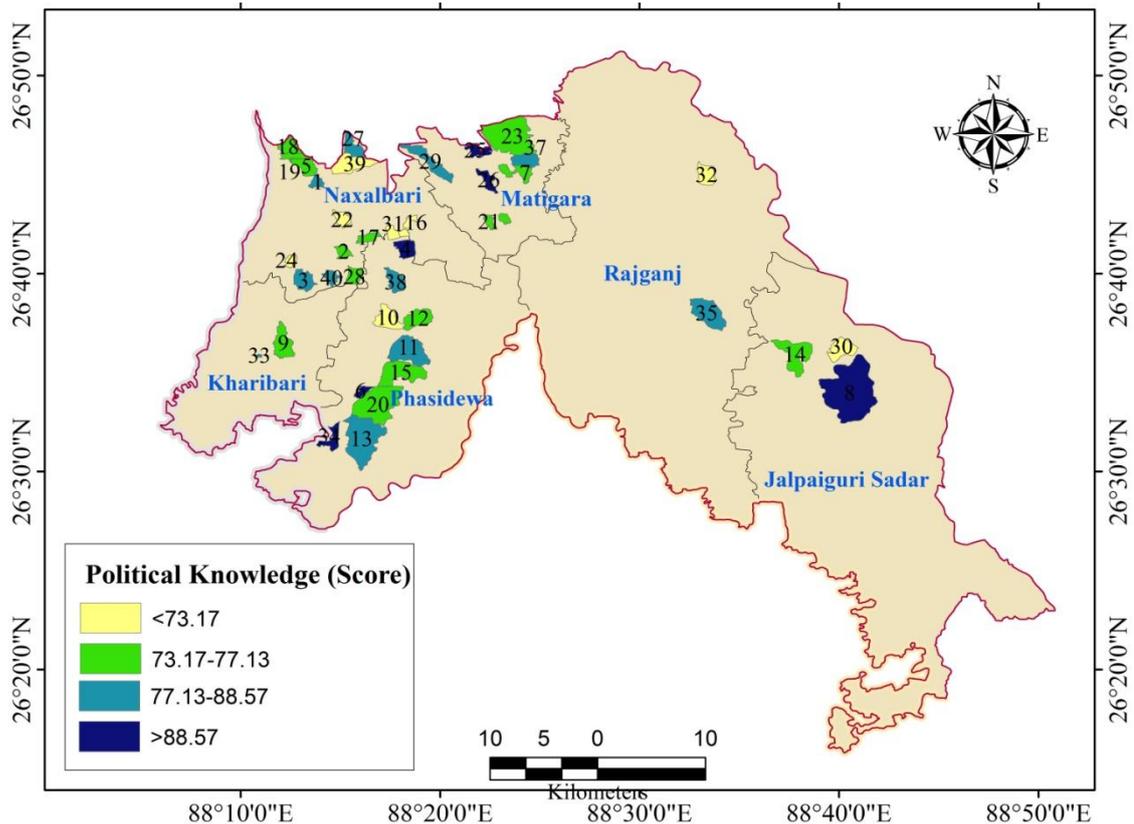
Respondents (%)	Name of TGs	Number of TGs	Percentage of TGs
< 8.00	Joypur TG, Fulbari TG, Matigara TG, Ashapur TG, New Chamta TG, Kamalpur TG, Sannyasithan TG	7	17.50
8.00-12.00	Denguajhar TG, Putinbari TG, Bagdogra TG, Bijlimoni TG, Hansqua TG, Motidhar TG, Sayedabad TG, Singhiajhora TG	8	20.00
12.00-21.00	Belgachi TG, Shikarpur TG, Satish Chandra TG, Mohorgaon and Gulma TG, Nishchintapur TG, Sukna TG, Manjha TG, Marapur TG, Naxalabari TG, Paharghomia TG, Taipoo TG, Meryview TG, Gayaganga TG, Saraswatipur TG, Vijoynagar TG, Gangaram TG	15	37.50
>21.00	Raipur TG, Dagapur TG, Atal TG, Azmabad TG, Belgachi TG, Kiran Chandra TG, Ord Terai TG, Trihana TG, Jayantika TG, Kamala TG	10	25.00
Total	Q <sub>1</sub> : 8.00, Q <sub>2</sub> : 12.00, Q <sub>3</sub> : 21.00, Q <sub>4</sub> : 24.00	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

#### 5.14 Political Awareness of the Women:

❖ **Political Knowledge:** Political awareness is very important for the tea garden women to be empowered politically. Where respondents are asked about women reservation in Panchayat politics, the name of Panchayat members, *Prodhan*, M.L.A, M.P, Chief Minister, Prime Minister, President of India political party represents Chief Minister and Prime Minister, participate in *Gram Sabha* programme for assessing political knowledge. The high political knowledge (score: above 88.57) of respondents reported in 10 tea gardens (25.00 per cent) of the study area. On the

other hand, the moderate political knowledge of women (Score: 73.17-77.13) reported in 10 tea gardens. There are 27.50 per cent tea gardens (11 in number) named Raipur TG, Saraswatipur TG, Dagapur TG, Kamalpur TG, Meryview TG, Naxalabari TG, Paharghomia TG, Sannyasithan TG, Trihana TG, Gangaram TG, Singhiajhora TG where low political knowledge (score: below 73.17) is reported among women of the tea gardens (Map 5.7).



