

THE DUTIES OF THE WORKERS: BANGLADESHI AND ISLAMIC PERSPECTIVE

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ABSTRACT

Where there is right, there is duty. Rights and duties go hand in hand. As a complete code of life Islam describes not only the rights of the workers, but also emphasize upon the duties of the worker. Protection of workers' rights and fulfilment of their duties can ensure success and profit. The smooth running of the organization depends not only upon enrolment of the rights but also the proper application of the duties of the workers. Good and healthy labour relation is needed in every country. Good labour relation is created by observing labour rights and duties from both the employer and workers. Every State has its own labour law and policy which are in that State. Bangladesh has its own labour law and policy by which labourers and employers are regulated. Bangladesh Labour Code 2006 is the main labour law of Bangladesh. Rights and duties of the workers are laid down in this Code. Bangladesh is a Muslim majority country. Like other Muslim countries, Islamic beliefs and laws have mentionable influence in her/his daily affairs and also laws like labour laws. This article examines the duties of the workers in Bangladeshi Labour Law and Islamic law. As a Muslim majority country how far does Bangladesh incorporate or comply with the Islamic duties provision of labourers. The main purpose of this article is to reveal the application and performance of workers' duties in various labour sectors

KEYWORDS: *Labourer, Bangladesh, Islam, Rights, Duties*

INTRODUCTION

Generally labourers are those persons who work in various kinds of establishment like garment factories, paper mills, shipyards, rice-mills, sugar mills, jute mills, hotel-restaurants etc. Labourers or workers mean that class of persons who sell their physical labour in order to get their livelihood. They remain not in a very good position to fulfil their demands. The workers cannot control any production related materials like capital, land, machineries etc. or cannot control the production process. (Taher, 1999, p. 22.) Sometimes they cannot afford their minimum basic necessities. The individual workers are economically weak. (Sen, Arun Kumar & Mitra, Jitendre Kumar, 2006, p. 809.) However, it is true that the workers are the most hard-working people in the community. Though the workers cannot enjoy life with their expectations like the rich, they contribute a lot to the advancement of the civilization. The basic necessities of human being like food, clothing, medicine, shelter, education, transportation etc. are the production of workers' hand. The modern civilization owes to the immense labour of the workers. Any organization needs the proper application of labour rights and duties to achieve desired goals, profit and success. Implementation of labour rights is the key to gain the success. But it is the duties of the labourer that can ensure the proper production, so that the organization achieves desired success.

If the duties of the labourers are well defined and if there is the proper mechanism to ensure the duties of the labourers, then the success comes.

There are some duties of labourers which are common in every country of the world. The duties of labourers are enumerated in Bangladeshi Labour laws. Employers argue that labourers are not fulfilling their duties as a result the organization is not achieving its goal, on the other hand the labourers are alleging that they are overburdened with their duties.

Labour is like a worship which is given high value in Islam. It is considered as a virtuous endeavour. Islam makes mandatory for every able person to work for a livelihood. "The seeking of halal (legitimate) earnings is a compulsory after obligatory prayers and other duties in accordance with a hadith." (**Baihaqy**) Islam has specific rules and regulations for labourers. It clearly enumerates not only the rights of the workers, but also equally emphasizes on the duties of the labourers. Islam designs its labour law in that way that the interest of the both parties is ensured. On one hand it seeks to prevent the labourers from injustice on the other hand Islamic provision of the duties of labourers can ensure the desire goal of the organization. When workers and employers fulfil these rights and duties they serve the creator and will be rewarded by Him. Muslim people like Bangladeshi Muslims have a mentionable connection with Islamic law in day to day affairs. Islam is declared as the State religion of Bangladesh as per the Constitution of Bangladesh. (**Constitution of Bangladesh**) Most of the laws of Bangladesh were enacted by the British Ruler at that British period. "The absence of Islamic principles in labour codes stems from the fact that most of the present Muslim countries were colonized at some point in the past century, and post-independence labour codes were usually just transplanted from the colonizing European nations without linking them to Islam". (**Ahmad, 2011**) Islam describes the dignity of the labour and labourers so that labourers feel no hesitation to fulfil their duties. Islamic teaching denotes that employer and worker are equal. Allah says: "O mankind! We created you from a single (pair) of a male and a female," (**Al-Hujurat 49:13.**) In his last sermon Prophet (pbuh) expressed the following text: "O people, indeed your Lord is one and your father is one. Behold, there is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a white person over a black person, nor for a black person over a white person, except through piety." (**Musnad Ahmad**) Work is highly valued in Islam. Respect is shown for the workers who earn their own living by their hand. Workers are always respected by the Prophet (pbuh). Respect for workers is narrated in a Hadith- "Our Prophet (peace and blessings be upon him) kissed the hands of a labourer who showed him his rough hands due to his hard labour". (**Abu Dawud**) The Prophet made Almighty's labour policy a realistic and practical one. He dignified the workers and saved them from social disgrace.

