

## PROJECT REPORT ON

# “THE SOCIO-ECONOMIC AND CULTURAL STATUS OF THE TEA TRIBES OF ASSAM”

A CASE STUDY IN AMGURI DIVISION OF SIVASAGAR DISTRICT

SUBMITTED TO AMGURI COLLEGE IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE AWARD OF BACHELORS DEGREE IN EDUCATION



**SUBMITTED BY :**

MOMI BHATTACHARJYA

ROLL NO: 10110105

YEAR: 2022

**UNDER THE GUIDANCE OF :**

DR. NIHARIKA DUARAH

ASSOCIATE PROFESSOR

DEPARTMENT OF EDUCATION

AMGURI COLLEGE

# DECLARATION

I, Miss Momi Bhattacharjya , hereby declare that the subject matter of this project report entitled " SOCIO-ECONOMIC AND CULTURAL STATUS OF THE TEA TRIBES OF ASSAM " a case study in Amguri Division of Sivasagar District , submitted to the Department of Education of Amguri College, in partial fulfillment of the requirement for the award of the degree of bachelors in education, is a record of bonfide project work carried out by me under the guidance of Dr. Niharika Duarah .I further declare that the work reported in this project has not been submitted by me or to the best of my knowledge by anybody else for any other degree, diploma ,fellowship or other title in this institute or any other institution or university.

Date :

Place :

(MOMI BHATTACHARJYA)

# ACKNOWLEDGEMENT

First of all I thank my God for enabling me to write this report ;Secondly, I would like to express my deep sense of gratitude and appreciation to the authority of Dibrugarh University for giving us the opportunity to carry out such a valuable work. I also convey my deep gratitude to Dr. Ashfia Sultana , the principal of Amguri College wholeheartedly .

Special thanks is due to my guide Dr. Niharika Duarah ,Associate Professor,Department of Education,Amguri College, whose help, simulating suggestions and encouragement helped me in all time of fabrication process and in writing this report. I sincerely thank her for the time spent proofreading and correcting my many mistakes .I also extend my heartfelt thanks to all the respected teachers of Education Department of Amguri College - Dr. Sahidul Ahmed, Mrs Ruma Phukan and Mr. Pankaj Luchan Nath. I thank them for their valuable assistance and continuous guidance throughout the work.

I also express my thanks to the people of the three tea gardens for their active co-operation and help during my field investigation.

I also must be grateful to my family, friends and well wishers who encouraged me in completing this work .Without their help and support,completing this project would have been very difficult.

Last but not the least , I again thank Mr. Pankaj Luchan Nath, Assistant Professor of Dept. of Education,for printing out the report within a very short period.

Date :

Place :

(MOMI BHATTACHARJYA)

# CERTIFICATE

This is to certify that the project report entitled “ THE SOCIO-ECONOMIC AND CULTURAL STATUS OF THE TEA-TRIBES OF ASSAM “ A Case Study in Amguri Division of Sivasagar District , is a fresh research work carried out by MOMI BHATTACHARJYA , Reg. No **S1925567** Roll No. **10110105**, submitted to the Department of education of Amguri College in partial fulfillment for the award of Bachelor’s Degree in Education.

Seal of the study centre

Signature of the supervisor

# PREFACE

The project report entitled '**The socio-economic and cultural status of the Tea Tribes of Assam ,A case study of Amguri division in Sivasagar District**' is submitted to the Department of Education of Amguri College ,an affiliated college under Dibrugarh University.

The report is presented in 5 chapters ,each dealing with certain topics. They are :

Chapter	-1	Introduction
Chapter	-2	Review of related literature
Chapter	-3	Methodology and procedure
Chapter	-4	Analysis and interpretation of data
Chapter	-5	Major findings of the study

# CONTENTS

<b>Chapter 1 :</b>	
1.1 <b>Introduction</b>	<b>1</b>
1.2 Migration of Tea Tribes in Assam	<b>2</b>
1.3 The recent uprising of the Tea-Tribe people in Assam	<b>4</b>
1.4 Significance of the study	<b>5</b>
1.5 Statement of the problem	<b>6</b>
1.6 Rationale of the study	<b>6</b>
1.7 Objectives of the stud	<b>7</b>
1.8 Hypothesis	<b>7</b>
1.9 Operational definations of the terms used in the study	<b>8</b>
1.10 Delimitation of the study	<b>8</b>
<b>Chapter 2 : Review of related literature</b>	<b>9-11</b>
<b>Chapter 3 : Methodology and procedures</b>	
3.1 Source of data	<b>13</b>
3.2 Population	<b>13</b>
3.3 Sample	<b>14</b>
3.4 Field of study	<b>14</b>
3.4.1 Profile of Sivasagar	<b>14</b>
3.4.2 Profile of Amguri	<b>15</b>
3.4.3 Profile of the tea estates	<b>16-17</b>
• Tiphook Tea Estate	
• Borsillah Tea Estate	
• Ladoigarh Tea Estate	
3.5 Tools and techniques of data collection	<b>17</b>
3.5.1 Interview schedule meant for the households of tea gardens	<b>18</b>
3.6 data Analysis and interpretation	<b>18</b>
<b>Chapter 4 : Analysis and interpretation of data</b>	<b>10-39</b>
<b>Chapter 5 : Major findings of the study</b>	<b>40-43</b>
<b>Conclusion</b>	<b>43</b>
<b>Bibliography</b>	
<b>Photo Library</b>	
<b>Appendix</b>	

**CHAPTER-1**  
**INTRODUCTION**

# CHAPTER - 1

## 1.1 INTRODUCTION

The tea community in Assam forms an important segment of the greater Assamese society . They have a long association with the state when the first group of people of different communities who were brought to Assam to work as labourers in the tea gardens . The first commercial production of tea started in the year 1835 with the establishment of the Chabua Tea garden in Dibrugarh district of Assam. Over the next few years, tea cultivation started to be taken up in the different areas of Upper Assam and as such the demand for labours increased. According to different scholars, the first group of tea labourers were recruited by the East India Company in 1841 to work in the tea plantations of Assam . They consisted mostly of tribal and other backward Hindu Caste groups from the regions of Chotanagpur. Over the decades labours from other parts of India like Bihar and Bengal were also brought to Assam. In early years they were brought through the riverine routes of the Brahmaputra and the Surma Valley. The history of their journey and arrival to Assam is filled with pathos. They were forcibly uprooted from their home and hearth and had to adjust to an alien land. After settling in a new environment, their misfortune did not end. In the gardens they led pathetic lives devoid of humanity and respect.

In the last 175 years the people belonging to the tea community have increased number fold. In Assam they account for around 20 percent of the total population of the state. The tea community is a cluster of a number of tribes and castes. According to scholars who have written an ethnographic report on the community, there are 96 ethnic groups who are listed ‘Tea Tribes’ in Assam. Of these, 36 are recognised as Scheduled tribes, 27 as Scheduled Castes and the rest as OBCs in other states of India. In Assam, these Tea Tribes are listed as OBC/MOBC. These Tea Tribes people are entirely known as ‘Tea Garden Community’(TGC) , ‘Tea Garden Labourer’ (TGL) , ‘Coolies’ ‘Adivasis’ etc .

The Tea community form the backbone of the tea industry. The famed Assam tea is a result of the toil and sweat of the tea community . There are around 1000 tea gardens in Assam spread over all the districts of Assam. The tea

community is spread throughout the tea gardens in all the districts of Assam. Over the years, many former tea workers and their offspring have settled in areas close to tea gardens. These areas have slowly grown into hamlets and villages.

The tea industry of Assam has been playing a crucial role in the Indian economy. Assam is the largest producer of tea in India. It is a labour intensified industry and highly dependent on a large workforce. The bulk of the population in the tea industry is formed by the womenfolk of the tea tribe community. The tea tribe community is regarded as one of the most backward and exploited tribes in India. They are faced by a number of problems like poor standard of living, lack of education or health facilities and prevalence of superstitious beliefs. Considering the poor socio-economic condition of the community, the Government of India has over the years, passed several acts for improving their condition. In Assam also, the government has taken up several schemes for their upliftment such as :- The Pre Matric Scholarship , Post Matric Scholarship, grants to patients suffering from TB , Family Oriented Income Generating Scheme etc . Several organisations like Indian Tea Association (ITA), Tea Association of India (TAI), Assam Tea Planters Association (ATPA), North Eastern Tea Association (NETA), Assam Cha Mazdur Sangha (ACMS) are also concerned with the Tea industry in the state and are looking into issues involving the welfare of the tea workers.

After implementation of such schemes ,there have been a lot of improvements among the Tea Tribes people of Assam , but still there are so many difficulties in various fields of social and economic aspects of their lives which have hindered them from participating in the course of development .

## **1.2 MIGRATION OF TEA-TRIBES IN ASSAM**

Development of modern industrial capitalism and the consequent colonization of Asia , Africa and other parts of the world by the British triggered a massive mobilization of Indian agrarian communities across these diverse

geographical localities . The growing demand for raw materials and other tropical agricultural products in the West led to the establishment of large scale plantations using European capital for the production of export commodities , for which a labour force was mobilized from different parts of the Indian subcontinent .

Assam is one of the oldest and perhaps the most famous among tea-growing regions of the world .The tea industry originated here in the late 1830s by the colonial planters after the annexation of Assam in 1826 . The credit for the discovery of tea in Assam goes to Major Robert Bruce who discovered the potentiality for growing tea in Assam in the year 1823. In 1839, the Assam Company was formed with tea holdings in Upper Assam marking the beginning of the tea industry in India .

After the establishment of tea industry the major problem faced by the planters was shortage of labour. In early phase of cultivation , the planters used the skilled Chinese labourers but their import cost was very high and also they demanded increment of their wages .The British government employed local Assamese and tribal people in the tea estates. Between the time period of 1843-1859 , the so called local people ,mostly the Bodo-Kacharis remained as the sole source of labour for the industry .But , with the increasing number of tea estates it became impossible to manage with minimum local labourers . In addition, most of the local people were not interested and unwilling to work in the tea estates .To overcome this problem the planters had to find workers elsewhere .This search for labours led them to districts of present day Jharkhand , Bihar , Uttar Pradesh Bengal etc.The people from these areas were uprooted from their land and livelihood , by the Permanent Settlement of 1793.Due to impoverished condition, the workers had no choice but to be forced to become indentured labour in Assm.Two types of ruthless Labour brokers, called Arkati and Sirdar were appointed for collecting labourers from different parts of the country . The planters encouraged migration of labourers to Assam in groups of families rather than individuals so that the planters could utilize the services of all family members ,men,women,children and also to ensure the reproduction of labour for the next generation.