Map 5.7: Political knowledge of women in tea gardens

❖ **Involvement in Politics:** The active participation of women in politics is a matter of concern because of their political empowerment. Although the majority of respondents (52.30 per cent) not yet interested to participate in politics because of their illiteracy and poverty reported in the tea gardens of Darjeeling (50.29 per cent) and Jalpaiguri (66.40 per cent). Where only 5.60 per cent women are highly interested in politics and its activities and found more in the tea gardens of Darjeeling (6.06 per cent). On the other hand, 26.70 per cent women are inclined to some extent in political activities which are found more in the tea gardens of Darjeeling (27.77 per cent) than Jalpaiguri (19.20 per cent). Only 15.40 per cent

respondents are moderately interested in Politics and reported also more in the tea gardens of Darjeeling (15.89 per cent) (Fig. 5.32)

❖ **Casting of Votes:** Casting of votes is a fundamental right of a citizen in India. The study found that most of the women (78.40 per cent) irregularly cast their votes in the election which is found more in the tea gardens of Jalpaiguri (80.80 per cent) than Darjeeling (78.06 per cent). Whereas 15.20 per cent respondents of the study areas replied that they did not yet cast votes due to some unavoidable problems found a variation in the tea gardens of Darjeeling (15.66 per cent) and Jalpaiguri (12.00 per cent). While 6.40 per cent women never cast their votes during election due to illiteracy ignorance, unawareness, which also found in the tea gardens of Darjeeling (6.29 per cent) and Jalpaiguri (7.20 per cent) (Fig. 5. 33).

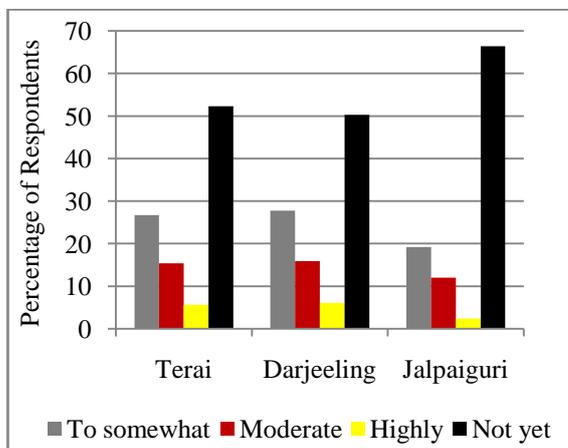


Fig. 5.32: Involvements in Politics

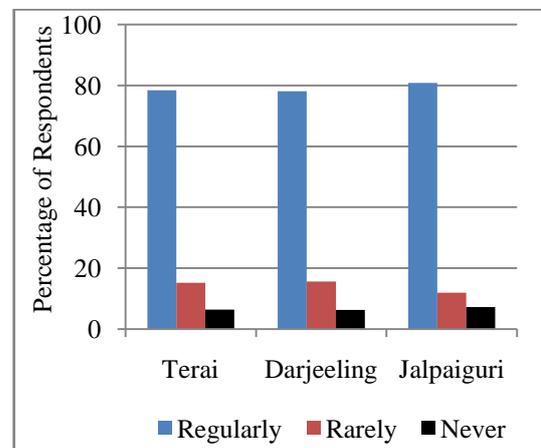


Fig. 5.33: Casting of Votes

❖ **Participation in Speech Programme:** Listening of speech of political leaders also very important to be politically empowered for women in the tea gardens. Most of the households of the tea garden males are actively involved in the political activities during elections specially the Panchayat election. Where it is found that tea gardens (55.20 per cent) never go to political rally found a wide variation in the tea gardens of Darjeeling (51.43 per cent) and Jalpaiguri (81.60 per cent) whereas 35.10 per cent women sometimes participate in political rally when political leaders come to nearby for canvassing in election which also found more in the tea gardens of Darjeeling (38.40 per cent) than Jalpaiguri (12.00 per cent). On the other hand, 6.70 per cent women often participate in the political program of political leaders. On the other hand, only 2.50 per cent women always attend in a rally of political leaders

and much interested in political activities and found more in the tea gardens of Darjeeling (2.63 per cent) than Jalpaiguri (1.60 per cent) (Fig. 5. 34).

❖ **Participation in Political Meeting:** There are meeting between workers and tea gardens authority to solve the problems which are faced by tea garden workers. Sometimes they also do meeting with their local political leaders and trade union leader to overcome their problems. So at the time of poorest and strike all the tea gardens workers assembled against discrimination where mostly male member is present yet 13.20 per cent women replied they regularly attend in political meeting or gate meeting when happened which is varied in the tea gardens of Jalpaiguri (17.60 per cent) and Darjeeling (12.57 per cent). During the investigation, most of women reported their male members most interested in these meetings. While 26.30 per cent women rarely attend in meeting either their own interest or absence of male members in households reported in the tea gardens of Darjeeling (27.20 per cent) and Jalpaiguri (20.00 per cent). While women never attend in the political meeting but male members attend positively reported more in the tea gardens of Jalpaiguri (62.40 per cent) than Darjeeling (60.23 per cent) (Fig. 5. 35).

❖ **Involvement in Election campaigning:** The active participation in canvassing during elections indicates the political empowerment of women in the study. During the investigation, it is found that a few women (2.60 per cent) regularly campaign in the locality during election (i.e. panchayat election) which is found a wide variation in the tea gardens of Darjeeling (12.00 per cent) and Jalpaiguri (2.63 per cent). In the study area about 22.40 per cent respondents participate in campaigning rarely (least interested in political participation) at the time of election and reported more in the tea gardens of Darjeeling (23.66 per cent) than Jalpaiguri (13.60 per cent). Where most of the respondents (75.00 per cent) never participate in election campaigning found more in the tea gardens of Jalpaiguri (84.00 per cent) (Fig. 5. 36).

❖ **Sources of Political Information:** Political information of women is very important because awareness in political spheres makes them more politically empowered. Although most of the women in the tea garden (69.90 per cent) get information in political with personal contact or interaction by others and gossiping is found more in the tea gardens of Jalpaiguri (79.20 per cent) than Darjeeling (68.57 per cent). Where 25.30 per cent respondents replied that they get political information by working television and personal contact and interaction reported 26.06 per cent in the tea gardens of Darjeeling. While only 4.10 per cent and 0.50

per cent women get political information by watching television and newspaper (Fig. 5.37).

