Chapter 4
THE CHILD LABOUR IN TRANSPORT SECTOR

This chapter deals with the child labour in transport sector. Transportation can be considered as one of the major components of urban mobility for maintaining and improving the quality of life within the cities. In the developing areas of Silchar Town, transport business plays as an agent of urbanisation. It is one of the conditions for economic growth and job opportunities in Silchar Town. In the transport business at Silchar town, child labourers come from different rural areas of Cachar district of Assam. Lack of work opportunities in rural areas and increasing urbanisation are two common reasons which have pushed and attracted these destitute and poor children to work in the transport sector in the urban areas. These children discontinued their studies at very tender age due to poverty and they work as handy boys in buses, mini buses, taxis, sumos and cruisers. This chapter discusses the social and economic background of child labourers, their nature of work and work conditions, their parents' attitude and their employers' behaviour and attitude towards child labour. On the basis of the field survey, data on the child labour have been collected and these are analysed under three sections; viz., socio-economic conditions of child labourers and their parents and employers, work and work conditions of child labourers and attitude of child labourers, parents and employers towards the child labour.

I
THE SOCIO-ECONOMIC BACKGROUND OF RESPONDENTS

The following is description of the socio-economic background of the three types of respondents; namely, child labourers, their parents and their employers.

(a) The Child Labourers

Here, socio-economic background of child labourers is taken up for discussion. An effort has been made to show how child labourers' age, literacy level, their living condition lead them to get into the labour market. The child labourers in transport sector are only males in the age group of 9-14 years.

Age-Group

Age provides an important social characteristic for understanding background of a labour or worker. It not only distinguishes workers and non-workers in a society but also provides a rationale for different works to workers *of differential physical*

and mental capacities. Hence, through age-group of workers one comes to know about the matching of work with their age. The following table shows the distribution of child labourers in transport business at Silchar into various age groups by their religion and caste categories.

Table 4.1
Age Groups of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Age Group	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
9-10	----	----	----	1 (2.57)	1 (2)
11-12	----	1 (12.5)	1 (9.09)	3 (7.69)	4 (8)
13-14	3 (100)	7 (87.5)	10 (90.91)	35 (89.74)	45 (90)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)
Hindus					11 (22)
Muslims					39 (78)
SCs					3 (6)
OBCs					8 (16)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most of the respondents belong to the age group of 13-14 years. The respondents from the age groups of 9-10 years and 11-12 years constitute one tenth of the total respondents. This pattern is by and large found across the caste categories and religions. Over three fourths of the respondents are Muslim and over one fifth are Hindu. Over three fourths of them are General Caste of Muslim and the rest belong to the Other Backward Classes and Scheduled Castes of Hindus. Of these very few are from Scheduled Castes.

Mother Tongue

Mother tongue provides a basis for formation of communities to which individuals identify themselves. When several communities live together some relationship of superordination and subordination emerges and this influences the conditions of individuals within communities. This help in understanding socio-economic conditions of workers in general. Therefore, the following table presents distribution of the child labourers into their mother tongue:

Table 4.2
Mother Tongue of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Name of Mother Tongue	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Bengali	3	2 (25)	5 (45.45)	39 (100)	44 (88)
Bhojpuri	----	6 (75)	6 (54.55)	----	6 (12)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.201

The table shows that most of the respondents have Bengali as mother tongue and over one tenth of them have Bhojpuri as their mother tongue. All Scheduled Caste and Muslim have Bengali as mother tongue. Thus, both the communities, respondents belong to Bengali and Bhojpuri, have the groups of poor people, from whom this labour has been drawn.

Literacy Status

As education improves skill, capacity and efficiency of people and creates human capital, it is important indicator of social conditions. With increasing level of education one's conditions improve and without education generally people live in low conditions of life. Therefore, the respondents are distributed into the categories of literates and illiterates in the following tables:

Table 4.3
Literacy Status of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Literacy Status	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Literate	2 (66.67)	8 (100)	10 (90.91)	32 (82.05)	42 (84)
Illiterate	1 (33.33)	----	1 (9.09)	7 (17.95)	8 (16)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most of the respondents are literate and over one tenth of them are illiterate. This pattern is found across the caste categories and religions. The literate respondents are the school drop outs. The illiterate respondents did not get proper opportunity to study. Their poor economic condition compelled them to engage in work in an early age.

Stages of Discontinuation of Studies

There are cases of discontinuation of studies among the respondents. They discontinued studies at different classes they were studied in. The following table distributes the respondents into classes they have discontinued their studies in.

Table 4.4
Stages of Discontinuation of Studies among Respondents
by Religion and Caste Category
(Percentage in Parentheses)

Class of Discontinuation of Studies	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Class 3	----	----	----	1 (3.12)	1 (2.37)
Class 4	----	1 (12.5)	1 (10)	16 (50)	17(40.48)
Class 5	1 (50)	3 (37.5)	4 (40)	4 (12.5)	8 (19.05)
Class 6	----	1 (12.5)	1 (10)	7 (21.88)	8 (19.05)
Class 7	1 (50)	3 (37.5)	4 (40)	4 (12.5)	8 (19.05)
Total (%)	2 (100)	8 (100)	10 (100)	32 (100)	42 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that two fifths of the respondents discontinued studies in Class 4 and about one fifths, each in Class 5, Class 6 and Class 7. Half of the Muslim respondents studied up to Class 4. The same is observed across their religions and caste categories.

The respondents reported that they did not want to resume their studies even if they were provided an opportunity for continuity of education. They want to work and earn for their families. Thus, social conditions seem to have made them disinterested in education.

Types of Family

The type of family people live in shapes their career, motivation and development because focus of family on children varies along its types and family resources are distributed on members differently in different development types of families. This ultimately influences development of members. In nuclear family members are paid more attention and receive more resources for development whereas in joint family, both, attention and resources get dissipated, affecting their members' development adversely. The following table gives types of family among the respondents:

Table 4.5
Types of Family of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Types of Family	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Joint Family	----	1 (12.5)	1 (9.09)	4 (10.26)	5 (10)
Nuclear family	3 (100)	7 (87.5)	10 (90.91)	35 (89.74)	45 (90)
Total (%)	3 (100)	8 (100)	11(100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that most of the respondents live in nuclear families and one tenth live in joint families. All the respondents from Scheduled Caste Categories live in nuclear families. It means that their family resources are too meager to develop, though it is nuclear family.

Ownership of the Houses

Owning a house contributes to living standard and stability in life. From this there emanate some other advantages for a better life. However, having a house of one's own depends on economic resources. This distribution of respondents into house ownership categories is being shown in the following table:

Table 4.6
Ownership of Houses of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Ownership of House	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Own House	2 (66.67)	7 (87.5)	9 (81.82)	38 (97.44)	47 (94)
Rented house	1 (33.33)	1 (12.5)	2 (18.18)	1 (2.56)	3 (6)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that most of the respondents live in their own houses and only few of them live in rented houses. This pattern is found across the caste categories and religions. Though they are staying own houses, but their standard is very low.

Types of House

Type of house shows one's standard of living. It reflects individual economic condition. Therefore, the following table presents respondents' types of houses:

Table 4.7
Types of House of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Types of House	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Assam type houses with tin roof, half brick wall, bamboo and mud walls	----	----	----	2 (5.14)	2 (4)
Assam type houses of bamboo and mud walls with tin roof	2 (66.67)	5 (62.5)	7 (63.64)	34 (87.18)	41 (82)
Assam type houses of bamboo walls with thatched roof	1 (33.33)	1 (12.5)	2 (18.18)	1 (2.56)	3 (6)
Assam type hoses with polythene roof and bamboo walls	----	2 (25)	2 (18.18)	1 (2.56)	3 (6)
Pacca House	----	----	----	1 (2.56)	1 (2)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most of the respondents live in Assam type houses of bamboo and mud walls with tin roof and the rests are live in Assam type houses with bamboo roof half brick wall, bamboo and mud walls followed by Assam type houses of bamboo walls with thatched roof and Assam type houses with polythene roof and bamboo walls. A few of Muslim respondents live in *pacca* houses. Thus, house types of respondents indicate their poor living conditions.

Number of Living Rooms

Besides house type, number of living rooms signifies actual living and problems of people. Therefore, number of living rooms in the respondents' houses is shown in the following table:

Table 4.8
Number of Living Rooms in Respondents' House by
Religion and Caste Category
(Percentage in Parentheses)

Number of Living Rooms	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
One	3 (100)	3 (37.5)	6 (54.55)	8 (20.51)	14 (28)
Two	----	1 (12.5)	1 (9.09)	15 (38.46)	16 (32)
Three	----	4 (50)	4 (36.36)	12 (30.77)	16 (32)
Four	----	----	----	4 (10.26)	4 (8)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that about one third of the respondents each have two and three living rooms and over one fourth of them have one living room. Of Hindu respondents, half have one living room and of the Muslim respondents one fifth has one living room.

Water Facility

Availability of water in one's house points to an advantage in life as it facilitates one's other activities by saving time and efforts. Thus, it contributes to better living conditions. Therefore, the respondents have been distributed into types of water facility in their houses in the following table:

Table 4.9
Water Facility of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Water Facility	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
Having Water Facility	1 (33.33)	2 (25)	3 (27.27)	10 (25.64)	13 (26)
No Water Facility	2 (66.67)	6 (75)	8 (72.73)	29 (74.36)	37 (74)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that near about three fourths of the respondents do not have water facilities in their houses and the rest have water facilities in their houses. This pattern is found across the caste categories and religions. This reflects their poor social condition.

Source of Water Facility

Source of water facility further indicates the quality of water they get and thereby their living conditions. The following table shows the sources of water among the respondents:

Table 4.10
Sources of Water Facility among Respondents by Religion and Caste Category

Source of Water Facility	No of Respondents				Grand Total
	Hindus		Total	Muslims	
	SCs	OBCs			
Well	1	2	3	3	6
Tube Well	----	----	----	1	1
Pond	----	----	----	6	6
Total	1	2	3	10	13

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that nearly half of the respondents each have open well and pond as the source of water in their own houses and the rest have tube wells for water in their houses. Open wells and ponds both are not safe from unhygienic contents. Thus, they live with the water sources prone to health hazards. They use this water for drinking, cleaning and washing purposes.

Sources of Water Facility (for those who don't have water facility in their houses)

The respondents, who do not have water facilities in their houses, collect water for drinking from various sources which are shown in the following table:

Table 4.11
Sources of Water Facility for Drinking among Respondents by Religion and Caste Category (those who don't have water facility in their houses)
(Percentage in Parentheses)

Water Facility for Drinking	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
Public Well	1 (50)	3 (50)	4 (50)	6 (20.69)	10 (27.03)
Public Tube Well	----	----	----	2 (6.90)	2 (5.40)
Pond in neighbor's house	1 (50)	----	1 (12.5)	10 (34.48)	11 (29.73)
River	----	1 (16.67)	1 (12.5)	3 (10.34)	4 (10.81)
Road side Water Supply	----	2 (33.33)	2 (25)	8 (27.59)	10 (27.03)
Total (%)	2 (100)	6 (100)	8 (100)	29 (100)	37 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that near about one third of the respondents collect drinking water from neighbour's houses and over two fifths of them collect drinking water from public wells and road side water supply.

Sources of Cleaning & Washing Water Facility (those who don't have the in-house facility)

The respondents who do not have water facility in their houses collect water for cleaning and washing from the water sources as presented in the following table:

Table 4.12
Sources of Water for Cleaning and Washing Respondents by Religion and caste Category (those who don't have water facility in their houses)
(Percentage in Parentheses)

Water Facility for Cleaning and Washing	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims	
	SC (%)	OBC (%)			
Public Well	----	1 (16.67)	1 (12.5)	6 (20.69)	7 (18.92)
Public Tube Well	----	----	----	1 (3.45)	1 (2.70)
Pond in neighbour's house	2 (100)	2 (33.33)	4 (50)	10 (34.48)	14 (37.84)
River	----	2 (33.33)	2 (25)	5 (17.24)	7 (18.92)
Road side Supply Water	----	1 (16.67)	1 (12.5)	7 (24.14)	8 (21.62)
Total (%)	2 (100)	6 (100)	8 (100)	29 (100)	37 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over one third of the respondent get water for cleaning and washing from the ponds in neighbours' houses and over one fifths get water for cleaning and washing from road side water supply as they do not have water facilities in their houses.

Sanitary Conditions

Sanitation is required for maintaining healthy conditions and better life. Thereby, sanitary conditions reflect living conditions of people. The following table exhibits sanitary conditions among the respondents:

Table 4.13
Sanitary Conditions among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Sanitation Condition	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Kachcha Latrine	2 (66.67)	7 (87.5)	9 (81.82)	35 (89.74)	44 (88)
Open defecation	1 (33.33)	1 (12.5)	2 (18.18)	4 (10.26)	6 (12)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that most of the respondents have kachcha latrines and over one tenth of them do not have latrines in their houses. This pattern is found across the caste categories. None of the respondents have *Pacca* latrines in their houses. This shows their poor sanitary conditions which are hazardous to health.

Types of Bathroom Facility

Bathroom also facilitates personal, household and community level of sanitation and therefore it reflects quality of life. Sanitation of respondents is shown in the following table:

Table 4.14
Types of Bathroom Facility among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Bathroom	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Kachcha Bathroom	2 (66.67)	7 (87.5)	9 (81.82)	19 (48.72)	28 (56)
No Bathroom	1 (33.33)	1 (12.5)	2 (18.18)	20 (51.28)	22 (44)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that nearly three fifths of the respondents have kachcha bathrooms in their houses and the rest do not. Thus, they live with poor or no sanitary conditions.