Among the migrant tea workers more than 90 % were hailed from east ,central and south-eastern India including the Jharkhand ,area of Bihar (present

Jharkhand state), northern and western Orissa , central and eastern parts of Madhya Pradesh including the present Chhattisgarh state, Warangal and Khamman districts of Andhra Pradesh and Mirzapur , Varanasi , and Ghasipur districts of Uttar Pradesh . More than two-third of labourers came from Bihar and Orissa alone .A large section of the migrants to the tea gardens were drawn from the ranks of the aboriginal tribal groups from the Mundas , Oraons , Kharias , Kholas or Hos, Bhumij and Santhals , Kurmis and Muraris . The second most important group of migrants were from semi-aboriginal castes like Ghasis and Goraitis , Bawris and Turi . Finally a smaller number was drawn from among low caste Hindus like the Bhogtas, Rautias, Chamars , Dasadhs etc.

### **1.3 THE RECENT UPRISING OF THE TEA TRIBE PEOPLE IN ASSAM**

Tea plantations, tea estates and the tea industry as a whole has been seriously hit by the explosive environment in Assam. Militancy is telling heavily on the industry. Many tea gardens have been abandoned by their owners and many others are somehow functional. The dwindling economic condition has further been made worse by the HR and Leadership Challenges for Business in India tough competition in the international market, falling prices and recurrent slumps. These factors have led to deterioration of the economic conditions of tea labourers in Assam. Second, the tea garden labourers who were brought as slaves or bonded labourers by the British to Assam, have now well settled in Assam and the new generation that grew up in Assam has become well- integrated with the Assamese culture. In due course, a demand for equitable dealings arose. As viewed by some, with good housing, health and education along with better salaries and wages, the tea garden labourers enjoy better facilities than other labourers engaged elsewhere. Today, prolific singers, sportspersons, academicians and even politicians are coming up from the garden areas of Assam, which truly reflects their condition. An ethnic clash between the Bodo tribe (one of the largest tribes in Assam and in North East India) and Santhals (who are the descendents of indentured tea labourers in Assam that migrated from the Santhal Parganas district of erstwhile Bihar) erupted in early 1996. As Narzary (2006) points out, the hidden truth of the ethnic clashes is the

banning of entry into the forests, which caused a heavy blow to the economy of the Santhals. Narzary also holds that besides this, conspiracy and the upper hand of third party cannot be denied. Thus there was an economic root to the ethnic clash and genocide. In India, since independence, 'reservation' is one of the major policy instruments used to bring about (at least supposedly) protective justice to those who did not receive their due in the past. A very complicated chain of political and administrative considerations led to the representation of class by the castes and tribes. The appropriateness, desirability, efficacy and effectiveness of this representation are though questionable, it has given rise to caste and tribe consciousness, and subverted class-consciousness. Like many other caste and tribe groups, the tea tribes of Assam as well began demanding 'Scheduled Tribes' status. This demand is naturally not welcome by many other sections of Assamese society. This led to unrest and uprising of the tea tribes in Assam in the recent past.

#### **1.4 SIGNIFICANCE OF THE STUDY**

Assam has been able to occupy the first position as the highest tea producer in the world. Assam has the largest tea industry in the entire world and the basis of this tea industry is the tea community which have been living here since 19<sup>th</sup> century. As a result of the continued hard work of these tea garden people, the tea industry of Assam has been able to move forward on the pinnacle of progress today.

But, it is very sad that the socio-economic scenario of these Tea-Tribes, the holder of the biggest tea industry, is very pathetic. These people have been facing a lot of problems in every aspect of life. Over the years, the Government of India as well as Assam has been formulating many schemes for their welfare, but even till today the socio-economic condition of these people does not seem to have improved much. They are improved to a greater extent than ever before but at the same time many problems like old social beliefs and lack of education have hampered the development of these people. Due to these problems they have not been able to move forward in comparison with the other communities in Assam. So, an in-depth study on the socio-economic and cultural status of the Tea Tribes living

in the state of Assam is felt very important for understanding the nature of the problems and find out remedial measures.

To know about the socio-economic and cultural status of the Tea Tribes it needs thorough investigation about the living conditions, education level, level of income ,cultural beliefs etc. through purposeful research . The present study is an attempt to understand and in-depth analysis of the socio-economic and cultural status of the tea garden people of Amguri, Assam, based on the primary data of field survey and other secondary information.

## **1.5 STATEMENT OF THE PROBLEM**

The problem of the present study is stated as given below –

“The socio-economic and cultural status of the Tea Tribes of Assam” A case study of Amguri division of Sivasagar district of Assam.”

## **1.6 RATIONALE OF THE STUDY**

Tea tribal population takes a great position in the population structure of Assam. As the backbone of the biggest tea industry , these people do not seem to have developed as much as they should have.As a result ,it has hampered the development of the community as well as the whole society. There are many reasons behind their backwardness are multiple, such as child labour, lack of interest in education, backward social beliefs, social and political unawareness, marriage at early ages etc. According to the report of Tea Board of India , out of 565721 labourers 15540 labours are child labours .These child labours are engaged in not only tea factories but also in other works like begging, nursing ,cleaning roads etc. Because of these problems, the Tea Tribes people are very backward in comparison to the other communities of Assam even till present time.These people have been attracting the government policies of either central or state government since a long time. But the government policies also do not seem to be very effective in their lives.Many researches have been conducted on the socio-economic conditions of the Tea Tribes, but only a few researchers have discussed about the cultural aspect of

these people. As the cultural aspect also greatly effects the lives of these people,so the researcher decided to undertake a comprehensive study on the socio-economic as well as cultural status of the Tea Tribes.

Therefore, this study is persuaded to dive deeper into the socio-economic and cultural life of the Tea Tribes of Assam

## **1.7 OBJECTIVES OF THE STUDY**

The objectives of the present study are stated as below :-

- a) To study the socio-economic status of the tea tribes people of Amguri division regarding level of income , housing conditions ,educational status etc .
- b) To do an analysis on the cultural aspect of the tea tribes people of Amguri division ,such as their religious beliefs, cultural festivals, traditional songs and dance, traditional attire etc.
- c) To study about the awareness among the Tea Tribes in Amguri ,about the steps taken by the government for the development of tea tribal people .

## **1.8 HYPOTHESIS**

A hypothesis is a tentative assumption drawn from knowledge and theory which is used as a guide in the investigation of other facts and theories that are yet unknown. It is a guess , superstition tentative inferences as to the existence of some fact ,condition or relationship relative to some phenomenon which explain such facts as already are known to exist in a given area of research to guide the search for new truth .

Following hypothesis has been set up which will become the basic of verification –

H1 : Most of the people from Tea Tribes has a low income level which lowers their standard of living e.g poor living conditions ,lack of necessary assets .

H2 : Most of their people are living in neuclear families .

H3 : Most of these people are unaware of the government schemes formulated for their welfare.

## **1.9 OPERATIONAL DEFINATIONS OF THE TERMS USED IN THE STUDY**

The operational definitions of the terms used in the study are given below

- a) Tea Tribes : Tea Tribes refer to the multi ethnic groups of tea garden workers and their descendents in Assam .They are the descendants of tribal and backward caste people brought by the British colonial planters as indentured labourers from different parts of India.
- b) Tea Garden : Tea garden means the area registered for tea plantation.Apart from the area specially ear-marked for cultivation. It includes hospitals , dispensaries schools and any other premises
- c) Socio-Economic Status : Socio-Economic status is an social and economic combined total measure of a person or group's social and economic position in relation to others, based on income, education ,occupation etc.

## **1.10 DELIMITATION OF THE STUDY**

However ,there are 40,795 tea gardens in Assam and it is quite a difficult task for an individual researcher to undertake an intensive study on the whole area.

Therefore, keeping in mind the constraints of an individual researcher ,the present study is delimited to only 3 tea gardens of Amguri Division of Sivasagar District, for an intensive case study .The area is selected considering several factors.Viz.

Purposive sampling method has been used in the study.

**CHAPTER – 2**  
**REVIEW OF**  
**RELATED**  
**LITERATURE**

## CHAPTER – 2

### Review of related literature

In this chapter a brief review of the literature on the researches which have a bearing on problem under investigation is presented . The research had gone through various research journals, books, thesis, dissertations etc.

1. Umananda Phukon's (1984) research work "the Ex-Tea Garden Labour Population in Assam" is the most significant work on the socio-cultural and economic life of the plantation workers in Assam. The study is perhaps only research works on the life of the ex-tea garden workers of Assam. In this study , the social and cultural beliefs and trends of the Tea Tribes are quite clearly reflected.
2. Bhadra (1985)[4] In his study the researcher covered almost all the aspects of working and social life of tea garden workers of NE India .The researcher also mentioned that there is a need to go into greater depth on socio-economic conditions of women workers to find out the solution of the problems that are faced by them .
3. Phukan (1986) throws light on the sociological aspect of the labourers of Assam . Though they extended their hand as earning member of the family ,most of them are illiterate .
4. George kandulna(1999) in his study of Adivasis of Assam emphasizes on nature of socio-economic conditions of Adivasis of Assam . In his view traditionally Adivasis were agriculturists. After migration to Assam they were engaged in a completely different profession that is highly industrialized . All Adivasis are engaged in plantations as tea garden workers.The major constrains in the economic development have been faced by them in Assam.It is due to their lack of adjustment with the local people .