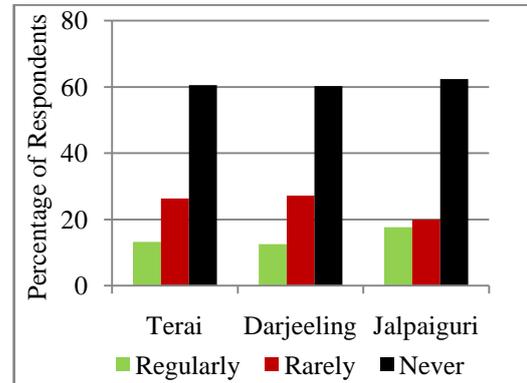
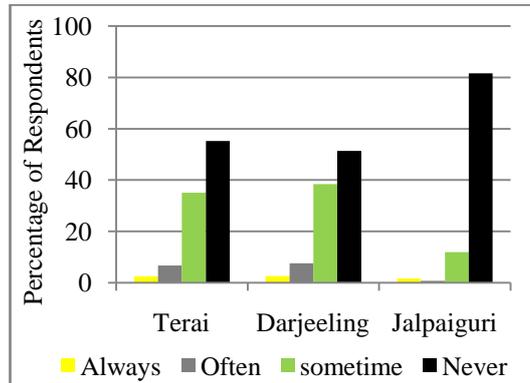


Fig. 5.34: Participation in Speech Programme Fig. 5.35: Attended in Political meeting

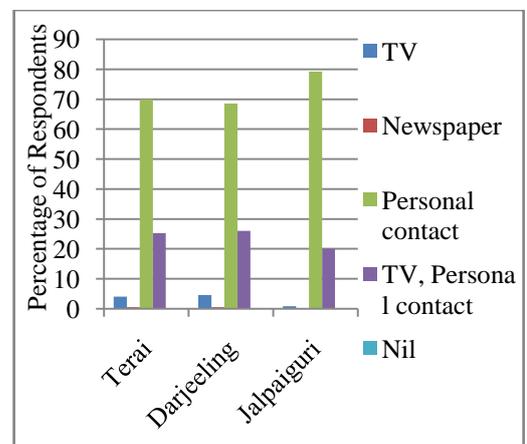
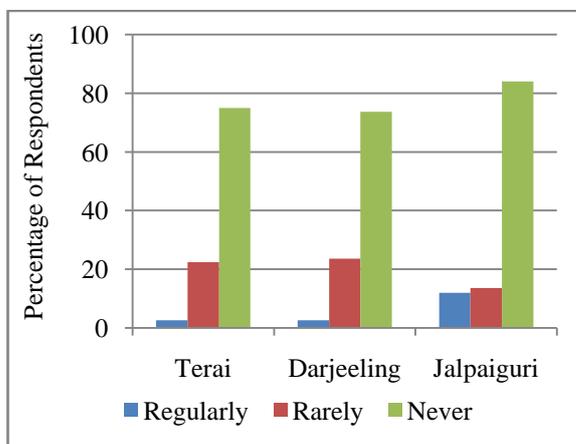


Fig. 5.36: Election Campaign

Fig. 5.37: Information in Political Spheres

❖ **Perception on Panchayat performance:** During the investigation, it is observed that the people of tea gardens have not so much idea and knowledge about working performances of state and central government but they have an idea of Panchayat activities. Where most of the respondents (40.90 per cent) are just satisfied over Panchayat activities which are found more in the tea gardens of Jalpaiguri (44.80 per cent) than Darjeeling (40.34 per cent). But 39.20 per cent women are satisfied good for developmental working activities of Panchayat which also varied in the tea gardens Darjeeling (40.00 per cent) than Jalpaiguri (33.60 per cent). On the other hand, only 8.30 per cent women replied that they are highly satisfied with panchayat activities which are also varied in Darjeeling (9.14 per cent) and Jalpaiguri (2.40 per cent). Though, 11.80 per cent respondents are not satisfied over the Panchayat activities where 0.40 per cent women did not responses on this issue (Table 5.16).

Table 5.16: Perception on Performance of Govt. Activities

Administration	Region	Highly Satisfied	Satisfied Good	Just Satisfied	Not Satisfied	No Idea
Panchayat	Terai	8.30	39.20	40.90	11.80	0.40
	Darjeeling	9.14	40.00	40.34	11.09	0.11
	Jalpaiguri	2.40	33.60	44.80	16.80	2.40
State Govt.	Terai	1.00	22.90	57.00	13.20	5.20
	Darjeeling	1.14	23.77	56.57	12.69	5.03
	Jalpaiguri	0.00	16.80	60.00	16.80	6.40
Central Govt.	Terai	0.70	16.80	53.20	19.20	10.10
	Darjeeling	0.80	17.49	52.46	18.97	10.29
	Jalpaiguri	0.00	12.00	58.40	20.80	18.80

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Perception on Performance of State Government:** Although the working performances of State government especially for the tea gardens people are very important. It should be the responsibility of the government to look into them for their backwardness and ignorance. So, the basis of a perception of respondents, most of the women (57.00 per cent) is just satisfied over the state government's activities which are also varied in the tea gardens of Jalpaiguri (60.00 per cent) and Darjeeling (56.50 per cent). Only 22.90 per cent women satisfied good over the developmental activities of state government. While 13.20 per cent women are not satisfied with the state government which is varied in Darjeeling (12.69 per cent) and Jalpaiguri (16.80 per cent). Only 1.00 per cent women are highly satisfied on the performance of state government mainly found in Jayantika TG (12.00 per cent), Manjha TG (4.00 percent), Marapur TG (4.00 per cent), Sannyasithan TG (4.00 per cent) and Singhiahjhora TG (8.00 per cent) of Darjeeling. Where 5.20 per cent Respondents did not reply about these issues (Table 5.16).