As Bangladesh is a Muslim majority country, people of this country, including the workers have a good touch with Islam. Labour rights and duties are one of the most important subject matter in Islam. Islam as a complete code for the Muslims encompasses each and every corner of human activities such as rights and duties of Islam. Islam prescribes legal provisions for the emancipation of the working people. It clearly describes the duties of workers helpful for the labour environment. "The most significant feature of Islamic labour provisions is the dignity of the workers." (**Zihadi, 1993, p. 5.**) Nonetheless, there is a big discrepancy between the various classes of people on the basis of monetary condition. Rich people have a well dignified status and the economically weak classes like workers have a lower social status. Islam rejects this kind of social discrepancies on the basis of wealth, physical superiority, high caste etc. The companions asked, "Were you a shepherd?" He replied, "There was no prophet who was not a shepherd." (**Sahih al-Bukhari**)

Islam made a lot of workers the heads of state. (**Sahih al-Bukhari**) Islam made Hazrat Ali the Khelifa of Islamic State of Madina. Hazrat Abu Horaira and Hazrat Abu Musa were made governor of the Islamic State. All of them were workers.

Now a days the relation between employer and workers seems to have been loosened. In this regard Islam prescribes "Yours slaves are your brothers (those who work for you are your brothers.) Allah has put them under your command." (**Sahih Bukhari**) Islam specifies a method to ensure the rights of the workers. It gives the legal provisions on labour right related matters such as wages, working time, working rules, sharing of profit, health and safety, education for the workers, house accommodation, compensation, job security, bargaining for necessities, social securities, government responsibilities, etc. Islam seems to be strict regarding the duties of the labourers on the other hand. Allah says in the Holy Quran, "Verily, the best of men for you to hire is the strong, the trustworthy. (**Surah Al qasas**). Verse: 26 In a Hadith Muhammad (pbuh) said, " ... there is no faith for the one who has no trust, and there is no religion for the one that does not fulfill his promises." (**Ahmad**). Islam also prescribes different kinds of labour investment such as Mudaraba (owner- worker profit sharing), Mujarabat (owner-worker profit sharing in crops production), Musakat (owner-worker profit sharing in plantation of an orchard), Ijara (lease) and various kinds of Shirkot (sharing). Using these forms of investment workers can improve their financial conditions. As Bangladesh is a Muslim country Islamic labour provision can be handy for the protection and promotion of workers' rights and ensuring their duties.

OBJECTIVES OF THE STUDY

Main Objective

The principal objective of the study is to make a proper scrutiny of the duties of labourers in Bangladesh and a comparison between municipal labour laws of Bangladesh and the Islamic provisions so that the legal and Islamic aspects related to duties of labourers are addressed properly and then to make out a way for the development of a working environment in Bangladesh.

Specific Objectives

- To examine the theoretical aspects and underlying assumption of duties of workers and its present conditions in Bangladesh;
- To review the existing policies and labour laws, containing labour rights and duties, in force in Bangladesh;
- To study the extent of application of labour laws containing labour rights and duties in the industrial sectors of Bangladesh;
- To examine the effectiveness of duties provisions in furthering labour interest;
- To suggest measures for the improvement of labour rights and duties in Bangladesh.

Rationale of the Study

The duties of the labourers are one of the most important aspects of labour environment and labour law. Profit and growth of the establishment depend upon the fulfilment of the duties of the labourers. Proper application of rights and duties seems to have an impact on the permanence of works, working environment and social, political and religious life

and so on. Proper application of labour rights and duties may ensure equality. Inequality in labour environment not only leads to a decline in productivity, but also breeds poverty, social instability and even conflict. The present conditions of the workers' rights and duties remain a big problem in Bangladesh but very few research works are seen to have been conducted in this area. Therefore, the issue of labour rights and duties in Bangladesh in the context of Islam has become a subject to be studied, matter to be thought over and problem to be solved in the present day situation. It requires, just at once, an immediate attention and active consideration on our part, but the fact is such that often it is being conveniently ignored. Unless it is taken care of at the just time it may create inequality, hamper social justice, and result in low productivity, low profitability, indiscipline, labour dissatisfaction and turnover, poor industrial relations and like other problems.

