Chapter 5
THE DOMESTIC CHILD LABOUR

The chapter deals with the child labour in domestic sector. ILO declares domestic works as one of the worst forms of child labour. In our societies domestic works are meant for women. Therefore, most of the cases women are found as domestic workers. In the study, all the respondents from domestic sector are girls. The families of these poor girl children find it safe to send their daughters in domestic works. In many places daughters are working as the substitute of their mothers. The children work as helping hands in employers' houses and carry out various activities such as cleaning, washing, cooking, baby caring, etc. The chapter discusses the socio-economic conditions of child labourers, their parents and their employers, their work and work conditions and attitudes of child labourers, parents and employers towards child labour. On the basis of the field data the following discussion is taken up to understand the conditions of domestic child labour in Silchar.

I
SOCIO-ECONOMIC BACKGROUND OF THE RESPONDENTS

The socio-economic background of three types of respondents; namely, the child labourers, the parents and the employers are discussed in the following sections.

(a) The Child Labourers

The following is discussion on the socio-economic background of the child labourers. The domestic child labourers come from the different slum pockets in Silchar town.

Age Group

The following table distributes the respondents into three age groups; viz., 9-10 years, 11-12 years and 13-14 years:

Table 5.1
Age Groups of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Age group (in years)	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims	
	SCs	OBCs	STs			
9-10	----	1 (33.33)	---	1 (2.38)	4 (50)	5 (10)
11-12	11(28.95)	----	----	11 (26.19)	2 (25)	13 (26)
13-14	27(71.05)	2 (66.67)	1 (100)	30 (71.43)	2 (25)	32 (64)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8(100)	50 (100)
Hindus						42 (84)
Muslims						8 (16)
SC						38 (76)
OBC						3 (6)
ST						1 (2)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that near about two thirds of the respondents belong to the age group of 13-14 years and over one fourth belong to the age group of 11-12 years. One tenth of the respondents belong to the age group of 9-10 years.

Most (84%) of the respondents are Hindu and nearly one tenth of the respondents are Muslim. Over three fourths of the Hindu respondents are from Scheduled Caste Category and a few are from Other Backward Classes and Scheduled Tribes. Of the respondents, over one third are in the age bracket of 9-12 years and they come from three social groups; viz, SCs (28.95%), OBCs (33.33%) and Muslim (75%).

Thus, the domestic labour starts work at tender age of 9 years. Most of them belong to the age bracket of 11-14 years, to the scheduled castes and are Hindu.

Mother Tongue

The child labourers come from two linguistic communities of Silchar town; namely, Bengali and Bhojpuri. The following table distributes the child labourers into their mother tongues:

Table 5.2
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	STs			
Bengali	38 (100)	1 (33.33)	----	39 (92.86)	8 (100)	47 (94)
Bhojpuri	----	2 (66.67)	1 (100)	3 (7.14)	----	3 (6)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8(100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most of the respondents have Bengali as their mother tongue and a few of them have Bhojpuri as their mother tongue. The Bengali is the numerically preponderant group in the town. The Bhojpuri is basically a group from tea garden populations and its population is also present in the town and its surrounding sub-urban and rural areas. All the SC and the Muslim child labourers are Bengali and 66.67% of OBC child labourers have Bhojpuri as their mother tongue. Thus, domestic child labourers come from two linguistic communities of Cachar district, i.e, Bengali and Bhojpuri.

Literacy Status

The literacy status of the child labourers is being shown in the following table:

Table 5.3
Literacy Status of Respondents by Religion and Caste Category

(Percentage in Parentheses)

Literacy Status	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims	
	SCs	OBCs	STs			
Literate	23 (60.53)	2 (66.67)	1 (100)	26 (61.90)	3 (37.5)	29 (58)
Illiterate	15 (39.47)	1 (33.33)	----	16 (38.10)	5 (62.5)	21 (42)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8(100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that near about three fifths of the respondents are literate and the rest are illiterate. Almost all the illiterate child labourers are from two groups; namely, the Muslim (62.5%) and the SCs (39.47%).

Stages of Discontinuation of Studies

The stages of discontinuation of studies of child labourers are presented in the following table:

Table 5.4
Stages of Discontinuation of Studies of Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Classes of Discontinuation of Studies	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Class1	3(13.04)	----	----	3(11.54)	----	3 (10.34)
Class2	1 (4.35)	----	----	1 (3.86)	----	1 (3.45)
Class4	4(17.39)	----	----	4(15.38)	----	4 (13.79)
Class5	7(30.43)	1 (50)	----	8(30.77)	2(66.67)	10(34.48)
Class6	2 (8.70)	----	----	2 (7.69)	----	2 (6.90)
Class7	2 (8.70)	1 (50)	1 (100)	4(15.38)	----	4(13.79)
Not Discontinued Studies	4(17.39)	----	----	4(15.38)	1(33.33)	5(17.25)
Total (%)	23 (100)	2 (100)	1 (100)	26 (100)	3 (100)	29 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over one third of the respondents discontinued their studies in class 5, over one tenth, each, discontinued their studies in class 4 and class 7. A few discontinued their studies in class 6. Of 5 respondents, 4 SC and 1 Muslim are continuing their studies. They go to day school and private tuition for their studies. Out of 4 SC respondents, 3 go to day school and 1 respondent goes to private tuition, because she stays in employer's house and continues her studies from there. One Muslim respondent goes to day school. Two Scheduled Caste respondents expressed desire to continue their studies if are facilitated by someone.

All respondents said that they are loved by their parents especially by their mothers and they also love their family members. One Scheduled Caste respondent is disliked by her sister- in-law and she has worked only due to her family's circumstances.

Types of Family

Nuclear family type is a general feature of the society in the town and Barak Valley. Joint families are very rarely found in slums. Most of them are from families. The types of family among child labourers are shown below:

Table 5.5
Types of Family among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Family	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims	
	SCs	OBCs	STs			
Nuclear	33 (86.84)	3 (100)	1 (100)	37(88.10)	8 (1000	45 (90)
Joint	5 (13.16)	----	----	5 (11.90)	----	5 (10)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (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 nuclear family and one tenth who all are from Scheduled Caste Category live in joint family.

Ownership of House

The landless and poor people come in town from rural areas. They are too poor to buy their own land. So they settle down in slums and live in rented houses. The owners of the rented houses are also slum dwellers and they let their houses on a very minimum rent but irony is that poor tenants cannot afford even this rent. The following table presents the ownership of houses:

Table 5.6
Ownership of House of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Ownership of House	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Own House	11(28.95)	----	----	11(26.19)	1 (14.29)	12 (24)
Rented House	27(71.05)	3 (100)	1 (100)	31(73.81)	7 (87.5)	38 (76)
Total (%)	38(100)	3 (100)	1 (100)	42 (100)	8 (1000	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over three fourths of the respondents live in rented houses and one fourth of the respondents live in their own houses. The pattern is perceived across the religion and caste categories. All the OBC and ST respondents live in rented houses.

Types of House

Type of house shows ones economic condition. The following table distributes the types of house among the respondents, namely, (i) Assam type house with half brick wall, bamboo and mud walls and tin roof, (ii) Assam type house with bamboo and mud walls with tin roof, (iii) Assam type house with bamboo walls and thatched roof, (iv) Assam type house with tin roof and tin walls and (v) *Pacca* houses. The following table presents the types of house among child labourers:

Table 5.7
Types of House of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of House	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Assam type house with half brick wall, bamboo and mud walls and tin roof	4 (10.53)	----	----	4 (9.52)	----	4 (8)
Assam type house with bamboo and mud walls with tin roof	21(55.26)	2(66.67)	1 (100)	24 (57.14)	3 (37.5)	27 (54)
Assam type house bamboo walls with thatched roof	9 (23.68)	1(33.33)	----	10 (23.82)	5 (62.5)	15 (30)
Assam type house with tin roof and tin walls	3 (7.89)	----	----	3 (7.14)	----	3 (6)
Pacca House	1 (2.64)	----	----	1 (2.38)	----	1 (2)
Total	38 (100)	3 (100)	1 (100)	42(100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over half of the respondents live in Assam type house with bamboo and mud walls with tin roof and nearly one third live in Assam type house with bamboo walls and thatched roof. A few of them, each, live in Assam type house with tin roof and tin walls and pacca houses. One Scheduled Caste respondents live in her own pacca house which they bought few months back indicates that their economic condition is developing.

No. of Living Rooms

The following table shows the living conditions of the respondents:

Table 5.8
No. of Living Rooms in Houses among Respondents by Religion and Caste Category
(Percentage in Parentheses)

No. of Living Rooms	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
One	30 (78.95)	3 (100)	1 (100)	34(80.95)	7 (87.5)	41 (82)
Two	8 (21.05)	----	----	8 (19.05)	1 (12.5)	9 (18)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most (82%) of the respondents have one living room in their houses and the rest have two living rooms.

None of the respondents have separate kitchen and provision for ventilation in their houses. Thus, the living conditions of the respondents are very poor.

Sources of Drinking Water

The respondents do not have water facilities in their houses. The sources of drinking water among respondents are shown in the following table:

Table 5.9
Sources of Drinking Water among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Sources of Drinking Water	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
River	8 (21.05)	2 (66.67)	----	10 (23.81)	3 (37.5)	13 (26)
Public Pond	1 (2.63)	----	----	1 (2.39)	----	1 (2)
Public Tube Well	5 (13.16)	----	----	5 (11.90)	----	5 (10)
Road Side Public Water Supply	24 (63.16)	1 (33.33)	1 (100)	26 (61.90)	5 (62.5)	31 (62)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (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 collect drinking water from road side water supply and over one fourth collect it from river. One tenth of the respondents collect drinking water from public tube well. Thus, over one fourth of them depend on usage water sources like rivers and public ponds. They are from the SC, OBC and Muslim groups.

Sources of Water for Cleaning and Washing

The sources of water for cleaning and washing among respondents are shown in the following table:

Table 5.10
Sources of Water for Cleaning and Washing among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Sources of Water of Cleaning and Washing	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
River	15 (39.47)	2 (66.67)	----	17 (40.48)	6 (75)	23 (46)
Public Pond	1 (2.63)	----	----	1 (2.38)	----	1 (2)
Public Tube Well	5 (13.16)	----	----	5 (11.90)	----	5 (10)
Road Side Supply Water	17 (44.74)	1 (33.33)	1 (100)	19 (45.24)	2 (25)	21 (42)
Total (%)	38 (100)	3 (100)	2 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that near about half of the respondents (48%) collect water for cleaning and washing from river and public pond. The rest collect it from public tube well and road side water supply.

Sanitary Condition

All the respondents have *kachcha* latrines in their houses. These latrines are made of bamboo and covered with polythene door, without any septic tank. Thus, the sanitary condition among the respondents is unhygienic and hazardous to health.

Types of Bathroom Facility

Types of bathroom facilities in respondents are being shown in the following table:

Table 5.11
Types of Bathroom Facility of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Bathroom Facility	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Kachcha Bathroom	6 (15.79)	----	----	6 (14.29)	1 (12.5)	7 (14)
No Bathroom	32 (84.21)	3 (100)	1 (100)	36 (85.71)	7 (87.5)	43 (86)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most of the respondents (86%) do not have bathroom in their houses and the rest have *kachcha* bathroom in their houses. The respondents who do not have bathrooms go to river or public ponds to take bath. They often suffer from scabies and other skin diseases. Thus, they are exposed to unhealthy conditions.

Electricity Facility

The electricity facility in respondents' house is being discussed in the following table:

Table 5.12
Electricity Facility of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Electricity Facility	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Only light	3 (7.89)	----	----	3 (7.14)	----	3 (6)
Both light & fan	4 (10.53)	1 (33.33)	----	5 (11.90)	----	5 (10)
No Facility	31 (81.58)	2 (66.67)	1 (100)	34 (80.92)	8 (100)	42 (84)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most of the respondents (84%) do not have electricity facility in their houses. Of 8 respondents who have electricity facility, 5 have both light and fan while 3 have only light in their houses. All the Muslim and ST respondents do not have this facility.

Type of Cooking fuel Used

The respondents use 2 types of cooking fuels which are shown in the following table:

Table 5.13
Types of Cooking Fuel Used among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Cooking Fuel	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Firewood	37(94.74)	3 (100)	1 (100)	41(95.24)	8 (100)	49 (98)
Gas Stove	1 (2.63)	----	----	1 (2.38)	----	1 (10)
Total (%)	39 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that all but one use firewood in their kitchens. One SC respondent has LPG stove for cooking. Thus, it reflects their low economic standard.

Household Gadgets

The household gadgets in one's house show their economic condition. The types of household gadgets available in respondents' houses are given in the following table:

Table 5.14
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	STs			
Wall Clock	9 (23.68)	1(33.33)	----	10(23.81)	2 (25)	12 (32)
Almirah	----	----	----	----	1 (12.5)	1 (2)
No Gadget	29(76.32)	2(66.67)	1 (100)	32(76.19)	5 (62.5)	37 (74)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that nearly three fourths of the respondents do not have any gadgets in their houses and over one third of the respondents have wall clock in their houses. One Muslim respondent has almirah in his house.

Television Set Status

The television is a medium of entertainment. But the poor families of child labourers cannot afford a television set. The status of television set has been shown in the following table:

Table 5.15
Television Set Status among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Status of Television Set	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	3 (7.89)	----	----	3 (7.14)	----	3 (6)
No	35(92.11)	3 (100)	1 (100)	39(92.86)	8 (100)	47 (94)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that most of the respondents (94%) do not have television sets in their houses and only 3 Scheduled Caste respondents have television sets in their houses.

Mobile Phone

None of the respondents have mobile set. It indicates that the child labourers spend their income only on household expenditure and they are not allowed to spend money on their own amusement.

Person suffering from Chronic Diseases

Family members of child labourers are suffering from various chronic diseases as shown in the following table:

Table 5.16
Chronic Diseases in Families among Respondents by Religion and Caste Category

Person Who Suffering from Chronic Disease	No. of Respondents		Grand Total
	Hindus (SCs)	Muslims	
Father	2	2	4
Mother	3	----	3
Brother	----	1	1
Grand Mother	3	----	3
Total	8	3	11

Source: Field survey conducted from 01.07.2011 to 04.03.2012

The table demonstrates that out of 11 respondents whose family members are suffering from some chronic diseases, fathers of four respondents, mothers and grandmothers of 3 respondents and brother of 1 respondent are suffering from chronic diseases like asthma, high blood pressure, tuberculosis etc.

Types of Treatment Taken

Types of treatment taken by the child labourers' families are discussed in the following table:

Table 5.17
Types of Treatment Taken by Family Members among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Type of Treatment Taken	No. of Respondents		Grand Total
	Hindus (SCs)	Muslims	
Allopathic	6	2	8
Traditional	1	---	1
No Treatment	1	1	2
Total	8	3	11

Source: Field survey conducted from 01.07.2011 to 04.03.2012

The table shows that of 11 respondents, 9 are going for treatment of their family members' ailment: 8 for allopathic and 1 for traditional treatment. 2 families do not go for any treatment due to poverty.

Places of Treatment

The families of child labourers go for allopathic treatment as well as traditional treatment as shown in the following table:

Table 5.18
Places of Treatment of Family Members among Respondent by Religion and Caste Category

(Percentage in Parentheses)

Place of Treatment	No. of Respondents (%)		Grand Total (%)
	Hindus (SCs) (%)	Muslims (%)	
Medical College	1 (14.29)	1 (50)	2 (22.22)
Civil Hospital	----	1 (50).	1 (11.11)
Pharmacy	5 (71.43)	----	5 (55.56)
Ojha (traditional faith healer)	1 (14.29)	----	1 (11.11)
Total (%)	7 (100)	2 (100)	9 (100)

Source: Field survey conducted from 01.07.2011 to 04.03.2012

The table reveals that of 9 cases of illness, 5 go to pharmacies, 3 go to Silchar Medical College and Hospital and SMD Civil Hospital, Silchar. 1 Scheduled Caste family goes to *Ojha* (traditional faith healer) because they think that allopathic treatment is expensive and has side effects.