❖ **Perception on Performances of Central Government:** On the perception of women on working performances by the central government, majority of respondents (53.20 per cent) replied that they are just satisfied over central government performances which are varied in the tea gardens of Jalpaiguri (58.40 per cent) and Darjeeling (52.46 per cent). While 16.80 per cent women satisfied good and reported only in the tea gardens of Darjeeling (17.49 per cent). Where only 0.70 per cent women are highly satisfied on central activities and found in the tea gardens of Darjeeling (0.80 per cent). About 19.20 per cent are not satisfied over central government performances. Only 10.10 per cent respondents replied that they

don't response regarding these issues which found more in the tea gardens of Darjeeling (10.29 per cent) than Jalpaiguri (8.80 per cent) (Table 5.16).

❖ **Perception on satisfaction over State and National Political activities:**

The perception of women regarding the political situation in West Bengal also traced out for their political awareness where the government should look into tea gardens for the upliftment of their livelihood. About 56.80 per cent respondents are just satisfied with the political situation in West Bengal. Only 20.30 per cent women replied that the political situation in West Bengal is good which is found more in the tea gardens of Darjeeling (20.91 per cent) than Jalpaiguri (16.00 per cent). While 6.40 per cent women are not satisfied with the political situation. On the other hand, 16.20 per cent respondents do not responses about these issues (Table 5.17).

Table 5.17: Perception on satisfaction over political activities

Territory	Region	Good	Bad	Satisfied	No idea
West Bengal	Terai	20.30	6.40	56.80	16.20
	Darjeeling	20.91	6.51	56.80	15.43
	Jalpaiguri	16.00	5.60	56.80	21.60
India	Terai	13.50	3.80	50.40	31.10
	Darjeeling	13.94	3.77	49.60	31.31
	Jalpaiguri	10.40	4.00	56.00	29.60

Source: Prepared by Researcher based on Field Survey, 2017

Regarding perception on the political situation in India, most of the women (50.40 per cent) respondents are just satisfied over the political situation of India which varied in the tea garden of Jalpaiguri (56.00 per cent) and Darjeeling (49.60 per cent). Only 13.50 per cent respondents replied the political situation is very good. While 3.80 per cent women replied that the political situation is very bad and varied in the tea gardens of Jalpaiguri (4.00 per cent) and Darjeeling (3.77 per cent). While 31.10 per cent replied that they did not respond to these issues (Table 5.17).

❖ **Perception on satisfaction over tea gardens area:**

There was asked the question of women about the condition of workers in Darjeeling hill tea gardens where most of the tea gardens women (47.90 per cent) replied to much deplorable condition which is reported 48.11 per cent and 46.40 per cent in the tea gardens of Darjeeling and Jalpaiguri comparatively. Moreover, 20.70 per cent women replied a good condition of tea gardens workers of Darjeeling hill because of higher wages and production of a higher quality of tea which is reported by the women 21.71 per cent and 13.60 per cent in the tea gardens of Darjeeling and Jalpaiguri. On the other

hand, 5.70 per cent women are just satisfied with condition tea garden workers which are found in the tea gardens of Darjeeling (5.26 per cent) and Jalpaiguri (8.80 per cent). Though, 25.70 per cent women did not response about it in the study area (Table 5.18).

There also a question about the condition of tea gardens workers in Dooars where 53.80 percent Respondents replied that the condition of tea garden workers in Dooars is deplorable and very bad which is reported 54.86 and 46.40 per cent in the tea gardens of Darjeeling and Jalpaiguri (Table 5.18). On the other hand, only 5.00 per cent respondents replied to a good condition which is found a variation in the tea gardens of Darjeeling (4.91 per cent) and Jalpaiguri (5.60 per cent). But 19.10 per cent respondents replied to just satisfy which is found 29.60 per cent and 17.60 per cent in the tea gardens of Jalpaiguri and Darjeeling. On the other hand, about 22.10 per cent respondents are not responsible for these issues.

Table 5.18: Perception on Conditions of tea garden workers

Tea belt area	Study area	Good	Bad/Deplorable	Satisfied	No Idea/Not Responses
Darjeeling Hills	Terai	20.70	47.90	5.70	25.70
	Darjeeling	21.71	48.11	5.26	24.91
	Jalpaiguri	13.60	46.40	8.80	31.20
Dooars	Terai	5.00	53.80	19.10	22.10
	Darjeeling	4.91	54.86	17.60	22.63
	Jalpaiguri	5.60	46.40	29.60	18.40
Terai	Terai	2.40	52.60	41.40	3.30
	Darjeeling	2.17	53.49	40.80	3.20
	Jalpaiguri	4.00	46.40	45.60	4.00

Source: Prepared by Researcher based on Field Survey, 2017

During the investigation, it is observed that the majority of respondents (52.60 per cent) replied that they are living worst in condition due to their meager wages and facilities which is 53.49 per cent and 46.40 per cent in the tea gardens of Darjeeling and Jalpaiguri. On the other hand, 41.40 per cent respondents replied that they are just satisfied with their livelihood. Only 2.40 per cent respondents replied that they are living with good condition in tea gardens which is reported in the tea garden of Darjeeling (2.17 per cent) and Jalpaiguri (4.00 per cent). Though, 3.30 per cent respondents did not response to these issues in the study area (Table 5.18).

❖ **Satisfaction in Cha Adalat:** There is introduced introduction of ‘*Cha Adalat*’ for tea gardens people to solve the problem of labour in tea gardens. Although most

women (70.00 per cent) don't know about 'Cha Adalat' which is reported 67.54 per cent and 87.20 per cent in the tea gardens of Darjeeling and Jalpaiguri. Where only 20.20 per cent women are just satisfied with 'Cha Adalat' varied in the tea gardens of Darjeeling (21.60 per cent) and Jalpaiguri (10.40 per cent). While only 9.60 per cent women are much satisfied in 'Cha Adalat' also found a variation in the tea gardens of Darjeeling (10.63 per cent) and Jalpaiguri (2.40 per cent) (Fig. 5.38).