METHODS OF THE STUDY

To explore the present situation of the duties of labourers in Bangladesh alongside with reflection of International Islamic labours provisions in the legislation and practice of Bangladesh both qualitative and quantitative analyses based on secondary as well as primary data are used in the study. The dissertation covers all the issues in detail and poses to answer to each issue in question by using a mixed research strategy. The research work is based on both primary and secondary data. In accordance with the objectives of the study, a questionnaire is developed for collecting primary data from the selected respondents. Secondary data include published reports, monographs, Ph.D. theses, text books, research articles, databases, municipal and international legal instruments, holy scriptures, newspapers etc. In selecting sectors the major labour workforce is addressed. Ready-made garments, shrimps, ship breaking, tea gardens, hotel- restaurants, jute mills deploy major share of the total workforce. The study is concentrated in Chittagong, Sylhet, Cox's Bazar and Comilla industrial areas where a considerable number of ready-made garment industries, shrimp industries, jute mills, tea gardens, agricultural firms and factories are carried on.

Duties of Labourers in General

Duties mean the acts which must be done by the responsible persons. A duty is an obligatory act, i.e. an act the opposite of which would be wrong. (Khan, 1993, p. 148.) Generally, workers have the following duties: 1. Labourers must obey the lawful orders of the competent authority as per the terms of the contract of employment, (2) They must be faithful with their service (3) Always be cooperative with the employer, (4) Proper care and diligence at the time of performing, (5) Accountable for any money and property transacted at the time of service (6) If any loss occurred by them indemnify the employer, and (7) The labourers have the duty not to misuse any service related confidential information. (Business dictionary) Besides these workers have to disclose any weakness, physical or mental which are related to their performance of work or safety of them or others. They should keep in their mind about utmost honesty. Labourers have to ready to accept emergency cost-effective measures for the greater interest of the establishment.

Duties of Labourers in Bangladeshi Laws

Bangladesh Labour Code 2006 specifies that the workers have the duty to obey the employer, work with honesty and diligence and refrain from any dishonesty. In this Code the duties of labourers are stipulated in such manner that if the workers do the following acts it will be treated as misconduct: "Section 23(4) the following acts and omissions shall be treated as misconduct –(a) Willful in subordination, disobedience whether alone or in combination with others to any

lawful or reasonable order of a superior, (b) Theft, embezzlement, fraud or dishonesty in connection with the employer's business or property, (c) taking or giving bribe in connection with his or any other worker's employment under the employer; (d) habitual absence without leave or absence without leave for more than ten days; (e) habitual late attendance; (f) habitual breach of any law or rule or regulation applicable to the establishment; (g) riotous or disorderly behavior, fire or vandalism in the establishment, (h) habitual negligence of work, (i) habitual breach of any rule of employment including conduct or discipline approved by the chief inspector, (j) falsifying, tampering with, damaging or causing loss of employers official records."

Other duties of the workers under the BLC 2006 are outlined below.

Labourers have the duty to follow the procedure for leave. The worker shall have to apply in writing in advance. If he or she wants an extension of the leave he must apply through a written letter by registered post. According to section 27 of the Code the workers are bound to give 60 days' notice (permanent), 30 days' notice (temporary-monthly rated), 14 days' notice (other workers) at the time of termination of service by the workers or he can resign from the service without notice by paying wages in lieu of notice. There is an amendment in 2013 that says if any worker remains absent more than 10 days without notice he has to explain such absence.

A worker has to vacate the occupied accommodation given by the employer within 60 days of the termination of the job. (Section 32) Female worker has the duty to refrain from the works within the period of 8 weeks immediately after the delivery of her child. (Section 45) Waste-basket and spittoons must be used by the workers while throwing waste-matters or spit. (Section 60) Obligation of using personal protective apparatus is inserted in 2013 by amendment. Workers will be liable if he does not use personal protective apparatus after he is provided such apparatus. (Section 78A) Worker has to inform in writing to the employer without delay if he notices any dangerous condition of any building or machinery that may cause of bodily injury to others. (Section 86)

Any employer will not be bound to pay compensation for injury if the cause of the injury is the influences of drinking or taking drugs or wilful disobedience or disregard of safety rules. (Section 150 (2b)). There is a specific section in Bangladesh Labour Code 2006 containing duties of labourers. Section 331 of BLC 2006 lays down the following certain duties of the workers:

Every worker has the duty not to misuse any compliance provided for the purposes of securing health, safety and welfare of the workers, he cannot endanger himself by doing any act, cannot wilfully neglect to use any apparatus that securing the safety of others.