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

a) Near about two thirds of the child labourers belong to the age group of 13-14 years and over one fourth belong to the age group of 11-12 years. Most (84%) of the respondents are Hindus and nearly one tenth of the child labourers are Muslim. Of the respondents, over one third are in the age bracket of 9-12 years and they come from the social groups; viz, SCs (28.95%), OBCs (33.33%) and Muslim (75%).

b) Domestic child labourers come from two linguistic communities of Cachar district, i.e, Bengali and Bhojpuri. Most (94%) of the respondents are Bengali and a few of them have Bhojpuri as their mother tongue. All SC and Muslim child labourers are Bengali.

c) Nearly three fifths of the child labourers are literates and the rest are illiterates. Almost all the illiterate respondents are from SC and Muslim.

d) Over one third of the child labourers discontinued their studies in class 5, over one tenth, each, discontinued their studies in class 4 and class 7. Thus, child labourers discontinued their studies in primary level. Of 5 respondents, 4 SC and 1 Muslim are continuing their studies

e) Over three fourths of the child labourers live in rented houses and over one fifth of the respondents live in their own houses. Over half of the child labourers live in Assam type house with bamboo and mud walls with tin roof and nearly one third live in Assam type house with bamboo walls and thatched roof and most (82%) of them have one living room in their houses Thus, living condition of domestic child labourers is very poor.

f) Water facility and sanitary condition also depict their low standard of living. None of the child labourers have water facility in their houses. They collect water for drinking and cleaning and washing from different sources like river, public ponds etc. Most of them do not have bathrooms and take bath in river and public ponds. All the respondents have kaccha latrines without septic tank. It indicates that families of child labourers are least health conscious.

g) Most (84%) of the child labourers do not have electricity facility in their houses.

h) Almost all of them use firewood as cooking fuel. Most do not have any household gadgets.

Thus, economic constraints are a major factor for practice of child labour. The socio-economic background of child labourers indicates that they are deprived of minimum standard of living. Most of them are school dropouts. They

live in a very unhygienic condition. Their poor living condition reflect the economic instability of their families.

(b) The Parents

The parents play a very significant role in the decision making of children's work. The parents prefer to allot their girl children in the domestic sector. At home, household works are done by the female members. In the case of child labourers in domestic sector, mothers do not find any harm to send their girl child to work because they say that their girls do these domestic works at home also. Girls in poor society, whether working outside or not, have to do the works at home because most of the times, mothers are working and they have to look after their younger siblings, cook, clean the house and wash utensils from their very early age. Thus, one can see a kind of feminisation of domestic labour. The mothers along with their girl child go to the work and in many cases, mother send their girls to the places where they worked earlier and they join at a new work place. Mother may feel safe to send their daughters in the place which are well-known to them. This part presents data analysis about the socio-economic background of parents of child labourers:

Gender

Gender of parents has a great impact on children's work. If mother are working outside, the girl children are also likely to absorb in domestic sector. Parents are selected on account of their availability, but it can be also mentioned here that mothers are more freely come forward to discuss about their children. The gender of the parents of child labourers is shown in the following table:

Table 5.19
Gender of Respondents by Religion and Caste Category

(Percentage in Parentheses)

Gender	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Male	7 (18.42)	1 (33.33)	----	8 (19.05)	----	8 (16)
Female	31 (81.58)	2 (66.67)	1 (100)	34 (80.95)	8 (100)	42 (84)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that most of the parents of child labourers are mother and nearly one fifth are fathers. All the Muslim parents and two thirds of the OBC respondents are mothers.

Types of Occupation

Parents' types of occupation presents in the following table:

Table 5.20
Types of Occupation among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Occupation	No. of Respondents									Grand Total (%)		
	Hindus							Total (%)	Muslims (F) (%)			
	SCs		Total	OBCs		Total	STs (F)					
	M	F		M	F					M	F	T
House Wife	----	2 (6.45)	2 (5.26)	----	----	----	----	2 (4.76)	2 (25)	----	4 (9.52)	47 (8)
Domestic Servant	----	26 (83.87)	26 (68.42)	----	2 (100)	2 (66.67)	1 (100)	29 (69.04)	6 (75)	----	35 (83.34)	35 (70)
Cook	1 (14.29)	1 (3.23)	2 (5.26)	----	----	----	----	2 (4.76)	----	1 (12.5)	1 (2.38)	2 (4)
Day Labour	1 (14.29)	----	1 (2.65)	1 (100)	----	1 (33.33)	----	2 (4.76)	----	2 (25)	----	2 (4)
Cart Puller	2 (28.56)	----	2 (5.26)	----	----	----	----	2 (4.76)	----	2 (25)	----	2 (4)
Rickshaw Puller	3 (42.86)	----	3 (7.89)	----	----	----	----	3 (7.14)	----	3 (37.5)	----	3 (6)
Mud Work	----	2 (6.45)	2 (5.26)	----	----	----	----	2 (4.76)	----	----	2 (4.76)	2 (4)
Total (%)	7 (100)	31 (100)	38 (100)	1 (100)	2 (100)	3 (100)	1 (100)	42 (100)	8 (100)	8 (100)	42 (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 are working as domestic servants and nearly one tenth are house wives. The rest have distributed insignificantly in the occupations like cook, day labourer, cart puller and rickshaw puller. Over two fifths of the SC male respondents are rickshaw pullers. Thus, the parents of the child labourers are engaged in low income jobs which are one of the major detriments of child's work.

Length of Work Experience

The length of work experience of parents ranges from 2 years to 30 years. This has been shown in the following table:

Table 5.21
Length of Work among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Length of Work	No. of Respondents									Grand Total (%)		
	Hindus							Total (%)	Muslims (%) (F)			
	SCs		T	OBCs		T	STs (F)					
	M	F		M	F					M	F	T
2 years	----	----	0	----	----	0	----	0	1 (16.67)	----	1 (2.70)	1 (2.22)
5 years	----	----	0	----	----	0	----	0	2 (33.33)	----	2 (5.41)	2 (4.44)
7 years	----	1 (3.57)	1 (2.86)	----		0	----	1 (2.56)	----	----	1 (2.70)	1 (2.22)
8 years	----	2 (7.14)	2 (5.71)	----			----	2 (5.13)	----	----	2 (5.41)	2 (4.44)
10 years	1 (14.28)	16 (57.14)	17 (48.57)	----	1 (50)	1 (33.33)	1 (100)	19 (48.72)	3 (50)	1 (12.5)	21 (56.76)	22 (48.90)
12 years	----	1 (3.57)	1 (2.86)	----	----	----	----	1 (2.56)	----	----	1 (2.70)	1 (2.22)
15 years	3 (42.86)	1 (3.57)	4 (11.43)	1 (100)	----	1 (33.34)	----	5 (12.83)	----	4 (50)	1 (2.70)	5 (11.12)
18 years	----	----	----	----	1 (50)	1 (33.33)	----	1 (2.56)	----	----	1 (2.70)	1 (2.22)
20 years	3 (42.86)	6 (21.44)	9 (25.71)	----	----	----	----	9 (23.08)	----	3 (37.5)	6 (16.22)	9 (20)
30 years	----	1 (3.57)	1 (2.86)	----			----	1 (2.56)	----	----	1 (2.70)	1 (2.22)
Total (%)	7 (100)	28 (100)	35 (100)	1 (100)	2 (100)	3 (100)	1 (100)	39 (100)	6 (100)	8 (1000	37 (100)	45 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that nearly half of the respondents are working for last 10 years and one fifth are working for last 20 years. Over one tenth of them are working for 15 years. The rest are working for last 2-30 years. 42.86% of the SC male respondents are working for 15 years and 20 years and 57.14% of the SC female respondents are working for 10 years. Thus, the respondents are working for long years but their incomes do not suffice their family needs.

Work Hours

The work hour of respondents are ranging from 5 hours to 12 hours. The distribution of work hours of respondents are given below:

Table 5.22
Number of Work Hours of Respondents by Religion and Caste Category
(Percentage in Parentheses)

No. of Work Hours	No. of Respondents									Grand Total (%)		
	Hindus							Total (%)	Muslims (%)			
	SCs		T	OBCs		T	STs (F)					
	M	F		M	F					M	F	T
5 hours	----	8 (28.57)	8 (22.86)	----	----	0	----	8 (20.52)	1 (16.67)	----	9 (24.32)	9 (20)
8 hours	----	1 (3.57)	1 (2.86)	----	----	0	----	1 (2.56)	----	----	1 (2.70)	1 (2.22)
10 hours	4 (57.14)	19 (67.86)	23 (65.71)	1 (100)	2 (100)	3 (100)	1 (100)	27 (69.23)	5 (83.33)	5 (62.5)	27 (72.97)	32 (71.11)
12 hours	3 (42.86)	----	3 (8.57)	----	----	----	----	3 (7.69)	----	3 (37.5)	----	3 (6.67)
Total (%)	7 (100)	28 (100)	35 (100)	1 (100)	2 (100)	3 (100)	1 (100)	39 (100)	6 (100)	8 (100)	37 (100)	45 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that nearly three fourths of the respondents are working for last 10 hours and one fifth of the respondents are working for 5 hours a day. Nearly three fifths of the SC male respondents are working for 10 hours a day.

Monthly Income

Monthly incomes of respondents are shown in the following table:

Table 5.23
Monthly Income of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Monthly Incomes (in Rs)	No. of Respondents									Grand Total (%)		
	Hindus							Total (%)	Muslims (%)			
	SCs		T	OBCs		T	ST					
	M	F		M	F					M	F	
0-1000	1 (14.29)	16 (57.14)	17 (48.57)	----	2 (100)	2 (66.67)	1 (100)	20 (51.28)	6 (100)	1 (12.5)	25 (67.58)	26 (57.78)
1001-2000	----	10 (35.72)	10 (28.57)	1 (100)	----	1 (33.33)	----	11 (28.20)	----	1 (12.5)	10 (27.03)	11 (24.44)
2001-3000	2 (28.57)	----	2 (5.71)	----	----	----	----	2 (5.13)	----	2 (25)	----	2 (4.44)
3001-4000	----	----	----	----	----	----	----	----	---		----	----
4001-5000	2 (28.57)	----	2 (5.71)	----	----	----	----	2 (5.13)	----	2 (25)	----	2 (4.44)
5001-6000	2 (28.57)	2 (7.14)	4 (11.43)	----	----	----	----	4 (10.26)	----	2 (25)	2 (5.41)	4 (8.90)
Total (%)	7 (100)	28 (100)	35 (100)	1 (100)	2 (100)	3 (100)	1 (100)	39 (100)	6 (100)	8 (100)	37 (100)	45 (100)

X=1000

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that nearly two fifths of the respondents come from the monthly income group of Rs. 0-1000/- and nearly one fourth come from the monthly income group of Rs. 1001-2000/-. Nearly one tenth of the respondents come from the monthly income group of Rs. 5001- 6000/-. Most (85.71%) of the SC male respondents' monthly incomes are ranging from Rs. 2001-6000/-. The respondents come under the income group of Rs. 0-1000/-, get Rs. 300/- to 500/- per month. The average monthly income is Rs. 1000/-.

Sustainers of Family

3 female SC respondents and 2 Muslim respondents reported that their families are sustained by the family members. The sustainers of the families among the respondents are given below:

Table 5.24
Sustainers of family among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Category of Sustainer	Hindus (SCs) (F)	Muslims (F)	Total
Husband+ Children	1 (33.33)	2 (100)	3 (60)
Children	2 (66.67)	----	2 (40)
Total	3 (100)	2 (100)	5 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits three fifths of families have been sustained by their husbands and children and two fifths have been sustained by their children. All the Muslim respondents reported that their families have been sustained by their husband and children.

Alcohol Addicted Persons in Family

There are 18 families having alcoholic persons. In these families, husband and sons, i.e., males are addicted to alcohol.

Table 5.25
Alcoholic Persons in the Families among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Alcoholic Person	Hindus (SC) (F)
Husband	16 (88.89)
Husband+ Son	2 (11.11)
Total	18 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that all the Hindu respondents of Scheduled Caste Category have alcoholic husbands and over one tenth have both alcoholic

husbands and sons. The respondents said that it affects their family very badly because their alcoholic husbands and sons spend money on consuming alcohol.

Family Composition of Child Labourers

Sex Composition

The sex composition of the families of child labourers is being shown in the following table:

Table 5.26
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	STs			
Male	63 (34.43)	5(35.71)	3 (60)	70(34.65)	20 (48.78)	90 (37.04)
Female	120(65.57)	9(64.29)	2 (40)	132(65.35)	21 (51.22)	153(62.96)
Total(%)	183 (100)	14 (100)	5(100)	202 (100)	41 (100)	243 (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 females and over one third are males in the family. This pattern is perceived among the caste categories and religions.

Age Structure

Family members are falling under the five age groups. These are shown in the following table:

Table 5.27
Age structure of Families among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Age Group	No. of Persons													Grand Total (%)		
	Hindus										Muslims		Total (%)			
	SCs		Total (%)	OBCs		Total (%)	STs		Total (%)	Grand Total (%)	M	F		M	F	T
	M	F		M	F		M	F								
0-14	20 (31.75)	76 (63.34)	96 (52.46)	2 (40)	6 (66.67)	8 (52.14)	3 (100)	1 (66.67)	4 (80)	108 (53.47)	11 (55)	13 (61.90)	24 (58.54)	36 (39.56)	96 (63.16)	132 (54.32)
15-35	20 (31.75)	21 (17.5)	41 (22.40)	2 (40)	1 (11.11)	3 (21.43)	----	1 (33.33)	1 (20)	45 (22.28)	3 (15)	6 (28.58)	9 (21.95)	25 (27.48)	29 (19.08)	54 (22.22)
36-50	17 (26.98)	19 (15.83)	36 (19.67)	1 (20)	2 (22.22)	3 (21.43)	----	----	----	39 (19.31)	6 (30)	2 (9.52)	8 (19.51)	24 (26.37)	23 (15.13)	47 (19.34)
51-59	1 (1.58)	----	1 (0.55)	----	----	----	----	----	----	1 (0.50)	----	----	----	1 (1.10)	----	1 (0.42)
60 & above	5 (7.94)	4 (3.33)	9 (4.92)	----	----	----	----	----	----	9 (4.46)	----	----	----	5 (5.49)	4 (2.63)	9 (3.70)
Total (%)	63 (100)	120 (100)	183 (100)	5 (100)	9 (100)	14 (100)	3 (100)	2 (100)	5 (100)	202 (100)	20 (100)	21 (100)	41 (100)	91 (100)	152 (100)	243 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that about two fifths persons constitute non-working population (0-14 and 60+) and the rest is working population (15-59). Thus, in these families there is too much dependency for survival and meager resources are extremely strained. Nearly two fifths of the females are from age the bracket of 0-14 years, i.e., child labourers are also coming from these age group.

Literacy Levels

Literacy levels of the family members are presented in the following Table:

Table 5.28
Literacy Levels in Families of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Literacy Level	No. of Persons															
	Hindus										Muslims		Total (%)	Grand Total (%)		
	SCs		Total (%)	OBCs		Total (%)	STs		Total (%)	Grand Total (%)						
	M	F		M	F		M	F			M	F		M	F	T
Literate	38 (60.32)	70 (58.33)	108 (59.01)	1 (20)	3 (33.33)	4 (28.57)	3 (100)	2 (100)	5 (100)	117 (57.92)	13 (65)	9 (42.86)	22 (53.66)	55 (60.44)	84 (55.26)	139 (57.20)
Illiterate	25 (39.68)	50 (41.67)	75 (40.98)	4 (80)	6 (66.67)	10 (71.43)	---	---	---	85 (42.08)	7 (35)	12 (57.14)	19 (46.34)	36 (39.56)	68 (44.74)	104 (42.80)
Total (%)	63 (100)	120 (100)	183 (100)	5 (100)	9 (100)	14 (100)	3 (100)	2 (100)	5 (100)	202 (100)	20 (100)	21 (100)	41 (100)	91 (100)	152 (100)	243 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that near about three fifths of the family members are literate and over two fifths of the family members are illiterate. Among the Muslim families there is a wide literacy gap of females with males. This pattern is by and large observed across religions and caste categories. Among the illiterates, some persons are fallen under the age group of 0-5 years have not reached the age of schooling.