Bathing Places for Those Who don't have Bathrooms

The respondents and their families with no bathrooms use five water sources for bathing; namely, public pond, public well, public tube well, road side water supply and river. These are shown in the following table:

Table 4.15
Bath Places of Respondents with no Bathrooms in their Houses
by Religion and Caste Category
(Percentage in Parentheses)

Bathroom Place	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Public Pond	1	----	1 (50)	10 (50)	11 (50)
Public Well	----	----	----	1 (5)	1 (4.55)
Public Tube Well	----	----	----	2 (10)	2 (9.09)
Road side Supply Water	----	----	----	4 (20)	4 (18.18)
River	----	1 (100)	1 (50)	3 (15)	4 (18.18)
Total (%)	1 (100)	1 (100)	2 (100)	20 (100)	22 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that half of the respondents take bath in public ponds and near about one fifth, each, take bath at road side water supply spot and river as they do not have bathrooms in their houses.

Electricity Facility

Electricity is a facility which indicates a kind of development in life and improved living conditions. Its status among the respondents is shown in the following table:

Table 4.16
Electricity Facility among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Electricity Facility	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Only Light	----	1 (12.5)	1 (9.09)	3 (7.69)	4 (8)
Both light & fan	----	----	----	3 (7.69)	3 (6)
Do not have electric facility	3 (100)	7 (87.5)	10 (90.91)	33 (84.62)	43 (86)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most of the respondents do not have electricity facility in their houses. Over one tenth have availed it, out of which most have one bulb to light their houses and the rest have a bulb and a fan.

Household Gadgets

Household gadgets indicate the living standard and facilitate living. Household gadgets of respondents are given in the following table:

Table 4.17
Household Gadgets among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Name of Household Gadgets	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Wall Clock	----	2 (50)	2 (40)	21 (77.78)	23 (71.88)
Table Clock	1 (100)	2 (50)	3 (60)	6 (22.22)	9 (28.12)
Total (%)	1 (100)	4 (100)	5 (100)	27 (100)	32 (100)

Source: Field survey conducted from 01.07.2011 to 04.03.2012

The table shows that nearly three fourths of the respondents have wall clocks and over one fourth have table clocks in their houses. Thus, they don't have any valuable household gadgets. Clocks become essential to remind them punctuality in the work.

Mobile Phone

Mobile phone has become essential in this information age. It facilitates communication with family and employers. Besides, it is also symbol of status. Status of mobile phone availability among respondents is shown in the following table:

Table 4.18
Mobile Phone among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Having Mobile Phone	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Yes	1 (33.33)	3 (37.5)	4 (36.36)	18 (46.15)	22 (44)
No	2 (66.67)	5 (62.5)	7 (63.64)	21 (53.85)	28 (56)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two fifths of the respondents have mobile phone and nearly three fifths do not have. This pattern is by and large found across the religions. Among the SCs it is one third only.

The Way They Get Mobile Phone

Among the respondents there are four ways by which they acquired mobile phone; namely, purchased, father gave, brother gave and employer gave.

Table 4.19
Ways of getting Mobile Phones among Respondents by Religion and Caste Category

How they get Mobile Phone	No of Respondents				Grand Total
	Hindus		Total	Muslims	
	SCs	OBCs			
Purchased	1	2	3	15	18
Family Members gave	----	1	1	2	3
Employer gave	----	----	----	1	1
Total	1	3	4	18	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that most the respondents bought mobile phones by themselves, in four cases it was given by family members and in one case employers have given. The respondent who got a used mobile from his employer reported that employer gave him that because to contact him on and often.

Treatment Taken by Family for Chronic Diseases

Types of treatment taken for diseases indicate one's standard of living and health consciousness. In poor families people generally prefer to go for traditional and cheaper treatment facilities rather than allopathic treatment. The types of treatment for the family members of respondents are shown in the following table:

Table 4.20
Types of Treatment Taken by Families of Respondents

Type of treatment	No. of Respondents
Allopathic	1
Traditional	2
Total (%)	3

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

It is found that only fathers of three Muslim family members are suffering from chronic diseases. Of these two families went for traditional treatment and one family went for allopathic treatment. Thus, they depend on traditional treatment as they cannot afford allopathic treatment. One is treated at medical college hospital and the other two are treated by *Mullas* (religious priest).

Briefly, the following major patterns have been observed from the socio-economic background of the child labourers:

(a) Most (90%) of the child labourers belong to the age group of 13-14. The child labourers from the age groups of 9-10 years and 11-12 years constitute one tenth of the total child labourers. This pattern is by and large found across the caste categories and religions.

(b) Most (88%) of the child labourers are literate and over one tenth of them are illiterate. This pattern is found across the caste categories and religions. The literate respondents are the drop-outs from school and they do not want to resume their studies. It indicates their economic conditions have made them disinterested towards studies.

(c) Most (82%) of the child labourers live in Assam type houses of bamboo and mud walls with tin roof and the rests are live in Assam type houses with bamboo roof half brick wall, bamboo and mud walls followed by Assam type houses of bamboo walls with thatched roof and Assam type houses with polythene roof and bamboo walls. A few of Muslim respondents live in *pacca* houses. Thus, house type indicates their poor living condition.

(d) Most (88%) of the child labourers have kachcha latrines and over one tenth of them do not have latrines in their houses. This pattern is found across the caste categories. None of the respondents have *Pacca* latrines in their houses. This shows their poor sanitary conditions which are hazardous to health.

(e) Most (86%) of the child labourers do not have electricity facility in their houses. Over one tenth of the respondents have availed it, out of which most have one bulb to light their houses and the rest have a bulb and a fan.

Thus, socio-economic condition of child labourers reveals that the poor children are living in a very low economic condition. Poverty-stricken families view their children as wage earners. These children are deprived of everything. They are school dropouts and they do not want to continue their studies because they have to earn money for their families.

(b) The Parents

In general, parents are viewed as the decision-makers in the lives of their children. Parents' future plan about their children and their kind of upbringing will reflect in children's adulthood. In poor families children have been brought up with an expectation to become bread-butter earners of their families at a very early age. Sometimes, the circumstances (like a parent's death), and sometimes, the parents push their children to the labour market. In transport sector, the parents allow their children to stay in the transport even at night. With a gap of one week or two these parents come to meet their children at work place and take money from them for the maintenance of the family. The parents invest their children's life in the labour market and get benefit through them. Parents of the child labourers are either engaged in low paid work or are sustaining their families through the children's income. In both the cases, child laboures are the source of economic productivity. 50 parents of the selected child labourers have been interviewed according to the availability of the parents. On the basis of field data, analyses have been made in the following section to know the socio-economic background of parents.

Gender

The following table distributes the parent-respondents according to their gender:

Table 4.21
Gender of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Gender	No. of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs	OBCs			
Male	2 (66.67)	5 (62.5)	7 (63.64)	35 (89.74)	42 (84)
Female	1 (33.33)	3 (37.5)	4 (36.36)	4 (10.26)	8 (16)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most (84%) of the respondents are males and over one tenth are females. Over two fifths of the Hindu respondents are males and the rest are females. This pattern is perceived across the caste categories. Most of the Muslim respondents are males and the rest are females.

Types of Parents' Work

Parents' work and their economic condition help to shape up their children's future. Parents' works reveal social conditions of child labourers. Parents of the child labourers are generally engaged in low paid works or they depend on the childrens' income only. These are the factors which push child labourers to get into the labour market in such a young age. Therefore, the following table displays types of parents' work:

Table 4.22
Types of Work among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Types of Job	No of Respondents										Grand Total (%)		
	Hindus						Total (%)	Muslims (%)		Total			
	SCs (%)		Total	OBCs (%)		Total							
	M	F		M	F			M	F		M	F	T
No Work	----	1 (100)	1 (33.33)	2 (40)	2 (66.67)	4 (50)	5 (45.46)	5 (14.29)	4 (11.43)	9 (23.08)	7 (16.68)	7 (87.5)	14 (28)
Hawker	----	----	----	2 (40)	----	2 (25)	2 (18.18)	----	----	----	2 (4.76)	----	2 (4)
Rickshaw puller	----	----	----	----	----	----	----	2 (5.71)	----	2 (5.13)	2 (4.76)	----	2 (4)
Farmer	----	----		----	----	----	----	8 (22.86)	----	8 (20.51)	8 (19.06)	----	8 (16)
Cart puller	1 (50)	----	1 (3.33	----	----	----	1 (9.09)	2 (5.71)	----	2 (5.13)	3 (7.14)	----	3 (6)
Shop keeper	1 (50)	----	1 (33.34)	----	----	----	1 (9.09)	----	----	----	1 (2.38)	----	1 (2)
Garden labour	----	----	----	1 (10)	1 (33.33)	2 (25)	2 (18.18)	----	----	----	1 (2.38)	1 (12.5)	2 (4)
Day labour	----	----	----	----	----	----	----	3 (8.57)	----	3 (7.69)	3 (7.14)	----	3 (6)
Business man	----	----	----	----	----	----	----	2 (5.71)	----	2 (5.13)	2 (4.76)	----	2 (4)
Mason	----	----	----	----	----	----	----	5 (14.29)	----	5 (12.82)	5 (11.90)	----	5 (10)
Mechanic	----	----	----	----	----	----	----	1 (2.86)	----	1 (2.56)	1 (2.38)	----	1 (2)
Waiter	----	----	----	----	----	----	----	1 (2.86)	----	1 (2.56)	1 (2.38)	----	1 (2)
Driver	----	----	----	----	----	----	----	4 (11.43)	----	4 (10.26)	4 (9.52)	----	4 (8)
Mulla (Priest)	----	----	----	----	----	----	----	2 (5.71)	----	2 (5.13)	2 (4.76)	----	2 (4)
Total (%)	2 (100)	1 (100)	3 (100)	5 (100)	3 (100)	8 (100)	11 (100)	35 (100)	4 (100)	39 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over one fourth of the respondents have no work and near about one fifth of the respondents are farmers. One tenth are masons. The rest are hawker, rickshaw puller, shopkeeper, garden laboureres etc. Thus, those who are working engaged in petty, low income, casual jobs. Mothers of the Hindu of SC child labourers and Muslim child labourers are not engaged in any kind of work. Only one mother of child labourer of OBC is working as garden labourer.

Length of Parents' Work Experience

Length of work experience indicates stability and mobility of workers. The parents' work experience ranges from 5 to 40 years as shown in the following table:

Table 4.23
Length of Work among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Length of Work Experience (in Years)	No of Respondents						Grand Total (%)		
	Hindus				Total (%)	Muslims (%) (M)			
	SCs (% (M)	OBCs (%) M	OBCs (%) F	Total			M	F	T
5	----	----	----	----	----	1 (3.33)	1 (2.86)	----	1 (2.78)
10	----	1 (33.33)	1 (100)	2 (50)	2 (33.33)	4 (13.34)	5 (14.28)	1 (100)	6 (16.67)
12	1 (50)	1 (33.34)	----	1 (25)	2 (33.33)	2 (6.67)	4 (11.43)	----	4 (11.11)
15	----	1 (33.33)	----	1 (25)	1 (16.67)	2 (6.67)	3 (8.57)	----	3 (8.33)
20	1 (50)	----	----	----	1 (16.67)	15 (50)	16 (45.71)	----	16 (44.44)
25	----	----	----	----	----	1 (3.33)	1 (2.86)	----	1 (2.78)
30	----	----	----	----	----	4 (13.33)	4 (11.43)	----	4 (11.11)
40	----	----	-----	----	----	1 (3.33)	1 (2.86)	----	1 (2.78)
Total (%)	2 (100)	3 (100)	1 (100)	4 (100)	6 (100)	30 (100)	35 (100)	1 (100)	36 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two fifths of the respondents are working for last 20 years and over one tenth are working for last 10 years. Half of the Muslim respondents are working for last 20 years. Half of the respondents of SC category, each, are working for last 12 years and 20 years. One third of the male

respondents of OBC category, each, are working for last 10 years, 12 years and 15 years. One female respondent of OBC category is working for last 10 years.

Thus, there is no job mobility among them. Other than that this indicates though they are working for so many years but their meager income cannot supplement the family income and they have to depend upon their children's income.

Parents' Work Hours

Work hours tell how much work they do and contribute to the family. The following table shows work hours among the respondents

Table 4.24
Work Hours among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Working Hours	No of Respondents						Grand Total (%)		
	Hindus				Total (%)	Muslim (%) (M)			
	SCs (%) (M)	OBCs (%)		Total (%)					
		M	F				M	F	T
5	----	----	1 (100)	1 (25)	1 (16.67)	2 (6.67)	2 (5.71)	1 (100)	3 (8.33)
10	1 (50)	1 (33.33)	----	1 (25)	2 (33.33)	16 (53.33)	18 (51.43)	----	18 (50)
12	1 (50)	2 (66.67)	----	2 (50)	3 (50)	12 (40)	15 (42.86)	----	15 (41.67)
Total (%)	2 (100)	3 (100)	1 (100)	4 (100)	6 (100)	30 (100)	35 (100)	1 (100)	36 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that half of the respondents are working for 10 hours and over two fifths are working for 12 hours. This pattern is found across caste categories and religions. The female respondent of OBC category is working for 5 hours.

Parents' Monthly Income

Parents' monthly income indicates living standard of the family. The following table reflects the monthly income of the parents' of child labourers.