Fair labour practice is one of the most important duties of the labourers. Labourers are expected to perform fair labour practices in their workplace in order to enjoy the protection afforded to them by various labour laws. However, Section 196 of imposes the following restrictions on workers: no worker will remain engaged in trade union activities during working hour without the permission of the employer, he will not intimidate any worker to become or restrain from becoming to be a member of a trade union, shall not induce other by offering any advantage, will not compel for subscription, will not commence or continue illegal strike, blockade, obstacle in transport.

Another important duty of the workers is to behave toward female workers with modest irrespective of the female worker's post or designation in the establishment.

Duties of Workers in Islam

Own earning is highly appreciated in Islam. So every Muslim has to work if he is fit to do so. A Muslim has the responsibility to maintain his family expenses and needs. That is why begging is prohibited for a bodily-able Muslim. “He who begs without need is like a person holding a burning coal in his hand.” (**Baihiqi**). Islam considers honestly earning as worship. It teaches people to do work not only betterment of him but also interest of the others. “The best of the people are those who benefit others.” (**Tabarani**)

Though Islam requires work from every fit person, but it obligates that the income and work must be legitimate (halal). Islam always encourages to do work for beneficial to mankind. There are some conditions for earning in Islam that there must not be present of any exploitation, cheating and forgery. If the element aforesaid is found in any work or earning it will be treated as haram. Islam says whoever want to be successful in life hereafter he must do work in this world that is why ascetic is not allowed in Islam. “Rather, it asks people not to forgo worldly blessings and work for the betterment of their worldly lives (28: 77).”

Accountability is one of the biggest aspects of Islamic teachings. Every Muslim is accountable for his works. Rather, it is very strict in this accountability and performance appraisal. Large or small, every effort will be counted and rewarded accordingly. Commitment is one of the basic features of Islamic labour relation. Workers have to have the commitment. It is called Ihsan in Islamic terminology. Itqan is another feature in Islam that means a passion of improvement. Ihsan and itqan are always encouraged to the labourers. In Prophetic verse Ihsan is “worshipping Allah as if you see Him, for if you don’t see Him, then truly He sees you.” (**Hadith Jibril**) So if there is Ihsan there is no supervision, workers will do their best with own responsibility. “Managers with this thinking promote training, employee involvement in decision making, etc.” (**Branine, M.**) Ihsan is also defined as doing good deeds, and the Quran questions: “Is there any reward for good—other than good (55: 60)?” Where there is Ihsan in the work place that will create positive relations between workers and employers.

Due performance and consistently upgrading is advised by Islam. “Quran also requires a worker to be fully aware of his responsibilities (he should strive for competence and perfection), and a worker should know how to perform duties competently and efficiently (12: 54–5).” The prophet said, “Allah blesses a person who perfects his craft (and knows how to do his job right)” (**Baihiqi**) and “Allah likes a person to learn precisely how to perform his work and does it right.” (**Baihiqi**). A clan is appreciated by the Prophet when they defined manliness as “temperance and professional skill.” (**Mohamed, Y**) In this way Islam encourages workers to strive for perfection and competence.

In Islam worker must be trustworthy. He must keep his agreement. The worker who fulfils promise and agreement is called “Ameen” in the language of the holy Quran. When an employer hires a worker, he must check trustworthiness of a worker as mentioned by the Quran. “The Quran tells people not to betray their trust (8: 27)” and hadith said, “A person who is not trustworthy has not perfected his faith and a person who does not keep up his promises has not perfected his religion.” (**Musnad Ahmad**). When a worker possesses the quality of ‘amanah’ he will fulfil the agreements and will not work for his personal benefits. Workers in Islam have the duty to work with sincerity and honesty. A hadith of the Prophet considers “earning of a labourer to be the best if he or she works with sincerity.” (**Musnad Ahmad**). It requires workers to be truthful. The Prophet equated religion with sincerity and said, “a person is religious only when he is also sincere to the common folk” (**Muslim**) (which include employers and coworkers as well).