Marital Status

Marital status of the family members is shown in the following table:

Table 5.29
Marital Status among Family Members by Religion and Caste Category
(Percentage in Parentheses)

Marital Status	No. of Persons													Grand Total (%)		
	Hindu										Muslim		Total (%)			
	SC		Total (%)	OBC		Total (%)	ST		Total (%)	Grand Total (%)	M	F				
	M	F		M	F		M	F						M	F	T
Married	30 (47.62)	42 (35)	72 (39.34)	2 (40)	3 (33.33)	5 (35.71)	----	1 (50)	1 (20)	78 (62.90)	7 (35)	8 (38.10)	15 (36.59)	39 (42.86)	54 (35.53)	93 (38.27)
Unmarried	33 (52.38)	78 (65)	111 (60.66)	3 (60)	6 (66.67)	9 (64.29)	3 (100)	1 (50)	4 (80)	124 (61.39)	13 (65)	13 (61.90)	26 (63.41)	52 (57.14)	98 (64.47)	150 (61.73)
Total (%)	63 (100)	120 (100)	183 (100)	5 (100)	9 (100)	14 (100)	3 (100)	2 (100)	5 (100)	202 (100)	20 (100)	21 (100)	41 (100)	91 (100)	152 (100)	243 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over three fifths of the family members are unmarried and near about two fifths of the family members are married. 42.86% of the male members are married and the rest are unmarried. 64.47% of the female family members married and the rest are unmarried. This pattern is found across the religions and caste categories and religions.

Age-at-Marriage of Females in Families

The female members of families got married at the age ranging from 13years to 32 years. This pattern is shown in the following table:

Table 5.30
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	STs			
13-17	21 (50)	1 (33.33)	----	22 (47.82)	4 (50)	26 (48.15)
18-22	17 (40.48)	2 (66.67)	1 (100)	20 (43.48)	2 (25)	22 (40.74)
23-27	4 (9.52)	----	----	4 (8.70)	----	4 (7.41)
28-32	----	----	----	----	2 (25)	2 (3.70)
Total (%)	42 (100)	3 (100)	1 (100)	46 (100)	8 (100)	54 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that nearly half of the family members are got married before reaching their legally marriageable age (13-17 years) and two fifths got married at a very early age (18-22 years). Two Muslim female members got married at the age of 28-32 years. This pattern is found across the religions. 66.67% of OBC females got married at the age of 18-22 years.

Age-at-Marriage of Males in Families

The age at marriage of males in the family are given in the following table:

Table 5.31
Age-at-Marriage of Male Members among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Age at Marriage	No. of Persons				Grand Total
	Hindus		Total (%)	Muslims (%)	
	SCs	OBCs			
16-20	5 (16.67)	----	5 (15.64)	1 (14.29)	6 (15.38)
21-25	10 (33.33)	2 (100)	12 (37.5)	----	12 (30.78)
26-30	10 (33.33)	----	10 (31.25)	4 (57.14)	14 (35.90)
31-35	4 (13.34)	----	4 (12.5)	2 (28.57)	6 (15.38)
36-40	1 (3.33)	----	1 (3.13)	----	1 (2.56)
Total (%)	30 (100)	2 (100)	32 (100)	7 (100)	39 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over one third of the male members got married at the age of 26-30 years and one third got married at the age of 21-25 years. Over one tenth of them, each, got married at the age group of 16-20 years and 31-35 years.

Thus, the practice of child marriage is more among the female family members than male family members. Only 15.38 % of males got married before reaching their legally marriageable age whereas 48.15 % of females got married before reaching their legally marriageable age.

Occupational Structure

The pattern of occupational structure of the families is being shown in the following table:

Table 5.32
Occupational Structure of Families among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Occupation	No. of Family Members													Grand Total (%)		
	Hindu										Muslim		Total (%)			
	SC		Total (%)	OBC		Total (%)	ST		Total (%)	Grand Total (%)	M	F		M	F	T
	M	F		M	F		M	F								
Day Labour	6 (13.95)	----	6 (6.45)	2 (66.67)	----	2 (40)	----	----	----	8 (8.08)	1 (14.29)	----	1 (6.67)	9 (16.36)	----	9 (7.89)
Maid	----	47 (94)	47 (50.54)	----	2 (100)	2 (40)	----	1 (100)	1 (100)	50 (50.51)	----	8 (100)	8 (53.33)	----	58 (98.31)	58 (50.88)
Mud Work	----	1 (2)	1 (1.08)	----	----	----	----	----	----	1 (1.01)	----	----	----	----	1 (1.69)	1 (0.88)
Electrician	1 (2.33)	----	1 (1.08)	----	----	----	----	----	----	1 (1.01)	3 (42.86)	----	3 (20)	4 (7.27)	----	4 (3.51)
Rickshaw puller	12 (27.92)	----	12 (12.90)	----	----	----	----	----	----	12 (12.12)	----	----	----	12 (21.82)	----	12 (10.52)
Fish Seller	1 (2.33)	----	1 (1.08)	----	----	----	----	----	----	1 (1.01)	----	----	----	1 (1.82)	----	1 (0.88)
Shop Keeper	2 (4.66)	----	2 (2.15)	----	----	----	----	----	----	2 (2.02)	----	----	----	2 (3.64)	----	2 (1.75)
Cart puller	8 (18.60)	----	8 (8.60)	----	----	----	----	----	----	8 (8.08)	----	----	----	8 (14.55)	----	8 (7.02)
Helper in Shop	----	----	----	1 (33.33)	----	1 (20)	----	----	----	1 (1.01)	----	----	----	1 (1.82)	----	1 (0.88)
Beggar	----	1 (2)	1 (1.08)	----	----	----	----	----	----	1 (1.01)	----	----	----	1 (1.82)	----	1 (0.88)
Farmer	----	----	----	----	----	----	----	----	----	----	1 (14.29)	----	1 (6.67)	1 (1.82)	----	1 (0.88)
Carpenter	4 (9.30)	----	4 (4.30)	----	----	----	----	----	----	4 (4.04)	----	----	----	4 (7.27)	----	4 (3.51)
Driver	4 (9.30)	----	4 (4.30)	----	----	----	----	----	----	4 (4.04)	----	----	----	4 (7.27)	----	4 (3.51)
Workshop	1 (2.33)	----	1 (1.08)	----	----	----	----	----	----	1 (1.01)	1 (14.29)	----	1 (6.67)	2 (3.64)	----	2 (1.75)
Cattering	1 (2.33)	----	1 (1.08)	----	----	----	----	----	----	1 (1.01)	----	----	----	1 (1.82)	----	1 (0.88)
Cook	----	1 (2)	1 (1.08)	----	----	----	----	----	----	1 (1.01)	----	----	----	1 (1.82)	----	1 (0.88)
Waiter	3 (6.98)	----	3 (3.23)	----	----	----	----	----	----	3 (3.03)	1 (14.29)	----	1 (6.67)	4 (7.27)	----	4 (3.51)
Total (%)	43 (100)	50 (100)	93 (100)	3 (100)	2 (100)	5 (100)	----	1 (100)	1 (100)	99 (100)	7 (100)	8 (100)	15 (100)	55 (100)	59 (100)	114 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows half more than half of the family members are maids and little more than one tenth are rickshaw pullers. Near about one tenths of the family members are day labourers. This pattern is found across the religions and caste category.

Monthly Income of Family

Monthly income of the family members are discussed in the following table:

Table 5.33
Monthly Income of Families of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Monthly Income (in Rs.)	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SC	OBC	ST			
0-1000	1 (2.63)	----	----	1 (2.38)	3 (37.5)	4 (8)
1001-2000	1 (2.63)	----	----	1 (2.38)	----	1 (2)
2001-3000	1 (2.63)	2(66.67)	1(100)	4 (9.52)	1 (12.5)	5 (10)
3001-4000	4 (10.53)	1(33.33)	----	5(11.90)	----	5 (10)
4001-5000	6 (15.79)	----	----	6(14.29)	----	6 (12)
5001-7000	10 (26.32)	----	----	10(23.81)	4 (50)	14 (28)
7001-9000	10 (26.32)	----	----	10(23.81)	----	10 (20)
9001-11000	2 (5.26)	----	----	2 (7.14)	----	3 (6)
11001-13000	2 (5.26)	----	----	2 (7.14)	----	2 (4)
13001-15000	1 (2.63)	----	----	1 (2.38)	----	1 (2)
Total (%)	38 (100)	3 (100)	1(100)	42 (100)	8 (100)	50 (100)

X=1400

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over one fourth of the families' income is Rs. 5001-7000/- and one fifth of the families' monthly income is Rs. 7001-9000/. Around one tenth of the families' monthly income is, each, Rs. 0-1000/-, Rs, 2001-3000/-, Rs. 3001-4000 and Rs. 4001-5000. The average monthly income of the family is Rs.1400/-.

Briefly, major patterns of the socio-economic background of the parents are observed in the following:

a) The parents of the child labourers are engaged in low income jobs which are one of the major detriments of child's work. Over three fifths of the parents are working as domestic servants and nearly one tenth are house wives. The rest

have distributed insignificantly in the occupations like cook, day labourer, cart puller and rickshaw puller.

b) Nearly half of the parents are working for last 10 years and one fifth are working for last 20 years. Over one tenth of them are working for 15 years. The rest are working for last 2-30 years.

c) Nearly three fourths of the parents are working for last 10 hours and one fifth of the respondents are working for 5 hours a day.

d) Nearly two fifths of the parents come from the monthly income group of Rs. 0-1000/- and nearly one fourth come from the monthly income group of Rs. 1001-2000/-. Nearly one tenth of the parents come from the monthly income group of Rs. 5001- 6000/-. The average monthly income of the parents are Rs. 1000/-.

e) Three fifths of families have been sustained by their husband and children and two fifths have been sustained by their children.

f) All the Hindu parents of Scheduled Caste Category have alcoholic husbands and over one tenth have both alcoholic husbands and sons.

g) Over three fifths of the family members are females and over one third are males in the family.

h) About two fifths persons constitute non-working population (0-14 and 60+) and the rest is working population (15-59). Thus, in these families there is too much dependency for survival and meager resources are extremely strained.

i) Near about three fifths of the family members are literate and over two fifths of the family members are illiterate. Among the Muslim families there is wide literacy gap of females with males.

j) Nearly half of the family members are got married before reaching their legally marriageable age (13-17 years) and two fifths got married at a very early age (18-22 years). Over one third of the male members got married at the age of 26-30 years and one third got married at the age of 21-25 years.

k) Little more than half of the family members are maids and little more than one tenth are rickshaw pullers. Near about one tenths of the family members are day labourers.

l) Over one fourth of the families' income is Rs. 5001-7000/- and one fifth of the families' monthly income is Rs. 7001-9000/-. Around one tenth of the families' monthly income is, each, Rs. 0-1000/-, Rs, 2001-3000/-, Rs. 3001-4000 and Rs. 4001-5000. The average monthly income of the family is Rs. 1400/-.

Thus, the socio-economic condition of parents of the child labourers shows that they cannot bear the expenditure of families. Whether they are engaged in works or not, have to depend on their children's earnings. Thus, it can be observed that high household expenditure and low parental income are the two major reasons behind child labour.

(c) The Employers

The employers in domestic sector prefer employing children as domestic workers because they are uncomplaining and ready to do any work. So, many employers prefer employing children. Sometimes, they employ the children by saying that these children will look after their kids or old members in the family. But they engage the children in adult workers' job at home. In this study most of the employers are government and non-government service holders and many of them are highly qualified. Analysis of data about social background of employers is given below:

Gender

The gender of employers is presented in the following table:

Table 5.34
Gender among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Gender	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
Male	4 (15.38)	1(11.11)	1 (14.29)	7(16.67)	2 (25)	8 (16)
Female	22(84.62)	8(88.89)	6 (85.71)	35(83.33)	6 (75)	42 (84)
Total (%)	26 (100)	9 (100)	7 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that the most (84%) of the respondents are females and nearly one fifth of are males. This pattern is found across the religions and caste categories. This pattern is found across the religions and caste categories.

Age Group

The employers of the domestic child labourers come from five age brackets, namely; 20-30 years, 31-40 years, 41-50 years, 51-60 years and 61-70 years. The age groups of employers are shown in the following table:

Table 5.35
Age Group among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Age Group (in Years)	No. of Respondents															
	Hindus									Total (%)	Muslims (%)		T	Grand Total (%)		
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
20-30	---	1 (4.55)	1 (3.85)	---	1 (14.29)	1 (11.11)	---	1 (16.67)	1 (14.29)	3 (7.14)	---	4 (66.67)	4 (50)	---	7 (17.07)	7 (14)
31-40	2 (50)	11 (50)	13 (50)	---	5 (71.42)	5 (55.56)	1 (100)	3 (50)	4 (57.14)	22 (52.38)	1 (50)	2 (33.33)	3 (37.5)	4 (50)	22 (51.22)	25 (50)
41-50	2 (50)	7 (31.81)	9 (34.62)	1 (50)	1 (14.29)	2 (22.22)	---	---	---	11 (26.20)	---	---	---	3 (37.5)	8 (19.51)	11 (22)
51-60	---	2 (9.09)	2 (7.68)	1 (50)	---	1 (11.11)	---	2 (33.33)	2 (28.57)	5 (11.90)	1 (50)	---	1 (12.5)	2 (25)	4 (9.76)	6 (12)
61-70	---	1 (4.55)	1 (3.85)	---	---	---	---	---	---	1 (2.38)	---	---	---	---	1 (2.44)	1 (2)
Total (%)	4 (100)	22 (100)	26 (100)	2 (100)	7 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that half of the respondents are from the age group of 31-40 years and nearly one fourth is from the age group of 41-50 years. Over half of the Hindu respondents are from the age group of 31-40 years and half of the Muslim respondents are from the age group of 20-30 years. Half of the male respondents are from the age group 31-40 years and the rest are distributed from the age groups of 20-70 years. 51.22% of the female respondents are from the age group of 31-40 years.

Mother Tongue

The respondents are from two linguistic communities of Silchar town and the distribution of mother tongue of the respondents is given below:

Table 5.36
Mother Tongue among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Mother Tongue	No. of Respondents															
	Hindus									Total (%)	Muslims (%)		T	Grand Total (%)		
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Bengali	3 (75)	21 (95.45)	24 (92.31)	1 (100)	8 (100)	9 (100)	1 (100)	5 (83.33)	6 (85.71)	39 (92.86)	2 (100)	6 (100)	8 (100)	6 (75)	40 (95.24)	47 (94)
Hindi	1 (25)	1 (4.55)	2 (7.69)	---	-----	---	---	1 (16.67)	1 (14.29)	3 (7.14)	---	---	---	2 (25)	2 (4.76)	3 (6)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most (94%) of the respondents have Bengali as their mother tongue and a few respondents have Hindi as their Mother tongue. All the Muslim respondents have Bengali as their mother tongue.

