CHAPTER III

MATERIALS AND METHODS
Chapter III

Materials and Methods

This chapter deals in details the materials, the methods and techniques employed to explore the possible explanations of the objectives laid down for the purpose of conducting the study systematically.

Materials:

The material of the study includes description of the subject and the setting i.e. geographical background as well as background of the population in respect of their origin, socio-economic conditions, customs and traditions, beliefs etc.

The present study was undertaken with the aim of understanding the health practices and prevailing health problems faced by women working in tea gardens of Assam. Since the health problems have socio-economic dimension, attempts have been made to bring a general picture of their living conditions, their food habits and practices, their customs
and traditions, their beliefs and health practices and other relevant factors associated with health.

The Setting:

North East India comprises of Seven States – Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. Out of the seven states, Assam is considered as the gateway of northeast India. It covers an area of 78,438 sq. Km and comprises Brahmaputra and Barak valleys and two hill districts of Karbi Anglong and North Cachar Hills. According to 2001 census the total population of the state is 26,655,528 (Population Census, 2001).

Assam is a very beautiful and resourceful state of India. Assam is a constituent state of North East India, popularly known as Seven Sisters. According to 1991 census the total population of the region was 31.4 million, which distributed over an area of 2.5-lakh sq. km. The state of Assam is bounded on the North by Arunachal Pradesh and Bhutan; on the South by Tripura, Mizoram, Meghalaya and Manipur; on the East by Nagaland and parts of Arunachal Pradesh and on the west by West Bengal and Bangladesh. It is connected with the rest of India by road, railway and air and also by water through Brahmaputra.
The population of Assam is very heterogeneous in composition. The communities include Assamese, Nepalese, Bengalis and various tribal groups with different religious beliefs. Besides, there is a good number of floating population from other states of India. The tribal population include both hills and plain dwellers. Some of the dominant tribal groups are Bodos, Kacharis, Karbis, Mishings, Rabhas, Tiwas and Lalungs. Besides, a large section of the population consists of tea garden labourer population. It constitutes 32.3 percent of the state’s total population (census of India, 1991).

The tea industry is one of the major and old industries of Assam. There are around 800 tea gardens in Assam covering an area of approximately 185,000 hectares of land. This constitutes more than 51 percent of the total area under tea in India.

The Dibrugarh district, situated on the Southern bank and upper reaches of the river Brahmaputra lies on the north-eastern corner of Assam. It extends between 84°44' E longitude and 95°E longitude and 27°3'45" N and 28° N latitudes. It is bounded on the North by the river Brahmaputra and Lohit; on the east by a part of Lohit district of Arunachal Pradesh; on the south by the Tirap district of Arunachal Pradesh and the south western boundary of the district runs along the eastern boundary of Sibsagar district.
The population of the district is composed of members of various ethnic, linguistic, social and religious affiliations. Apart from the proto-mediterranean and Australoid elements, brought in by the labourers of the tea plantations; the area is characterised by the prominence of Mongoloid and Caucasoid elements and an admixture of these two. This is however, reflective of the population composition of the state as a whole. A large number of tea plantations are located in the Dibrugarh district. Around 30 percent of the plantations of the state are situated in Dibrugarh District. It is also estimated that about 30 percent of the population of the district is composed of tea and ex-tea labourers and their dependents (Kar, 1987, Barua, 2000).