Islam also requires that when workers deal, the dealings must be transparent. It prohibits misrepresentation. The Prophet said “one who cheats us is not one of us.” Good intention is another criterion of workers. “The most important principle of workplace relations in Islam is the criterion of intention (niyyah), and not the result, to measure the benefits of a work to the workplace and community.” (Iftikhar Ahmad) The Prophet is quoted as saying, “Deeds are [a result] only of the intentions [of the actor], and an individual is [rewarded] only according to that which he intends.” (Riyad as-Salihin) Intention is one of the basic virtue in Islam. If it is good it will be accepted by almighty otherwise bad intention is the deed of the devil. Workers must have the intention to earn living not showing off to his employer. An important workplace implication of this principle is that workers should not be punished for making unintended mistakes and at the same time, it tells the workers to do their work with sincerity. “A worker is responsible for the property of his employer. This requires the worker not to be negligent of his duties and take due care of all types of property at the workplace.” (Iftikhar Ahmad)

So it is clear from the above that duty of workers in Islam that was enumerated 1400 hundred years ago keeps similarities of the modern labour law. Sometimes Islam is strict and describes double punishment of violation of these duties, punishment in this world and hereafter.

Application and Performance of Duties of the Workers under Labour Laws in Formal Sectors of Bangladesh

The present discussion examines the present situation of the application and performance of the duties of the labourers in the six selected formal labour sectors of Bangladesh including ready-made garment industries, shrimp processing industries, tea gardens, jute mills, hotels and restaurants and ship breaking industries located at Chittagong, Comilla, Cox’s Bazar and Sylhet industrial belts. The analysis shows the compliance of the selected respondents or the incumbents belonging to the selected labour sectors with the labour law provisions. The compliance is shown in percentage. Accordingly, the rest of the hundred per cent means non-compliance with the labour legal provisions. The analysis is, however, as follows:

Analysis of Question and Answer on Duty to Follow the Procedure of Leave: 70% employers of the garment sectors say that the workers of the factories follow the procedure of leave. 20% of the shrimp processing owners think that the workers obey the rule of leave. Only 10% ship breaking employers claim that the workers follow the procedure for leave. 40% hotel-restaurant owners opine that their workers comply with the procedure for leave. 40% tea garden workers affirm that the workers are dutiful in regard of procedure for leave. 50% jute mill employers say that the workers of their workplace follow the rules of leave. The following Table shows at a glance the findings on the percentage of the workers having compliance with the duty to follow procedure of leave.

Table 1: Regarding Procedure of Leave

Garments	70%
Shrimp Processing	20%
Ship Breaking Yard	10%
Hotel and Restaurant	40%
Tea Garden	40%
Jute Mill	50%

Analysis of Question and Answer on Duty to Refrain from Misconduct: All the employers of all the sectors are found much concerned of the misconduct of the workers. 40% employers of the garment sector claim that the workers

refrain from misconduct in the workplace. Only 20% shrimp processing owners admit that their workers refrain from misconduct. 50% ship breaking owners affirm that the workers refrain from misconduct. 40% hotel- restaurant employers tell that their workers refrain from misconduct. Only 10% tea garden employers say that the workers of their garden refrain from misconduct. 30% employers of the jute mills affirm that the workers refrain from misconduct. The following Table shows at a glance the findings on the percentage of the workers having compliance with the duty to refrain from misconduct.

Table 2: Regarding Refraining from Misconduct

Garments	40%
Shrimp Processing	20%
Ship Breaking Yard	50%
Hotel and Restaurant	40%
Tea Garden	10%
Jute Mill	30%

Analysis of Question and Answer on Duty to Notify at the Time of Termination of Employment by the Workers: Only 20% garment owners claim that the workers notify properly at the time of resignation. 10% shrimp processing employers tell that the workers maintain the rules during resignation. 20% ship breaking owners claim that the workers leave the job after giving due notice. 40% hotel-restaurant employers tell that the workers inform the employers while leaving the job. 50% tea garden owners say that they give notice at the time of resignation of a worker. 60% jute mill employers tell that the workers of their workplace leave the job after giving due notice. The following Table shows at a glance the findings on the percentage of the workers having compliance with the duty to notify at the time of termination of employment of the workers.