Educational Qualification

The educational qualification of respondents is discussed in the following table:

Table 5.37
Educational Qualification among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Educational Qualification	No. of Respondents															
	Hindus									Total (%)	Muslims (%)		T	Grand Total (%)		
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Illiterate	---	---	---	---	---	---	---	---	---	---	---	1 (16.67)	1 (12.5)	---	1 (2.38)	1 (2)
Primary School	---	---	---	---	---	---	---	2 (33.33)	2 (28.57)	2 (4.76)	1 (50)	---	1 (12.5)	1 (12.5)	2 (4.76)	3 (6)
High School	---	---	---	---	---	---	---	---	---	---	---	1 (16.66)	1 (12.5)	---	1 (2.38)	1 (2)
HSLC	---	2 (9.09)	2 (7.69)	---	2 (25)	2 (22.22)	---	---	---	4 (9.52)	1 (50)	---	1 (12.5)	1 (12.5)	4 (9.52)	5 (10)
HS	---	6 (27.27)	6 (23.08)	---	2 (25)	2 (22.22)	---	2 (33.34)	2 (28.57)	10 (23.82)	---	3 (50)	3 (37.5)	---	14 (33.33)	14 (28)
Graduate	4 (100)	12 (54.55)	16 (61.54)	1 (100)	4 (50)	5 (55.56)	1 (100)	2 (33.33)	3 (42.86)	24 (57.14)	---	1 (16.67)	1 (12.5)	6 (87.5)	18 (42.86)	24 (50)
Post Graduate	---	2 (9.09)	2 (7.69)	---	---	---	---	---	---	2 (4.76)	---	---	---	---	2 (4.76)	2 (4)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that half of the respondents are graduates and over one fourth of the respondents are HS pass. One tenth of the respondents are HSLC pass. The rest are distributed insignificantly across the caste categories and religions. 2 SC female respondents are Post Graduates and only 1 Muslim female respondent is illiterate.

Types of Family

Types of family of the respondents are composed of spouses and their children. Joint families are also in existence among some of the respondents. Types of family are presented in the following table:

Table 5.38
Types of Family among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Family	No. of Respondents															
	Hindus									Total (%)	Muslims (%)		T	Grand Total (%)		
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Nuclear family	3 (75)	17 (77.27)	20 (76.92)	1 (100)	8 (100)	9 (100)	1 (100)	4 (66.67)	5 (71.43)	34 (80.95)	2 (100)	5 (83.33)	7 (87.5)	7 (87.5)	34 (80.95)	41 (82)
Joint Family	1 (25)	5 (22.73)	6 (23.08)	----	-----	----	----	2 (33.33)	2 (28.57)	8 (19.05)	----	1 (16.67)	1 (12.5)	1 (12.5)	8 (19.05)	9 (18)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most (82%) of the respondents live in nuclear families and nearly one fifth live in joint families. This pattern is found across the religions and caste categories. All SC respondents live in nuclear families.

Ownership of House

Ownership of house shows the economic condition of the respondents. The ownership of houses of respondents is given in the following table:

Table 5.39
Ownership of House among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Ownership of House	No. of Respondents															
	Hindus									Total (%)	Muslims (%)		T	Grand Total (%)		
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Own	4 (100)	21 (95.45)	25 (96.15)	1 (100)	7 (87.5)	8 (88.89)	1 (100)	6 (100)	7 (100)	40 (95.24)	2 (100)	6 (100)	8 (100)	8 (100)	40 (95.24)	48 (96)
Rented	----	1 (4.55)	1 (3.85)	----	1 (12.5)	1 (11.11)	----	-----	-----	2 (4.76)	-----	----	-----	-----	2 (4.76)	2 (4)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that almost all the respondents have their own houses and a few respondents live in rented houses. All OBC and Muslim respondents live in their own houses.

Types of House

There are three types of houses of respondents, namely; Assam type house with brick walls and tin roof, semi-RCC and RCC houses. The types of house of respondents are presented in the following table:

Table 5.40

Types of House among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Types of House	No. of Respondents													Grand Total (%)		
	Hindus									Total (%)	Muslims (%)		Total (%)			
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Assam Type House with Brick Wall & Tin Roof	----	1 (4.55)	1 (3.85)	----	----	----	----	1 (16.67)	1 (14.19)	2 (4.76)	----	1 (16.67)	1 (12.5)	----	3 (7.14)	3 (6)
Semi-RCC	----	4 (18.18)	4 (15.38)	----	3 (37.5)	3 (33.33)	1 (100)	2 (33.33)	3 (42.86)	10 (23.81)	1 (50)	4 (66.67)	5 (62.5)	2 (25)	13 (30.96)	15 (30)
RCC	4 (100)	17 (77.27)	21 (80.77)	1 (100)	5 (62.5)	6 (66.67)	----	3 (50)	3 (42.86)	30 (71.43)	1 (50)	1 (16.67)	2 (25)	6 (75)	26 (61.90)	32 (64)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over three fifths the respondents live in RCC houses and near about one third live in semi RCC houses. A few of the respondents live in Assam type houses with brick wall and tin roof. All the male respondents of General Caste Category live in RCC houses and one female respondents of General Caste Category who live in rented houses have Assam type house with brick walls and tin roof.

No. of Living Room

Number of living room signifies the standard of living of a person. The following table shows number rooms respondents have in their house:

Table 5.41

No. of Living Rooms among Respondents by Religion and Caste Category

(Percentage in Parentheses)

No. of Living Room	No. of Respondents													Grand Total (%)		
	Hindus									Total (%)	Muslims (%)		T			
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
3	1 (25)	3 (13.64)	4 (15.38)	----	----	----	----	----	----	4 (9.52)	----	3 (50)	3 (37.5)	1 (12.5)	6 (14.28)	7 (14)
4	2 (50)	12 (54.54)	14 (53.85)	1 (100)	7 (87.5)	8 (88.89)	1 (100)	6 (100)	7 (100)	29 (69.05)	2 (100)	3 (50)	5 (62.5)	6 (75)	28 (66.67)	34 (68)
> 4	1 (25)	7 (31.82)	8 (30.77)	----	1 (12.5)	1 (11.11)	----	----	----	9 (21.43)	----	----	----	1 (12.5)	8 (19.05)	9 (18)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over three fifths of the respondents have four living rooms and nearly one fifth have more than four living rooms. Over one tenths of the respondents have three living rooms. 75% of the male respondents and 66.67% of female respondents have 4 living rooms. This pattern is perceived across the caste categories.

Water Facility

All of the respondents have supply water as the source of drinking water and source of water for cleaning and washing. It also indicates condition of their economic stability.

Sanitary & Bathroom facilities

All the respondents have sanitary latrines in their houses which mean the respondents are hygiene as well as health conscious.

Two types of bathrooms are found in respondents' houses, viz; *Pacca* bathroom and attached bathroom. Types of bathroom of respondents are given below:

Table 5.42

Types Bathroom of Respondents by Religion and Caste Category

(Percentage in Parentheses)

Type of Bathroom	No. of Respondents													Grand Total (%)		
	Hindus									Total (%)	Muslims (%)		T			
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Pacca Bathroom	1 (25)	4 (18.18)	5 (19.23)	----	3 (37.5)	3 (33.33)	1 (100)	2 (33.33)	3 (42.86)	11 (26.19)	2 (100)	6 (100)	8 (100)	4 (50)	15 (35.71)	19 (38)
Attached Bathroom	3 (75)	18 (81.82)	21 (80.78)	1 (100)	5 (62.5)	6 (66.67)	----	4 (66.67)	4 (57.14)	31 (73.81)	----	----	----	4 (50)	27 (64.29)	31 (62)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (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 have attached bathrooms and over one third have *pacca* bathrooms outside their home. This pattern is found across the religions and caste categories. 50% of the male respondents have attached bathroom and the rest have *pacca* bathrooms in their houses. 64.29% of the female respondents have attached bathrooms and the rest have *pacca* bathrooms.

Electrical Equipments

Electrical equipments symbolises the economic standard of a person. All the employers having electricity in their houses either use light and fan or light, fan and inverters. The types of electrical equipments are given in the following table:

Table 5.43
Electrical Equipments among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Electrical Equipments	No. of Respondents													Grand Total (%)		
	Hindus									Total (%)	Muslims (%)		T			
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Both Light & Fan	1 (25)	4 (18.18)	5 (19.23)	----	6 (75)	6 (66.67)	1 (100)	3 (50)	4 (57.14)	15 (35.71)	2 (100)	6 (100)	8 (100)	4 (50)	19 (45.24)	23 (46)
Both Light & Fan + Inverter	3 (75)	18 (81.82)	21 (80.77)	1 (100)	2 (25)	3 (33.33)	----	3 (50)	3 (42.86)	27 (64.29)	----	----	----	4 (50)	23 (54.76)	27 (54)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over half of the respondents have lights, fans and inverter in their houses and the rest have both lights and fans in their houses. Most (80.77%) of the respondents of General Caste Category have light, fan and inverter in their houses. None of the Muslim respondents have inverter in their houses. 50% of the male respondents have light, fan and inverter in their houses and the rest have light and fan in their houses. 54.76% of female respondents have light, fan and inverter in their houses and the rest have light and fan in their houses. Thus, all the respondents are availing the electricity facility in their houses.

Kitchenwares

The kitchenwares not only decorate ones kitchen but also reflect the economic condition of that person. The kitchenwares of respondents are shown in the following table:

Table 5.44
Kitchenware in Houses among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Name of Kitchen wares	No. of Respondents													Grand Total (%)		
	Hindus									Total (%)	Muslims (%)		T			
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Gas Stove+ Water Filter+ Refrigerator	----	19 (86.36)	19 (73.08)	1 (100)	7 (87.5)	8 (88.89)	1 (100)	6 (100)	7 (100)	34 (80.95)	2 (100)	6 (100)	8 (100)	4 (50)	38 (90.48)	42 (84)
Gas Stove+ Water Filter+ Refrigerator + Micro woven	4 (100)	3 (13.64)	7 (26.92)	----	1 (12.5)	1 (11.11)	----	----	----	8 (19.05)	----	----	----	4 (50)	4 (9.52)	8 (16)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most of the respondents (84%) have Gas Stove, Water Filter and Refrigerators in their kitchens and a few of the respondents have gas stove, water filter, refrigerator and micro oven in their houses.

Household Gadgets

The respondents have household gadgets like clock, radio, TV, news paper, almirah and computer in their houses. The following table presents the household gadgets in respondents' house:

Table 5.45

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

Household Gadgets	No. of Respondents															
	Hindus									Total (%)	Muslims (%)		T	Grand Total (%)		
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Clock+ Radio+ TV+ Newspaper + Almirah	1 (25)	11 (50)	12 (46.15)	1 (100)	4 (50)	5 (55.56)	1 (100)	5 (83.33)	6 (85.71)	23 (54.76)	----	5 (83.33)	5 (62.5)	3 (37.5)	25 (59.52)	28 (56)
Clock+ Radio+ TV+ Newspaper + Almirah+ Computer	3 (75)	11 (50)	14 (53.85)	----	4 (50)	4 (44.44)	----	1 (16.67)	1 (14.29)	19 (45.24)	2 (100)	1 (16.67)	3 (37.5)	5 (62.5)	17 (40.48)	22 (44)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

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 two fifths of the respondents have clock, radio, television, news paper, almirah and computers in their houses. None of the male respondents of SC and OBC category have computer in their houses. 53.85% of the respondents of General Caste Category have computers alongwith clock, radio, news paper and almirah in their houses.

Land Holding

The land holding is considered as assets and it is one of the symbols of one's economic stability. The pattern of land holding among respondents is shown in the following table:

Table 5.46
Land Holding of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Land Holding	No. of Respondents													Grand Total (%)		
	Hindus									Total (%)	Muslims (%)		T			
	General		T	SCs		T	OBCs		T							
	M	F		M	F		M	F			M	F		M	F	T
Household Land	3 (750	21 (95.45)	24 (92.31)	1 (100)	7 (87.5)	8 (88.89)	1 (100)	6 (100)	7 (100)	39 (92.86)	1 (50)	5 (833.33)	6 (75)	6 (75)	39 (92.86)	45 (90)
Housing + Cultivation	----	----	----	----	----	----	----	----	----	----	1 (50)	1 (16.67)	2 (25)	1 (12.5)	1 (2.38)	2 (4)
No land	1 (25)	1 (4.55)	2 (7.69)	----	1 (12.5)	1 (11.11)	----	----	----	3 (7.14)	----	----	----	1 (12.5)	2 (4.76)	3 (6)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that almost all the respondents (94%) have their own land and a few of them have cultivable land also. An insignificant fraction does not have land. 92.31% of respondents of General Caste Category have only housing plots and two of the Muslim respondents, male and female, each, have cultivation land. The rest are distributed across the caste categories and religions.

Family Composition of Employers

Sex Composition

The sex composition of families of employers is being shown below:

Table 5.47
Sex Composition of family among respondents by Religion and Caste Category
(Percentage in Parentheses)

Sex	No. of Persons					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
Male	48 (46.15)	14(43.25)	14(45.16)	76(45.51)	19(54.29)	95(47.03)
Female	56 (53.85)	18 (56.25)	17 (54.84)	91 (54.49)	16 (45.71)	107 (52.97)
Total (%)	104 (100)	32 (100)	31 (100)	167 (100)	35 (100)	202 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the family members are females and over two fifths are males. This pattern is perceived across caste category. In Muslim families over half of the members are males and the rest are females.

Age Structure

The age structure of employers' families is presented in the following table:

Table 5.48
Age structure of Families 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	8 (16.67)	10 (17.86)	18 (17.31)	----	6 (33.33)	6 (18.74)	5 (35.71)	3 (17.65)	8 (25.81)	32 (19.16)	7 (36.84)	2 (12.5)	9 (25.71)	20 (21.05)	21 (19.63)	41 (20.30)
15-35	16 (33.33)	19 (33.93)	35 (33.65)	7 (50)	6 (33.33)	13 (40.62)	1 (7.14)	6 (35.29)	7 (53.85)	55 (32.93)	8 (42.11)	11 (68.75)	19 (54.29)	32 (33.68)	42 (39.25)	74 (36.63)
36-50	17 (35.42)	20 (35.71)	37 (35.58)	5 (35.72)	6 (33.34)	11 (34.38)	8 (57.14)	5 (29.41)	13 (41.94)	61 (36.54)	3 (15.79)	1 (6.25)	4 (11.43)	33 (34.74)	32 (29.91)	65 (32.18)
51-59	3 (6.25)	1 (1.79)	4 (3.84)	1 (7.14)	----	1 (3.13)	----	1 (5.88)	1 (3.23)	6 (3.59)	1 (5.26)	----	1 (2.86)	5 (5.26)	2 (1.87)	7 (3.47)
60 & above	4 (8.33)	6 (10.71)	10 (9.62)	1 (7.14)	----	1 (3.13)	----	2 (11.76)	2 (6.45)	13 (7.78)	----	2 (12.5)	2 (5.71)	5 (5.56)	10 (9.35)	15 (7.42)
Total (%)	48 (100)	56 (100)	104 (100)	14 (100)	18 (100)	32 (100)	14 (100)	17 (100)	31 (100)	167 (100)	19 (100)	16 (100)	35 (100)	95 (100)	107 (100)	202 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over one fourth the family members constitute non-working population (0-14and 60+) and the rest is working population. Over one third of males, each, are from the age brackets of 15-35 years and 36-50 years. Nearly two fifths of females are from the age group of 15-35 years and over one fourth are from age group of 36-50 years. This pattern is found across the religions and caste category.