The tea tribes population known as Tea Garden Labour Community of Assam, had been brought to Assam in order to engage them as worker in the Tea Gardens, by the British in about 150 – 200 years back. It is to be noted that tea cultivation popularly known as Agro base industries in Assam was started in 1823. The importance of tea was not known to India till 1823 except by some tribal people inhabited in a few remote jungle belts of Upper Assam. The tribals of the northeast i.e. the Singphous of Misimi hills of Upper Assam used to drink tea in their traditional way long before the rest of the people of India have discovered the taste of the beverage. The Singphous usually, used tea as medicinal and spiritual purpose. They believed the beneficial use of tea. Robert Bruce, an officer of the British East India Company visited Assam in 1823 on a trading mission. He first discovered the tea plants in
Assam when he received a tea sapling from a Singphou Chief Bisa-Gam. After the annexation of Assam with British administration on 13th March, 1926, the British traders took initiative of tea plantation in the wasteland of Assam. The first experiment based tea estate was established at Chabua in Assam in 1837. Since then, the number of tea plantations grew up in Assam and as a result there was tremendous demand for labour force. At first, the British planters wanted to employ local people but the local people except a few people from local tribes e.g. Bodo-Kacharies, the Mataks, the Kukis, the Nagas, the Singphous and the Apatanis were unwilling to work in the tea plantations. The peasants of Assam considered working in tea plantation as insulting social estimation to work for wage under Britishers. [Gait (1926), Roy Burman (1961), Chakravarty (1972) and Harlalkar (1975), Griffith (1967), Dey (1985)]. Besides, there was huge shortage of adult population in Assam to work in tea gardens due to political turmoil resulting from Burmese invasions (1819 – 1824), Moamaria rebellion etc. Having faced the scarcity and problems of labour supply, the British planter went in search of workers in the tribal dominated areas of Eastern India, i.e. Orissa, West Bengal, Bihar (undivided), Madhya Pradesh etc. The conditions of the tribals in those areas were deplorable because of a number of factors like high agricultural tax, exploitation of the Mahajans and the Jamindars, tribal revolts, epidemics etc. and taking advantage of their object poverty, the agents of the British planters lured these tribal people to work in Assam tea plantation with false hope of better life than they used to live. This population belonging to various
MAP SHOWING MIGRATION OF VARIOUS COMMUNITIES OF TEA GARDEN LABOURS.
tribes kept growing and with the passage of time these tribes facing similar socio-economic situation develop many uniform features yet retaining their original tribal character in respects of customs, traditions and beliefs. This population is now commonly called tea tribes or Adivashi of Assam.

As already mentioned the tea workers of Assam belong to various tribes and castes groups and these tribes and castes are recognized as scheduled tribes and scheduled castes in their state of origin. These tribes and castes have different social structures and backgrounds of originality. The main tribes and castes are Oraon, Mundas, Santal (Santal), Kharia, Savar, Saura, Bhuiyan and Tanti etc. These tribes are briefly described below:

**Oraons:**

The Oraons, a major tribe of India occupy the 5th position in the list of scheduled tribes so far as their population is concerned. The tribe has been notified as a scheduled tribe in six states namely, Bihar, Madhya Pradesh, Maharashtra, Orissa, Tripura and West Bengal. According to the scheduled castes and scheduled tribes orders (Amendment Act, 1976). Oraons have also been notified as Dhanka, Dhangad in Madhya Pradesh, Dhangad in Maharashtra and Orang in Tripura. They number 2,657,690 as per Census 1991 constituting 4 per cent of the total scheduled tribe population of India. They are maximum
in Bihar forming 45.70% followed by Madhya Pradesh with a share of 20.50%, West Bengal having 20.20%, Orissa with a share of 9.70%, Maharashtra with 3.60% and Tripura having 0.25% of the total Oraon population of India. (Census of India, 2001).

Oraons are Dravidian group of origin and the language they used is called Kurukh. They are basically cultivating tribes of Chotanagpur Plateau (The Oraons of Chotanagpur – S.C. Roy). Their ancient country named Karukh-des was lost, but the memory of their golden days and their ancient king Karukh was not forgotten when they entered Chotanagpur. A section of them had to come to Assam during British regime when tea was planted in Assam, to work as labourer giving up the tradition of cultivation.

The Oraons have five sub-tribes, i.e. Berga Oraon, Dhamka Oraon, Khraia Oraon, Khendro Oraon and Munda Oraon. They have exogamous system of marriage. That means a marriage cannot be instituted in between same Sect. Infant or child marriage is not known amongst them. Boys and girls of the same village are also not allowed to marry. Polygamy is permitted (Dalton, 1960). Widow re-marriage is permitted and there is no restriction in selecting husband.