Table 3: Regarding Resignation by Workers

Garments	20%
Shrimp Processing	10%
Ship Breaking Yard	20%
Hotel and Restaurant	40%
Tea Garden	50%
Jute Mill	60%

Analysis of Question and Answer on Duty of a Female Worker to Give Notice in Case of Delivery of the Child: 50% garments employers tell that the female workers of the factories give notice timely in case of delivery of the child. 30% shrimp processing employers say that female workers are dutiful in such a case. No female worker is found in ship breaking industries, so data couldn't be collected. 50% hotel-restaurant employers claim that they are informed of the delivery of a child of a female worker. 40% tea garden owners say that the female workers of their gardens give notice in case of delivery of the child. 20% jute mill employers affirm that the female workers give notice in case of delivery. The following Table shows at a glance the findings on the percentage of the female workers having compliance with the duty to notify in case of delivery of a child.

Table 4: Regarding Notice of Pregnancy

Garments	50%
Shrimp Processing	30%
Ship Breaking Yard	Not available
Hotel and Restaurant	50%
Tea Garden	60%
Jute Mill	80%

Analysis of Question and Answer on Obligation of Using Personal Protective Apparatus: 60% garment employers tell that the workers maintain the obligation of using personal protective apparatus. 30% shrimp processing owners claim that the workers use personal protective apparatus. The ship breaking owners are found much aggrieved of the matter; only 20% of them assure that the workers of their sector are dutiful regarding using personal protective apparatus. 70% of hotel-restaurant employers say that the workers fulfil their duty regarding the issue. 80% tea garden owners claim that the workers comply with their obligations in their gardens. 90% jute mill employers tell that the workers take personal protective apparatus. The following Table shows at a glance the findings on the percentage of the workers having compliance with the duty of using personal protective apparatus.

Table 5: Regarding Using Personal Protective Apparatus

Garments	60%
Shrimp Processing	30%
Ship Breaking Yard	20%
Hotel and Restaurant	70%
Tea Garden	80%
Jute Mill	90%

Analysis of Question and Answer on Duty to Take Precaution While Performing Potentially Dangerous Work: 50% garments employers think that the workers take precaution while performing potentially dangerous work. The percentage is much lower in shrimp processing (30%) and ship breaking (20%). In other sectors, the ratio is 70% in hotel and restaurant, 60% in the tea garden and 80% in the jute mills. The following Table shows at a glance the findings on the percentage of the workers having compliance with the duty to take precaution while doing dangerous work.

Table 6: Regarding Precaution While Doing Dangerous Work

Garments	50%
Shrimp Processing	30%
Ship Breaking Yard	20%
Hotel and Restaurant	70%
Tea Garden	60%
Jute Mill	80%

Analysis of Question and Answer on Duty to Work at Stipulated Time: 70% garment employers say that the workers work at stipulated time. 50% shrimp processing employers claim that the workers work at the stipulated time. 60% ship breaking owners opine that the workers are dutiful with their stipulated time. 50% hotel-restaurant employers also affirm that the workers are regular with work at stipulated time. 60% tea garden employers tell that the workers are dutiful in this regard. 50% jute mill employers claim that the workers maintain their stipulated time. The following Table shows at a glance the findings on the percentage of the workers having compliance with the duty to work at stipulated time.

Table 7: Regarding Work at Stipulated Time

Garments	70%
Shrimp Processing	50%
Ship Breaking Yard	40%
Hotel and Restaurant	50%
Tea Garden	60%
Jute Mill	50%

Analysis of Question and Answer on Duty Concerning Trade Union Activities: Workers have a lot of duties concerning trade union activities. They have the duties of refraining from any trade union activities during office time, not to intimidate or induce any person to become a member of TU, not to compel any worker to pay, not to resort to gherao, illegal strike, go-slow, not to make obstruction to transport or not to destroy any property of the employers etc. The survey reveals that 40% garment employers think that the workers are dutiful concerning trade union activities. 50% shrimp processing employers affirm that the workers maintain their duties concerning trade union activities. 40% ship breaking owners say that the workers maintain their duties related to trade union activities. 60% hotel-restaurant owners say that the workers fulfil their duty regarding trade union. 60% tea garden owners confirm that the workers are dutiful in regard to trade union activities. 60% jute mill employers reveal that the workers of this sector remain dutiful to trade union activities. The following Table shows at a glance the findings on the percentage of the workers having compliance with the duty regarding trade union activities.