5. Gadapani Sharma (2007), in his study highlighted the economic condition of tea community of Lahpahia Tea Estate and how they are failing to provide the facilities to labours at epidemic time. Agitation of labours is common against management . Non-education, poverty, addiction of male and health facilities are the immutable problems in their lives.
6. Sarthak Sengupta (2009) reflected in his study ,subjects like – migration of the workers in tea plantation sector in the North-East India , their identity, ethnicity ,socio-economic condition and their life and settlement there.
7. Kangkan Deka’s (2010) vast study deals with the socio-cultural life of the tea garden workers . This research examines that the tea workers society came across several set of changes during the colonial period and their life in the tea gardens greatly contributed to the growth of a composite Adivasi society.
8. Borah (2013) studied the socio-economic condition and income and expenditure pattern of plantation workers in Lepetkota Tea Estate in Assam .The study found that majority of the Indian tea producers are not getting fair prices in the market for their tea and this passes to the workers as wage cuts and it further effects the tea industry and also the educational facilities for the children of tea labourers.
9. Purkayastha and Kalita (2016) examined on the living condition of tea labours of Assam . The study highlighted on the socio-economic aspect of tea labours only . Study suggested that workers were suffering from multifarious problems of their daily life .According to the study ,they were socially ,culturally and economically lagged behind .The entire responsibility vested in the hand of planters to arrange for them opportunities to make them socially and culturally stable to live peacefully .
10. Nakul Chandra Bhuyan’s “Chah Bagichar Bonua” is one of the most significant Assamese works which depicts the socio-religious and cultural life of the tea plantation workers . This book is very useful for understanding labour relations and management in the tea plantations .

**CHAPTER – 3**

**METHODOLOGY**

**AND**

**PROCEDURES**

## CHAPTER – 3

### **METHODS AND PROCEDURES –**

Methodology is an important part of research . It is a way to systemically solve the research problem . The researcher selected the variables which are useful, selected appropriate tool for the data collection by reviewing the cited studies . This chapter discusses about how the research was carried out , what research design was selected ,what methods were adopted for sample selection , what tools were used for data collection and so on .

There are various methods which can be applied in the field of educational research . Selection of the suitable methods depends particularly on the nature of the problem under study. For this study descriptive survey method was found more suitable as this method of research can be used to deal with behavioral aspects and solution of a practical problem which are the major concerns of this study.

#### **3.1 SOURCE OF DATA :-**

Both Primary and Secondary sources of data has been extensively used for the purpose of study. Primary data have been collected mainly from the Tea-Tribes people living in the garden area through the techniques of questionnaire, interview schedule, and partial observation. Interview schedules were used in order to understand the perceptions of the tea tribes who are the subject of the present study.

Secondary data have been obtained from various sources such as previous study, books, news paper, e-journals and periodical report, published officials data, unpublished works, souvenir, manuscripts, individual records, dissertations, MRPs and other literature.

#### **3.2 POPULATION :-**

The population of the study comprises all the Tea-Tribes people living in the tea garden areas of Amguri Division . Three large tea gardens of Amguri division are included in the study .They are – Tiphook Tea Estate , Borsillah Tea Estate and Ladoigarh Tea Estate .

### **3.3 SAMPLE :-**

There are many tea gardens in Amguri Division (including private tea gardens). But the investigator selected only three large tea garden areas for data collection. Thus a total number of 30 households/families (10 households from each tea garden) were selected by using purposive random sampling method.

### **3.4 FIELD OF STUDY**

This study has been conducted among the tea garden people of three tea gardens under Amguri division of Sivasagar district of Assam. Assam, the gateway to the North East India is the largest State in the North East is bordering seven states viz. Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and West Bengal and two countries viz. Bangladesh & Bhutan. It is situated between 24N° -28 E° latitude and 90E°- 96E° longitude. The State is endowed with abundant fertile land and water resources with total geographical area of 78,438 sq.km. of which 98.4 % area is rural. Assam shares about 2.4 % of the country's total geographical area and provides shelter to 2.6 % population of the country. Most of the state population lives in the lush valleys of its two major river system in the 30 districts of the Brahmaputra valley & 3 districts of the Barak valley. Less densely populated three hill districts viz. Karbi-Along, West Karbi-Along & Dima Hasao, set in the low-laying hills that separate the two valleys. More than 70 percent of its population are engaged in cultivation and rice is the most produced crop. Assam also produces more than 50% of the total in India.

#### **3.4.1 PROFILE OF SIVASAGAR**

Sivasagar district is situated between 94.25° and 95.25° longitude east and 25.45° and 27.15° latitude north. It has elevation of 86.6 Mtrs above the sea level. The climate of Sivasagar district carries a pleasant weather throughout the year. The temperature ranges from 8° in winter to 35° during summer. The district is characterized by highly humid atmosphere and abundant rains. The regular rains of the summer generally prevent the relevance of the hot weather. After the rainy season the cooler autumn starts from October and real cold weather prevails from the end of November and continues till the middle March to May. The temperature

begins to rise from the beginning of March and in July and August it reaches the maximum . The whole district is influenced by the south-west monsoon . The district consist of three administrative sub-divisions ; these are Sivasagar , Nazira and Charaideo.



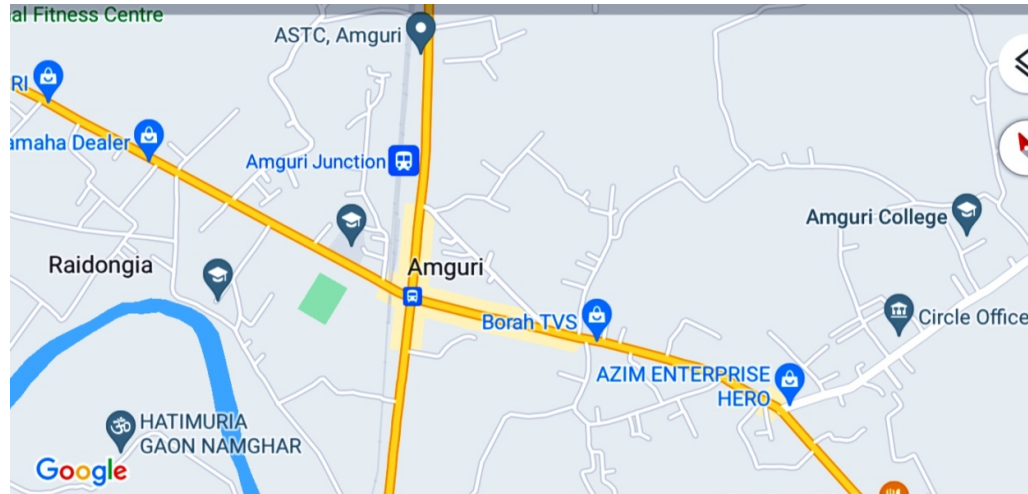
Source :- internet

### 3.4.2 PROFILE OF AMGURI

Amguri is a town and municipal area committee in Sivasagar district in the state of Assam. It is located 25 KM towards South from district headquarters Sivasagar, near the border of Nagaland . The latitude  $26^{\circ} 48' 53.35''$  North and longitude  $94^{\circ} 31' 34.10''$  East are the geo coordinate of Amguri . It has an average elevation of 74 metres .It is situated on the bank of the river Jhanji and it is famous for its tea gardens and oil fields .Amguri division includes many tea estates ; Some of them are :- Amgoorie Tea Estate, Halwating Tea Garden, Baruah Tea Garden, Baghjan Bagan, Borbam Tea Gardenn , Tiphuk Tea Estate etc . Amguri is connected to the neighbouring towns by the National Highway – 2 (Mokokchung –Amguri Road) which falls under the renumbered North –South Highway system and the Dhodar Ali Road .

There are many well situated schools ,colleges ,hospitals in Amguri. The transport and communication system of Amguri is also well developed .

### Map of Amguri (town)



Source :- Google maps

### 3.4.3 PROFILE OF THE TEA ESTATES

#### ❖ BORSILLAH TEA ESTATE

The Borsillah Tea Estate was established in the year 1911. It is situated almost 32 km away from the Deputy Commissioner office of Sivasagar district of Assam. There are almost 5000 people in this tea estate .Now, the Borsillah Tea Estate has around 1400 permanent labourers and around 1000 casual labourers. The total area of the estate is 1121.74 hector. There is one weekly market near the tea estate named Borsillah bazaar. The electricity connection and tea factory supply water is very much available in the whole tea estate.

#### ❖ TIPHOOK TEA ESTATE

Tiphook Tea Estate is one of the three divisions under Amgoorie Tea Company .It is situated almost 29.4 km away from

the Deputy Commissioner Office of Sivasagar district of Assam . The tea estate have a total population of 2340 people , majority of them are working in the tea factory. At present time, the Tiphook Tea Estate has around 537 permanent labourers and around 1803 seasonal labourers . There is a hospital named ‘Tiphook T.E. Hospital’ in the estate . The estate workers get the advantage of free treatment in this hospital . Water supply from the estate factory is also available for the tea garden people.

#### ❖ LADOIGARH TEA ESTATE

The Ladoigarh Tea Estate is situated near Borsillah Tea Estate. It is situated almost 31 km away from the Deputy Commissioner Office of Sivasagar. The tea estate is managed by a private company . There is a plant nursery and a hospital which is available for the plantation workers only.

### **3.5 TOOLS AND TECHNIQUES OF DATA COLLECTION :-**

The principal tools adopted for collecting primary data in this study were the interview schedules used for interviews where the head or an adult member of each of the sample respondent/houschold was interviewed. The interview schedule comprised of both closed and open-ended questions. It contained three parts. The first part of the questions was about the general information of the respondents; the second part asked about the socio-economic conditions; the third part asked about their cultural aspect. In addition to the interview schedule, personal observation, informal discussion, and informal group discussion were used to supplement the need based data required for the study.

### **3.5 PREPERATION OF THE INTERVIEW SCHEDULE MEANT FOR THE HOUSEHOLDS OF THE TEA GARDENS :-**

The interview schedule meant for the households was prepared by the investigator himself . It contains Thirty questions regarding some specific information regarding some specific aspects of their socio-economic and cultural life.The questions were of three types – multiple choice types, yes/no types and subjective type.The interview schedule prepared contains such information which can fulfill the objectives of the study.In its preparation attention was paid to maintain the characteristics of a good interview schedule. It is given in Appendix...

### **3.6 DATA ANALYSIS AND INTERPRETATION :-**

Data collected from both primary and secondary sources are analyzed through qualitative .The collected data are processed and tabulated with justified analysis. Simple statistical calculation like percentage and mean are used to interpret the data along with graphical representation.