The spiritual life of the Oraons is made up of constant propitiation of malevolent spirit. They firmly believe in witchcraft and put to death any suspected witch (TDLA 1924: Risley 1981). Nature
spirits, dead ancestor spirits beneficiate and maleficent are recognized by the Oraons (Roy 1985). The Ojhas or the medicine men are consulted when any misfortune occurs, so as to find out the cause of misfortune, disease or death of a person, and also cure. The Ojhas or medicine men are also called Mati or Deonar. The Oraons have Witch Doctor; who are known as Bhagat or Soka. The Oraons believe the existence of chordewa spirit who may do the harm to the mother who is going to bring forth of a child. So the husband has to keep a fire burning all the time. The women usually go to help to their neighbour as midwives.

Munda:

The Munda is one of the schedule tribes of the Jharkhand, occupies the third postion in numerical strength. They are one of the strongest Kolarian tribes inhabiting in the region of Chotanagpur. They are found in the districts of Ranchi, Hazaribag, Palamau, Gumla, Singhbhum, Santal Pargana and Giridih, Rohtas, Bhabhua, Buxar, Bhojpur and Purnia in the Bihar state. They speak Sadani language.

The historical traditions reveal that the Munda were original inhabitants of north-western India. After Aryan invasion, they came to Azamgarh and from there they migrated to Chotanagpur crossing the river Son. The Munda lives in mixed village with other tribes and
castes. Each village has three important sites – (i) Sarana, (ii) Akhara and (iii) Sasan. The economy of the Munda presents a mixed picture of agricultural, wage earning, collection of MFP and service or permanent labour. The Munda have their traditional political system. They have the system of traditional village Panchayat and the traditional inter village Panchayat. The Village head is called Munda. The religion of the Munda presents a mixture of tribalism, Hinduism and Christianity.

Santal:

Santal is one of the major Schedule tribes of India occupying 3rd rank in the list of major Schedule tribe of the country. As per 1991 census, they are constituting 7.3% of the total Schedule tribes population of the country. The Santal have been notified as Schedule tribe in Bihar, West Bengal, Orissa, Jharkhand, Assam and Tripura.

The Santali language is part of the Austro-Asiatic family, distantly related to Vietnamese and Khmer. The Santal community is devoid of any caste system and there is no distinction made on the basis of birth. They believe in supernatural beings and ancestral spirits. Santali rituals are mainly comprised of sacrificial offerings and invocations to the spirits, or bongas. It is believed by some scholars that Bonga means the same as Bhaga (or Bhagavan). The Santal system of governance, known as Manjhi–Paragana, may be compared to what is often called Local Self
Governance. This body is responsible for making decisions to ameliorate the village's socio-economic condition.

Traditional occupations of Santal were hunting, gathering, fishing and hill cultivation, extracting oil and lime, and wage labourer (industry, mines and quarries, agriculture, tea plantation etc.). Rearing of cattle, forestry serve as their subsidiary occupation. A number of them are in government service, teaching, medical and para-medical profession. (Census of India, 2001).

Savar:

Savar is one of the notified Scheduled Tribes in the states of Andhra Pradesh, Bihar, Madhya Pradesh. Savar population is 2.14% of the total scheduled tribes population of India. They are mostly concentrated in Orissa followed by Andhra Pradesh, Madhya Pradesh, West Bengal, Bihar and Maharashtra. Orissa has a share of 64.07% of the total Savar population of the country. Savara is Sanskrit word which means mountaineer, barbarian or savage. The tribe belongs to the Proto-Australoid racial group. Their mother tongue is Savara, which comes under Austro-Asiatic group of language. But they have adopted the regional language also for inter group communication. (Census of India, 2001).
In Savar society, Monogamy is the most popular form of marriage but the cases of polygamy is also not rare. Leverate and sororate type of marriages are also in practice. Inheritance of property goes through male line i.e. patriarch is the rule.