Educational Status

Educational status of the family of employers is given below:

Table 5.49

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	----	2 (3.57)	2 (1.92)	----	2 (11.11)	2 (6.25)	----	1 (5.88)	1 (3.23)	5 (2.99)	2 (10.53)	3 (18.75)	5 (14.29)				2 (2.11)	8 (7.48)	10 (4.95)
Primary school	6 (12.5)	9 (16.07)	15 (14.42)	----	4 (22.22)	4 (12.5)	4 (28.57)	2 (11.76)	6 (19.35)	25 (14.97)	4 (21.05)	2 (12.5)	6 (17.14)				14 (14.74)	17 (15.89)	31 (15.35)
High School	1 (2.08)	2 (3.57)	3 (2.88)	1 (7.14)	----	1 (3.12)	1 (7.14)	3 (17.65)	4 (12.90)	8 (4.79)	2 (10.53)	2 (12.5)	4 (11.43)				5 (5.26)	7 (6.54)	12 (5.94)
HSLC	4 (8.33)	5 (8.93)	9 (8.65)	3 (21.43)	1 (5.56)	4 (12.5)	1 (7.14)	2 (11.76)	3 (9.68)	16 (9.58)	2 (10.53)	3 (18.75)	5 (14.29)				10 (10.52)	11 (10.28)	21 (10.40)
HS	9 (18.75)	12 (21.43)	21 (20.19)	2 (14.29)	5 (27.78)	7 (21.88)	2 (14.27)	5 (29.42)	7 (22.58)	35 (20.96)	4 (21.05)	4 (25)	8 (22.86)				17 (17.89)	26 (24.30)	43 (21.28)
Graduate	26 (54.17)	23 (41.07)	49 (47.11)	8 (57.14)	6 (33.33)	14 (43.75)	6 (42.86)	4 (23.53)	10 (32.26)	73 (43.71)	5 (26.31)	2 (12.5)	7 (20)				45 (47.37)	35 (32.71)	80 (39.60)
Post Graduate	2 (4.17)	3 (5.36)	5 (4.81)	----	----	----	----	----	----	5 (2.99)	----	----	----				2 (2.11)	3 (2.80)	5 (2.48)
Total (%)	48 (100)	56 (100)	104 (100)	14 (100)	18 (1000	32 (100)	14 (100)	17 (100)	31 (100)	167 (100)	19 (100)	16 (100)	35 (100)				95 (100)	107 (100)	202 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that nearly two fifths of the family members are graduate and over one fifth are Higher Secondary pass. Over One tenth of the respondents are primary school pass. In this category some of them are children who read in primary classes. A few of them are illiterates. Nearly half of the males and nearly two fifths of the females are graduates. This pattern is perceived across the religions and Caste Category. 5 SC family members, 2 males and 3 females are post graduates. A few of them are illiterates, in this category some children also come who have not attended the school yet.

Marital Status

Marital status of the family is shown in the following table:

Table 5.50

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

Marital Status	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		
Married	30 (62.5)	32 (57.14)	62 (59.62)	9 (64.29)	9 (50)	18 (56.25)	8 (57.14)	11 (64.71)	19 (61.29)	99 (59.28)	8 (42.11)	9 (56.25)	17 (48.57)	55 (57.89)	61 (57.01)	116 (57.43)	
Unmarried	18 (37.5)	24 (42.86)	42 (40.38)	5 (35.71)	9 (50)	14 (43.75)	6 (42.86)	6 (35.29)	12 (38.71)	68 (40.72)	11 (57.89)	7 (43.75)	18 (51.43)	40 (42.11)	46 (42.99)	86 (42.57)	
Total (%)	48 (100)	56 (100)	104 (100)	14 (100)	18 (100)	32 (100)	14 (100)	17 (100)	31 (100)	167 (100)	19 (100)	16 (100)	35 (100)	95 (100)	107 (100)	202 (100)	

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that nearly three fifths of the family members are married and rests are unmarried. This pattern is found across the religions and caste categories. Nearly three fifths of males and females are married.

Age-at-Marriage of Females

Age of marriage of females is shown in the following table:

Table 5.51
Age at Marriage of Female Members by Religion and Caste Category
(Percentage in Parentheses)

Age-at-Marriage	No. of Persons					Grand Total
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
15-17	----	----	4 (36.36)	4 (7.68)	3 (33.33)	7 (11.48)
18-20	8 (25)	5 (55.56)	2 (18.18)	15 (28.85)	3 (33.34)	18 (29.51)
21-23	4 (12.5)	2 (22.22)	----	6 (11.54)	1 (11.11)	7 (11.48)
24-26	12 (37.5)	2 (22.22)	3 (27.27)	17 (32.69)	1 (11.11)	18 (29.51)
27-29	4 (12.5)	----	1 (9.09)	5 (9.62)	1 (11.11)	6 (9.84)
30-32	4 (12.5)	----	1 (9.09)	5 (9.62)	----	5 (8.20)
Total (%)	32 (100)	9 (100)	11 (100)	52 (100)	9 (100)	61 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that around one third of the female family members, each, got married at the age of 18-20 years and 24-26 years. Over one third, each, got married at the age of 15-17 years and 21-23 years. One third of the Muslim female, each, got married at the age of 15-17 years and 18-20 years. Over tenth, each of them got married at the age of 21-23 years, 24-26 and 27-29 years. Over one third of the females from OBC caste category got married at the age of 15-17 years. Nearly two fifths of the SC female got married at the age of 24-26 years.

Age-at- Marriage of Males

The age at marriage of males of employers' family is presented below:

Table 5.52
Age-at-Marriage of Male Members by Religion and Caste Category
(Percentage in Parentheses)

Age at Marriage	No. of Persons					Grand Total
	Hindus			Total (%)	Muslims (%)	
	General	SCs	OBCs			
21-24	3 (10)	----	2 (25)	5 (10.64)	3 (37.5)	8 (14.55)
25-28	6 (20)	4(44.44)	3 (37.5)	13 (27.66)	3 (37.5)	16 (29.09)
29-32	12 (40)	4(44.45)	----	16(34.04)	1 (12.5)	17 (30.91)
33-36	6 (20)	1(11.11)	3 (37.5)	10 (21.28)	1 (12.5)	11 (20)
37-40	3 (10)	----	----	3 (6.38)	----	3 (5.45)
Total (%)	30 (100)	9 (100)	8 (100)	47 (100)	8 (100)	55 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that nearly one third of the male family members got married at the age of 29-32 years and over one fourth got married at the age of 25-28 years. One fifths of them got married at 33-36 years. Nearly two fifths the Muslim family members, each, got married at 21-24 years and 25-28 years. Over one tenth each got married at 29-32 and 33-40 years. Nearly two fifths of the males members of OBC families got married at 25-28 years and 33-36 years. Over two fifths of the males of SC families got married at the age of 25-28 and 29-32 years. Only 3 male family members of General Caste Category got married at the age of 37-40 years.

Thus, no male child marriage is practicing in their families but female child marriage is practicing in Hindu families of OBC category and Muslim families.

Occupational Structure

Occupational structure shows the economic standard of the family. The family members of employers are engaged in various sectors like banking, health, teaching, service etc. The occupations of family members of employers are being shown in the following table:

Table 5.53
Occupational Structure of Families among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Occupation	No. of Persons															
	Hindus										Muslims (%)			Grand Total (%)		
	General		Total	SC		Total	OBC		Total	Total (%)			Total (%)			
	M	F		M	F		M	F			M	F				
Bank Employee	----	1 (5.56)	1 (2.04)	----	----	----	----	----	----	1 (1.39)	----	----	----	----	1 (4.17)	1 (1.22)
Engineer	4 (12.90)	----	4 (8.16)	----	----	----	1 (14.29)	----	1 (10)	5 (6.94)	----	----	----	5 (8.62)	----	5 (6.10)
Teacher	2 (6.45)	6 (33.33)	8 (16.33)	1 (9.09)	1 (50)	2 (15.38)	----	1 (33.33)	1 (10)	11 (15.28)	1 (11.11)	----	1 (10)	4 (6.90)	8 (33.33)	12 (14.63)
Service	7 (22.58)	3 (16.66)	10 (20.41)	5 (45.45)	1 (50)	6 (46.16)	2 (28.57)	1 (33.33)	3 (30)	19 (26.39)	2 (22.22)	1 (100)	3 (30)	16 (27.59)	6 (25)	22 (26.83)
Businessman	14 (45.16)	5 (27.78)	19 (38.78)	5 (45.46)	----	5 (38.46)	4 (57.14)	----	4 (40)	28 (38.89)	6 (66.67)	----	6 (60)	29 (50)	5 (20.83)	34 (41.46)
Rtd. Employee	3 (9.68)	2 (11.11)	5 (10.20)	----	----	----	----	1 (33.34)	1 (10)	6 (8.33)	----	----	----	3 (5.17)	3 (12.5)	6 (7.32)
Doctor	1 (3.23)	----	1 (2.04)	----	----	----	----	----	----	1 (1.39)	----	----	----	1 (1.72)	----	1 (1.22)
Nurse	----	1 (5.56)	1 (2.04)	----	----	----	----	----	----	1 (1.39)	----	----	----	----	1 (4.17)	1 (1.22)
Total (%)	31 (100)	18 (100)	49 (100)	11 (100)	2 (100)	13 (100)	7 (100)	3 (100)	10 (100)	72 (100)	9 (100)	1 (100)	10 (100)	58 (100)	24 (100)	82 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over two fifths of the family members are working in business sector and over one fourth are working in service sectors. Over one tenth of them are teachers and near about one tenth of the family members are retired employees who constitute non-workers population of the family. 50% of males are businessmen and 33.33% of females are teachers. The rest are insignificantly distributed in the works like bank employee, engineer, service holder and doctor and nurse.

Monthly Income

The monthly income of the families is shown in the table given below:

Table 5.54
Monthly Income of Families by Religion and Caste Category
(Percentage in Parentheses)

Monthly Income (in Rs.)	No. of Persons					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	General	SC	OBC			
15,000-30,000	6 (23.08)	7 (77.78)	2 (28.57)	15 (35.71)	7 (87.5)	22 (44)
31,000-45,000	9 (34.62)	----	4 (57.14)	13 (30.95)	1 (12.5)	14 (28)
46,000-60,000	5 (19.22)	1 (11.11)	1 (14.29)	7 (16.68)	----	7 (14)
61,000-75,000	2 (7.69)	----	----	2 (4.76)	----	2 (4)
76,000-90,000	3 (11.54)	1 (11.11)	----	4 (9.52)	----	4 (8)
91,000-1,20,000	1 (3.85)	----	----	1 (2.38)	---	1 (2)
Total (%)	26 (100)	9 (100)	7 (100)	42 (100)	8 (100)	50 (100)

X=17,500

Source: Field survey conducted from 01.07.2011 to 04.03.2012

The table shows that over two fifths of families' monthly income Rs. 15,000- Rs. 30,000/- and over one fourth of the families' monthly income is Rs. 31,000-Rs. 45,000 /-. Over one tenth of the families' monthly income is in between Rs. 46,000-Rs. 60,000/-. The average monthly income of the family is 17,500/-.

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

a) The most (84%) of the employers are females and nearly two fifths of are males.

b) Half of the employers are from the age group of 31-40 years and nearly one fourth is from the age group of 41-50 years.

c) Most (94%) of the employers have Bengali as their mother tongue and a few have Hindi as their Mother tongue.

d) Almost all the employers are literate. Only one Muslim female employer is illiterate. Half of the employers are graduates and over one fourth are HS pass.

e) Most (82%) of the employers live in nuclear families and nearly one fifth live in joint families. This pattern is found across the religions and caste categories.

f) Almost all the employers have their own houses and a few respondents live in rented houses. Almost all of them (94%) have their own land and a few of them have cultivation land also.

g) Over three fifths the employers live in RCC houses and near about one third live in semi RCC houses. A few of them live in Assam type houses with brick wall and tin roof.

h) Over three fifths of the employers have four living rooms and nearly one fifth have more than four living rooms.

i) All of the employers have supply water as the source of drinking water and source of water for cleaning and washing. All the respondents have sanitary latrines in their houses, over three fifths of them have attached bathrooms and over one third have *pacca* bathrooms outside their home.

j) Over half of the employers have lights, fans and inverter in their houses and the rest have both lights and fans in their houses. Most of the employers of General Caste Category have light, fan and inverter in their houses. None of the Muslim employers have inverter in their houses. Most of the employers (84%) have Gas Stove and Water Filter and Refrigerators in their kitchens. Over half of the employers have clock, radio, television, news paper and almirah in their houses. Over two fifths of the employers have clock, radio, television, news paper, almirah and computers in their houses.

k) Over half of the family members are females and over two fifths are males.

l) Over one fourth the family members constitute non-working population (0-14and 60+) and the rest is working population.

m) Nearly two fifths of the family members are graduate and over one fifth are Higher Secondary pass.

n) Nearly three fifths of the family members are married and rests are unmarried. This pattern is found across the religions and caste categories.

o) Over two fifths of the females got married at the age group of 18-20 years and one fifth of them got married before reaching their legally marriageable age (15-17 years). Over two fifths of the males got married at the age group of 21-24 years and over one fifth got married at the age group of 25-28 years.

p) Over two fifths of the family members are working in business sector and over one fourth are working in service sectors.

q) Over two fifths of families' monthly income Rs. 15,000- Rs. 30,000/- and over one fourth of the families' monthly income is Rs. 31,000-Rs. 45,000 /. The average income of the families is Rs. 17,500/-

Thus, the socio-economic background of the employers of the domestic child labourers shows that they come from upper class of the society. The employers have their own lands, job security, healthy incomes and the capacity to fulfill their economic needs.

Therefore, the socio-economic background of the child labourers, their parents and their employers throw light on the social inequalities in the society. The child labourers and their families do not have minimum assets to meet up their needs whereas the employers live in better economic conditions.

II

WORK AND WORK CONDITIONS OF CHILD LABOURERS

The domestic child labourers do the household works in the employers' houses for their economic necessities. This poor children work for long hour with a small break in a day. The work and work conditions of child labourers are discussed in this section. The section is further divided into two sub-sections: (a) Nature of Work of Child Labourers and (b) Work Condition of Child Labourers.

(a) Nature of Work of Child Labourers

The nature of work of child labourers describes the reasons of work, length of work experience, work hours and their types of work etc., which has been discussed in the following:

Reasons for Doing Domestic Maid's Work

The reasons of children's work are discussed in the following table:

Table 5.55

Reasons for Doing Domestic Maid's Work among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Reasons for Doing Work	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Poverty	26 (68.42)	3 (100)	1 (100)	30 (71.44)	6 (75)	36 (72)
Poverty+ Father's Sickness	1 (2.63)	----	----	1 (2.38)	1 (12.5)	2 (4)
Poverty+ Mother's Sickness	----	----	----	----	1 (12.5)	1 (2)
No other Earning Family Member	1 (2.63)	----	----	1 (2.38)	----	1 (2)
Mother's Death	4 (10.54)	----	----	4 (9.52)	----	4 (8)
Father's Death	2 (5.26)	----	----	2 (4.76)	----	2 (4)
Parents' Death	1 (2.63)	----	----	1 (2.38)	----	1 (2)
Father Handicapped	1 (2.63)	----	----	1 (2.38)	----	1 (2)
Father Deserted Family	1 (2.63)	----	----	1 (2.38)	----	1 (2)
No Interest in Studies	1 (2.63)	----	----	1 (2.38)	----	1 (2)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that most of the respondents are working because of poverty and the rest also work under the compulsion of poverty as well as

calamities such as sickness, or death of either of the parents, physical handicap of a parent, death of parents leaving no earning member in family and lack of interest in studies.

Length of Work Experience

The length of work experience signifies the vulnerability of child labourers. The following table shows the length of work experience of child labourers:

Table 5.56
Length of Work of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Length of Work Experience (in years)	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
<1 year	8	2	----	10	1	11 (2)
1 year	12 (31.58)	1(33.33)	1 (100)	14(33.33)	----	14 (28)
2 years	12 (31.58)	----	----	12(28.57)	6 (75)	18 (36)
3 years	2 (5.26)	----	----	2 (4.76)	----	2 (4)
4 years	4 (10.53)	----	----	4 (9.52)	----	4 (8)
6 years	----	----	-----	----	1 (12.5)	1 (2)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that nearly two thirds of the respondents have been working for 1-2 years and over one fifth have been working for less than one year. The rest have been working for last 3-6 years. Thus, one can observe a sustained supply of this domestic labour.

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 5.57
Wish to continue Work among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Wishing to continue work	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
As long as Family wants	35 (92.11)	2 (66.67)	1 (100)	38 (90.48)	8 (100)	42 (84)
As long as She herself wants	3 (7.89)	1 (33.33)	----	4 (9.52)	----	4 (8)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most (84%) of the respondents will continue their work as long as their family wants and the rest will continue their work as long as she herself want. Thus, they have to continue it as, both, family and she need to work for survival.