Table 4.25
Monthly Income of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Monthly Income (In Rs)	No of Respondents						Grand Total (%)		
	Hindus				Total (%)	Muslims (%) (M)			
	SCs (%) (M)	OBCs (%)		Total			M	F	T
		M	F						
0-1000	----	1 (33.33)	----	1 (25)	1 (16.67)	----	1 (2.86)	----	1 (2.78)
1001 -2000	----	----	1 (100)	1 (25)	1 (16.67)	1 (3.33)	1 (2.86)	1 (100)	2 (5.56)
2001 -3000	1 (50)	----	----	----	1 (16.66)	18 (60)	19 (54.29)	----	19 (52.78)
3001 -4000	----	----	----	----	----	1 (3.33)	1 (2.86)	----	1 (2.78)
4001 -5000	----	----	----	----	----	5 (16.67)	5 (14.29)	----	5 (13.88)
5001 -6000	1 (50)	2 (66.67)	----	2 (50)	3 (50)	5 (16.67)	8 (22.86)	----	8 (22.22)
Total (%)	2 (100)	3 (100)	1 (100)	4 (100)	6 (100)	30 (100)	35 (100)	1 (100)	36 (100)

X=833.33
Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the respondents' monthly income is ranging from Rs.2001-3000 and over one fifth of their monthly income is ranging from Rs. 5001-6000. One OBC male respondent earns Rs. *300/- monthly. The* average monthly income of the respondents is Rs. 833.33/-. Thus, it indicates that parents of the child labourers are engaged in very low level of work and cannot bear the family expenditures and i.e., why their children are also pushed to the labour market.

Sustainer of Family

Of the family members among the respondents, one member or more become sustainers of family and maintain it by earnings wages. The following table shows categories of sustainers in the respondents' families:

Table 4.26
Sustainer of family among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Category of Sustainer	No of Respondents								Grand Total (%)		
	Hindus				Total (%)	Muslims (%)		Total			
	SC (%)	OBC (%)		Total							
		M	F			M	F		M	F	T
Handy boy	----	----	----	----	----	2	2	4	2	2	4
Sons	1	----	3	3	4	2	2	4	2	6	8
Wife + Sons	----	1	----	1	1	----	----	----	1	----	1
Brother + Handy boy	----	-----	----	----	----	1	----	1	1	----	1
Total (%)	1	1	3	4	5	5	4	9	6	8	14

Source: Field survey conducted from 01.07.2011 to 04.03.2012

The table shows that all the families of the respondents have been sustained by their sons' income, out of which one third are handy boys, in one case mother also shares the family sustainability. Thus, these families living under precocious conditions have got children as assets and among these the children working as handy boys constitute a very significant proportion.

Landholding Size

Landholding and its size differentiate people in terms of quality of life as land is a resource. Only 5 Muslim respondents have cultivable landholdings. Therefore, the following table shows the landholding size among the respondents:

Table 4.27
Respondents' Landholding Size by Religion and Caste Category

Landholding Size (in bighas)	No. of Respondents
1-5	2
6- 10	3
Total	5 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows three fifths of the respondents have 6-10 bighas of cultivable landholdings and the rest have1-5 bighas of land holdings. Three of the land holders grow paddy only and the rest (2) grow paddy and vegetables on their land. Further, two of these raise crops for domestic consumption and the rest (3) raise crops for domestic consumption as well as marketisation.

Family Composition of Child Labourers

Sex Composition

Sex composition in the child labourers' family is given in the following the table:

Table 4.28
Sex Composition of Families among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Sex	No. of Persons				Grand Total
	Hindus		Total (%)	Muslims (%)	
	SCs	OBCs			
Male	16 (84.21)	22 (56.41)	38 (65.52)	132 (62.86)	170 (63.43)
Female	3 (15.79)	17 (43.59)	20 (34.48)	78 (37.14)	98 (36.57)
Total (%)	19 (100)	39 (100)	58 (100)	210 (100)	268 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over three fifths of the family members are males and over one third of the members are females. This pattern is found across the religions. Most (84.21) of the family members are males in SC families, while three fifths of the family members are males in OBC families and two fifths of them are females.

Age Structure

The age structure indicates the size of economically dependent and independent family members in the family. The age structures of the families are being shown in the following table:

Table 4.29
Age Structure of Families among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Age Group	No. of Persons										Grand Total (%)		
	Hindu						Grand Total	Muslim		Total (%)			
	SCs		Total (%)	OBCs		Total ('%)		M	F		M	F	T
	M	F		M	F								
0-14	5 (31.25)	----	5 (26.32)	11 (50)	6 (35.29)	17 (43.59)	22 (37.94)	67 (50.76)	30 (38.46)	97 (46.19)	83 (49.11)	36 (36.36)	119 (44.40)
15-35	9 (56.25)	----	9 (47.36)	9 (40.90)	6 (35.29)	15 (38.46)	24 (41.38)	34 (25.76)	29 (37.18)	63 (30)	52 (30.77)	35 (35.36)	87 (32.46)
36-50	2 (12.5)	3 (100)	5 (26.32)	1 (4.55)	4 (23.53)	5 (12.83)	10 (17.24)	25 (18.94)	19 (24.36)	44 (20.96)	28 (16.57)	26 (26.26)	54 (20.15)
51-59	----	----	----	----	1 (5.89)	1 (2.56)	1 (1.72)	2 (1.52)	----	2 (0.95)	2 (1.18)	1 (1.01)	3 (1.12)
60 & above	----	----	----	1 (4.55)	----	1 (2.56)	1 (1.72)	4 (3.02)	----	4 (1.90)	4 (2.37)	1 (1.01)	5 (1.87)
Total (%)	16 (100)	3 (100)	19 (100)	22 (100)	17 (100)	39 (100)	58 (100)	132 (100)	78 (100)	210 (100)	169 (100)	99 (100)	268 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two fifths of the family members belong to the age group of 0-14 and over one thirds of the family members belong to the age group of 15-35. The rest followed by one fifth of 36-50 years are distributed insignificantly across the religions and sexes. Thus, over a half of the population is working and over two fifths are not-working. In spite of this size of working population, they are poor because they lack resources and employment.

Literacy Levels

Table 4.30
Literacy Levels of the Family Members by Religion and Caste Category
(Percentage in Parentheses)

Literacy Level	No. of Persons										Grand Total (%)		
	Hindu							Muslim					
	SCs		Total (%)	OBCs		Total (%)	Total	M	F	Total (%)			
	M	F		M	F						M	F	T
Literate	9 (56.25)	2 (66.67)	11 (57.89)	19 (86.36)	12 (70.59)	31 (79.49)	42 (72.41)	110 (83.33)	60 (76.92)	170 (80.95)	138 (81.18)	74 (75.51)	212 (79.10)
Illiterate	7 (43.75)	1 (33.33)	8 (42.11)	3 (13.64)	5 (29.41)	8 (20.51)	16 (27.59)	22 (16.67)	18 (23.08)	40 (19.05)	32 (18.82)	24 (24.49)	56 (20.90)
Total (%)	16 (100)	3 (100)	19 (100)	22 (100)	17 (100)	39 (100)	58 (100)	132 (100)	78 (100)	210 (100)	170 (100)	98 (100)	268 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over three fourths of the family members are literate and the rest are illiterate. This pattern is by and and large perceived across the religion and sexes. Nearly three fifths of the family members are literate and the rest are illiterate. Two third of the female members in the families of SC category are literate. Most of the male members in the families of OBC category are literate.

Marital Status

The following table shows the marital status of the family members among the respondents:

Table 4.31

Marital Status of Family Members among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Marital Status	No. of Persons										Grand Total (%)		
	Hindu							Muslim		Total (%)			
	SCs		Total (%)	OBCs		Total (%)	Grand Total (%)	M	F				
	M	F		M	F						M	F	T
Married	2 (12.5)	3 (100)	5 (26.32)	7 (31.82)	10 (58.82)	17 (43.59)	22 (37.93)	35 (26.52)	43 (55.13)	78 (37.14)	44 (25.88)	56 (57.14)	100 (37.31)
Unmarried	14 (87.5)	—	14 (73.68)	15 (68.18)	7 (41.18)	22 (56.41)	36 (62.07)	97 (73.48)	35 (44.87)	132 (62.86)	126 (74.12)	42 (42.86)	168 (62.69)
Total (%)	16 (100)	3 (100)	19 (100)	22 (100)	17 (100)	39 (100)	58 (100)	132 (100)	78 (100)	210 (100)	170 (100)	98 (100)	268 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over three fifths of the family members are unmarried and nearly two fifths are married. Half of the Muslim female family members are married and the rest are unmarried. Only one fourth of the Muslim male members are married and around three fourths of are unmarried. Most of the Males in SC families are unmarried and none of the female members in SC members are unmarried.

Age-at-Marriage of Female Family Members

The age-at-marriage of female members of the respondents' families are being shown in the following table:

Table 4.32
Age-at-Marriage of Female Members among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Age at Marriage	No. of Persons				Grand Total
	Hindus		Total (%)	Muslims (%)	
	SCs	OBCs			
13-17	1 (33.33)	5 (50)	6 (46.16)	21 (48.84)	27 (48.22)
18-22	2 (66.67)	3 (30)	5 (38.46)	13 (30.23)	18 (32.14)
23-27	----	1 (10)	1 (7.69)	6 (13.95)	7 (12.5)
28-32	----	1 (10)	1 (7.69)	3 (6.98)	4 (7.14)
Total (%)	3 (100)	10 (100)	13 (100)	43 (100)	56 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that around half of the female family members are got married before reaching their legally marriageable age (13-17years) and the rest got married at legally marriageable age. Nearly one third of them got married at the age group of 18-22 years, which can also be considered as early marriage. Thus, it is observed that female child marriage is still practicing in child labourers' families.

Age-at-Marriage of Male Family Members

The age-at-marriage of the male family members are discussed below:

Table 4.33
Age at Marriage of Male Members among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Age at Marriage (in years)	No. of Persons				Grand Total
	Hindus		Total (%)	Muslims (%)	
	SCs	OBCs			
16-20	1 (50)	3 (42.86)	4 (44.44)	9 (25.72)	13 (29.54)
21-25	----	1 (14.28)	1 (11.12)	7 (20)	8 (18.18)
26-30	1 (50)	3 (42.86)	4 (44.44)	15 (42.86)	19 (43.18)
31-35	----	----	----	2 (5.71)	2 (4.55)
36-40	----	----	----	2 (5.71)	2 (4.55)
Total (%)	2 (100)	7(100)	9 (100)	35 (100)	44 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two fifths of male family members got married at the age group of 26-30 years. Around one third got married at the age group of 16-20 years, which is not a legally marriageable age group. Nearly one fifth of them got married at the age group of 21-25 years. Therefore, the practice of female child marriage is more than male child marriage in child labourers' families. It indicates that these families are not socially conscious.

Job Status

The family members of the respondents are engaged in various job activities which are shown in the following table:

Table 4.34
Jobs of Family Members among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Name of Job	No. of Persons										Grand Total (%)		
	Hindu							Muslim		Total (%)			
	SCs		Total (%)	OBCs		Total (%)	Grand Total (%)						
	M	F		M	F			M	F	T	M	F	T
Shop Keeper	1 (10)	----	1 (10)	----	----	---	1 (5)	1 (1.75)	----	1 (1.75)	2 (2.67)	----	2 (2.60)
Priest	----	----	----	----	----	----	----	2 3.50)	----	2 (3.50)	2 (2.67)	----	2 (2.60)
Business Man	----	----	-----	-----	-----	----	-----	3 (5.26)	----	3 (5.26)	3 (4)	----	3 (3.90)
Helper in Shop	2 (20)	----	2 (20)	----	----	---	2 (10)	----	----	----	2 (2.67)	----	2 (2.60)
Cart Puller	1 (10)	----	1 (10)	----	----	---	1 (5)	1 1.75)	----	1 (1.75)	2 (2.67)	----	2 (2.60)
Rickshaw Puller	----	----	----	-----	----	----	----	2 (3.50)	----	2 (3.50)	2 (2.67)	----	2 (2.60)
Ice Cream Seller	1 (10)	----	1 (10)	----	----	---	1 (5)	----	----	1 (1.75)	1 (1.33)	----	1 (1.30)
Vegetable Seller	----	-----	----	----	----	----	----	1 (1.75)	----	1 (1.75)	1 (1.33)	----	1 (1.30)
Farmer	1 (10)	----	1 (10)	1 (12.5)	1 (50)	2 (20)	3 (15)	11 (19.30)	----	11 (19.30)	13 (17.33)	1 (50)	14 (18.18)
Driver	3 (30)	----	3 (30)	1 (12.5)	----	1 (10)	4 (20)	11 (19.30)	-----	11 (19.30)	15 (20)	----	15 (19.48)
Mason	1 (10)	----	1 (10)	----	----	----	1 (5)	6 (10.53)	----	6 (10.53)	7 (9.33)	----	7 (9.09)
Carpenter	----	-----	-----	-----	-----	-----	----	4 (7.02)	----	4 (7.02)	4 (5.33)	----	4 (5.19)
Mechanics	----	----	----	----	----	----	----	5 (8.77)	----	5 (8.77)	5 (6.67)	----	5 (6.49)
Garden Labourer	----	----	----	1 (12.5)	1 (50)	2 (20)	2 (10)	----	----	----	1 (1.33)	1 (50)	2 (2.60)
Day labourer	----	----	----	1 (12.5)	----	1 (10)	1 (5)	4 (7.02)	----	4 (7.02)	5 (6.67)	----	5 (6.49)
Hawker	----	----	----	2 (25)	----	2 (20)	2 (10)	----	----	----	2 (2.67)	----	2 (2.60)
Handy Man	----	----	----	2 (25)	----	2 (20)	2 (10)	4 (7.02)	----	4 (7.02)	6 (8)	----	6 (7.78)
Waiter	----	----	----	----	----	----	----	1 (1.75)	----	1 (1.75)	1 (1.33)	----	1 (1.30)
Decorator	----	----	----	----	----	----	----	1 (1.75)	----	1 (1.75)	1 (1.33)	----	1 (1.30)
Total (%)	10 (100)	----	10 (100)	8 (100)	2 (100)	10 (100)	20 (100)	57 (100)	----	57 (100)	75 (100)	2 (100)	77 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that around one fifth of the family members are drivers and nearly one fifth are farmers. Rests are distributed insignificantly among the caste categories and religions. Only two female members of OBC families are working. So, almost all the female members in the families, who constitute

working population, are economically dependent on the earning male members of families, including the child labourers.