They practiced both shifting as well as plain cultivation depending on their habitat along with occasional hunting, trapping of small games and fishing. Now a days, majority of them work as agricultural labourer followed by cultivators. A small percentage of them have taken up the work of rearing livestock, forestry and hunting etc.

Bhuiyan

The Bhuiyan are distributed, in Parna, Bhagalpur, Hazaribag, Palamau and Manghum of Bihar, West Bengal and Orissa. The word Bhuiya is of Sanskrit origin which means Bhumi-land and is always associated with some sort of claim to be privileged tenure of land. The name is found, in fact, over a wide area from Assam to Rajputana and from Bihar to Madras. The Bhuiyans are mostly found in Chotanagpur mainly Palamau, the Feudatory States of Gangpur, Bonai, Keonjhar and Bamsra, and all over Bihar. In southern Bihar we find Bhuiyans known as Musahars or rat eaters who call themselves Bhuiyans. In Orissa they are found as Khandair Paiks or swordsmen.
The traditions of the tribe vary greatly in different part of the country, and in many cases refer to local migration of recent date. The Bhuiyans to the south of Singhbhum call themselves Pawan-bas to this day; and connecting this with Hanuman title “Pawan-ka-put” i.e. son of the wind suggest that the Bhuiyans are veritable apes of the Ramayana. But all the Bhuiyans form the Musahars of Behar to the Khandait—Paiks of Orissa affect treat revelence for the memory of Rihmum or Rikhiasam whom they regard, some as a patron deity, others as a mythical ancestor.

The Bhuiyans adore the sun and their ancestors. Their religion varies from Animism to Hinduism of crude type. Their religion in fact tends to approximate to that of their neighbours, and their festivals are identical with those of the people among whom they live.

The Tanti:

The Tantis are weaver caste of West Bengal and Bihar. In religion, marriage and funeral customs the Tantis resemble themselves with the neighbouring Hindu castes. But in Chotanagpur they largely believe in animism. Traditional occupation of the Tantis is weaving but they are also found as raiyats and landless day labourers. In the nineteenth century, some of the Tantis were brought by the Britishers to
The Methods:

The methods adopted for the study include the description of the research approach and design, sampling and sample size, the tools and techniques of data collection and the plan of data analysis.

RESEARCH APPROACH & DESIGN:

In view of the nature of the problem faced by the tea tribes' women and to accomplish the intended objectives of the study, a cross-sectional descriptive survey approach was considered most appropriate. Descriptive survey is concerned with conditions or relationships that exist, opinion that are held, processes that are going on, effects that are evident or trends that are developing. The aim of a descriptive survey is to obtain accurate and meaningful phenomena under study. A descriptive survey, which is essentially exploratory in nature, was therefore considered to be the appropriate approach for the study.

The term “Research Design” refers to the plan or organization of a scientific investigation. The basic purpose of the research design of the present study was to assess knowledge regarding health problems,
attitude and health practices of women working in Tea gardens. The purpose of the research design of this study is to analyse the relationship between disease and selected variables under study.

A correlation and comparative design was considered most appropriate. Correlation survey design collects data on more than one variable from one group of respondents with the intent of estimating the magnitude of the relationship between the variables. It depends on the researcher's knowledge of what characteristics are related to the phenomena he or she wishes to study. The multiple predictor correlation design (Shelly, 1984) was considered appropriate as it involves predicting values of one variable on the basis of performance on two or more variables. Investigator predicted the associations between health problem and each of the factors selected under study as shown in next page.