Table 8: Regarding Trade Union

Garments	40%
Shrimp Processing	50%
Ship Breaking Yard	40%
Hotel and Restaurant	60%
Tea Garden	60%
Jute Mill	60%

Analysis of Question and Answer on Duty Not to Misuse Any Appliance: The survey reveals that 50% garment employers are of the opinion that the workers of the factories misuse the appliance. The percentages of other sectors are as follows: shrimp processing 40%, ship breaking 60%, hotel restaurant 20%, tea garden 30%, and jute mills 20%. The following Table shows at a glance the findings on the percentage of the workers having compliance with the duty not to misuse any appliances.

Table 9: Regarding Misuse of Appliances

Garments	50%
Shrimp Processing	60%
Ship Breaking Yard	40%
Hotel and Restaurant	80%
Tea Garden	70%
Jute Mill	80%

Analysis of Question and Answer on Duty to Behave Decently with Women: Decent behaviour with women at workplace is one of the important duties of the labourers. 50% garments employers tell that behaviour of male workers towards women in their factories is decent. 50% shrimp processing owners also state the same thing. Ship breaking industries are free from this hazard as there is no woman worker in ship breaking yard. Tea garden is facing a great

challenge in this regard. Only 30% employers claim that the workers of their gardens behave decently with their female workers. 60% hotel-restaurant owners say that the workers are dutiful, while behaving with their counterpart. Jute mill workers (100%) are found most dutiful regarding behaviour towards female workers. The following Table shows at a glance the findings on the percentage of the workers having compliance with the duty to behave decently with female workers.

Table 10: Regarding Behaving Decently Towards Female Workers

Garments	50%
Shrimp Processing	50%
Ship Breaking Yard	Not available
Hotel and Restaurant	60%
Tea Garden	30%
Jute Mill	100%

Aggregate Assessment of Questionnaire: A number of 10 questions of Questionnaire are analysed above regarding the performance of the duties of the workers in selected formal labour sectors of Bangladesh. It is found that some sector workers are performing their duties very well in some aspects but not very well in other aspects. In a nutshell, it can be said that the average result of these 10 questions indicates the performance of duties by workers in a particular sector. The following Table shows at a glance the accumulated result of answers to questions 1-10 regarding duties of the workers of six selected formal labour sectors of Bangladesh.

Table 11: Aggregated Percentage of Duties of Workers in Six Formal Labour Sectors of Bangladesh

Garments	50%
Shrimp Processing	35%
Ship Breaking Yard	30%
Hotel and Restaurant	56%
Tea Garden	52%
Jute Mill	68%

Findings of the Study

It is observed on basis of Table 11 that in the formal industrial sector of Bangladesh-

- 50% employers of the Garments Factory think that labour duties are performed,
- 35% employers of the Shrimp Processing Factory think that labour duties are performed,
- 30% employers of the Ship Breaking Yard think that labour duties are performed,
- 56% employers of the Hotel and Restaurant think that labour duties are performed,
- 52% employers of the Tea Garden think that labour duties are performed,
- 68% employers of the Jute Mill think that labour duties are performed.

This study reveals that most of the employers of different sectors are not satisfied with the application and performance of the duties of the labourers in Bangladesh. They want more commitment from the workers. The employers think that if the duties of the workers are not duly performed they will not earn a desired profit from the organization even sometimes they are victims of big losses. As a result, they have to close the establishment.

Concluding Remarks

Labourers are one of the big components of the Country's economy. Industrial sectors are becoming life line of earnings. Bangladesh is a developing country. It has all the potential to be a developed country. It is a democratic and welfare state. It is the duty of the state to uphold the standard of life of its citizens. Bangladesh can advance citizens' peace and happiness by adopting proper measures for the enforcement of the right and performance of duties of the citizens especially the workers. People have a general tendency of enjoying rights and avoiding duties. The employers reveal it in the Analysis of Questionnaire.

- The inspectors should be the authority to inspect duties of workers and if any negligence is found the inspectors should take instant and more rapid legal action.
- If the government can create an environment for the labourers where they can enjoy their proper rights they will be more attentive and dutiful to their works that will result in more productivity and less unrest. Creation of congenial environment for the workers will lead the nation to prosperity and development.
- Awareness regarding duties of the workers is very much necessary. The government should include some provisions in the labour law that make aware the workers regarding their duties such as workshop, training etc.
- As Islam is very strict on the fulfilment of the duties of the labourers, Islamic teaching can be included in labourers daily life so that they will fulfil their duty for not only establishment's interest but also for them.

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