Types of Works of Respondents

There are generally 6 types of works the domestic maid servants are carrying out. These are cleaning, washing, helping mistress, baby caring, cooking and purchasing. The following table presents the types of work which are carried out by the child labourers:

Table 5.58
Types of Works of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Work	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims	
	SCs	OBCs	STs			
Cleaning + Washing	21 (55.26)	1 (33.33)	---	22 (52.38)	5 (62.5)	27 (54)
Cleaning + Washing + Helping mistress	9 (23.68)	2 (66.66)	---	11 (26.20)	2 (25)	13 (26)
Cleaning + Washing + Helping mistress + baby caring	2 (5.26)	---	1 (100)	3 (7.14)	1 (12.5)	4 (8)
Cleaning + Washing + Helping mistress+ Cooking	4 (10.54)	---	---	4 (9.52)	---	4 (8)
Cleaning + Washing + Helping mistress +Cooking +Purcahisng	2 (5.26)	---	---	2 (4.76)	---	2 (4)
Total (%)	38 (100)	3 (100)	2 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.201

The table shows that all of them do cleaning and washing, however, over half are engaged in only cleaning and washing in their employers' houses and over one fourths of the respondent are engaged in cleaning, washing and helping mistress. Near about one tenth, each, of the respondents are engaged in cleaning, washing, helping mistress and baby caring and cleaning, washing, helping mistress and cooking. A few of the respondents are engaged in cleaning, washing, helping mistress and purchasing of grocery items for their employers' houses from the nearby shops.

Introducers to the work

In unorganised sector, introducers to work are found very often. They may be the family members, friends or neighbours who introduce the workers to their employers. The following table shows the types of introducer of child labourers to their work:

Table 5.59

Introducers of Respondents to work by Religion and Caste Category
(Percentage in Parentheses)

Types of Introducers to work	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Mother	24 (63.16)	1 (33.33)	1 (100)	26 ()	4 (50)	30 (60)
Father	10 (26.32)	1 (33.34)	----	11 ()	2 (25)	13 (26)
Sister	2 (5.26)	----	----	2 ()	----	2 (4)
Neighbour	1 (2.63)	1 (33.33)	----	2 ()	2 (25)	4 (8)
Self	1 (2.63)	----	----	1 ()	----	1 (2)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that three fifths of the respondents were introduced by their mothers to their work places and over one fourth were introduced by their neighbours to their workplaces. Thus, over two thirds of the respondents were introduced to the work by their family members, in most of the cases by mother. Role of neighbours is second to that of mothers in finding work for these workers. In very few cases they introduce themselves to the work.

The Parents said that the introducers did not get any kind of commission for introducing their children to the work and their children are not hired for the work.

Working Hours

Work hours of child labourers range from 3 hours to 12 hours. It is being shown in the following table:

Table 5.60

Number of Working Hours of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Working Hours	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
3	6 (15.79)	----	----	6 (14.29)	1 (12.5)	7 (14)
4	----	1 (33.33)	----	1 (2.38)	1 (12.5)	2 (4)
5	9 (23.68)	----	1 (100)	10 (23.81)	1 (12.5)	11 (22)
6	3 (7.89)	1 (33.34)	----	4 (9.52)	1 (12.5)	5 (10)
8	4 (10.53)	----	----	4 (9.52)	----	4 (8)
12	16 (42.11)	1 (33.33)	----	17 (40.48)	4 (50)	21 (42)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (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 are working for 12 hours, over one fifth are working for 5 hours a day and over one tenth of them are working for 3 hours a day. The children who work for more than 6 hours a day either work in more than two houses or stay at employers' house. The respondents who work for less than 6 hours a day either work in one or two houses or engaged in domestic works only few months back.

Therefore, the nature of work of the child labourers reveals that child labourers are engaged in all types of household works in their employers' houses. They work for long hours. In domesic sector, the child labourers are introduced mainly by their family members, specially by their mothers. It means the poor families see their children as the source of earnings.

(b) Work Conditions of Child Labourers

Here, an attempt has been made to throw light on the work conditions of domestic child labourers. The work conditions of domestic child labourers include their masters' and mistresses' treatment towards them, their wage structure, number of meals received from employers, quality of meals, their leave status etc.

Master's Treatment

The employers' treatment towards their child labourers determine working atmosphere of the labourers. This has been shown in the following table:

Table 5.61
Master's Treatment for Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Master's Treatment	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Concerning	33 (86.84)	3 (100)	1 (100)	37 (88.10)	6 (75)	43 (86)
Scolding	5 (13.16)	----	----	5 (11.90)	2 (25)	7 (14)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most (86%) of the respondents find that their masters are concerning towards them and the rest are scolded by their master.

Mistress' Treatment

As domestic child labourers are engaged in household works in employers' houses, so their dealings are more with their mistresses. The treatment of mistress towards child labourers is being shown in the following table:

Table 5.62
Mistress' Treatment towards Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Mistress' Treatment	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Concerning	27 (71.05)	3 (100)	----	30 (71.43)	3 (37.5)	33 (66)
Scolding	10 (26.32)	----	1 (100)	11 (24.19)	5 (62.5)	16 (32)
Beating	1 (2.63)	----	----	1 (2.38)	----	1 (2)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (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 have their mistresses concerning about them, over one third of have their mistresses scolding them and a few have their mistresses beating them. In general, treatment of master and mistress is ok.

Stay after Work

The places of staying after work of child labourers are presented in the following table:

Table 5.63
Places of Stay after Work among Respondents by Religion and Caste Categories
(Percentage in Parentheses)

Place of Stay after Work	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
At Own House	35 (92.11)	2 (66.67)	1 (100)	38(90.48)	8 (100)	46 (92)
At Employer's House	3 (7.89)	1 (33.33)	----	4 (9.52)	----	4 (8)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that most (96%) of the respondents stay at their own houses after the work is over and near about one tenth who are full time workers stay at employers' houses.

Rising and Sleeping Time

Time of rising and sleeping of child labourers is being shown in the following table:

Table 5.64
Rising and Sleeping Time of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Rising Time	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
5 am	6 (15.79)	----	----	6 (14.29)	2 (25)	8 (16)
6 am	22 (57.90)	3 (100)	1 (100)	26 (61.90)	4 (50)	30 (60)
7 am	9 (23.68)	----	----	9 (21.43)	2 (25)	11 (22)
8 am	1 (2.63)	----	----	1 (2.38)	----	1 (2)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)
Sleeping Time of Respondents	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
9 pm	3 (7.90)	----	----	3 (7.14)	----	3 (6)
10 pm	9 (23.68)	1 (33.33)	1 (100)	11 (26.19)	3 (37.5)	14 (28)
11 pm	26 (68.42)	2 (66.67)	----	28 (66.67)	5 (62.5)	33 (66)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that three fifths of the respondents rise at 6 am, over one fifth at 7am and over one tenth rise at 5 am. On the other hand, over three fifths go to sleep at 11pm, one third at 10 pm and a few of the respondents go to sleep at 9 pm.

Leisure Hours during Day Time

The following table distributes the child labourers into their leisure time during their work hours:

Table 5.65
Leisure Hours in a day among Religion and Caste Category
(Percentage in Parentheses)

Daily Leisure Hour Status	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	11 (28.95)	2 (66.67)	----	13 (30.95)	----	13 (26)
No	27 (71.05)	1 (33.33)	1 (100)	29 (69.05)	8 (100)	37 (74)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that about three fourths of the respondents do not take rest during day time and over one fourths of the respondents take rest during day time.

Types of Meals in a Day

There are three types meals child labourers receive from their employers and some of them do not get meals from the employers which are being shown in the following table:

Table 5.66
Types of Daily Meals Received among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Types of Daily Meals Received	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Morning	19 (50)	1 (33.33)	1 (100)	21 (50)	4 (50)	25 (50)
Morning +Afternoon	12 (31.58)	1 (33.34)	----	13 (30.95)	4 (50)	17 (34)
Morning + Afternoon + Night	6 (15.79)	1 (33.33)	----	7 (16.67)	----	7 (14)
Do not get meal	1 (2.63)	----	----	1 (2.38)	----	1 (2)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that half of the respondents get only breakfast from their employers, over one third get breakfast and lunch from their employers and over one tenth get breakfast, lunch and dinner. The respondents who do not get food from their employers take their food in their own houses.

Quality of Meals the Same as Employer's

The quality of meals received from employers by the child labourers are discussed in the following table:

Table 5.67
Quality of Meals received by Respondents by Religion and Caste Category
(Percentage in Parentheses)

Quality of Meals the Same as Employer's	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	32 (86.49)	3 (100)	1 (100)	36 (87.80)	4 (50)	40 (81.63)
No	5 (13.51)	----	----	5 (12.20)	4 (50)	9 (18.37)
Total (%)	37 (100)	3 (100)	1 (100)	41 (100)	8 (100)	49 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that most of the respondents get the same meal as employers' and the rest get stale food from their employers.

Quality of Meal for Satisfying Their Appetite

The quality of meals satisfying the appetite of the child labourers are being shown in the following table:

Table 5.68
Satisfying Quality of Meal among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Satisfying Quality of Meal	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	34 (91.89)	3 (100)	1 (100)	38 (92.68)	4 (50)	42 (85.71)
No	3 (8.11)	----	----	3 (7.32)	4 (50)	7 (14.29)
Total (%)	37 (100)	3 (100)	1 (100)	41 (100)	8 (100)	49 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most (85.71%) of the respondents are satisfied with the meal quality get from employers and the rest are not.

Mixing with Employers' Children

The respondents' status of mixing up with Employers' children is being shown in the following table:

Table 5.69
Status of Mixing up with their Employers' children among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Status of Mixing up with Employers' Children	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	33 (86.84)	3 (100)	1 (100)	37 (88.10)	5 (62.5)	42 (84)
No	5 (13.16)	----	----	5 (11.90)	3 (37.5)	8 (16)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most of the respondents' employers allow them to mix up with their children and over one tenths of the respondents' employers do not allow them to mix up with their children.

Leisure Time

The status of leisure time is presented in the following table:

Table 5.70
Leisure-Time Status among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Leisure-Time Status	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	24 (63.16)	3 (100)	1 (100)	28 (66.67)	6 (75)	34 (68)
No	14 (36.84)	----	----	14 (33.33)	2 (25)	16 (32)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over three fifths of the respondents get leisure time in the evening and the rest do not get leisure time in the evening.

Mode of spending Leisure Time

The following table distributes the respondents into the mode of spending leisure time in evening:

Table 5.71
Mode of Spending Leisure Time among Religion and Caste Category
(Percentage in Parentheses)

Mode of Spending Leisure Time	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Gossiping with friends	19 (79.17)	2 (66.67)	1 (100)	22 (78.57)	2 (33.33)	24 (70.59)
Playing	2 (8.33)	----	----	2 (7.14)	4 (66.67)	6 (17.65)
Watching T.V.	3 (12.5)	1 (33.33)	----	4 (14.29)	----	4 (11.76)
Total (%)	24 (100)	3 (100)	1 (100)	28 (100)	6 (100)	34 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over two thirds of the respondents gossip with their friends during leisure time and near about two fifths play with their friends during leisure time. Over one tenth of the respondents watch T.V.

Occasion for Getting Leave

The leave status of child labourers is being discussed below:

Table 5.72
Occasion for Getting Leave among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Occasion of Leave	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
As and when needed	21 (55.26)	2 (66.67)	1 (100)	24 (57.14)	2 (25)	26 (52)
During sickness	4 (10.53)	----	----	4 (9.52)	----	4 (8)
During Festivals	2 (5.26)		----	2 (4.76)	----	2 (4)
Do not get leave	11 (28.95)	1(33.33)	----	12 (28.58)	6 (75)	18 (36)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over half of the respondents get leave as and when needed while over one third do not get leave. Near about one tenth get leave during sickness and a few of them get leave during festivals.

Number of Leaves

The number leaves child labourers get from their employers are shown in the following table:

Table 5.73
Number of Leaves among Respondents by Religion and Caste Category
(Percentage in Parentheses)

No. of Leave in a year	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Once	5 (18.52)	----	1 (100)	6 (20)	----	6 (18.75)
Twice	16 (59.26)	1 (50)	----	17 (56.67)	1 (50)	18 (56.25)
Not fixed	6 (22.22)	1 (50)	----	7 (23.33)	1 (50)	8 (25)
Total (%)	27 (100)	2 (100)	1 (100)	30 (100)	2 (100)	32 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the respondents get leave twice in a year and one fourth get no fixed leave. Near about one fifth of the respondents get leave once a year. Thus, they always engaged in work for their employers.

Leave Period Payment

Status of payment in the leave period is being discussed in the following table:

Table 5.74
Leave Period Payment Status among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Status of Leave Period	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	19 (70.37)	2 (100)	----	21(70)	1 (50)	22 (68.75)
No	8 (29.63)	----	1 (100)	9 (30)	1 (50)	10 (31.25)
Total (%)	27 (100)	2 (100)	1 (100)	30 (100)	2 (100)	32 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two thirds of the respondents are paid for leave period and over one third are not.

Addiction to *Gutkha*

Addiction of *Gutkha* is found among the girl child Labourers. This is being shown in the following table:

Table 5.75
Addiction to *Gutkha* among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Whether addicted to *Gutkha*	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	17 (44.74)	1 (33.33)	1 (100)	19 (45.24)	2 (25)	21 (42)
No	21 (55.26)	2 (66.67)	----	23 (54.76)	6 (75)	29 (58)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over two fifths of the respondents are addicted to *gutkha* and they picked up this addiction from their friends and sisters.

Monthly Income

Monthly income range is from Rs. 200/- to Rs. 1000/- which is being presented in the following table:

Table 5.76
Monthly Income of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Monthly Income (in Rs.)	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
200	2 (5.26)	----	----	2 (4.76)	2 (25)	4 (8)
300	10 (26.32)	----	----	10 (23.82)	5 (62.5)	15 (30)
400	3 (7.89)	1 (33.33)	----	4 (9.52)	1 (12.5)	5 (10)
500	9 (23.68)	----	1 (100)	10 (23.81)	----	10 (20)
600	2 (5.26)	----	----	2 (4.76)	----	2 (4)
700	3 (7.89)	----	----	3 (7.14)	----	3 (6)
1000	9 (23.89)	2 (66.67)	----	11 (26.19)	----	11 (22)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

X= 114.29

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that nearly one third of the respondents get Rs. 300/- per month and around one fifth, each, get Rs. 500/- and Rs. 1000/- per month. Around one tenth of the respondents, each, get Rs. 200/- and Rs. 400/- per month. The difference in their daily wage is according to the number of houses they are working. The average monthly income of the child labourers is 114.29/-.

Wages Receiving Person

Mother, father or child labourers themselves receive the wages. The wages receiving person are distributed in the following table:

Table 5.77
Wage-Receiving Person among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Who Receives their Payment?	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Self	31 (31.58)	2 (66.67)	1 (100)	34 (80.95)	3 (37.5)	37 (74)
Mother	7 (18.42)	----	----	7 (16.67)	4 (50)	11 (22)
Father	----	1 (33.33)	----	1 (2.38)	1 (12.5)	2 (4)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that around three fourths of themselves receive their payments from their employers and in case of over one fourth parents- mostly mother receive payments from their employers.

Clothes Received from Employers

The status of receiving clothes from the employers is discussed in the following table:

Table 5.78
Status of Receiving Clothes among Employers among Religion and Caste Category

(Percentage in Parentheses)

Whether they get cloths from employer	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	36 (97.74)	2 (66.67)	1 (100)	39 (92.86)	4 (50)	43 (86)
No	2 (5.26)	1 (33.33)	----	3 (7.14)	4 (50)	7 (14)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that most (86%) of the respondents get clothes from their employers during festivals and the rest do not get clothes from their employers.