**Data Collection:**

Necessary primary data may be obtained either by census type or sample type inquiry. When all the items/units of a population are studied, it is called census investigation. It can be presumed that in such an investigation, when all items are covered, no element of chance is left and highest accuracy is obtained. But in practice this may not be true. As
Multiple Predictor Design of the Study

- Families Socio-economic Status
- Condition of environmental Sanitation, (i.e. housing, water source etc.)
- Women's personal Hygiene practices
- Health belief, customs & practices
- Maternal health Practices
- Child rearing Practices
- Utilization of available medical facilities
- Practices of age in Marriage
- Early motherhood
- Practices of Small family norms

Shaping a Healthy Woman
the total units or items are quite large, chance of bias increases and quality of data suffers. Besides, this type of investigation involves a great deal of time, money and effort. This is why in the most cases, it is not feasible to study all the members or units of a population particularly when the population is quite large and resources are limited.

As against, the sample type of investigation refers to selection of a part of the population by using some specified procedure and making necessary conclusions about the population on the basis of findings of the selected part of the population. The technique of selecting such a part of the population is called sampling and the selected part of the population is called sample. Sample type of investigation is particularly useful when (i) resources in terms of money, time or effort are limited. (ii) when scientific investigation is required. (iii) when population is very big or not fully known and (iv) when greater speed, greater accuracy, greater scope desired.

The idea that a part of the population fairly represent the population is based on the theory of sampling. The theory states that if from a very large population, a moderately large number is selected at random, the selected part is likely to possess the characteristics of the very large population.

The theory of the sampling is itself based on a number of laws like Law of Statistical Regularity, Laws of Inertia in Large number and
Principle of Validity. According to law of statistical regularity, events (or characters) occur at a certain degree of regularity. This law emphasizes the point that technique of drawing a sample should be based on probability theory. According to the law of inertia of the large number, large numbers are more stable than small numbers. This law emphasizes the point that sample size should be reasonably large. According to Principle of Validity, the sample should be so selected that the estimates can be interpreted objectively in terms of probability. This principle also emphasizes the point that sample should be selected by using random sampling.

In the present study considering the fact that resource was limited in terms of money and time and also the fact that the study had to be conducted single-handedly, it was decided to conduct sample type of inquiry instead of census type of inquiry.

Sampling Techniques and Sample Size:

The study was conducted in two stages, first, gardens were selected and then required numbers of woman workers were selected from the selected gardens.

Out of the 161 registered tea gardens in Dibrugarh District, 16 gardens were selected by using simple random sampling. Under this sampling design each unit or each member of the universe has equal
probability and consequently each unit has equal chance of being included in the sample. Randomness can be attained either by lottery method or by using random number table. Simple Random sampling is considered as the best method of collecting data in a sample survey. It ensures, as already mentioned, statistical regularity and estimation of error in terms of probability.

The gardens selected by using simple random sampling are:

**TABLE: A LIST OF TEA GARDENS IN STUDY AREA**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the Tea Garden</th>
<th>Woman workers Sampled</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Boukpara</td>
<td>105</td>
</tr>
<tr>
<td>2</td>
<td>Mancotta</td>
<td>85</td>
</tr>
<tr>
<td>3</td>
<td>Maijan</td>
<td>100</td>
</tr>
<tr>
<td>4</td>
<td>Bokel</td>
<td>104</td>
</tr>
<tr>
<td>5</td>
<td>Deroi</td>
<td>73</td>
</tr>
<tr>
<td>6</td>
<td>Borbaruah</td>
<td>50</td>
</tr>
<tr>
<td>7</td>
<td>Lepetskata</td>
<td>40</td>
</tr>
<tr>
<td>8</td>
<td>Green Wood</td>
<td>70</td>
</tr>
<tr>
<td>9</td>
<td>Mohanbari</td>
<td>88</td>
</tr>
<tr>
<td>10</td>
<td>Mattak</td>
<td>80</td>
</tr>
<tr>
<td>11</td>
<td>Tamolbari</td>
<td>70</td>
</tr>
<tr>
<td>12</td>
<td>Thanai</td>
<td>60</td>
</tr>
<tr>
<td>13</td>
<td>Mokulbari</td>
<td>50</td>
</tr>
<tr>
<td>14</td>
<td>Ranlitin</td>
<td>45</td>
</tr>
<tr>
<td>15</td>
<td>Sessa</td>
<td>60</td>
</tr>
<tr>
<td>16</td>
<td>Khanikar</td>
<td>30</td>
</tr>
<tr>
<td><strong>Total Woman workers sampled</strong></td>
<td><strong>1110</strong></td>
<td></td>
</tr>
</tbody>
</table>