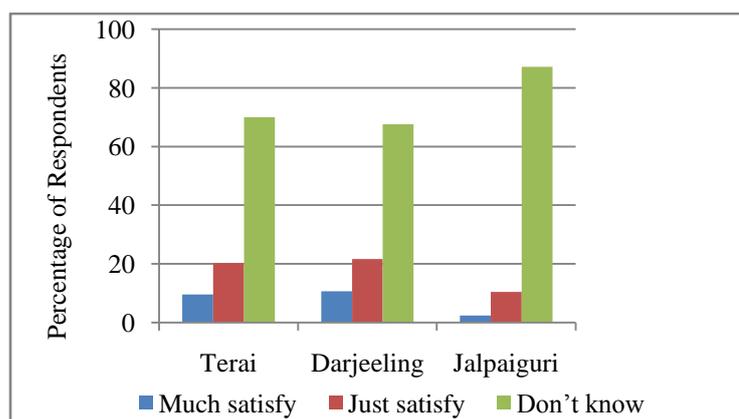


Fig. 4.38: Satisfaction in Cha Adalat

## 5.15 Women and Discrimination:

**5.15.1 Women facing Discrimination:** The study outcomes that women of tea gardens facing discrimination in different places (Table 5.19) which are discussed as below

❖ **Dine with Higher Caste:** Since, the tea gardens people are tribes and mostly illiterate, ignorant and remain isolated from the mainstream of society. The women serving in government and private sectors may interact and communicate with people outside tea gardens. Therefore, they have enjoyed dining with outside people. Only 18.50 per cent women dine with higher caste varied in the tea gardens of Darjeeling (18.63 per cent) and Jalpaiguri (17.60 per cent) which is reported in Denguajhar TG (36.00 per cent), Joypur TG (24.00 per cent), Raipur TG (24.00 per cent) of Jalpaiguri and Belgachi TG (56.00 per cent), Marapur TG (44.00 per cent), Meryview TG (40.00 per cent) of Darjeeling.

❖ **At work Place:** The women also facing discrimination of workplace during work where *Bigha* workers are getting work in the peak season (March to September) not allowed to enjoy welfare and benefit. About 24.00 per cent respondents faced discrimination of workplace found a wide variation of in the tea gardens of Jalpaiguri (10.40 per cent) and Darjeeling (25.94 per cent) which is

reported in Joypur TG (16.00 per cent), Saraswatipur TG (12.00 per cent), Shikarpur TG (12.00 per cent) of Jalpaiguri and Kamala TG (76.00 per cent), Trihana TG (52.00 per cent), Taipoo TG (44.00 per cent), Nishchintapur TG (44.00 per cent), Atal TG (40.00 per cent), Azmabad TG (40.00 per cent) of Darjeeling.

❖ **Common Gathering:** The study found women of the tea gardens faced discrimination in common gathering (market, fairs, festivals, meeting, conference) where 16.40 per cent women have faced discrimination in common gathering. This mostly reported in Saraswatipur TG (20.00 per cent), Shikarpur TG (12.00 per cent) of Jalpaiguri and Hansqua TG (40.00 per cent) Trihana TG (72.00 per cent), Gangaram TG (32.00 per cent), Kamalpur TG (36.00 per cent) of Darjeeling.

❖ **Hotel:** Although the tea gardens people of the study areas do not have a habit in a hotel for yet they used sometime during marketing at, festivals (Naxalbari, Bagdogra, Matigara, Ambari, Belakoba). They facing discrimination in hotel reported by 17.50 per cent and found variation in the tea gardens of Jalpaiguri (3.20 per cent) and Darjeeling (19.54 per cent) and found in Denguajhar TG, Joypur TG, Raipur TG, Shikarpur TG, Gayaganga TG (64.00 per cent), Atal TG (72.00 per cent), Kamal TG (44.00 per cent), Meryview TG (44.00 per cent) of Darjeeling.

❖ **Hat:** The tea garden people market their weakly consumption from a periodic local *hat*. Amrita Toppo (Age 27 year) of Jayantika tea gardens replied that due to illiteracy, ignorance they are cheated in *hat*. Where 25.10 per cent respondents cheated in shop of *hat* found 13.60 per cent and 25.10 per cent a wide variation in the tea gardens of Jalpaiguri and Darjeeling respectively and mostly reported in Raipur TG (36.00 per cent), Denguajhara TG (20.00 per cent), Gangaram TG (44.00 per cent), Manjha TG (56.00 per cent), Kamalpur TG (52.00 per cent) of Darjeeling and Denguajhar TG (20.00 per cent), Raipur TG (36.00 per cent), Saraswatipur TG (8.00 per cent) of Jalpaiguri.

❖ **Administration Institution:** During the investigation, it is found that since, they are most illiterate so facing discrimination due to their ignorance at block office, hospital, bank, and educational institutions. Where 4.70 per cent respondents found discrimination for getting facility from institution reported in Saraswatipur TG (8.00 per cent) of Jalpaiguri and Sannyasithan TG (24.00 per cent), Kamala TG (16.00 per cent), Jayantika TG (16.00 per cent), Manjha TG (16.00 per cent), Atal TG (20.00 per cent) of Darjeeling.

❖ **Transport:** The discrimination also faced in transport (bus, auto, train) reported by 19.00 per cent respondents and mostly reported in Raipur TG, Joypur TG of Jalpaiguri and Gangaram TG (44.00 per cent), Ord Terai TG (48.00 per cent), Atal TG (80.00 per cent), Trihana TG (32.00 per cent), Manjha TG (36.00 per cent) of Darjeeling and Raipur TG (4.00 per cent), Saraswatipur TG (4.00 per cent) of Jalpaiguri.