**CHAPTER-4**  
**ANALYSIS AND**  
**INERPRETATION**  
**OF DATA**

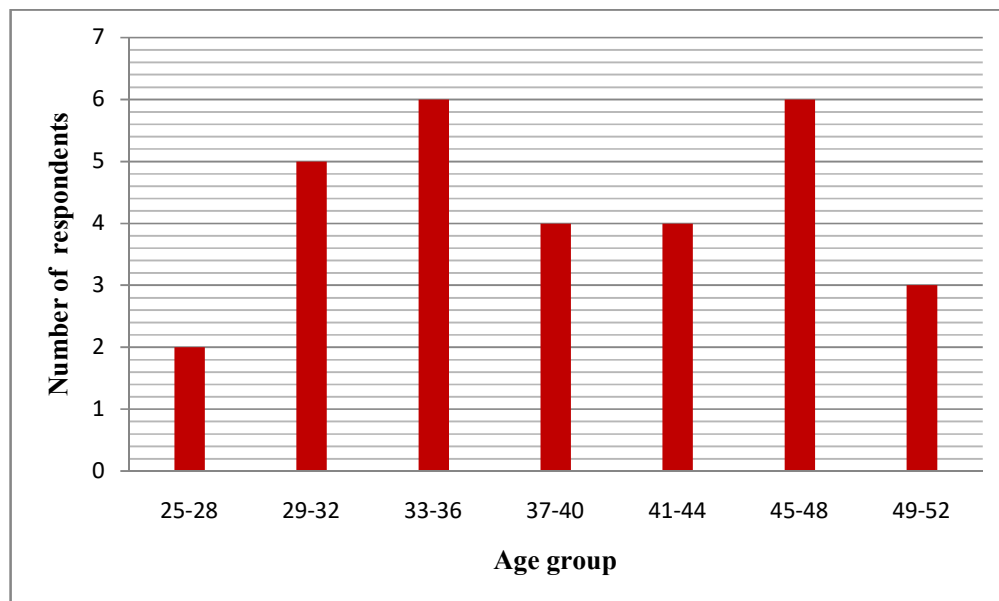
## 4.1 ANALYSIS AND INTERPRETATION OF DATA

### 1) Age of household head

Table-1

Sl.	Age groups	Number of respondents	In percentage
1	25-28	2	6.67%
2	29-32	5	16.67%
3	33-36	6	20%
4	37-40	4	13.33%
5	41-44	4	13.33%
6	45-48	6	20%
7	49-52	3	10%
	<b>Total</b>	<b>30</b>	<b>100%</b>

Fig. 1



The above table and column shows that there are 6 (20%) heads of households in the age group of 33-36 years and 6 (20%) are in the age group of 45-48 years

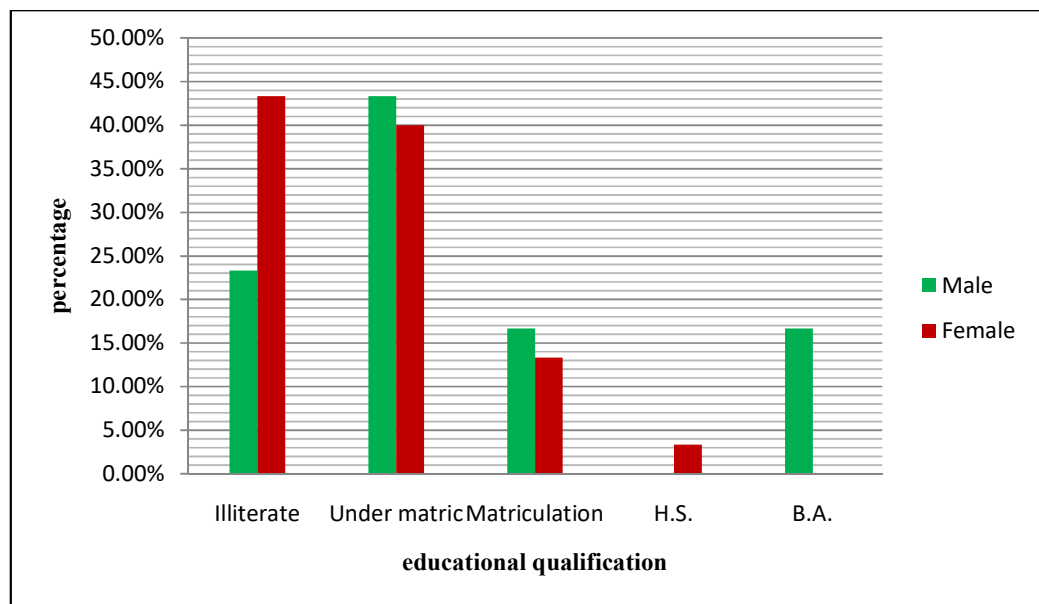
followed by 5(16.67%) households heads in the age group of 29-32 years, 4(13.33%) households heads in the age group of 37-40 years as well as in the age group of 41-44 years . 3(10%) of them are in the age group of 49-52 years and 2(6.67%) of the household heads are in the age group of 25-28 years .

## 2) Educational level of the household members

**Table -2**

Sl.	Educational qualification	Number of respondents		In percentage (%)	
		Male	Female	Male	Female
1	Illiterate	7	13	23.33%	43.33%
2	Under matric	13	12	43.33%	40%
3	Matriculation	5	4	16.67%	13.33%
4	H.S.	0	1	0	3.33%
5	B.A.	5	0	16.67%	0
	<b>Total</b>	<b>30</b>	<b>30</b>		

**Fig. 2**



From the above table and column , it is clear that 23.33% of the male population is illiterate.43.33% of them have studied below matriculation and

16.67% have done matriculation ; only 16.67% of them have studied up to B.A.(including H.S. level).

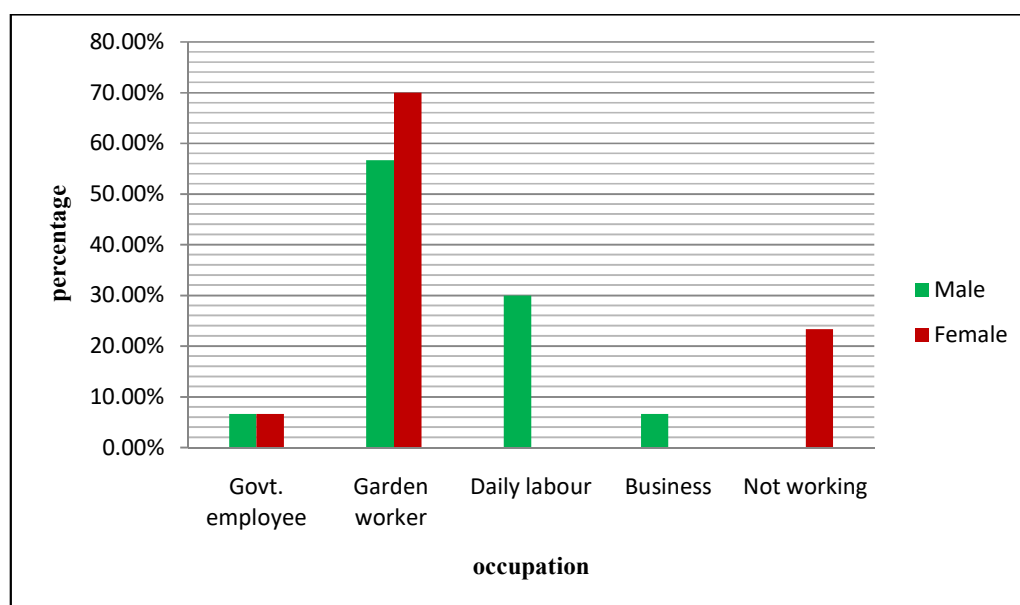
In the case of women , 43.33% of the total population is illiterate and 40% of them is under matric. Only 13.33% have done matriculation and 3.33% of them have studied to H.S. On the other hand ,the number of women to have studied till B.A. is zero.

### 3) Gender -wise occupation of the surveyed population

**Table -3**

Sl.	Occupation	Number of respondents		In percentage (%)	
		Male	Female	Male	Female
1	Govt. employee	2	2	6.67%	6.67%
2	Garden worker	17	21	56.66%	70%
3	Daily labour	9	0	30%	0
4	Business	2	0	6.67%	0
5	Not working	0	7	0	23.33%
	<b>Total</b>	<b>30</b>	<b>30</b>		

**Fig. 3**



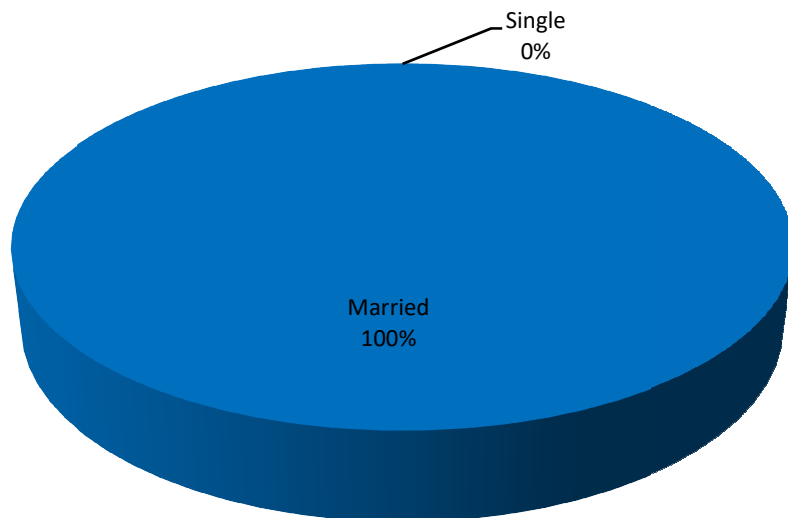
It is evident from the table that , in case of men 56.66% of the population are tea garden workers , 30% of them are engaged in daily labour , only 6.67% are govt. employees and 6.67% have their own business. On the other hand , 70% of women in the study area are engaged in tea garden work .6.67% of the women are government employees. The remaining 23.33% are not engaged in any work .The data is presented in through bar graph in Fig.3.

**4) Marital status of the householders**

**Table-4**

Sl.	Martial status	Number of respondents	In percentage (%)
1	Single	0	0
2	Married	30	100%

**Fig. 4**



From the above table ,it is seen that 100% of the respondents (householders) are married .Graphical representation of the data is shown in Fig.4.