Family Income (Monthly)

The monthly income of the families shows the economic standard of the families, which are shown in the following table:

Table 4.35
Monthly Income of Families among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Monthly Income (in Rs.)	No. of Persons				Grand Total
	Hindus		Total (%)	Muslims (%)	
	SC	OBC			
0-1000	----	----	----	1 (2.56)	1 (2)
1001-2000	----	1 (12.5)	1 (9.09)	2 (5.13)	3 (6)
2001-3000	----	----	----	6 (15.38)	6 (12)
3001-4000	----	1 (12.5)	1 (9.09)	5 (12.82)	6 (12)
4001-5000	----	2 (25)	2 (18.18)	2 (5.13)	4 (8)
5001-7000	2 (66.67)	----	2 (18.18)	4 (10.26)	6 (12)
7001-9000	----	1 (12.5)	1 (9.09)	8 (20.52)	9 (18)
9001-11000	----	2 (25)	2 (18.18)	5 (12.82)	7 (14)
11001-13000	----	----	----	3 (7.69)	3 (6)
13001-15000	1 (33.33)	1 (12.5)	2 (18.19)	3 (7.69)	5 (10)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

X=1500

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows near about one fifth of the families' monthly income is Rs. 7001- -9000/- and over one tenth of the families' monthly income is in between Rs. 9001-11000/-. More than one tenth of the families' monthly income is in between Rs. 2001-3000/- followed by Rs. 3001-4000/- and Rs. 5001-7000/-. The average monthly income of the family is Rs. 1,500/-.

Briefly, the following major patterns are derived about the socio-economic background of the parents of the child labourers:

(a) Parents' of the child labourers are either jobless or engaged in petty, low income, casual jobs. Around one fifth of the family members are drivers and nearly one fifth are farmers. Rests are distributed insignificantly among the caste categories and religions. Only two female members of OBC families are working. So, almost all the female members in the families, who constitute working population, are economically dependent on the earning male members of the families, including the child labourers. One tenth are masons. The rest are

hawkers, rickshaw pullers, shopkeepers, garden labourereres etc. Over two fifths of the parents are working for last 20 years and over one tenth are working for last 10 years.

(b) Over half of the parents' monthly income is Rs.2001-3000 and over one fifth have monthly income of Rs. 5001-6000. Average income is Rs. 833.33/-.

(c) All the parents who are not working, their families have been sustained by their sons' incomes. Of these, one third parents have their sons working as handy boys and in one case, a mother also shares the family sustainability.

(d) Only 5 Muslim child labourers have their own cultivable landholdings.

(e) Over three fifths of the family members of child labourers are males and over one third of the members are females in the family. Over a half of the population of child labourers' families is working and over two fifths are not working. So, there is a huge economic burden on the earning members of the family.

(f) Over three fourths of the members in child labourers family are literate and the rest are illiterate.

(g) Around half of the female family members in child labourers family got married before reaching their legally marriageable age (13-17years) and the rest got married at legally marriageable age. On the other hand, over two fifths of male family members got married at the age group of 26-30 years. So, female child marriage is still practicing in the families of child labourers.

(h) One fifth of the family members in child labourers are drivers and nearly one fifth are farmers.

(i) Near about one fifth of the child labourers' families' monthly income is Rs. 7001--9000/- and over one tenth of the families' monthly income is in between Rs. 9001-11000/-. The average income of the family is Rs. 1,500/-.

Thus, parents of the child labourers are also engaged in lower economic activities or they depend on the children's income. The family backgrounds of child labourers indicate that families are dependent on child's income. Because a large section of working class among the family members are either jobless or working in informal sector, taking up casual works.

(c) The Employers

In the transport sector, low cost of the child labourers is the foremost reason for employers to preferring recruitment of children as handy boys. For the same works, they have to pay more by employing adult workers. They pay to these children on everyday basis. So, it is very tough to pay so low to an adult. It is also to be noted here that to the children, employers pay money in their own way. The employers claim that sometimes they do not know even that child labourers are working on their vehicles and it is the driver who regulates the whole process of recruiting children on vehicles. According to employers, these drivers take daily *Khuraki* (diet expenses) from the employers in the name of

adult conductors and pay a half of it to the child labourers. But as the children are cheaper and uncomplaining, employers also like to appoint poor children as handy boys. Here, the socio-economic background of the employers of child labourers is being analysed.

Age Groups

Physical and mental capacities depend upon ones age. Legal age of working in India starts from 15 years of age. Though employers appoint child labourers in their vehicles but all of them got into the job in their legal age of working. The following table shows the age of employers:

Table 4.36
Age Group of Respondents by Religion and Caste Category

Age Group	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SCs	OBCs			
20-30	1	1	1	3	5	8
31-40	4	1	----	5	2	7
41-50	1	1	1	3	----	3
51-60	1	----	----	1	2	3
61-70	----	----	----	----	----	----
71-80	1	----	----	1	----	1
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that around one third of the respondents each are from the age group of 20-30 and 31-40. Over one tenth are from the age groups of 41-50 and 51-60 years. The rest are insignificant in the age range of 20-80 years. This pattern is found across the religions.

Mother Tongue

The following table presents the mother tongue of the employers:

Table 4.37
Mother Tongue of Respondents by Religion and Caste Category

Mother Tongue	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SCs	OBCs			
Bengali	8	3	1	12	9	21
Manipuri	----	----	1	1	----	1
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most of the respondents have Bengali as their mother tongue and a few respondents have Manipuri as their mother tongue. All the Muslim respondents have Bengali as their mother tongue. Thus, they come from two linguistic communities of the district.

Educational Qualification

The following table depicts the educational qualification of employers:

Table 4.38
Educational Qualification of Respondents by Religion and Caste Category

Educational Qualification	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SCs	OBCs			
Primary school	----	2	----	2	1	3
High School	2	----	1	3	8	11
HSLC	2	----	----	2	----	2
HS	1	----	----	1	----	1
Graduate	2	1	1	4	----	4
Post Graduate	1	----	----	1	----	1
Total (%)	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that half of the respondents are high school pass and near about one fifth are graduates. Over one tenth of the respondents are primary school pass. The rest are distributed insignificantly across the caste categories and religions.

Types of Family

Types of family of employers are shown in the following table:

Table 4.39
Types of Family among Respondents by Religion and Caste Category

Type of Family	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SCs	OBCs			
Nuclear family	8	2	2	12	7	19
Joint Family	----	1	----	1	2	3
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most of the respondents live in nuclear families and over one tenth live in joint families. All the respondents from the Hindu General Caste Categories and Other Backward Classes live in nuclear families.

Ownership of House

The ownership of houses of employers is presented in the following table:

Table 4.40
Ownership of House of Respondents by Religion and Caste Category

Ownership of House	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SC	OBC			
Own	6	2	2	10	9	19
Rented	2	1	----	3	----	3
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most of the respondents have their own houses and a few respondents live in rented houses. The respondents who live in rented houses are form rural areas and staying in Silchar town for their job purposes.

Type of House

Type of House indicates ones standard of living. The following table presents the employers' type of house:

Table 4.41
Type of House of Respondents by Religion and Caste Category

Type of House	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SCs	OBCs			
Assam Type house with Brick Wall & Tin Roof	3	1	----	4	8	12
Semi-RCC	2	2	2	6	----	6
RCC	3	----	----	3	1	4
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the respondents live in Assam type houses with brick wall and tin roof and over one fourth live in semi-RCC houses. Near about one fifth of the respondents live in RCC houses. The respondents who live in Semi-RCC and RCC houses are from upper and upper middle class families.

No. of Living Rooms

The following table shows the number of living rooms in employers' houses:

Table 4.42
No. of Living Rooms in Respondents' Houses by Religion and Caste Category

No. of Living Room	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SCs	OBCs			
1	2	----	----	2	----	2
2	----	2	----	2	1	3
3	3	----	----	3	2	5
4	1	----	1	2	1	3
> 4	2	1	1	4	5	9
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that little more than two fifths of the respondents have more than four living rooms and over one fifth have three living rooms. Over one tenth, each, have 2 and 4 rooms. Thus, it indicates living condition of employers.

Source of Water Facility

All the employers have water facilities in their houses. The following table shows the source of water facilities of employers:

Table 4.43
Source of Drinking water of Respondents by Religion and Caste Category

Source of Drinking water	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SCs	OBCs			
Supply Water	6	2	2	10	7	17
Tube well	2	1	----	3	1	4
Well	----	----	----	----	1	1
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over three fourths of the respondents have supply water as the source of water facility and near about one fifth have tube well as the source of water facility. A few respondents have well as the source of water facility.

Electrical Equipments

All the employers have electricity facility in their houses. Electrical equipments in employers' houses are shown in the following table:

Table 4.44
Electrical Equipments among Respondents by Religion and Caste Category

Electrical Equipments	No. of Respondents					Grand Total
	Hindus			Total	Muslims (%)	
	General	SC	OBC			
Both Light & Fan	6	3	2	11	9	20
Both Light & Fan + Inverter	2	----	----	2	----	2
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most of the respondents have both lights and fans in their houses and a few have lights, fans and inverters in their houses.

Kitchenware

Kitchenware also reflects the socio-economic status of a person. The following table shows the types of kitchenware available in employers' houses:

Table 4.45
Kitchenware of Respondents by Religion and Caste Category

Name of Kitchenware	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SC	OBC			
Firewood	----	----	----	----	2	2
Kerosene Stove	----	----	----	----	1	1
Gas Stove	2	1	----	3	----	3
Gas Stove+ Water Filter	----	2	1	3	3	6
Gas Stove + Refrigerator	1	---	1	2	----	2
Gas Stove+ Water Filter+ Refrigerator	3	----	----	3	3	6
Gas Stove+ Water Filter+ Refrigerator + Micro woven	2	----	----	2	----	2
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over one fourths of the respondents have Gas stove and water filter and Gas stove and Refrigerator respectively. Over one tenths of the respondents have only gas stove in their houses.

Household Gadgets

The following table presents the kind of gadgets available in employers' houses:

Table 4.46
Household Gadget in Respondents' Houses by Religion and Caste Category

Name of Gadgets	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SC	OBC			
Clock	----	----	----	----	1	1
Clock+ Radio+ TV+ Newspaper	1	----	-----	1	4	5
Clock+ Radio+ TV+ Newspaper + Almirah	5	2	1	8	4	12
Clock+ Radio+ TV+ Newspaper + Almirah+ Computer	2	1	1	4	----	4
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the respondents have clock, radio, television, news paper and almirah in their houses. Over one fifths of the respondents have clock, radio, television and news paper in their houses.

Land Holding

Type of land holding is shown in the following table:

Table 4.47
Land Holding of Respondents by Religion and Caste Category

Type of Land Holding	No. of Respondents					Grand Total
	Hindus			Total	Muslims	
	General	SCs	OBCs			
Housing	4	1	1	6	----	6
Housing + Cultivation	2	1	1	4	9	13
No land	2	1	----	3	----	3
Total	8	3	2	13	9	22

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that a little less than three fifths of the respondents have both housing plots and cultivable lands and over one fourth have housing plots. Over one tenth of the respondents are having no land. All the Muslim respondents have both the housing plots and cultivable lands.

Family Composition of Employers of the Child Labour

Sex –Composition

Sex composition of the employers' family members is being shown in the following table:

Table 4.48
Sex Composition of Families among Respondents by Sex and Caste Category
(Percentage in Parentheses)

Type of Sex	No. of Family Members					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
Male	11 (47.83)	11 (73.33)	8 (80)	30 (62.5)	23 (53.49)	53 (58.24)
Female	12 (52.17)	4 (26.67)	2 (20)	18 (37.5)	20 (46.51)	38 (41.76)
Total (%)	23 (100)	15 (100)	10 (100)	48 (100)	43 (100)	91 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that about three fifths of the family members are males and about two fifth are females. Over half of the Muslim family members are males and the rest are females. Over two fifths of the Hindu family members are males and the rest are females. Most of the family members of OBC families are males. Nearly three fourth of the family members of SC families are males and the rest are females. Over half of the family members of General Caste category are females.

Age Structure

Age structures of the employers' family members are discussed in the given table:

Table 4.49
Age Structure of Family Members among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Age Group	No. of Persons															
	Hindus									Total (%)	Muslims (%)		Total (%)	Grand Total (%)		
	General		Total	SCs		Total	OBCs		Total							
	M	F		M	F		M	F			M	F		M	F	T
0-14	2 (18.18)	3 (25)	5 (21.74)	3 (27.27)	---	3 (20)	1 (12.5)	---	1 (10)	9 (18.75)	8 (34.78)	4 20)	12 (27.90)	14 (26.42)	7 (18.42)	21 (23.08)
15-35	3 (27.27)	3 (25)	6 (26.09)	3 (27.27)	2 (50)	5 (33.33)	5 (62.5)	---	5 (50)	16 (33.33)	9 (39.14)	9 (45)	18 (41.86)	20 (37.74)	14 (36.84)	34 (37.36)
36-50	3 (27.27)	3 (25)	6 (26.09)	5 (45.46)	---	5 (33.33)	2 (25)	2 (100)	4 (40)	15 (31.25)	—	3 (15)	3 (6.98)	10 (18.87)	8 (21.06)	18 (19.78)
51-59	2 (18.19)	---	2 (8.69)	---	---	---	---	---	--	2 (4.17)	3 (13.04)	2 (10)	5 (11.63)	5 (9.43)	2 (5.26)	7 (7.69)
60 above	1 (9.09)	3 (25)	4 (17.39)	---	2 (50)	2 (13.34)	---	---	---	6 (12.5)	3 (13.04)	2 (10)	5 (11.63)	4 (7.55)	7 (18.42)	11 (12.09)
Total (%)	11 (100)	12 (100)	23 (100)	11 (100)	4 (100)	15 (100)	8 (100)	2 (100)	10 (100)	48 (100)	23 (100)	20 (100)	43 (100)	53 (100)	38 (100)	91 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over one third of the family members are in the age group of 15-35 and over two fifths of the respondents' family members are in the age group of 0-14. Little less than one fifth of the family members are in the age group of 36-50 and over one tenth are above 60 years.