Happiness with Present Job

The happiness in work place is important for the labourers. The status of happiness of child labourers with their jobs is shown in the following table:

Table 5.79
Happiness with Job among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Status of happiness with job	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Yes	32 (84.21)	3 (100)	1 (100)	36 (85.71)	2 (25)	38 (76)
No	6 (15.78)	----	----	6 (14.29)	6 (75)	12 (24)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over three fourths of the respondents are happy with their present job and the rest are not happy with their present job.

Reasons for Happiness with the Present Job

There are several reasons of happiness of child labourers with their jobs as shown in the following table:

Table 5.80
Reasons for being Happy with Job by Religion and Caste Category
(Percentage in Parentheses)

Reasons for Happiness with Job	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Earning Money	29 (90.63)	2 (66.67)	1 (1000	32 (88.89)	2 (100)	34 (89.47)
Employers care	3 (9.37)	----	----	3 (8.33)	----	3 (7.89)
Get food	----	1 (33.33)	----	1 (2.78)	----	1 (2.64)
Total (%)	32 (100)	3 (100)	1 (100)	36 (100)	2 (100)	38 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most (89.47%) of the respondents are happy with their present job because they are earning money for their family and near about one tenth are happy because their employers take care of them. A few of them are happy because they get food in their employers' house.

Reasons for unhappiness with the Present Job

Some of the employers are unhappy in their work place. The reasons of unhappiness of child labourers with their jobs are discussed below:

Table 5.81
Reasons for Unhappiness with the Present Job among Respondents
by Religion and Caste Category
(Percentage in Parentheses)

Reason for unhappiness with the Present Job	No. of Respondents (%)		Grand Total (%)
	Hindus (SCs) (%)	Muslims (%)	
Want to study	5 (83.33)	3 (50)	8 (66.67)
Employer scold	1 (16.67)	3 (50)	4 (33.33)
Total (%)	6 (100)	6 (100)	12 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over two thirds of the respondents are unhappy because they want to continue their studies and over one third are unhappy with their present job because their employers scold them.

Some of the respondents reported that they worked earlier in some places where they faced problems like payment problem, misbehaviour of employers. They are involved in works like domestic works, rag pickings etc. On the other hand, over three fifths of the parents said that their children gave up their earlier works because of payment problems and only one Muslim mother said that her children gave up her earlier work because of her safety sake.

Aim of Life

The aim of life of the child labourers is shown in the following table:

Table 5.82
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	STs			
Rich person	27 (71.05)	1 (33.33)	1 (100)	29 (69.05)	6 (75)	35 (70)
Teacher	4 (10.53)	----	----	4 (9.52)	1 (12.5)	5 (10)
No ambition	7 (18.42)	2 (66.67)	----	9 (21.43)	1 (12.5)	10 (20)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (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 want to become rich and one tenth want to become teacher in future. One fifths of the respondents have no ambition in life. Thus, they crave for money. The child labourers who want to become teachers are continuing their studies and greatly influenced by their teachers. They reported that it is because of their teachers they are continuing their studies. Thus, it can be observed that if the destitute children are motivated properly then they can continue their studies and become conscious about their future. These children are working because of their family needs.

Parents' Conception about Child's Work

Poor Parents view their children as wage earners. They do not think twice to send their children in work. Socio-economic disparities make them so vulnerable that both parents and child labourers are willing to earn money. This can be observed from the following table:

Table 5.83
Parents' Conception about Child's Work by Religion and Caste Category
(Percentage in Parentheses)

Parents' Conception	No. of Respondents									Grand Total (%)		
	Hindus							Total (%)	Muslims (%)			
	SCs		T	OBCs		T	STs					
	M	F		M	F					M	F	T
Willingly	7(100)	31 (100)	38(100)	1 (100)	1 (50)	2 (66.67)	1 (100)	41(97.62)	8 (100)	8 (100)	41(97.62)	49 (98)
Unwillingly	----	----	----	----	1 (50)	1 (33.33)	----	1 (2.38)	----	----	1 (2.38)	1 (2)
Total (%)	7 (100)	31 (100)	38(100)	1 (100)	2 (100)	3 (100)	1 (100)	42 (100)	8 (100)	8 (100)	42 (100)	50(100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that most (98%) of the respondents said that their children are working willingly and only one respondent said that children is working unwillingly because she wants to continue her studies.

Their Child's Mode of Study

The parents of the child who are continuing their studies reported that their children go to day schools or private tuition. The mode children's study is shown in the following the table:

Table 5.84
Child's mode of study by Religion and Caste Category
(Percentage in Parentheses)

Child's mode of study	No. of Respondents				Grand Total (%) .		
	Hindus (SCs) (%)		Total	Muslims			
	M	F		(%)	M	F	T
Day School	1 (100)	1 (50)	2(66.67)	1 (100)	1 (100)	2(66.67)	3 (75)
Private Tuition	----	1 (50)	1 (33.33	----	----	1(33.33)	1 (25)
Total (%)	1 (100)	2(100)	3 (100)	1 (100)	1 (100)	3 (100)	4 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over three fourths of the respondents' children go to day school for studies and over one fourth of the respondents' children go to private tuition for studies.

Works done by child at home

Parents reported that children are helping their mothers in household works. Thus, they have to work outside as well as at home. This is being shown in the following tables:

Table 5.85
What works done by Respondents' child at home by Religion and Caste Category
(Percentage in Parentheses)

Works done by their child at home	No. of Respondents									Grand Total (%)		
	Hindus							Total (%)	Muslims (%)			
	SCs		T	OBCs		T	STs					
	M	F		M	F					M	F	
Helping mother + Cooking	5 (71.42)	19 (61.28)	24 (63.16)	1 (100)	2 (100)	3 (100)	1 (100)	28 (66.67)	----	6 (75)	22(52.38)	28 (56)
Helping mother + Cooking + looking after Siblings	1 (14.29)	10 (32.26)	11 (28.95)	----	----	----	----	11 (26.19)	7 (87.5)	1 (12.5)	17(40.47)	18 (36)
Helping mother + Cooking + looking after Siblings + marketing	----	1 (3.23)	1 (2.63)	----	----	----	----	1 (4.76)	1 (12.5)	-----	2 (4.76)	2 (4)
Looking after Siblings	1 (14.29)	1 (3.23)	2 (5.26)	----		----	----	2 (2.38)	----	1 (12.5)	1 (2.38)	2 (4)
Total (%)	7 (100)	31	38 (100)	1 (100)	2 (100)	3 (100)	1 (100)	42 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over half of the respondents said that children are helping their mother and cooking at home and over one third of the respondents said that their children are helping their mother, cooking and looking after their siblings. 75% of male respondents and 52.38 % female respondents said that their children help mothers in household works. Most (87.5%) of the Muslim female respondents reported that their children cook, do house hold works and look after their younger siblings. Though these children are not engaged in any kind dangerous work but their whole day works at home and outside affect their physical and mental development.

Briefly, major patterns of work and work condition of child labourers are given below:

a) Most of the child labourers are working because of poverty and the rest also work under the compulsion of poverty as well as calamities such as sickness, or death of either parents, physical handicap of a parent, death of parents leaving no earning member in family and lack of interest in studies.

b) Nearly two thirds of the child labourers have been working for 1-2 years and over one fifth have been working for less than one year.

c) All of them do cleaning and washing, however. over half are engaged in only cleaning and washing in their employers' houses and over one fourths of the respondent are engaged in cleaning, washing and helping mistress.

d) Over two fifths of the child labourers are working for 12 hours, over one fifth are working for 5 hours a day and over one tenth of them are working for 3 hours a day.

e) Most (86%) of the child labourers find that their masters are concerning towards them and the rest are scolded by their master. Over three fifths of the employers have their mistresses concerning about them, over one third of have their mistresses scolding them and a few have their mistresses beating them. Overall the treatment of master and mistress towards child labourers is ok.

f) Half of the child labourers get only breakfast from their employers, over one third get breakfast and lunch from their employers and over one tenth get breakfast, lunch and dinner. Most of the child labourers reported that they get same food as the employers but a few of them get stale food.

g) Over two fifths of the respondents are addicted to *gutkha.*

h) Nearly one third of the child labourers get Rs. 300/- per month and around one fifth, each, get Rs. 500/- and Rs. 1000/- per month. Around one tenth of the child labourers, each, get Rs. 200/- and Rs. 400/- per month. The average monthly income of the child labourers is 114.29/-. The difference in their daily wage is according to the number of houses they are working. Around three fourths of child labourers themselves receive their payments from their employers and in case of over one fourth parents- mostly mother receive payments from their employers.

i) Over two thirds of the child labourers want to become rich and one tenth become teacher in future. One fifths of the child labourers have no ambition in life. Thus, they crave for money.

j) Over half of the parents said that children are helping their mother and cooking at home and over one third of the child labourers said that their children are helping their mother, cooking and looking after their siblings.

Thus, work condition of child labour is very poor. They work for whole day with minimum wage and do not get proper diet and rest in return. The works that they do in employers' houses the same works they have to do in their houses also. Majority of them are happy with their jobs and want to continue their work because they are earning money for their families. It shows the vulnerability of these poor children. Children are very much exposed to physical and mental pressure.

III

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

Attitude of child labourers, their parents and their employers towards child labour is taken up for discussion in this section. Children who start working at a tender age want to continue their work because of poverty. Their family background and social and economic circumstances push them to the labour market. Attitude of parents towards child labour is an important matter of discussion. Most of the cases, the parents are found as the introducers of children's work. In poverty stricken families parents count their children as the weapon of economic profit. The employers reported that the child labourers herself or her mother contacted with thme and asking for job. The employers did not contact with anyone to bring child labourers and they did not pay any advance to anyone for bringing these children. But only one Hindu respondent belong to General Caste Category said that she got the child through her colleague and she brought the child by convincing the child's father that she will help in her studies. Besides servant-master relationship the employers do not have any other relationship with their child labourers. But three Hindu employers of General Caste said that they care for child labourer and one of them said that since she does not have children so she treats the child labourers as her child. All the employers said that the children are helping them in their household works. Over two fifths of the employers said that they do not have any problem with their child labourers. Over one fifth reported that child labourers are very lazy and one tenth employers said that frequent absence of child labourers is the main problem. One tenth of them, each, reported that the child labourers are very arrogant and arrive late.

Awareness of Child Labourers about the Law Prohibiting Child Labour

Status of awareness of child labourers about the Law Prohibiting Child labour is given below:

Table 5.86
Awareness about Law Prohibiting Child Labour among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Awareness about Law Prohibiting Child Labour	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Do not know the law	24 (63.16)	2 (66.67)	----	26 (61.90)	5 (62.5)	31 (62)
Know the law	14 (36.84)	1 (33.33)	1 (100)	16 (38.10)	3 (37.5)	19 (38)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (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 are not aware of the Law Prohibiting Child Labour and over one third are aware of the law.

Awareness of Employers about Child Labour

Table 5.87
Awareness about the law prohibiting child labour among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Status of Awareness	No. of Respondents															
	Hindus									Total (%)	Muslims (%)		T	Grand Total (%)		
	General		T	SC		T	OBC		T							
	M	F		M	F		M	F			M	F		M	F	T
Yes	4 (100)	22	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	4 (66.67)	5 (71.43)	40 (95.24)	2 (100)	6 (100)	8 (100)	8	40 (95.24)	48 (96)
No	-----	----	-----	-----	-----	-----	-----	2 (33.33)	2 (28.57)	2 (4.76)	-----	-----	-----	-----	2 (4.76)	2 (4)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (100)	50 (100)

Source: Field survey conducted from 01.07.2011 to 04.03.2012

The table exhibits that most (96%) of the respondents are aware of the law Prohibiting Child Labour and a few of them are not aware of the Law. The respondents who are aware of child labour act they appoint the child labour because child labourers' parents insisted them to appoint these children. All the respondents said that child should go to school instead of working because education is important for building up their future.

Source of Knowledge of Child Labourers about the Law

There are 5 sources from where child labourers get the information of the Law, namely; (i) their family members including father, mother and sister, (ii) their friends, (iii) their teacher and (iv) their employers. The sources of knowledge about the law are shown below:

Table 5.88
Source of Knowledge about the Law among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Source of Knowledge	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Father	1 (7.14)	----	----	1 (6.25)	----	1 (5.26)
Mother	----	----	----	----	1 (33.33)	1 (5.26)
Sisters	1 (7.14)	----	----	1 (6.25)	----	1 (5.26)
Friends	2 (14.29)	----	----	2 (12.5)	----	2 (10.53)
Neighbours	2 (14.29)	----	----	2 (12.5)	----	2 (10.53)
Teachers	3 (21.43)	----	----	3 (18.75)	1 (33.34)	4 (21.05)
Employers	5 (35.71)	1 (100)	1 (100)	7 (43.75)	1 (33.33)	8 (42.11)
Total (%)	14 (100)	1 (100)	1 (100)	16 (100)	3 (100)	19 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that of the 19 respondents who are aware about the Law Prohibiting Child Labour, over two fifths of the respondents came to know from their employers and over one fifth from their teachers. One tenth knew about them, each, law from their friends followed by their neighbours. Insignificant number of respondents knew it from family members like father, mother and sister.

Parents' Source of Knowledge of Law Prohibiting Child Labour

The parents get information about the Law Prohibiting Child Labour from different sources. The source of knowledge of the Law is being shown in the following table:

Table 5.89
Source Knowledge of Law Prohibiting Child Labour among Parents by Religion and Caste Category

(Percentage in Parentheses)

From where they aware of Child Labour Act	No. of Respondents									Grand Total (%)		
	Hindus							Total (%)	Muslims (%)			
	SCs		T	OBCs		T	STs					
	M	F		M	F					M	F	T
Friends	3 (42.86)	13 (41.94)	16 (42.11)	----	----	----	1 (100)	17 (40.48)	1 (12.5)	3 (37.5)	15	18(36)
Children's Teacher	2 (28.57)	3 (9.68)	5 (13.16)	----	1 (50)	1 (33.33)	----	6 (14.28)	1 (12.5)	2 (25)	5	7 (14)
Employer	----	2 (6.44)	2 (5.26)	----			----	2 (4.76)	----	----	2	2 (4)
Not Aware	2 (28.57)	13 (41.94)	15 (39.47)	1 (100)	1 (50)	2 (66.67)	----	17 (40.48)	6 (75)	3 (37.5)	20	23 (46)
Total (%)	7 (100)	31 (100)	38 (100)	1 (100)	2 (100)	3 (100)	1 (100)	42 (100)	8 (100)	8 (100)	42(100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over two fifths of the respondents said that they are not aware of child labour act and over one third of the respondents are aware of child labour act from their friends. Over one tenth of the respondents are aware of the child labour from children's' teacher.

Thus, it can be observed that child labourers, their parents and employers are not at all conscious about the evils of child labour. Either they are aware of the Law Prohibiting Child Labour or not, they are practicing the child labour which means they are not against this social wrong.

Future Plan of Child Labourers about Their Studies and Work

Socio-economic inequalities bound these poor children to do domestic maid's works. They are aware of their family condition. So, they want to earn money for the survival of their families. But some of them are also aware of

importance education and their future plan is to continue or resume their studies. In both the cases vulnerability of child labourers can be observed. The following table presents their plan for continuing studies or work:

Table 5.90
Future Plan about Continuing Studies or Work among respondents by Religion and Caste Category
(Percentage in Parentheses)

Future Plan	No. of Respondents					Grand Total (%)
	Hindus			Total (%)	Muslims (%)	
	SCs	OBCs	STs			
Want to continue Studies	8 (21.05)	1 (33.33)	----	9 (21.43)	4 (50)	13 (26)
Want to continue work	30 (78.95)	2 (66.67)	1 (100)	33 (78.57)	4 (50)	37 (74)
Total (%)	38 (100)	3 (100)	1 (100)	42 (100)	8 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over one fifth of the respondents want to continue their studies because they want to be educated and around three fourths want to continue their work because their families need financial assistance from them.