5) Gender-wise age at the time of marriage

**Table-5**

Sl.	Age at the time of marriage	Number of respondents		In percentage (%)	
		Male	Female	Male	Female
1	14-16	4	4	13.33%	13.33%
2	17-19	6	11	20%	36.67%
3	20-22	10	11	33.33%	36.67%
4	23-25	5	3	16.67%	10%
5	26-28	3	1	10%	3.33%
6	29-31	2	0	6.67%	0
	<b>Total</b>	<b>30</b>			

**Fig. 5**

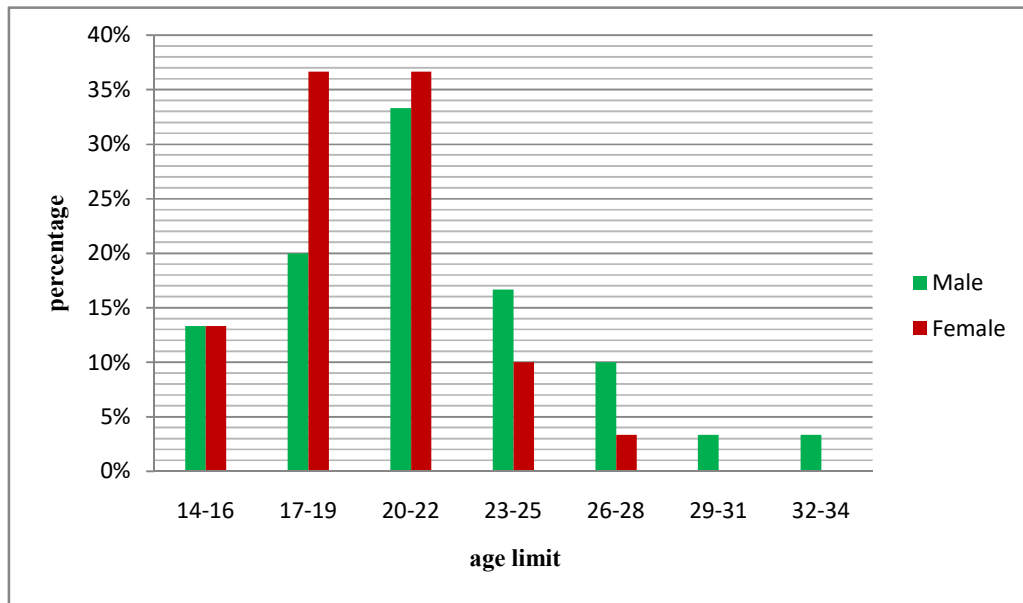


Table-5 and Fig.5 reveals that in case of men , 13.33% were 14-15 years of age at the time of marriage ,20% of them were between 17-19 years of age,33.33% were between 20-22,16.67% were between 23-25, 10% were between 26-28 and only 6.67% got married between the age limit of 29-31years.It is clear that majority of them were in the age group of 20-22 years at the time of marriage .

In case of women , Table-5 shows that 13.33% of them were 14-16 years of age at the time of marriage ,36.67% were of 17-19 years and 36.67% were of 20-22 years. 10% of them got married within the age group of 23-25 years and the remaining 3% got married within the ages of 26 to 28 years. It is clear from the table that , majority of them were married between the ages of 17-19 and 20-22 years .

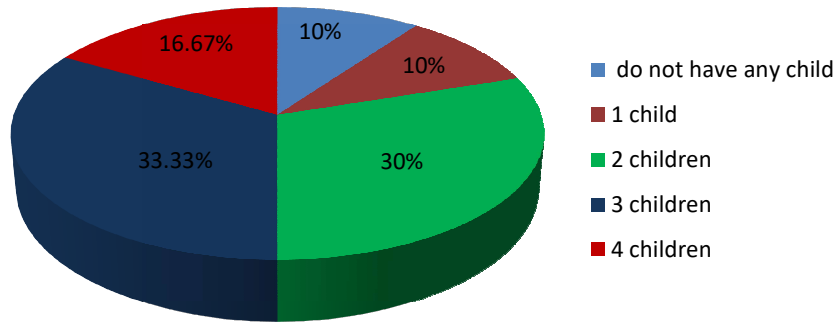
**6) Number of children in the households**

**Table-6**

Sl.	Number of Children in the family	Number of households	In percentage (%)
1	0	3	10%
2	1	3	10%
3	2	9	30%

4	3	10	33.33%
5	4	5	16.67%
	<b>Total</b>	<b>30</b>	

**Fig. 6**



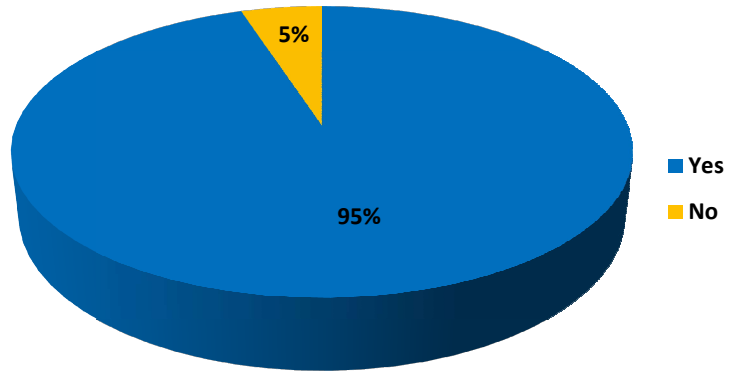
It is seen from the above table that majority (33.33%) of the households have 3 children and 30% of them have 2 children each . 10% of them have 1 child 16.67% have 4 children per family and the rest 10% do not have any children. Graphical representation of the data is presented in Fig.6.

**7) Whether the children go to school daily**

**Table-7**

Sl.	Do the children attend school daily	Number of children (6-18 years)	In percentage
1	Yes	57	95%
2	No	3	5%
	<b>Total</b>	<b>60</b>	

**Fig. 7**



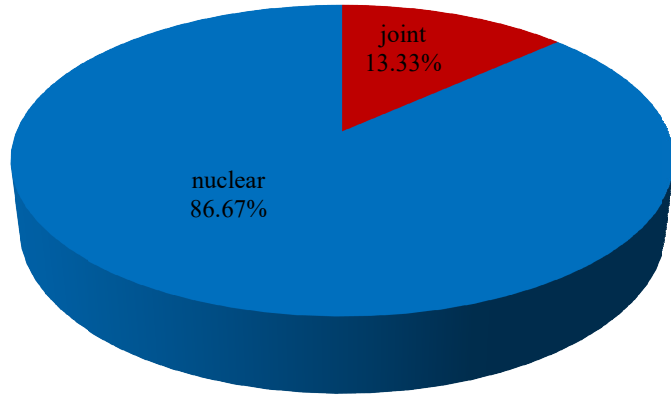
The above table shows that 57 (95%) out of 60 eligible (between the age of 6-18 years) children from 30 households go to school on regular basis. Only 5% of them couldn't attend school daily; the reason has been found to be some long term health issues. The data is presented through a pie diagram in Fig.7.

#### 8) Type of family

**Table-8**

Sl.	Type of family	Number of family	In percentage
1	Joint	4	13.33%
2	Nuclear	26	86.67%
	<b>Total</b>	<b>30</b>	

**Fig. 8**



In the present study, out of 30 families 26(86.67%) families are nuclear type and the rest 4(13.33%) families are joint type as revealed in the above table. So, hypothesis2 has been proven to be true. Analysis of collected data is also presented with a pie diagram in Fig.8.

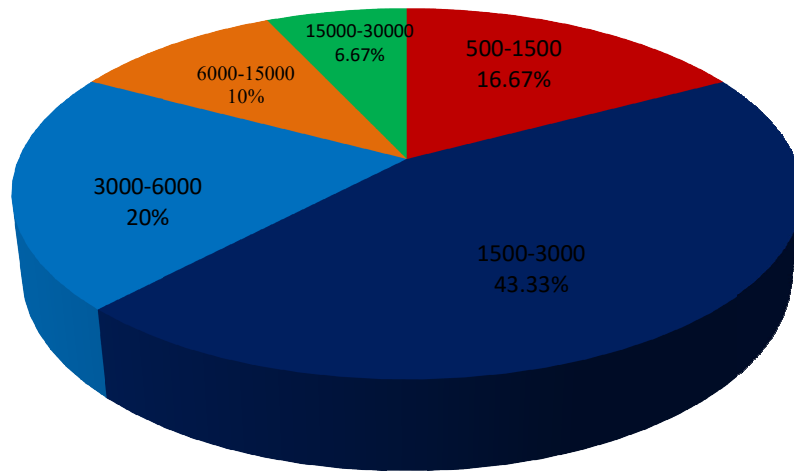
### 9) Monthly income of the household

**Table- 9**

Sl.	Income range	Number of family	In percentage
1	500-1500	5	16.67%
2	1500-3000	13	43.33%
3	3000-6000	6	20%
4	6000-15000	3	10%

5	15000-30000	2	6.67%
6	More	0	0
	<b>Total</b>	<b>30</b>	

**Fig . 9**



From the above table it is clear that ,the monthly income of 43.33% households is in the range of Rs. 1500-3000 .The monthly income of 20% households is in the range of Rs. 3000-6000 while 16.67% of the households earn Rs. 500-1500 monthly and 10% of them earn Rs. 6000-15000 monthly .There are only 6.67% households whose monthly income is in the range of Rs.15000-30000 .Therefore, hypothesis 1 is proved to be true.Graphical presentation of above data is shown in Fig.9.

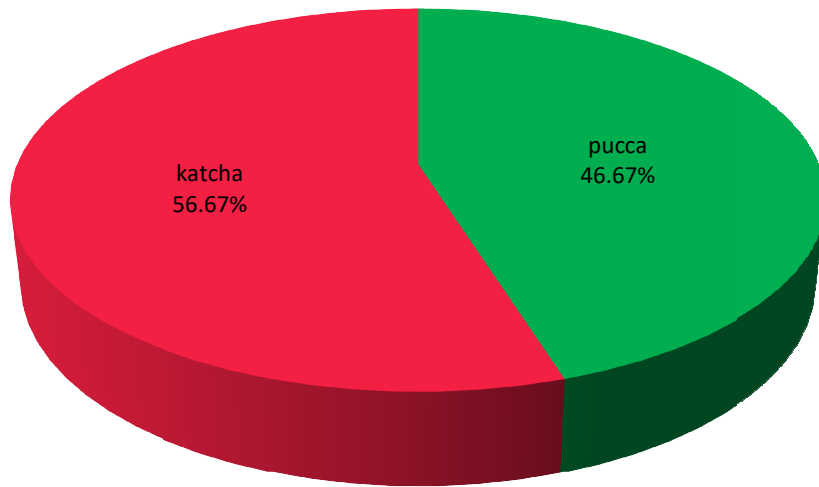
#### 10) Type of house

**Table- 10**

Sl.	Type of house	Number of houses	In percentage
1	Pucca	14	46.67%
2	Katcha	17	56.67%

	<b>Total</b>	<b>30</b>	<b>100%</b>
--	--------------	-----------	-------------

**Fig. 10**



From the above table, it is seen that out of the 30 households, 14 (46.67%) households have pucca houses and 17 (56.67%) of them are living in katcha houses. Difference between the housing conditions are not that much, but still it is clear that majority of the people in the study area have katcha houses. Graphical presentation of above data is shown in Fig.10.