Educational Status

The educational status of the family members is being shown in the following table:

Table 4.50
Educational Levels of Family Members among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Educational Qualification	No. of Persons													Grand Total (%)		
	Hindus									Total (%)	Muslims (%)		Total (%)			
	General		Total	SCs		Total	OBCs		Total							
	M	F		M	F		M	F			M	F		M	F	T
Illiterate	----	----	----	1 (9.09)	---	1 (6.67)	---	---	---	1 (2.08)	8 (34.77)	6 (30)	14 (32.56)	9 (16.98)	6 (15.79)	15 (16.48)
Primary school	1 (9.09)	2 16.67)	3 (13.04)	3 (27.27)	1 (25)	4 (26.66)	----	----	---	7 (14.58)	1 (4.35)	1 (5)	2 (4.56)	5 (9.43)	4 (10.53)	9 (9.90)
High School	2 (18.18)	2 (16.67)	4 17.39)	2 (18.18)	1 (25)	3 (20)	2 (25)	1 (50)	3 (30)	10 (20.83)	10 (43.48)	3 (15)	13 (30.23)	16 (30.19)	7 (18.42)	23 (25.27)
HSLC	2 18.18)	3 (25)	5 (21.74)	1 (9.09)	2 (50)	3 (20)	3 (37.5)	----	3 (30)	11 (22.92)	1 (4.35)	3 (15)	4 (9.30)	7 (13.21)	8 (21.05)	15 (16.48)
HS	3 (27.28)	----	3 (13.04)	3 (27.28)	---	3 (20)	2 (25)	1 (50)	3 (30)	9 (18.75)	1 (4.35)	4 (20)	5 (11.63)	9 (16.98)	5 (13.15)	14 (15.38)
Graduate	2 (18.18)	4 (33.33)	6 (26.09)	1 (9.09)	---	1 (6.67)	1 (12.5)	----	1 (10)	8 (16.67)	2 (8.70)	3 (15)	5 (11.63)	6 (11.32)	7 (18.42)	13 (14.29)
Post Graduate	1 (9.09)	1 (8.33)	2 (8.70)	---	---	---	----	----	----	2 (4.17)	---	---	---	1 (1.89)	1 (2.63)	2 (2.20)
Total (%)	11 (100)	12 (100)	23 (100)	11 (100)	4 (100)	15 (100)	8 (100)	2 (100)	10 (100)	48 (100)	23 (100)	20 (100)	43 (100)	53 (100)	38 (100)	91 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over one fourth of the family members are high school pass and over one tenth of the family members, each, are HSLC and Higher Secondary pass. Over one tenth of the respondents' family members are illiterate. In this category some children are there who are below 3 years and do not attend the schools.

Marital Status

The following table shows the marital status of the family members:

Table 4.51
Marital Status in Families among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Marital Status	No. of Family Members																Grand Total (%)		
	Hindus									Total (%)	Muslims (%)		Total (%)						
	General		Total	SCs		Total	OBCs		Total										
	M	F		M	F		M	F			M	F					M	F	T
Married	4 (36.36)	7 (58.33)	11 (47.83)	2 (18.18)	4 (100)	6 (40)	2 (25)	2 (100)	4 (40)	21 (43.75)	14 (60.90)	11 (55)	25 (25.14)				22 (41.51)	24 (63.16)	46 (50.45)
Unmarried	7 (63.64)	5 (41.67)	12 (52.17)	9 (81.82)	—	9 (60)	6 (75)	—	6 (60)	27 (56.25)	9 (39.13)	9 (45)	18 (41.86)				31 (58.49)	14 (36.84)	45 (49.45)
Total (%)	11 (100)	12 (100)	23 (100)	11 (100)	4 (100)	15 (100)	8 (100)	2 (100)	10 (100)	48 (100)	23 (100)	20 (100)	43 (100)				53 (100)	38 (100)	91 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over half of the family members are married and the rest are unmarried. Among the Hindu families it has been found that none of the female members from the Scheduled Caste Category and Other Backward Classes are unmarried.

Age- at-Marriage of Female Members

The following table distributes the married female members of the families of the employers according to their age at marriage:

Table 4.52
Age at Marriage of Female Members by Religion ate Caste Category
(Percentage in Parentheses)

Age at Marriage	No. of Persons					Grand Total
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
15-17	----	1 (25)	----	1 (7.69)	4 (36.36)	5 (20.83)
18-20	1 (14.29)	3 (75)	----	4 (30.77)	6 (54.55)	10 (41.67)
21-23	-----	----	1 (50)	1 (7.69)	1 (9.09)	2 (8.33)
24-26	2 (28.56)	----	1 (50)	3 (23.08)	----	3 (12.5)
27-29	3 (42.86)	----	----	3 (23.08)	-----	3 (12.5)
30-32	1 (14.29)	----	----	1 (7.69)	-----	1 (4.17)
Total (%)	7 (100)	4 (100)	2 (100)	13 (100)	11 (100)	24 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that one fifth of the female family members got married before reaching their legally marriageable age (15-17 years) and the rest got married at legally marriageable age. Two fifths of them got married in the age group of 18-20, which is an evidence of early marriage.

Age-at-Marriage of Male Members

The age at marriage of male family members of employers' families are given below:

Table 4.53
Age at Marriage of Male Members by Religion ate Caste Category
(Percentage in Parentheses)

Age at Marriage	No. of Family Members					Grand Total
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
21-24	----	----	----	----	10 (71.43)	10 (45.45)
25-28	----	1 (50)	2 (100)	3 (37.5)	3 (21.43)	6 (27.27)
29-32	1 (25)	i (50)	----	2 (25)	1 (7.14)	3 (13.64)
33-36	2 (50)	----	----	2 (25)	----	2 (9.09)
37-40	1 (25)	----	----	1 (12.5)	----	1 (4.55)
Total (%)	4 (100)	2 (100)	2 (100)	8 (100)	14 (100)	22 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over two fifths of the family members got married in the age group of 21-24 years and over one fourths of them got married in the age group of 25-28 years. Over one tenth got married in the age group of 29-32 years. Thus, no male member got married before attaining their legally marriageable age.

Therefore, cases of under aged marriage are very few in employers' families. Only some female family members got married before attaining legally marriageable age. One SC female of Hindu family and four Muslim females who are from rural areas got married underage.

Job Status

The job status of the members of the employers' families is being shown in the following table:

Table 4.54
Job Status of Family Members among Respondents by Religion and Caste Category (Percentage in Parentheses)

Name of Job	No. of Family Members													Grand Total (%)		
	Hindus									Muslims (%)						
	General		Total	SCs		Total	OBCs		Total	Total (%)			Total (%)			
	M	F		M	F		M	F			M	F		M	F	T
Transport Business	7 (87.5)	----	7 (63.64)	3 (75)	---	3 (75)	2 (66.67)	---	2 (66.67)	12 (66.66)	11 (84.62)	---	11 (84.62)	23 (82.14)	---	23 (74.19)
Teacher	---	2 (66.67)	2 (18.18)	---	---	----	---	----	----	2 (11.11)	---	---	---	---	2 (66.67)	2 (6.45)
Service	1 (12.5)	1 (33.33)	2 (18.18)	1 (25)	---	1 (25)	---	----	----	3 (16.67)	---	----	----	2 (7.14)	1 (33.33)	3 (9.68)
Businessman	---	---	---	---	---	---	1 (33.33)	----	1 (33.33)	1 (5.56)	2 (15.38)	---	2 (15.58)	3 (10.72)	---	3 (9.68)
Total (%)	8 (100)	3 (100)	11 (100)	4 (100)	---	4 (100)	3 (100)	---	3 (100)	18 (100)	13 (100)	---	13 (100)	28 (100)	3 (100)	31 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over three fourths of the family members are in transport business and the rest are distributed insignificantly in the service, business and teaching sectors.

Family Income (Monthly)

The family monthly income shows the economic stability of the family. The following table presents the monthly income of the families' of the employers:

Table 4.55
Monthly Income of Families among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Monthly Income	No. of Family Members					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
15,000-30,000	2 (25)	2 (66.67)	1 (50)	5 (38.46)	8 (66.67)	13 (52)
31,000-45,000	3 (37.5)	----	----	3 (23.08)	2 (16.67)	5 (20)
46,000-60,000	1 (12.5)	1 (33.33)	---	2 (15.38)	2 (16.67)	4 (16)
61,000-75,000	---	---	1 (50)	1 (7.69)	---	1 (4)
76,000-90,000	---	---	---	---	---	---
91,000-1,20,000	1 (12.5)	----	----	1 (7.69)	---	1 (4)
1,21,000-1,50,000	1 (12.5)	----	----	1 (7.69)	---	1 (4)
Total (%)	8 (100)	3 (100)	2 (100)	13 (100)	12 (100)	25 (100)

X=19285.71

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the families' monthly income is Rs. 15,000- Rs. 30,000/- and one fifths of the families have monthly income of Rs. 31,000-Rs. 45,000 /-. The average monthly income of the family is 19,285.71/-.

Briefly, the following major patterns of the employers' socio-economic background are observed:

a) One third of the employers each are from the age group of 20-30 years and 31-40 years.
b) Most (95.45%) of the employers have Bengali as their mother tongue and a few have Manipuri as their mother tongue.
c) Half of the employers are high school pass and near about one fifth are graduates.
d) Most (86.36%) of the employers have their own houses and a few live in rented houses.
e) Over half of the employers live in Assam type houses with brick wall and tin roof and over one fourth live in semi-RCC houses.
f) Over two fifths of the employers have more than four living rooms and over one fifth have three living rooms.
g) Over one third of the family members of employers are in the age group of 15-35 and over two fifths of the respondents are in the age group of 0-14.
h) One fourth of the family members of employers are high school pass and over one tenth of the family members, each, are HSLC and Higher Secondary pass.
i) Over three fourths of the family members of employers are in transport business and the rest are distributed insignificantly in the service, business and teaching sectors.
j) Over half of the employers' monthly family income is Rs. 15,000- Rs. 30,000/- and one fifth of the families' monthly income is Rs. 31,000- Rs. 45,000 /-. The average monthly income of the family is 19,285.71/-.

Therefore, socio-economic condition of employers shows that they have come from upper strata of the society. They have high life style. Employers are educated and are living in their own well-furnished houses.

The socio-economic conditions of child labourers, their parents and their employers reveal the economic disparities among them. The child labourers come from the poorest section of the society, living in very miserable conditions whereas the employers have all kinds of facilities in their houses. Their standard of living, levels of education, economic condition show that there is a huge socio-economic gap between the child labourers and their employers.

II

WORK AND WORK CONDITIONS OF CHILD LABOURERS

Work and wok conditions of transport child labourers are being discussed in this section. The transport child labourers spend their whole work hours standing in the vehicle which is hazardous to their health. They work long hours, even at night also. Working condition of child labourers is not good. They are always in a fear of accident. Though child labour is banned, but the children are often found public carriers breaking the traffic rules. This section is divided into two sub-sections: (a) Nature of work of child labourers and (b) work conditions of child labourers.

(a) Nature of Work of Child Labourers

The following is the description of the nature of work of child labourers. All the child labourers are part time labourers and they do not have any job security. Here, the reason of work of child labourers, their types of works, length of work experience, work hours, introducers to work etc through which nature of the work of the child labourers can be understood.

Child Labourers' Reasons for Work

The respondents have given five reasons for working as handyboys in transport business. These are shown in the following table:

Table 4.56
Reasons for Work among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Reasons for Working	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Poverty	2 (66.67)	5 (62.5)	7 (63.64)	26 (66.67)	33 (66)
Mother's Death	----	----	----	1 (2.56)	1 (2)
Father's death	1 (33.33)	2 (25)	3 (27.27)	4 (10.26)	7 (14)
Father's sickness	----	1 (12.5)	1 (9.09)	4 (10.26)	5 (10)
Do not like to study	----	----	----	4 (10.26)	4 (8)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over two thirds of the respondents are working due to poverty and over one tenth are working because either their father died or is sick. Less than one tenth of them (8%) are working because they do not have interest in studies.

Length of Work Experience

Length of work experience signifies stability in job and relationship between labour and employers. Besides, it also adds to one's skill and efficiency. Work experience of the respondents is presented in the following table:

Table 4.57
Length of Work of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Length of Work (in Years)	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
< 1	----	4 (50)	4 (36.36)	4 (10.25)	8 (16)
1	1 (33.33)	2 (25)	3 (27.27)	15 (38.46)	18 (36)
2	2 (66.67)	1 (12.5)	3 (27.27)	5 (12.82)	8 (16)
3	----	----	----	6 (15.38)	6 (12)
4	----	1 (12.5)	1 (9.09)	7 (17.96)	8 (16)
5	----	----	----	2 (5.13)	2 (4)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over one third of the respondents are working for last 1 year and over one tenth of the respondents each are working for last 2 years and 3 years. This pattern is found across the Muslim respondents also. Majority of the Hindu respondents are found in this job for 1-2 years. Among the castes, all the SC respondents are found in the period of 1-2 years. Muslim and OBC respondents are spread over maximum of the periods of work experience and SCs are found among two periods. Thus, Muslim and OBCs seem to be supplying the child labour in transport business regularly. Perhaps they are from more deprived sections and most of the drivers also come from these two sections.