All the parents said that they want to give their children in good marriages. As child marriages are still practicing in their societies, so, one can understand that these children will get married early. Over three fourths of the employers said that they do not have any plan for their child labourers and nearly one fifth said that they will help in child labourers' marriages. A few of them said that they will help in their child labourers' education. Thus, the employers are not also interested in the wellbeing of their child labourers.

Parents' Desire for Knowledge of the Law Prohibiting Child Labour

Parents' desire of knowing of the Law prohibiting Child labour is being discussed in the following table:

Table 5.91
Desire for Knowledge of the Law Prohibiting Child Labour by Religion and Caste Category

(Percentage in Parentheses)

Whether they want know about Child Labour Act	No. of Respondents								Grand Total (%)		
	Hindus						Total (%)	Muslims (F) (%)			
	SCs		T	OBCs		T					
	M	F		M	F				M	F	
Yes	----	4 (30.77)	4 (26.67)	----	----	----	4 (23.53)	----	----	4 (20)	4 (17.39)
No	2 (100)	9 (69.23)	11(73.33)	1 (100)	1 (100)	2 (100)	13(76.47)	6 (100)	3 (100)	16 (80)	19 (82.61)
Total (%)	2 (100)	13 (100)	15 (100)	1 (100)	1 (100)	2 (100)	17 (100)	6 (100)	3 (100)	20 (100)	23 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows of 23 respondents who are not aware of the law, that most (82.61%) of the respondents do not want to know about the Law Prohibiting Child Labour and over one tenth of the respondents want know about the Law only out curiosity.

Parents' Choice of Work or School for Children

As parents are the decision makers of children's lives, their choices do matter in shaping up the children's future. In poor families, parents' choices of sending their children in work or school depend on their economic conditions. Parents' choices of work or school for domestic child labourers are discussed in the following table:

Table 5.92
Whether Respondents child should work instead of going to school by Religion and Caste Category

(Percentage in Parentheses)

Whether child should work instead of going to school	No. of Respondents									Grand Total (%)		
	Hindus							Total (%)	Muslims (%)			
	SCs		T	OBCs		T	STs					
	M	F		M	F					M	F	T
Yes	----	15(48.39)	15(39.47)	1 (100)	1 (50)	2(66.67)	1(100)	18(42.86)	4 (50)	1(12.5)	21 (50)	22 (44)
No	7(100)	16(51.61)	23(60.53)	----	1 (50)	1(33.33)	----	24(57.14)	4 (50)	7(87.5)	21 (50)	28 (56)
Total (%)	7 (100)	31 (100)	38 (100)	1 (100)	2 (100)	3 (100)	1(100)	42 (100)	8 (100)	8 (100)	42(100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over half of the respondents said that children should not work instead of going to school because education is very important to build a wealthy life and over two fifths of the respondents said that children should work instead of going to school because poor children do not have any other options.

Reasons for Employing Child Labour

There are six reasons given by the employers for employing child labour. These reasons are being shown in the following table:

Table 5.93

Reasons for Employing Child Labour among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Reasons for employing child labour	No. of Respondents													Grand Total (%)		
	Hindus									Total (%)	Muslims (%)		T			
	General		T	SC		T	OBC		T							
	M	F		M	F		M	F			M	F		M	F	T
Working as substitute of adult maid	2 (50)	15 (68.18)	17 (65.38)	----	8 (100)	8 (88.89)	----	5 (83.33)	5 (7.43)	30 (71.43)	1 (50)	3 (50)	4 (50)	3 (37.5)	31 (73.81)	34 (68)
Uncomplaining	1 (25)	3 (13.64)	4 (15.38)	1 (100)	----	1 (11.11)	----	----	----	5 (11.90)	----	----	----	2 (25)	3 (7.14)	5 (10)
Reliable	----	----	----	----	----	----	----	1 (16.67)	1 (14.29)	1 (2.38)	----	----	----	----	1 (2.38)	1 (2)
Cheap	1 (25)	2 (9.08)	3 (11.54)	----	----	----	1 (100)	----	1 (14.29)	4 (9.52)	1 (50)	2 (33.33)	3 (37.5)	3 (37.5)	4 (9.52)	7 (14)
Adult Labour	----	1 (4.55)	1 (3.85)	----	----	----	----	----	----	1 (2.38)	----	----	----	----	1 (2.38)	1 (2)
Companion	----	1 (4.55)	1 (3.85)	----	----	----	----	----	----	1 (2.38)	----	1 (16.67)	1 (12.5)	----	2 (4.76)	2 (4)
Total (%)	4 (100)	22 (100)	26 (100)	1 (100)	8 (100)	9 (100)	1 (100)	6 (100)	7 (100)	42 (100)	2 (100)	6 (100)	8 (100)	8 (100)	42 (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 said that child labourers are working as the substitute of their mother and sister. Over one tenth said that they have employed the child laboureres because children are cheap and one tenth of them said that child labourers are uncomplaining.

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

a) Over three fifths of the child labourers are not aware of the Law Prohibiting Child Labour and over one third are aware of the law. Most (96%) of the employers are aware of the Law Prohibiting Child Labour and a few of them are not aware of the Law. The employers who are aware of the law they appoint the child labour because child labourers or their family members contacted with them to appoint these children. All the employers said that child should go to school instead of working because education is important for building up their future. Over two fifths of the parents are not aware of the Law Prohibiting Child Labour and over one thirds of them are aware of the Law from their friends. Over one tenth are aware of the law from children's teacher.

b) Of the 19 child labourers who are aware about the Law Prohibiting Child Labour, over two fifths of the child labourers came to know from their employers and over one fifth from their teachers.

c) Over one fifth of the child labourers want to continue their studies because they want to be educated and around three fourths want to continue their work because their families need financial assistance from them. All the parents said that they want to give their children in good marriages. As child marriages are still practicing in their societies, so, one can understand that these children will get married early. Over three fourths of the employers said that they do not have any plan for their child labourers and nearly one fifth said that they will help in child labourers' marriages. A few of them said that they will help in their child labourers' education. Thus, the employers are not also interested in the wellbeing of their child labourers.

d) Of 23 parents who are not aware of the law, that most of them do not want to know about child labour act and over one tenth want know about the Child Labour Act only out curiosity.

e) Over half of the parents said that children should not work instead of going to school because education is very important to build a wealthy life and over two fifth said that children should work instead of going to school because poor children do not have any other options.

f) Over two thirds of the employers said that child labourers are working as the substitute of their mother and sister. Over one tenth said that they have employed the child laboureres because children are cheap and one tenth of them said that child labourers are uncomplaining.

Thus, from the above discussion it can be observed that child labour, parents and their employers are aware of the Law prohibiting child labour. But still they are practicing child labourers for financial benefit. Even the employers are also preferring child labour because of they are cheaper and uncomplaining.

IV
CONCLUSION

The domestic child labourers get into the labour market because of dire poverty. They all are girls stay in the different slums of Silchar town where they are deprived of minimum standard of living facilities. Their every day struggle is for earning bread butter for their families. As they are girls and in most of the cases their mothers are also working outside, they have to do works at home. In employers' houses they work for long hours and at home they also help their mother, so, they hardly get rest. Though domestic works are not regarded as dangerous work, but for these tiny labourers whole day work hamper their physical and mental development. Parents depend on the meager income of their children because they cannot bear the family expenditure. The parents of domestic child labourers do not have any future vision for their children. They only want to give their girls in good marriages. That means the future expectation of the parents from their girls is less. The employers also prefer children as

domestic workers because they are cheaper, easy to manage and ready to do any work. The attitude of child laboures, their parents and their employers show that they are least concern about the evil affects of child labourers. The major findings of the domestic child labour are given below:

I. Socio-Economic Background of the Respondents

(a) Near about two thirds of the **child labourers** belong to the age group of 13-14 years and over one fifth belong to the age group of 11-12 years. Most of the respondents are Hindus and nearly one tenth of the child labourers are Muslim. Of the respondents, over one third are in the age bracket of 9-12 years and they come from the social groups; viz, SCs (28.95%), OBCs (33.33%) and Muslim (75%). Half of the employers are from the age group of 31-40 years and nearly one fourth is from the age group of 41-50 years.

(b) Nearly two fifths of the **child labourers** are literates and the rest are illiterates. Almost all the illiterate respondents are from SC and Muslim. Almost all the **employers** are literate. Only one Muslim female employer is illiterate. Half of the employers are graduates and over one fourth are HS pass.

(c) Over three fourths of the **child labourers** live in rented houses and over one fifths of the respondents live in their own houses. Over half of the child labourers live in Assam type house with bamboo and mud walls with tin roof and nearly one third live in Assam type house with bamboo walls and thatched roof and most of them have one living room in their houses Thus, living condition of domestic child labourers is very poor. Over three fifths the **employers** live in RCC houses and near about one third live in semi RCC houses. A few of them live in Assam type houses with brick wall and tin roof.

(d) Water facility and sanitary condition also depict their low standard of living. None of the **child labourers** have water facility in their houses. They collect water for drinking and cleaning and washing from different sources like river, public ponds etc. Most of them do not have bathrooms and take bath in river and public ponds. All the respondents have kaccha latrines without septic tank. It indicates that families of child labourers are least health conscious. All of the **employers** have supply water as the source of drinking water and source of water for cleaning and washing. All the respondents have sanitary latrines in their houses, over three fifths of them have attached bathrooms and over one third have pacca bathrooms outside their home.

(e) Most (84%) of the **child labourers** do not have electricity facility in their houses. Over half of the **employers** have lights, fans and inverter in their houses and the rest have both lights and fans in their houses. Most of the employers of General Caste Category have light, fan and inverter in their houses. None of the Muslim employers have inverter in their houses. Most of the employers (84%) have Gas Stove and Water Filter and Refrigerators in their kitchens. Over half of the employers have clock, radio, television, news paper

and almirah in their houses. Over two fifths of the employers have clock, radio, television, news paper, almirah and computers in their houses.

(f) The **parents** of the child labourers are engaged in low income jobs which are one of the major detriments of child's work. Over three fifths of the parents are working as domestic servants and nearly one tenth are house wives. The rest have distributed insignificantly in the occupations like cook, day labourer, cart puller and rickshaw puller.

(g) Nearly two fifths of the **parents** come from the monthly income group of Rs. 0-1000/- and nearly one fourth come from the monthly income group of Rs. 1001-2000/-. Nearly one tenth of the parents come from the monthly income group of Rs. 5001- 6000/-. The average monthly income of the parents are Rs. 1000/-.

(h) Of the **parents** who are not working, three fifths said that their families have been sustained by their husband and children and two fifths have been sustained by their children.

(i) All the Hindu **parents** of Scheduled Caste Category have alcoholic husbands and over one tenth have both alcoholic husbands and sons.

(j) About two fifths persons in **child labourers'** families constitute non-working population (0-14 and 60+) and the rest is working population (15-59). Thus, in these families there is too much dependency for survival and meager resources are extremely strained. Over one fourth the family members of **employers** constitute non-working population (0-14and 60+) and the rest is working population.

(k) Little more than half of the **family members of child labourers** are maids and little more than one tenth are rickshaw pullers. Near about one tenths of the family members are day labourers. Over two fifths of the **family members of employers** are working in business sector and over one fourth are working in service sectors

(l) Over one fourth of the **child laboureres' families'** income is Rs. 5001-7000/- and one fifth of the families' monthly income is Rs. 7001-9000/-. Around one tenth of the families' monthly income is, each, Rs. 0-1000/-, Rs, 2001-3000/-, Rs. 3001-4000 and Rs. 4001-5000. The average monthly income of the family is Rs. 1400/-. Over two fifths of the **employers' families'** monthly income Rs. 15,000- Rs. 30,000/- and over one fourth of the families' monthly income is Rs. 31,000-Rs. 45,000 /. The average income of the families is Rs. 17,500/-.

II. Work and Work Conditions of Child Labourers

(a) Most of the child labourers are working because of poverty and the rest also work under the compulsion of poverty as well as calamities such as sickness, or death of either parents, physical handicapedness of a parent, death of parents leaving no earning member in family and lack of interest in studies.

(b) Nearly two thirds of the child labourers have been working for 1-2 years and over one fifth have been working for less than one year.

(c) All of them do cleaning and washing, however, over half are engaged in only cleaning and washing in their employers' houses and over one fourths of the respondent are engaged in cleaning, washing and helping mistress.

(d) Over two fifths of the child labourers are working for 12 hours, over one fifth are working for 5 hours a day and over one tenth of them are working for 3 hours a day.

(e) Most (86%) of the child labourers find that their masters are concerning towards them and the rest are scolded by their master. Over three fifths of the employers have their mistresses concerning about them, over one third of have their mistresses scolding them and a few have their mistresses beating them. Overall the treatment of master and mistress towards child labourers is ok.

(f) Nearly one third of the child labourers get Rs. 300/- per month and around one fifth, each, get Rs. 500/- and Rs. 1000/- per month. Around one tenth of the child labourers, each, get Rs. 200/- and Rs. 400/- per month. The average monthly income of the child labourers is 114.29/-. The difference in their daily wage is according to the number of houses they are working. Around three fourths of child labourers themselves receive their payments from their employers and in case of over one fourth parents- mostly mother receive payments from their employers.

(g) Over two thirds of the child labourers want to become rich and one tenth become teacher in future. One fifths of the child labourers have no ambition in life. Thus, they crave for money.

(h) Over half of the **parents** said that children are helping their mother and cooking at home and over one third of the child labourers said that their children are helping their mother, cooking and looking after their siblings.

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

(a) Over three fifths of the **child labourers** are not aware of the Law Prohibiting Child Labour and over one third are aware of the law. Most (96%) of the **employers** are aware of law prohibiting child labour and a few of them are not aware of child labour prohibiting act. The employers who are aware of the Child Labour Act they appoint the child labour because child labourers or their family members contacted with them to appoint these children. All the employers said that child should go to school instead of working because education is important for building up their future. Over two fifths of the **parents** are not aware of the Child Labour Act and over one thirds of them are aware of the Act

from their friends. Over one tenth are aware of the child labour from children's teacher.

(b) Of the 19 **child labourers** who are aware about the Law Prohibiting Child Labour, over two fifths of the child labourers came to know from their employers and over one fifth from their teachers.

(c) Over one fifth of the **child labourers** want to continue their studies because they want to be educated and around three fourths want to continue their work because their families need financial assistance from them. All the parents said that they want to give their children in good marriages. As child marriages are still practicing in their societies, so, one can understand that these children will get married early. Over three fourths of the employers said that they do not have any plan for their child labourers and nearly one fifth said that they will help in child labourers' marriages. A few of them said that they will help in their child labourers' education. Thus, the employers are not also interested in the wellbeing of their child labourers.

(d) Of 23 **parents** who are not aware of the law, that most of them do not want to know about child labour act and over one tenth want know about the Child Labour Act only out curiosity.

(e) Over half of the **parents** said that children should not work instead of going to school because education is very important to build a wealthy life and over two fifth said that children should work instead of going to school because poor children do not have any other options.

(f) Over two thirds of the **employers** said that child labourers are working as the substitute of their mother and sister. Over one tenth said that they have employed the child laboureres because children are cheap and one tenth of them said that child labourers are uncomplaining.

In sum, domestic child labourers in Silchar town come from the poorest sections of the society. They are either school dropouts or illiterate. A few of them, who are studying, find difficulty to continue their studies. Lack of proper living facilities also make them physically unfit. The whole day work and struggles lead them to a world of uncertainty. Their parents are also depending on their small incomes. Parents do not find any wrong to send their little girl to work. Though they are aware of the importance of education but they are more likely to send their children in labour. If poverty is the one of the major reasons of child labour then parents' lack of consciousness for their children is also responsible for the same. The socio-economic condition of child labourers compels them to do work in their early age. Employers also look for cheaper and uncomplaining labours. So, the child must be a better option. Other than that employers like to employ reliable employees for their domestic work. Therefore, domestic girl child labourers are subjected to social and economic exploitation.