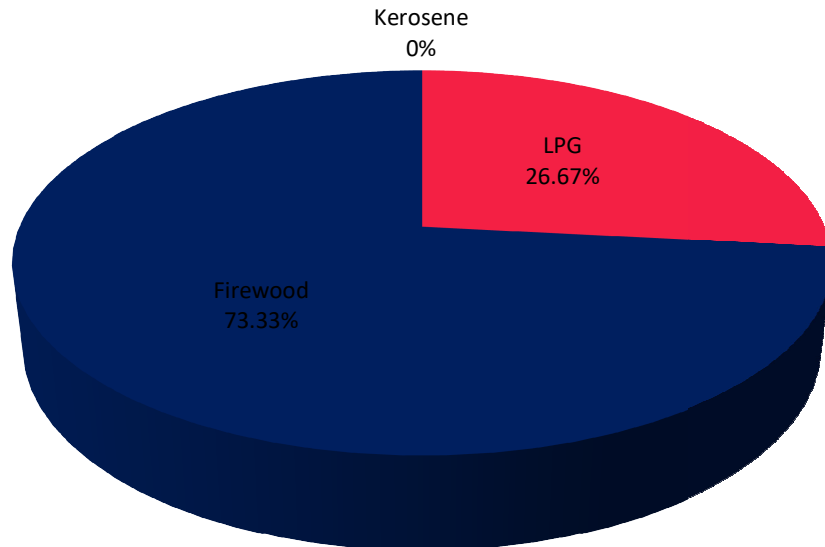
#### 11) Fuel used for cooking

**Table- 11**

Sl.	Type of fuel	No of households	In percentage
1	LPG	8	26.67%

2	Firewood	22	73.33%
3	Kerosene	0	0
4	Others	0	0
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Fig. 11**



Firewood as cooking fuel is used by majority of the households , accounting for 22(73.33%) of the total households studied . Only 8 (26.67%) households use LPG as revealed in the above table . Graphical presentation of above data is shown in Fig.11.

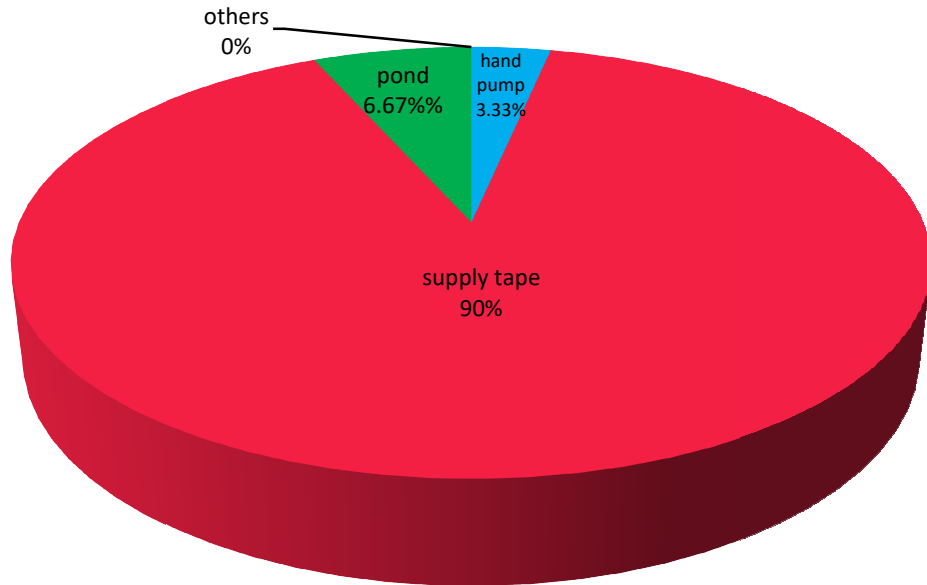
## 12) Sources of drinking water

**Table-12**

Sl.	Sources of water	Number of respondents	In percentage

1	Handpump	1	3.33%
2	Supply tape	27	90%
3	Pond	2	6.67%
4	Others	0	0
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Fig . 12**



From the above table it is clear that ,majority ( 90%) of the total population use company supply water for drinking .6.67% of them use pond as a source of drinking water and only 3.33% of them use handpump . Graphical presentation of above data is shown in Fig.12

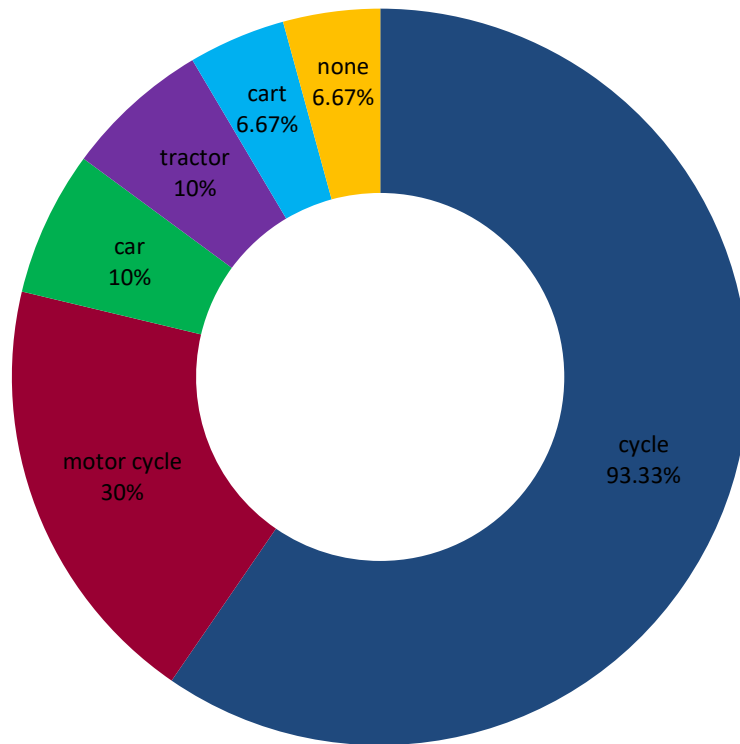
### 13) Transport /vehicle owned by the households

**Table-13**

Sl.	Type of vehicle	Number of households	In percentage
-----	-----------------	----------------------	---------------

1	Cycle	28	93.33%
2	Motor cycle	9	30%
3	Car	3	10%
4	Tractor	3	10%
5	Cart	2	6.67%
6	None	2	6.67%

**Fig. 13**



The above table and chart explicates that ,93.33% of the households possess cycles,30% households possess motor cycle , 10% of them have car and 10% have tractor.Only 6.67% of the households own cart and the rest 6.67% doesn't own any vehicle.

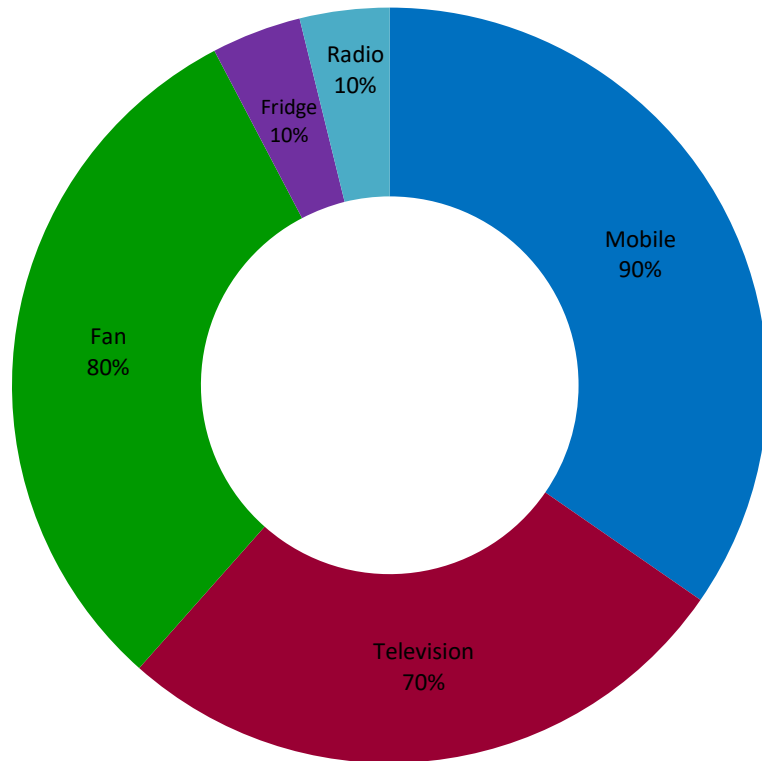
#### 14) Electronic assets owned by the households

**Table-14**

Sl.	Assets owned	No. of households	In percentage
-----	--------------	-------------------	---------------

1	Mobile	27	90%
2	Television	21	70%
3	Fan	24	80%
4	Fridge	3	10%
5	Radio	3	10%

**Fig. 14**



The above table and chart explicates that mobile phone is available in 90% of the households surveyed, television is available in 70% of the households .80% of the households own fan ,10% of them own fridge and radio is also owned by 10% households.