Period for which They Wish to Continue Work

The period for which the respondents wish to continue to their work are being shown in the following table:

Table 4.58
Period for which Respondents wish to continue work of by Religion and Caste Category (Percentage in Parentheses)

Period for which wish to continue work	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
As long as family wants	2 (66.67)	3 (37.5)	5 (45.45)	26 (66.67)	31 (62)
As long as I want	----	3 (37.5)	3 (27.28)	----	3 (6)
1 Month	----	----	----	2 (5.13)	2 (4)
6-8 months	----	----	----	1 (2.56)	1 (2)
1 year	----	1 (12.5)	1 (9.09)	----	1 (2)
2 years	----	----	----	4 (10.26)	4 (8)
4 years	----	----	----	1 (2.56)	1 (2)
Up to 18 years of age	1 (33.33)	1 (12.5)	2 (18.18)	5 (12.82)	7 (14)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over three fifths of the respondents wish to continue their works as long as their families want and over one tenth of the respondents wish to continue their work up to 18 years of age after that they will take driving as their occupations. Clearly, they work for survival of family and aspire to become drivers after they attain the legally prescribed age for driver's license. By and large, the Muslim and SC respondents work as per wish of their families while the OBC respondents work as per family and their own wishes. Thus, OBC respondents have a tinge of their independence in respect of this job.

Types of Job Activities

In transport sector child labourers generally work as handy boys. Besides, they are also engaged in other activities which are given in the following table:

Table 4.59
Types of Job activities among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Types of Job Activities	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Handy boy+ cleaning of motor + collecting of fare + helping passengers	3 (100)	6 (75)	9 (81.82)	27 (69.23)	36 (72)
Handy boy	----	1 (12.5)	1 (9.09)	5 (12.82)	6 (12)
Handy boy + cleaning of motor	----	1 (12.5)	1(9.09)	6 (15.38)	7 (14)
Handy boy + cleaning of motor + tire changing	----	----	----	1 (2.56)	1 (2)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that the respondents work as handy boys; of which most (88%) clean motor, collect fare and help passengers and a few of the respondents change the tyres of motors, perhaps, they are comparatively grown up and have been working in the vehicles for long years.

Types of Introducers of Respondents in Work

While joining this job they are introduced to the employers. Types of introducers can reveal the mechanism working between the labour and the employers. The respondents' introducers are of three types, namely; 1. Respondents themselves, 2. Their family members and 3. Their neighbours. Their introducers are depicted in the following table:

Table 4.60
Types of Introducers of Respondents to the work by Religion and Caste Category
(Percentage in Parentheses)

Type of Introducers	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Family Members	3 (100)	5 (62.5)	8 (72.73)	20 (51.28)	28 (56)
Self	----	1 (12.5)	1 (9.09)	14 (35.90)	15 (30)
Neighbour	----	2 (25)	2 (18.18)	5 (12.82)	7 (14)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that nearly three fifths of the respondents were introduced in this job by their family members (fathers and brothers) and nearly one third were introduced themselves to work. Over one tenth were introduced by their neighbours. These neighbours are working in the transport business either as handy men or drivers. Thus, out of dire needs of their family they are introduced to employers by family members or they approach employers for job, perhaps, due to lack of interest in studies and need of work for family.

Working Hours

Working hours give clue about the conditions of respondents' work. There are found three categories of working hours; namely, 1. 10 hours, 2. 12 hours and 15 hours. The distribution of respondents into work hours is shown in the following table:

Table 4.61
Working Hours among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Working Hours	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
10 hours	----	----	----	9 (23.08)	9 (18)
12 hours	2 (66.67)	8 (100)	10 (90.91)	28 (71.79)	38 (76)
15 hours	1 (33.33)	----	1 (9.09)	2 (5.13)	3 (6)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over three fourths of the respondents work for 12 hours a day and near about one fifth work for 10 hours a day. All the respondents belong to Other Backward Classes work for 12 hours a day. A few SC and Muslim respondents work for 15 hours a day. Length of work hours seems to depend on how long the vehicle is on road in a day. Thus, their work hours are determined by vehicles' movement hours on road.

Thus, the nature of work of child labourers shows that poverty is the foremost reason of their work. They are working for long hours as handy boys. Their work experience reveals that they drop their studies and get into the work.

(b)Work Conditions of Child Labourers

Work condition of the child labourers show under what circumstances the children are working in the transport sector. Here, the types of dangerous work, the treatment received from the drivers, their wage structure, place of night stay after work, leave status, money dispense, works done by child labourers are discussed. Also, number of child labourers working in employers transport, their problems with child labourers is analysed. The work conditions of child labourers reflect their hardships in work place.

Types of Dangerous Work Activities

Dangerous activities carried out by children are legally banned. Besides, no sensible family will allow their children to carry out such work activities. Even for adult handymen, hanging outside the vehicles is prohibited by the traffic rules. But in vehicles at Silchar town, no handymen, either adult or children are allowed to seat inside the vehicles because if they occupy a seat, then they cannot get fare of one seat. Handymen have to stand outside the vehicles. However, the respondents have to do out of dire need to earn for families. All the respondents hang outside and stand in steps of the motor while working. During the entire working hours the child labourers have to stand outside the transport and collect the fare which is a clear evident of the hazardous situation to which they are exposed.

Driver's Treatment

In such a work, driver's behaviour towards handy boy has very important role in stability of a boy on a particular vehicle. Respondents' every day interaction is made with the drivers. Drivers act as middlemen between the employers and the child labourers. In other words, drivers have great control over the child labourers. Besides, driver's behavior may build boy's career as driver or may ruin him. Types of driver's behavior are presented in the following:

Table 4.62
Driver's Treatment towards Respondents by Religion and Caste Category
(Percentage in Parentheses)

Types of Driver's Treatment	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Concerning	----	1 (12.5)	1 (9.09)	8 (20.51)	9 (18)
Concerning +Scolding	2 (66.67)	3 (37.5)	5 (45.45)	20 (51.28)	25 (50)
Concerning+ Scolding+ Beating	1 (33.33)	3 (37.5)	4 (36.37)	7 (17.95)	11 (22)
Scolding+ Beating	----	1 (12.5)	1 (9.09)	4 (10.26)	5 (10)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that 90% of the respondents get concerning treatment, however, cost of the time, along with scolding or/ and beating. One tenth of the respondents were being scolded and beaten up by the drivers. Thus, the respondents have to undergo physical suffering and mental trauma at such a tender age.

Passenger's Treatment

The respondents have to deal with passengers of varieties. It indicates the atmosphere in which the children are working every day. Passengers' treatment with the respondents is of two types; namely, concerning and scolding as shown in the following table:

Table 4.63
Passenger's Treatment towards Respondents by Religion and Caste Category
(Percentage in Parentheses)

Passengers' Treatment	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Concerning	2 (66.67)	6 (75)	8 (72.73)	32 (82.05)	40 (80)
Concerning +Scolding	1 (33.33)	2 (25)	3 (27.27)	7 (17.95)	10 (20)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The shows that all the respondents got concerning treatment from the passengers, however, one fifth of the respondents were scolded as well, besides

passengers' concerns for them. Thus, occasionally even passengers maltreat them.

Rising and Sleeping Time

Type, hours and distance of work determine times for sleep and rise among the respondents, which can make them suffer from or enjoy the work. Time for sleeping and rising among the respondents is distributed in the following table:

Table 4.64
Time for Rising and Sleeping among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Rising Time	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
5 am	2 (66.67)	----	2 (18.18)	8 (20.51)	10 (20)
6 am	1 (33.33)	7 (87.5)	8 (72.73)	22 (56.41)	30 (60)
7 am	----	1 (12.5)	1 (9.09)	9 (23.08)	10 (20)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)
Sleeping Time	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
8 pm	----	----	----	2 (5.13)	2 (4)
10 pm	1 (33.33)	2 (25)	3 (27.27)	8 (20.51)	11 (22)
11 pm	2 (66.67)	6 (75)	8 (72.73)	29 (74.36)	37 (74)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that three fifths of the respondents wake up at 6 am in the morning and one fifth, each, wake up at 5 am and 7 am. On the other hand, nearly three fourths sleep at11 pm and over one fifth of the respondents sleep at 10 pm. This pattern is found across the caste categories and religions.

Night Stay after Work

The respondents' night stay after work is an important component of their work conditions. If they stay in is vehicles, this shows their poor living. They have large size of families and single living room. Besides, respondents come from rural areas of Cachar district. Some places are far away from Silchar town and after whole day work they cannot able to go home at night. So, they have no other options but to stay in the vehicles. Their night stay is at two places, namely; home and transport places.

Table 4.65
Night Stay among Respondents after Work by Religion and Caste Category
(Percentage in Parentheses)

Night Stay after Work	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
At own house	2 (66.67)	2 (25)	4 (36.36)	21 (53.85)	25 (50)
In the Transport	1 (33.33)	6 (75)	7 (63.64)	18 (46.15)	25 (50)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that half of the respondents are each stay at their own house after work is over and stay in the transport after work is over. By and large it is common among the Muslim and SC respondents while over three fourths of the OBC respondents stay at transport place after the work is over.

Number of Meals Received

Number meals the respondents receive determine the work conditions and benefits of work. As these poor children work for survival of their lives, so, number of meals received by respondents indicate their

Table 4.66
Number of times of Respondents received meal by Religion and Caste Category
(Percentage in Parentheses)

Number of Meals	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Three time	1 (33.33)	5 (62.5)	6 (54.55)	17 (43.59)	23 (46)
One time	2 (66.67)	3 (37.5)	5 (45.45)	22 (56.41)	27 (54)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the respondents get lunch from their employers and the rest get breakfast, lunch and dinner from the employers. As half of them stay in the transporters and 46% get three-time meal, it means four respondents have to take breakfast and dinner on payment basis. It may be that they are paid for these meals.

Spending Leisure Time

After work, the child labourers hardly get leisure time. Their mode of spending leisure time is given in the following table:

Table 4.67
Leisure Time Spending Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of leisure Activity	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Chatting & Gossiping	1 (33.33)	3 (37.5)	4 (36.36)	13 (33.33)	17 (34)
Do not get Leisure time	2 (66.67)	5 (62.25)	7 (63.64)	26 (66.67)	33 (66)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals over three fifths of the respondents do not get leisure time and the rest spend their leisure time by chatting and gossiping with their friends. Thus, the respondents seem to be overworked.

Leave Status

Leave is important part of respondents' work conditions. It is shown under in the following:

Table 4.68
On what occasions the Respondents get leave by Religion and Caste Category
(Percentage in Parentheses)

Leave Status	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
As and when needed they get	1 (33.33)	1 (12.5)	2 (18.18)	11 (28.21)	13 (26)
During sickness they get	1 (33.33)	----	1 (9.09)	1 (2.56)	2 (4)
Do not get leave	1 (33.34)	7 (87.5)	8 (72.73)	27 (69.23)	35 (70)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two thirds of the respondents do not get leave from their employers, over one fourth get leave from their employers as and when needed and an insignificant portion get it during sickness period. This

pattern is found across the caste categories and religions. Thus, actually one tenth get leave when required. Most of them go without leave all the time.

Duration of Leave

Duration of leave among the respondents is not fixed for most of them. Only three of them get it monthly basis. These are shown in the following:

Table 4.69
Duration of Leave among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Duration of Leave	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Twice in a month	----	1	1	2	3
Not fixed	2	----	2	10	12
Total (%)	2	1	3	12	15

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most of the respondents get leave not for any fixed duration and one fifths of the respondents get leave twice in a month.

Parents' View on Child's Accident

In transport business, child labourers are prone to accident. Very often these children are met with accident. Only 19 parents are aware of types of children's accident and rest are not aware of children's accident. This is shown in the following table:

Table 4.70
Kinds of accident faced by Respondents' child by Religion and Caste Category
(Percentage in Parentheses)

Kinds of accident faced by their child	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Minor accident	----	3	3	7	10
Wound in the hand	1	2	3	6	9
Total (%)	1	5	6	13	19

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the respondents said their children faced minor accident and over two fifths of the respondents got wound in hands.

Types of Medical Treatment Received

Like leave, medical assistance received; make better work conditions of workers. The respondents' medical assistance status is shown in the following table:

Table 4.71
Types of Medical Treatment Received among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Medical Treatment provided to them	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
At Pharmacy	1 (33.33)	2 (25)	3 (27.27)	12 (30.77)	15 (30)
At Medical College	----	----	----	2 (5.13)	2 (4)
No Medical Treatment	2 (66.67)	6 (75)	8 (72.73)	25 (64.10)	33 (66)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over three fifths of the respondents did not require any treatment. One third of the respondents received treatment, most of them at pharmacies and a few at medical college hospital. This pattern is found across the caste categories and religions.

Addiction Status

The respondents have two types of addiction; namely *bidi* and *gutkha*. Their addiction status is shown in the following table:

Table 4.72
Addiction among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Addiction	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Bidi	----	1 (12.5)	1 (9.09)	----	1 (2)
Gutkha	1 (33.33)	2 (25)	3 (27.27)	22 (56.41)	25 (50)
Not Addicted	2 (66.67)	5 (62.5)	7 (63.64)	17 (43.59)	24 (48)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that half of the respondents are addicted to Gutkha and an insignificant portion is addicted to Bidi. Over half are addicted and the rest are not.