In the second stage, woman workers were selected by using systematic sampling technique. In systematic sampling, sampling unit
are selected after a fixed interval which is fixed beforehand. The advantage of this method is that it needs only one random number to select the first sample units and the rests get selected automatically at a fixed interval. In practical situation, this method is particularly useful when, in most cases, sampling frame (i.e. list of the units of the population) is not available or difficult to prepare.

In the present study, every 10th family were selected from each garden. In this way, 1110 woman workers, both permanent and temporary, were selected from 16 gardens. Again considering the fact that health behaviour of the members of a household would be similar, in the present study, only one woman worker of a household was included in the study.

Besides, relevant informations were also obtained by interviewing health personnel like doctors, nurses and health assistants. For this purpose about half of the health personnel of the garden hospitals who had adequate knowledge about the problem of health of the women workers of the gardens, were interviewed.

In a situation when random sampling is not possible one has to use necessarily a sampling design other than random sampling. Thus at times several methods of sampling may well be used in the same study. Because of these reasons, a combination of sampling design such as
simple random sampling and systematic sampling were used in the present study.

Secondary Data:

Secondary data that is data already existed and statistically treated were obtained from hospitals. For cross verification of data, medical officers, nursing staff, health assistants, managerial staff and welfare officers were interviewed.

Data Collection Instruments and Techniques:

Literature was reviewed for the purpose of finding appropriate tools. Trace and Truce (1986) stated that instrument selected for a research should be, as far as possible, the vehicle that would best obtain data for drawing conclusions, which are pertinent for the study. In the preparation of the schedules both close and open-ended questions were used depending on the questions asked. The close-ended questions involve the use of a pre-determined rigid question while open-ended questions give flexibility of approach to questioning.
Based on the objectives and conceptual framework, the following data collection instruments and techniques were used to elicit data. Before final preparation, the schedules were tested and modified accordingly.

**Schedule I:** In schedule I, basic information of the female workers in respect of age, caste, religion, occupation, literacy status, family composition etc. are included.

**Schedule II:** In Schedule II, informations in respect of environmental sanitation were included.

**Schedule III:** In Schedule III information in respect of health practices like personal hygiene, sickness and treatment seeking behaviour, beliefs relating treatment and food during pregnancy and child birth and in normal life, maternal health practices, child rearing practices, family planning practices etc. were included.

Along with interviewing the respondents and filling the schedules, observation method was also used. Observation method is found suitable in behavioral studies. In this method, the informations are also obtained by way of investigators own direct observation without asking the respondent. Information under this method relates to what is currently happening, it is not complicated by either the past behaviour or future intention or attitudes.
Inclusive and Exclusive Criteria:

In the present study the following inclusive and exclusive criteria were used in selecting the woman workers of the tea gardens of Dibrugarh district as follows:

**Inclusive Criteria:**

1. Present study includes only the woman workers in the tea garden of Dibrugarh district.
2. The woman workers in the age group of 15 - 50 and above who still working in the tea garden as permanent or temporary worker.
3. One woman from one family included in the present study, considering socio-economic and environmental condition and health behaviour of the members of the same household would be same.
4. Only married woman workers including widows and separated were included in the study.

**Exclusive Criteria:**

1. Male workers of the tea gardens were excluded from the study.
2. Unmarried women working in the same tea garden excluded from the study.
Child and adolescent girls below 15 years working in the tea garden excluded from the study.