**15) Educational institutions available in the area**

**Table-15**

Sl..	Type of institution	Number of institutions in		
		Tiphook	Borsillah	Ladoigarh
1	Anganwadi	1	2	1
2	Primary	1	1	1
3	High school	1	1	1
4	Higher secondary	0	0	0
	<b>Total</b>	<b>3</b>	<b>4</b>	<b>3</b>

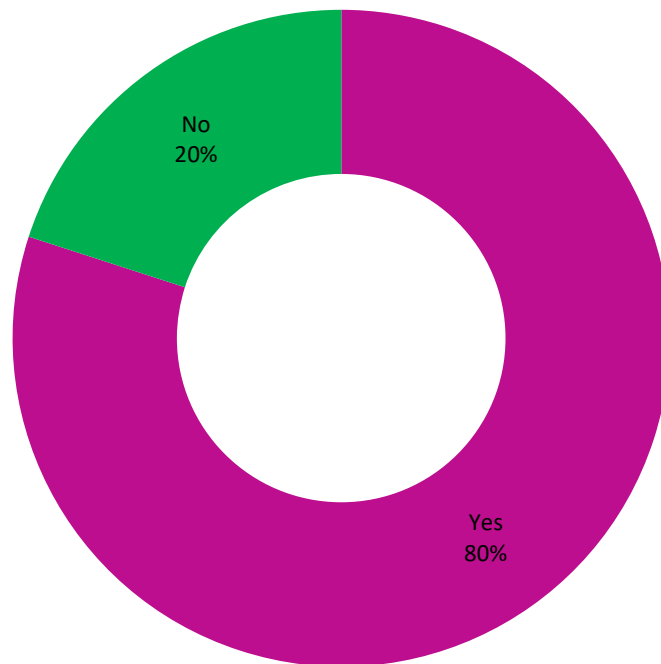
From the above table ,it is clear that there are 3 educational institutions in Tiphook tea garden area , 1 anganwadi, 1 primary school and 1 high school .In Borsillah Bagaan ,there are 4 educational institutions in total; 2 anganwadis , 1 primary school and 1 high school. There are also 3 institutions in Ladoigarh Bagaan.1 anganwadi,primary school and 1 high school. No institution for higher studies have been found in the surveyed area.

#### 16) Accessibility of medical facilities

**Table-16**

Sl.	Whether easily accessible or not	Total	In percentage
1	Yes	24	80%
2	No	6	20%
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Fig. 16**



From the above table , it is seen that medical facilities are easily accessible for 80% of the households in the study area, which is provided by the tea company for which they work. And for the rest 20%, medical facilities are not easily accessible in their local area . The data is also presented through a chart in Fig.17.

### **17) Awareness towards different Government Schemes**

**Table-17**

Sl.	Whether aware or not	Total	%
1	Yes	10	33.33%
2	No	20	66.66%

**Fig. 17**

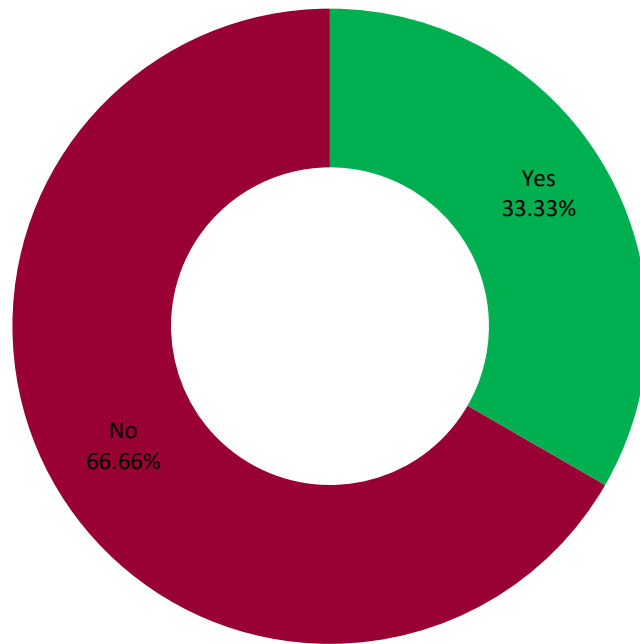


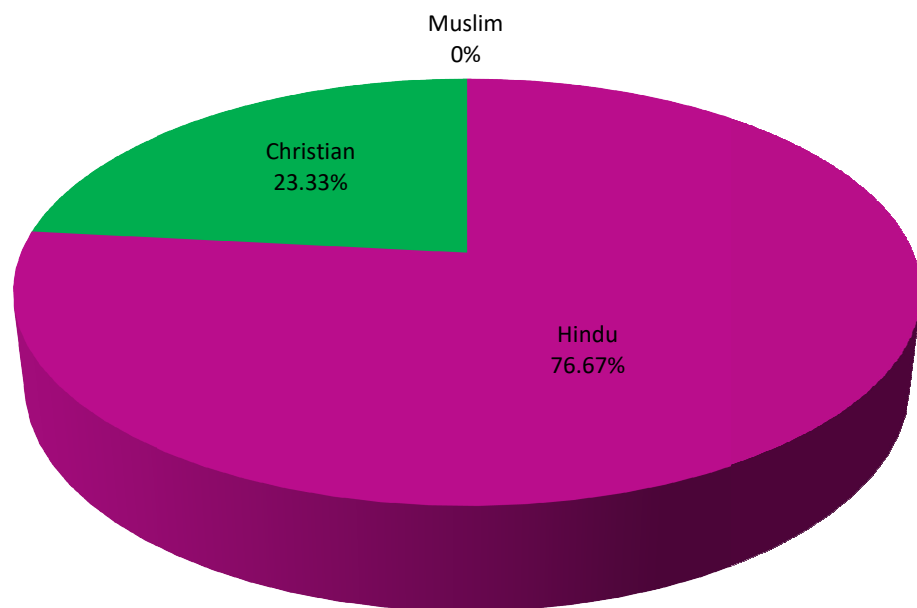
Table 17 and Fig.17 indicates that, majority(66.66%) of the population are not aware of the govt. schemes available for their welfare. Only 33.33% of them are found to be aware of the schemes. So, hypothesis 3 (Most of the Tea – Tribes people are unaware of the government schemes formulated for their welfare) is proved to be true.

### 18) Religion of the people

**Table-18**

Sl.	Religion	Number of family	In percentage
1	Hindu	23	76.67%
2	Christian	7	23.33%
3	Muslim	0	0
4	Others	0	0
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Fig .18**



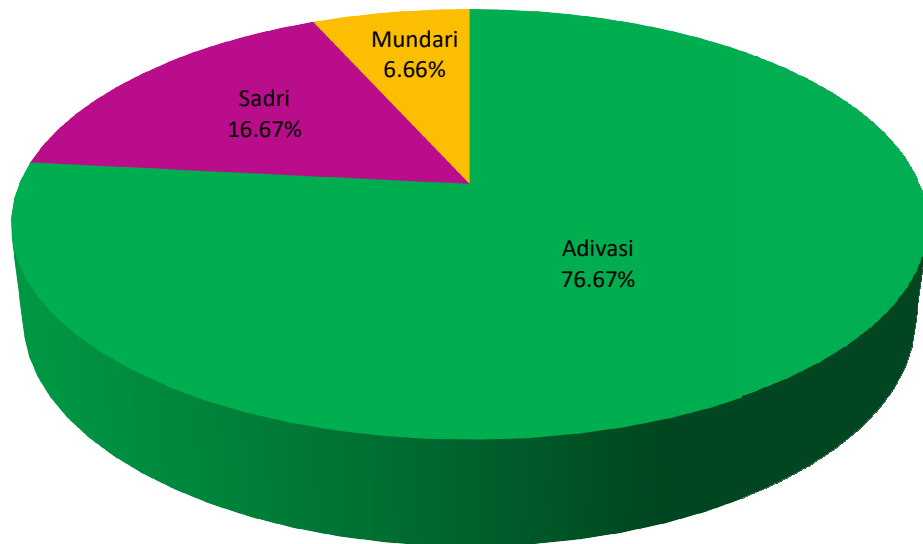
The above table displays that, out of 30 households of the study area, 23 (76.67%) are followers of Hinduism and 7 (23.33%) households follow Christianity. Graphical representation of the data is shown in Fig.18

**19) Language spoken at home**

**Table number :-19**

Sl.	Name of languages	Number of family	In percentage
1	Adivasi	23	76.67%
2	Sadri	5	16.67%
3	Mundari	2	6.66%
	Total	30	

**Fig .19**



The above table shows that , Adivasi language is spoken in 76.67% households in the surveyed area .Sadri language is spoken by 16.67% of the households and 6.66% of the households speak Mundari language . The analysis of above data is also presented through a pie diagram in Fig.19.

### **Analysis of the subjective questions in the interview schedule**

- 1.** Most of the Tea Tribes people belong to Hindu Religion and recently , some of them have shifted their religion to Christianity under the influence missionaries .
- 2.** They mainly worship Goddess Durga , Lakshmi, Shiv, Krishna, Mansa, and Kali. The Christian worship Jesus and Maa Mariam (mother of Jesus Christ).
- 3.** Their major religious festivals are Durga Puja, Karam Puja, Tusu Puja, Dharam Puja, Kali Puja, Shivratri, Sarul Puja, Sadak Puja, Sarna Puja, Dwarika Festival etc.The Christians Observe Christmas, Easter, Mariam Yatra etc.
- 4.** They have their folk dance called Jhumur and Jhumur dance.Some of them also perform a dance called Sambalpuri dance.
- 5.** Their traditional attire is a red strapped saree with white body for women and for men there is white dhoti and kurta or ganji. Some of them also have a tradition of wearing Sambalpuri saree and Sambalpuri gown in some of the religious festivals. The Sambalpuri saree is a white colored saree with some floral patterns on the borders and the aanchal area ;The Sambalpuri gown has also the same patterns.
- 6.** Their daily food habits are basically rice and roti . Most of them eat rice as their main food . Sometimes they also consume roti as a meal .