Daily Wage

Daily wage also contributes their work conditions, which attracts or distracts child labour. The respondents receive daily wages ranging from Rs. 30/- to Rs. 100/-. Daily wages of respondents are given in the following table:

Table 4.73
Daily Wage of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Daily Wage (In Rs.)	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
30	----	1 (12.5)	1 (9.09)	9 (23.08)	10 (20)
40	----	----	----	6 (15.38)	6 (12)
50	1 (33.33)	1 (12.5)	2 (18.18)	7 (17.95)	9 (18)
60	1 (33.33)	----	1 (9.09)	2 (5.13)	3 (6)
70	----	3 (37.5)	3 ((27.27)	2 (5.13)	5 (10)
80	1 (33.34)	3 (37.5)	4 (36.36)	8 (20.51)	12 (24)
100	----	----	----	5 (12.82)	5 (10)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

X= 10

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that near about one fourths of the respondents get Rs. 80/- per day and one fifth of the respondents get Rs. 30/-. One tenth of the Muslim respondents get Rs. 100/- per day. On the other hand none of the Hindu respondents get Rs. 100/- as wage. Average daily wage comes to be Rs. 59.6 and a half of them get less than average and other half gets more than average of daily wage. The difference in their daily wage is according to the number of years of their work experience. More is experience, more they are paid. A huge amount of money pass through their hands but at the end of the day these poor get a little for their survival. The wages in transport sector is commonly known as *Khuraki* (daily expenses). The average income of the child labourers is Rs. 10/- per day. Over two thirds of the employers said that they pay Rs. 100 daily to the child labourers and over one third pay Rs. 80 per day to the child laborers. This pattern is found across the caste categories and religions. Thus, there is a huge difference between both the respondents saying.

Money Dispense

The child labourers earn money for their family. Their incomes are absorbed by their families. The mode of dispense of their earnings are shown in the following table:

Table 4.74
Money Dispense among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Mode of Dispense	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Given to Parents	3 (100)	2 (25)	5 (45.45)	21 (53.85)	26 (52)
Kept for Self and Parents	----	6 (75)	6 (54.55)	18 (46.15)	24 (48)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the respondents give their income to the parents and the rest keep their income for self and parents. Three fourths of the OBC respondents keep their income for self and parents.

The respondents said that they are happy with their works because they are earning money which help their family to survive. They did not work in any other place earlier. They think that their parents and brothers and sisters are happy with them because they are earning money and providing economic help to the family.

Aim of Life

The respondents have two aims in life; viz., becoming driver and becoming rich man. Their distributions into categories of aim are given in the following:

Table 4.75
Aim of Life among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Aim of Life	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Becoming Driver	3 (100)	7 (87.5)	10 (90.90)	33 (84.62)	43 (86)
Becoming Rich man	----	1 (12.5)	1 (9.09)	6 (15.38)	7 (14)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.201

The table shows that most of the respondents want to become driver in future as they live a small world of vehicles, where they constantly dream of one day handling steering. Over one tenth of them want to become rich men in future but they are not clear about how to become rich. This pattern is found across the caste categories and religions.

Works Done by Child Labourers at Home

At home the child labourers do household works. They help their father and mother in their work, purchase from the shops, look after younger siblings. The types work done by the child labourers at home are discussed below:

Table 4.76
Works Done by Respondents' children at home by Religion and Caste Category
(Percentage in Parentheses)

Works Done at Home	No of Respondents										Grand Total (%)		
	Hindus						Total (%)	Muslims (%)		T			
	SCs (%)		T	OBCs (%)		T							
	M	F		M	F			M	F		M	F	T
Helping Father + Purchasing	2 (100)	1 (100)	3 (100)	5 (100)	----	5 (62.5)	8 (72.73)	26 (74.29)	1 (25)	27 (69.23)	33 (78.58)	2 (25)	35 (70)
Helping Father + Purchasing + Looking after Siblings	----	----	----	----	----	----	----	3 (8.58)	----	3 (7.69)	3 (7.14)	----	3 (6)
Helping Father + Purchasing + Looking after Siblings + Cooking	----	----	----	----	----	----	----	2 (5.72)	----	2 (5.13)	2 (4.76)	----	2 (4)
Helping Father+ Cooking + Purchasing	----	----	----	----	----	----	----	1 (2.85)	----	1 (2.56)	1 (2.38)	----	1 (2)
Helping Mother + Purchasing	----	----	----	----	2 (66.67)	2 (25)	2 (18.18)	1 (2.86)	3 (75)	4 (10.27)	1 (2.38)	5 (62.5)	6 (12)
Helping Mother + Purchasing +cooking	----	----	----	----	1 (33.33)	1 (12.5)	1 (9.09)	1 (2.85)	----	1 (2.56)	1 (2.38)	1 (12.5)	2 (4)
Helping Father + Helping Mother + Purchasing	----	----	----	----	----	----	----	1 (2.85)	----	1 (2.56)	1 (2.38)	----	1 (2)
Total (%)	2 (100)	1 (100)	3 (100)	5 (100)	3 (100)	8 (100)	11 (100)	35 (100)	4 (100)	39 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that near about three fourths of the parents said that children help their fathers at home and do purchasing and a little less than one tenth help their mother and go for purchasing. All the SC employers, both males and females, said that their children are helping their fathers and purchasing goods from the market. One fourth of the Muslim female respondents said that

their children help them in households work and purchasing goods from market. Thus, the child labourers do work in their houses also.

No. of Child Labour Working in Employers Vehicle

In transport sector, employers having two or more vehicles employ more than one child labourers. The number of child labourers in employers' vehicles are shown in the following table:

Table 4.77

No. of Child Labourers Working in Respondents Ttransport by Religion and Caste Category

(Percentage in Parentheses)

No. of child labour working	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
One	2 (25)	----	1 (50)	3 (23.08)	1 (11.12)	4 (18.18)
Two	2 (25)	2 (66.67)	1 (50)	5 (38.46)	4 (44.44)	9 (40.91)
Three	----	----	----	----	4 (44.44)	4 (1)
Four	3 (37.5)	----	----	3 (23.08)	----	3 (13.64)
More than five	1 (12.5)	1 (33.33)	----	2 (15.38)	----	2 (9.09)
Total (%)	8 (100)	3 (100)	2 (100)	13 (100)	9 (100)	22 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that than two fifths of the employers have two working children in their transportation and near about one fifth have one working child in their transportation. About one tenth has more than five working children in their transports.

All the employrs said that the children working in their transports are part time labourers. Employers said that the child labourers arrive in the morning and leave in the evening. Some of them stay at the transport at night. But all of them are part time workers.

Kind of Problem Faced by the Employers

The following table shows the kinds of problems of employers with their child labourers:

Table 4.78
Kind of Problem Respondents have with Child Labour by Religion and Caste Category
(Percentage in Parentheses)

Kind of Problem	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
Frequent absence	5 (62.5)	----	1 (50)	6 (46.16)	2 (22.22)	8 (36.36)
Very lazy	1 (12.5)	----	1 (50)	2 (15.38)	1 (11.11)	3 (13.64)
Disobedient	---	----	----	----	1 (11.11)	1 (4.55)
No problem	2 (25)	3 (100)	----	5 (38.46)	5 (55.56)	10 (45.45)
Total (%)	8 (100)	3 (100)	2 (100)	13 (100)	9 (100)	22 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two fifths of the respondents do not have any problem with their child labourers. Over one third of the respondents find child labourers frequent absence and over one tenth find their child labourers very lazy. A few respondents find their child labourers are disobedient. All the respondents from Other Backward Classes have problem with their child labourers and none of the respondents from Scheduled Caste Categories have problem with their child labourers.

Employers' Help towards Child Labourers' Family

The employer's help towards the labourers' families reflect their concern for their labourers. As the poor children work in the vehicles of the employers, so they are not very much attached with their families. Though some of them said that they extend help towards the child labourers as shown in the following table:

Table 4.79
Respondents' Help towards Child Labour by Religion and Caste Category
(Percentage in Parentheses)

Employers' Help	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
Yes	4 (50)	2 (66.67)	----	6 (46.15)	5 (55.56)	11 (50)
No	4 (50)	1 (33.33)	2 (100)	7 (53.85)	4 (44.44)	11 (50)
Total (%)	8 (100)	3 (100)	2 (100)	13 (100)	9 (100)	22 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that half of the respondents said that they extend help towards their child labourers' families and another half of the respondents said that they do not extend any help towards their child labourers' families. The respondents extend monetary help and provide help during floods and other natural calamities towards their chid labourers.

Thus, the work and work conditions of child labourers show that child labourers work for long hours with minimum wage, their incomes are taken by their parents. All of them are engaged in dangerous work and often face accident. They hardly get leaves from work. At home they have to do household works and help their parents.

Briefly, the following major patterns of work and work conditions of the child labourers are found:

a) Over two thirds of the child labourers are working due to poverty and over one tenth are working because either their father died or is sick. Less than one tenth of them (8%) are working because they do not have interest in studies.
b) Over one third of the child labourers are working for last 1 year and over one tenth, each, are working for last 2 years and 3 years. This pattern is found across among the Muslim respondents also.
c) The child labourers work as handy boys; of which most (88%) clean motor, collect fare and help passengers and a few of the respondents change the tyres of motors, perhaps, they are comparatively grown up and have been working in the vehicles for long years.
d) Nearly three fifths of the child labourers were introduced in this job by their family members (fathers and brothers) and nearly one third were introduced by themselves to work.
e) Over three fourths of the child labourers work for 12 hours a day and near about one fifth work for 10 hours a day.
f) All the child labourers hang outside and stand in steps of the motor while working. During the entire working hours the child labourers have to stand outside the transport and collect the fare which is a clear evident of the hazardous situation to which they are exposed.
g) Half of the child labourers are each stay at their own house after work is over and stay in the transport after work is over.
h) Near about one fourth of the child labourers get Rs. 80/- per day and fifth get Rs. 30/-. One tenth of the Muslim child labourers get Rs. 100/- per day. On the other hand none of the Hindu child labourers get Rs. 100/- as wage. The average income is Rs. 10/- per day.
i) Over half of the child labourers give their income to the parents and the rest keep their income for self and parents.

j) Most (86%) of the child labourers want to become driver in future as they live a small world of vehicles, where they constantly dream of one day handling steering.

k) Three fourths of the parents said that children help their fathers at home and do purchasing and a little less than one tenth help their mother and go for purchasing.

l) Over two fifths of the employers do not have any problem with their child labourers. Over one third find child labourers frequent absence and over one tenth find their child labourers are very lazy. A few respondents find their child labourers are disobedient.

III
ATTITUDE OF CHILD LABOURERS, THEIR PARENTS AND THEIR EMPLOYERS TOWARDS CHILD LABOUR

This section deals the attitude of child labourers, their parents and their employers towards child labour. The child labourers whether are aware of the Law Prohibiting Child Labour or not, want to continue their work. That means their poor economic conditions compel them to continue their work. Parents' motivation and encouragement help the children to build their life and career. But in the poor families of transport child labour, parents wish for continuity of their children's work because of dire poverty. Employers are also aware of the Law. All the employers answered that the child labourer himself contacted with them and asking for the job.

The employers did not contact with anyone to bring child labourers to their transports and they did not pay advance payment to anyone for bringing these children. Besides servant-master relationship the employers do not have any other relationship with their child labourers. All the employers said that the children are the handy boys, helping the drivers only. The awareness of child labourers, their parents and their employers about the Law Prohibiting Child labour,

Child Labourers' Awareness about Law Prohibiting Child Labour

Though they are children, some of them are clearly aware of the Law Prohibiting Child Labour. The awareness among the child labourers about the law is shown in the following table:

Table 4.80
Awareness of Respondents about the Law Prohibiting Child Labour by Religion and Caste Category (Percentage in Parentheses)

Awareness about the Law Prohibiting Child Labour	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
No	2 (66.67)	7 (87.5)	9 (81.82)	33 (84.62)	42 (84)
Yes	1 (33.33)	1 (12.5)	2 (18.18)	6 (15.38)	8 (16)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most of the respondents are not aware of the law prohibiting child labour while over one tenth of them do know the law prohibiting child labour. This pattern is found across the caste categories and religions. Whether they know or not about the law prohibiting child labour, all of them want to continue to the work.

Parents' Source of Knowledge of Law Prohibiting Child Labour

Parents' source of knowledge of the Law Prohibiting Child Labour is being presented in the following table:

Table 4.81
Parents' Source Knowledge of Law Prohibiting Child Labour by Religion and Caste Category (Percentage in Parentheses)

Parents' Source of Knowledge	No of Respondents										Grand Total (%)		
	Hindus						Total (%)	Muslims (%)		T			
	SCs (%)		T	OBC (%)		T							
	M	F		M	F			M	F		M	F	T
Friends	----	1 (100)	1 (33.33)	1 (20)	----	1 (12.5)	2 (18.18)	12 (34.29)	1 (25)	13 (33.33)	13 (30.95)	2 (25)	15 (30)
Neighbour	----	----	----	----	----	----	----	1 (2.86)	----	1 (2.56)	1 (2.38)	----	1 (2)
Teachers	----	----	----	----	----	----	----	2 (5.71)	1 (25)	3 (7.69)	2 (4.76)	1 (12.5)	3 (6)
News paper	1 (50)	----	1 (33.34)	----	----		1 (9.09)	2 (5.71)	----	2 (5.14)	3 (7.14)	----	3 (6)
Not aware	1 (50)	----	1 (33.33)	4 (80)	3 (100)	7 (87.5)	8 (72.73)	18 (51.43)	2 (50)	20 (51.28)	23 (54.76)	5 (62.5)	28 (56)
Total (%)	2 (100)	1 (100)	3 (100)	5 (100)	3 (100)	8 (100)	11 (100)	35 (100)	4 (100)	39 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over half of the respondents are not aware of the Law Prohibiting Child Labour and two fifth aware of the Law Prohibiting Child Labour. Nearly one third of the respondents have come to know about the law prohibiting child labour from their friends. This pattern is found across the caste categories and religions. The rest come to know about it from teachers, newspaper and neighbours.

Employers' Awareness of the Law Prohibiting Child Labour

Though the employers are educated and aware of the Law Prohibiting Child Labour, they employ child because of the cheaper value child labour.