❖ **Ceremonies:** Although the customs ritual and norms are different from outside people. They faced discrimination in ceremonies found in Jalpaiguri (51.20 per cent) and Darjeeling (58.86 per cent). Most of the tea gardens named Kamala TG (80.00per cent), Gangaram TG (76.00 per cent), Gayaganga TG (76.00 per cent), Trihana TG (96.00 per cent), Kamalpur TG (88.00 per cent), New Chamta TG (76.00 per cent), Fulbari TG (60.00 per cent), and Nishchintapur TG (84.00 per cent) of Darjeeling and Raipur TG (52.00 per cent), Saraswatipur TG(64.00 per cent) and Shikarpur TG (76.00 per cent) of Jalpaiguri.

❖ **Festivals:** While 24.20 per cent women faced discrimination in religious festivals and occasions found in the tea gardens of Jalpaiguri (28.00 per cent) and Darjeeling (23.66 per cent) and mostly reported in Raipur TG (52.00 per cent), Joypur TG (28.00 per cent) of Jalpaiguri and Jayantika TG (48.00 per cent), Paharghomia TG (52.00 per cent), Manjha TG (44.00 per cent) and Sukna TG (44.00 per cent) of Darjeeling and Raipur TG (52.00 per cent), Joypur TG(28.00 per cent), Shikarpur TG (24.00 per cent) of Jalpaiguri (APPENDIX-XVI).

Table 5.19: Discrimination areas of the tea gardens women

Discrimination areas	Responses in percentage		
	Terai	Darjeeling	Jalpaiguri
Work place	24.00	25.94	10.40
Common gathering	16.40	17.26	10.40
Hotel	17.50	19.54	3.20
Shop	25.10	26.74	13.60
College	4.70	1.60	5.14
Bus	19.90	21.60	8.00
Marriage	57.90	58.86	51.20
Festival	24.20	23.66	28.00
Temple	10.80	11.77	4.00

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Temple:** Only 10.80 per cent respondents facing discrimination at religious places (during *puja*) found in tea gardens of Jalpaiguri (4.00 per cent) and Darjeeling

(11.17 per cent) which is reported in all the tea garden of Jalpaiguri and Kamala TG (36.00 per cent), Trihana TG (28.00 per cent), Belgachi TG (20.00 per cent), Atal TG (52.00 per cent), Matigara TG (16.00 per cent), Fulbari TG (16.00 per cent).

**5.15.2 Reason of Discrimination:** The tea gardens people are poor and socio-economically backward and ignorant where lack of awareness in their basic rights at the working section is the main reason for discrimination (Das et al., 2006). The tea garden women are asked the reason for discrimination. During the investigation, it is observed there is a huge difference in livelihood patterns of tea garden people and outside people because of illiteracy and ignorance. Women replied much reason for facing discrimination in the study area. These are as follows

- Illiteracy
- Poor social status
- Poor food habit and unhygienic cooking food
- Birth in a tribal community
- Occupation
- Poverty

❖ **Illiteracy:** Where 22.24 per cent replied to illiteracy for reason of discrimination which is 27.86 per cent and 21.59 per cent reported in the tea gardens of Jalpaiguri and Darjeeling and found acutely in Raipur TG (35.71 per cent), Saraswatipur TG (34.38 per cent) in Jalpaiguri and Belgachi TG (28.57 per cent), Fulbari TG (30.61 per cent), New Chamta TG (30.00 per cent), Gulma TG (28.21 per cent) of Darjeeling district of Terai.

❖ **Poor social strata:** While 17.55 per cent responses replied poor social strata as a reason for distances of mainstream of society and mostly found in 12.44 per cent in tea gardens of Jalpaiguri and 18.30 per cent of Darjeeling which also reported Joypur TG (16.67 per cent), Denguajhar TG (15.91 per cent), Shikarpur TG (14.89 per cent) of Jalpaiguri and Naxalbari TG (32.35 per cent), Meryview TG (30.30 per cent), Motidhar TG (29.17 per cent), Azmabad TG (30.00 per cent), Nishchintapur TG (25.00 per cent) of Darjeeling.

❖ **Poor food habit:** About 3.60 per cent responses reported to their pattern of food habit is a reason for discrimination of tea garden people which is mostly reported in the tea gardens of Jalpaiguri (3.77 per cent) and Darjeeling (2.49 per cent).

❖ **Birth in Tribal Community:** Birth in tribal caste of the tea garden people facing discrimination and feels ignorance reported by 13.34 per cent responses and mostly reported in Raipur TG (23.81 per cent), Joypur TG (16.67 per cent), Saraswatipur TG (12.50 per cent) of Jalpaiguri and Sannyasithan TG (20.51 per cent), Kamalpur TG (23.26 per cent), Azmabad TG (22.50 per cent), Ord Terai TG (23.81 per cent), Trihana TG (24.00 per cent), Jayantika TG (18.18 per cent) of Darjeeling.

❖ **Occupation:** The respondents replied multiple reason for facing discrimination and ignorance from mainstream of society. Due to their occupation especially working in tea gardens is a reason of ignorance which is found more in the tea gardens of Darjeeling (31.48 per cent) and reported in Saraswatipur TG (43.75 per cent), Shikarpur TG (34.04 per cent) of Jalpaiguri and Jayantika TG (45.45 per cent), Hansqua TG (51.52 per cent), Sannyasithan TG (53.85 per cent), Satish Chandra TG (41.67 per cent).

❖ **Poverty:** The tea garden people facing discrimination due to their poverty. They earn meager wage daily (Rs. 132.50 daily) and those involved in a public and private job not getting much salary.