**CHAPTER - 5**  
**MAJOR FINDINGS**  
**OF THE**  
**STUDY**

## **Major Findings of the Study And Conclusion**

### **Major findings of the study are :-**

1. In the surveyed tea gardens ,the age range of most of the household heads is between the age group of 30 - 48 years. Almost all of them are men and they are all married.
2. Most of the men have educational qualifications below matriculation. 43% are totally illiterate and very few have studied up to higher education level .  
Majority(43%) of the women of tea garden areas are illiterate.40% of them have educational achievements below matriculation. A very few number of women have done matriculation and studied up to H.S. level. No women having graduation degree was found in the study area.
3. In most households ,both husband and wife are working .Majority of the men work in the tea garden .Some of them also do daily labour.Very few of them are engaged in business or other jobs .  
Most of the women also work in gardens. Around 7% of them are engaged into govt. job. Some of them are not in working state.
4. Most of the Tea Community people has been found to be married at a young age .Especially ,the women have to get married at a very young age which can be said to have a negative impact on their education.
5. The number of children of most of the married couples is between 2 to 3.
6. The number of joint families is higher than the number of nuclear families in the study area .
7. At present time, all the children in the tea garden area go to school regularly.
8. Most of the household's monthly income is between 1500-3000,which can be termed as a very low range .Those families in which both husband and wife work, they are able get a little more amount of income compared to others.
9. Their housing conditions are not very good .Most of the pucca houses have been given to them from the tea company for which they work .Very few of them can afford to live in pucca houses of their own.

10. It has been found that 74% of them use only firewood for cooking. Some of them get free gas from the government but cannot use the same as they are not capable of paying its monthly subsidy .
11. In case of drinking water ,the only source is the supply tap that is supplied by the tea factory/company for it's workers and their families only . The number of people using hand pump and pond water is negligible.
12. Almost every household in the study area has bicycles.The number of households with motor cycle is slightly less than that; Only 10% of them have car ,10% have tractor and only 6.7% have cart and the rest 6% do not own any vehicle .
13. Mobile phones are available in 90% of the households ,80% of them have fan and 70% have T.V. in their houses. The number of households having radio and fridge is very low compared to the other assets.
14. In each of the three tea gardens ,there is a primary school .There are two secondary schools within a distance of about 7-8 kms but no higher educational institution has been found in the study area.
15. Medical facilities are easily accessible in the study area .People working in the tea factories get free medical treatment in the hospitals sponsored by the tea companies ;and the others who are not working in tea garden don't get the free medical facility.
16. Majority of the people in the study area are not aware of the government schemes available .Most of them only know about the Atal Amrit Scheme and the Free Ration Scheme . Most of them also get the facilities of the same.
17. They belong to Hindu religion and recently under the influence of Christianity.
18. They worship mainly Goddess Durga,Lakshmi,Shiv,Viswakarma, Krishna, Mansa, and Kali. The Christian worship Jesus and Maa Mariam (mother of Jesus Christ).
19. Their major religious festivals are Durga Puja, Karam Puja, Tusu Puja, Dharam Puja, Kali Puja, Shivratri, Sarul Puja, Sadak Puja, Sarna Puja, Dwarika Festival etc.The Christians Observe Christmas, Easter, Mariam Yatra etc.

20. It is found that ,mainly the Hindus speak their own language called Mundari and Adivasi Language; on the other hand the Christians mainly speak the Sadri Language .
21. They have their folk dance called Jhumur and Jhumur dance. Some of them also perform a dance called Sambalpuri dance.
22. Their traditional attire is a red strapped saree with white body for women and for men there is white dhoti and kurta or ganji. Some of them also have a tradition of wearing Sambalpuri saree and Sambalpuri gown in some of the religious festivals. The Sambalpuri saree is a white colored saree with some floral patterns on the borders and the anchal area ;The Sambalpuri gown also has the same patterns.
23. Their daily food habits are basically rice and roti . Most of them eat rice as their main food . Sometimes they also consume roti as a meal .

## **Conclusion**

This report is the result of intensive field study on the socio-economic status confronting the Tea-Tribe's people of Assam. This Tea-Tribe community of Assam being the victim of poverty, ignorance literacy has become part and parcel of Assam. And the socio-economic problems of these workers continued to be deplorable. The fruit of the participatory democracy is still beyond their reach. Tea plantation has brought the state of Assam in to the lime light of national and international area. There is enormous information available concerning the scientific and technical aspect of the industry, but unfortunately there is no systematic and reliable data base for studying socio-economic aspects of the tea garden labourers. Tea plantation labourers are being subjected to a long process of socio-political deprivation and discrimination in the state. Their presence has a significant impact on the socio-economic field of the state. Therefore, there is a pressing need for the government evolves suitable policy to improve the quality of life of the people of the Tea-Tribes.

## BIBLIOGRAPHY

**Baruah,P.(2008).** *The Tea Industry of Assam: Origin and Development*, Assam: Eastern Book House Publishers.

Bhattacharyya Boruah, Dr Polakshi and Daimari, Mainowshri *Education of Tea Tribe Children: A Case Study of Udalguri District of Assam*, Vol.5, Issue 5.

Bora, L. K. (2006). *Asomor Sah Janagosthir Samaj Aru Sanskriti*, Dibrugarh. Kousthubh Prakashan.

Borah, P. (2019). Colonial state, Hegemony, History and The identity of tea tribes in Assam. *International journal of Scientific and Technology research*, 8,(12)

Census of India, (2011). District Census Handbook.Assam,Registrar General of India.

Goswami, P.(2000). *Language Change Among Tea Garden Labourers :Case Studies of Dikorai and Pertabghur Tea Garden of Assam*. MPhil Dissertation ,University of North East Hill University Shillong.

Hazarika, A.K *Problem of Child Labour- with special reference to Assam.Seminar paper presented in the National Seminar on Population and Population Policy in North-East India*,Dibrugarh University,November,19,1999,sponsored by SOF CAR, New Delhi.

Kalita, B.(2018). Socio-cultural life of tea plantation workers in Assam: A study from historical perspective. *Research Guru: online Journal of multidisciplinary subjects*, 12(2), pp.160-168.

Karotemprel, S and R.B. Dutta(Eds) *Tea garden Labours of North East India*,Shillong, Vondrame institute 1990.

Koul,L *Methodology of Educational Reaserch*, Vikash publishing Pvt. Ltd,1984

Kumar , Dr. Hemasri and Arthi, R,*Socio-Economic and Working Conditions of Tea Plantation Workers in Manjoor Block the Nilgiris*,IOSR Journal of Humanities and Social Science (IOSR-JHSS),Vol. 24 no. 08,2019.

Prasad, Prem Sagar, *Social and Political Awareness Among The Tea Tribes in Assam: With Special Reference to Sonitpur District*,Guahati University,Guwahati 2016.

Sarma, I. (2018.) *Tea tribes of Assam : Identity politics and search for liberation*. Economic and political weekly.

Sengupta , S and Phukan, A.(1997). *Socio-cultural variation and selection intensity among the Oraon of Assam, Journal of Human Ecology*.

### **INTERNET SOURCES :-**

[Asrlms.assam.gov.in/schemes/](http://Asrlms.assam.gov.in/schemes/)..Nutrition Shops (Bagan Bazar) at Tea Garden areas of Assam/Assam...

[assam.gov.in/web/department-of-tea-tribes.](http://assam.gov.in/web/department-of-tea-tribes.), Sourced on 12-06-2022

Baishya. Dipali., 2016, History of tea industry and status of tea garden workers of Assam, *International Journal of Applied Research* 2016; 2(9): 552-556

Das . N.K., Making of Tea Tribes in Assam: Colonial Exploitation and Assertion of Adivasi Rights., *Journal of Adivasi and Indigenous Studies (JAIS)* Vol. III, No.1, February 2016: 1–16 © 2016 JAIS, ISSN (online) 2394-5524

D:\Pampa\Tea Board\Eng. A. R. Final 05\Chapter-9.p65 351ST ANNUAL REPORT 2004-2005, LABOUR WELFARE.

Wikipedia, the free encyclopedia Tea-tribes of Assam, Sourced on dated 12-06-2022

## PHOTO LIBRARY



A Christian family from Borsillah Tea Estate



Guardians of 2 households with their children



A tea worker household at Tiphook



A tea worker household from Tiphook Tea Estate



Collecting firewood for fuel



Pond used for bathing as well as drinking water



Residence of a Tea worker household from Tiphook



Residence of a Tea worker from Borsillah Tea Estate



A Christian family from Tiphook Tea Estate



A Tea Community household at Ladoigarh



A Christian family from Borsillah Tea Estate

# APPENDIX

## A STUDY ON THE SOCIO-ECONOMIC AND CULTURAL STATUS OF THE TEA TRIBES OF ASSAM INTERVIEW SCHEDULE FOR THE HOUSEHOLDS

(PLEASE TICK THE APPROPRIATE BOXES )

1.Name of the guardian : .....	2.Age : .....	
3.Educational qualification :	a. Illiterate <input type="checkbox"/>	b. Under matric <input type="checkbox"/>
	c. Matriculation <input type="checkbox"/>	d. H.S <input type="checkbox"/>
	e. B.A <input type="checkbox"/>	f. Others <input type="checkbox"/>
4.Occupation of the guardian :	a. Govt. employee <input type="checkbox"/>	b. garden worker <input type="checkbox"/>
	c. Daily labour <input type="checkbox"/>	d. Business <input type="checkbox"/>
5.Marital status :	a. Single <input type="checkbox"/>	b. Married <input type="checkbox"/>
6.Age of the husband at the time of marriage :.....		
7.Age of the wife at the time of marriage :.....		
8.Number of children in the family :.....		
9.Type of family :	a. Joint family <input type="checkbox"/>	b. Nuclear family <input type="checkbox"/>
10.Do the children go to school daily :	a. Yes <input type="checkbox"/>	b. No <input type="checkbox"/>
If not, please state the reason.....		
11.Does the wife work as well :	a. Yes <input type="checkbox"/>	b. No <input type="checkbox"/>
12.Working field of the wife :	a.Govt. employee <input type="checkbox"/>	b. Garden worker <input type="checkbox"/>
	c. Daily labour <input type="checkbox"/>	d. Others <input type="checkbox"/>
13.Educational qualification :	a. Illiterate <input type="checkbox"/>	b. Undermatric <input type="checkbox"/>
	c. Matriculation <input type="checkbox"/>	d. H.S. <input type="checkbox"/>
	e. B.A. <input type="checkbox"/>	f. Others <input type="checkbox"/>
14.Monthly household income:	a. 500-1,500 <input type="checkbox"/>	b. 1,500-3,000 <input type="checkbox"/>
	c. 3,000-6,000 <input type="checkbox"/>	d. 6,000-15,00 <input type="checkbox"/>
	e. 15000-30,000 <input type="checkbox"/>	f. More <input type="checkbox"/>
15.Type of house :	a. Pucca <input type="checkbox"/>	b. Katcha <input type="checkbox"/>