Table 4.82
Respondents' Awareness of Law Prohibiting Child Labour by Religion and Caste Category (Percentage in Parentheses)

Awareness of Employers	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
Yes	7 (87.5)	3 (100)	1 (50)	11 (84.62)	9 (100)	20 (90.91)
No	1 (12.5)	---	1 (50)	2 (15.84)	----	2 (9.09)
Total (%)	8 (100)	3 (100)	2 (100)	13 (100)	9 (100)	22 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that most of the respondents are aware of the law prohibiting child labour and little less than one tenths of the respondents do not know about the law prohibiting child labourers. All the respondents employ the child labourers because these children are very poor and one of them said that the child labourers father insisted him to employ his son in his transport. The respondents who employ the children while knowing the law prohibiting child labour said that they employ these children because they are very poor and they need some financial assistance from the employers. Some respondents said that the fathers of the children insisted them to employ their children.

Thus, the child labourers and their parents are not aware of the Law Prohibiting Child Labour but the employers are aware of the Law. It means that the employers know that child labour is legally banned but they are employing child labourers only because child labourers are cheaper and uncomlainong.

Reasons for Continuation of Work of Child labourers

All the respondents want to continue work to support their families. There are two reasons of their continuation of work: poverty and no interest in studies.

Table 4.83
Reasons for Continuation of Work among Respondents
by Religion and Caste Category
(Percentage in Parentheses)

Reason for Continuation of Work	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Poverty	3 (100)	7 (87.5)	10 (90.09)	36 (92.31)	46 (92)
Do not like to study	----	1 (12.5)	1 (9.09)	3 (7.69)	4 (8)
Total (%)	3 (100)	8 (100)	11 (100)	39 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most of the respondents want to continue their work because of poverty and a few of them want to continue their work because they do not like to study. This pattern is found across the caste categories and religions.

Parents' Wish for Continuity of Their Child's Study

The parents' wish for continuity of their child's study is shown in the following table:

Table 4.84
Parents' Wish for Continuity of Their Child's Study
by Religion and Caste Category
(Percentage in Parentheses)

Parents' Wish for Continuity Their Child's Study	No of Respondents									Total	Grand Total (%)		
	Hindus						Total (%)	Muslims (%)					
	SCs (%)		T	OBCs (%)		T							
	M	F		M	F			M	F		M	F	T
Yes	1 (100)	----	1 (50)	4 (80)	2 (66.67)	6 (75)	7 (50)	9 (32.14)	---	9 (28.12)	14 (41.18)	2 (25)	16 (30.95)
No	-----	1 (100)	1 (50)	1 (20)	1 (33.33)	2 (25)	3 (50)	19 (67.86)	4 (100)	23 (71.88)	20 (58.82)	6 (75)	26 (69.05)
Total (%)	1 (100)	1 (100)	2 (100)	5 (100)	3 (100)	8 (100)	10 (100)	28 (100)	4 (100)	32 (100)	34 (100)	8 (100)	42 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over two thirds of the respondents do not want to continue their children's education and the rest wish to continue their children's education. Of Hindu respondents half of them want to continue their children's education while of Muslim respondents one fourth want to continue their child's education.75% of mothers of the child labourers do not want to continue their children's studies while 41.18% of the fathers want to continue their children's study.

Desire of Parents for Knowledge of the Law Prohibiting Child Labour

Parents' generally do not want to know about the Law. Because they think that poor children have to do work because of the survival of the family. Those parents who want to know about the law want to know it out of curiosity.

Table 4.85
Desire for Knowledge of the Law Prohibiting Child Labour
by Religion and Caste Category
(Percentage in Parentheses)

Desire for Knowledge of the Law Prohibiting Child Labour	No of Respondents								Grand Total (%)		
	Hindus				Total (%)	Muslims (%)		T			
	SCs (%) (M)	OBCs (%)		T							
		M	F			M	F		M	F	T
Yes	1 (100)	----	1 (33.33)	1 (14.89)	2 (25)	2 (11.11)	----	2 (10)	3 (13.04)	1 (20)	4 (14.29)
No	----	4 (100)	2 (66.67)	6 (85.71)	6 (75)	16 (88.89)	2 (100)	18 (90)	20 (86.96)	4 (80)	24 (85.17)
Total (%)	1 (100)	4 (100)	3 (100)	7 (100)	8 (100)	18 (100)	2 (100)	20 (100)	23 (100)	5 (100)	28 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most of the respondents do not want to know about the law prohibiting child labour and over one fifth want to know about child labourers out of curiosity. This pattern is found across the religion and caste categories.

Parents' Choice of Work or School for Children

It is parents' choice which shape up their children's future. The parents of the child labourers want to send their children but their poor economic conditions force them to send their children in work. This is shown in the following table:

Table 4.86
Parents' Choice of Work or School for Children by Religion and Caste Category
(Percentage in Parentheses)

Parents' Choice Status	No of Respondents										Grand Total (%)		
	Hindus						Total (%)	Muslims (%)		T			
	SCs (%)		T	OBCs (%)		T							
	M	F		M	F			M	F		M	F	T
Yes	1 (50)	----	1 (33.33)	3 (50)	----	3 (32.5)	4 (36.36)	11 (32.43)	1 (25)	12 (12.82)	15 (34.88)	1 (14.29)	16 (32)
No	1 (50)	1 (100)	2 (66.67)	3 (50)	2 (100)	5 (62.5)	7 (63.64)	24 (68.57)	3 (75)	27 (87.18)	28 (65.12)	6 (85.71)	34 (68)
Total (%)	2 (100)	1 (100)	3 (100)	6 (100)	2 (100)	8 (100)	11 (100)	35 (100)	4 (100)	39 (100)	43 (100)	7 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over two thirds of the parents choose school for their children because education is important for better life and the rest choose work for child for the survival of their families. This pattern is found across the religions and caste categories.

On the other hand, all the employers think that children should go to school instead of working because education is more important to lead a wealthy life. But they all employ the children instead of adult labourers because children are cheap and uncomplaining. They are also easy to manage.

Briefly, major patterns of attitude of child labourers, their parents and their employers are given below:

(a) Most (84%) of the child labourers are not aware of the law prohibiting child labour while over one tenth of them do know the law prohibiting child labour. On the other hand, over half of the parents are not aware of the Law Prohibiting Child Labour and two fifth aware of the Law Prohibiting Child Labour. Most (90.91%) of the employers are aware of the law prohibiting child labour and little less than one tenths of the respondents do not know about the law prohibiting child labourers. The employers who employ the children while knowing the law prohibiting child labour said that they employ these children because they are very poor and they need some financial assistance from the employers.
(b) Most (92%) of the child labourers want to continue their work for family needs and the rest want to continue because of their disinterest in studies. On the other hand, over two thirds of the parents do not want to continue their children's education and the rest wish to continue their children's education. Of Hindu parents half of them want to continue their children's education while of Muslim parents one fourth want to continue their child's education.
(c) Most (85.17%) of the parents do not want to know about the law prohibiting child labour and over one fifth want to know about child labourers out of curiosity.
(d) Over two thirds of the parents choose school for their children because education is important for better life and the rest choose work for child for the survival of their families. On the other hand, all the employers think that children should go to school instead of working because education is more important to lead a wealthy life.

Thus, the child labour, their parents and their employers are aware that child labour is legally banned in India but they all are practicing child labour. Children and their families prefer to child labour because of poverty and the employers recruit the child labour because the child labourers are cheap.

IV

CONCLUSION

The child labourers working in transport come from the rural areas of Cachar district for their poor economic condition. They leave their studies because of poverty. Some cases they are the sustainers of the family. In their young age, they take family responsibilities on their shoulder. Parents' are poor and unaware of the evils of the child labour. They treat their children as the source of family income. The employers in transport sector come from upper section of the society. They employ child labourers, sometimes more than one, instead of adult labourers because children are cheaper and uncomplaining. From the above discussions the major findings are drawn which are discussed in the following sections.

The major findings of the Child Labour in Transport Sector are given below:

I. Socio-Economic Background of the Respondents

(a) Most (90%) of the **child labourers** belong to the age group of 13-14. The child labourers from the age groups of 9-10 years and 11-12 years constitute one tenth of the total child labourers. This pattern is by and large found across the caste categories and religions. One third of the **employers** each are from the age group of 20-30 years and 31-40 years.

(b) Most (88%) of the **child labourers** are literate and over one tenth of them are illiterate. This pattern is found across the caste categories and religions. The literate respondents are the drop-outs from school and they do not want to resume their studies. It indicates their economic conditions have made them disinterested towards studies. Half of the **employers** are high school pass and near about one fifth are graduates.

(c) Most (82%) of the **child labourers** live in Assam type houses of bamboo and mud walls with tin roof and the rests are live in Assam type houses with bamboo roof half brick wall, bamboo and mud walls followed by Assam type houses of bamboo walls with thatched roof and Assam type houses with polythene roof and bamboo walls. A few of Muslim child labourers live in *pacca* houses. Thus, house type indicates their poor living condition. Over half of the **employers** live in Assam type houses with brick wall and tin roof and over one fourth live in semi-RCC houses. It indicates the economic inequalities between the child labourers and their employers.

(d) Most (88%) of the **child labourers** have kachcha latrines and over one tenth of them do not have latrines in their houses. This pattern is found across the caste categories. None of the respondents have *Pacca* latrines in their houses.

This shows their poor sanitary conditions which are hazardous to health. All the **employers** have well constructed sanitary facilities in their houses which means employers health and hygiene conscious.

(e) **Parents'** of the child labourers are either jobless or working are also engaged in petty, low income, casual jobs. Over one fourth of the parents have no work and near about one fifth are farmers. One tenth are masons. The rest are hawker, rickshaw puller, shopkeeper, garden laboureres etc. Over half of the parents' monthly income is Rs.2001-3000 and over one fifth have monthly income of Rs. 5001-6000. Average income is Rs. 833.33/-.

(f) All the parents who are not working, their families have been sustained by their sons' incomes. Of these one third have their sons working as handy boys and in one case, a mother also shares the family sustainability.

(g) Over three fourths of the members in **child labourers** family are literate and the rest are illiterate. Little more than one fourth of the family members of **employers** are high school pass out and over one tenth of the family members, each, are HSLC and Higher Secondary pass.

(h) Near about one fifth of the **child labourers'** families' monthly income is Rs. 7001--9000/- and over one tenth of the families' monthly income is in between Rs. 9001-11000/-. The average income of the family is Rs. 1,500/-. Over half of the **employers'** monthly family income is Rs. 15,000- Rs. 30,000/- and one fifth of the families' monthly income is Rs. 31,000-Rs. 45,000 /-. The average monthly income of the family is 19,285.71/-.

II. Work and Work Conditions of Child Labourers

(a) Over two thirds of the child labourers are working due to poverty and over one tenth are working because either their father died or is sick. Less than one tenth of them (8%) are working because they do not have interest in studies.

(b) Over one third of the child labourers are working for last 1 year and over one tenth, each, are working for last 2 years and 3 years. This pattern is found across among the Muslim respondents also.

(c) The child labourers work as handy boys; of which most (88%) clean motor, collect fare and help passengers and a few of the respondents change the tyres of motors, perhaps, they are comparatively grown up and have been working in the vehicles for long years.

(d) Over three fourths of the child labourers work for 12 hours a day and near about one fifth work for 10 hours a day.

(e) All the child labourers hang outside and stand in steps of the motor while working. During the entire working hours the child labourers have to stand outside the transport and collect the fare which is a clear evident of the hazardous situation to which they are exposed.

(f) Near about one fourth of the child labourers get Rs. 80/- per day and fifth get Rs. 30/-. One tenth of the Muslim child labourers get Rs. 100/- per day. On the other hand none of the Hindu child labourers get Rs. 100/- as wage. The average daily income is Rs. 10/-.

(g) Most of the child labourers want to become driver in future as they live a small world of vehicles, where they constantly dream of one day handling steering.

(h) Three fourths of the **parents** said that children help their fathers at home and do purchasing and a little less than one tenth help their mother and go for purchasing.

(i) Over two fifths of the **employers** do not have any problem with their child labourers. Over one third find child labourers frequent absence and over one tenth find their child labourers are very lazy. A few respondents find their child labourers are disobedients.

III. Attitude of Child Labourers, Their Parents and Their Employers towards Child Labour

(a) Most (84%) of the **child labourers** are not aware of the law prohibiting child labour while over one tenth of them do know the law prohibiting child labour. On the other hand, over half of the **parents** are not aware of the Law Prohibiting Child Labour and two fifth aware of the Law Prohibiting Child Labour. Most (90.91%) of the **employers** are aware of the law prohibiting child labour and little less than one tenths of the respondents do not know about the law prohibiting child labourers. The employers who employ the children while knowing the law prohibiting child labour said that they employ these children because they are very poor and they need some financial assistance from the employers.

(b) Most (92%) of the **child labourers** want to continue their work for family needs and the rest want to continue because of their disinterest in studies. On the other hand, over two thirds of the **parents** do not want to continue their children's education and the rest wish to continue their children's education. Of Hindu parents half of them want to continue their children's education while of Muslim parents one fourth want to continue their child's education.

(c) Most (85.17%) of the parents do not want to know about the law prohibiting child labour and over one fifth want to know about child labourers out of curiosity.

(d) Over two thirds of the parents choose school for their children because education is important for better life and the rest choose work for child for the survival of their families. On the other hand, all the employers think that children should go to school instead of working because education is more important to lead a wealthy life.

In sum, it can be said that transport child in Silchar town are exposed to economic deprivation, which affect their mental and physical development. The attitude of parents and employers are also not good towards the child labour. The child labourers work for long hours and hardly get rest in working hours. Their everyday work in noise and pollution in town make them unhealthy and physically unfit.