**5.15.3 Measures to Reduce Discrimination:** During the investigation, the women suggested many measures for reducing the social distances of tea gardens (Table 5.20) people from outside people. These areas as follows

- Better education facilities
- Improvement of food habit
- Better employment opportunities
- Governmental assistances
- Economic developments

Table 5.20: Reducing measures the Social Distance

Reasons	Responses in Percentage		
	Terai	Darjeeling	Jalpaiguri
Education	21.19	21.66	17.96
Economic development	13.88	14.32	10.78
Better employment	21.49	21.48	21.56
Government assistances	29.03	28.56	32.34
Food habit	14.40	13.98	17.37

Source: Prepared by Researcher based on Field Survey, 2017

❖ **Better Education Facilities:** 21.19 per cent response suggested better educational facilities for reducing social distances and found 17.96 per cent and 21.66 per cent in Jalpaiguri and Darjeeling respectively and mostly reported in Saraswatipur TG (25.00 per cent), Shikarpur TG (23.08 per cent), Denguajhar TG (20.59 per cent) of Jalpaiguri and Sayedabad TG (35.56 per cent), Bijlimoni TG (35.00 per cent), Sannyasithan TG (37.84 per cent), Belgachi TG (32.26 per cent), Kiran Chandra TG (31.58 per cent) of Darjeeling (APPENDIX-XVI).

❖ **Improvement of Food Habit:** The improvement of food habit may reduce the social distance reported by 14.40 responses found in the tea garden of Jalpaiguri (17.37 per cent) and Darjeeling TG (13.98 per cent) and mostly reported in Raipur TG (36.36 per cent), Joypur TG (15.15 per cent), Saraswatipur TG (14.29 per cent) of Jalpaiguri and Satish Chandra TG (28.13 per cent), Nishchintapur TG (22.73 per cent), Marapur TG (25.00 per cent), Naxalbari TG (22.22 per cent), Trihana TG (22.22 per cent) of Darjeeling.

❖ **Better Employment Opportunities:** Where 21.49 per cent responses suggested to better employment opportunities of tea gardens people for reducing social distance which is reported more in the tea gardens of Jalpaiguri (21.56 per cent) and reported in Raipur TG (24.24 per cent), Joypur TG (24.24 per cent) of Jalpaiguri and Matigara TG (25.00 per cent), Kamalpur TG (31.58 per cent), Meryview TG (40.74 per cent) of Darjeeling.

❖ **Governmental Assistance:** The special assistance of government to tea garden people may reduce all forms of discrimination by 29.30 per cent respondents reported in Jalpaiguri (32.34 per cent) and Darjeeling (28.56 per cent) and mostly reported in Joypur TG (36.36 per cent), Shikarpur TG (35.90 per cent), Denguajhar TG (32.35 per cent) of Jalpaiguri and Jayantika TG (50.00 per cent), New Chamta TG (44.74 per cent), Gayaganga TG (42.86 per cent), Kiran Chandra TG (39.47 per cent), Sukna TG (39.29 per cent) of Darjeeling.

❖ **Economic developments:** About 13.88 per cent responses reflected to economic development to reduce the discrimination of tea gardens people from outside people and suggested the different poverty alleviation scheme implementation in tea garden may reduce it and mostly reported in Joypur TG (24.24 per cent), Raipur TG (23.53 per cent) of Jalpaiguri and Gayaganga TG (34.29 per cent), Meryview TG (40.74 per cent), Kamalpur TG (31.58 per cent), Taipoo TG (26.92 per cent) and Nishchintapur TG (27.27 per cent) of Darjeeling.

**5.16 Overall Social Condition of Women:** The condition of tea garden people specially women are miserable as well as deplorable, they are deprived and ignored from their provisolized welfares (PLA, 1951) in the tea gardens specially who are permanent workers even they do not know their working right. Their outer exposures are very narrow because they are bounded within tea gardens and come out at the day of local

Table 5.21: Overall Social Condition of Women in tea gardens

Social Condition (CI score)	Name of the TGs	Number of TGs	Percentage of TGs
Low (94.57)	Saraswatipur TG, Shikarpur TG, Fulbari TG, Dagapur TG, Matigara TG, New Chamta TG, Gangaram TG, Jayantika TG, Motidhar TG, Sayedabad TG	10	25.00
Moderate Low (94.57-99.22)	Raipur TG, Putinbari TG, Ashapur TG, Kamalpur TG, Kiran Chandra TG, Sannysithan TG, Vijaynagar TG, Gayaganga TG, Hansqua TG, Singhiajhora TG	10	25.00
Moderate (99.22-106.21)	Kamala TG, Taipoo TG, Marapur TG, Sukna TG, Meryview TG, Atal TG, Joypur TG, Belgachi TG, Trihana TG, Satish Ch TG, Denguajhar TG	11	27.50
Moderate high (>106.21)	Old Terai TG, Azmabad TG, Naxalbari TG, Pahar ghomia TG, Manjha TG, Nischintapur TG, Bagdogra TG, Bijlimoni TG, Mohorgaon and Gulma TG	9	22.50
Total	Q <sub>1</sub> : 94.57, Q <sub>2</sub> : 99.22, Q <sub>3</sub> : 106.21, Q <sub>4</sub> : 112.08	40	100.00