**Study Period & establishment of rapport:**

To explore health practices and the health problems of the women working in tea gardens, the study was conducted in the tea gardens of Dibrugarh District. The fieldwork of the study was carried out from 2003 - 2005. At the beginning of the study, tea gardens of Dibrugarh District were visited to have an idea of the physical conditions like strength of women workers, road communications, the location of the tea gardens etc. In order to secure necessary cooperation of the tea garden workers in getting informations, the managerial staff and the secretary of Assam Chah Mazdoor Sangha were consulted and also the lists of gardens with strength of working force were collected through them.

**Plan of Data Analysis:**

The data collected on the health practices & health problems faced by the woman workers of the tea gardens of Dibrugarh District have been analysed manually and results presented in tabular form.
The Researcher interviewing a working woman in her home in the tea garden
Necessary graphs and diagrams are drawn to present data so that meaning of the data could be read easily. Besides, significance of the results are evaluated by using statistical test whenever found necessary.

**Terms and Terminology:**

<p>| Study Population | Population or universe refers to the aggregate of items or units, which are to be studied. In the present study population comprised of married women workers of the tea gardens of Dibrugarh district in the age group of 15 to 50 years and above. |
| Health           | The term health refers here the physical, mental and social well-being of the women workers working in the tea gardens of Assam. |
| Practices        | The term practices refers to the habitual action or performance, habits or customs practised regularly by certain community. In this study, the practices refers to habits in respect of treatment sought during illness, maternal health, child rearing, personal hygiene, food etc. |</p>
<table>
<thead>
<tr>
<th><strong>Women Workers</strong></th>
<th>This term refers to women workers in the age group of 15 to 50 years and above engaged in various tea gardens of Assam as wage labourer.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Adivasi</strong></td>
<td>Refers to a numbers of aboriginal tribal people of India.</td>
</tr>
<tr>
<td><strong>Socio-economic condition</strong></td>
<td>The terms refer to the literacy of the women workers family size, condition of housing, income of the workers etc.</td>
</tr>
<tr>
<td><strong>Sources of Water</strong></td>
<td>It refers to the source from where the family gets water for their daily consumption. Sources of water include hand tube-well, well and public tube-well.</td>
</tr>
<tr>
<td><strong>Environmental condition</strong></td>
<td>It refers to the quality of the physical and biological environment in which diseases occur and in which the people used to live.</td>
</tr>
<tr>
<td><strong>Permanent workers</strong></td>
<td>It refers to male and female workers registered as wage labourer after his/her 18 years of age completion.</td>
</tr>
<tr>
<td><strong>Temporary workers</strong></td>
<td>It refers to male and female workers temporarily recruited during plucking time that is from June to October in a year and off from November to April in a year.</td>
</tr>
<tr>
<td><strong>Forced Migration</strong></td>
<td>It refers to Adivasi people originated from Central India and brought to Assam as tea workers by the management concerned.</td>
</tr>
<tr>
<td>---------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Scheduled Tribe</strong></td>
<td>It refers to the tribes of India, which are listed as scheduled tribes by the constitution of India.</td>
</tr>
<tr>
<td><strong>Tea garden population</strong></td>
<td>Refers to the workers in the tea gardens including their dependants who lived in the garden line (colony).</td>
</tr>
<tr>
<td><strong>Tea tribes</strong></td>
<td>Refers to a group of people associated with tea cultivation who lived in the same geographical areas i.e. in tea garden having common colloquial language, culture, customs, tradition and common way of livelihood.</td>
</tr>
<tr>
<td><strong>Nuclear family</strong></td>
<td>This term refers to family which consists of husband, wife and unmarried children and without children.</td>
</tr>
<tr>
<td><strong>Joint family</strong></td>
<td>It refers to the family which consists of two or more couples of the same generation with or without their children and sharing common kitchen.</td>
</tr>
<tr>
<td><strong>Extended family</strong></td>
<td>The family with two couples of two generations with or without children (widow/mother/widower) father staying</td>
</tr>
</tbody>
</table>