Source: Prepared by Researcher based on Field Survey, 2017

Hat. So they remain unaware of different welfare schemes and programmes because of their unconsciousness and illiteracy. Due to work frustration in tea gardens they migrated in outsides for work in the lean season of the tea production. During the investigation, it is found that many permanent workers even not interested to work with meager wages. The occupational diversification is very poor in the study areas and women who involved in other works such as ASHA, ICDS, Government and Private Job are relatively aware and conscious in different welfares activities due to interaction with people beyond tea gardens society. Although women in tea gardens are illiterate, ignorant and unaware yet they want to study their children much in the future and deserve a bright sunray in life. So they are more inclined to admit their children in Christian and Missionary schools and interact with people beyond tea gardens

boundary. The social condition of women in the tea gardens of Terai of Darjeeling and Jalpaiguri districts has been executed by considering 50 social parameters related to the social aspects such as Nuclear family to total family, average family size, number of hindu family, Christian family, Muslim family, Budhhist family, number of General caste, Scheduled caste, Scheduled tribe, Other Backward Caste households, respondents know Sadri, Hindi, Bengali, Ranbanshi, Santhali, Nepali, Oraw language, literate respondents, respondents enjoyed educational facilities, interested to study further, preferring govt school for child education, preferring higher study for their children, preferring job othan than tea gardens, aware in PLA, 1951, respondents strictly follows religious rules in life, household having separate worship places, respondents getting marriage after legal age, preferring inter-caste marriage, widow marriage, respondents belief in witchcraft, traditional doctors, respondents enjoyed medical facilities during pregnents, enjoyed institutional deliveries, respondents aware in family planning, aware in women reservation at panchayat, respondents cast their vote regularly, respondents dine outside tea gardens with higher caste. After that Mean and Standard Deviation of each variable are calculated and weightage of each variable is executed which is Mean divided by Standard Deviation. Then all the variables are multiplied with their weightage. Finally to calculate the Composite Index of social condition, summation of all the variables (after multiplied by weightage) is divided by summation of weightage of all the variables. Finally the composite Indices of each tea gardens has been calculated which is framed by Composite Index of any tea gardens divided by Average Composite Index of all the tea gardens and multiplied with 100. (Table 5.21). The Low social condition of women (CI score: below 94.57) found in 10 tea gardens i.e. Saraswatipur TG, Shikarpur TG, Fulbari TG, Dagapur TG, Matigara TG, New Chamta TG, Gangaram TG, Jayantika TG, Motidhar TG, Sayedabad TG. Although there are 10 tea gardens such as Raipur TG, Putinbari TG, Ashapur TG, Kamalpur TG, Kiran Chandra TG, Sannysithan TG, Vijaynagar TG, Gayaganga TG, Hansqua TG, Singhiajhora TG where the social condition of women is moderately low (CI score: 94.57-99.22). On the other hand, in most of the tea gardens (27.50 per cent and 11 in number), women's social condition is moderate (CI score: 99.20-106.21). The moderate-high social condition of tea gardens women reported in 9 tea gardens such as Old Terai TG, Azmabad TG, Naxalbari TG, Paharghomia TG, Manjha TG, Nischintapur TG, Bagdogra TG, Bijlimoni TG, Mohorgaon and Gulma TG.

**5.17 Conclusion:** The study reveals the people in the tea gardens are mostly tribal communities where their social condition is very poor where mostly illiterate, ignorant and isolated from the mainstream of society. In the bottom sense, it is reported that among people of tea gardens, the educational attainment is not satisfactory. They are mostly dropped out at school level due to poverty, family causes, domestic turmoil and parent carelessness. Women argued that school did not remain open till the official time in most of the days and so children become out minded from their interest. Even many women are aware in child education in future and replied that they want to study their child, how far they want to study in future even they withdraw loan from 'Bandhan' micro finances for their child education and deserved any government as well as private job for their child in future, so that their child does not work in tea gardens. Although casual workers do not prefer to work in tea gardens (due to poor wages and absence of welfare benefits) and they are more inclined in outside for decent job whereas permanent women workers expressed willingness to work in the tea gardens due to welfare benefits (P.F, gratuity, and others). So, company authorities should take an initiative to cover the benefits of the provisions for permanents and casual workers on the basis of their efficiency and work experiences in tea gardens. Therefore, they can get opportunities to work in plantation liberally. While marriage is another important social aspect where the majority of women got marriage either within tea gardens or other tea gardens of the tea belt and mostly prefers love marriages whereas women choose their husbands independently rather than social engagement. They think that the brides in the tea gardens normally adjust in-laws families and aware environment of the tea gardens. Whereas the majority of women don't support any forms of dowry during weddings especially those who are Christianity. Another social curse is child marriages which is common in the tea gardens of the study areas. To aware of child marriage in tribal society especially in tea gardens govt and NGOs should come forward urgently and should arrange a regular camp for people awaking. Although there some NGOs initiatives a vital role for child marriage and addiction to drink and administration should visit regularly to stop intoxicates materials in tea gardens. Although the health care facilities in tea gardens are so miserable and worst and fully deprived of provisionals health care facilities of PLA, 1951. The healthcare facilities much worst in every tea garden and even in many tea gardens medical hubs do not present so employees rashly go to outside doctors and hospitals. Although in some tea gardens such as Mohorgaon and Gulma TG, Fulbari TG and Denguajhar TG, infrastructurally

hospitals are better than other tea gardens hospitals. The women argued that the same medicine is prescribed and supplied for different types of diseases even maternity leaves not allowed properly to women workers whereas due to the involvement of ASHA, maternal women are mostly benefitted. Since the hospital infrastructure of tea gardens is very bad so, it needs to re-module i.e. composite hospital for tea gardens employee, workers specially women need more aware of health and its provisionals facilities. Whereas govt. should to initiates the tie-up hospital for the treatment of tea gardens workers. ASHA should duties at door to door level in the tea gardens and to improve the health and hygienic awareness among women regularly. Even it should need to visit regularly of the medical team in tea gardens and 100 per cent implementation of sanitary hygienic schemes (Saccha Bharat Avijan) in the study areas and regular camp should be arranged for awakening the women in tea gardens where Panchayat members may inevitable role social responsibility.

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Plate 5.1: School going students, Saraswatipur TG



Plate 5.2: Healthcare facilities from PHC, Mohorgaon & Gulma TG



Plate 5.3: Open worship place, Nishchintapur TG



Plate 5.4: Church, Taipoo TG



Plate 5.5: Periodic Hat, Jayantika TG



Plate 5.6: Exposure to Mass media, Singhiahjhora TG